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BIBLICAL COMMENTARY
ON
THE PROPHECIES OF ISAIAH.

BY
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EDITION BY THE
REV. JAMES DENNEY, B.D.*

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SEVENTH PART.

FULFILMENTS OF PROPHECY, AND PROPHECIES FROM THE FOURTEENTH YEAR OF HEZEKIAH AND THE PERIOD FOLLOWING.

CHAPS. XXXVI.-XXXIX.

To the first six books of Isaianic prophècy there is now attached a seventh. Those six form three syzygies. In the book of the infatuation, ch. i.-vi. (apart from ch. i.) we saw Israel's day of grace come to an end; in the book Immanuel, ch. vii.-xii., we saw the judgment of infatuation and extinction in the first stage of its fulfilment, Immanuel, however, being a guarantee that though the bulk of the nation perished, the whole would not, nor the house of David. The separate judgments, through the midst of which the kingdom of Immanuel makes its way, are announced in the book against the nations ch. xiii.-xxiii.; and the all-inclusive judgment in which they terminate, and beyond which a new Israel triumphs, is announced in the book of the catastrophe, ch. xxiv.-xxvii. These two syzygies constitute the first great circle of the collection. A second begins with the book of the woe, or of the precious corner-stone, ch. xxviii.-xxxiii., as a companion piece

to which we have the book of the judgment on Edom, and of the restoration of Israel, ch. xxxiv., xxxv. The former shows how Ephraim succumbs to the power of Assyria, and how Judah's reliance upon Egypt is put to shame; the latter, how the world in its enmity to the Church finally succumbs to the vengeance of Jahve, while the Church is redeemed and glorified. Now follows in ch. xxxvi.-xxxix. a book of histories. They take us back from the ideal distances of ch. xxxiv., xxxv., into the real present of history as in ch. xxxiii.; and begin with the fact that, by the conduit of the upper pool, in the street of the fuller's field, where Ahaz had preferred the help of Assyria to the help of Jahve (vii. 3), an embassy of the king of Assyria stands with a division of his army (xxxvi. 2) and insolently demands the surrender of Jerusalem.

As we have found throughout well considered sequence and connection of parts, so we have here an express and emphatic correlation. The affirmation of Hitzig and others, that the detailed character of the prophecies and the miraculous element in the events recorded in ch. xxxvi.-xxxix. exclude the authorship of Isaiah, inasmuch as such detailed prophecies "according to an admitted critical rule" are always *vaticinia ex eventu*, and narratives of miracle always later than their historical kernel, rests upon a prejudice which we, though well acquainted with the services of this philosopher's stone, reject in principle. Besides, it is contrary to experience that stories of miracles as such are never of the same age as what they relate; and if we obscure, in Isaiah's prophecies relating to Assyria, the progress from the general to the detailed,

that is a process equally at variance with psychology and history.

The question whether Isaiah is the narrator of ch. xxxvi.—xxxix. or not, comes to be one with the question whether the original place of these narratives was in the Book of Isaiah or in the Book of Kings, where they are repeated, 2 Kings xviii. 13, xx. 19 (with the exception of Hezekiah's psalm of thanksgiving). We shall find that the text in the Book of Kings is in many places the better and more authentic; whence it seems to follow that this section is not native to the Book of Isaiah, but has been transplanted thither from somewhere else. But this inference is deceptive. In the relation of Jer. lii. to 2 Kings xxiv. 18—xxv. we have a proof that the text of a piece may be preserved more faithfully in the secondary place than in the original. For both things are equally certain: on the one hand, that this section on King Zedekiah and the Chaldean catastrophe is to be traced to the author of the Book of Kings, who modelled his style on Deuteronomy, and on the other, that in the Book of Jeremiah it is an appendix which an unknown hand has transferred from the Book of Kings. Now it is an admitted fact that the text in Jer. lii. is incomparably purer; whereas in 2 Kings xxiv. 13—xxv., in its present form, it is excessively corrupt, though the Alexandrian translator still had it before him in a partially better form. Hence we infer that the mere fact that the text of Isa. xxxvi.—xxxix. is in part inferior when compared with 2 Kings xviii. 13—xx. 19 is of itself no proof against the originality of this section in the Book of Isaiah.

On general grounds we cannot think that the author of the Book of Kings wrote it: for, on the one hand, the prophetic discourses are given word for word, which points to a written source; and on the other, it lacks that Deuteronomic stamp, which betrays the author's hand when he takes the initiative on his own account. Neither can he have taken it from the annals (דברי הימים) of Hezekiah, for it is not written in annalistic, but in prophetic style; and whoever has once learned to distinguish these two ways of writing history will never confound them. Further, it is written in a historical style with such a peculiarly prophetic character, that like *e.g.* the great Elijah-narratives beginning abruptly at 1 Kings xvii. 1, it must come from a special prophetic source, which has nothing to do with the other prophetic-historical elements of the Book of Kings. In the precise form in which it lies before us it cannot have been written by Isaiah himself; yet what can be struck out of it as non-Isaianic are either amplifications, or abbreviations it may be, which it has undergone as an element of the Book of Isaiah. That the Book of Isaiah is the original place of this historical section is attested by the following reasons: (1) The author of the Book of Kings had our Book of Isaiah before him as part of his authorities. This is shown by 2 Kings xvi. 5, a passage which is written with a reference to Isa. vii. 1. (2) We have an express though indirect testimony to the fact that this section, treating of the weightiest epoch in the reign of Hezekiah, had its original place in the Book of Isaiah. The Chronicler says (2 Chron. xxxii. 32): "And the other acts of Hezekiah and his

pious deeds, behold they are recorded בחזון ישעיהו בן-אמץ הנביא על-ספר מלכי יהודה וישראל." This reference intimates that a historical notice of Hezekiah had been transferred from the collection of Isaiah's prophecies entitled חזון, or with that collection, to the ספר מלכי יהודה וישראל. This Book of Kings is not our canonical Book of Kings, but the main source of the Chronicler, which he calls in 2 Chron. xxiv. 27 מדרש ספר המלכים. Into this Midrash or even, at an earlier date, into the older work on which it commented, the section of the Book of Isaiah in question had been incorporated; and it follows from this, that the writer of the history of the kings, for part of the reign of Hezekiah, used our Book of Isaiah as a source, and made extracts from it. The Chronicler himself did not need to repeat the whole section, which (apart from the Book of Isaiah) he knew had been taken up into the canonical Book of Kings. His historical notice of Hezekiah, however (2 Chron. xxvii.), shows that he knew it, and that the historical material which the annals presented to him through his Midrash, was in form and context quite distinct from that preserved in the section in question. These two arguments are confirmed by the fact that Isaiah is known to us through the Chronicler, even apart from this, as an historian, namely as the author of a complete history of the reign of Uzziah; further, by the fact that the prophetic historical style of ch. xxxvi.-xxxix. with its noble, delicate, pictorial prose, comparable to what is most splendid in Hebrew historical composition, is worthy of Isaiah, and betokens his pen; thirdly, by the fact that elsewhere also Isaiah has incorporated

historical memoranda in his prophecies (ch. vii. f., ch. xx.) and speaks of himself in these partly in the first person (vi. 1, viii. 1-4), partly in the third (vii. 3 ff., ch. xx.), as in ch. xxxvi.-xxxix. : fourthly, by the fact that, as we noticed before, vii. 3 and xxxvi. 2 betray one and the same author. And (3) the unchronological arrangement of these three narratives proves that they have not been transferred here from the Book of Kings but borrowed by the author of that book from the Book of Isaiah. The events of ch. xxxvi., xxxvii., which in time are later, are put first, in order to round off the first half of the collection of prophecies, the mass of which deals with Assyria; while the events of ch. xxxviii., xxxix., which in time are earlier, follow, in order to form the bridge to the Babylonian half. Nägelsbach rightly sees in this inversion of the order of time the occasion of the date in xxxvi. 1, which a more recent hand has taken away from the head of the last two narratives, and erroneously used to introduce the first two. The author of the Book of Kings, however, has the four narratives in the same inverted order in which they stand in the Book of Isaiah, and with this very date resting upon misconception: the original place of the section is therefore the Book of Isaiah.

A. FIRST ASSYRIAN ATTEMPT TO COMPEL THE
SURRENDER OF JERUSALEM.

CHAPS. XXXVI.-XXXVII. 7

"WHY should not Hezekiah," says Mrc. v. Niebuhr in his *Geschichte Assurs und Babels*, S. 164, "the moment he came to the throne, have revolted from Assyria?"

He had certainly another ground to do so than other kings; for him, who held his kingdom on trust from his God, obedience to a king of this world was actually sin." But this presupposition, in the sense of which the tempting question about the tribute money was put to Jesus, is not, as is plain from ch. xxviii.—xxxii., in the sense of Isaiah; and the revolt of Hezekiah cannot yet have taken place in his sixth year. For Sargon, who succeeded Salmanassar in 722, the year of the fall of Samaria, did not disturb Judah. His reign is marked only by the rise of the Marduk-habal-iddina, king of Babel, mentioned in xxxix. 1, whom he dethroned in 709, without being able to make him permanently harmless; as to Judah his annals are totally silent. Not till Sargon was slain, and his son Sanherib ascended the throne in the summer of 705, did the subject countries revolt. Foremost was Chaldæa, where again a Marduk-habal-iddina emerged and put himself at the head of the movement. Then came the populations in the East and likewise those in the West; Sidon and Ekron refused the tribute; the Ekronites, as Sanherib's annals relate, delivered up the king Padi, who had been appointed by Sargon, to Hezekiah, who imprisoned but did not execute him. The western coalition against Assyria, in which Hezekiah seems from this to have had a prominent place, strengthened itself by alliance with Egypt and Miluchi (Ethiopia); Sanherib however defeated the allies in a decisive battle at Altau (in the territory of the tribe of Dan), subdued Altau and Tamna, punished Ekron, brought back his dethroned vassal Padi to Ekron from Jerusalem, and set himself effect-

ally to chastise Hezekiah, who had not submitted to his yoke. This campaign of Sanherib, directed against Palestine (*mat Hatti*) took place in the year 701, the fifth of his reign, and therefore not in the fourteenth, but in one of the last years of Hezekiah. As the latter, according to 2 Kings xviii. 2, reigned twenty-nine years, what is narrated in ch. xxxix. (the sickness of Hezekiah and the addition of fifteen years to his life) belongs to the middle of his reign, and so also does the Babylonian embassy (ch. xxxix), the ostensible object of which was to congratulate him on his recovery. Now as the two pairs of narratives (ch. xxxvi., xxxvii. and ch. xxxviii., xxxix.) form a hysteron proteron, it is more than probable that the date ידדי בערבע עשרה שנה למלך חזקיהו originally belonged to the two last narratives, and has been transposed from this its original place; the formulæ of sequence בעת ההיא and בימים ההם have been inserted only after the note of time in xxxvi. 1 had become the setting of all four narratives. If we assume this, we need not assume any clerical error, as 14 for 29 (Oppert, *Sargonides*, p. 10) or for 27 (G. Rawlinson, *Monarchies*, ii. 434), but only an editorial error occasioned by the transposition of the two+two narratives. The position that we see Sanherib occupy, between Egypt, Philistia and Jerusalem, south-west of the latter, is characteristic of the occasion and purpose of the campaign. Ch. xxxvi. 1: *And it came to pass in [K. and in] the fourteenth year of the king Hezekiah Sanherib king of Assur came up against all the strong cities of Judah and took them [K. add.: Then sent Hezekiah king of Judah to the king of Assur to Lachish,*

saying: *I have sinned, withdraw from me; what thou layest upon me, I will raise. And the king of Assur laid upon Hezekiah the king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah handed over all the silver that was found in the house of Jahve, and in the treasures of the king's house. At the same time Hezekiah stripped the doors of the temple of Jahve, and the pillars which Hezekiah king of Judah had gilded, and gave it to the king of Assur*]. This long addition, which, to mention nothing else, marks itself off by the חזקיהו which here comes in in place of חזקיהו, is apparently, although of importance for Isa. xxxiii. 7, only an annalistic insertion. What follows in Isaiah does not attach itself naturally to it, and therefore does not presuppose it. V. 2: *Then sent the king of Assur [K. the Tartan and the Rab-Saris and] the Rabshakeh from Lachish to Jerusalem to king Hezekiah with a numerous army, and he took his stand [K. to king Hezekiah with a numerous army to Jerusalem, and they came up, and came and took their stand] by the conduit of the upper pool at the highway of the fuller's field.* While in Kings the repeated ויעלו ויבאו is a dittography, the names אֶת־תַּרְתָּן וְאֶת־רַב־כְּרִיס seem to have fallen out of the Isaianic text, as in xxxvii. 6, 24 a plurality of ambassadors is presupposed. The three names are not personal, but official; the Tartan, *i.e.* commander-in-chief (see on xx. 1); the chief eunuch (see the picture in Rawlinson ii. 118); and the chief officer (colonel)—not the chief butler, for רַב־שָׂקֵה (רַב־שָׂקֵה) goes back to the Semitico-Sumeric *rab-sak* (the great one of the head, *i.e.* of the staff) and is a military title. The site of *Lachish* corresponds to the present ruins of *Um*

Lâkis south-west of *Bet-'Gibrin* (Eleutheropolis) in the *Shefêla*. The messengers with the *ultima ratio* of a strong detachment of the army (חַיִל כְּבֹד a power of the class of what imposes, is numerous = a numerous host: cf. xxviii. 4 צִיצַת נָבֵל and infra v. 9 פַּחַת אֶחָד) come from the south-west. Accordingly they halt on the west side of Jerusalem (for the locality see on vii. 3, xxii. 8-11) whither the confidential counsellors of Hezekiah betake themselves. V. 3: [K. *And they called to the king*] and there went out to him [K. *to them*] *Eljakim, the son of Hilkiâh, the steward, and Shebna the chancellor, and Joah, the son of Asaph, the historiographer*. On the office of major domo, with which Eliakim has now been invested instead of Shebna, see xxii. 15. Rabshakêh's message: Vr. 4-10: *Then said Rabshakêh unto them: Say now to Hezekiah: Thus saith the great king, the king of Assur: What confidence is this thou hast conceived? I say [K. thou sayest, i.e. speakest]: counsel and strength for war is mere babbling—now then, on whom dost thou trust that thou hast rebelled against me? [K. Now] behold, thou trustest [K. add הָ] upon this broken reed, upon Egypt, upon which when one leaneth it goeth into his hand and pierce!h it—so is Pharaoh, king of Egypt, to all that trust upon him. And in case thou sayest [K. ye say] to me: In Jahve our God do we trust—is it not He whose high places and altars Hezekiah hath removed, and hath said to Judah and Jerusalem, Before this altar shall ye worship [K. in Jerusalem]? And now pledge thyself to my lord [K. to] the king of Assur, and I will give thee two thousand horses, if thou on thy part canst furnish riders for them. And how canst thou turn away the face of a single satrap*

of the meanest servants of my lord? And so thou settest thy confidence on Egypt for chariots and horsemen! And [K. om] now, have I come up without Jahve against this land to destroy it [K. this place, to destroy it]? Jahve hath said to me: Go up to [K. against] this land, and destroy it. The Chronicler has a piece of this speech in 2 Chron. xxxii. 10-12. As the prophetic speeches in the Book of Kings have a deuteronomic ring, and those in the Chronicler a ring of Chronicles, so the speech of Rabshakeh, along with those that follow, has the ring of Isaiah. The "great king," Assyrian *sarru rabbu* is also on the monuments the royal title (cf. x. 8) which stands immediately after the names of Sargon and Sanherib. Neither here nor further on is Hezekiah deemed worthy of the title **הַמֶּלֶךְ**. The reading **אָמַרְתָּ**, v. 5 (thy talk is mere babble), is not to be preferred, because in this case we should rather have expected **דִּבַּרְתָּ**, and indeed (according to the usual order) **אָמַרְתָּ דִּבַּרְתָּ**. The sense is that he considers Hezekiah's resolution and strength (**עֲצָה וְנִבְרָה** combined as in xi. 2) for war as a mere pretence ("lip-word," as in Prov. xiv. 23) and is therefore obliged to assume that he has an unacknowledged support to fall back on, a support which he also knows well. This is Egypt, which is so far from being able to help its ally, that it rather injures him by leaving him in the lurch. The image of the reed has been borrowed by Ezek. xxix. 6f.; it is appropriate to Egypt, which is rich in reeds and rushes (xix. 6), and it has an Isaianic ring (cf. for the expression xlii. 3 and for the matter xxx. 5 and elsewhere). **רִצִּיץ** signifies not fragile but cracked, sc. in consequence of

the sovereignty having been wrested by the Ethiopians from the native dynasty (ch. xviii.), and of the defeats inflicted by Sargon (ch. xx.). The connection of the clauses in *cui quis inmittitur et intrat* is paratactic for *cui si quis*. The fact that Hezekiah has set aside the other seats of worship (2 Kings xviii. 4), and restricted the service of Jahve to Jerusalem, is made in a genuinely heathen fashion, and, considering the hankering after separatist worships still prevalent among the people, in a genuinely cunning fashion, to tell against him. In *v.* 8 he is bidden with haughty disdain to reflect on his own impotence, face to face with Assyria, dreaded because of its innumerable cavalry and chariots. The connection *הַמֶּלֶךְ אֲשֶׁר* is genetical, like *הָאֵל בֵּית אֵל* (Gen. xxxi. 13); Philippi's construction of *אֲשֶׁר* as accus. (of the place) has no Semitic analogy. *הַתְּעַרְב־נָא* does not refer to the following contribution and counter-contribution: but is used similarly to the Homeric *μυγήναι*, not however in the sense of embarking upon war, but of entering into a wager; wager and pledge (Hebrew *עֲרִבּוֹן*: cf. Latin *vadari*) are kindred notions. *פָּחָה* (for *פָּחָהּ*) occurs also in Ezek. xxiii. 6, 23 as an Assyrian title and is customary in the Assyrian inscriptions (*pahat*, *pahati*); it appears therefore to be a Semitic word. *פָּחַת אֶחָת* (two constructs: *præfecti unitatis = unius* like *מִשְׁפַּט אֶחָד*, *אֲרוֹן אֶחָד* Lev. xxiv. 22; 2 Kings xii. 10; 2 Chr. xxiv. 8) forms the logical *regens* of the following *servorum domini mei minimorum*, and *הַשִּׁיב פָּנָי* signifies here to repel not one's entreaty, but his assault (xxviii. 6). The *impf. consec.* *וְתִבַּטַח* draws the inference: Hezekiah by himself can do nothing; he

relies therefore upon Egypt to provide him with chariots and horsemen. In v. 10 the prophetic thought that Assur is Jahve's instrument (x. 5 and often) appears in the Assyrian's own mouth. This is comprehensible, yet the Isaianic colouring is unmistakable. The last words, in which the Assyrian boasts of having Jahve on his side, touch Hezekiah's ambassadors to the quick, especially because of the presence of the people. V. 11: *Then said Eliakim [K. son of Hilkiah] and Shebna and Joah to Rabshakeh: Speak, pray, to thy servants in Aramæan, for we understand it, and speak not to [K. with] us in Jewish, in the ears of the people upon the wall.* They spoke יהודית, i.e. the ordinary language of the kingdom of Judah; the kingdom of Israel no longer existed, and the language of the Israelitish nation as a whole could therefore already be called Judean (Jewish) as in Neh. xiii. 24. The Aramæan, however, אַרְמִית, or according to another reading אַרְמִית, seems even then, as well as later (Ezra iv. 7) to have been the language in which the world-power of Eastern Asia communicated with the nations west of the Tigris; and so cultured Jews, especially those in the service of the state, understood and could speak it, whereas the Assyrian was unintelligible to the Jews (xxviii. 11, xxxiii. 19). The savage answer: V. 12: *Then said [K. to them] Rabshakeh: Hath my lord sent me to [K. הָעַל] thy lord and to thee to speak these words—and not rather against [both texts עַל] the men that sit upon the wall that they may eat their dung and drink their piss with you?* That is, in being exposed by their superiors to a siege in which they must endure the most frightful degree of hunger. In both texts

the *Keri* substitutes more decent expressions: צוֹאֲתָם (in biblical usage צוֹאָה, filth, dirt, and צָאָה, dung, excrements, the latter from יִצָא, the former from a secondary צָאָה, *spurare, spurcum esse*) instead of חֲרָאִיהֶם (K. חֲרִיהֶם), which is not to be read חֲרָאִיהֶם but חֲרָאִיהֶם, for the noun is pronounced חָרִי (whence the plural חֲרָיִים or חֲרָאִים like פְּתָיִים or פְּתָאִים), as 2 Kings vi. 25 shows (חֲרֵי יוֹנִים, doves' dung). Similarly the *Keri* puts מִיְמֵי רְגִלֵיהֶם in place of שִׁנֵּיהֶם, i.e. שִׁנֵּיהֶם from שָׁן. After Rabshakeh has thus contemptuously rejected the request of Hezekiah's representatives, he turns in defiance of them to the people. *Vv. 13-20: Then came forward Rabshakeh and cried with a loud voice in the Jewish language [K. and spake] and said: Hear the words [K. the word] of the great king, the king of Assur. Thus saith the king: Let not Hezekiah deceive you [ישא, K. ישיא], for he cannot deliver you [K. out of his hand]. And let not Hezekiah cause you to trust in Jahve, saying: Jahve will surely deliver us, this city [K. and this city] shall not be delivered into the hand of the king of Assyria [העיר, K. את־העיר]. Harken not to Hezekiah, for thus saith the king [המלך, K. מלך] of Assur: Enter into a relation of mutual goodwill with me, and come out to me, and enjoy every one his vine and every one his fig-tree, and drink every one the water of his cistern till I come and take you away into a land like your land, a land of corn and wine, a land of bread and vineyards [K. a land full of excellent olives and honey, and live, and die not, and harken not to Hezekiah]. Take heed lest Hezekiah befool you [K. for he doth befool you] saying: Jahve will deliver us! Have the gods of the nations delivered [K. really delivered] each his land*

from the hand of the king of Assur? Where are the gods of Hamāth and Arpad, where the gods of Sefarwajim [K. add *Hena' and 'Iwca*], and how much less [יְכִי, K. פִּי] have they delivered that Samaria out of my hand? Who were they among all the gods of these [K. the] lands, that delivered their land out of my hand; how much less will Jahve deliver Jerusalem out of my hand? Rabshakeh now comes nearer the wall, and harangues the people. הַשִּׂיא here with the dative (to rouse deceptive hope, cf. הַשֵּׂה לְ, to produce forgetfulness, Job xi. 6 with Job xxxix. 17), whereas in xxxvii. 10; 2 Chr. xxxii. 15 it has the acc. The reading אֶת־הָעִיר with תִּנְתֵּן is incorrect; it would have to be יִנְתֵּן (Ges. § 143, 1a). To make בִּרְכָה with any one is equivalent to entering with him into a relation of blessing, *i.e.* a disposition of mutual and entire goodwill, apparently a current expression, but only found here. יִצָּא of persons besieged is equivalent to surrender, *e.g.* 1 Sam. xi. 3. If they do this, they may remain in peaceable possession and enjoyment, till the Assyrian (after ending the Egyptian expedition) drafts them off and removes them to a land which he paints in the most attractive colours, to sweeten the inevitable deportation. Whether the extension of this picture in Kings is original is questionable, as הִנֵּעַ and וַעֲנֶה are also there (xviii. 34) tacked on from Isa. xxxvii. 13. On חֲמַת and אֲרַפַּד (the former still a rich city, the latter a large village north from Aleppo) see x. 9. *Arfad* is not to be confused with 'Arvad = עַרְדּוּם. סַפְרַיִם (a dual form, seat of the סַפְרַיִם, 2 Kings xvii. 31) is the Σιπφάρια of Ptol. v. 18, 7, the most southerly town of Mesopotamia, on the right bank of the Euphrates. It is Pliny's, *H.*

N., vi. 30, *Hipparenum* on the *Narraga*, i.e. the canal נַהַר מְלִפְנֵי, the key of the Babylonian works for irrigation and inundation, which were completed at a later date by Nebucadnezzar, apparently the same as the city of the sun Σίππαρα, in which Xisuthros hid the sacred books before the great flood, but distinct from *Saferain* (*Saperajin*) in Chorasán near to Nishapur. פֶּן, v. 18, conveys a warning (as after הַשְׁמֵרוּ לָכֵם); and both וְכִי and כִּי, v. 19, as preceded by an interrogation to be answered in the negative, introduce an exclamation: and the idea of their having delivered! the idea of Jahve delivering! = how much less (cf. אֲפֹרֶכֶי, 2 Chr. xxxii. 15) have they delivered, will He deliver (Ew. § 354c). The tenor of Rabshakeh's speech in vv. 18-20 is like that of Isa. x. 8-11. The manner in which he expresses his contempt for the gods of the heathen, of Samaria, and finally of Jerusalem, corresponds to the prediction there: it is the prophet who here becomes historian and, without belying the prophetic character, narrates the fulfilment of the prediction. For what remains, the king of Assyria speaks as such, and it is not necessary to assume with Schrader that Sanherib's expedition has been unhistorically confounded with Sargon's. Effect of Rabshakeh's speech: Vv. 21, 22: *And they kept silence* [K. *and they, the people, kept silence*] *and answered him not a word; for it was the king's command, sc., Ye shall not answer him. And Eliakim the son of Hilkiah the steward, and Shebna the chancellor, and Joah the son of Asaph the historiographer, came to Hezekiah with garments rent, and announced to him the words of Rabshakeh.* As the Assyrians desired the king to speak (2 Kings xviii. 18), and as he sent

them the three as his representatives, the command to hear only and not to reply, can only refer to these, and the Isaianic text has rightly יִדְרִישִׁי. The one remark they made about the language had actually brought matters to a worse pass than before. They kept silence, because the king had imposed silence on them as a duty; and considering themselves dismissed when Rabshakeh turned from them to the people, they hastened to the king, rending their garments in dismay and grief at the shameful treatment they have experienced. Conduct of the king and mission to Isaiah: xxxvii. 1-4: *And it came to pass, when king Hezekiah had heard, he rent his garments, and clothed himself in sackcloth, and went into the house of Jahve. And he sent Eliakim the steward, and Shebna [K. om. אֶת] the chancellor, and the elders of the priests, clothed in sackcloth, to Isaiah the son of Amos the prophet [K. inadmissibly: the prophet son of Amos]. And they said to him: Thus saith Hezekiah: This day is a day of distress and punishment and blasphemy, for children are come to the mouth of the womb, and there is no strength to bring forth. Perhaps Jahve thy God will hear the words [K. all the words] of Rabshakeh, with which the king of Assur hath sent him, to reproach the living God, and will punish for the words that he hath heard—Jahve thy God—and thou wilt lift up thy prayer for the remnant that is still here.* The respectable embassy testifies to the respect in which the prophet was held, and its composition corresponds to its purpose of obtaining a consoling word for king and people. In the manner in which their commission is expressed we recognise again the influence of Isaiah's mode of representation. תִּיכַרְהָ

is used as syn. of מוֹקֵר נַקֵּם, as in Hos. v. 9; נִאֲצָה (from *Kal* נִאֲצָה) according to i. 4, v. 24, lii. 5 like נִאֲצָה (from *Pi*. נִאֲצָה), Neh. ix. 18, 26 (reviling = reviling of God, blasphemy). The figure of the insufficiency of the strength for the birth of the child is the same as in lxvi. 9. מִשְׁבֵּר (from שָׁבַר, syn. פָּרַץ, Gen. xxxviii. 29) does not signify here the breaking through, nor yet the chair of delivery, but, inasmuch as the children (generic plural) and not the mother, are subject, it signifies the mouth of the womb, as in Hos. xiii. 13: "He (Ephraim) is a foolish child; when it is time, does he not remain still in the מִשְׁבֵּר בָּנִים?" *i.e.* the place which the child must pass through not only with his head, but also with his shoulders and his whole body, for which last the strength of labour is often insufficient. The situation of the state resembles such hopeless pangs as threaten both mother and child with death. לָדָה like יָדָעָה, xi. 9. The despairing appeal begins with אֵילִי; the impf. which follows is continued in pfts. governed by it: and He will punish for the words; or, as we have punctuated above, there shall punish for (because of) the words which He has heard Jahve thy God הוֹכִיחַ of judicial decision as in general also ii. 4, xi. 4) . . . and thou shalt lift up (*i.e.* begin, as in xiv. 4) prayer. "He will hear," namely as Judge and Deliverer; "He has heard," namely as the Omnipresent one. The "remnant that is here," is Jerusalem, which is not yet in the enemy's land: cf. i. 8f. Deliverance of the remnant is a keynote of Isaianic prophecy. The prophecy however is not fulfilled without penitence and faith coming to meet the grace which fulfils it. Hence the weak faith of

Hezekiah solicits the intercession of the prophet, whose personal relation to God here appears to be a closer one than that of the king or even the priests. Isaiah's answer: *Vv. 5-7: And the servants of king Hezekiah came to Isaiah. And Isaiah said to them* [אֱלִידָם, K. לָהֶם]: *Thus shall ye say to your master: Thus saith Jahve: Fear not because of the words which thou hast heard, with which the squires of the king of Assur have blasphemed Me! Behold, I will bring upon him a spirit, and he shall hear a report and return to his own land* [אֶל-אֲרָצוֹ, K. ל] *and I will cause him to fall by the sword in his own land.* In accordance with *Esth. ii. 2, vi. 3, 5* we have translated נַעֲרֵי "squires": it is a disparaging contemptuous expression for עֲבָדֵי. The רוּחַ which is the effect of God's working is here, where it stands alone, as well as in the combinations of *xix. 14, xxviii. 6, xxix. 10, etc.*, a higher something of a spiritual kind, determining thought and action.

B. SECOND ASSYRIAN ATTEMPT TO COMPEL THE SURRENDER OF JERUSALEM, AND THE MIRACLE OF DELIVERANCE.

CHAP. XXXVII. 8 ff.

RABSHAKEH, who is now named alone in both texts as principal actor, returns to Sennacherib, who sees himself obliged to try again to make sure of Jerusalem, that strong position of decisive importance. *Vv. 8, 9: Rabshakeh hereupon returned and found the king of Assur warring against Libnah, for he had heard that he had broken up from Lachish. And he heard say concerning* [עַל K. אֵל with reference to] *Tirhaka king of Ethiopia:*

[K. *Behold*] *he hath gone out to war with thee, and heard and sent [K. and sent again] messengers to Hezekiah, saying.* On תִּרְדֵּקָה (with accent on the last syllable), whom Manetho brings forward under the name *Ταρακός* (*Tarakós*) as third ruler of the 25th (Ethiopian) dynasty (692-666), see on ch. xviii. and ch. xxx. לְבַנָּה, according to the *Onom. in regione Eleutheropolitana*, is apparently the same as the *Tell es-Sāfia* which lies north-west of *Bét Gibrîn*, and in the middle ages was called *Alba specula* (*Blanche Garde*). The וַיִּשְׁמַע repeated in the text of Isaiah seems to be a clerical error for וַיִּשָּׁב. The message: *Vv. 10-13: Thus shall ye speak to Hezekiah king of Judah, saying: Let not thy God in whom thou trustest deceive thee, saying: Jerusalem shall not be given into the hand of the king of Assur. Behold, thou hast heard what [K. that which] the kings of Assur have done to all lands, laying them under the ban; and thou, shalt thou be delivered? Have the gods of the nations delivered them, that my fathers destroyed [הַשְׁחִיתוּ, K. שָׁחֲתוּ]: Gozan and Haran and Reshef and the Bené-Eden that were in Telassar? Where is [K. where is he] the king of Hamāth and the king of Arpad and the king of Ir-Sefarwajim, Hēnd and 'Iwva? Although אֶרֶץ is feminine, yet אֹתָם [K. אֹתָם] like לְהַחֲרִיבָם refers to the countries; and so does אֲשֶׁר *quas pessumdederunt.* It deserves to be noticed that Sanherib here ascribes to his fathers (Sargon and the earlier kings of the dynasty of the Derketadæ whom the latter overthrew) what on the first mission of Rabshakeh he had ascribed to himself. נוֹצֵן is without doubt identical with *Zauzân* (*Zózân*) of the Arabian geographers, which is described as a district of Outer*

Armenia lying on the *Chábûr*: "The *Chábûr* is the *Chábûr* of *el-Hasanâja*, a district of *Môsul* east of the Tigris: it descends from the mountains of the country of *Zauzân*, flows through a wide and populous district on the north of *Môsul*, called the Outer Armenia, and pours its waters into the Tigris." This is a mistake: the Chabur enters the Euphrates near Circesium; but the description agrees on the whole with that of the Mesopotamian *Γαζανίτις* of Ptolemæus, v. 18, 3, 4, and of the *Gu-za-nu* of the inscriptions. חָרָן is the *Har-ra-nu* of the inscriptions. It signifies in Assyrian way or street, and is known from the patriarchal history. רָצַף is the *Ῥησάφα* of Ptol. v. 18, 6, below Thapsacus, now *Ruşâfa* in the Euphrates valley *er-Zôr*, between the Euphrates and *Tedmor* (Palmyra): see Robinson, iii. 929. תְּלֶשֶׁר [תְּלֶאשֶׁר. K.] is called in inscriptions *Tul-As-su-ri*. It is perhaps one with *Thelser* of the *Tab. Peuting.* on the east side of the Euphrates; and, if so, the בְּנֵי עֵדֶן are not the inhabitants of the עֵדֶן in Cœle-Syria, Amos i. 5, the *Παράδεισος* of Ptolem. v. 15, 20, *Paradisus* of Pliny, v. 19, but the people of the *Eden* mentioned by Ezekiel, xxvii. 23, after *Ḥaran* and *Ktesiphon*. The enumeration of the warlike achievements makes a bend to the north-west with חֲמַת and אֲרַפַּךְ, in order to return with *Sefarwajim* (the Babylonian city of the sun *Sipar*) to the border-land of southern Mesopotamia and Babylonia. On מְלֶךְ לְעִיר cf. Jos. xii. 18, Ezra v. 11 along with Gen. xxxvi. 31; עִיר כְּפָרַיִם is in expression like עִיר שְׁמֵשׁ, עִיר נְהַשׁ and the like. This most southerly place of importance in Mesopotamia lay on the right bank of the Euphrates above Babylon. The words

הַנֶּעַ וְעִנְיָה are names of places that can no longer be identified. *Hēna'* is hardly the well-known *Avathō* on the Euphrates, and *'Icwa* the seat of the עִיִּים (2 Kings xvii. 31): and as far as sound goes it agrees still worse with the district of *Hebeh* lying on the Euphrates between *'Anah* and the *Chābār*. This intimidating message, which declared the God of Israel impotent, Sanherib's ambassadors brought in the form of a letter. V. 14: *And Hezekiah took the letter (papers) from the hand of the messengers, and read it [K. read them], and went up to the house of Jahve, and Hezekiah spread it before Jahve.* Papers סְפָרִים is equivalent to letter, like *litteræ* (cf. *γράμματα*, a paper, a document); וַיִּקְרָאֶהוּ (changed by K. into ד-) refers to the idea as a unity. Thenius calls this spreading out a piece of naivete, and Gesenius is actually reminded of the Buddhist prayer machines; but this is a prayer without words, an act of prayer, which passes over into articulate prayer. Vv. 15-20: *And Hezekiah prayed to [K. before] Jahve, saying [K. and said]: Jahve of Hosts [K. om. צְבָאוֹת], God of Israel, throned upon the cherubim, Thou, even Thou, art God alone of all the kingdoms of the earth; Thou, Thou hast made the heavens and the earth. Bow down, Jahve, Thine ear and hear [וַיִּשְׁמַע] var. in both texts [וַיִּשְׁמַע]! Open, Jahve, Thine eyes [K. with ' of the plur.] and see; and hear the [K. all the] words of Sanherib which he hath sent to [K. with which he hath sent him i.e. Rabshakeh] reproach the living God! Of a truth, Jahve, the kings of Assur have laid waste all lands and their land [K. the nations and their land] and have put [וַנְתִּיבֵנּוּ, K. וַנְתִּיבֵנּוּ] their gods into the fire, for they were no gods, but the work of*

men's hands, wood and stone: and so they have destroyed them. And now, Jahve our God, deliver us [K. add we pray] out of his hand, and all the kingdoms of the earth may know that Thou art Jahve [K. Jahve Elohim] alone.

On **יָשַׁב הַכְּרֻבִים** (making cherubs His throne *i.e.* enthroned above cherubs) see on Ps. xviii. 11, lxxx. 2. **הוּא** in **אֲתֵּהוּא** is an emphatic resumption, and therefore a strengthening of the subject, as in xliii. 25, li. 12; 2 Sam. vii. 28; Jer. xlix. 12; Ps. xlv. 5; Mal. ix. 6f.; Ezra v. 11: *tu ille* (not *tu es ille*, Ges. § 121 2) = *tu, nullus alius*: passages like xli. 4, where **הוּא** is predicate, are different in kind. **עֵינֶיךָ** is not sing. (like **עֵינִי** Ps. xxxii. 8 where LXX. has **עֵינִי**), but defective plural. On the other hand the reading **שְׁלָחוּ** (which cannot refer to **דְּבָרִים**, but only to the bearer of the written message) is to be rejected. The reading **אֶת־כָּל־הָאֲרָצוֹת וְאֶת־אֲרָצָם**, compared with **אֶת־הַגּוֹיִם וְאֶת־אֲרָצָם**, shows a clerical error. If we read **אֶת־הַגּוֹיִם**, not only does the aimless reference to their own land disappear, but with it the otherwise inevitable thought, that they burned their own national deities. The reading **הָאֲרָצוֹת** seems to have been produced by the fact that after **הַחֲרִיב** the countries seemed a more natural object than the populations (yet cf. lx. 12). The course of thought is this: certainly the Assyrians have swept away nations and their gods, namely, because these gods were men's handiwork—help us, therefore, Jahve, that the world may know that Thou art He, *sc.* God, **אֱלֹהִים** as K. adds; though, according to the accents, **יְהוָה אֱלֹהִים** goes together, as is the case in the Books of Samuel and Chronicles and pretty often in the mouth of David.

The prophet's answer: *Vv. 21, 22a: And Isaiah son of Amos sent to Hezekiah, saying: Thus saith Jahve, the God of Israel: What thou hast prayed to Me in reference to Sanherib the king of Assur [K. add I have heard]. This is the word which Jahve speaketh concerning him.* He sent *i.e.* had it told to Hezekiah, *sc.* by one of his disciples (לְמוֹדִים viii. 16). According to the Isaianic text אֲשֶׁר would begin the protasis to זֶה הַדְּבָר (concerning that which . . . this is the word) or else, as *1 apod.* is wanting, a relative sentence to what precedes (I, to whom: according to Ges. § 123, 1, note 1)—both more than dubious: זָמַעְתִּי, as LXX. Syr. read here in Isaiah also, is indispensable.

The prophecy of Isaiah which now follows is in every respect one of the most magnificent: it moves in strophic steps on the cothurnus of the style of Deborah. *Vv. 22b, 23: The virgin daughter of Zion disdaineth thee, mocketh thee; the daughter of Jerusalem shaketh her head after thee. Whom hast thou reproached and blasphemed, and against whom hast thou spoken loftily, [הַרִימוֹתָ, K. הַרִימוֹת] that thou hast lifted up thine eye: on high?—Against [אֵל, K. עַל] the Holy One of Israel.* The pred. stands first, 22b, in the masc., while it is as yet not more closely defined, for בְּזוֹה has *Kadma* on the *ult.* and is therefore either *part. fem.* of בָּנָה, which is against the parallel לַעֲנָה, or *3 pr. masc.* of the corresponding verb לָה. Zion is called virgin, with reference to the ineffectual threat of violation, xxiii. 12; the notions being subordinated to each other by the genitive, instead of co-ordinated in apposition, בַּת בְּתוּלַת בַּת is equal to הַבְּתוּלָה בַּת: the virgin, daughter of Zion. In complacent and elevated self-conscious-

ness she shakes her head after him as he withdraws with dishonour and shame, moving it backwards and forwards, and intimating by this gesture, that things were bound to be and would be only thus, and not otherwise (Jer. xviii. 16; Lam. ii. 15 f.). The question ver. 23 extends to עֵינַיִךְ, although according to the accents 23b is an indicative sentence: and thou turnedst on high thine eyes against the Holy One of Israel. The question is put in order to tell Assyria that He who has been disdained by them is the God of Israel, whose pure holiness breaks forth in consuming fire against all who dishonour it (x. 17). The *impf. cons.* וְהִשָּׂא is used essentially as in li. 12 f., and מְרוֹם not otherwise than in xl. 26. Second strophe, v. 24: *By thy servants* [K. *thy messengers*] *hast thou reproached the Lord, in that thou saidst: With the multitude* [K. *Chetibh* בִּרְכַב] *of my chariots have I ascended the height of the mountains, the recess of Lebanon, and will cut down its tall cedars, its choice cypresses* [מְבַחֵר, K. מְבַחֹר], *and will penetrate* [K. *and would penetrate*] *the height* [K. *the resting-place*] *of his border, the wood of his garden-land.* The other text seems generally preferable here. It may remain an open question whether מְלֹאכֵיךְ (after vv. 9, 14) or עֲבָדֶיךָ (*sc.* Rabshakeh, Tartan and Rabsaris, the heads of the first embassy of Sanherib) is to be preferred; also, whether בִּרְכַב רְכַבֵי is a clerical error or a mode of expressing the superlative: with chariots of my chariots *i.e.* my innumerable chariots. On the other hand מְלוֹן קְצָה as compared with מְרוֹם קְצוֹ is certainly the original; מְלוֹן is the top of the pass as a resting-place. Important for the understanding of the passage is the fact that both

texts read **יֵאֲכַרֶת**, not **יֵאֲכָרֶת**, and that the other text (which confirms this pointing) has **יֵאֲכֹיָאֵה** instead of **יֵאֲכֹיָה**. Lebanon with the lofty forest on its highest ridge signifies here, if not exactly as a symbol (as in Jer. xxii. 6 = the royal city, Jerusalem, or Ezek. xvii. 3 = Judah-Jerusalem), at least by synecdoche (cf. xiv. 8) the Lebanon country *i.e.* the land of Israel, into which the Assyrian has forced an entrance, and whose fortresses and magnates he will cut down altogether, not resting till Jerusalem also, the most celebrated summit of the Lebanon country, lies at his feet. In the "resting-place of the extremity" and "the pleasure-garden forest," Thenius and others rightly see hints of the city and its royal castle (cf. the allegory, c. 5). Third strophe, v. 25: *I, I have digged and drunk [K. strange] waters, and will dry up with the sole of my feet all the Nile-arms [יֵאֲרִי, K. יֵאֲוִרִי] of Masor.* If we take **עֲלִיתִי**, v. 24, as perf. of certainty, then agreeably to this 25a may refer to the overcoming of the difficulties of the barren sandy desert (*et-Tih*) leading to Egypt; but the perfects, by the contrast with the futures which follow, are distinctly expressions of what is actually past. Hence: where there were no waters, and his army, as people might think, would have been obliged to pine away, he has digged them, and these waters, produced as it were by magic on strange soil, he has drunk up, *i.e.* he has pressed new sources of strength continually into his service, and overcome all obstacles in his victorious career. Where, on the other hand, there are waters, as in Egypt (**מְצֹר** in Isaiah and Micah for **מְצָרִים** with reference to the appell. signif. of the word: enclosure, girdle of fortification,

see Ps. xxxi. 22), whose Nile-arms and canals seem to check his forward progress, it is an easy matter for him to bring to nought all that stands to block his way. The many-armed Nile is for him as a puddle which he treads out with his foot. And yet what he can do is not in virtue of his own power, but of God's decree, which he subserves. Fourth strophe, *vv.* 26, 27: *Hast thou not heard: Long ago have I done it* [אֹתָהּ, K. אַתָּה], *from* [K. לְמָּ since] *days of old have I formed it, now have I brought it to pass* [הִבֵּאתִיהָ, K. הִבֵּיאתִיהָ]: *that thou shouldst lay waste* [לְהַשְׁאוֹת, K. לְהַשׁוֹת] *into ruinous stone-heaps fortified cities; and their inhabitants, in impotence, were dismayed and ashamed* [וּבְשׁוֹ, K. וַיִּבְשׂוּ], *became grass of the field, and green herb, grass of the housetops, and a field of corn* [וַיִּשְׁדְּמָהּ, K. and corn blighted וַיִּשְׁדֹּפָה] *before the stalk is grown.* We must not be guided by the accents to attach לְמַרְחוֹק τηλόθεν, to הֲלֹא שָׂמַעְתָּ, but by the parallelism, which joins it to what follows: the historical reality, here the Assyrian judgment of the nations, has from eternity ideal reality in God. See on xxii. 11. The לְ in לְמַרְחוֹק signifies direction either in space, as at Job xxxix. 29, xxxvi. 3; or in time, as here (cf. *e.g.* לָעַתָּה, Gen. viii. 11): in a space of time far from here = lying far off and looking hither: we have no preposition corresponding to this לְ (see on vii. 15). It is the Assyrian who is addressed; and as his character of instrument is the essential point in the decree, וְתִהְיֶינָהּ signifies, not "there should," or "they should," but "thou shouldst," ἐμελλες ἐρημῶσαι (cf. xlv. 14f.; Hab. i. 17; Ezek. xxx. 16; Eccl. iii. 15). Instead of לְהַשְׁאוֹת, K. has לְהַשׁוֹת, a peculiarly syncopated *Hi.* (for לְהַשְׁאוֹת?). The

point of comparison in the four images 27*b* is the easiness of victory: the nations became before the Assyrians as it were weak, delicate, only slightly rooted grasses, a corn-field not yet in stalk (שִׂדְמָה, xvi. 8), which can easily be plucked up, and does not need to be cut with the sickle. Instead of this last, K. has what suits the climax better: like corn blighted (שִׂדְפָה, cf. שִׂדְפוֹן, blasted corn) before shooting up into the stalk; the Assyrian being conceived here as a scorching east wind. In thus subduing the nations who face to face with him are incapable of resistance, the Assyrian is Jahve's previously chosen instrument; but Jahve now puts strong constraint upon this lion, and before he reaches the goal he has proposed, he must return to his own land, led as with a ring in his pierced nostrils. Fifth strophe, vv. 28, 29: *And thy sitting and thine outgoing and thine incoming I know, and thy rage against Me. Because of thy raging against Me, and because thy self-confidence hath come up into Mine ears, therefore I put My ring in thy nose, and My bridle in thy lips, and lead thee back on the way on which thou hast come.* Sitting and rising (Ps. cxxxix. 2), going out and coming in (Ps. cxxi. 8), is a comprehensive description of man's life, active and passive; all that Sennacherib thinks and does, resolves and undertakes, especially in relation to the people of Jahve, stands under Divine control. יָעַן is followed by the infinitive, which is continued by the finite, exactly as in xxx. 12; even שִׂאֲנַנְךָ may be infin., although with the reading שִׂאֲנַנְךָ it must be regarded as an adjective used as a substantive: it designates the complacent and insolent self-reliance of the Assyrian, and has nothing

to do with שָׂאוֹן. The figure of leading away by a ring in the nose (חָחִי with latent *Dag.*) is found again Ezek. xxxviii. 4. Like a beast untamed by nature, but tamed by force, the Assyrian must go home again, without attaining his purposes with Judah (and Egypt). The prophet now turns to Hezekiah: *v.* 30: *And let this be to thee for the sign: They eat this year fallow growth, and in the second year root-growth* [שְׂחִים, K. סָחִישׁ], *and in the third year sow and reap and plant vineyards and eat* [אָכַל] *the fruit of them.* The three years' space is reckoned by the points which begin and end the agricultural year. This year reaches from Tishri to Tishri, and in its beginning unites the close of harvest, and the new beginning of seed-time. Further, we may presuppose that הַשָּׁנָה is the current year, not the first after the Assyrian invasion; הַשָּׁנָה is the present year, xxix. 1, xxxii. 10, as הַיּוֹם the present day (to-day). If now the prophet says אָכַל הַשָּׁנָה סָפִיחַ, that can be no prophetic prediction. סָפִיחַ is the name given to the after-growth, springing from the grains that have fallen from the ear in the previous year's harvest (LXX. *αὐτόματα*). If, however, instead of this year's produce, only such after-growth can be had for food, then at the time at which the prophet speaks this is the natural result of tillage having been rendered impossible. The second sentence of the sign *וּבַשָּׁנָה הַשֵּׁנִית שְׂחִים* presents the prospect of man's eating, even in the second year after this, שְׂחִים *i.e.* what has grown of itself, *αὐτοφυές* (Aq., Theod.): not so much what has sprung from the spilt grains of the previous year, as what comes up sparsely from the roots of the corn. The point of the אֵת lies

therefore in this, that the plan of Sennacherib against Judah will as certainly come to wreck, as a regular seed-time and harvest shall be impossible till the third year from this, and shall then again find place: Jahve the omniscient, as whose organ the prophet foretells this, is also the Almighty who will compel the great conqueror to return to Assyria without reaching his goal. For the rest, however, the precise value of the **אֵת** cannot be determined, either to measure the duration of the Assyrian occupation, or to fix the date of the catastrophe, xxxvii. 36; 2 Kings xix. 35. For the standpoint of the prophet, in giving the token, may either be at a point in the current year, in which the impossibility of tillage in the second year could not be determined beforehand without the gift of prophecy; or, again, at a much later point in this year, when people were eating **סֶפֶיָה** and already knew for a certainty (as the harvest-time was at hand, without the fields being tilled) that in the next year they would have to eat **שָׁדִיִּים**. We must here confess the insufficiency of our knowledge. The **אֵת** was intended to strengthen Hezekiah in rejecting the demand of Sennacherib. The agricultural outlook for the third year fashions itself into an image of the future of Judah. Seventh strophe, *vs.* 31, 32: *And that which is escaped of the house of Judah, that which remaineth, shall again take root downward, and bring fruit upward. For from Jerusalem shall a remnant go forth, and an escaped body from Mount Zion—the zeal of Jahve of Hosts [K. Chetibh om. צְבֵאוֹת] shall perform this.* Isaiah's watchword **שְׂאֲרֵי־שׁוֹב** is fulfilled: Jerusalem is spared and remains to become the point of origin and issue for the reju-

venescence of the nation. We hear in this place the echo of v. 24, ix. 6, but also of xxvii. 6. The prophecy of the preservation of Jerusalem now becomes in the last strophe more definite than ever. *Vv. 33-35: Therefore thus saith Jahve concerning the king of Assur: he shall not come into this city, and shall not shoot an arrow there, and shall not assault it with a shield, and shall not heap up a rampart against it. By the way by which he came [K. shall come] shall he return, and shall not enter into this city, saith Jahve. And I protect this city [לַיְיָ, K. לַאֱלֹהִים] for its safety, for Mine own sake and for David My servant's sake.* Because of its "suspicious definiteness" this conclusion is ascribed by Hitzig to the later narrator. Knobel, on the other hand, thinks it need not be refused to Isaiah, since, "apparently, the pestilence had already begun by this time (xxxiii. 24), and was threatening seriously to weaken the Assyrian army, while it allowed Isaiah to hope that Sennacherib in that case would be unable to keep his ground against the powerful king of Ethiopia." We, however, to whom the 'אֱלֹהִים is something more than a flower of rhetoric, catch here the language of a man exalted above the level of what is possible to nature, a man whom God, who fashions history, has taken, as Amos says, iii. 7, into His secret; and we see prophecy here on an eminence to which it has been ascending,¹ with the same goal continually in its eye,

¹ We leave that standing in spite of Kuenen, *The Prophets and Prophecy in Israel* (1877), p. 293f. The chilling consistency with which this great dialectician removes all that is supernatural and keeps it at its distance contradicts the experience of my inner life; and my life's history as well has given me

ever since vi. 13, x. 33 f., and that through the obstacles involved in the moral condition of the people, (cf. the concluding remarks on xxii. 1-14; xxxii. 9-20). The Assyrian will not storm Jerusalem; measures will not even be taken to blockade it. The verb קָדַם is construed with double acc. as Ps. xxi 4; קָלְלָהּ signifies, as also in Jer. xxxii. 24, the blockading rampart. The motive לְמַעַן דָּוִד עַבְדִּי is in expression like 1 Kings xv. 4 and many other places; לְמַעַנִי, again, like xliii. 25, xlvi. 11; for the rest, cf. also lv. 3. It is on the one hand Jahve's honour and faithfulness, agreeably to which Jerusalem is delivered; on the other, David's merit, or, what is the same thing, Jahve's love toward him, which is put to the credit of Jerusalem. As the prophecy culminates, the intimation of the catastrophe is attached to it. V. 36: [K. *And it came to pass in that night*] *the angel of Jahve went out and smote* [וַיִּכֶה, K. וַיִּד] *in the camp of Assur 185,000, and when men arose in the morning, behold, they were all dead corpses.* The first pair of narratives closes here with a short notice of the issue of the Assyrian drama. In this Isaiah's prophecies were gloriously fulfilled, not only those immediately preceding, but in general all those of the Assyrian period since Ahaz, pointing as they did to the destruction of the Assyrian army, e.g. x. 33 f., and to the flight xxxi. 9, and death xxx. 33 of the Assyrian king. If we look forward to the second pair of narratives ch. xxxviii. xxxix., we see by xxxviii. 6 that the notice of these closing events really anticipates the conclusion; manifold opportunities of observing that there is a miraculous government of God.

for the third narrative brings us back to the time before the catastrophe. From the fact that the history of the Assyrian complications, and of prophecy as concerned with them, is here brought to a close, we may explain in some measure the rapidity and brevity of this concluding historical piece. When we look back, however, we perceive a gap between xxxvii. 35 and what has just been narrated. For between prediction and fulfilment, according to ver. 30, there lies a full calamitous year, during which agriculture will be prostrate. In this second year, however, we may explain the impossibility of tillage, Sennacherib at all events becomes entangled with Egypt-Ethiopia. For (1) when Rabshakeh returned from his mission to Hezekiah, he no longer found Sennacherib before Lachish, but before Libnah, which lies north-east of it. Lachish had been the strong point, in occupying which he prevented the union of Egypt and Judah, and captured the cities of Judah one after another. A palace picture shows him to us still in this proud position. With two arrows in his right hand, and the bow in his left, he sits in the tent on a high and beautifully ornamented chair; behind him are two eunuchs, fanning him; in front, an officer, behind whom are curly-haired bearded prisoners and women. The inscription on the tent says: "Tent of Sanherib, king of the land of Assur." Under the figures we read: "Sanherib, king of the nations, king of the land of Assur, sits on a lofty throne, and receives the spoil of Lachish." Sennacherib's falling back from Lachish upon Libnah was occasioned by the advance of the Egyptian army; it was a strategical measure. He afterwards retired

still further, as we learn from the Prisma inscription, to Timnath and Eltekéh; there he accepted battle, on Palestinian soil. On the other hand, according to a tradition of Egyptian origin, he fought Egypt within her own territory. Herodotus (ii. 141, cf. also Berosos in *Jos. Ant.* x. 1, 4) narrates: After Anysis the blind, who lost for fifty years his sovereignty over the Ethiopians who had come into Egypt under Sabakon, but subsequently regained it, Sethon (Σεθών) the priest of Hephaistos, came to the throne. He oppressed the warrior-caste, so that when Sanacharibos, the king of the Arabians and Assyrians, led a great army against Egypt, they renounced their allegiance. As the priest-king made supplication in the temple, his god promised him help. Before Pelusium, where the irruption was to take place, and where he awaited the enemy with those who had remained faithful, he had this promise fulfilled. "Immediately after Sanacharibos' arrival, a host of field-mice overran the camp of the enemy, and gnawed in pieces their quivers, bows and shield-straps, so that when morning broke they were compelled to flee unarmed, and lost many of their number so. Hence to this day there stands in the temple of Hephaistos (at Memphis) the stone statue of Sethon, with a mouse in its hand and the inscription: Let him who looks at me, fear the gods!" Duncker rightly refers this story of Herodotus to the overthrow of Assyria, without being able to make any estimate of its value as history; Maspero, on the other hand, infers from it that half the Assyrian army was destroyed by pestilence during the march in the Delta. The fact is that a darkness that can hardly be cleared up rests on

the locality of the event of ver. 36. In view of the predictions that the power of Assyria is to be broken in the holy mountain-land of Jahve (xiv. 25), that the Lebanon forest of the Assyrian army is to perish before Jerusalem (x. 32-34), that there the Assyrian camp, without a battle, is to become the prey of the dwellers in the city (xxxiii. 23), we seem obliged to assume that the catastrophe took place before Jerusalem. But can Sennacherib, who was looking forward to encountering the Egyptian forces, have left an army corps of nearly 200,000 men before Jerusalem? It remains noteworthy that the word spoken of the catastrophe in ver. 36 and 2 Kings xix. 35 leaves in obscurity not only the time (for the formula of sequence **ייהי בלילה ההוא** makes no pretence to be chronological) but also the place of the decisive event. Enough that this event itself is attested to be historical. The narrative is similar in tenor to that of the slaying of all the first-born in Egypt (Exod. xii. 12, xi. 4). We recognise that stroke as a pestilence, by the use of **נָגַף**, xii. 23, 13 side by side with **הַקָּה**; cf. Amos iv. 10, where there seems to be a reference to it in the name **קִדְבָר**; here, too, it is of this, and no other divinely appointed fatality, that we have to think. To this day pestilence defies all scientific explanation; and in 2 Sam. xxiv. 15 ff., exactly as here, an angel appears as the mediate agent in it. Further, there is nothing in the concise brevity of the narrative opposed to the idea that the plague in the Assyrian army which in a night's time (Ps. xci. 6) swept them off to the number of 185,000 raged considerably longer. The main matter is that the prophecy xxxi. 8 was in essentials fulfilled. Ac-

According to Jos. *Ant.* x. 1, after his unsuccessful campaign in Egypt, Sennacherib found the army corps, which he had left in Palestine, before Jerusalem, where a λοιμικὴ νόσος from God wasted it terribly, and that κατὰ τὴν πρώτην τῆς πολιορκίας νύκτα. However that may be, the issue of Sennacherib's expedition against Judah must have been unfortunate; for (1) although he reigned twenty years after that expedition, he never made another attempt upon Judah. He had in the first instance to re-subjugate Babylon, which had rebelled, and had no doubt been encouraged to lift its head again by his failure in Judea. (2) Sennacherib himself, in the Prisma Inscription, can say no more than this of the success of his undertaking against Jerusalem:

Him himself like a bird in the cage
therein in Jerusalem his city of residence
did I enclose; mounds against him cast
I up and the outgoings of his city gate
did I put in blockade.

As there is no mention of storming and capture (in the case of the cities of Judah both are proudly detailed and emphasized) Sennacherib could effect nothing at Jerusalem except a temporary blockade. (3) When, now, Sennacherib proceeds to relate that he separated the captured cities from the land of Hezekiah, and gave them to the kings of Ashdod, Ekron and Gaza, who had been appointed by him; that he imposed a tribute on Hezekiah; that the latter gave him 30 talents of gold, 800 talents of silver, and the like; it is plain that he is trying to conceal the futility of the

siege of Jerusalem, and the fact that he was compelled to raise it. In the same way the issue of the battle with the Egyptians at Eltekê is concealed, and this battle itself thrust in between the chastisement of Askalon and Ekron, a place to which it does not belong, "in order to give the appearance of a successful conclusion to the expedition to the land of Chatti, an expedition which in the end miscarried." Close of the epilogue: *Vv. 37, 38: And Sanherib king of Assur decamped and went his way and returned and dwelt in Nineveh. And it came to pass: as he prayed in the temple of Nisroch his god, his sons [K. Chetibh om. בְּנָיו] Adrammelech and Sharézer smote him with the sword, and while they escaped to the land of Ararat, Esarhaddon his son became king in his stead.* The three verbs "he broke up and departed and returned home" depict the hastiness of the retreat. The syntax ver. 38 puts Sennacherib's act of worship and the murderous deed of his sons side by side as simultaneous; נִסְרֹךְ seems to signify the eagle, or falcon-like, from *nisr* (נִשְׂרָ); perhaps, however, it signifies the distributor, from Assy. שֶׂרֶךְ (see Schrader on our passage); meanwhile the name has not been discovered on the monuments, and is therefore as yet of doubtful interpretation. The name אֲדַרְמֶלֶךְ signifies *Adar* (Assyr. deity) *est princeps*. שְׂרָאָזֶר for which we should read with Baer שְׂרָאָזֶר signifies: *Regem tueatur* (sc. God); Assy. 'Sar-ušur (see Schrader: note on this passage). The murder did not take place immediately after the return, as Jos. *Ant.* x. 1, 5 represents it; the Isaianic וַיֵּשֶׁב בְּבִינְיָהּ suggests the idea of a considerable interval. Into this interval, according to Polyhistor, falls the subjugation

of Babylon, which was again struggling for freedom, and in which Sennacherib established his son *Asordan* as king. To it also belong the expedition to Cilicia, and in particular, according to the monuments, wars by sea and land with Susiana, which supported the aspirations of Babylon for independence. Polyhistor's *Asordan* is אַסְרֵה־דִּינָא, Assyr. אֲשׁוּר־אִדְדִּינָא *Asur-ah-iddina* (*Assur fratrem dedit*). According to the Assyrian monuments Sennacherib died in the year 682/1. Hence it follows without explanation, as we can discern indeed from the similarity of the style to that of the Book of Kings, that ver. 37 is an addition by a later hand. The two parricides fled to אֲרָץ אֲרָרַט, therefore to Central Armenia; Armenian history derives from them the lines of the Sassunians and Arzerunians. From the princely house of the latter, among whom the proper name Sanherib was common, descended Leo the Armenian, whom Genesios describes as of Assyrio-Armenian blood. If this were so, no less than ten Byzantine Cæsars might be regarded as descendants of Sennacherib.

C. HEZEKIAH'S SICKNESS; ISAIAH GUARANTEES HIS
RECOVERY.

CHAP. XXXVIII.

It cannot now surprise us that we are transferred back again to the time when Jerusalem still stood under the despotic sceptre of Assyria; for the concluding passage, xxxvii. 31 ff., is meant to complete by anticipation the picture of the final Assyrian troubles, the issue foretold for them by Isaiah being there ful-

filled. The act of Isaiah which is narrated in what follows, and has not merely personal but national and historical importance, falls within this period; and as Hezekiah reigned twenty-nine years (of which fifteen were added at this time) it belongs to his fourteenth year, which is named out of place at xxxvi. 1, and properly belongs to the last two narratives. Vv. 1-3: *In those days was Hezekiah sick unto death, and Isaiah, the son of Amoz the prophet came to him and said to him: Thus saith Jahve: Set thine house in order, for thou shalt die, and not recover. And Hezekiah [K. om.] turned his face to the wall, and prayed to Jahve, and said [K. saying]: O Jahve, remember I pray Thee that I have walked before Thee in truth and with a whole heart, and have done what is good in Thine eyes! And Hezekiah wept aloud. "Give command to thy house" (לְ, cf. אָל, 2 Sam. xvii. 23) is equivalent to intimate to thy family thy last will (cf. Rabb. צִוְיָה, dying disposition, testament); for צִוְיָה, though it usually takes *acc. pers.*, is also construed with לְ, e.g. Exod. i. 22 (cf. אָל, Exod. xvi. 34). חִיָּה in such a connection signifies *reviviscere, convalescere*. The intimation of death is unconditioned in its tenor. *Reticetur*, remarks Vitringa, *conditio, ut Deus illam tanquam voluntariam eliciat*. The sick man turns his face to the wall (הִסָּב פָּנָיו, whence the usual *impf. cons.* וַיִּסָּב, as in 1 Kings xxi. 4, viii. 14), in order to withdraw into himself and God. The supplicative אָנָּה (here as in Ps cxvi. 4, 16, and in all six times with ה) has always, before יִהְיֶה = יִדְּנִי, Neh. i. 11, the accent on the *ult.* In this passage אֵת אֲשֶׁר does not mean that which, but the fact that, as in Deut. ix. 7, 2 Kings viii. 12, and often; בְּאֵמֶת signifies not so much*

continually, as with constancy, *i.e.* without wavering and hypocrisy. בְּלֵב שָׁלֵם with perfect whole heart, as in 1 Kings viii. 61 and often. He wept aloud; for it was terrible for him to die in the vigour of manhood (æt. 39), when the situation of the state was so critical, and without an heir to his throne. The gracious change in his destiny. *Vv.* 4-6: *And it came to pass:* [K. *Isaiah had not yet gone out of the inner town, Kerî הַצֵּר, court, and*] the word of Jahve came to Isaiah [K. *to him*] saying: Go [K. *return*] and say to Hezekiah [K. *add: the prince of My people*]: Thus saith Jahve the God of David thy father: I have heard thy prayer, seen thy tears—behold I [K. *heal thee, on the third day shalt thou go up to the house of Jahve*] add [K. *and I add*] to thy days fifteen years. And from the hand of the king of Assur will I deliver thee and this city, and will protect this city [K. *for My own sake and for the sake of David My servant*]. Instead of הַעִיר, *Kerî* and the old versions have הַצֵּר; the city of David is nowhere else called “middle-city”; Zion with the Temple hill rather formed the upper city; and what seems to be really meant is the inner court-yard of the city of David, out of which Isaiah had not yet passed by the “middle-gate,” in order to return to the lower city, where he dwelt (cf. on xxii. 1). The text in K. here is throughout more authentic; only נָגִיד עַמִּי is an annalist’s embellishment, which can hardly be original. הַלֵּוֹף in Isaiah is *inf. abs.* in imper. sense; שׁוּב on the contrary, in the other text, is *imper.* On יוֹסִיף, see on xxix. 14. The promise of deliverance from Assyria does not necessarily presuppose that Sennacherib had already set out for the resubjugation of Judah, but only that

Hezekiah had withdrawn himself from the obligation to pay tribute, or at least was evading it (2 Kings xviii. 7). The Isaianic text has not only been violently shortened here, but disarranged as well; for vv. 21, 22, although the LXX. already found them after the Psalm of Hezekiah, have lost their right place; they have been accidentally omitted here, after ver. 6, and then added where they now stand, at the bottom margin of the page (perhaps with *σὺλα*, i.e. sign of supplement). We insert them here, where they ought to be. Vv. 21, 22: *And Isaiah said: They must bring [K. Take ye] a fig-cake and put it as a plaister on [and they brought and smeared] the boil, that he may recover [K. and he recovered]. And Hezekiah said [K. to Isaiah]: What is the sign that [K. Jahve shall heal me, so that I shall go up] I shall go up [K. on the third day] to the house of Jahve?* As *יִצְוֶה* nowhere signifies the plague-boil, but (cf. Exod. ix. 9; Lev. xiii. 18) the ulcer, especially of the leper, it is inadmissible even on this ground, as well as chronologically impossible, to connect the sickness of Hezekiah (referring also to xxxiii. 24) with the plague which afterwards broke out in the Assyrian army. The application of the figs leaves it uncertain whether we are to think of a boil (*bubon*) or a carbuncle (*charbon*). Figs were a universally recognised *emolliens* or *maturans*. and were used to accelerate the rising of the swelling, and so the process of suppuration. In ordering the application of a softened cake of pressed figs, Isaiah betrays no particular medical knowledge, nor does he at all expect the cure from this means as a specific; it is only to further what is God's expressed will. The desired sign of assurance. Vv. 7, 8: [K. And

Isaiah said :] And [K. om.] *this be the sign to thee on the part of Jahve, that* [אֲשֶׁר, K. כִּי] *Jahve will accomplish this [K. the] word which He hath spoken : Behold, I bring back the shadow of the steps, which (steps) it hath gone down on the dial of Ahaz because of the sun, backward ten steps. And the sun went back ten steps on the dial, which it had gone down. [K. Shall the shadow advance ten steps or shall it go back ten steps? And Hezekiah said : It is a light thing for the shadow to decline ten steps ; no, but the shadow must return backward ten steps. And Isaiah the prophet cried to Jahve, and turned back the shadow the steps that it had gone down on the dial of Ahaz, backward ten steps].* The Book of Kings is here more circumstantial : Isaiah gives the king the choice of asking the progress or regress of the shadow ; הֲלֵךְ in the first member of the double question (for which we might also have had הָלַךְ, Job xl. 2) signifies *iveritne* (cf. Gen. xxi. 7 ; Ps. xi. 3 ; Job ix. 4, xii. 9 ; Prov. xxiv. 28 ; Ezek. xiv. 4 *b*, xvii. 15 *b*). “Steps of Ahaz” is the name of a sun-dial erected by this king. As מַעְלָה can signify not only a stair-step, but also a degree, we might think of a disc with an indicator (gnomon) ; but the expression suggests in the first instance a real series of steps, and hence an obelisk on a stepped quadrangular, or better, circular elevation, which cast the shadow of its top at midday on the highest, at morning and evening on one or other side of the lowest steps, and so served to measure the hours. The words may no doubt under certain circumstances be used of a vertical dial, *i.e.* a sun-dial with a vertical disc ; more strictly, however, they suit a stepped dial, *i.e.* a sun-dial the degrees of which, measuring definite portions of time, are *gradus*

strictly so called. The dial of Ahaz may have consisted of twenty or more steps which measured the time of day by half or even by quarter hours. If the offer of the אֹת was made an hour before sunset, the shadow, by going back ten steps of each half an hour, stopped at the point at which it had stood at noon. But how was that accomplished? Certainly not by giving the earth's rotation on its axis the contrary direction, which would have entailed frightful revolutions in the whole terrestrial world; but, as we have here to do with an assuring אֹת, which need not as such even be supernatural, merely by a phenomenon of refraction (Keil); for it is sufficient that the shadow, which in the afternoon was low, was turned back and up by a sudden refraction which no one could foresee. אֶת־צֵל הַמַּעְלוֹת, *v.* 8, is to be taken as in genitive connection, both by syntax and accentuation; אֲשֶׁר מַעְלוֹת is accus. of measure, equivalent to בַּמַּעְלוֹת, by the sum of the steps, 2 Kings xx. 11. The relat. sentence is to be translated: *quos (gradus) descendit* (יָרְדָה, צֵל, like the following הַשֶּׁמֶשׁ, is fem.) *in scala Ahasi per solem*, *i.e.* owing to the onward march of the sun. When then we read: "The sun turned back," that is no exaggeration of the miracle, but the expression is determined, as it could not but be, by the optical appearance: it is not the sun in heaven that is meant, but the sun on the dial. What is narrated is meant to be and also is a miracle; the will affirmed itself as the power which is above the laws of nature, the phenomenon followed the prophet's prayer as an extraordinary result effected by God.

To this third narrative there is added, as an original

document, in the Isaianic text, a Psalm of Hezekiah, in which he celebrates his wonderful deliverance from the verge of death. The author of the Book of Kings has omitted it. Its genuineness is undoubted. The superscription runs in *v.* 9: *Record of Hezekiah, king of Judah, when he was sick, and recovered from his sickness.* The following poem might also be inscribed מִכְּתָם, for it has the character of this species of Psalm (see on Ps. xvi. 1). We may not conclude from בְּהִלְתִּי that it was composed by Hezekiah when sick (cf. on Ps. li. 1); יְיָ stamps it as a thanksgiving psalm for his recovery. It has in common with the two Ezrahitic Psalms, lxxxviii., lxxxix., not only numerous echoes of the Book of Job, but also a more forced inspiration, which rather strives to attain to the best models in the way of imitation, than possesses the immediate force of the true lyric. The first strophe is undoubtedly in seven lines: *Vv. 10-12: I said, In the quiet of my days must I depart into the gates of Hades, I have been deprived of the remnant of my years. I said: I shall not see Jah, Jah in the land of the living, no more behold man, among those that have ceased to be. My dwelling is broken up, and carried away from me like a shepherd's tent. I rolled my life together like the weaver, as He cut me off from the thrum. "From day to night dost thou make an end of me." "In my days' quiet" is not equivalent to "when they stand still" (when the clock of life stops), a metaphor of which no example can be given, but: in their peaceful course (which was suddenly interrupted by severe sickness); דָּמַי (or דָּמִי, lxii. 6 f.) fr. דָּמָה = to be *at rest*, properly *even*, for the $\sqrt{\text{דס}}$ has the primary idea of that which covers smoothly. On the cohor-*

tative in the sense of that which must be, see Ew. § 228 a; אֲלֶכָה is to be taken, according to its verbal notion, exactly as in Ps. xxxix. 14; 2 Chron. xxi. 20; its connection with בּ (= אֲלֶכָה וְאֲבוֹאָה) is *constr. prægnavans*. The *Pu.* פָּקַדְתִּי does not signify: I have been made to miss, which, as pass. of the causative, would rather have been הִפְקַדְתִּי, just as הִנְחַלְתִּי in Job vii. 3 is I have been made to inherit; but I have been visited, punished, in the remnant, penally deprived of the remnant of my years. Perhaps, however, we should read קָפַדְתִּי, or rather קָפַדְתִּי: I have been cut off, *i.e.* curtailed of the remnant of my years. To the clause יְהוָה בְּאֶרֶץ הַחַיִּים, the God of salvation revealing Himself in the land of the living, corresponds the clause אָדָם עִסְיוֹשְׁבֵי חָדָל: hence חָדָל seems to be a synonym of אֶרֶץ הַחַיִּים, and therefore equivalent to חַלְד as a designation of the world of time on this side the grave (Ps. xvii. 14, xlix. 2). Yet as חָדָל, "to cease," is the exact opposite of חָלַד, "to remain," we must apparently read with Cheyne and others חָלַד (of the duration of life here); Babyl. has actually חַלַד in the first hand, without distinction of Chethîb and Kerî. If we read חָדָל, this is used in contrast to אֶרֶץ הַחַיִּים, and the construction is a pregnant one; I shall no more behold man (dwelling as I do henceforth) among the inhabitants of חָדָל, *i.e.* of the cessation of life, the negation of conscious active being, hence of the realm of the dead. דִּוְרֵי we explain with Kimchi in harmony with דִּוּר, Ps. lxxxiv. 11, the Targum word for גִּוּר. The body is called דִּוּר as the habitation of man, who can distinguish himself from all that he has in himself. It is compared to an אֹהֶל רֵעִי, a nomad tent; רֵעִי is not

genit. = רָעָה, Ew. § 151 *b*, but an adj. in *i* like *e.g.* רָעָה אֲוִילִי, Zech. xi. 15. With נָגְלָה (side by side with נָפֶע, as in Job iv. 21), not to be laid bare, nor yet to be wound up, but to be put into the position of נָלוֹת, to be obliged to move on, we may compare the New Testament, ἐκδημεῖν ἐκ τοῦ σώματος, 2 Cor. v. 8. The ἀπ. γεργ. קָפַר (belonging to the family קָבַץ, קָמַץ, קָפַר, קָמַט) signifies to draw together: I took, *i.e.* wrapped or folded my life together as the weaver the finished web. He did this already in spirit, while He (God) was cutting him off (synchronous imperf.) from the thrums, *i.e.* was making, as it seemed, an end of his life. דָּלָה signifies properly the woof, that which is passed in, shot through, *subtemen*, syn. עָרַב, Lev. xiii. 48, opposed to שָׁתִי, *ibid.*, warp; what is set up, *stamen*. Here, however, דָּלָה (fr. דָּלַל, to be thin, fine), is short for דָּלָה וְשָׁתִי, the whole thread-work (cf. Lat. *licium*) on the loom. The warp becomes shorter, the further the woof advances, till the weaver separates the finished web from the small ends that remain, by cutting through the latter (בִּצְעַע, cf. Job vi. 9, xxvii. 8). The strophe closes with the deep lament of the sufferer at that moment; he could not but feel that God would make an end of him (פָּמַר, תָּמַם, בָּלָה, שָׁלַם) from day to night, *i.e.* in the shortest possible time (cf. Job iv. 20). In the second strophe the retrospect is continued: his pangs were so intensified that nothing now remained to him but piteous sighing, a languid upward look for help. Vv. 13, 14: *I quieted myself till morning—like the lion, so did He break all my bones. "From day to night dost Thou make an end of me." Like a swallow, a crane, I chattered, I mourned like the dove; my eyes failed*

looking upward; O Lord, I am distressed! be Thou my surety. What שׁוֹרֵתִי signifies is clear from Ps. cxxxi. 2, in accordance with which an Arab. version gives: "I smoothed, *i.e.* quieted my soul (all night through till morning)." But the morning brought him no relief; the violence of the pain, crushing him like a lion, extorted from him ever anew the moan that within the new day just beginning, he must and shall succumb. The Masora makes here the remark, which is important for Ps. xxii. 17, that נִפְאָרִי (with art.) occurs twice, and that בַּתְּרִי לִישְׁנִי in two different senses. What is meant by כָּסוּס עֲנֹר is determined by Jer. viii. 7, according to which עֲנֹר here is not an attribute of כָּסוּס, in the sense of twittering mournfully, or circling in flight, but the name of a particular bird, to wit, the crane. It is therefore a case of Asyndeton, like Nah. ii. 12; Hab. iii. 11. כָּסוּס (כָּסִים) signifies the swallow and עֲנֹר the crane. The verb אֶצְפְּצֶה suits equally well the *febile murmur* of the swallow (according to the Greek myth the metamorphosed penitent Progne) and the hoarse shrilling cry of the crane, which is due to the extraordinary prolongation of the windpipe. This cry is onomatopoeically expressed by the name אֶגֻּר. אֶצְפְּצֶה, like τριζέειν, signifies every kind of shrill piercing inarticulate sound and noise. On the accentuation of יִלֵּל, see on Job xxviii. 4; the meaning, "to hang down loosely," has here passed over into that of fainting away (syn. כָּלָה). The Divine name, 14 *b*, is אֲדֹנָי, not יְהוָה, for it belongs to the 134 וְדֹאֵן, *i.e.* Adonai which are not merely to be read, but are actually written. It is impossible to take עֲשֶׂקְהוּ-לִי as imper.; the pointing indeed, according to which we must read

'*āska*, admits this (cf. אָרְהָלִי and קָבְהָלִי in the history of Balaam; שְׁמֵרָה, *šāmra*, Ps. lxxxvi. 2, cxix. 167, and on the other hand, שְׁמֵרָה וְזֹאת, 1 Chron. xxix 18, where however the reading שְׁמֵרָה is also found, and זִכְרָה לִי, *zochrālli*, Neh. v. 15 and often), but the *usus loquendi* offers no suitable sense for such an imperative. עֲשֵׂקָה is either 3 *pr.* in neuter sense (like וְהִצֵּר לִי, Judges x. 9): sorrow, anxiety is to me; or, as Luzzato, on account of the contrast between עֲשֵׂקָה and עֲרַבְנִי, rightly finds more probable, it is a substantive ('*ōška* for '*ōšek*): distress is unto me (cf. רִוִּי לִי, xxiv. 16), because of the painful consciousness of guilt, like עֲשֵׂק in Prov. xxviii. 17. To this, then, the prayer is attached: become my surety, *i.e.* offer a surety for me, answer for me: see Job xvii. 3. In strophe third he now describes how Jahve promised him help, how this promise revived him, and how it was fulfilled, turning his suffering to health. Vv. 15-17: *What shall I say, in that He gave me His promise and Himself hath done it: softly must I walk all my years after the bitterness of my soul? "O Lord, by such things men revive, and every way is the life of my spirit therein: so wilt Thou then give me strength, and cause me to live!" Behold, that which was bitter to me, bitter, became salvation; and Thou, Thou hast delivered my soul in love from the pit of destruction, for Thou hast cast behind Thy back all my sins.* The question קִוֵּה אֲדַבֵּר is to be understood as in 2 Sam. vii. 20. Cf. Prov. xxxi. 2: What must I say in order to thank Him? this, namely, that He gave me a promise and fulfilled it; the וְ of וְאָמַר attaches the main point in the answer to the question. For הִתְדַדָּה (= הִתְדַדָּה), fr. דָּדָה (= דָּאָדָה) see Ps. xlii. 5. The impf. intimates

here, 15 *b*, what was God's purpose with him. He was to walk (here of the course of life, not the road to the Temple) softly (without further trouble) all his years after his soul's affliction, *i.e.* all the years added to him, and following upon this. It is thus we must explain על with Böttcher, after xxxviii. 5, xxxii. 10; Lev. xv. 25; not, "in spite of"; not as in lx. 7; Ps. xxxi. 24; Jer. vi. 14, where it expresses adverbial qualifications, to which the connection here is opposed; rather does it mean "over" (on account of), *i.e.* in humble devout remembrance of the mortal danger which was averted by God's free grace. What follows then in ver. 16 can only be taken, in view of the prayer in 16 *b*, as Hezekiah's answer to the divine promise announced to him by the prophet. Accordingly the neuters עליהם and בָּהֶן (cf. lxiv. 4; Job xxii. 21; Zeph. ii. 7; Ezek. xxxiii. 18 f.) refer to the gracious words and deeds of God: these are the true stay of life (על, as in Deut. viii. 3) for each and all, and in them consists also (cf. בָּה, Job vi. 29) his spirit's life, and so the inmost and last ground of life. לְכָל means in all directions: for this we should point לְכָל, as in 1 Chron. vii. 5: cf. בְּכָל, in every respect, 2 Sam. xxxiii. 5. From the general truth, and the personal application of it, that the word of God is the source of all life, he drew the conclusion which he here repeats as he looks back: so wilt Thou then make me strong, and preserve Thou me in life. Instead of the reading וְתַחֲיֵי, which is here and there presupposed, the hope passes over into prayer. With הִנֵּה begins the thanksgiving for the fulfilment of the promise. His sickness had been very serious (מֵר) is repeated to express the superlative.

degree), but it had befallen him with a blessed issue in prospect; the Lord meant it for good; the suffering was a chastisement, but a chastisement in love; casting all his sins behind Him, as one does with things that he does not wish to know nor to be reminded of (cf. e.g. Neh. ix. 26), He loved him, *i.e.* drew him lovingly out from the pit of destruction (בְּלִי, elsewhere a participle, here in its immediate substantive meaning from בָּלָה, to destroy, *consumere*). In the fourth strophe he exults in the preservation of his life as the highest good, and promises in return for it to praise God with his friends all his life long. *Vc.* 18-20: *For Hades praiseth Thee not, nor doth death celebrate Thee; they that sink into the grave wait not for Thy faithfulness. The living, the living, he praiseth Thee as I to-day. The father causeth the children to know of Thy faithfulness. Jahve is ready to save me; therefore will we play upon my stringed instruments all the days of our life in the house of Jahve.* It is the comfortless idea of the world beyond, which is indigenous in the Psalter (vi. 6, xxx. 10, lxxxviii. 12f., cf. cxv. 17) and even in the Book Koheleth (ix. 4f., x.), to which Hezekiah gives utterance in ver. 18; in spite of its refinement by mythology, its basis is matter-of-fact truth; it is only the personal faith of the hero which seeks in the Book of Job to rise above it, an achievement reserved for a later stage in the history of redemption. לֵא, 18a, stands once for twice as in xxiii. 4. שִׁבַּר, to hope, to wait, perhaps strictly to look up, to lift the countenance: the Aram. סִבַּר, cf. סִבַּר אֲפִין. The יִרְרֵי-בֹר are not conceived as dying, but as dead. אֲמַת designates the faithfulness of God, with which He keeps His promises. The first אֵל

describes direction; the second, the relation of content; לְבָנִים instead of the accus. as Ew. § 283 c. At 19 b we remember that Manasseh, who was twelve years old when he succeeded his father, was not yet born. Cf. xxxix. 7. The expression, ה' לְהוֹשִׁיעַנִי, μέλλει σώζειν με, is like that in xxxvii. 26. The change of number in v. 20 is explained by the fact that the saved man thinks of himself as choregus of his family; *aj* is suff., and not a noun-termination. The impression of learned rather than original poetry accompanies us to the end. Hezekiah's love for the old Hebrew literature is well known. He was the restorer of the liturgical psalmody (2 Chron. xxix. 30). He collected an appendix to the older Book of Proverbs (Prov. xxv. 1). The אֲנָשֵׁי הַזִּקְנָה may be compared with the society of Pisistratus, at the head of which stood Onomacritus.

On vv. 21, 22, see after vv. 4-6, where these two vv. belong.

D. THREAT OF THE BABYLONIAN EXILE, BROUGHT BY HEZEKIAH ON HIMSELF.

CHAP. XXXIX.

From this point the text of the Book of Kings (2 Kings xx. 12-19; cf. 2 Chron. xxxii. 24-31) again runs parallel. Ambassadors from Babylon arrive on the recovery of the king of Judah. V. 1: *At that time sent Merodach Bal'adān* [K. *Berodach Bal'adān*], son of Bal'adān king of Babel, a letter and present to Hezekiah, and heard [K. *for he had heard*] that he [K. *Hezekiah*] had

been sick and had recovered again. The two texts here share the original between them. Instead of the unnatural *וַיִּשְׁכַּח*, we must read *כִּי שָׁכַח*; on the other hand, *וַיִּחַזַק* in our text, from which *חִזְקֵהוּ* has been formed in the other, seems to be genuine. Similarly the name of the king of Babel is here given rightly, *מְרֹאֲדִי*. The erroneousness of the addition *בְּרֹב־בְּלָאֲדָן* cannot be maintained; on the contrary, it is to all appearance a notice of historical importance. *Marduk-habal-iddina*, son of Lakin, is the Chaldean ruler who more than any other vassal made life bitter for the Assyrian emperor, by ever renouncing anew, as an emperor by equal right, the allegiance which he felt to be an insult to the ancient renown of his fatherland. The substance of what the monuments tell of him is as follows. In the year 731 he did homage at Sapija to the Assyrian ruler, Tiglat-pileser IV. In the first year of Sargon, 721, though properly only king of South Babylonia (*šar mat tihamtiv*), he had drawn North Chaldæa also within the compass of his territory; the consequence was war, in which, though beaten, he still maintained himself upon the throne; and from this point are counted the twelve years which the Ptolemæan canon assigns him as king of Babylonia (*šar mat kaldi*, or, also, *šar kar-dunjas*). In the twelfth year of Sargon, 710, he threw off the Assyrian yoke; not till a year after, 709, did Sargon succeed in taking and reducing to ashes the fortress of Dur-Jakin, into which Merodach-Baladan had thrown himself; the latter, whose unconditional surrender was demanded, disappeared. The first campaign of Sennacherib again, as the inscription of the hexagonal prism (the Taylor

cylinder) and others relate, is due to Merodach Baladan : "In my first campaign, over against the town of Kis, I inflicted a defeat on Marduk-habal-iddina, the king of Kardunjas, with the army of Elam, his allies. I entered in the joy of victory into his palace at Babylon and opened his treasure house. In the might of Assur my lord, I besieged and captured seventy-five of his fortified towns, castles of the land of the Chaldeans, and 420 smaller towns of their territory, led away their spoil," etc. Lenormant and Maspero consider this Merodach Baladan the same as the conquered hero of Dur-Iakin, while Duncker and Valdemar Schmidt see in him his son.¹ The embassy hardly fell later than Sennacherib's Palestino-Egyptian expedition, as Hezekiah's wealth is still undiminished; Maspero thinks that he restored his exhausted treasure with the imposts and presents which neighbouring princes transmitted to him. It is more probable that the embassy falls at the earliest into the beginning of the reign of Sennacherib, and so, in agreement with the date, the fourteenth year of Hezekiah comes to about the middle of the reign of the latter. It had the apparently harmless purpose of congratulating the king on his recovery (according to 2 Chron. xxxii. 31, at the same time that of investigating, in the interest of Chaldean astrology, the מופת of the dial); in secret, however, undoubtedly that of

¹ So also Schrader : but subsequently he gave up this opinion, owing to the discovery of a contract-tablet dated from the twentieth year of Merodach Baladan ; the name "Son of Iakin," he says, designates him only as a descendant of the founder of the dynasty of Bit-Jakin, but his father's name may have been different, as far as that goes.

making common cause with Hezekiah in seeking deliverance from the Assyrian yoke. Hezekiah can still make a show before the Babylonian ambassadors with all the fulness of his treasures. *V. 2: And Hezekiah was glad [K. unsuitably heard] of them and showed them [K. all] his store-house: the silver and the gold and the spices and the fine oil [הַשֶּׁמֶן, K. שֶׁמֶן], and all his armoury, and all that was found in his treasures: there was nothing that Hezekiah did not show them in his house, and in all his kingdom.* Although spices also were found in *בֵּית נַכְת*, yet *נַכְת* is not equivalent to *נִכְאָת*, which (from *נָכַא*, to break in pieces, pulverize) signifies tragacanth-gum and other drugs (*ξηρά*). It is really *Ni. נַת* from *בֹּת* (*Pi. Arab. kajjata*, to cram full), akin to *בֹּס* (*כִּיס*), *נֶכֶס* (*נֶכֶס*), and perhaps also *כֶּתֶם*. Hence it is not “spicery,” but “treasury” or “store-house,” distinct from *בֵּית בָּלָיִם*, the house of the forest of Lebanon (xxii. 8). The fine oil, according to Movers, is balsam oil from the royal gardens, for Hezekiah had special *מִסְכְּנֹת*, magazines for the olive oil (2 Chron. xxxii. 28); the tenor of the words, however, in ver. 2, does not exclude the idea that he showed the ambassadors the stores accumulated in these. He could show them all that was worth seeing “in all his kingdom,” so far as it was concentrated in his residence, Jerusalem. The consequence of this illegitimate intercourse with strange children and this boasting in what is naught.—*Vr. 3-8: And Isaiah the prophet came to king Hezekiah and said to him: What have these men said, and whence come they to thee? Hezekiah said: From a distant land have they come to me [K. om. אֱלֵי], from Babel. He said further: What have they seen in thy house? Hezekiah said: All that is*

*in my house have they seen ; there was nothing that I did not show them in my treasures. And Isaiah said to Hezekiah : Hear the word of Jahve of Hosts [K. om. צַבְאוֹת] ! Behold days come, in which all that is in thy house, and all that thy fathers have stored up unto this day, shall be taken away to Babel [בְּבֶלְיָה, K. בְּבֶלְיָה], nothing shall remain behind, saith Jahve. And of thy children which shall come forth of thee, which thou shalt beget, shall they take [K. Chetibh : shall he take], and they shall be courtiers in the palace of the king of Babel. And Hezekiah said to Isaiah : Good is the word of Jahve which thou hast spoken : and further he said : There shall certainly [בְּיָמַי, K. הֲלֵא אָמֵן] abide peace and security in my days. The two honest answers of Hezekiah, *vv.* 3, 4, are his own involuntary condemnation of his doubly sinful conduct. This complacent exhibition of vain worldly goods is punished by the loss of them, and this servile solicitation of the admiration and favour of the strangers by pillage and enslavement at the hands of these strangers whose avarice he has excited. The prophet here foretells the Babylonian exile ; but, in conformity with the occasion given, not as the destiny of the people, but of the house of David. Even already a keen political vision might foresee such evil consequences of the imprudent behaviour of Hezekiah ; but without the spirit of prophecy there could not be this absolute certainty that Babel was to inherit the Assyrian world-empire, and be the instrument of God's wrath for Judah. For, in the period immediately following, Chaldæa, yearning and struggling for freedom, was ever anew overthrown and pinioned by Assyria. The glance of Isaiah passes beyond these*

risings of Babylon, and the proportionately deep humiliations that followed them; but his prophecy presupposes that the independence of Babylon will finally appear (it did in 605), and that the Assyrian empire will perish. From ver. 7 we may infer that, at the time of this announcement of Isaiah, no son had been born to Hezekiah, at least none entitled to the throne; and this is confirmed by 2 Kings xxi. 1. We mistake his last utterance, if we see in it nothing but vulgar egoism. **כִּי** here gives the reason, and so confirms; **אִם אֶלֶּנָּה** (here only), however, does not signify "yes, if only," but in like manner, though only interrogatively, gives the reason: is it not good (*i.e.* in any case kind), if. . . . He humbly submits to the word of Jahve, in penitent acknowledgment of his vain short-sighted untheocratic conduct; and sees a merciful forbearance in the fact that the divine blessings of peace and security (**שָׁלוֹם**, a state of affairs that maintains itself without delusive vicissitudes) are to continue as long as he lives and reigns. *Tametsi futuris seculis bene consultum esse optabat*—remarks Calvin—*non tamen debuit quod Deus vindictam suam differens clementiæ signum dabit pro nihilo ducere.*

According to the ominous programme, xxxix. 6 f., that very doom of exile, which eight years before had made an end of the kingdom of Israel, now hangs over the kingdom of Judah. The author of the Book of Kings, by prefixing to the four Isaianic narratives 2 Kings xviii. 13-xx. 19, the recapitulation xviii. 9-12, cf. xvii. 5 f., gives us to understand that in the time of Hezekiah the end of the kingdom of Israel, and the beginning of the end of the kingdom of Judah,

are in contact with each other. As Israel has become the prey of the Assyrian world-empire, which is wrecked upon Judah, though only by the interposition of the miraculous power of divine grace (*see* Hos. i. 7), so does Judah become the prey of the Babylonian.

SECOND HALF OF THE PROPHETIC COLLECTION.

CHAPS. XL.-LXVI.

THE first half consisted of seven parts, and this second has three. Since the observation, first made publicly by Rückert in his *Uebers. und Erläut. hebräischer Proph.*, 1831, the trilogy in the disposition of this cycle of prophecy has been almost universally recognised. Not less certain is it that every part in itself consists of 3×3 addresses. The division into chapters is an involuntary testimony to this, though it does not always hit upon the proper beginnings. The first part, ch. xl.-xlviii., falls into the following nine addresses: xl., xli., xlii. 1-xliii. 13, xliii. 14-xliv. 5, xliv. 6-23, xliv. 24-ch. xlv., xlvi., xlvii., xlviii.; the second part, ch. xlix.-lvii., into these nine: xlix., l., li., lii. 1-12, lii. 13-ch. liii., liv., lv., lvi. 1-8, lvi. 9-lvii.; the third part, ch. lviii.-lxvi., into these nine: lviii., lix., lx., lxi., lxii., lxiii. 1-6, lxiii. 7-ch. lxiv., lxv., lxvi. Only in the middle of the first part is the division at all open to question. In the other two a mistake is quite impossible.

The theme of the whole is the approaching redemption, which proclaims consolation, but at the same time calls for penitence. For the redemption is for that

Israel which, even in oppression, and while salvation lingers, remains true to the confession of Jahve; not for the apostates who in word and deed deny Jahve, and put themselves on a level with the heathen. *There is no peace, saith Jahve, for the godless*—so closes the first part of the twenty-seven addresses, xlvi. 22. The second closes, lvii. 21, with greater animation and in fuller tones: *There is no peace, saith my God, for the godless*. And at the close of the third part, lxvi. 24, the prophet drops the form of that refrain, and depicts the peaceless doom of the godless with the loftiest pathos, in traits that move horror: *Their worm shall not die, and their fire shall not be quenched, and they shall be an abhorring to all flesh*. In the same way, at the close of the fifth book of Psalms, the short form of the Berachah is omitted, and a whole psalm, the Hallelujah 150th, takes its place.

The three parts, which are thus distinguished by the prophet himself, are only variations of the theme common to all, but have each a special fundamental thought, and a peculiar keynote, which is struck in the very first words. In each of the three parts there is a different contrast in the foreground; in the first part, ch. xl.—xlvi., the contrast of Jahve and idols, of Israel and the heathen; in the second part, ch. xlix.—lvii., the contrast of the suffering of the servant of Jahve in the present, and of his glory in the future; in the third part, ch. lviii.—lxvi., the contrast within Israel itself, of the hypocrites, the immoral, the apostate on one side, and the faithful, the mourning, the persecuted on the other. For in the first part the redemption from Babylon is presented, in which the prophecy

of Jahve is fulfilled, to the confusion and downfall of the idols and their worshippers; in the second, the exaltation of the servant of Jahve, which comes to pass only through deep humiliation, and is at the same time Israel's exaltation to the height of her universal calling; in the third part, the conditions of participation in the future redemption and glory. In the 3 × 9 addresses, the promise rises, as by a spiral ascent, ever higher and higher, till in ch. lxv., lxvi. it reaches its zenith, and interweaves time and eternity.

In respect of language there is nothing in the Old Testament more perfect, more glorious than this trilogy of Isaianic addresses. In ch. i.—xxxix. of the collection, the language of the prophet is in the main more compressed, more in the manner of the lapidary or the sculptor, although even there already it shows every variety of colour. But here, in ch. xl.—lxvi., where he no longer stands on the ground of the present, but has withdrawn into the distant future as to his true home, the very language maintains the ideal, and if one might say so, the ethereal character; it has become a broad, clear, lucid stream, which bears us on majestic, but smooth and transparent waves, as into the world beyond. Only in two passages does it become more harsh, obscure and difficult, viz. ch. liii. and lvi. 9—lvii. 11 *a*. In the former it is the emotion of sorrow; in the latter, that of wrath, which casts its shadow upon it. Apart from this, however, at every change, the influence of the subject and of the emotion is manifest. In lxiii. 7 the prophet strikes the keynote of the liturgical *Tefilla*; in lxiii. 19 *b*—lxiv. 4 it is grief which dams the stream of utterance; in lxiv. 5, as in

Jer. iii. 25, we catch the tone of the liturgical *Widduj* (confession prayer).

In respect of its content this trilogy of Isaianic addresses is still more incomparable. It begins with a prophecy which puts the theme of his preaching into the lips of John the Baptist; it closes with the prophecy of the creation of a new heaven and a new earth, which even the last page of the New Testament Apocalypse cannot outdo; and in the middle, li. 13—ch. liii., the sufferings and the exaltation of Christ are announced as clearly as if the prophet had stood at the foot of the cross, and seen the Risen One. Transported to the dawn of the New Testament age, he begins like the New Testament evangelists; he describes thereafter the death and resurrection of Christ, as accomplished facts, with the clearness of Pauline preaching; he lays hold, at last, on the heavenly world beyond, like the Apocalypse of John; and all this without denying Old Testament limitations, but acting within them as Evangelist, Apostle, and Apocalyptist in one person. We nowhere find in these addresses a strictly Messianic prophecy, and yet they are Christologically deeper than all Messianic prophecies put together. The splendid kingly figure of previous Messianic prophecy has here undergone a metamorphosis, out of which it has come enriched with many essential elements, *sc.* those of the two *status*, of the *mors vicaria*, of the *munus triplex*. The obscure typical background of suffering, which the Davidic passion-psalms give to the figure of the Messiah, first becomes a constituent of direct prediction here. Instead of the Son of David, who is only a king, we meet the servant

of Jahve, who is prophet, and on the basis of his self-sacrifice priest, and king, in one person; the Saviour of Israel and of the heathen, persecuted by his own people even to death, but exalted by God as priest and king. Such a rich and profound legacy has Isaiah left to the church of the exile, and after it to the church of the future, down even to the New Jerusalem upon the new earth. Hengstenberg has rightly compared these Isaianic addresses to the last Deuteronomic addresses of Moses in the plains of Moab, and to the last Johannine words of the Lord Jesus in the circle of His disciples. It is from first to last a thoroughly esoteric book, bequeathed to the church, to be understood in the future. To none even of the Old Testament prophets who came after was it permitted wholly to unseal this book. Only the appearance of the servant of Jahve in the person of Jesus Christ broke all the seven seals.

But has this book of consolation really Isaiah for its author? Is it not rather to be regarded as the work of a "great unknown" (Ewald), as the work of one of those prophets to whom the constituents of the book belong which cannot be understood as old Isaianic? The newer criticism bans all who still venture to maintain Isaiah's authorship as devoid of science, and indeed of conscience as well. To it, that authorship is as impossible as any miracle in the domain of nature, history, and spirit. In its eyes only those prophecies find favour, of which a naturalistic explanation can be given. It knows exactly how far a prophet can see, and where he must stand in order to see so far. We, however, are not tempted to buy this omniscience at

the price of the supernatural. We believe in the supernatural reality of prophecy, because history affords proofs of it which cannot be got over, and because a supernatural interposition of God in the inner and outer life of man occurs to this day, and can be put to the proof. This interposition, however, is manifold, both in kind and degree; and even the vision of the prophets into the future is very variously determined according to the measure of their charism. It is, therefore, no doubt possible, that at a time when the Assyrian empire still existed, Isaiah foresaw *πνεύματι μεγάλῳ* (Sir. xlviii. 24) the troubles of the Babylonian period and the redemption behind them, and lived and moved in these *ἔσχατα*; but it does not follow for us, that because it is possible it is actual. Whether it is really so, is a fair subject for unprejudiced examination; and our final decision is not, like that of the criticism alluded to, under the constraint of an unalterable prejudice. All that we have said in praise of ch. xl.—lxvi. is as completely true though these addresses should not have had Isaiah, but a prophet of the exile, for their author.

In the closing remarks on Drechsler's Comm., vol. iii., pp. 361–416, we have presented in detail the general and special grounds that make the Isaianic origin of ch. xl.—lxvi. probable and necessary. All the false supports of Isaiah's authorship are there voluntarily abandoned; for what Job xiii. 7–8 exclaims to his friends:

Will ye in God's behalf speak unrighteously,
And in His behalf speak deceit?
Will ye be partisans for him
Or act as counsel for God?

the biblical theologian must suffer to be said to himself. We have admitted that the author of ch. xl.-lxvi., right through the twenty-seven addresses, has the exile as his fixed standpoint, a standpoint only in some measure movable, as the redemption ever draws nearer; ¹ from the standpoint of the exile he looks backward; never from the pre-exilic standpoint, forward. In places where he depicts what is pre-exilic, as in lvii. 9 f., he does it with a backward glance; and where, as in lvii. 3-8, he launches forth in denunciation of idolatry, he interweaves traits of the pre-exilic with those of the exilic period. Yet, throughout, his words are addressed to the people of the exile, and he seems therefore to be an exile; for the prophetic outlook on the future has everywhere else its roots in the soil of the present, and grows up from it.

In spite of this, however, the following facts are in favour of the Isaianic authorship. In the first place, the predicted redemption, with its accompanying circumstances, appears in these addresses as a thing withdrawn from creaturely foreknowledge, a thing of which Jahve alone is conscious, and which, if it does actually occur now, proclaims him to be God of gods: Jahve, the God of prophecy, knows the name of Cyrus before he himself does, and proves his Godhead before all the world, by publishing beforehand the name and

¹ That even lvi. 9-lvii. 11 a; ch. lxx., lxvi. form no exception to this, will be shown in the exposition. Under the presupposition stated above, we are not tempted to regard single pieces like lxiv. 9-11, lxvi. 3b-9, 11-12, 17, and others, which it is difficult to reconcile with Isaianic authorship, as later interpolations by exilic hands.

work of the deliverer of Israel (xlv. 4-7). In the second place, although these addresses stand throughout on the ground of the exile, and do not proceed, as might be expected, were Isaiah their author, from the historical situation in Hezekiah's time; yet the contradiction between this phenomenon and the general character of prophecy loses its value as counter evidence the moment we abandon the usual plan of separating ch. xl.-lxvi. from ch. i.-xxxix., and taking them by themselves. For all the first half of the collection is a staircase leading up to these addresses to the exiles, and is related to them on the whole exactly as the Assyrian pedestal, xiv. 24-27, to the Babylonian Massa, xiii.-xiv. 26. This relation, in virtue of which Babylonian prophecies are grounded upon Assyrian ones, extends through the whole of the first part. It is so arranged that the prophecies of the Assyrian period are provided throughout with interposed layers of prophecies referring to events more remote, and this in such a way that the former constitute its sub-structure, the latter its pediment. This is the relation of ch. xxiv.-xxvii. to ch. xiii.-xxiii., and of ch. xxxiv.-xxxv. to ch. xxviii.-xxxiii. Within the cycle of prophecies against the nations, too, three Babylonian prophecies form the beginning, middle and end, xiii.-xiv. 23, xxi. 1-10, ch. xxiii.; the Assyrian prophecies stand within a circle the circumference and diameter of which are formed by prophecies of wider scope. Must all these prophecies, then, arranged with such obvious purpose, be taken away from our prophet? The oracle concerning Babylon, xiii.-xiv. 23, has, as we have seen, the Isaianic ring throughout; and in the

Epilogue, xiv. 24-27, it has an Isaianic subscription. The other oracle concerning Babylon, xxi. 1-10, is not only combined into a tetralogy with three other admittedly Isaianic pieces, but forms an organic whole with them both in style and substance. The cycle of prophecy on the final overthrow, ch. xxiv.-xxvii., is so thoroughly Isaianic at the beginning, that absolutely every word and every turn of the first three verses bears the stamp of Isaiah; and in xxvii. 12 f. it dies away like the Book Immanuel in xi. 11 ff. The genuineness of ch. xxxiv., xxxv., again, has never been contested on convincing grounds; Knobel indeed maintains that the historical background of this piece proves its spuriousness, but a background in contemporary history cannot be recognised at all: Edom here, like Moab in ch. xxv., represents the world in its hostility to the people of God. And now let us consider further that these contested prophecies form a series which is in every respect a prelude to ch. xl.-lxvi. Is not xiv. 1 f. a kind of summary of ch. xl.-lxvi. *in nuce*? Is not the trilogy "Babel," ch. xlvi.-xlviii., as it were the unfolding of the vision of xxi. 1-10? Is not the prophecy concerning Edom, ch. xxxiv., the companion picture to lxiii. 1-6? And do we not hear in ch. xxxv. the immediate prelude to the melody which is continued in ch. xl.-lxvi.? To all this we must add the fact that obvious Isaianic characters are common to the contested prophecies with those that are recognised. The characteristically Isaianic name of God קדוש ישראל, which everywhere appears in acknowledged prophecies in ch. i.-xxxix., is continued also throughout ch. xl.-lxvi. So with the confirmatory 'אמר ה', and the inter-

change of the national name יִשְׂרָאֵל with יְהוָה (cf. *e.g.* xl. 27 with xxix. 23). In both parts there is a predilection for calling God יְהוָה (vi. 5, xxxiii. 22; cf. viii. 21, xli. 21, xliii. 15, xliv. 6); his royal rule is celebrated (xxiv. 23, lii. 7); and in connection with this we have to remark that the psalms with the watchword יְהוָה (Ps. xciii., xcvi., xcvii., xcix.) are all written in Isaianic (deutero-isaianic) style. The figure Epanaphora, which may be illustrated by an Arabic proverb :

“Enjoy the fragrance of the yellow roses of Negd,
For were the evening past, gone were the yellow roses,”

is rare outside the Book of Isaiah (Gen. ii. 2, vi. 9, xiii. 6, xxxv. 12; Lev. xxv. 41; Job xi. 7; Eccles. i. 6, ii. 10, iii. 16, iv. 1; Ezek. xxxiv. 5): in the Book of Isaiah, however, it is a favourite oratorical turn, and is found from end to end: i. 7, iv. 3, vi. 11, xiii. 10, xiv. 25, xv. 8, xxx. 20, xxxiv. 9, xxxvii. 33 f., xl. 19, xlii. 15, 19, xlviii. 21, l. 4, li. 13, liii. 6 f., liv. 4, 13, lviii. 2, lix. 8—a collection of examples that might be enlarged. The same is true of Anadiplosis; this figure also is found throughout both parts. Cf. xl. 1, li. 9, 12, 17 with viii. 9. So also the accumulation of short sentences, as in i. 17, xxxiii. 10, xlvii. 2—everywhere there is the same swift pace in the movement of the thought. But there are lines of connection more intimate than even these. How strikingly, *e.g.*, does xxviii. 5 harmonize with lxii. 3, and xxix. 23, v. 7 with lx. 21? And does not the fundamental thought, hinted at in xxii. 11, xxxvii. 26 (cf. xxv. 1), that all that is realized in history pre-exists as idea, *i.e.* as intellectual conception in God, run in multiplied echoes all through ch.

xl.-lxvi. ? What, again, we are told in xi. 6 ff., xxx. 26 and other passages of the future transfiguration of the earthly and heavenly *κτίσις*: is not this repeated in the second part in magnificently executed pictures, and in part (which is not un-Isaianic) in the very same words lxv. 25? The designation of God, also, as מוֹשִׁיעַ, which is constant in ch. xl.-lxvi., has its roots in expressions of the first part such as xii. 2, xxxv. 22. We may assert (and as yet no one has made the attempt to refute it), that the second half of the Book of Isaiah, ch. xl.-lxvi., with its theme, its standpoint, its style, its ideas, is throughout the first part, ch. i.-xxxix., constantly and progressively coming into being. On the boundary of the two halves stands the prophecy, xxxix. 5-7, like a guide post with the inscription בבל. There, in Babylon, is for the future Isaiah's spiritual home; there he preaches to the church of the exile the way of salvation and the consolation of redemption; to the apostates, on the contrary, the terrors of judgment.

That this is the real state of the case is confirmed also by the mutual relation of ch. xl.-lxvi. and the rest of Old Testament literature known to us. In ch. xl.-lxvi. reminiscences are found of the Book of Job (cf. xl. 23 with Job xii. 24 and 17; xlv. 25 with Job xii. 17, 20; xlv. 24 with Job. ix. 8; xl. 14 with Job xxi. 22; lix. 4 with Job xv. 35, Ps. vii. 15); in the same way the first half here and there points back to Job; the poetic words מוֹשִׁיעַ, הַתְּנַבֵּר, צַדִּיקִים are found outside of Isaiah only in the Book of Job. Once at least, viz. lix. 7, we are reminded of Mishle (Prov. i. 16); more frequently we encounter in the first half

imitations of the Solomonic *mashal*. The relation of the two halves to Micah is precisely the same: cf. lviii. 1 with Mic. iii. 8; as ii. 2-4 with Mic. iv. 1-4, and xxvi. 21 with Mic. i. 3. Through both halves also extends the like relation to Nahum: cf. Nah. iii. 4 f. with ch. xlvii; ii. 1 with lii. 7 *a*, 1 *b*, but also ii. 11 with xxiv. 1; iii. 13 with xix. 16. On which side here the priority lies we leave undecided. When, however, we find in Zephaniah and Jeremiah points of contact, excluding the possibility of accident, not only with ch. xl.-lxvi., but also with xiii.-xiv. 23, xxi. 1-10, ch. xxxiv.-xxxv., it is more than improbable that these two prophets should have been imitated by the author of ch. xl.-lxvi., since it is precisely they who more than others have the peculiarity of fusing the words and thoughts of their predecessors with their own. Zephaniah is connected in a way which cannot be accidental with Isa. ch. xiii. and xxxiv.; but cf. also ii. 15 with Isa. xlvii. 8, 10; iii. 10 with Isa. lxvi. 20. The former passage is shown to be derivative by the fact that *עליו* is in the Old Testament an exclusively Isaianic word; the latter is not only a compendium of Isa. lxvi. 20, but by *מַעֲבֵר לְנַהֲרֵי-כּוֹשׁ* points back at the same time to Isa. xviii. 1, 7. In Jeremiah, the impression of dependence upon Isaiah is strongest in the prophecy against Babylon, ch. l., li.; so strong that Hitzig and de Wette regard the anonymous author of ch. xl.-lxvi. as its interpolator; but it contains also what accords with Isa. ch. xiii., xiv., xxi., xxxiv., and is in general a cento of older prophecies. The passage in Jeremiah on the nothingness of the gods of the nations, Jer. x. 1-16, has also a surprisingly Isaianic

ring; cf. especially Isa. xlv. 12-15, xli. 7, xlvi. 7, a fact which here also some have tried to explain by the hypothesis of interpolation. Not only, however, in *vv.* 6-8, 10, which are allowed to be Jeremiah's, but also in what is expunged, are notes of Jeremiah to be found, such as *פְּקֻדָּה, תַּעֲתָעִים, נִבְעַר, אָתָם = אוֹתָם, יָפָה*, penal visitation—expressions of Jeremiah which are nowhere to be met with in Isa. II. Further, the message of consolation, Jer. xxx. 10 f., which is quite deutero-Isaianic in tone, and yet again xlvi. 27 f., we are told, must have been copied from Isa. II. into the Book of Jeremiah. But Caspari has shown that this is impossible for the simple reasons that the closing words of the promise: "I will chasten thee according to the law [the law of the covenant, hence for discipline and not peremptorily], and will only leave thee not unpunished," if spoken at the end of the exile, have no meaning; and that the Jeremianic elements, in which the promise coincides with prophecies of Jeremiah that are acknowledged not to be interpolated, far outweigh the deutero-Isaianic. Yet even here, where Israel is addressed as *עַבְדִּי*, we catch the tone of Isa. II.; here, as in many other places, Jeremiah fuses what is Isaiah's with what is his own. There are also many other passages, having points of contact, in matter and expression, with passages in the second part of Isaiah, but without the evidential value of those adduced, in which we have to decide either for Jeremiah as imitator, or for Isa. II. as reviser. If, however, we compare Jer. vi. 15 with Isa. lvi. 11 and Isa. xlvi. 6 with Jer. xxxiii. 3, where Jeremiah, according to his custom, gives the original passage another application by a

slight change in the letters ; then in parallels also, like Jer. iii. 16, Isa. lxxv. 17 ; Jer. iv. 13, Isa. lxxvi. 15 ; Jer. xi. 19, Isa. ch. liii., we shall find in Jeremiah involuntary recollections of Isaiah, and not the converse. So also it is Isa. li. 17-23 which is echoed in the Kinoth of Jeremiah, and Isa. lvi. 9-lvii. 11 *a* the tones of which are heard in the older rebukes uttered by that prophet.

Finally, let us present to ourselves the development of Isaiah's view of the exile, a judgment already threatened in the Torah. (1) In the time of Uzziah and Jotham the prophet mentions it, vi. 12, in the most general terms conceivable, yet even so early as v. 13 he hints at it by its proper name. (2) In the time of Ahaz we see that he has already passed far beyond this first vague indication of the exile: he foretells in xi. 11 *f.* a second redemption like that from Egypt, and Assyria stands at the head of the countries of the diaspora, as the world-power which executes the judgment of exile. (3) In the first years of Hezekiah, xxii. 18 seems to point to the deportation of Judah by Assyria ; when, however, the northern kingdom fell under this doom of banishment, while Judah was still allowed a gracious respite, Isaiah's glance was directed to Babylon as the world-power destined to execute like judgment upon Judah. We see this from xxxix. 5-7. Micah, too, iv. 10, designates Babylon as the future place of punishment and redemption. The prophecies of the fall of Babylon, ch. xiii., xiv., xxi., are therefore in the spirit of prophecy in Hezekiah's time. And in ch. xl.-lxvi. we only find unfolded in all directions what already lies in germ in xiv. 1 *f.*, xxi. 10. It is

known that Babylon tried to win her freedom from Assyria under Sargon and Sennacherib, and therefore in the time of Hezekiah; and the revolt of the Medes from Assyria (714, according to Spiegel) and the union of their villages and districts under one monarch, *Dejoces*, 708, likewise belong to the same period. It is characteristic that Isaiah does not mention by name the Persians, who were still at the time subject to the Medes. He names מְדִי, xiii. 17, xxi. 2, and כּוּרֻשׁ (*Kurus*), xlv. 28, xlv. 1, the founder of the Persian monarchy, but not that one of the two main tribes of Iran which through him attained under Astyages freedom, and at a later period universal empire.

But how is it possible that Isaiah should have called Cyrus by his name centuries (according to *Jos. Ant.* xi. 1, 2, 210 years) beforehand? "He who believes in a living and personal omniscient God, and in the possibility of His revealing the future, will not deny Him the power of announcing beforehand the name of a future monarch." So Fr. Windischmann. Albrecht Weber, the Indologue, finds in this a self-hardening against the scientific conscience, which he describes as "demoniacal." Not so hasty, however—*le vrai peut quelquefois n'être pas vraisemblable!*

A mutual understanding upon this, which is the real nerve of the summary judgment prevalent concerning ch. xl.-lxvi., is impossible. We hasten to the exposition, *for which, if we only allow the prophet to be regarded as such, it is immaterial to what time he belongs.* For in the one point, that the standing ground of the prophet is the second half of the exile, we are not opposed to those who impugn the authenticity. If the

prophet is Isaiah, as for reasons explained here and elsewhere we believe we are bound to assume, then he has withdrawn entirely from his actual present, and leads here a life in the spirit among the exiles. And, in truth, there is no more Johannine book in the Old Testament than this Book of Consolation. It is, as it were, a product of Old Testament glossology. The material body of language has become a luminous body. We catch, as it were, spirit voices from the world beyond, the world of glory.

FIRST ADDRESS OF THE FIRST THIRD.

CHAP. XL.

THE WORD OF COMFORT AND THE GOD OF COMFORT.

IN this first address the prophet justifies his calling to preach the comfort of the approaching redemption, and bases this comfort on the fact that Jahve, who summons him to make so comforting a proclamation, is the incomparably exalted creator and ruler of the world. The first part of the address *vv.* 1-11 may be regarded as prologue of the whole 27 chaps. The theme of the prophetic promise, and the inevitableness of its fulfilment, are here expressed. Turning to the people of the exile, never forgotten or cast away by Jahve, the prophet begins in *v.* 1: *Comfort ye, comfort ye My people, saith your God.* That is the divine commission to the prophets. נַחֲמֵי is repeated, because it is urgent (anadiplosis as in *xli.* 27, *xliii.* 11, 25 and often, but also *viii.* 9). That it is lasting is intimated in יֹאמֵר, which does not here signify *dicet*, but as *e.g.* in 1 Sam. *xxiv.* 14 *dicet* (LXX., Hier.). This יֹאמֵר ה' is exclusively Isaianic, and common to both parts of the collection: *i.* 11, 18, *xxxiii.* 10, *xl.* 1, 25, *xli.* 21, *lxvi.* 9 (in the Book of Jeremiah only thus, parenthetically, in *li.* 35); the impft. in all these passages expresses that which is in progress, which continues, as *e.g.* also תֹּאמֵר, *xl.* 27;

Prov. i. 31. So also here: the divine commission has not been issued to one person once for all; it is issued uninterruptedly to many. Comfort ye, comfort ye My people, is the continual cry of the God of the exiles, who even in the midst of wrath has not ceased to be their God, to the prophets, His messengers and speakers. The summons is now repeated still more impressively, the contents of the comforting proclamation being at the same time indicated. *V. 2: Speak to the heart of Jerusalem, and cry unto her that her trouble is ended, that her guilt is cleared away, that she hath received from the hand of Jahve double for all her sins.* The holy city is conceived as one with the people belonging to it. **דְּבַר עַל־לֵב** of heart-winning, Gen. xxxiv. 3, Judg. xix. 3; or encouraging speech, like that of Joseph to his brethren, Gen. l. 21. Here it is precisely as in Hos. ii. 16, and perhaps not without allusion to this older prophecy. **קְרָא אֶל** of a prophetic proclamation which is directed to any one, as in Jer. vii. 27; Zech. i. 4. With **(כִּי) ὅτι**, there is introduced what has to be proclaimed to Jerusalem. (1) Her **צַבָּא**, military service, has been fulfilled, hence has come to an end. The word has the more general meaning of any forced labour, Job vii. 1, and is here used of the exile, that exposed bivouac, as it were, of the nation which had been transported to a strange land. (2) Her iniquity is expiated, and the penal righteousness of God satisfied; **נִרְצָה** is elsewhere to find satisfying acceptance; here, to find satisfying acquittal, like **עֵין רָצָה** Lev. xxvi. 41-43, to expiate the guilt of sin by suffering the punishment of sin. The third sentence repeats in intenser and fuller tones the content of those that precede: Jerusalem has already

suffered to the full for her sins. In contradiction to לַקְרָה, which, side by side with two real perfects, cannot be a pft. of certainty referring to what is future, many understand כְּפָלִים of the double favour which Jerusalem is to receive (like כְּשֵׁנָה, lxi. 7 and Zech. ix. 12, which is perhaps borrowed from Isaiah), instead of the double punishment which she has suffered (like כְּשֵׁנָה, Jer. xvi. 18). It is not to be taken legally, in which God would appear over-just and therefore unjust; Jerusalem has not suffered more than her guilt deserved; but God's mercy now looks upon the sentence He had to pass upon Jerusalem as more than sufficient. This mercy is also expressed in בְּכָל (with בּ pretii): nothing at all remains over that can still have to be punished. The turning point from wrath to love has come; wrath has been executed twofold—in what intensity will the long suppressed love now burst forth!

The two first verses form a small Parashah by themselves, the prologue of the prologue. After the contents of the consolation have been indicated on the negative side, the question arises what positive salvation is to be expected. This question is answered for the prophet, as, in the ecstatic stillness of his heart turned toward God, he hears a wonderful voice. V. 3: *Hark, one crying: In the wilderness prepare a way of Jahve, make plain in the desert a highway for our God!* Do not render: a voice cries; the two words stand in *st. constr.*, and form like xiii. 4, lii. 8, lxvi. 6 (Cf. on Gen. iv. 10) an interjectional sentence: Voice of one crying! Who the crier is remains veiled in mystery: his person disappears in the splendour of his calling, retires into the background before the con-

tents of his cry. The cry sounds like the long-sustained trumpet blast of a herald (cf. xvi. 1). The crier is as it were the forerunner of a king, who sees to it that the way along which the king is advancing shall be put in good condition. The king is Jahve; to prepare the way for Him worthily is the more necessary, as this way leads through the pathless wilderness. In view of the parallel, and according to the accents, **בְּמִדְבָּר** is to be connected with **פָּנּוּ**, yet without any collision thence arising with the New Testament proof of the fulfilment; the Targ. and Jewish expositors also take **קוֹל קוֹרֵא בַּמִּדְבָּר** together, as well as the LXX., who are followed by the Evangelists. The crier, appearing in the wilderness, summons to the preparation of this way. But why and whereto goes the way of Jahve through the wilderness? Travelling through the wilderness He redeemed Israel from Egyptian bondage, and revealed Himself to him from Sinai, Deut. xxxiii. 1; Judg. v. 4; Ps. lxxviii. 8; Jahve **הֵרִיב בְּעֵרְבוֹת** is the name given in Ps. lxxviii. 8 to God the redeemer of His people. As once His people had to wait for Him, between Egypt and Canaan, so now His people that dwell in **בְּמִדְבָּרֵיהֶם**, and are separated by *Arabia Deserta* from their fatherland. If He were coming at the head of His people, He would Himself remove the obstacles from the way; He is coming, however, through the desert to Israel, and therefore the latter must see to it that nothing delay the swiftness, nothing trouble the graciousness, of Him who comes. The situation corresponds to the reality, but the literal sense spiritualizes itself, as we shall often see hereafter, in allegorical fashion. The summons proceeds in jussives. *V. 4: Every valley*

shall be exalted, and every mountain and hill brought low, and the rugged shall become level, and the rocky heights plain ground. וְהָיָה under the regimen of the two jussives is itself equivalent to וְיָהִי. The word רִכְסִים, which has not yet been rightly explained (from רָכַס to till, to turn up, and hence to connect firmly), probably does not signify mountain ridges = connexions between two mountains, but rocky heights, where one mass of rock lies on another. The summons, spiritually understood, refers to the encouragement of the down-cast, the humbling of the self-righteous and secure, the conversion of insincerity to simplicity, and of unapproachable defiance to self-surrender (cf. on עֲקֹב, hilly, rugged, Jer. xvii. 9, and Hab. ii. 4 עֲפֹלָה). In general the sense is that Israel must be found by the God who is approaching to redeem her, in an inward and outward condition corresponding to His majesty and His design. The cry of the crier is continued in v. 5: *And the glory of Jahve shall be revealed, and all flesh shall see it together, for the mouth of Jahve hath spoken.* The pret. cons. וַיִּגְלֶה is here *apodosis imper.* Let the way for the coming of Jahve be prepared, and the glory of the God of redemption will be unveiled; his Parousia is ἀποκάλυψις τῆς δόξης αὐτοῦ, 1 Pet. iv. 13. This revelation takes place in the interest of Israel's salvation, but not secretly and exclusively; all mankind, intentionally called here כָּל-בָּשָׂר, will be permitted to see it (cf. Luke iii. 6 τὸ σωτήριον τοῦ Θεοῦ); man cannot see God without dying (Exod. xxx. 20), because he is בָּשָׂר, but the future will remove this gulf which divides them. כִּי פִי ה' דָּבַר is the ordinary Isaianic confirmation of foregoing prophecies. The pro-

phet now hears a second voice, and a third entering into dialogue with it. *Vv. 6-8: Hark, one speaking: Cry! and he answereth: What shall I cry? "All flesh is grass, and all its charm as the flower of the field. Withered is the grass, faded the flower, for the breath of Jahve hath blown upon it. Truly the people is grass—the grass withereth, the flower fadeth, yet the word of our God shall stand for ever.* Face to face with the near fulfilment, a second voice extols the divine word of promise, and appoints one to preach its eternal continuance. The expression is not וַאֲמַר , *et dixi* (LXX., Hier.), but וַאֲמַרְי ; the questioner is therefore not directly the prophet himself, but an ideal person, whom he has in visionary objectivity before him. The theme presented for preaching is the transitoriness of all flesh (*v. 5, πᾶσα σάρξ*, here *πᾶσα ἡ σάρξ*), and on the other hand the non-transitoriness of the word of God. Men living in flesh are one and all impotent, frail, conditioned; God on the contrary (xxx. 3) is the Almighty, Eternal, All-conditioning, and as He is, so is also His word, which, as the setting and expression of His will and thought, is not another thing than Himself, and therefore also not different from Him. וְיָסוּר is here loveliness, attractiveness, grace (syn. וְיָסוּר) of outward appearance (LXX., 1 Pet. i. 24, *δόξα*, Jas. i. 11, *ἐμπρέπεια*). The comparison with grass and flower recalls xxxvii. 27, Job. viii. 12; but especially Ps. xc. 5 f.; Job xiv. 1. In 7a we are told how grass and flower fare; the *prett.* express, like the Greek *aoristus gnomicus* (cf. xxvi. 9) a truth of experience deduced from innumerable cases: *exaruit gramen, emarcuit flos*. Hence the following וְיָסוּר is not hypothetical (supposing that), but

conveys the reason : for רִיחַ ה' hath blown upon it, *i.e.* the breath of God the creator, which pervades creation, life-begetting, life-preserving, life-destroying, the most appropriate symbol of which among the elements is the wind. Every breeze is a breath of that universal life of nature which has God's רִיחַ as the effectively indwelling principle of its existence. A new verse should begin with אָנֹכִי. In spite of the LXX. (Ges., Hitz.), the sentence אָנֹכִי קָצִיר הָעֵמֶם is not the pious ejaculation of a reader, added to the text, for it is thoroughly Isaianic ; אָנֹכִי is not comparative, but confirmatory, as in xlv. 15, xlix. 4, liii. 4, and הָעֵמֶם is used of mankind as in xlii. 5. The thought proceeds in the form of a triolet ; the interpretation of the striking comparison begins with אָנֹכִי ; the repeated *exarescit gramen, emarcescit flos*, which follows, refers to men in their likeness to the grass and the flower ; Truly mankind is grass, such grass withereth and such flower fadeth, but the word of our God (Jahve the God of His people and of the history of redemption) יְקוּם לְעוֹלָם, *i.e.* without fading or withering it stands and abides for ever, fulfilling itself and maintaining itself throughout all ages. This universal truth has special reference here to the word of promise brought by the voice in the desert. If God's word in general abides for ever, so in particular the word which announces the Parousia of God the Redeemer, the word in which all words of God are yea and amen. The permanence of this word, however, has as its dark foil the transitoriness of all flesh and its beauty. Those who lord it over Israel are mortal ; their חֶסֶד, by which they impose upon and corrupt men, is transitory ; but the word of God, with which

Israel can console itself, holds the field, and secures for the nation a glorious issue to its history. Accordingly the prophet now takes his stand in the time at which Jahve will have come. V. 9: *Get thee up to a high mountain, O Evangelist Zion; lift up thy voice with strength, Evangelist Jerusalem; lift it up, fear not; say to the cities of Judah: Behold, your God!* Knobel and others, after LXX., Targ., take צִיּוֹן and יְרוּשָׁלַיִם as *acc. obj.*: preacher of salvation (*i.e.* choir of preachers of salvation) to Zion-Jerusalem. Parallels, however, like lii. 7, lxii. 11, are here misleading; the words are in apposition (A., S., Th. *εὐαγγελιζομένη Σιών*), Zion-Jerusalem herself being called Evangelist; even the feminine personification makes that probable, and it is put beyond doubt by the fact that it is the cities of Judah (the בָּנוֹת daughters of Zion-Jerusalem) that are to be evangelized. The standpoint of the prophet is here in the midst of the Parousia. If Jerusalem has then again her God in her midst, after He has for long broken off His dwelling in her, she must, as the restored mother church, ascend a high mountain, and lifting up her voice without fear, declare to her children the joyful news of the appearing of her God. The verb בָּשַׂר signifies properly, to smooth, unfold; then to gladden, especially with joyful tidings; it is the original of the New Testament *εὐαγγελίζειν*, a favourite word of the author of ch. xl.-xlvi., this Old Testament evangelist, but (cf. Nah. ii. 1) no indication that the author is not Isaiah. Hitherto Jerusalem had been despondent, bowed down beneath the punishment of her sins, and in need of comfort. But now that she has Jahve again with her, she must lift her voice on high with

joyous confidence, and laying aside timidity, become, as her vocation demands, the messenger of salvation for all Judæa. In *v.* 10 the prophet withdraws from the standpoint of fulfilment to that of prophecy: *Behold, the Lord, Jahve, shall come as a strong one, His arm exercising dominion for Him; behold, His reward is with Him, and His recompense before Him.* Do not translate, with that which is strong = with strength: the **ב** is *Beth essentialis* (cf. xxvi. 4, Ges. § 154, 3a) and **ל** is *dat. commodi* as in Prov. xvi. 27: He will come in the nature, power and energy of a strong one, as is more precisely defined by the circumstantial participial clause *brachio suo ipsi dominante*. It is His arm that rules for Him, *i.e.* either subdues to Him or overthrows all resistance. Yet He is distinguished in 10b, not one-sidedly as an avenging judge, but in both the legal and the redemptive aspect at once, as a just rewarder; a character of which the double name of God אֲדֹנָי ה' (cf. in the first part iii. 15, xxviii. 16, xxx. 15), which is already employed in the Pentateuch, and most frequently by Amos and Ezekiel, is as it were the anagram. פִּעֵלָה appears as early as Lev. xix. 13, in its progress from the signification of work to that of what one gains or forfeits by his work; it is a synonym of שָׂכָר. Jahve brings with Him not only the penal reward of the enemies of His people, but the gracious reward of the faithful of His people, whom He will compensate for their previous sufferings with an exceeding weight of joy (see lxii. 11). On this side, the redemptive, not the judicial, the prophet lingers, setting side by side with the picture of the Lord Jahve the picture of the good shepherd. *V.* 11: *As a shepherd shall*

He feed His flock, gather the lambs in His arm and carry them in His bosom, gently lead those that give suck. The flock is His people which is now scattered abroad. The love with which He tends this flock is represented by way of example in His treatment of the מְלֵאִים (= מְלֵאִים fr. מְלֵא = מְלֵא), young lambs not yet long born; and the עֹלֹת, those that give suck, *lactantes* (Hier. *fetæ*), not sucklings, *sugentes*. The former, which cannot keep pace with the flock, He gathers in His arms and carries in the fold of His garment (קִיץ, here not the bosom of the body, but as in Prov. vi. 27 and often); the latter, the mothers, He does not overdrive, but יְנַהֵל (see on Ps. xxiii. 2), lets them go softly, because they need to be spared (Gen. xxxiii. 13). With this lovely picture the prologue *vv.* 1-11 closes. It stands at the head of the whole, like a divine inauguration of the prophet, the quintessence, as it were, of what he is commanded to proclaim. Nevertheless, it is at the same time an integrant part of the first address. For the questions which now follow cannot possibly be the beginning of this address, although it is not at once clear how far they are the continuation of the prologue.

The connection is this. In what follows there is a didactic and parænetic representation of the nature of the God, the manifestation of whom for the redemption of His people has been prophetically announced in *vv.* 1-11. He is the incomparably exalted one. This incomparable exaltation makes manifest the folly of the idolaters, but avails for the consolation of Israel, which has special need of such consolation now that it is in exile, and finds it so difficult to understand the ways

of God. In order to bring the exaltation of Jahve to the consciousness of His people the prophet asks, *v.* 12: *Who hath measured the waters with the hollow of his hand, and meted out the heavens with the span, and comprehended the dust of the earth in a measure, and weighed mountains with scales, and hills with balances?* The questions are anthropomorphic, as in *Prov.* xxx. 4, and are designed to bring to consciousness that Jahve and no other than He has given these elements of the universe their quantitative measure, their definite form, and their relative position in the whole. How little the hollow of a man's hand (שֵׁעָל, the cavity of the hand) holds, how small is the space that a man's span can measure off, how limited is the capacity of the third of an ephah (שְׁלִישׁ, see on *Ps.* lxxx. 6), and for what trifling quantities and measures a weigher suffices, whether it be a פְּלֶס, *i.e.* a steel-yard, *statera*, or כַּאזְנִים, a common balance, *libra*, consisting of two scales (*lances*). But what Jahve measures off with the hollow of His hand and regulates with His span, *i.e.* brings to a definite measure, is nothing less than the waters beneath, and the heavens above; He carries a *Shalish*, in which the dust of which the earth consists finds room, and a scale on which He has weighed the colossal bulk of the mountains. A second question, *vv.* 13, 14: *Who hath directed the spirit of Jahve, and (who) as His councillor instructed Him? With whom took He counsel, that could have made Him understand, and taught Him concerning the path of right, and taught Him knowledge, and made Him know the way of intelligence?* The first question brought home Jahve's omnipotence; this, His omniscience, which, because it has all fulness

in itself, excludes all instruction from without. רִיחַ הַקֹּדֶשׁ is the Spirit, which at the creation of the world brooded over the waters, and gave form to chaos. Who, asks the prophet, has handed this Spirit the rule, according to which this had to take place? תִּבְנֶנּוּ does not signify to test; but, exactly as in *v.* 12, to reduce to a regular constitution, and so to capacitate for working according to rule. In 13*b* we might translate after the LXX. καὶ τίς αὐτοῦ σύμβουλος ἐγένετο, ὃς συμβιβᾶ (Rom. xi. 34; 1 Cor. ii. 6, συμβιβᾶσει) αὐτόν, but in this we miss הִיָּה; our translation above is linguistically less hard, and the accent is here indifferent. נִיָּעַץ is construed with אֵת = עִם. The *impf. cons.* maintain their proper meaning: with whom entered He into counsel? so that the latter, in consequence of this, should have given Him understanding (וְהִבִּינֵהוּ, elsewhere, to understand: here, causative): the verbs of teaching are construed partly with אֵת of that which is taught, partly with two accus. To the question of *v.* 13*f.*, which is essentially only one, Israel must reply that as her God is possessor of absolute power, so is He also of absolute wisdom. From His exaltation as Creator the prophet now passes over to His exaltation as ruler of the world. *V. 15: Behold, nations (are) as a drop on the bucket, and as a grain of sand in the balance are they esteemed; behold, islands are as the small dust that floateth up.* On Jahve, the King of the world, rests the burden of ruling over all humanity, divided into nations; but as little as he who carries the bucket (וְלֹא יִשָּׁבֵר, to let hang down, let drop, here in order to draw water) is burdened by a drop (כִּי) hanging to it (מִן, as in Cant. iv. 1, vi. 5); and as little as the weight is sensibly in-

creased or diminished by a grain of sand (שֶׁחֶקֶק from שֶׁחֶק, to pound), accidentally clinging to a scale, so little is Jahve burdened by the multitudes of the peoples that it lies with Him to rule. The islands, these pieces of *terra firma* in the sea (יָאִ = *iwj* from יָאָה, to betake oneself any whither and remain there), on which the heathen world is dispersed (Gen. x.), are for Him, who bears the universe, as the small dust (שֶׁחֶקֶק from שֶׁחֶק, to break in pieces, pulverize,) שֶׁחֶקֶק, which is lifted up (metaplastic *impf. Ni.* from שֶׁחֶקֶק = שֶׁחֶקֶק, lxiii. 9, cf. שֶׁחֶקֶק, *promener*) *sc.* even by the smallest puff of wind. It can neither be rendered "He takes up the islands like small dust," nor "He carries them," for שֶׁחֶקֶק = שֶׁחֶקֶק signifies *tollere*, not *portare*, and this *insulas tollit* would have to answer the question How so, and for what purpose? When we consider this vanishing littleness of humanity over against Jahve, everything by which man might express his worship of the exalted One remains immeasurably beneath His exaltation. V. 16: *And Lebanon is not sufficient to burn, nor its wild beasts sufficient for burnt offerings, i.e.* could not supply the wood required for fuel, nor the victims to be slaughtered and consumed in the fire; יָאִ constr. יָאִ signifies that which is sufficient (and then also that which is abundant), as distinct from τὸ δέον what is requisite. From this reverse of the thought of v. 15, the prophet in v. 17 recurs to the latter, and attaches to it again the thread of his discourse: *All nations are as nothing before Him, as belonging to nought and vanity are they esteemed by Him.* שֶׁחֶקֶק is the end, where anything ceases; absolutely, where being ceases; hence, nothingness. תְּהוֹמוֹת, the awful waste, like the creation

chaos, where there is as yet nothing definite, and therefore as good as nothing at all. מֵן = "more than" in negative sense, properly *præ nihilo*, i.e. more nought than nothing (cf. for this *præ* without a foregoing adjective, Job xi. 17; Mic. vii. 4) is in itself possible, but it is more natural, as in xli. 24 (cf. xliv. 11), Ps. lxii. 10, to take it partitively. The inference from v. 17, that Jahve is therefore the Incomparable One, takes the form of a question addressed not to the idolaters, but to those in Israel who need to be armed against the seductions of idolatry, which claims the homage of the majority of mankind. V. 18: *And to whom can ye compare God, and what kind of image can ye set beside Him?* The ו of אֵל is inferential, as in xxviii. 26, the impf. are *modi potent.*: with whom can you bring into comparison (אֵל, as in xiv. 10) אֵל, God, the One who is absolutely the Mighty, and what sort of (מָה, of things, as מִי, of persons) דְּמִוּת, i.e. possessing divinity like Him, can you put side by side with Him? The verb דָּמָה (דָּם, to make smooth, flat) signifies *æqualem esse*, דְּמִוּת therefore is strictly *æqualitas*; a different turn of the root idea (to be peaceful, still; and transitively, to make still, to destroy) occurs in vi. 5, xv. 1, xxxviii. 10. Least of all can the idol sustain comparison with Him. V. 19: *The idol, when the workman hath molten it, the smelter overlayeth it with gold, and smelteth silver chains thereon.* The object-accus. הַבְּכָל, properly the carved image, signifies here the idol-image in general. It is put first as the subject of discourse. הָרֶשֶׁת has the same extent of meaning as *faber* (see on xliv. 12). רָקַע בַּזָּהָב, since the verb has here not its first (see Job xxxvii. 18), but the denom.

sense, means to overlay with a **רָקַע זָהָב** (*laminà auri*). As according to *v.* 20 we must assume that the prophet means to introduce us to the actual manufacture of the idol, the paratactic expression is to be reduced to the form of a period in the above fashion: "after that the (a) smith has cast it, the (a) smelter overlays it with gold leaf." The **צוֹרֵף**, which is palindromically repeated in Isaiah's way, is not 3 *pr. Po.* (see on the *Po.* of strong stems, xlv. 13; Job ix. 15), but *part.* = **צוֹרֵף הוּא**, as in xxix. 8 (see there) and, according to the accents, also in xxxiii. 5: and chains of silver smelteth he, by which the doll is made fast. Thus originates the more precious metal idol; now for the wooden one. *V.* 20: *He that is impoverished in oblations—a wood that doth not rot he chooseth, a skilful artificer he searcheth out, to set up a graven image that moveth not.* He who is so destitute of means (**מִסְכֵּן**) that he can only consecrate to his god a smaller oblation (**הִרְיָמָה**, accus. according to Ew. § 284c) supplies wood and has an idol carved of it. That **סְכָן**, Arab. *sakana* or *sakuna*, to be without means (cf. for another development of the root signif. of **סְכָן** = **שָׁכַן** on xxii. 15) is an old word is proved by Deut. viii. 9. **יָמוּט** is like **יָפוּל** in *v.* 15 *impf. Ni.*: to be set in motion. A wooden image which, in order not to tumble over with every push, is planed smooth below, and made heavier at the bottom than the top, is to be a god! Depicted in the soberest earnest, the thing declares itself contemptible. After thus by a few strokes signaling the folly of idolatry, the prophet addresses the question of *v.* 21 to those in Israel who cast longing eyes toward it, even if they have not yet let themselves be befooled by it:

Know ye not? hear ye not? hath it not been proclaimed from the beginning unto you? have ye not obtained insight into the foundations of the earth? There are four questions, chiasmically arranged. The absolute essence of God in its exaltation above the creature is something which can partly be inferred *per ratiocinationem* (עֲדַת and הַבִּינ), partly learned *per traditionem* (שָׁמַע and הִנֵּנִי). If Israel does not recognise the absolute solity of Jahve her God, she hardens herself against a knowledge that can be obtained even by way of nature (cf. e.g. Ps. xix.; Rom. i. 20), and makes herself deaf to the report of revelation and tradition, the sound of which echoes down from the beginning of her history. The two first questions are put in the imperfect, the other two in the perfect; there the question has to do with the possible; here, with the actual. Have you attained—such is the sense of the fourth question—to no understanding of the foundations of the earth, sc. of the actual manner in which they had their origin? After the analogy of similar nouns only used in the plur., such as מוֹסְרֹת, מַחְבְּרוֹת, the meaning *fundamenta* is more probable for מוֹסְרֹת than *fundatio*. The prophet now describes the God, whom work and word proclaim. The participles which follow are predicates of the subject which fills the consciousness of the prophet, and of every believer. V. 22: *He who is enthroned above the vault of the earth, and its inhabitants are as grasshoppers; who hath stretched forth the heavens as gauze, and spread them out as a tent to dwell in.* He it is, He who is manifest, yet denied, who possesses as His throne the circle or arch (sc. חוּג שָׁמַיִם, Job xxii. 14, i.e. the arch formed by heaven) which encloses the

earth (the original meaning of **אֶרֶץ**), *i.e.* in this passage (where the heavens are not conceived as spheres encompassing the earth, but as extended over the earth in semi-circular form) which forms a vault over it. To Him, from His inaccessible height, men appear as small as grasshoppers (Num. xiii. 33); He has spread out the blue sky like a thin transparent cloth (**כִּתְּנֵהוּ**, thin stuff, like **קֶדַח** in *v.* 15, fine dust), and stretched it out like a habitable tent (**אֹהֶל לְשֹׁבְתֵי**) above the earth, *i.e.* so that it forms as it were the tent-roof of the latter. The participle represents actions and circumstances of all times as present; here, where it is continued in the historical tense, it is to be analyzed into the perfect; elsewhere the conception of the preservation of the world as *creatio continua* underlies it. There now follow predicates of God as the World Ruler. *Vv.* 23, 24: *He who bringeth princes to nothing, who maketh the judges of the earth as confusion. Hardly are they planted, hardly sown, hardly hath their stock struck root in the earth, when He but bloweth upon them, and they dry up, and a tempest sweepeth them away like stubble.* Nothing in the world is so high and unassailable but that He brings it to nothing in the very midst of its most self-confident and presumptuous growth. **רְיוּזִים** are dignitaries, *σέμνοί*, possessors of the highest respect and influence; **שֹׁפְטִים** are those who unite in themselves the highest judicial and administrative power. The former he gives up to annihilation; the latter he brings to a level with the negative condition of Tohu, out of which the world has arisen, and to which also it can again be reduced. We remember here such pictures as Job xii. 17, 24. The suddenness of the

catastrophe is imaged in *v.* 24. אַף בֵּל (only here) with וְגַם introducing the apodosis (cf. 2 Kings xx. 4) signifies: even this has not yet happened, when already that also happens, hence: *vixdum plantati sunt*. The *Ni.* נִפְּעַע and the *Pu.* זָרַע describe the hopeful beginning, the *Po.* שָׂרַשׁ the hopeful progress. Layer, seed, stock (see Job xiv. 8), especially when the latter has already struck root, give hope of blossom and fruit; yet it only needs a breath of Jahve and all is over with them. A single angry breath puts an end to them, and a storm wind, caused by Jahve, rises up, which sweeps them away (נִשָּׂא, cf. on the other hand *v.* 15 גִּבַּל = גִּבַּל, to lift up, to keep afloat) like the light dry stubble. The thought of *v.* 18 now returns again as a refrain, an inferential conclusion being attached to the premiss, as there, by ו. *V.* 25: *And to whom would ye compare Me, that I should be like him? saith the Holy One.* Not הִקְדִּישׁ, because the poetic oratoric style omits the art. wherever it can be dispensed with. The Holy One puts this question, and can put it, because as such He is also the supermundane (Job xv. 15, xxv. 5). After the questions of *vv.* 18-25, which round off the discourse syllogistically, a third essay is now made to prove the incomparableness of Jahve. *V.* 26: *Lift up on high your eyes and see: who hath created these? He who leadeth forth their host by number, calleth them all by name, because of greatness of might and as one strong in power; there is none that dare be missed.* In *v.* 25 Jahve spoke, now the prophet: this is the alternation, occurring in all prophetic books from Deuteronomy down, and showing how the prophets are filled with God. With הַמְּבִינִיא the answer

begins: the World Preserver, and World Ruler, He and no other is also the World Creator, He who leads forth the host of the stars in the field of heaven as a general on the field of battle, and that בְּמִסְפָּר numerically, numbering the innumerable stars, these children of light in armour of light, which the eyes directed upwards at night behold. The finite יְקָרָא indicates that which happens every night; He calls them all by name (cf. the imitation Ps. cxlvii. 4); He does this by reason of the greatness and fulness of resource (אוֹנִים, *vires, virtus*) and as one strong in power, *i.e.* because He is such. This construction is simpler than: by reason of the strongness, τὸ κρατερόν, of power (Ew. § 293c). The summons addressed to the stars that are required to rise is the summons of Him who has all resources and all power; hence not one in that infinite number remains behind. אִישׁ of the individual. נִעְדָּר (partic.: absent, letting oneself be missed) as in xxxiv. 16. Here the second part of the address closes: from the infinite exaltation of God it has proved the senselessness of idolatry; the third part, from the same truth, derives consolation for Israel in its despondency.

Those in Israel, who have to be convinced of the folly of idolatry, are not called יִשְׂרָאֵל, inasmuch as they place themselves on a level with the נְרִים; now however the prophet addresses those whose faith is small, but who still desire redemption; the despondent who are not yet in utter despair. V. 27: *Why sayest thou, Jacob, and speakest thou, Israel: My way is hidden from Jahve, and my right escapes my God?* The name יַעֲקֹב, here as in xxix. 22 stands first, as the more delicate, and as calling the patriarch still more directly

to memory. They suppose that Jahve in wrath and vexation has quite turned away from them; דַּרְכֵי is their thorny path in life; מִשְׁפָּטַי the justice of their cause as against their tyrants. God seems to disregard this, and not to think at all of vindicating it. The groundlessness of such despondency is set before them in a double question. V. 28: *Is it unknown to thee or hast thou not heard: an eternal God is Jahve, Creator of the ends of the earth; He fainteth not and wearieth not; unsearchable is His understanding.* Those who are so despondent ought to know, if not from their own experience, yet from information, that Jahve, who has created the earth from end to end, so that even Babylon does not lie beyond His horizon or the domain of His power, is an eternal God, i.e. a God who is ever the same and who never changes, to this day possessing and evincing the power that He manifested in the creation. Israel has already had a long life in history, and over and in this history Jahve has ruled, without thereby exhausting His power to such an extent as to be obliged to abandon His people; He faints not (יָעַר), like man, unless He is continually reinforcing His vital power; He wears not (יָנַע) as man does when effort has exhausted his capacity for work. And if as yet He has not redeemed His people, they must learn that His government is nevertheless pure תְּבוּנָה, which is in possession of infallible criteria for determining the right moment to interpose on their behalf. So far is it from being the case that Jahve faints, that He is rather the strengthener of the fainting. V. 29: *Giving power to the faint, and to the weak He giveth strength in abundance.* The partic. is not connected syntactically,

but is predic. of the principal subject in question: cf. Ps. civ. 13 f.; Prov. xxxi. 27. **לֵאמֹן אוֹנִים** is = **לְאִשֶׁר אִין אוֹנִים**. **אִין** is used exactly like a *privat.* to form negative adjectives, e.g. Ps. lxxxviii. 5; Prov. xxv. 3. In order to partake of the strength which He lavishes abundantly, intensifies mightily, only faith is needed. *Vv. 30, 31: And youths faint and are weary, and young men utterly fall. But they that wait upon Jahve gain fresh force, they lift up their pinions like eagles, run and are not weary, walk on and do not faint.* Even youths, even young men in the early vigour of life's morning, are subject to the consequences of the withdrawal of the means of life, and of over-exertion, and any shock from without is enough to overthrow them (**נִכְשַׁל** with *inf. abs. Kal*, which fixes and detains what has been said for contemplation). But though that may happen, it is otherwise with those who wait on Jahve. This means those who have faith in Him: for amid a crowd of synonyms, indicating reliance, hope, and longing, the Old Testament designates faith according to its inmost essence as *fiducia*, and as hope directed to the realization and completion of that which is believed. The *v copul.* as in v. 8 introduces the contrast. **הִדְחִילֵי** is to cause a thing to follow or press on rapidly (see on Ps. xc. 5 f.), to replace the old by the new: Old Latin *recentare*. At **יַעֲלֵינוּ** the expositors think of the repluming of the eagle, which in Ps. ciii. 5, cf. Mic. i. 16, is a figure of renewing by grace. But Hitzig rightly remarks, that **הִעֲלָה** does not occur as causative of the *Kal*, used as in v. 6; and further, that it would require **נִיָּצָה** instead of **אָבַר**. Hence, they cause to ascend, they lift on high, their

pinions like the eagles. The course of their life, which has Jahve for its goal, is as it were winged; they draw strength for strength from Him (see Ps. lxxxiv. 8), running does not weary them; they walk, and walk on continually, but do not faint. With this closes the first address, in its three divisions (1-11, 12-26, 27-31).

SECOND ADDRESS OF THE FIRST THIRD.

CHAP. XLI.

THE GOD OF UNIVERSAL HISTORY AND OF PROPHECY.

JAHVE here appears, speaking in the tone in which He has already interposed at xl. 25, invites the idolatrous peoples to judicial trial, and adduces the fact that it is He who has raised up the conqueror from the East as evidence that it is He who fashions and rules the history of the world from the beginning. But how if, on the part of the nations, the counter-question were raised, What right He has to do this? The deeds of the conqueror are proved to be a work of the God who is exalted above idols by their bringing destruction upon the idolatrous peoples, but to Israel, on the contrary, the long desired redemption. In this lies the evidential power of the proofs alleged. The demonstration pre-supposes, whether according to the historical or the ideal standpoint, that Cyrus has already entered upon his career of victory. It is perfectly obvious that what is future and as yet unfulfilled can have no evidential value. The summons to the judicial trial. *V. 1: Keep silence for Me, ye islands; and let the peoples renew their strength; let them come forward, then speak; we will come near together to judgment!* The whole heathen world is addressed,

but in the first instance the populations of the western insular and coast regions; the Old Testament gives this special designation to Europe, the central mass of which is so deeply intersected and broken up by seas and gulfs that it seems as if it wished to resolve itself entirely into islands and peninsulas. To turn oneself in silence towards one is pregnantly expressed by **הֶחְרִישׁ אֵל**; as to leave one in silence by **בָּן**, Job xiii. 13. In order that they may have no excuse if they are vanquished, they are to put on new strength, just as according to xl. 31 the faithful derive it from the fulness of Jahve. They are to come forward *receptis viribus*, then speak, *i.e.* state their objections after they have heard the case against them supported by evidence; for Jahve will enter into the *pro et contra* of a process with them (**קָרַב לְמִשְׁפָּט**), as in Mal. iii. 5, where it is used of one party, while here of both). But if Jahve is a party to the suit, who is the deciding judge? This question is to be answered as in v. 3, *Vocantur gentes in iudicium*—Rosenmüller rightly remarks—*ad tribunal non Dei, sed rationis*. The deciding authority is reason, which must recognise the state of the facts, and the consequences resulting from these. The parties invited are now to be conceived as present, and Jahve opens the case. V. 2: *Who hath raised up from the east him whom righteousness meeteth at every step, he giveth up before him nations, and kings doth he subdue, giveth those that are like dust to his sword, and like driven stubble to his bow?* The regimen of the **כִּי** ceases at **לְרַגְלֵי**, but the echo of the interrogative accent should be heard in uttering all that follows. He who has been raised up is Cyrus, who further on is also named;

the future deliverer comes (if we keep to the Isaianic authorship of these addresses) at first gradually within the horizon of the ideal present of the prophet, and it is only step by step that the latter becomes familiar with the phenomenon which belongs to a future so distant, and is brought so close under his eyes. Jahve has raised up the new and mighty hero **מְצִיָּוָה**, but according to *v.* 25, also **מְצַפֵּן**. Both descriptions are true. Cyrus was a Persian of the clan of Achæmenes (*Hakhâmanis*) or the Pasargadæ, which stood at the head of this nationality. He was son of Cambyses, and although Mandane, the daughter of the Median king, was not his mother, yet according to almost all the narratives of the ancients he was connected with the royal family of Media, and in any case, after the dethronement of Astyages, was Lord and Head of the Medes as well as of the Persians (hence called by the oracle, "mule," and by Hier. *agitator bigæ*). Media, however, lay northwards, and Persia east from Babylon; his victorious career, therefore, in which, before he conquered Babylon, he subdued all the countries from the heights of the Hindu Kush to the coasts of the Ægean sea, had the east and the north at once as its starting point. The sentence **צִדְקָה לְרַגְלֵי יִקְרָאֶהוּ** is attributive, and as such virtual object: him whom (properly **אֶת־אֲשֶׁר**) righteousness comes to meet (**קָרָה** = **קָרָה**) at every step (cf. Gen. xxx. 30; Job xviii. 11; Hab. iii. 5). The idea of **צִדְקָה** is defined by what follows: Jahve gives up nations before him, and causes kings to be subdued (causative of **רָדָה**); accordingly **צִדְקָה** is here to be taken either attributively, of the righteousness which one practises—the righteous-

ness which is successfully carried into effect, by force of arms, by Cyrus as the Lord's instrument; or objectively, of the righteousness which is acknowledged to belong to one (which suits better the "meeting")—the favourable issue, the victory, which does justice to the righteous cause of the combatant. It is a mistake when Rosenmüller and others maintain that צַדִּיק (צִדְקָה) signifies in ch. xl.-lxvi., first, righteousness, and then prosperity and salvation as its reward. The word signifies straightness, righteousness, and nothing more. But it has two aspects; because righteousness, according to man's relation to the gracious will of God, consists in wrath or favour, and hence has at one time the sense of rigorous execution of judgment, as here; and at another, that of righteousness evinced by faithfulness to promise, as in v. 10. With weighty emphasis the jussive יִרְדֵּךְ, used as indic., stands after its object; it is perhaps pausal form of the *impf.* *Kal*, יִרְדֵּךְ; more probably, however, the *Hi.* used as causative of *Kal*. As in xl. 14 וּלְמַרְהוֹ, so here in v. 2, יִהְיֶה is repeated, with the same subject, but in a different sense. To make sword and bow subject: "his sword gives up (sacrifices) *sc.* the enemy," is in itself erroneous, and as הָרֶב and קִשְׁתָּךְ are feminine, it is also not natural. The comparative כִּי, as is often the case, leaves to the imagination of the reader the carrying out of the figure which is merely suggested. He (Jahve) makes his sword as if there were dust, his bow as if there were driven stubble, *i.e.* pulverizing the enemy like dust, and pursuing them like flying stubble. The thought and the choice of words are influenced by the assonance of יָרַד and יִרְפָּם, קִשׁ and קִשְׁתּוֹ, נֶרֶךְ and

יִרְדַּפּם. In imperfects, which, as under the regimen of הָעֵיר, may express simultaneity in the past, but are more safely taken as standing traits in the picture of the conqueror, the latter is now further described. V. 3: *He pursueth them, passeth on in peace by a way which he did not tread with his feet.* He advances victoriously ever further and further שָׁלוֹם in safety; or it may be adj., as in Job xxi. 9, safe; without any one being able to harm him. He advances by a way which he was not accustomed to tread (*ingredi*) with his feet. On the impf. of custom in the past see Ges. § 127, 4b. The fact of the present, which none of the gods of the heathen can claim to have wrought, is now set forth: Jahve is its author. V. 4: *Who hath wrought and done it? He who calleth the generations of men from the beginning: I, Jahve, am the first, and among the last it is I.* The synonyms פָּעַל and עָשָׂה are distinguished as to work (to bring on) and to realize by working (to carry out), hence: Who is the author, to whom the beginning and progress of such an event is to be referred? It is He who מְרַאֵשׁ ever since there has been human history has called the generations of men into being by the word of His power. This however is no other than Jahve, who, as opposed to the heathen and their gods, which are but of yesterday, and to-morrow will no more be, can boast of Himself: I, Jahve, am the absolutely original One, whose being precedes all history, and among the men of the latest generations that are yet to come, I am He. Cf. Ps. xc. 3. הוּא does not here emphasize the subject: *ego ille* = I and no other, as in xxxvii. 16 (see there); but as in xliii. 10, 13, xlvi. 4, xlviii. 12 is predicate of the

noun sentence: *ego sum is (ille)*, sc. **הָאֱלֹהִים**; or it may be as in Ps. cii. 28; cf. Job iii. 19, *ὁ αὐτός*, Heb. xiii. 8: *ego sum idem*; in the expression both are contained, but not distinguished. He is *it*, sc. God, through all times; and through all times He is Himself, *i.e.* equal to Himself in this His divine being. It is the meaning of the tetragram which is thus unfolded, for God is called **יְהוָה** as the absolute Ego, without limitations on His freedom; as the being who is immanent in history and at the same time transcends it; as He who is Lord of His absolute being, and in the revelation of it purely self-determined; as the Eternal and all-conditioning One who is Himself unconditioned. What follows simply continues the argument. V. 5: *Islands have seen it and feared, the ends of the earth trembled; they have drawn near, and came.* We have here the effects described which the victorious appearance of Cyrus has begun to produce in the heathen world. The perff. indicate what is past, and the impff. what was contemporary with that in the past. The verbal play, **וַיִּרְאוּ...וַיִּתְּרוּ**, couples seeing and fearing. *Ἡμεῖς δὲ*, began the Cumæans consulting the oracle, *δειμαίνοντες τὴν Περσέων δύναμιν*. The circumstantial pft. with foll. aorist *ἔβ* brings the next scene on the stage: they have drawn near (from all sides), and came up, to meet the threatening danger, and how? Vr. 6, 7: *One helped his comrade, and to his brother he said: Be of good courage! The master workman encouraged the smelter, he who smootheth with the hammer him who smiteth the anvil, saying of the solder, It is good; and he made it fast with nails that it might not more.* It, sc. the idol. Everything is in

the utter confusion of terror; and the gods from whom deliverance is expected are first fabricated, the people stimulating one another to the work. The *הָרָשׁ*, who casts the idol image, rouses to gallant exertion the *זָרָה*, who has to provide it with gold plating and silver chains, xl. 19; and he who smooths with the hammer (*פְּטִישׁ*, instrumental) him who smites the anvil. This man finds the solder good, by which the gold-plates, with which the image is overlaid, are joined to one another, so that the golden idol has the appearance of solidity; it comes into his hands last; nothing is wanting except that he forge upon the anvil the nails with which he fastens it to prevent its falling. To such foolish and fruitless endeavours have the peoples fallen a prey, who are threatened with subjugation by Cyrus. Only here does Jahve's demonstration of His Godhead end. Instead of hearing now whether the peoples with whom He is at issue have any reply to make to it, we see Him turn and address Israel, to which redemption beckons from that very quarter from which the nations are threatened with destruction. *Vv. 8-10: And thou, Israel My servant, Jacob whom I have chosen, seed of Abraham My friend; thou whom I have taken hold of from the ends of the earth, and called from its corners, and said to thee: Thou art My servant, I have chosen thee, and not rejected thee—fear thou not, for I am by thee; be not dismayed, for I am thy God; I have firmly chosen thee; also I help thee, also I hold thee with the right hand of My righteousness.* The *וְאֶתָּה* combines contrasting clauses, which declare themselves to be such. While in the world-movements, which proceed from the Eastern conqueror, the nations that

have only manufactured gods for their comfort and defence, are dismayed and succumb, Israel, the people of Jahve, can find consolation. Every word here breathes deep love. The language moves, as it were, in soft wave-like lines. The repetition of the suffix ך gives the address a passionate, insinuating, and as it were caressing tone. The motive prefixed to the consoling words of v. 10 recalls the intimate relation in which Jahve has put Israel to Himself, and Himself to Israel. Here first, and that in the national sense, we encounter the fundamental notion of the עֶבֶר ה', which is characteristic of ch. xl.-lxvi., and of radical importance in the conception underlying these addresses, and particularly their Christology. It has an objective and a subjective side. On the one hand, Israel is Jahve's servant in virtue of a divine act; and this act, its election and vocation by Him, is an act of the purest grace, which, as is hinted in בְּחַרְתִּיךָ וְלֹא מֵאֲסִתֶּיךָ, has not its ground in excellences or merits of Israel; rather was Israel so unattractive that Jahve might well have rejected it, yet in free unmerited love He has come to meet it, and to stamp upon it the *character indelibilis* of a servant of Jahve. On the other hand, Israel is Jahve's servant by attesting itself to be what He has made it, sc. partly by devout adoration of this God, partly by active obedience; עֶבֶר אֲתֵיךָ designates both: the divine service of worship (also עֶבֶר simply xix. 23) as well as the divine service of works. The divine act of choosing and calling is dated from Abraham. It is from the Palestinian standpoint that Ur of Chaldæa, within the old kingdom of Nimrod, and Haran in Northern Meso-

potamia, appear as ends (קציות) of the earth and corners of it (אֲצִילִים, remote places fr. אָצַל, *denom.*, to put aside, apart); Israel and the land of Israel are so inseparable that when the origins of Israel are in question, the standpoint must always be in Palestine only. From the distant Tigris and Euphrates country Jahve fetched for Himself Abraham, the lover of God, 2 Chron. xx. 7, who is hence called in the Latin Book of Judith, viii. 22, *amicus Dei*, in Jas. ii. 23, *φίλος τοῦ θεοῦ*, and to this day in the East *chalil ollah*, the friend of God. This calling of his is the utmost *terminus a quo* of the existence of Israel as a covenant people, for the guidance of Abraham was providentially ordered with a view to the origin of Israel; the latter pre-existed in him in virtue of a divine decree. When Jahve took Abraham for His servant, and called him עֶבְרִי, Gen. xxvi. 24, Israel, which was coming into being as a nation in Abraham, received the nature and name of עֶבֶר ה'. Because, therefore, on looking back into its past, it must recognise itself as so entirely a creation of divine power and grace, it is bound, as *v.* 10 says, not to be timorous, nor to look about in anxiety and dismay (הִשְׁתַּעַר), for it has Him continually with it, who has already given Himself to it as its God. The form תִּשְׁתַּע is like תִּתַּרַע, Prov. xx. 24 (cf. תִּשְׁעַר, Gen. xxiv. 20; Ps. cxli. 8); yet Kimchi reads תִּשְׁתַּע, like תִּתַּנַּר, Deut. ii. 9, and this has been adopted by Baër. It is questionable whether אִמְצַתִּיד means to strengthen, xxxv. 3; Ps. lxxxix. 22, or to take firm hold of, to choose; we decide for the latter meaning, which is warranted by xlv. 14; cf. Ps. lxxx. 16, 18. The other perf. indicate what Jahve has done on every occasion,

and does always. In **בְּיָמֵינוּ צְדִיקָי** righteousness comes into consideration especially as regards its luminous side, which is turned towards Israel; but at the same time its fiery side is also seen, confronting Israel's foes; it is the righteousness which helps the oppressed church against its oppressors. The repeated **אָה** piles one synonym of the manifestation of love upon another; for **וְ** unites, **נֶאֱ** attaches, and **אָה** heaps over each other (*cumulat*). With **וְ** the eye of Israel is now turned to Jahve's manifestation as their helper in the immediate future. *Vv. 11-13: Behold, they must be ashamed and confounded, all that are enraged against thee; they become as nought and perish, the men of thy strife. Thou shalt seek them and not find them, the men of thy contentions; they become as nought and as nothingness, the men of thy war. For I Jahve thy God hold thy right hand; He who saith to thee, Fear not, I help thee.* The sentence begins with the comprehensive *omnes inflammati* (*Ni.* as in *xlv.* 24) *in te*: then, in order to include all the species of enemies, they are described in each clause by a new name. The three substantives are related approximately as *lis, rixa, bellum*; hence we might render *adversarii, inimici, hostes*. The suffixes have the value of objt. genitives. The three names for enemy stand emphatically at the end of the clauses, and these are long drawn out, indignation giving vent to itself; whereas in *v.* 13 nothing follows but short sentences, in which the persecuted church is consoled and embraced. The word of consolation, **אֵל-תִּירָא**, is resumed once more, in order to add to the promise that Israel will not succumb to its enemies the positive assurance that it will obtain

power over them. Vv. 14-16: *Fear not, thou worm Jacob, ye poor folk of Israel, I help thee, saith Jahve, and the Holy One of Israel is thy Redeemer. Behold, I have made thee a threshing roller, sharp, new, double-edged— thou shalt thresh mountains and grind them small, and hills shalt thou make as chaff. Thou shalt winnow them, and a wind sweepeth them away, and a tempest scattereth them; and thou shalt rejoice in Jahve, and boast thyself in the Holy One of Israel.* Israel, which at the moment is helplessly oppressed, is sympathetically called Worm of Jacob (*gen. appos.*), *i.e.* worm-like Jacob, perhaps not without reference to Ps. xxii. 7; for the Messiah image is enriched in these addresses by Israel itself being Messianically regarded, so that the second David does not stand side by side with Israel, but is himself Israel's proper, true and inmost essence. Then with reference to the phrase מִתֵּי מִסְפָּר, *i.e.* numerable, few people, Gen. xxxiv. 30; Deut. iv. 27, the nation is addressed as "folk of Israel" (LXX. ὀλιγοστος Ἰσραηλ); they no longer form the compact mass of a nation; the bond of the commonwealth is rent asunder; they are reduced to a few individuals, scattered here and there. But it is not to remain so: "I help thee" (*pf.* of certainty), runs the solemn utterance of Jahve, and Redeemer (*redemptor*, Lev. xxv. 48 f.) of His now enslaved people is the Holy One of Israel. But He will not only liberate them, He will also endow them with power over their oppressors: שְׂמִתִּיךְ is *perf.* of promise. מוֹרֵג, or according to another reading מוֹרֵג (roller, cylinder), signifies the threshing-sled, which is here surnamed קָרוֹץ (xxviii. 27) and קָרוֹץ, and described as provided (בְּעֵל, cf. Eccles. x. 20,

xii. 11) on the lower part of the two sled-beams not only with sharp, but with double-cutting irons (בִּפְּיֹת), a word reduplicated, like סִמְפָּאָה in xxvii. 8, whereas כִּימִי is a double plural). Like such a threshing wain does Israel henceforth thresh and pound mountains and hills, here manifestly a figure for high and mighty foes, just as wind and storm are a figure for the irresistibly powerful help of God. The might of the enemy is broken to the last remnant, while Israel can rejoice and boast in its God, who is absolute being and absolute light. At this moment, indeed, His people are in hapless case, but their cry for help is not in vain. *Vv. 17-20: The needy and the poor, that seek after water and there is none, their tongue is parched with thirst—I Jahve will hear them, I the God of Israel will not forsake them. I open streams on bare heights, and fountains in the midst of valleys; I make the wilderness a water-pool, and dry land water-springs. I give in the wilderness cedars, acacias, myrtles, and oleasters; I set in the steppe cypresses, planes and sherbine trees together, that they may see and recognise and consider and perceive together that the hand of Jahve hath done this, and the Holy One of Israel created it.* Many refer these promises to the returning exiles; but the wonderful change that the presently comfortless and helpless case of the exiles will undergo is described without being limited to the return. The שָׁפִיִּים (woodless, as it were shaven hills, rising abruptly in the plain country, Jer. xii. 12, fr. שָׁפָה √ שָׁפַח, to stroke, to rub), the בְּקָעוֹת (defiles, shut in on each side by high steep mountains), and the אֶרֶץ צִיָּה (land of glowing heat or drought, cf. Ps. lxxiii. 2) depict homeless Israel, wander-

ing over naked heights, through waterless tracts, in a country with scorched and thirsty soil. For the description of the object, a description prefixed to אֲנַחֲמֵם, we may also compare passages like xliv. 3, lv. 1. נִשְׁתָּהּ is either pausal form for נִשְׁתָּה, and therefore Nî. of שָׁתַת (to settle, become shallow, dry up), or pausal form for נִשְׁתָּה, and so Kal of נִשְׁתַּת, with *Dag. affectuosum*, as e.g., נִתְנוּי, Ezek. xxvii. 19. When they are near to fainting, they find the answer to their prayer; their God opens, i.e. causes to burst forth, streams on the bare heights and fountains in the midst of the valleys; the wilderness becomes a pool, and the desert of burning sand a place whence waters issue (לְמוֹצַיִם, the accent being retracted on the first word). We have here an echo of what has been already foretold in xxxv. 6 f., an image of the manifold abundance of quickening comfort and miraculous help, that discloses itself all at once to the apparently God-forsaken people. What is depicted in v. 19 f. is the effect of this: it is not merely a sparse verdure that shoots up, but a correspondingly manifold abundance of magnificent, fragrant and shady trees, so that the steppe where foot and eye found no resting place is changed as by a magician's wand into a great, dense and well-watered forest, and exults in seven-fold glory—an image (Isaiah loves images from plants, v. 7, vi. 13, xxvii. 6, xxxvii. 31) of the variety of manifestations of grace that are experienced by the now comforted people. אֲרִזוֹ is the generic name of the cedar; שִׁטָּה the acacia (*Mimosa nilotica*), the Egypt. *spina* (ἀκανθα), a Hebraized name from the Egypt. *schonte*, *schonti*; הָרִים, the myrtle; עֵץ שִׁמּוֹן in distinction from עֵץ זַיִת, ἡ ἀγριέλαιος (*opp. ἡ*

ἐλαία, Rom. xi. 17); בְּרוֹשׁ, the cypress, at least especially this, which in Arabic is a frequent symbol of the beloved and of love; תְּדוּרָה (perhaps from דָּהַר in the signif. to last, cf. תְּדוּרָה = תְּמִיד) we have rendered with Saadiah, plane, תְּאֲשׁוּר with Saadiah and Syr. sherbin (a kind of cedar). In *j. Kethuboth*, vii. 11, תְּדוּרָה is explained in a gloss by אֲדָרָא (elsewhere = נֶפֶר and קִתְרוֹם, κέδρος), and תְּאֲשׁוּר by פִּיקְסִינָה (πύξινα, boxwood, box). The accumulated synonyms of sensible and spiritual perception 20 a (יְשִׁימוּ, scil. לְבָבָם, v. 22) are meant to render as strongly as possible the inevitableness of the impression; they will not be able to regard all this as accidental, and self-produced, but only as created by the power and grace of their God.

The second appeal in the plea now follows. *Vr. 21-23: Produce your cause, saith Jahve, bring near your arguments, saith the King of Jacob. Let them bring forward and declare to us what shall happen; that which is original, declare its nature, and we will lay it to heart, and take knowledge of its issue; or let us hear what is to be. Declare that which cometh hereafter, and we will acknowledge that ye are gods; yea do good and do evil, and we will try our strength and see together.* In the first plea Jahve appealed for His Godhead to the fact that He had called the conqueror of the nations on to the stage of history; in this second to the fact that He alone knows, and in prophecy gives knowledge of, the future. There the summons was addressed to the idolaters; here, to the idols themselves. In both cases these two stand upon the one side, and Jahve with His people on the other. It is intentionally that Jahve, as the God who protects Israel, is called מֶלֶךְ יַעֲקֹב in

contrast to the gods who protect the heathen. עֲצֻמוֹת (not עֲצֻמוֹת, which is a false reading) are grounds of proof (properly *roborata*, cf. ὀχυρώματα, 2 Cor. x. 4, from עָצַם, to be strong, in the Mishna נִתְעַצֵּם, to strive with one another *pro et contra*), here proofs of their knowledge of the future: Jahve on the one side has evinced such knowledge, inasmuch as He has announced to His people, *vv.* 8-20, the comfort of redemption, while the heathen are threatened with destruction, both coming from Cyrus. The gods have now their turn: *afferant et nuncient nobis quæ eventura sunt*. This notion *eventura* stands at the head. It is within it that they have the choice given them to prove their foreknowledge of what is taking place, either by proclaiming the ראשונות, or, if they please, the באות. These two notions are therefore species within the genus of *eventura*. Thus הראשונות cannot signify earlier pre-announcements, *prius prædicta*; this interpretation is excluded here by the logical connection. No doubt the former is, in relation to the latter, past, in relation to future. But הראשונות does not signify the roots of that which is happening, lying away back in the past; on the contrary, the contrasted notions both lie here in the line of the future, and are distinguished as belonging to the immediate or more remote future, the latter being indicated by the expression which replaces הבאות, viz. האתיות לאחור, *ventura* (from part. אתה, originally אתי, perhaps to distinguish it from אותות) *in posterum* (hereafter, cf. xlii. 23 later on). It is referred to them to announce either הראשונות, *i.e.* that which is realized at once or very soon, כְּהִדְבָּחָה *quæ et qualia sunt*, what its nature is, so that when

its אַחֲרֵית (i.e. the issue of what is said to be in prospect), as prognosticated from the state of affairs at present, actually occurs, the prophetic declaration concerning it may secure more attentive consideration; or האַחֲרֵית (הַאֲחֵרִית לְאַחֲרֵית) that which is realized subsequently, later (in a more remote future), the foretelling of which, because without support in the present, is incomparably more difficult. They are to choose what they will (אֵל from אָוָה like *vel* from *velle*); yea, He says, do good or do evil, i.e. (acc. to the proverbial sense of this expression cf. Zeph. i. 12; Jer. x. 5) express yourselves in any way, come forward in action in the one fashion or the other. They are to give some indication of life, no matter what; and so "will we look at each other (face to face, testing and measuring our strength) and see (Chethib וְנִרְאָה, Keri voluntative וְנִרָא) together," sc. what the issue of the battle is. הַשְׁתַּעָה like הַתְרַאָה, 2 Kings xiv. 8, 11, with cohortative *ah*, which is rare in verbs ל"ה, and accented *penult.*, the *ah* being attached without accent to the voluntative וְשָׁתַע, v. 5, Ew. § 228c. Jahve has now concluded. He has presented Himself in opposition to the heathen and their gods as God of universal history and of prophecy. What is now to be expected is that the idols take up the argument in proof of their divinity, but in vain; they not only keep silence, they are actually unable to speak. Therefore Jahve breaks forth in indignation and scorn. V. 24: *Behold, ye are of nought, and your work of nothingness; an abomination is he who chooseth you.* Both the כֵּן are partitive, as in xl. 17, and מֵאִפֶּע is not a clerical error for מֵאִפֶּס, but אִפֶּע from אִפֶּע = פָּה (whence פָּה), xlii. 14 (whence

אִפְעָה, lix. 5) *hiare*, to breathe with the mouth open, presents itself as a synonym of רִיחַ, הַכֵּל, אֶן. The attributive clause יִבְחַר בְּכֶם (supply הוּא אֲשֶׁר) is virtual subject; you and your doing are like nought, and he who makes you his patrons and the objects of his worship is morally the most odious of beings.

All the more incontestably and convincingly does Jahve maintain His position as moulder of history and announcer of the future, and therefore as God above all gods. V. 25: *I have raised up from the north and he came, from the rising of the sun him who calleth upon My name, and he trod upon satraps as upon earth, and as a potter who kneadeth clay.* The object of הָעִירוֹתִי is he who came when raised up by Jahve from north and east, *i.e.* Media and Persia (וַיֵּאתָ = וַיֵּאתָ instead of וַיֵּאתָ avoiding the helping Pathach) and who, as the second clause says, calls or will call upon the name of Jahve; in any case *qui invocabit* is the sense of the *qui invocat*. For although the Zoroastrian religion, which Cyrus honoured, is of all heathenisms the one standing nearest to the Jahve religion, it is nevertheless a heathen religion; the doctrine of a great God (*baga vazarka*), the creator of heaven and earth, and side by side with it of a multitude of Bagas and Jazatas, behind whose activity and cultus the great God retires into the background—this (apart from the dualism contested in xlv. 7) is the content of the holy scriptures of the Magians which we possess, confirmed by the inscriptions of the Achæmenidæ. But he who has been raised up by Jahve, will, as is here foretold, “call with the name or by means of the name of Jahve” (see on xii. 4). This

may mean: invoke this name (Zeph. iii. 9; Jer. x. 25) or, proclaim it (cf. Ex. xxxiii. 19; xxxiv. 5, with Ex. xxxv. 30), as in fact Cyrus does acknowledge it in the edict which liberates the exiles, Ezra i. 2. The foll. **בְּיָוִי** (cf. v. 2) distinguishes him further as conqueror of nations; **בְּיָוִי** with acc. has, as frequently, the sense of surprising with hostile intent. **בְּיָוִי**, apart from our passage, occurs first in Ezekiel. It is the naturalized Hebrew form of the Persian word which in Athenæus is *ξωγάνης* and in Neo-Persian *sihne*, governor; as *σατραπης* is = *kšatrapāvan* of the inscriptions, *i.e.* Protector of the kingdom. It is however a term borrowed from Babylonio-Assyrian, *ša-ak-nu*, governor, which, in passing over into Hebrew, has taken **נ** for **כ**, **ס** for **ש**; in **בְּיָוִי**, xxii. 15, the Hebrew already possessed a synonymous word, probably also of the same stock. As v. 25 goes back to the first plea against the heathen and their gods (*vv.* 2-7), so now *vv.* 26-28 to the second. As Jahve in raising up Cyrus shows Himself to be the All-Sovereign, so also the All-knowing: *Who hath made it known from the beginning, so will we recognise it, and from long ago, so will we say: He is in the right!?* *Yea there was none that made it known, yea none that caused it be heard, yea none that heard your words. I was the first that said to Zion: Behold, behold, there it is: and to Jerusalem I gave evangelists. And when I looked, there was no one; even of these, there was none to give counsel, none such as I might inquire of, and as might answer.* If in the far removed early days of the history that has now reached its goal one of the heathen gods has already announced this appearance of Cyrus (**שְׂרָאשׁ**) as in xlviij.

16: it is always used of the beginning of the historical series, even in xli. 4, xl. 21; but variously, according to the connection), Jahve and His people, taught by this experience, will recognise and confess his deity. צָדִיק either: He is right, *i.e.* in the right, or in the neuter (cf. צָדִיק as attribute of things, Deut. iv. 8): it is right=true, *i.e.* the divine honour claimed is really based upon divine actions. But there was no one who had announced it, or even made the faintest show of speech; no one who had heard anything of the kind from them; אֵין here obtains, in virtue of the connection, retrospective meaning, and the participles may also, if we remember this, be resolved into impfts. The accumulated הֵאָיִן indicate the contrary reality, which went beyond what had been supposed possible. What Jahve thus refuses to the idols, He may claim for Himself. אֵינִי וְרַאשֵׁי and אֵינִי are to be taken together; but we do not need to assume any hyperbaton: *primus ego dabo Sioni et Hierosolymis læte annunciantem: ecce, ecce illa.* After what has preceded in *v.* 26, אֲמַרְתִּי is easily supplied to 27*a* (cf. viii. 19, xiv. 16, xxvii. 2); not אָמַר, for the whole self-comparison of Jahve with the idols is retrospective, and points back from the imminent fulfilment to prophecies relating to it. Hence also אֵינִי is not to be rendered *dabo*, but *dabam*; the question in *v.* 26 does not lead us to expect "I on the contrary *do* it," but I *did* it. The translation *ecce, ecce illa*, however, is right (cf. for the neuter use of the masculine, xlvi. 3, xxxviii. 16, xlv. 8); as first—rejoins Jahve—*i.e.* without having been anticipated by any one, I have said to Zion: Behold, behold, there it is, pointing with the finger of prophecy to the future

salvation thus made present; and I gave Jerusalem messengers of joy, *i.e.* long ago, before what is now on the way could be known by any one, I proclaimed to My church through prophets the glad tidings of the redemption from Babylon. If the author of ch. xl.-lxvi. were a prophet of the exile, he would here be looking back to such predictions as Isa. xi. 11 (where also שְׁנַעַר is named as land of the dispersion) and especially Micah iv. 10 ("there, in Babylon, shalt thou be delivered; there shall Jahve ransom thee out of the hand of thine enemies"). If, however, Isaiah is the author, he is looking back from the ideal standpoint of the age of the exile and of Cyrus mainly to these pre-exilic prophecies of his own (along with xiii. 1-xiv. 23, xxi. 1-10), just as Ezekiel, prophesying of Gog and Magog, xxxviii. 17, looks back from the ideal standpoint of this remote future mainly to his own prophecies relating thereto. By מְבַשֵּׂר then Isaiah would mean principally himself as the predictor of those prophets to whom xl. 1 the charge is given נְחַמוּ, נְחַמוּ, and who are saluted in lii. 7 f. as the bearers of the glad tidings of the fulfilment which has arrived, of the redemption which has appeared. He figures therefore as מְבַשֵּׂר of the future מְבַשְּׂרִים. In any case, it follows from v. 26 f., that the fall of Babylon and the redemption of Israel have been long ago announced by Jahve through His prophets; and if our exposition has been correct up to this point, the impfts. in v. 28 must also be now taken as contemporaneous with that past: And looked I around (וְאַרְאֶה) voluntative in hypothetic protasis, Ges. § 128, 2), there was no one (who announced the like), and of these (the idols)

there was no counsellor touching the future (Num. xxiv. 14), none such as I could inquire of, and such as could answer Me (who sought counsel). Hence as the raising up of Cyrus shows the sole power of Jahve, the pre-announcement in a remote past of the redemption thus prepared for Zion and Jerusalem shows His sole omniscience. The judicial process had closed in v. 24 with an utterance of anger and scorn, and a similar period is put here to this closing confession of Jahve. V. 28: *Behold, they all—vanity, nothingness are their works; wind and confusion their molten images.* מַעֲשֵׂיהֶם are not the works of the idols, but, as the parall. shows, the things made (*plur.* as in Ezek. vi. 6; Jer. i. 16) by the idolaters, *i.e.* the idols themselves, parall. to נִסְכֵּיהֶם (from נִסַּךְ as in xlvi. 5 = מִסְכָּה, xlii. 17). אֲנִי אֶפֶס is passionate asyndeton. The address is beautifully rounded off, returning to the idolaters from whom it started. The first part, vv. 1-24, contains the legal process; the second part, v. 25 ff., recapitulates the arguments and the decision.

THIRD ADDRESS OF THE FIRST THIRD.

CHAPS. XLII. 1-XLIII. 13.

THE MEDIATOR OF ISRAEL AND THE SAVIOUR OF THE GENTILES.

THE יְהוָה of xli. 29 is followed here by a second יְהוָה. With the former Jahve has pronounced sentence upon the idolaters and the idols; with the latter He introduces His servant. This name was applied to Israel in xli. 8, as the people chosen to be the servant of Jahve and to serve Him. Hence Reuss thinks that in what follows *l'activité prophétique d'Israel* (*sc.* the true Israel) is depicted. But the servant of Jahve who is here presented to us is distinguished from Israel, and has such strong traits of individual personality, that he cannot be a mass of people personified. Neither can he be the author of these predictions, for what is said here of the servant of Jahve goes as high as heaven above all that a prophet was ever called to, or that a man ever accomplished. He is therefore the future Christ, as the Targum recognises, which begins its superscription of these prophecies with הוּא עֲבָדֵי יְהוָה מְשִׁיחָא. Yet some connection must subsist between the national sense in which עֲבָדֵי יְהוָה is used in xli. 8, and the personal one here. The future Saviour is not depicted as Son of David, as in ch. vii.-xii. and else-

where; but he appears as the incarnate idea of Israel, *i.e.* as the truth and reality of the latter impersonated. To express it figuratively, the idea עֶבֶר ה' is a pyramid. The lowest course is Israel as a whole; the middle section, that Israel which is so not only *κατὰ σάρκα*, but also *κατὰ πνεῦμα*; the top is the person of the mediator of salvation, who rises out of Israel. This latter is (1) the centre in the circle of the kingdom of promise—the second David; (2) the centre in the circle of the people of salvation—the true Israel; (3) the centre in the circle of humanity—the second Adam. In these addresses, ch. xl.-lxvi., the knowledge of redemption is at the second stage, and we catch it in the act of ascending to the third. The being of Israel as servant of God, which is rooted in the election and calling of Jahve, and presented in life in a conduct and activity corresponding to the call, is concentrated in this one mediator, as its ripest fruit. The gracious intention of God, with its reference to all mankind, which presided over the election of Israel, is carried into effect by him. While by means of the conqueror of the nations judgments come upon the Gentiles, making manifest the vanity of idolatry, the servant of Jahve brings them, in the way of peace, the highest of all blessings. V. 1: *Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth—I have put My spirit upon him; he shall bring forth judgment to the nations.* בָּ תִמְךָ signifies to grip and keep firm and upright, *sustinere*. רִצְתָה נַפְשִׁי, in its root meaning “to whom My soul is attached,” or “to whom it clings” (supply בּוֹ, or אֵתוֹ, Job xxxiii. 26), is an attributive clause. The complex subject notion extends as far as

נִפְשִׁי, then follows the predicate; I have endued him with My spirit; in virtue of this spirit he shall bring forth מִשְׁפָּט, the absolute and therefore divine justice, far beyond the circle in which he is placed, even to the Gentiles. מִשְׁפָּט is here the name for the true religion, taken on its practical side, as a rule and law for life in all its relations, religion as the ordering of life, νόμος. We are now told how the servant of Jahve will present himself in thus diffusing judgment in the extra-Israelitish world. V. 2: *He shall not cry, nor lift up, nor cause his voice to be heard in the street.* If שָׁא can be taken, according to Hos. xiii. 1, as bearing its own object in itself, the three predicates will form the contrast to tumult, self-exaltation, and mountebank arts. But between predicates that designate ways of becoming audible, שָׁא can hardly have another object than יִשְׁמִיעַ, whether it be that קוֹלוֹ belongs to both, or that it is to be mentally supplied to שָׁא, as in iii. 7, xlii. 11; Num. xiv. 1; Job xxi. 12. With this insignificant guise is coupled a tender care for souls. V. 3: *Bruised reed he breaketh not, and faintly burning wick he quencheth not; he bringeth forth judgment according to truth.* As in xxxvi. 6, רְצוּץ signifies what is bruised and therefore already half broken; כְּהָה (form expressing a defect, like עוֹר), what burns faintly, and is nearly going out. They used as wicks the so-called tow; but כְּהָה can neither signify the flax stalk as having decayed in water, nor the tow as not pure white, but of a dark colour; for the pred. יִכְבְּנָה requires an attribute referring to the manner of burning. The figures describe those whose outward and inward life only hangs by a thin thread, and has been

almost utterly extinguished. That he does not completely break and quench it is a *λιτότης*; he will not only not destroy, but save the life, which is in the act of dying; not *ἀπολλύναι*, but *σώζειν* is his method of procedure. If we explain what follows: He will bring forth judgment to truth, *i.e.* to full activity and abiding existence, LXX. *εἰς ἀλήθειαν* (for which Matt. xii. 20 has *εἰς νίκος*, as if it were *לְנִצָּחַת*, Hab. i. 4: on which Auger remarks: *ad victoriam enim κρίσιν perducit qui ad veritatem perducit*), the connection between 3*a* and 3*b* is loose. It becomes closer if we take the *ל* as indicating the norm, as in xi. 3, xxxii. 1: according to truth; truth, however, comes into consideration here on its subjective and practical side, as the cognition and recognition of the true state of the case in the manifold varieties of human circumstances, a recognition which determines one to moderation and gentleness. The images in 3*a* now lead to the thought that the servant of God himself will not burn faintly nor break. V. 4: *He shall not burn faintly nor break, till he establish judgment on the earth, and for his teaching the isles wait.* As *יְכַהֵה* leans upon *בְּשֵׁתָה כְּהֵה*, so does *יְרוּץ* upon *קִנְה רִצּוֹן*; hence it is not to be derived from *רוּץ* (to run): he shall not be hasty, but with wise consideration fulfil his calling; but, as in Eccles. xii. 6, from *רִצָּץ = רִץ*, in the neuter sense *infringetur*. His zeal shall not be quenched, his power shall be broken by nothing, till he has secured for judgment a firm standing upon earth (*יָשִׁים*, *ponet*, in sense a *fut. exactum*); *עַד*, of the goal, until reaching which something continues, the contrast being not its cessation thereafter, but before. The question now arises whether

what follows is still in subordination to עַד: *et donec doctrinæ ejus crediderint insulæ*, or forms an independent sentence (LXX., Matt. xii. 21). We prefer the latter, not only on account of li. 5, but because, though יִהְיֶה לְדַבַּר ה' can signify to have believing reliance on God's word, Ps. cxix. 74, 81, יִהְיֶה לְתוֹרָתוֹ on the contrary can only mean to wait longingly for instruction from one (Job xxix. 23). This reason specially applies here, where no thought is so readily suggested as that the messenger to the heathen world will be welcomed by a felt need in the latter. As these addresses, in harmony with the gospel of John which is in many ways akin to them, presuppose, there is a *gratia præparans* at work in the heathen world; and it is actual fact that the cry for redemption is heard through all humanity, a longing whose last goal, although it is unconscious of it, is the servant of Jahve, and His Zionitic Thora (ii. 3), the gospel. God now speaks directly to His servant Himself. The latter has not only a calling exalted in proportion to the infinite exaltation of Him who calls him; he can also, in virtue of the infinite power of Him who calls him, be assured that he will not fail in strength to execute his calling. *Vv. 5-7: Thus saith God, Jahve, who created the heavens and stretched them out, who spread forth the earth and all that cometh from it, gave breath to the people upon it and spirit to them that tread it—I, Jahve, I have called thee in righteousness, and I grasped thy hand, and guard thee, and make thee (for) a covenant of the people, (for) a light of the Gentiles, to open blind eyes, to lead out prisoners from the dungeon, those that sit in darkness from the prison.* The perfect אָמַר is

explained by the fact that the divine address is always the earlier, in relation to the prophecy which announces it. **הַיָּהוָה** (the absolutely Mighty One) is prefixed in apposition to **יְהוָה**. We have resolved the attributive participles by perfects, because at least the first three describe creative acts done once for all. **נוֹמְדֵם** is either to be taken as plural, according to liv. 5, Job xxxv. 10, or probably more correctly, since **בוֹרֵא** has preceded, as singular with quiescent original **י**, like v. 12, xxii. 11, xxvi. 12 (cf. also on **עָלָה** i. 30.) On **רָקַע** (construction of **רָקַע**) see xl. 19, xliv. 24, cf. Lev. xi. 7 (**עֲסַע**), Ps. xciv. 9 (**נָמַע**); the word signifies to beat out, to make thin and compact, to extend while compacting: see on Job xxxvii. 18. **רִיחַ** and **נִשְׁמָה** are designations of the divine creative life-principle of all corporeal, or, what is the same thing, of all animated beings; yet **נִשְׁמָה** is the peculiar designation of the self-conscious human spirit which constitutes the personality, whereas **רִיחַ** denotes the brute spirit as well. Accordingly, as in xl. 7, **עַם** is humanity. What now does Jahve, the author of all being and life, the creator of heaven and earth, say to His servant? I, Jahve, have called thee **בְּצִדְקָה** (cf. xlv. 13, where it is said of Cyrus: I have raised him up **בְּצִדְקָה**). Derived from **צָדַק**, to be tight, straight, **צִדְקָה** signifies the observance of an unchangeable rule. God's righteousness is the strictness with which He acts according to the will of His holiness. This will of holiness is in relation to humanity a will of love with a counsel of grace; and this will of love is changed into a will of wrath only against those who disdain the offered grace. Accordingly **צִדְקָה** is God's procedure in conformity with

the counsel of grace, and the order of salvation. It signifies what in New Testament language we call God's holy love, which, because it is holy, has as its reverse, wrath against those who despise it; yet in other respects deals with men, not according to the law of works, but according to the law of grace. **בצדק** has this evangelical meaning here, where Jahve says of the mediator of His counsel of love that He has called him in strict observance of His loving purpose, which will let grace take the place of justice, but executes justice with double rigour on all who insolently reject the proffered grace. That he is called **בצדק** is attested to the servant of Jahve by the fact that Jahve has grasped him by the hand and protected him (from **נָצַר**, not "formed," from **יָצַר**, xlix. 5, for that would be a hysteron-proteron) and set him **לְבְרִית עִם** **לְאֹר גּוֹיִם**. These words decide that the idea of the **עֵבֶר ה'** has been elevated in xlii. 1 ff. as compared with xli. 8 from its national basis to its personal apex. The retention of the national sense here necessitates artificialities which condemn themselves, e.g. that **עִם בְּרִית** signifies covenant nation (Hitzig), mediating nation (Ewald), which on the contrary would have to be **עִם בְּרִית**; or again, national covenant (Knobel), with an irrelevant reference to Dan. xi., 28, where **בְּרִית קֹדֶשׁ** does not signify the covenant of the patriots with one another, but the covenant religion with its token, circumcision. Unprejudiced exposition must recognise that the servant of Jahve is here described as he in whom and through whom Jahve concludes a new covenant with His people in room of the old one broken, sc. that promised in liv. 10, lxi. 8; Jer. xxxi.

31-34; Ezek. xvi. 60 ff., xxxvii. 26. The mediator of this covenant with Israel cannot be Israel itself, nor even (where do we read of anything of the kind?) the true Israel in relation to the mass; on the contrary, after the mass has been swept away, the surviving *λειμμα* is the object of this covenant. No more can it be the body of prophets, nor in fact any collective whatever; the tenor of the words, which is so strongly personal, is itself against this; it can only be that prophet who is also more than a prophet, the מְלֵאךְ הַבְּרִית, Mal. iii. 1. Among those who think that Israel in its prophetic vocation, or even the prophetic body, is the עַבְד ה', Umbreit is obliged to confess that this collective is here contemplated in the ideal unity of a single Messianic personality; and he adds: "In the holy countenance of this prophet, who shines forth as an ideal to be realized in the future, we recognise no other than the dear features of Him to whom all prophecy points, and who saw His own likeness here Himself." For what remains, the servant of Jahve appears here not only as he who procures by his mediation בְּרִית for the nation, and אֹר for the Gentiles, but as covenant of the nation, and light of the Gentiles, being in his own person the bond of a new fellowship between Israel and Jahve, and at the same time the light illumining the dark Gentile world. This is more than can be said of any prophet, even of Isaiah or Jeremiah. Accordingly the עַבְד ה' can be none other than that One, who is the goal and summit to which the history of Israel has been struggling upward and onward from the beginning; the One who casts into the shade all that has hitherto been achieved not only

by prophecy, but by priesthood and kingship in Israel; the One who arises out of Israel for Israel and for all mankind, and who is related not only to the wide circle of the whole nation, but also to the inner circle of its best and noblest, as the heart which animates the body, and the head which rules the body. What Cyrus accomplishes is nothing more than to strike terror into the idolatrous nations, and release the exiles. The servant of Jahve, however, opens blind eyes, brings captives out of the dungeon, and out of the house of captivity (בֵּית הַקְּלָיָהּ = בֵּית תְּפִלָּה, *Keri הַפְּלוּיָהּ*, Jer. xxxvii. 4, lii. 31): he leads from night to light, and this, according to 6*b*, is to be referred not only to Israel (xlix. 8*f.*), but also to the Gentiles: He is the redeemer of all who need redemption and long for salvation. That this work of the servant of Jahve will really be executed is guaranteed by Jahve Himself, who pledges for it His name and His honour. V. 8: *I am Jahve, that is My name; and My glory to another I give not, nor My praise to the idols.* That is His name, which denotes the uniqueness of His being, and recalls the manifestations of His life, power, and grace from of old (cf. Exod. iii. 15); He who is so called cannot always submit to have the honour which is His due transferred to false gods. Hence He has taken measures to bring idolatry to an end; Cyrus takes the preparatory stages of the work, with the whirlwind power of his arms; the servant of Jahve carries it completely into effect by the spiritual might of his mere word, and of his gentle unselfish love. First the overthrow of idolatry, then the restoration of Israel and the conversion of the heathen—such is the double

work of the zeal of Jahve, that is now in the very process of execution. *V. 9: What is first, behold, hath come to pass, and what is new am I announcing; before it springeth forth, I cause you to hear it.* The ראשונות are the appearance of Cyrus, and the national movements that have emerged along with it; occurrences which in these addresses not only form the starting-point of the prophecy, but are regarded as themselves also accurately foreknown and foretold by Jahve. The הדשנות which Jahve now predicts before their visible development (xliiii. 19) are Israel's restoration, the way for which is prepared by the subjugation of their tyrants; and the conversion of the Gentiles, the impulse to which is given by the self-glorification of God in His people. The prophecy of these הדשנות, which follows here, leaves human interposition out of sight. The new things appear as the work of Jahve Himself; in the first place, the overthrow of His enemies, who keep His people captive. *Vc. 10-13: Sing unto Jahve a new song, His praise from the end of the earth, ye that traverse the sea, and all that is in it, ye islands and their inhabitants. Let the wilderness and its cities lift up their voice, the villages that Kedar inhabiteth; let the inhabitants of the Rock city rejoice, let them shout from the top of the mountains. Let them give Jahve the glory, and proclaim His praise in the Islands. Jahve shall go forth as a hero, as a man of war shall He stir up jealousy; He shall break forth into the battle cry, the ringing battle cry, He shall prove Himself a hero upon His enemies.* The הדשנות become the motive and material of a שיר חדש, such as has never hitherto resounded in the heathen world. This whole group

of verses is a sort of variation upon xxiv. 14 f. The summons to sing proceeds, apparently, from one standing on the Ælanitic gulf, from the harbour of which, Eziongeber, in the time of the monarchy, news of the nations reached the Holy Land. From this point the speaker's glance sweeps out to the utmost bound of the earth, and then withdraws from the point at which it encounters the יוֹרְדֵי הַיָּם, *i.e.* those who traverse the deep sea, which lies, as it were, lower than the mainland; these are to sing, and all that lives and moves in the sea (וּמִלְאֵי, Ps. xcvi. 11) is to strike in in the song of the sailors. The islands and coast lands washed by the sea, with their inhabitants, are to sing too. After the summons has drawn these within the net of praise, it travels inland; let the wilderness and its cities, the hamlets that Kedar inhabits, lift up (*sc.* קוֹלָם, their voice). What cities are meant here we see, by way of example, from סֶלַע, the Edomite-Nabatæan rock city, which is mentioned also in xvi. 1, and is represented by the *Wādī Mūsā*, famous to this day for its magnificent ruins; its inhabitants are to climb the precipitous mountains, by which the city is surrounded, and raise shouts of joy. Along with the townsmen the settled Arabs are called upon, who are still designated *Ḥaḍarija*, as distinguished from *Wabarija*, the tent-Arabs; *ḥaḍar*, הָצֵר, is the fixed abode in contrast to the *bedū* of the steppe, where the tents are pitched only temporarily, now here, now there. In *v.* 12 the summons is universal in its scope; the heathen, altogether and everywhere, are the subject; they are to give Jahve the glory (Ps. lxvi. 2) and proclaim His praise in the islands, *i.e.* to the remotest distances of

the inhabited world. In v. 13 follows the motive of the summons, and the theme of the new song in honour of the God of Israel: His victory over His enemies, the enemies of His people. The delineation is anthropomorphically startling and bold; the self-certainty and vitality of the Israelitish idea of God admit this without danger of misunderstanding. Jahve comes forth to the conflict like a hero; and as an **אִישׁ מִלְחָמָה**, who has already fought many battles, and is therefore apt and expert in war, He wakes up **קָנָאָה** (see on ix. 6); His jealousy has been, as it were, for a long time asleep, has flickered, so to say, under the ashes; now He wakes it, stirs it up to a bright flame, *ἀναζωοπυρεῖ*. Advancing to the attack **יָרִיעַ**, He breaks forth into a shout, **אֶרֶץ צָרִיחַ**; nay, raises a ringing shout (transit. *Hi.* from **צָרַח**, Zeph. i. 14). In **עַל-אֵיבָיו** (transit. *Hi.* from **צָרַח**, Zeph. i. 14). In **עַל-אֵיבָיו** we see Him in the very act of conflict, showing the strength and courage of a hero (**הַתְּנַבֵּר** only further in Book of Job). The defeat which Jahve thus inflicts on heathenism is, in the view of our prophet, final and decisive. The redemption of Israel, which thus draws near its dawn, is redemption from the penal state of the exile, and from all the distress of sin at the same time. The post exilian and the New Testament period coalesce. The penal state has already lasted long enough; it is time for Jahve to bring forth the salvation of His people. V. 14: *I have held My peace from of old, was still, refrained Myself; like a woman with child I now take breath, I gasp and pant together.* The standpoint of these addresses has the greater part of the exile behind it; the exile has already lasted long, though not longer in any case than

several decades; yet to Jahve's love for His people this time of forbearance toward their oppressors is already עולם (see lvii. 11, lviii. 12, lxi. 4, lxiii. 18 f., lxiv. 4; cf. 10 f.). He has kept silence, was still, forcibly restrained Himself, as Joseph in Gen. xliii. 31, that He might not burst into tears. Love urged Him to redeem His people, but righteousness was obliged to go on punishing. The imperfects governed by הַחֲשִׁירָתִי are then replaced by imperfects in future sense. They are not to be understood of the panting and snorting of the hero whose wrath is kindled and who is eager for battle, and neither is אָשֵׁם with misleading comparison of Ezek. xxxvi. 6 to be derived from שָׁמַם, which, besides, does not signify to desolate, but to be desolate, but from נָשַׁם, akin to נָשַׁב, נָשַׁף, נָפַשׁ. To the figure of the hero there is here added that of the woman with child; פָּעָה is the short breathing (with closed glottis), נָשַׁם the gasping of vehement inspiration and expiration, שָׁאָף the panting for delivery; יָחַד denotes that all these respiratory struggles of the so-called labour throes are there at once; something great, with which Jahve has long been pregnant, is to be brought forth. The bringing forth follows, the natural world at the same time undergoing a metamorphosis which subserves the work of the future. V. 15: *I lay waste mountains and hills, and dry up all their verdure, and turn streams into islands, and dry up lakes.* Another example of the favourite Isaianic Epanaphora or palindromia. The panting of Jahve in labour is His omnipotent scorching breath, which changes mountains and hills into ruinous heaps, burns up the verdure, condenses streams into islands and

dries up pools, *i.e.* makes the foreign country, in which Israel is detained, a wilderness, at the same time, however, removing the hindrances to the return of His people, and transforming the present fashion of the world into an entirely contrary one which reveals His righteousness in wrath and love. For the great thing which is to come to light through this catastrophe is the redemption of His people. *V. 16: And I lead the blind by a way that they know not, in paths that they know not I cause them to go; I turn dark space before them into light, and rugged places into level ground—these are the things that I do and forbear not.* The blind are those from whom guilt and its punishment have taken away the power of spiritual vision. The unknown ways in which Jahve leads (הוליך) them are the ways of redemption, which He alone is acquainted with, but which are now in the fulness of the time becoming manifest. מַהֲשֶׁךְ is the present state of hopeless misery, and מַעֲקוּשִׁים the obstacles and threatening dangers encountered everywhere in a foreign country. The grace of Jahve interests itself in the blind, illumines the darkness, removes all barriers and offences. אֱלֹהֵי הַדְּבָרִים points back to the details just sketched of the twofold revelation of Jahve in judgment and grace; the perf. of the attrib. clause are perf. of certainty. In dependence on these *v. 17* tells the effect that will be produced among the heathen by this twofold revelation: *They turn back, they are deeply ashamed that trust on graven images, that say to the molten image: thou art our God.* בַּעַת represents the place of an *inf. intens.* Cf. Hab. iii. 9. Jahve's glorious deeds of judgment and salvation unmask the false

gods to the deep confusion of their worshippers. Owing to this fall of the false worships, Israel's redemption becomes at the same time the redemption of the heathen. With this the first half of this third address closes.

The thought which connects the second half with the first lies in *v.* 16 **וְהוֹלֵכְתִי עִוְרִים בְּדֶרֶךְ**. It is blind people whom Jahve will translate into the light of liberty; the blind who draw upon themselves not only His compassion, but also His indignation, for it is their own fault that they do not see. To them the summons is addressed, to shake themselves clear of the curse which lies upon them. *V.* 18: *Ye deaf, hear, and ye blind, look up to see.* **הַחֵרְשִׁים** and **הָעִוְרִים** (so, according to the Masora, we must point here and in 2 Sam. v. 6-8) are vocatives with article. **רָאָה** and **הִבִּיט** are related as the act of aiming and that which is attained by it, lxiii. 15; Job xxxv. 5; 2 Kings iii. 14 and often, and can be replaced by **פָּקַח עֵינָיו** and **רָאָה**, *e.g.*, 2 Kings xix. 16, which are also related as purpose and result. Who these wilfully deaf and blind are, and how necessary it is thus to rouse them, we are told in *v.* 19: *Who is blind except My servant, and deaf as My messenger whom I send? Who is blind as he whom God confideth in, and blind as the servant of Jahve?* The first two questions intimate that Jahve's servant and messenger is blind and deaf in a unique and incomparable manner; they are repeated, with no change on the all inclusive predicate **עוֹר**, but a palindromic return to the beginning, after Isaiah's custom, with **ה' עֵבֶר**, as in xl. 19, xlii. 15 and often. **מִשְׁלָם** signifies neither he who is perfected nor he who is paid *i.e.* acquired,

but he who is befriended or trusted in (cf. the *Ho.* Job v. 23); the Arab *muslim*, he who surrenders himself to God, is connected with the Aram. אֲשֶׁלִים, *tradere*. It is impossible, in מְלֹאכֵי אֲשֶׁלֶח, not to think of xlii. 1ff., where the servant of Jahve is represented as messenger to the heathen. Considering the likeness of name and vocation, a connection must subsist between the messenger here and there. The servant of Jahve is always Israel. Since, however, Israel may come into account, now as regards the preponderant majority of its members (the mass) who have forgotten their vocation, now as regards its living members (the kernel) who are true to their vocation, and now again as regards the One who is Israel's essence in fullest truth and highest degree, it is plain that the one homonymous subject may have the most various predicates. In xli. 8 ff. the servant of Jahve was caressed and comforted, the true Israel coming into consideration there, with its need and desert of comfort, while the mass that has fallen away from its vocation is disregarded; in xlii. 1 ff. the One was introduced who is the centre, so to speak, of this inner circle of Israel, the head on the body of Israel; while in the present passage the idea retires again from this its apex to its lowest basis, and the servant of Jahve is rebuked and censured because of the abrupt contrast which exists between his vocation and his conduct, his reality and his idea. Further on, also, we shall find the conception of the עֵבֶר ה' moving in this systole and diastole. It consists of two concentric circles. The mediating link between Israel in the widest and in the personal sense is formed by the inner circle of Israel *κατὰ πνεῦμα*. Here Israel is

reprimanded, no doubt, as incapable and unworthy to execute its vocation in the history of salvation; yet the אֱשֶׁלַח intimates that it will execute it nevertheless, sc. in the person of the servant of Jahve, and in all those members of the servant of Jahve in the national sense, who long for deliverance from the curse and bonds of the present penal condition (see xxix. 18). For it is really the mission of Israel to the nations, a mission through which salvation and blessing are brought, that the servant of Jahve executes, as he comes forth from Israel and takes his place at its head; and, as the historical fulfilment shows, the completion of this mission, after the servant of Jahve had laid its foundation in person, was subsequently mediated by the servant of Jahve in the national sense; for while the Lord became בְּרִית עִם, through His own and the apostles' preaching, He became אֱוֶר נִירִים entirely through the apostles, who represent the true Israel which believes in Him. The reproach which falls upon Israel, a *potiori*, now proceeds further. *Vv. 20-22: Thou hast seen much, and yet observest not; opening the ears, he heareth not. Jahve was pleased for His righteousness' sake: He gave a Thora great and glorious. And yet they are a people robbed and spoiled; snared in holes, all of them, and in prison houses are they hidden; they have become a prey, without deliverer; a spoil without any one to say Restore!* In v. 20 "thou" and "he" are exchanged, as in i. 29, "they" and "ye," and in xiv. 30 "I" and "he." The רָאִיתָ, with its reference to the past is to be retained; the *Keri* reads רָאוֹת (*inf. abs.*, like שָׁתוֹת xxii. 13, עָרוֹת Hab. iii. 13), and so makes the two halves of the verse more uniform. Many

a great thing has it been Israel's lot to see, without observing it and the warnings it contained; opening their ears, *sc.* to the urgent proclamation, they yet hear it not, *i.e.* they hear and still do not hear, *i.e.* they hear only outwardly, without inward appropriation. What is especially in view in *v.* 2 we are shown in *v.* 21. **קִפֵּץ** is followed here, not as usual by **ל** with the *inf.*, but by the *impft.*, as in liii. 10 by the *pft.*: Jahve condescended for His righteousness' sake—which here comes into consideration not as a line of conduct requiring men after the legality of their works, but conferring grace in harmony with the decree, promise, and method of salvation—to make great and glorious the **תּוֹרָה**, the instruction, teaching, revelation, which He granted to His people. In the first instance, and before all, the Sinaitic law is meant; and the *vv.* refer not to the solemnity of its promulgation, but the wealth and sublimity of its contents. But how sharply does the present condition of Israel contradict these gracious manifestations and gracious purposes of its God! The connecting thought, expressed by Hosea viii. 12*b*, that this condition is the punishment of unfaithfulness, is easily supplied. The *inf. abs.* **הִפָּח** gives a lively picture, as in xxii. 13; Hahn renders it, they pant (*Hi.* of **פּוֹחַ**) in the holes, all of them; **כָּלָם**, with *inf. abs.* may certainly be *subjt.*, but **הִפָּח** may also be *inf. abs.* of a denominative *Hi.* **הִפָּח**, "to gag" (from **פָּח**, springe, snare, and *Hi. denom.*, to put in snares = bonds). **בְּחֹרִים** is plur. of **חֹר**, hole, xi. 8, parallel to the double plur. **בְּתֵי כְּלָאִים**, houses of ward. The whole people in all its members is as it were cast into chains and thrust into prisons of every description—

an allegorizing picture of the homelessness and bondage of the exile—without any one thinking of demanding its restoration (הָשִׁיב = הָשִׁיב, as in Ezek. xxi. 35, here pausal form). If they ceased to be deaf to this crying contradiction, they would penitently recognise in it a well-merited punishment from God. *v.* 23-25: *Who among you will give ear to this, will take heed and hearken for the after time? Who hath given up Jacob to pillage, and Israel to them that spoil? Is it not Jahve, against whom we have sinned, and they would not walk in His ways, and hearkened not to His Thora? So He poured upon them in fury His anger, and violence of war, so that it (war) set them on fire round about, and they perceived it not, it kindled them, and they took it not to heart.* The question of *v.* 23 has not the force of a negation, but of a prayer: O that they, that one might, etc., as in 2 Sam. xxiii. 15, xv. 4. **כִּי בָכֶם** is = *quis vestrum*; in Semitic neither **כִּי** nor **אֲשֶׁר** can govern the genitive. If they had the inner ear for the contradiction between the present condition of Israel on the one hand, and its vocation and past experiences of grace on the other, and if they renounced their deafness for the future, this would lead inevitably to the conviction and confession expressed in *v.* 24. The national names **יַעֲקֹב** and **יִשְׂרָאֵל** follow one another here as at xxix. 23, xl. 27 (cf. xli. 8, where this transposition was unsuitable). **וְ** and **לֹ** are to be taken together in the sense of *cui*. In **הַטָּאֲנִי** the prophet includes himself among the exiles, in whose sin he knows and feels himself to be implicated (cf. vi. 5); the expression in the third person which follows refers to the earlier generations, who have sinned recklessly

till the measure of guilt was fulfilled. **הַיּוֹד** serves **אָבִי** (see on i. 17) instead of an object (like the *inf. abs.* i. 16 f., cf. Prov. xv. 12; Job ix. 18, xiii. 3); the more usual form of expression would be **לִלְכֹת**; the transposition of the words gives energy to what is said. In v. 25 the genitival connection **אֲפֹ הַחַמָּה** is avoided, probably to secure the assonance of **הַחַמָּה** and **מִלְחָמָה**; **הַחַמָּה** is either accus. of the object and **אֲפֹ** an oppositional indication of that of which the fury consisted, or accus. of closer definition = **בְּהַחַמָּה**, lxvi. 15. Pretty often we find in our prophet the absolute form where we expect the construct. So in xxii. 17, xxiv. 22. Cf. on Ps. xlv. 5. By zeugma the outpouring is also connected with "the violence of war." Then **מִלְחָמָה** becomes subject. The Fury of War raged in vain; Israel did not reflect.—The key note of the address now suddenly changes with **וְעַתָּה**. The leap from censure to consolation is significant; it gives us to understand that between what Israel is and is to become no meritorious activity of her own interposes; it is God's free grace that comes to meet her. xliii. 1-2: *And now thus saith Jahve thy Creator, Jacob, and thy Former, Israel: Fear not, for I have redeemed thee, have called thee by name, thou art Mine. When thou passest through waters I am with thee, and through streams, they shall not drown thee; when thou walkest in fire, thou shalt not be scorched, neither shall the flame burn thee.* The punishment has lasted long enough. Hence, as **וְעַתָּה** intimates, the love which has till this time withdrawn behind the wrath, now again acquires its pre-eminence. He who has created and formed Israel, by giving Abraham the son of promise, and causing the

seventy of the family of Jacob to grow up to a nation in Egypt, will also protect and preserve it; He bids His people take heart, since their early history warrants them in doing so. The perf. after כִּי in 1*b* stand out against the promissory futures of *v.* 2 as retrospective; נִאֲלַתִּיךָ refers to Israel's redemption from Egypt, and קָרָאתִי בְשִׁמְךָ (I have called with thy name, *i.e.* called it aloud) to its calling to be the peculiar people of Jahve, who accordingly designates it, in xlvi. 12, מִקְרָאִי. The assistance of this its God arms Israel also for the future against the destructive power of the most hostile elements, and delivers it in the greatest and apparently most inevitable dangers (cf. Ps. lxxvi. 12; Dan. iii. 17-27). As כִּי in 1*b*, with all that follows, gives the reason for the hortatory "Fear not," so the promise which gives security against fire and water is supported by a second כִּי. *Vv* 3-4: *For I, Jahve, am thy God: (I), the Holy One of Israel, thy Saviour; I give up Egypt as ransom money for thee, Ethiopia and Seba instead of thee. Because that thou art precious in Mine eyes, highly esteemed, and I have loved thee, I give up men instead of thee, and peoples instead of thy life.* As וְאֶתְּן 4*b* shows, the pret. נִתַּתִּי announces a fact which is only completed in intention. כִּפָּר, λύτρον, is properly covering; then the gift which covers (protects) from a misfortune, to which one is liable or by which he is threatened; especially the atoning or ransom money, λύτρον, which is paid to buy one off from guilt incurred. מִצְרַיִם, כְּנָעַנִּים and סְבָא (xl. 14) are the Egyptian, Nubian and Æthiopian population of north-eastern Africa in the basin of the lower and upper Nile. The

truth of the promise is not infringed by the fact that it was not Cyrus, but Cambyses who conquered Egypt. It is enough that Egypt and the neighbouring kingdoms were subjugated by the new Persian world-power; and in so far served as a substitutionary ransom for Israel as it was through this world-power and no other that Israel recovered its lost freedom. The motive of the treatment thus accorded by Jahve to Israel, in agreement with the principle of Prov. xi. 8, xxi. 18, is His free love. **מֵאֲשֶׁר** does not here signify *ex quo tempore*, but is = **מִפְּנֵי אֲשֶׁר** (Exod. xix. 18; Jer. xlv. 23; for if it indicated the *terminus a quo*, a more definite expression of the fact of election would follow. Instead of **וְנִתְּתִי** (*perf. cons.*) the preference is given to **וְנִתְּתִי**, having occurred before in a different function. What does not belong to the chosen people is called **אֲדָם**, because it is nothing but what it owes to Adam. **תָּחַת** has here throughout a strictly substitutionary meaning. The hortatory **אֶל־תִּירָא** is now resumed, in order to be grounded anew. *Vv. 5-7: Fear not, for I am with thee; from the east I bring thy seed, and from the west will I gather thee; I will say to the north, Give up! and to the south, Keep not back, bring My sons from far and My daughters from the end of the earth, all that is named by My name and that I have created for Mine honour, that I have formed, yea finished! That Jahve is with Israel will be shown by the fact that He brings about the complete restoration of the people from all quarters of the horizon: cf. the Diaspora countries in every direction already named by Isaiah xi. 11 f. Jahve's command is addressed to North and South. He bids them give up, and not retain, their*

illegally acquired property, and bring back His sons and daughters (cf. the equivalent change of gender, xi. 12). What is in view is assistance and guidance rendered by the heathen to the exiles, xiv. 2. The three synonyms in v. 7 give prominence to the might, freedom and riches of the grace with which Jahve has called Israel into being, in order to show His own glory upon it, and to be glorified by it; they form a climax, for **בָּרָא** signifies to produce originally, **יָצַר**, to give shape to what is produced, **עָשָׂה** to finish and perfect it. Hence they are = *creavi, formavi, perfecti*. Now comes the third strophe of the second half of this address. It attaches itself to the beginning of the first strophe (Hear, ye deaf, and look up, ye blind, to see); for a summons is addressed to some one to bring forth the Israel that has eyes and ears without seeing and hearing. On the other side, all the nations are to be convened; this time, however, not for their own conviction, but for that of Israel. Vv. 8-10: *Bring forth a blind people that hath eyes, and deaf that yet are furnished with ears! All ye heathen, gather yourselves together, and let nationalities assemble.—Who among you can announce such a thing, and let them show us what was before; let them present their witnesses and be justified; let these latter hear, and say, True! Ye are My witnesses, saith Jahve, and My servant whom I have chosen, that ye may recognise and believe Me and perceive that I am He; before Me was no God formed, nor shall there be after Me.* **הוֹצִיא**, does not signify here, as in Ezek. xx. 34, 41, xxxiv. 13, to bring forth from exile, but to bring forth to the place where justice is administered; it is *imper.* = **הוֹצִיא** or **הִצִּיא**, like **הִחַיֵּן**, Ps.

lxxvii. 2; הוֹפִיעַ, Ps. xciv. 1. On the other side, all the heathen are to assemble *en masse*; נִקְבְּצוּ is also *imper.* here as in Isa. iv. 11 = הִקְבְּצוּ; cf. נִלְוֵהוּ, Jer. l. 5. With 9b begins the evidence adduced by Jahve for His divinity. Who among the gods of the nations can announce this = anything like the restoration of Israel just announced by Me? In order to prove that they can, they are to show רֵאשִׁינוֹת, *i.e.* earlier events that have taken place as predicted by them; let them present witnesses of such earlier prophecies, and so vindicate their claim to be gods. The witnesses are supposed publicly to hear what they say, and to confirm its truth. The subject of וְיִשְׁמְעוּ וְנֹא' are the witnesses; the explanation, that people may hear . . . changes the subject unnecessarily. While, now, the idols are mute and lifeless, unable to call forth witnesses on their behalf; and while, again, no one from the assembled throng of nations dare come forward as a lawful witness to justify them, Jahve can take His people to witness, who have proofs in abundance that He possesses infallible knowledge of the future. Usually it is assumed that וְעַבְדִּי is a second subject: ye and especially My servant whom I have chosen; עַבְדִּי of that part of the nation which is so, not merely, like the mass, in virtue of divine vocation, but also in virtue of proved faithfulness to that vocation. Thus it would mean the kernel of the nation, which is in the mass, yet has not the nature of the mass. The vocative אַתֶּם is addressed to the nation, which, though capable of seeing and hearing, is still deaf and blind, and which according to *v.* 8 has been led out into the court. Ye, says Jahve, are *My* witnesses, and are *My*

servant whom I have chosen : I can appeal to what I have given you to experience and perceive, and to the relation in which, of grace, I have set you to Myself, that (למען) ye may come by all this to consider what a very different possession ye have in your God from that which the heathen (here present) have in their idols. He is הויה, *i.e.* God exclusively and God for ever ; His being has no beginning and no end, in such sense as that other being, to be regarded as divine, could have preceded or could follow Him ; the godhead of the artificial and perishable images, which are called gods by the heathen, is a self-contradiction. The address now closes, presenting once more by way of conclusion, the object and the warrant of faith. Vv. 11-13 : *I, I am Jahve, and besides Me there is no Saviour. I, I have delivered and wrought salvation and made known, and there was no strange god among you—and ye are My witnesses, saith Jahve, and I am God. Also from henceforth I am He and from My hand there is no deliverer—I act, and who can reverse it?* The proper name ה' is in v. 13 employed as a definition : I and no other am He who attests Himself as being, and indeed (since מושיע and ה' are here kindred designations) attests Himself as ready to save. The warrant for the coming redemption is furnished by Jahve's self-manifestation in history hitherto ; the two synonyms הויה and ה' have הושיע betwixt them ; He announced salvation, wrought salvation, and in every new trouble preached anew of salvation. They must themselves confess that there was no other god among them, and consequently (ו), in meaning, *ergo*, as in xl. 18, 25) He and only He is אל, the

absolutely mighty one=God. Also from henceforth He is so, *i.e.* He and only He proves that He has divine being and life. מִיּוֹם is not to be taken as = מִדְּהַיּוֹת יוֹם, *inde a quo dies h.e. tempus existit*: not only יוֹם, but the impf. אֶפְעַל, require the meaning warranted by Ezek. xlviii. 35: from to-day on, from henceforth (syn. לְפָנֵי-יוֹם xlviii. 7). The closing words give us to understand that the predicted salvation approaches upon the path of judgment. Jahve will interpose with vigour, and when he who is yesterday and to-day the same has this purpose, who can reverse it, so that it should remain unaccomplished? The address dies away, as in xiv. 27 the מִשָּׂא בְבַל with its epilogue. In the first half, xlii. 1-17, Jahve brought forward His servant, the mediator of salvation, and announced the nearness of the saving work over which all the world has cause to rejoice; the second half, xlii. 18-xliii. 13, began with rebuke, and sought by the prediction of salvation to bring Israel to reflect upon herself, and her unique and incomparable God.

FOURTH ADDRESS OF THE FIRST THIRD.

CHAPS. XLIII. 14—XLIV. 5.

THE AVENGING, THE LIBERATION, AND THE OUT- POURING OF THE SPIRIT.

THE present address attaches itself closely to the foregoing, and begins with the dissolution of the Chaldean empire. *Vv.* 14-15: *Thus saith Jahve, your Redeemer, the Holy One of Israel: for your sake have I sent to Babel, and will bring them all down as fugitives, and the Chaldeans into the ships of their rejoicing. I, Jahve, am your Holy One; (I), Israel's Creator, your King.* Hitzig read **בְּאֲנִיּוֹת**, and renders: "and drowned the shouting of the Chaldeans in groans"; Ewald also corrects 14a: "and turn their harp to groaning, and the rejoicing of the Chaldeans into sighings." We have no appreciation of this non-Hebraic bombast. Just as little are we to alter **בְּרִיחִים** (LXX. *φεύγοντας*) to **בְּרִיחִים** (Hier., *vecetes*): "and bring down all their bars (which would have to be **כָּל־בְּרִיחֵיהֶם**), and the Chaldeans who rejoice in ships (*bāōnijjoth*)." None of these changes is an improvement. For your sakes—says Jahve—*i.e.* in order to liberate you have I sent to Babel, *sc.* the instruments who are to execute My judgment (xiii. 8); and I will bring down (**וְהִרְדַּתִּי**; *perf. cons.* as indicating the aim of the means already put in operation) as fugi-

tives (בְּרִיחִים, with Kamez unchangeable = *barrîhîm*), all of them, viz. the *πάμμικτος ὄχλος* of this world mart (see xiii. 14, xlvii. 15), not excepting the Chaldeans, who have been settled there since the dawn of time. The Chaldeans will be brought down to the ships (*böšnijjoth* as in Prov. xxxi. 14) of their rejoicing, i.e. the ships which have been hitherto the object of their exulting pride and joy. Herodotus I. 194 describes the trading ships that visit Babylon; and we know from other sources besides that the Chaldeans traversed not only the Euphrates, but also the Persian Gulf; and employed for warlike purposes ships built by the Phenicians. Certainly of itself הוֹרִיד might signify "to hurl to the ground" (Ps. lvi. 8, lix. 12); but the mention of the ships shows that we are to combine הוֹרִיד ב (cf. lxiii. 14), and that what is meant is a driving down, by land and water, toward the southern coast. While Jahve thus sweeps foreigners and natives from Babel to the sea, He attests Himself to be what according to v. 15 He is, in Himself, and in His relation to Israel. The church which invokes Him as the Holy One, the nation which lets Him reign over it as king, cannot remain for ever insulted and enslaved.

Now comes a second panel in the picture of redemption, in which the full import of לְמַעַנְכֶם is exhibited. *Vv. 16-21: Thus saith Jahve, that giveth a way through the sea, and a path through mighty waters; that bringeth forth chariot and horse, army and hero—together do they lie down, never arise, are extinct, are quenched as a wick:—Remember not primitive things, and consider not things of old. Behold, I do a new thing; now it springeth*

up; shall ye not experience it? Yea, I make a way through the wilderness, streams through deserts. The beasts of the field shall praise Me, jackals and ostriches; for I give water in the wilderness, streams in deserts, to give drink to My people, My chosen one. This people that I have formed for Me, My praise shall they relate. What Jahve says begins in v. 18. In what intervenes He is described as redeemer from Egypt; for the redemption from Egypt is type and warrant of that to be expected from Babel. The participles must not be rendered *qui dedit* . . . *eduxit*; from the mighty deed of Jahve in ancient times universal attributes are derived; He who, as He has once proved, maketh a way in the sea. The sea with the מִיִּם רַבִּים is the Red Sea, Neh. ix. 11. After הַמוֹצִיא the sentence is not continued: "and who suddenly destroys them"; we are transported to the midst of the scene of destruction. With יִשְׁכְּבוּ we see them enter into the state of deathly sleep, in which they remain hopelessly lying (xxvi. 14). The admonition in v. 18 has not in view total forgetfulness and disregard (see ch. xlvi. 9), but the people are henceforth to look forwards rather than backwards; the new thing, which Jahve is on the point of realizing, transcends the old and merits the most eager and undivided attention. Of this new thing it is said עֵתָה תִצְמַח. While at xlii. 9, in the domain of the future itself, ראשנות and חדשות were distinguished, and it could be asserted of the latter that they did not yet spring up; here, on the contrary, the whole divine work of the new era is called חדשה, and opposed to the ראשנות, events of antiquity, in such wise that, as the first part of this

new thing has already emerged (בָּאֵן, xlii. 9) and only the last part of it is now imminent, it may well be said of the latter that it even now is springing up. עָתָה is used as in xlvi. 7; it does not mean "already" in this passage, though sometimes it does. As attached to this הֲלֹא תִדְעֶהָ (same verbal form with suff. as Jer. xiii. 17) does not signify "Will ye not then regard it?" but "Shall ye not indeed experience it?" With אֲנִי 19b the content of the הֲדַשָּׁה is unfolded; an abundance of miracles is determined on; אֲנִי intimates that Jahve among other things will also quite specially do this which follows. He transforms the pathless waterless wilderness, that His chosen one, the people of God, may transverse it securely and without exhaustion; at the same time this miracle of grace redounds to the advantage of the animal world, and their joyful cries are an unconscious praise of Jahve. Here we recognise the prophet who, as we have often observed since ch. xi. (cf. espec. xxx. 23 f., xxxv. 7), has not only a compassionate heart for the woe of humanity, but also an open ear for the sighing of creation; he knows that the end of the period of suffering for the people of God will also be the end of the suffering of creation; for humanity is the heart of the universe, and the people of God (taken *κατὰ πνεῦμα*) is the heart of humanity. In v. 21 the promise is generalized and rounded off: the nation that (אֲנִי) personal and relative, Ges. § 34) I have formed for Myself, they will be able to tell abundantly what I have done and how I have glorified Myself in them. God's honour is their theme, not the merit of their own works; for there is absolutely nothing to give them a claim to reward, not even

ceremonial services rendered in God's worship, rather only the guilt of grievous transgressions. *Vc.* 22-24: *And thou hast not called upon Me, Jacob, that thou shouldst have wearied thyself with Me, Israel! Thou hast not brought Me the sheep of thy burnt-offerings, and with thy sacrifices thou hast not honoured Me; I have not burdened thee with meal-offerings, nor wearied thee with frankincense. Thou hast not bought Me sweet calamus with money, nor refreshed Me with the fat of thy sacrifices—no: thou hast burdened Me with thy sins, oppressed Me with thine iniquities.* It is not the whole cultus of Israel hitherto, which, on the ground of heartlessness and hypocrisy, is here treated as if it had never existed; we must not forget that all these addresses spring out of the soil of the exile, whether it be taken as historical or as ideal. The reproach begins with the part of the cultus consisting in prayer (*קָרָא אֶת־ה'*) as in Ps. xiv. 4, xviii. 7 and often), to which the people of the exile were reduced, as the law did not allow sacrifice outside the Holy Land; the personal pronoun *אֹתִי* instead of the suff. stands emphatically first, as if it were: Israel may have found it convenient to invoke *other* gods, but not Jahve. The following *כִּי* is equiv. to *ut*, xxix. 16; Hos. i. 6, or *עָרַכְנִי*, 2 Sam. xxiii. 10: *adeo ut laborasses me colendo*. Then they are reminded that they have brought no sacrifices, because in the foreign country this duty fell away of itself, with the privations that it imposes. First come the *עֲלֹת*, the expression of devotion, with the *שָׁה* pointing to the daily morning and evening sacrifice (the *Tāmîd*). These are followed by the *יְבַחִים*, which express the establishing of good relations (*שְׁלוֹם*) with God; *יְבַחֲךָ*

is = **וּבִבְחֵידֶיךָ** as **חֶמֶה** in xlii. 25 is = **בְּחֶמֶה**. In *v.* 24 **חֶלֶב** points to the fat pieces, which were the part of this kind of sacrifice that was laid on the altar. Then comes the **מִנְחָה**, the expression of longing for Jahve's blessing, a portion of which, with all the incense, the so-called memorial (**אֲזַכָּרָה** from **זָכַר** in the sense of **הִזְכִּיר**, like **אֲחִיָּה**, Job xiii. 17, from **הָיָה** in the sense of **הָיָה**), fell to the altar. Finally **קָנָה**, sweet cane, *i.e.* some one or other of the Amomaeæ, according to the usual interpretation the calamus, so called from its stalk, refers to the holy anointing oil, Exod. xxx. 23; or, it may also be, if it is meant of spices in general, to the incense, among the elements of which, however, in Exod. xxx. 34, **קָנָה** is not mentioned. With costly offerings of this sort (see Jer. vi. 20) the people that Jahve is now redeeming in pure grace had not been burdened; on the contrary it was Jahve only (**אֲדָ**) who was burdened and tormented. What is implied in **הָעֶבֶר**, the making a slave of any one, imposing servitude upon him, this, Jahve says, has been suffered not by Israel but by Himself. Israel's sins rested on Him like a burden on a slave. His love took upon itself the burden of Israel's guilt, the gravity of which lay in His own holy righteous wrath; but it was a heavy task, to bear this heavy burden and to put it away, a task wrought out within the divine nature, one the significance of which is first set in its true light by the cross on Golgotha. When God creates He speaks His fiat, and what He wills is done. But He does not put away sin without reconciling His love with His righteousness, and this reconciliation is accomplished not without strife and victory. Yet the active power

of the divine love is greater than the gravity of the divine wrath. V. 25 : *I, I alone put away thy transgressions for Mine own sake, and thy sins I remember no more.* Jahve Himself proclaims here the *sola gratia* and *sola fide*. We have put in the translation "I alone"; for the triple repetition of the subject, "I, I,—(am) He who putteth away thy wickedness," is meant to convey that this putting away of sin, far from being in any way merited by Israel, is a sovereign act of His absolute freedom. So, also, לְכַעַנִי shows that it has its ground only in God, sc. in His perfectly free grace, that movement of His love which overcomes wrath. For the guilt stands in God's book; righteousness has registered it; only love wipes it out (כָּוַרָה, ἐξαλείφει, as xliv. 22; Ps. li. 3, 11, cix. 14), but, as we know from the historical fulfilment, not till it has paid with blood, and granted a quittance with blood. Jahve now calls upon Israel to remind Him, if this is not so, of any merit on which they can lean. V. 26: *Put Me in remembrance, we will plead with one another, tell thy tale now, that thou mayest appear righteous.* The justification is an *actus forensis* (i. 18). Righteousness accuses and grace absolves. Or has Israel merits that would compel righteousness to clear it? The obj. of הַזְכֵּרְנִי and of סִפֵּר are the supposed meritorious works of Israel. It has none; nay, its history is rather from beginning to end a catalogue of sins. V. 27 : *Thy first father hath sinned, and thy mediators have fallen away from Me.* By the first father many understand Adam; but Adam is not the ancestor of Israel, but of humanity; and Adam's guilt is the guilt of humanity, not of Israel. Abraham is meant as the first of the

three to whom Israel's origin and election go back, Abraham whom Israel had early spoken of with pride as אֲבִינִי (Matt. iii. 9). Even Abraham's history is stained with sin, and the light which casts its radiance on it is not the light of meritorious works, but of grace, and of the faith which lays hold on grace. The כְּלִיָּצִים, interpreters, and, in general, mediators (2 Chron. xxxii. 31; Job xxxiii. 23) are the prophets and priests, who stand between Jahve and Israel, and mediate their intercourse in word and deed; they also have proved in great part unfaithful to God, falling away to a godless soothsaying and a false cultus. Hence, Israel's sin is as old as its origin; and infidelity has emerged even among those who for their office' sake should have been the best and most pious. Thus the All Holy One was compelled to do what had been done. V. 28: *So I profaned holy princes, and gave up Jacob to the ban, and Israel to reproach.* וְאֶחָלֵל might be impf. like וְאָכַל, I ate, xliv. 19, וְרָאִיתִּי, I saw, lxiii. 5; but, as וְאֶתְנָה beside it shows, the pointing like the Targum takes it as a future. Since this cannot be justified, and since וְאֶתְנָה can hardly signify retrospectively "I gave up" (although the cohortative sometimes acquires a retrospective sense owing to the *consec. temporum*, e.g. 2 Sam. xxii. 38; Prov. vii. 7, cf. Driver, *Tenses*, § 54, 84β), we must substitute וְאֶחָלֵל, וְאֶתְנָה. By שְׂרֵי קָדֶשׁ are meant, as in 1 Chron. xxiv. 5, the hierarchs, the supreme spiritual rulers as distinguished from the temporal. The profanation of these consisted in their being remorselessly dragged away to a foreign country, where their official duties could not be performed. Such was the fate of the leaders of the cultus; while

the whole nation, bearing the glorious names יַעֲקֹב and יִשְׂרָאֵל, was proscribed (חָרַם) and defamed (גְּדוּפִים) at will by the nations of the world.

The prophet cannot linger longer over this dark picture of punishment; the light of promise breaks through again, and all the more brilliantly in this section of the fourth address, which forms the third panel in the picture it presents. Ch. xliv. 1-4: *And now hear, Jacob My servant, and Israel whom I have chosen. Thus saith Jahve thy Maker, thy Framer from the womb, He who standeth by thee: Fear not, My servant Jacob, and Jeshârân whom I have chosen! For I will pour out waters upon the thirsty, and streams upon the dry ground; I will pour out My Spirit upon thy seed, and My blessing upon thine offspring; and they spring up among the grass, as willows by running waters.* The self-designations of Jahve and the designations of Israel, in v. 1, make the comforting words of love more persuasive and impressive. The accentuation, which takes together וַיִּצְרֵךְ מִבֶּטֶן, so that יַעֲרֹךְ is by itself an attributive clause, like בְּחַרְתִּי בּוֹ, is confirmed by v. 21, and xlix. 5; Israel the nation, and all its members, are as the called servant of Jahve (xlix. 1), from the remotest moment of their coming into being, Jahve's creatures. With יִשְׂרָאֵל, in v. 2, alternates יִשְׂרָאֵן, which, always written thus with ש, occurs other three times in Deut. xxxii. 15, xxxiii. 5, 26. *Gr. Vers.* renders it Ἰσραηλίσκος (as Ew.: Israelchen), hence = יִשְׂרָאֵלֹן, an inadmissible contraction, if for nothing else, for the change of ש to ש. The ש points back to יִשְׂרָאֵל, to be straight, even; agreeably to which Aq., Symm., Theod. give εὐθύς (elsewhere εὐθύτατος), Hier.

rectissimus (yet in Deut. xxxii. 15 after LXX. *dilectus*). It is a derivative form from יֵשֶׁר = יִשְׂרָאֵל, Ps. xxv. 21, like יִדְתָּן זְבֻלָּן from יִדְתָּ זְבֻלָּ. It might no doubt be a diminutive, or rather a word expressive of affection (Ges., Nägelsb.: dear little pious one); but with equal justice יִשְׂרָאֵל may be related to יֵשֶׁר as שְׁלֹמֶה = שְׁלֹמֹן to שְׁלֹמֶה, so that it would signify the upright-minded, which seems to us more agreeable to the language of divine love. In 3a water in drought is promised, and in 3b God's Spirit and blessing; just as in Joel the promise of rain is *first* opposed to the drought, and then, in an antitype that transcends the figure, the outpouring of the Spirit. It is not inconsistent with this that we do not (after the analogy of אֶרֶץ עֵינָהּ, צִיָּה, נְלֵאָה, Ps. lxxviii. 10) read צִמָּה instead of צִמָּה; צִמָּה are the inhabitants of the land, who are athirst for rain, and יִבְשָׁה is the parched land itself. As the thought rises from מַיִם and נוֹזְלִים to ה' רִוַח ה' and בְּרִכַת ה' (בְּרִכַת), water brooks and torrents are employed as the figure, or rather the anagogic type, of the spiritual blessing which comes down from above in heavenly gifts. When these natural, these spiritual waters stream down upon the nation again settled at home, they shoot up among the grass like willows or poplars by the water-brooks; בְּבֵיַן is in composition like בְּעוֹד and the post bibl. בְּעַל; LXX., however, and Targ. read בְּבֵיַן. The willows are the nation, which was heretofore like the withered plants in a parched soil, but has now been rejuvenated by God's spirit and blessing; the grass is the country which is like a rich green meadow; the water-brooks are the abundance of living waters that now procure the prosperity of the land

and its inhabitants. When Jahve thus again acknowledges His people, the heathen to whose reproaches **נְרוּפִים** Israel had hitherto been abandoned, will esteem it the highest honour to belong to Jahve and His people. *V. 5: One shall say: to Jahve I belong, and a second shall solemnly name the name of Jacob, and a third shall bind himself in writing to Jahve, and in honour name the name of Israel.* The triple **וְה** has reference to the heathen as in Ps. lxxxvii. 4f. One will assign himself to Jahve; the next will call with the name of Jacob, *i.e.* (according to the analogy of the expression **קרא בשם ה'**) make it the medium and object of loud and solemn utterance; a third will write with his hand (**יָדוֹ** acc. of nearer definition, like **הַמָּה**, xlii. 25, **וּבְחֵד**, xliii. 23) **לִיהוָה** (intimating thereby that he means to belong to Jahve, and to Him alone). Hitzig and others after LXX give: he will inscribe his hand **לָהּ**, *i.e.* etch upon it the name of Jahve; but apart from the fact that **כָּתַב** with accus. of the writing material is unheard of (it would have to be **עַל-יָדוֹ**) tattooing is forbidden by the Israelitish law, Lev. xix. 28. Cf. the mark of the beast, Apoc. xiii. 16. With **בִּשְׁם** alternates **בְּנֵה בִשְׁם**, to cognominate with a name which conceals the proper name: for the **כֹּוֹר** (cf. on Ps. lxxx. 16) has the signif. of covering. Thus **אֲדָנִי** according to the Talmudic use is the covering name **בְּנֵי** for **יהוָה**; and by Arabic use "Father of David" is the covering name *Kunja* for Jesse. In rhetoric metonymy is called **בְּנֵי**. When, therefore, it is said that people will name the name of Israel with honour, or rather in a figurative way conferring honour, what is meant is that they will say "people

of Abraham," *e.g.*, or "people of Jahve," instead of "Israel." Thus closes the fourth address, which is unfolded in three scenes. With אֵתָהּ, xliv. 1, it gave the final turn to the third, as in xliii. 1, thus forming a rounded whole in which nothing is or can be wanting.

FIFTH ADDRESS OF THE FIRST THIRD.

CHAP. XLIV. 6-23.

THE RIDICULOUS GODS OF THE NATIONS AND THE GOD
OF ISRAEL WHO MAKES HIS PEOPLE REJOICE.

REDEMPTION is guaranteed anew, and a new exhortation given to confidence in Jahve, when in contrast to Him, the only God who speaks and acts, the contemptibleness of the idols and their worshippers is exposed. *V. 6: Thus saith Jahve, Israel's king and his Redeemer, Jahve of Hosts: I am First, and I Last, and besides Me is no God.* This uniqueness and time-transcending character of His deity, which dominates history as well as nature, He proves from the fact that He alone asserts Himself in act as God, and that by prophesying. *V. 7: And who proclaimeth as I—let him declare it and lay it before Me—since I established the people of old? Let them but once announce what is future and is coming to pass!* Jahve proves Himself to be God of prophecy (אֱלֹהֵי הַנְּבִיאִים) of the prophetic preaching which goes continually on) ever since He has founded עַם-עוֹלָם. This name is given in Ezek. xxvi. 20 to the nation of the dead, who sleep the long sleep of the grave; here it is not given to Israel, which is not a "primitive" people, and cannot be called in such an unqualified way an "eternal" one; according to xl.

7, xlii. 5, where עַם signifies the human race, and Job xxii. 15 f., where עוֹלָם is the period of the antediluvian ἀρχαῖος κόσμος, it means humanity, as existing from of old; the predictive proclamations of the God of Redemption reach back to the history of Paradise. The challenge of this verse has earlier prophecies in view; with וְאַתְיִיתָ it turns to the future, for אַתְיִיתָ according to xli. 23 signifies that which is future, without any qualification, while אֲשֶׁר תְּבִאֲנָה signifies that which is next to be realized; לְמֹ is eth. Dat. It is taken for granted that the gods of the heathen cannot meet the challenge in either direction. Israel can be all the more confident, for she has a totally different God. *V. 8: Fear not, and tremble not: have I not already, long ago, declared and showed it unto thee, and ye are My witnesses—is there a God but Me? and nowhere is there a Rock, I know none.* The Jewish lexicographers derive תִּרְהוּ *tirhu* from רָהָה ✓רה, whereas modern scholars prefer to read, some תִּרְהוּ *tir'hu*, from רָהָה, some תִּרְאֵי; but the possibility of a verb רָהָה, to tremble, to fear, is not to be questioned when we look at יִרָא, יִרַע. That before which they are not to fear is not, as in Jer. x. 5, the gods of the heathen; but the great downfall of the nations, wrought by Cyrus. Even in the midst of this, while one nation after another is overthrown, and their patron deities are shown to be of no account, Israel has no need to fear; for her God, who is no dumb idol, has announced it all to her beforehand, and that too מֵאִז, cf. מֵרֵאשׁ, xli. 26, as the Israelites themselves must attest. Pre-exilic prophecies have foretold the conquest of Babylon by Medes and Elamites, and the liberation of Israel from

the Babylonian servitude; nay, the very addresses before us purport to be such a divine voice from a remote past. On the basis of such well known attestations of Himself Jahve can ask: Is there a god besides Me?—an interrogative clause which is virtually negative, and to which the categorical negative is attached: there is no rock, *i.e.* ground of confidence (xxvi. 4, xvii. 10), I know (except and beside Me) none. The gods of the heathen are so little grounds of confidence that all who rely upon them will acknowledge with terror their self-delusion. *Vv.* 9-11: *The idol-makers, they are all vanity, and their darlings are good for nothing; and they that bear witness for them see nothing and know nothing, that they may be put to shame. Who hath formed the god, and molten the idol to be good for nothing? Behold, all his adherents are put to shame, and the workmen are men; let them all assemble, come forward, be terrified, be put to shame together.* The **הַמְּוִרִים**, favourites, of the image-makers, are the idols, whose good will they ardently woo. If we keep the **הַמָּה**, which, as open to suspicion on critical grounds, has points over it and is therefore not accented, it refers to the image-makers: witnesses of their idols are those, *i.e.* witnesses of their nothingness. The sense remains the same as if we struck out **הַמָּה**, for in any case **יְבֹשֶׁת** refers to the image-makers, and the suffix of **עֲדֵיהֶם** to the idols (LXX. *καὶ μάρτυρες αὐτῶν εἶσιν*): they, the witnesses for their poor productions (while Israel is witness for Jahve, whose creature it is) do not see and are without consciousness that they are being put to shame. As **לֹא רָאָה** here signifies to be blind, so does **לֹא יָדַע** form a similarly self-contained

idea: to be irrational, as in xlv. 20, lvi. 10. In לְמַעַן the conception is found that the will of the sinner has at the same time, in the sin, destruction as its goal; the latter not being added to the sin from without, but developing from it from within. The question in v. 10 summons the idol manufacturer, in order to announce to him his fate; an annunciation already contained in לְבַלְתִּי הוֹעִיל; v. 11 is the expansion of this "to be good for nothing." הַחֲבֵרָיו are not the fellow-workmen of the idol-manufacturer, who in this case would come off scot free amid the denunciations, but the fellows (adherents) of the idols (Hos. iv. 17; 1 Cor. x. 20). A fatal production it is, that these have had made for themselves; and as for the idol-makers? they are numbered among men: so that those who know themselves to have been made by God must make gods. What an illusion! Let them assemble, the whole craft of idol-makers, let them appear to plead the cause of their productions—and with terror shall all their eyes be opened. The prophet leads us now into the workshops. *Vv. 12, 13: The smith hath a chisel and worketh in the hot coals, and with hammers he formeth it and worketh at it with his mighty arm; he becometh hungry over it, and his strength goeth—he drinketh no water, and is weary. The carpenter draweth the line, marketh it off with the pencil, finisheth it with planes, and with the compass marketh it out, and he finisheth it like the form of a man, like human beauty, that it may dwell in the house. That חָרֶשׁ בְּרִזָּל goes together in the signif. of faber ferrarius, we see from חָרֶשׁ יַעֲצִים, faber tignarius (not lignarius, for this is not the word for carpenter, but for cabinet-maker): חָרֶשׁ*

is as in Exod. xxviii. 11 constr. of **הָרַשׁ** (= *harrās*), the second Kamez of this nominal form being treated as if it were only tone-long, as in **פָּרַשׁ יִדְבָּאֵי**: but cf. **הָרַשִּׁי**, xlv. 16 and often. According to this, *v.* 12 describes how the smith makes an iron idol, and *v.* 13 how the carpenter makes a wooden one. The first clause however **הָרַשׁ בְּרֹזֶל מֵעֶצֶד** is unintelligible. In any case **מֵעֶצֶד** is some smith's tool or other (from **עֶצֶד** akin to **הֶצֶד**), and no doubt a word has fallen out; the LXX., which renders *ὅτι ὄξυνεν τέκτων σίδηρον σκεπάρον εἰργάσατο κτλ.* shows that **הֶצֶד**, or possibly (which Cheyne prefers after Prov. xxvii. 17b) **הַחֶד**, has been lost before it. Hence: The smith has sharpened, or is sharpening, the **מֵעֶצֶד**, perhaps the chisel, to cut asunder the iron upon the anvil; and he works amid the glowing coals, heating up the iron which is to be wrought, by blowing the bellows. The separated piece of iron is that which becomes the idol, which he fashions (**יִצְרֶהוּ**, impf. of **יָצַר** as in Jer. i. 5 *Keri* with assimilated *Jod*) with hammers, etc. And how about the carpenter? He stretches the line over the block of wood, to measure off the length and breadth of the idol; he marks it out upon the wood with the pencil or drawing pen (for **שָׁרַד**, as Aquila renders, signif. *παραγραφίς*, *stilus*, and is not the name of a colouring matter like **שָׁשֶׁר** in Jer. xxii. 14); he works it with planes (**מִקְצָעוֹת**, a feminine form, with change of vocalization, of **מִקְצֹעַ**, from **קָצַע**, to cut off, pare off, plane); he shapes it out with the compass (**מְחַוְנָה**, a tool **לְחַוֵּן**, for marking out a circle), in order to fix the due proportions of the several members; he so finishes it that it acquires the form of a man, the fair aspect

of a human being, with a view to having it set up like a human inhabitant in a temple or a private house. With the *Pi.* תִּאֲרָ (תִּאֲרָ), from which comes *j' thäärehu*, there here alternates (in Isaianic fashion, cf. e.g. xxix. 7, xxvi. 5) the *Po.* תִּאֲרָ, which is to be understood of the more exact fixing of the outline. From *Po.* comes *jethoörehu* for *jethoärehu*; yet Kimchi's opinion seems preferable, that it is a *Piel*-form with — instead of — (like the אֲלֶקְטָה attested by him, Ruth ii. 2, 7) and that we ought therefore to read *jethäörehu*. The perff. designate that which the smith and the carpenter have set themselves to do; the imperff. that which they are in the act of doing. The prophet now traces the origin of the idol even further back; its being and non-being depend in the last resort on whether it rains or not. *Vv. 14-17: One setteth himself to fell cedars, and taketh holm tree and oak, and chooseth for himself among the trees of the forest; he hath planted a fir, and the rain maketh it great. And it serveth man for burning; he takeh thereof and warmeth himself; also he kindleth it, and baketh bread; also he worketh it up into a god, and casteth himself down, maketh an idol thereof, and worshipping it. The half thereof hath he burnt in fire; over the half thereof he eateth flesh; roasteth a roast, and satisfieth himself; also he warmeth himself and saith: Aha, I grow warm; I perceive heat. And the remainder thereof he maketh into a god, into his idol, falleth before it, prostrateth himself, prayeth to it and saith: Deliver me, for my god art thou!* On לְכֹרֶת *cæsurus est*; then, reduced to be = יְכֹרֶת, *cædet, cædit (quis)*, see on Hab. i. 17; Prov. xviii. 24, xix. 8. The subject is not just the carpenter of the previous verse,

but anybody. אֲרוֹזִים seems to stand first generically; in point of fact the trees named are regarded in the Talmud and Midrash as כִּינֵי אֲרוֹזִים. Yet תְּרִזָּה (from תָּרַז, to be hard, strong) does not appear to be any of the coniferæ; the combination with אֵלֶיךָ, oak, is favourable to the translation ἀγριοβάλανος (LXX.), *ilex* (Hier.). On אִמַּע, to choose, see xl. 10. אֶרֶן is explained in the Talmud by עֲרִי, sing. עֲרָא, *i.e.* according to Aruch and Rashi *laurier*, the berries of which are called *baies*; after LXX., Hier., we have translated it "fir," since we can hardly follow the hint given by the assonance of *ornus* (hardly = ὀρεινός). The picture shows the genealogy of the idol, and therefore moves retrospectively from the felling to the planting. וְהָיָה, 15a, refers to the felled and planted tree, in the first instance the fir; כִּהָם (of such like) is neuter, as in xxx. 6, yet the prophet has in mind at the moment the עֲצִים (the wood as product and material). The repetition of אֶרֶן gives prominence to the fact that with identically the same wood the most various projects are undertaken. Men use it all alike to warm themselves, to cook their food, and to set up a god. לְכוֹן may certainly be taken as plur. (= לְהָם as in xliii. 8, xliv. 7): *talia*, such things does he adore; probably, however, it is pathetically equivalent to לֵל, as in liii. 8, cf. Job xx. 23, xxii. 2; Ps. xi. 7. Answering to the twofold application of the wood pointed out in v. 15, the one half of it and the other are distinguished in v. 16 f.: the repeated הַצֵּי, v. 16, is meant of the first half, which supplies firewood as well as chips and charcoal for roasting and baking. On אֵשׁ, fire, see the note on v. 8 (cf. also on אֶרֶן יֵאֵל, xxix. 1). Diagoras

of Melos; a pupil of Democritus, threw a wooden statue of Hercules into the fire, and said jestingly: Come on, Hercules, accomplish now thy thirteenth work, and help me to boil my turnips. So irrational is idolatry; yet through self-infatuation they have become subject to the judgment of infatuation (vi. 9 f., xix. 3, xxix. 10) and have been given up *εἰς ἀδόκιμον νοῦν* (Rom. i. 28). *Vv. 18, 19: They recognise not and understand not: for their eyes are smeared over that they see not, their hearts so that they comprehend not. And no one taketh thought; there is no knowledge and no understanding that one should say: Half of it I have burned in fire, and also over its coals I have baked bread; I roasted flesh and ate; and am I to make what is left of it an abomination, am I to fall down before the product of a tree?* Instead of *מָחַ*, Lev. xiv. 22 (cf. 1 Chron. xxix. 4), the 3 *pr.* is here vocalized *מָחַ* (as if from *מָחַח* cf. *בּוּ*, Zech. iv. 10; *שָׁחַח*, Ps. xlix. 15, with *שָׁחַח*, iii. 7) in neuter sense: their eyes are smeared over as it were with plaster (cf. on the syntax, Ges. § 147*a*). If it were transitive Jahve would be subject (He has smeared); but He would be named. *עָלֶיֶב* or *הֵשִׁיב אֶל־לֵב*, xlvi. 8, strictly to lead back into the heart, which is in common use as well as *שִׁים עָלֶיֶב* to take to heart, corresponds exactly to the idea of reflection, here on the abyss between a piece of wood and the divine nature. *לְאִמֵּר* is used as in ix. 8: knowledge and wisdom, showing themselves in this, that men say. On *בּוּל* see on Job xl. 20; the signif. "block" cannot be proved; the Talm. *בּוּל*, lump, piece, which Ew. compares, is the Greek *βῶλος*. This exposure of the madness of idolatry closes with an epiphonema in gnomic form (cf. xxvi.

7, 10). V. 20: *He who exerciseth himself for ashes, a befooled heart hath led him astray; and he delivereth not his soul, nor thinketh: Is there not falsehood in my right hand?* It is an aphorism, and the meaning is continuous and complete. He who makes ashes, *i.e.* what vanishes like dust, what is transitory and of nought (cf. Job xiii. 12, רִיחַ, Hos. xii. 2), the object of his effort and exertion (רָעָה, to pasture, to guard, to busy oneself with, to think upon a thing, whence רעות and רעיון) that man a heart overpowered by illusion (הִתַּל, attributive clause, like יעָרַךְ, xliv. 2, from תָּלַל, from the *Hi.* of which, הִתַּל, is formed the secondary הִתַּל [הִתַּל] with the derivatives הִתְלִים and מְהַתְּלוֹת, xxx. 10: *ludere, ludificare*) has turned aside from the way of truth and salvation; he is so confident that he does not so much as think of delivering his soul; it does not occur to him to ask, *Is there not falsehood in my right hand?* All that pertains to idolatry is שָׁקֵר, falsehood doubly false, in its origin and its effects.

With *v.* 21 begins the second half of the address. It begins with admonition. V. 21: *Remember this, Jacob, and Israel, for thou art My servant; I have formed thee, a servant art thou to Me; Israel, thou remainest forgotten by Me.* That, in presence of which idolaters are blind, *viz.*, the fact that idolatry is mere falsehood, is to be deeply impressed upon Jacob. The clause with כִּי is not an object-clause, but grounds the admonition: the object in both members of the sentence is אֱלֹהֵי. In the reason, the emphasis lies on the "my" of עֲבָדִי, which is why it is replaced by עֲבָד־לִי. Israel is Jahve's servant, and as such Jahve's creature; to Him therefore Israel owes worship; nay owes itself

altogether. The following **לֹא תִשְׁכַּח** (fr. **נָשָׁח**, to forget, properly to become slack, weak in memory, unmindful, see on xli. 17), is translated by LXX., Hier., as if it were **לֹא תִשְׁכַּח**; and Hitzig considers this translation possible even with the reading **תִּשְׁכַּח**, the *Ni.* **נָשָׁח** having for them the middle sense of *ἐπιλανθάνεσθαι*. But the *Ni.*, which was certainly originally reflexive, always designates in Hebrew only a suffering which proceeds from the subject of the action in question itself, or, it may also be, which the subject admits in its own case; so that **נָשָׁח** would have to mean "to forget oneself," or "to have oneself forgotten." Certainly the possibility must be conceded, that the signif. "to forget oneself" might have passed over into that of "to be forgetful," and then "to forget"; and the combination with obj. subj. is supported by **וַיִּלְחַמוּנִי**, Ps. cix. 3. The latter, however, is still strictly equivalent to **וַיִּלְחַמוּ אֵתִי**, so that it may be adduced with equal fairness for the other interpretation, according to which **תִּשְׁכַּח** is equivalent to **תִּנְשָׁח לִי**: cf. **קָדַשְׁתִּיךָ**, lxv. 5; **עָשִׂיתִינִי**, Ezek. xxix. 3. Further, this "thou shalt not be forgotten by Me," in which **לֹא**, not **אֵל**, was necessary, is just as suitable to the connection as "O forget Me not." For the speaker proceeds at once from the consoling words (cf. xlix. 15 and Israel's lament, xl. 27) to proclaim the deed of love in which what has been surely promised is gloriously made good. *V. 22: I have blotted out, like mist, thy transgressions, and like cloud thy sin—turn again to Me, for I have redeemed thee.* The idea of darkness, opacity, density, originally contained in **עָב**, has been almost lost (see xxv. 5) to the linguistic consciousness;

here עָבַר קָל (xix. 1) is meant; for the point of comparison is not the black heavy mass of sins, but the ease and rapidity with which they are blotted out. We may associate with מְחִיתִי the idea of a stain, Ps. li. 3, 11, or, as we explained in xliii. 25, of a debt in an account book, Col. ii. 14 (cf. מָחָה, Exod. xxxii. 32f.); in any case sin is conceived as something standing between God and man, interrupting and disturbing their mutual relations; this something Jahve blots out, as when His wind sweeps away clouds and restores the azure of the sky. So now, when Israel thinks itself forgotten, God in His free grace interposes, abolishes Israel's sin, and proves that He has done so by redeeming it from its penal condition. How evangelic here, in tone and tenor, is the preaching of the Old Testament evangelist. Forgiveness of sins and redemption are not promised on condition of conversion; but God's mercy comes to meet Israel, in spite of what their works deserve; and Israel is only bound to requite it by conversion and by new obedience. The perfects designate what has in essence taken place. Jahve has put away Israel's sin, in no longer imputing it, and in the very act has redeemed Israel; all that now remains is to present outwardly this redemption which is already accomplished in the decree of God. Hence there is ground already for exultant joy, and the answer of the Church to those words of divine consolation runs as in *v.* 23: *Sing, O heavens, for Jahve hath done it; shout, ye depths of the earth; break forth, O mountains, into singing, thou forest and every tree therein; for Jahve hath redeemed Jacob, and in Israel He sheweth Himself glorious.* That Jahve has accom-

plished what He purposed (see on this absolute use of $\pi\psi\chi$ in Ps. xxii. 32), that He has redeemed His people and is glorifying Himself in them continually, *gloriosum se exhibet*, over this all creation is to rejoice, the heavens above, and the depths ($\tau\acute{\alpha}$ *κατώτατα* or *κατώτερα*, Eph. iv. 9, LXX. $\tau\acute{\alpha}$ *θεμέλια*) of the earth. Not the earth in the sense of the lower world (*opp.* to $\kappa\omicron\mu\omicron\gamma\epsilon\lambda$, xlv. 8), but the depths of the earth in relation to its surface (cf. Ps. cxxxix. 15); yet here probably not Hades, for the call to praise does not agree with Ps. vi. 6, cf. lxxxviii. 13, but the interior of the earth with its hollows, abysses, shafts (see Ps. cxxxix. 15); this, and the mountains and forests extending heavenwards from earth—all are to add their voices in harmony to the song of the redeemed; for the redemption accomplished in humanity extends its effects in all directions over the universe of nature to its utmost spheres.

This triumphant finale marks unmistakably the limits of the fifth address. It began with $\kappa\eta$ *אמר ה'*. So does the sixth.

SIXTH ADDRESS OF THE FIRST THIRD.

CHAPS. XLIV. 24-XLV.

CYRUS, JAHVE'S ANOINTED, ISRAEL'S LIBERATOR.

THE promise soars aloft again with a new impetus, becoming continually more definite. It is introduced as the word of Jahve, who has not only given being to Israel, but also preserves it from destruction. *Vr. 24-28: Thus saith Jahve thy redeemer, thy maker from the womb: I, Jahve, am He who executeth all, who stretched out the heavens alone, who spread out the earth by Myself: who annulleth the tokens of the false prophets and maketh the soothsayers mad, who turneth back the wise and maketh their wisdom foolishness; who accomplisheth the word of His servant and fulfilleth the resolution of His messengers—who saith to Jerusalem: Let her be inhabited! and to the cities of Judah: Let them be built, and their ruins I raise up again!—who saith to the deep: Be dry, and thy streams I dry up! Who saith to Koresch: My shepherd, and he who shall fulfil all My will, and shall say to Jerusalem: Let her be built and the temple be founded.* The address of Jahve, introduced by 24a, moves right through this group of verses in purely participial predicates to the אֲנִי. Jahve is עֹשֶׂה כָּל, *perficiens omnia*, so that there is nothing which does not go back to His power and

wisdom as its last cause; it is He alone who, without co-operation of any other being, stretched out the heavens, who made the earth a broad surface from Himself, *i.e.* so that the action proceeded exclusively from Him; **מֵאֵתִי**, as in Jos. xi. 20, cf. **מֵנִי**, xxxi. 1. **מֵמֶנִי**, Hos. viii. 4, *Chethib*: **מֵי אֵתִי**, who was with Me? or, who is side by side with Me? God has shown Himself to be God in creation; He is now showing Himself to be God in history; and to this last the transition is made in *v.* 25, with unmistakable reference to the Chaldæan soothsayers and wise men (xlvii. 9f.), whose auguries opened to Babylon the proud the most splendid hopes for the future: who bringeth to nought (**מִפֶּר** *opp.* **מִקִּים**) the tokens, *i.e.* the deceptive magical miracles which the false prophets have exhibited in proof of their divine mission. The LXX. renders **בְּדִים** *ἐγγαστριμύθων*, Trg. **בִּדְיוֹן** (elsewhere = **אִיב**, Lev. xx. 27, **אִבָּת**, ib. xix. 31, hence = *πύθων*, *πύθωνες*); we have derived it from **בְּדָה** = **בְּמָה**, to talk at random. Perhaps, however, **בְּדָה**, without reference to *βαττολογεῖν*, originally signifies to bring forth, then to invent, contrive, so that **בְּדִים** applied to persons (as in Jer. l. 36) is equivalent to **בְּדִאִין**, *mendaces*. On **קִסְמִים** see iii. 2; on **יְהוּלִיל**, Job xii. 17. **יִסְבֵּל** strictly signifies, he bewilders and leads astray. To the heathen soothsayers and sages are opposed in *v.* 26 the servant, the messenger of Jahve, whose word, whose **עֲצָה**, *i.e.* determination, resolution concerning the future (cf. **עָץ**, xli. 28), he accomplishes and completely fulfils. By **עֲבָדִי** we are to understand, according to xlii. 19, Israel, but Israel as hearer of the prophetic word; hence the kernel of Israel, in respect of the

prophetic mission executed by it; by מְלֹאכְיוֹ, in the same way, Jahve's prophets called out of Israel. The collective idea עֲבָדוֹ is expanded in מְלֹאכְיוֹ to the plurality which is contained in its unity. With הָאֵמַר, v. 26b, the predicates become special prophecies, and therefore take the determinate, instead of the participial form. Since the text gives תּוֹשֵׁב, not תּוֹשְׁבֵי, we must translate *habitetur, edificentur*, and with this agrees the continuation of the latter *et vastata ejus erigam*; for after the *oratio directa* of God which has preceded, it is more natural that the last clauses, vv. 26, 27, should be a continuation of the words of God than of the הָאֵמַר which introduces them. From the restoration of Jerusalem and the cities of Judah the prophecy moves backwards, v. 27, to the conquest of Babylon. The expression recalls the drying up of the Red Sea, li. 10, xliii. 16, but has here, according to xlii. 15, l. 2, a future reference, and that to the drying up of the Euphrates, which Cyrus drew off into the extended basin of Sepharvaim, so that the water sank to the depth of a foot, and "could be crossed on foot" (Her., i. 189). This made it possible for the conquerors to cross, and at the same time for the exiles to escape from the prison of the world-city, surrounded as it was by a natural and artificial line of water defence, xi. 15. צִוְלָה, from צוּל = צָלַל, to whirl, to clash; to eddy, bubble, applies to the Euphrates, as מְצוּלָה, Job xli. 23, Zech. x. 11, to the Nile; and נְהַרְתִּיךָ is to be taken like the Homeric Ὠκεάνοιο πέεθρα. With v. 28 the promise reaches the climax of its individuality; prophecy becomes, as it has already done in the historical section no less than five times, xxxvii. 5-7, 30, 33-35, xxxviii.

4-6, xxxix. 5 ff., *mantic*, a fact which should least of all be surprising in Isaiah, the prophet of the אִישׁ, *i.e.* of the token consisting in a word or act of predictive force. The liberator of Israel is named by name: he who saith to *Koresh*: My shepherd (*i.e.* appointed by Me ποιμὴν λαῶν), and he who accomplisheth all My will (צִוְיָהּ, θέλημα, not in the generalized signif. πρᾶγμα), in that he (Cyrus) says to (of) Jerusalem: Let her be built (בִּנְיָהּ, not 2 p בְּנִי) and the temple founded (הִכָּנָהּ, elsewhere masc. here fem.) or it may be: and to the temple (cf. xxviii. 6, לְמִשְׁבֵּי = למְשִׁבֵי): Let it be founded. This is the passage which according to Jos., *Ant.*, xi. 1, 2, moved Cyrus to dismiss the Jews to their native land: ταῦτ' οὖν ἀναγρόντα καὶ θαυμάσαντα τὸ θεῖον ὄρμή τις ἔλαβε καὶ φιλοτιμία ποιῆσαι τὰ γεγραμμένα. The name of Cyrus signifies, according to Ktesias and others, the Sun. But we can only say that the sound resembles that of the name of the sun. Cyrus is called on the monuments *Kuru* or *Khuru*, which cannot possibly by the laws of sound be connected with the Neopers. *châr* = sun, which in Old Pers. would have to be read *ucara*. שֶׁשׁ is the name *Kurus* (Κῦρ-ος) Hebraised like a Segolate. A block of marble in the Murghâb Valley, near the Cyrus-mausoleum, which enclosed the golden coffin with the corpse of the king (see Strabo, xv. 3, 7), bears the inscription (which occurs there on other stones also): *adam. Khurus. Khsâya | thiya. hakhâmanisiya, i.e.* I am *Kuru*, the king, the Achæmenid. The first strophe of the first half of this sixth address, xlv. 24 ff.—Cyrus, in accordance with prophecy, he by whom Jerusalem, the cities of Judah, and the temple, rise again—is followed

now by the second in xlv. 1-8: Cyrus he in whose irresistible victorious might the heathen will recognise the power of Jahve, so that heavenly blessing comes upon the earth. The great shepherd of the nations is again named and addressed in xlv. 1-3: *Thus saith Jahve, to His anointed, to Koresh, whom I have taken by his right hand to cast down nations before him, and kings' loins do I ungird, to open before him gates and doors that they may not remain closed. I will go before thee, and level that which is lofty, gates of brass will I break in pieces, and bars of iron will I hew down. And I will give thee treasures of darkness, and precious things of secret places, that thou mayest know that it is I, Jahve, who called aloud thy name, the God of Israel.* Jahve's address to Cyrus only begins in v. 2; but even into the introduction of it, called forth by the mention of his name, promises to be fulfilled to him have forced their way. He is the only king of the heathen whom Jahve calls מְשִׁיחִי (LXX. τῷ χριστῷ μου). The main feature of the policy of the world-empire is devouring self-seeking; the policy of Cyrus however was pervaded by nobler motives, and this keeps him for ever in honour. What is said of him in Aesch. *Pers.* 735 by the ghost of Darius, the father of Xerxes, when conjured forth: θεὸς γὰρ οὐκ ἤχθηρεν, ὡς εὐφρων ἔφθ, is said also by the spirit of revelation, which by no means regards the virtues of the heathen uniformly as *splendida vitia*. Jahve has grasped him by the right hand, in order, by thus supporting him, to execute great things by him. The infin. רַדּ for רָד, from רָדַד, to tread down, is formed like שָׁד, to stop, Jer. v. 26. The dual דִּלְתַיִם has at the same time the force of the

plural: double (folding) doors (*fores*) in abundance, *sc.* those of palaces. After both infin. the construction is changed to the finite: Loins of kings I ungird *discingo* (פָּתַח) of loosening the tightly fastened garment = depriving of power); gates, viz. of cities which he storms, are not shut, *sc.* permanently, *i.e.* are obliged to open to him. Instead of אוֹשֵׁר (אוֹשֵׁר?), *v.* 2, the *Keri* reads אִישֵׁר, as in Ps. v. 9, הִישֵׁר instead of הוֹשֵׁר; a *Hi.* הוֹשֵׁר is in point of fact not to be found, and the contracted impft. form אוֹשֵׁר is here groundless and aimless. הַדְּרוּרִים, *tumida* (like נְעִימִים, *amœna*, and the like), is meant of the difficulties that pile themselves up in the way of the conqueror. By the *janua æris* (נְחוּשָׁה, brazen, poet. for נְחֹשֶׁת, brass, as also in the imitated passage, Ps. cvii. 16) and *vectes ferri* we are specially reminded of Babylon itself, with its hundred πύλαι χάλκεαι (*Her.*, i. 179); the treasures deposited in deep darkness, and the guarded precious things (מִטְמֵנִי from מִטְמֵן) of the secret places recal the riches of Babylon (*Jer.* i. 37, li. 13) and especially of the previously captured Lydian Sardes, "the richest city in Asia next to Babylon," *Cyrop.*, vii. 2, 11. On the treasures won by Cyrus in his conquests, to which reference is made in *Aesch.*, *Pers.*, 250 (ὦ Περσὶς αἶα καὶ πολλὸς πλούτου λιμν), see *Plin. H. N.*, xxxiii. 2; *Brerewood* reckons the sums of gold and silver there indicated as = £126,224,000. Such happy victories does Jahve grant him, that he may recognise that it is Jahve, the God of Israel, who called aloud with his name = called out his name, *i.e.* named him as what he is and is showing himself to be. A second and third aim are indicated by a second and third לְמַעַן. *Vv.* 4-7: *For*

the sake of My servant Jacob and Israel My chosen one, I called thee to Me by name, surnamed thee when thou knewest Me not. I Jahve, and there is no other, besides Me no God, I equipped thee when thou knewest Me not—that they may know from the rising of the sun and its setting, that there is none whatever besides Me; I Jahve, and there is no other, former of light and creator of darkness, maker of peace and creator of evil—it is I Jahve who effect all these things. The **וְאִקְרָא**, which follows the second definition of purpose, like an apodosis, has a twofold construction: I called to thee, naming thee by name. The parallel **אֶכְבֵּד** refers to such titles as **רַעַי** and **מְשִׁיחִי**, which Jahve granted him. This calling, distinguishing, and girding, *i.e.* equipping of Cyrus by Jahve, took place at a time when Cyrus as yet knew nothing of Jahve. It is precisely this which attests the sole godhead of the latter. The time meant, however, is not that at which Cyrus still served false gods; but, as the refrain-like **וְלֹא יָדַעְתָּנִי** emphatically points out, a time before he had entered into existence, or could know of Jahve. We must explain, in agreement with Jer. i. 5, *priusquam te formarem in utero cognovite*; and what the God of prophecy here claims for Himself must neither be put in question by a false criticism, nor minimized by the unprofitable devices of a haggling apologetic (giving up the proper name **לְכוֹרֶשׁ**, xliv. 28, xlv. 1, as a gloss, or generalising it into a royal name like **אֶבְיִמְלֵךְ**, **פְּרַעִה**, **אַנְנִי**). The third final cause of this predicted and accomplished career of victory is the recognition of Jahve, which spreads from sunrise to sunset; hence, from and in every direction over the heathen world. The *ah* of **וּמִפְעֻרְבָהּ**

is not a fem. termination, but fem. suffix with *Heraphatum pro mappic*. (Kimchi); cf. xxiii. 17 f., xxxiv. 17 (but not נִצְחָה, xviii. 5, מוֹסְרָה, xxx. 32); שָׁמֶשׁ is here as in Gen. xv. 17; Nah. iii. 17; Mal. iii. 20, and always in Arab., feminine; for the west is everywhere called מִעֵרָב. The connection leads us to think, upon mention of darkness and misfortune, of the penal judgments, through which break light and peace or salvation for the people of God and the peoples. Since, however, the prophecy concerning Cyrus is rounded off with this self-designation of Jahve, it is undeniably very natural to find in it at the same time a hostile reference to the dualistic religious system of Zarathustra, which splits the one essence of the godhead into two mutually opposing powers. The utterance is so bold that Marcion appealed to this passage in proof of his doctrine that the God of the Old Testament is another than the God of the New, and not the *Deus solius bonitatis*. The Valentinians also, and other gnostics, regarded the dicta: besides Me there is no God, etc., in Isaiah, as deceptive words of the Demiurgus. The ancient church retorted on them with Tertullian: *de his creator profitetur malis quæ congruunt iudici*; and availed itself, moreover, of this self-witness of the God of revelation, as a weapon against Manichæism. We do not exhaust the truth if we content ourselves with saying, that רָע (רָשָׁע) means *malum pœnce*, not *malum culpæ*. Certainly evil (*das Böse*), as action, is not immediately wrought by God, but is the peculiar work of the creature endowed with freedom; yet evil as well as good has its original seat in God, who unites in Himself the principles of love and wrath; the possi-

bility of evil, the self-punishment of evil, and hence the feeling of guilt, as well as penal suffering in the widest sense. The apostle, celebrating free grace in Rom. ix. 11 f., moves on this giddy height, whither few can follow him without being precipitated into the false consequence of the *decretum absolutum* and the denial of the freedom of the creature. In view of that gracious purpose of the mission of Cyrus, the redemption of Israel and the conversion of the heathen, heaven and earth are now summoned to pour down and bring forth spiritual blessing. V. 8: *Drop down, ye heavens above, and let the æther pour down righteousness; let the earth open, and salvation blossom, and let it cause righteousness to spring up together—I, Jahve, have created it.* רַעַף which is syn. with עָרַף √רַפ (see on v. 30) stands parallel to יָזַל √זַל, to descend, to flow down and שָׁמַיִם שְׁמַיִם; this last we have translated æther, because (from שָׁחַק, *comminuere*) it signifies the loftiest and thinnest strata of the atmosphere. What the heavens are to drop down follows as object to יִזְלוּ. What is to blossom when the earth opens (פָּתַח, as in Ps. cvi. 17, cf. *Aprilis*, and mod. Grk. *ἀνοιξίς*, spring), is salvation and righteousness; צִדְקָה however immediately becomes object of a new verb, so that יִשַׁע וְצִדְקָה, which, as יָחַד shows, are united in thought, are disentangled in expression. The suffix of בְּרֵאתִי refers, in neuter sense (cf. xli. 27), to this fulness of righteousness and salvation. It is a creation of Jahve's. Heaven and earth, in co-operating thereto, are empowered by Him from whom comes down every good and perfect gift, and obey, now as hitherto, His creative fiat. Rightly did this *rorate cæli desuper et*

nubes pluant justum become an ancient advent call. The promise is now continued in a third strophe, xlv. 9-13, always completing itself more fully in definiteness of content; but, as in xxix. 15-21, it interrupts its course to rebuke that faintheartedness, xl. 27, cf. li. 13, xlix. 24, lviii. 3, which goes so far as to criticise the ways of Jahve. *Vv.* 9, 10: *Woe to him that striveth with his maker!—a claypot among the claypots of earth! Can the clay then say to him that formeth it: What makest thou? and thy work: He hath no hands! Woe to him that saith to a father: What begetteth thou? and to a woman: With what then art thou in labour?* The comparison of man as God's creature with the clay vessel formed by the potter is of itself obvious (Ps. ii. 9), and was the more obvious here that יָצַר signifies not only God as creator, but also the potter (*figulus*). חָרַשׁ signifies not only the potsherd, xxx. 14, but the potter's vessel (vessel of clay), Jer. xix. 1; Prov. xxvi. 23 (= כְּלִי חָרַשׁ); here, where the point of comparison is not the fragmentariness, but the earthiness of the material אֲדָמָה, it means the latter; a vessel of clay is the man who strives with God, and moreover one which vanishes among many others of like kind. How senseless this strife is, the following questions are to show: can the clay presume to object to him who is working it that he is fashioning it thus or thus, into this or that (LXX. τί ποιεῖς; cf. τί με ἐποίησας οὕτως, Rom. ix. 20)? With יַפְעֵלָהּ we must supply *num dicit* (*dixerit*); פֶּעַל is a thing produced, as in i. 31; he who manufactures it is addressed, as in vii. 25, the farmer. Can the thing made by thee, O man, say in disdain He hath no hands, *i.e.* is incapable of acting? a picture

the ridiculous absurdity of which immediately condemns itself, but which is nevertheless an adequate figure of him who is at issue with God. In *v.* 10 woe is pronounced on those who are like one who would say to his own father, Begettest thou children then? and to a wife, What bearest thou? That would be the rudest and most revolting interference with an inviolably delicate and secret relation; and yet it is what Israel is guilty of, in making the hidden providential rule of its God the object of expostulation. After this double woe, which is general in its tenor, but easily applied, Jahve addresses Himself again directly to the presumptuous critics. *V.* 11: *Thus saith Jahve, Israel's Holy One and his creator: Ask of Me that which is future; leave in My charge My sons and the work of My hands.* The names with which He names Himself express His absolute blamelessness and His absolute right of supremacy over Israel. שְׁאֵלֹנִי is imper. like שְׂכַעְתִּי, Gen. xxiii. 8. If ye would have—this is the sense—knowledge and assurance concerning the future (הָאֲתִיּוֹת, xli. 33, xliv. 7), in regard to which you can of yourselves possess neither knowledge nor control, enquire of Me. צִוָּה, with acc. of the person and עַל of the thing, signifies to commend a thing to any one's care, 1 Chr. xxii. 12. The fault-finders in Israel are to leave His ποίημα (Eph. ii. 10), i.e. the people whose Father, whose Former is Jahve (ref. to *vv.* 10 and 9), to Him who has created all, and on whom all depends. *V.* 12: *I, I have made the earth, and created the men upon it; I, My hands have stretched out the heavens, and all their host have I ordered forth.* יְדִי אֲנִי is according to Ges. § 121, 3 equivalent to My,

and no other's, hands; the position of the words being like that in Gen. xxiv. 27; 2 Chr. xxviii. 10; Eccl. ii. 15, for צִוָּה, *seq. acc. pers.* signifies "to give one a definite command"; here, a command to come into existence; hence *esse jussi*. This is a way of designating creation (cf. Ps. xxxiii. 9) which suggests for צְבָאִים the reference to the stars rather than to the angels. He who has created all, and called all into being, has also raised up this Cyrus, whose victorious career is intensifying the anxieties of the exiles; whereas they ought to be lifting up their heads as their redemption draws nigh. V. 13: *I, I have raised him up in righteousness, and all his ways will I smooth; he shall build My cities, and let My exiles go, not for a price and not for a gift, saith Jahve of hosts.* All the anxieties of the exiles are allayed by this בְּצִדְקָה, which traces back the revolution proceeding from Cyrus to Jahve's righteousness, *i.e.* to His action as absolutely determined by love and as aiming directly at the salvation of His people, and, at bottom, of all peoples; and they are completely allayed when the promise receives its most unambiguous and straightforward expression in the declaration that Cyrus will again build up Jerusalem, and that the exile-population will be released (נְלִיחַת, as in xx. 4). This is done, too, not for מַחֲוֶה, purchase-money, nor for שֶׁחַד, a present meant to bribe, or in general to dispose one favourably (cf. lii. 3); but to prove that Jahve has raised up not only the man but also his spirit, *i.e.* has wrought such a disposition in him (see close of Chronicles and beginning of the Book of Ezra). With this concludes the first half of this sixth address.

The second half expatiates in the prospect of the judgment which comes upon the nations through Cyrus, a judgment paving the way for the fall of heathenism and the universal recognition of the God of Israel. The heathen submit themselves, as the first group of *vv.* says, xlv. 14-17, to the church and her God; the idolaters perish, while Israel is for ever redeemed. With the prospect of the liberation of the exiles there is combined in the prophetic perspective that of the enlargement of the restored church by the entrance of the *πλήρωμα ἐθνῶν*. *V. 14: Thus saith Jahve: the wealth of Egypt's labour, and the gain of Ethiopia's trade, and the Sabæans, men of lofty stature, shall pass over to thee and belong to thee; after thee shall they go, pass over in chains; and unto thee do they cast themselves down, unto thee do they pray: Verily in thee is God, and there is no other, absolutely no deity.* Assuming that *יַעֲבִירִי* has the same sense both times, the prophetic idea seems to be that the Egyptians, Ethiopians and Meroites (see xliii. 3) enslaved by the Persian world-power, will enter the miraculously emancipated community of Israel. But if they are supposed to be in the state of subjugation to the Asiatic empire, how can it be promised at the same time that their riches will pass over into the possession of the church? And moreover, since the chains, in which they pass over, cannot be supposed in this connection, where the voluntariness of the passing is emphasized, to have been put on them by Israel, as in lx. 11, Ps. cxlix. 8, we must conceive that of their own free will and motion they put chains upon themselves, and so give themselves up to the church for the

future as bondsmen and slaves to be at her absolute disposal. In other places also, Egypt, Ethiopia, and Saba are the nations that are usually named with Tyre, when the *hereditas gentium* is promised to the church, Ps. lxviii. 32, lxxii. 10, cf. *supra* xviii. 7, xix. 16 ff., xxiii. 18. While in Egypt what is won by labour, and in Æthiopia what is won by trade (יִסְחָר or יִסְחָר, after the form נָטַע, וְרַע, not from קָחַר as the inflected form קִחְרָה, xxxiii. 18, shows), is mentioned, in the case of Saba the prophecy has in view the tall handsome race itself; it will place itself with its enduring force at the service of the church. Elsewhere אֵל הַתְּפִלָּה only occurs of prayer to God and false gods; here it is the church to which prayer is made—Jahve and His church forming in the prophet's view (as at Jer. xxxiii. 16; 1 Cor. xii. 12) a mutually pervading and indissoluble unity. Cf. προσκυνήσωσιν in that passage, Apoc. iii. 9, which is quite Isaianic in tone. Without doubt Paul has this Isaianic passage in his mind, 1 Cor. xiv. 24 f. Neither here nor elsewhere does אָפֶס signify *præter* (as synon. of בְּלִעְדֵי, וּזְלִתֵי); it is a substantive used with the force of a verb, and is related to אֵין as “there is not . . . at all (absolutely no)” is related to “there is not (no).” Cf. v. 8, xlv. 6, xlvi. 9, and similarly Deut. xxxii. 36 (imitated in 2 Kings xiv. 26); Amos vi. 10; 2 Sam. ix. 3, *v. infra* on xlvii. 8. What follows now in v. 15 is the antiphone of the church to this confession. The hitherto idolatrous nations bow themselves in free and humble reverence before the church and her God; and the church, out of whose soul the prophet speaks, bursts thereupon into the cry of devout admiration.

V. 15: *Verily Thou art a mysterious God, Thou God of Israel, Thou Saviour!* Properly, a God who conceals Himself, *i.e.* who puts forth His power in the history of the nations with wonderful rarity, and brings all to a glorious issue by hidden ways, too intricate for human eyes even to disentangle. Similar is the exclamation, ὁ βάθος πλούτου κτλ, Rom. xi. 33. According to Prov. xxv. 2, it is the honour of God to present problems to men, and convince them thereby of the limitations of their knowledge. How this God who conceals Himself is finally manifested as God of salvation, we are told in *vv.* 16, 17: *They are ashamed and also confounded, all of them; together they go into confusion, the forgers of the idols. Israel is redeemed by Jahve with eternal redemption; ye shall not be ashamed nor confounded for ever and ever.* The perfects express what is ideally past. In His secret conduct of events, Jahve attests Himself as מוֹשִׁיעַ in this, that while the makers of צִירִים perish, Israel is redeemed with an eternal redemption (*acc. obj.* as xiv. 6, xxii. 17), *i.e.* so that its redemption is one which lasts for æons (αἰωνία λύτρωσις, Heb. ix. 12). When the further promise is made, Ye shall not be put to shame, it is a new indication of what is otherwise certain, that the redemption is not conceived as merely outward and material, but at the same time as inward and spiritual, and indeed (agreeably to the fusion in one view of the end of the exile and the end absolutely) as final; Israel will not again incur by rebellion a penal judgment like the exile; with its penal state its sinful state will at the same time come to an end, and that עַל־מִיָּעַר, *i.e.* (since עַר forms no plur.) εἰς αἰῶνας τῶν αἰῶνων. With *v.* 18

begins the second and last strophe of this address. The promise cannot remain unfulfilled. *Vv. 18, 19: For thus saith Jahve, the Creator of the heavens (He is the Deity), the former of the earth and its maker (He hath established it, not as a chaos hath He created it, to be inhabited hath He formed it): I am Jahve, and there is no other! Not in secret have I spoken, in a place of the land of darkness; I said not to the seed of Jacob, Seek Me in chaos!—I Jahve am speaking righteousness, proclaiming that which is right.* 18*a* describes the speaker; only at 18*b* begins what is spoken. The first parenthesis says that Jahve is God in the full and exclusive sense; the second, that He has made the earth for man's sake, not גִּזְרֵי as a chaos, *i.e.* to be and remain such, but rather to be inhabited. Even in Gen. i. 2 chaos is not directly designated as God's creation, because God's creative activity only laid it as a basis for its action, and because it was not that which was willed by God for its own sake. Thereafter the address of Jahve begins with the declaration that He is the One Absolute, and from this two thoughts branch off. The first is that the prophecy proceeding from Him is an affair of light; no black art, but essentially distinct from the heathen mantic: מְקוֹם אֶרֶץ הַשֶּׁדַּי is to be understood, according to Ps. cxxxix. 15, of the interior of the earth, and acc. to Job x. 21, of Hades, in contrast with the heathen cavern-oracles, and the spirit-voices of the necromancers, which appeared to sound up from the interior of the earth. See lxx. 4, viii. 19, xix. 4. The second thought is that the self-same love of Jahve, which has already revealed itself in the creation, attests itself also in His relation

to Israel. He did not create the earth תִּהְיֶה, and neither does He direct Israel to Himself תִּהְיֶה into chaos. He has not said: Seek Me (as at Zeph. ii. 3) into chaos, *i.e.* without prospect of a response that will requite you; on the contrary, to the seeking of Himself He has attached promises which cannot remain unfulfilled; for He is לִבְרַךְ צְדָקָה מִנֵּיֶד מִיִּשְׂרָאֵל, *i.e.* in making promises He follows the norm of His decree, and of His redemptive order, and the impulse of upright benevolence and ever constant love. The present word of prophecy has the fulfilment of these promises in view. The salvation of Israel, predicted and accomplished by Jahve, becomes at the same time the salvation of the heathen world. *Vc. 20, 21: Assemble yourselves and come, draw near together, ye that are escaped of the heathen; Irrational are they that burden themselves with the wood of their idol and pray to a god who doth not bring salvation. Make known and bring forward, yea let them take counsel together: Who hath declared this from of old, announced it already long ago—is it not I, Jahve, and there is no deity but Me? a God just and saving there is none beside Me.* The fulness of the Gentiles, which enters into the kingdom of God, is a remnant of the mass of the Gentiles; for salvation comes through judgment; it is amid terrible and fatal events that the work of that mission to the Gentiles is decided, which appears in these addresses, on the one hand as a mission of Cyrus; on the other, as a mission of the servant of Jahve. Hence the call to attend to the self-attestation of the God of revelation is addressed to פְּלִיטֵי הַגּוֹיִם, who are not as such already the converted, but those who can receive salvation, and have

therefore been spared. The future is certainly foreshortened for the prophet, he does not contemplate it in all its length and breadth; he contemplates in one view what history unrolls in a series of pictures; behind the present he sees as it were the summit of the end, although between the two there still lies a long eventful road. Everywhere in these addresses we see this eschatological background rise close behind the historical foreground. The Gentiles who have been preserved are to gather themselves together; and by the fact that Jahve demonstrates Himself to be the sole announcer beforehand of the events which are being unfolded in the present are to attain to the conviction that He is the sole and only God. The *Hithpa.* **וְהִתְנַשֵּׁשׁ** occurs here only. On the absolute **לֹא יָדַע**, see on xliv. 9. To **וְהִגִּישׁוּ** we must supply **עֲצֻמֹתֵיכֶם** (your evidences) as at xli. 22 after xli. 21. **זֹאת** refers to the fall of Babylon and Israel's redemption—salvation dawning through judgment. On **כִּיָּאֵז** from heretofore, cf. xliv. 8. God is **צַדִּיק וּמוֹשִׁיעַ** as He who acts strictly according to the demands of His holiness; and who, wherever His wrath is not roused by impiety, sets in operation the will of His love, which aims at the salvation of men. In accordance with this holy will of love the cry goes forth, *v. 22: Turn ye to Me, and become partakers of salvation, all ye ends of the earth! For I am God, and none else.* The first imper. is monitory, the second promissory (cf. xxxvi. 16, viii. 9); Jahve wills both things; the return of all men to Himself, and by means of this their blessedness; His gracious will extending to all mankind does not rest till it has reached its full accomplishment. *V. 23:*

By Myself have I sworn, a word is gone forth from the mouth of righteousness and is not reversed, that to Me every knee shall bow, every tongue swear. Swearing by Himself (see Gen. xxii. 16) God gives His life as a guarantee for His word (cf. ζῶ ἐγώ, Rom. xiv. 11, instead of κατ' ἑμαυτοῦ of the LXX.). Parallel to יִצְאָה מִפִּי צְדָקָה דְבַר וְלֹא יָשׁוּב stands the sentence יִצְאָה מִפִּי צְדָקָה דְבַר וְלֹא יָשׁוּב. Hitzig and others render: Truth (LXX. δικαιοσύνη), a word that does not go back—making the latter an explanatory equivalent; but in this case it must have been לֹא, not וְלֹא, and צְדָקָה nowhere else signifies truth (yet cf. צְדִיק, xli. 26). On the other hand צְדָקָה might be equivalent to בְּצְדָקָה (cf. xlii. 25 חֲמָה = בְּחֲמָה)—and so the Targ.—if it were not much more obvious to construe, כִּפִּי צְדָקָה, genitively; the divine mouth is designated attributively as determined in its utterance by a holy volition (as דְבַר צְדָקָה, 19 b). From this mouth of righteousness a word has issued, and after having once issued it does not return with its purpose unfulfilled, lv. 11. What now follows is a prediction and a promise (to Me every knee will bow), and at the same time a final declaration of will (to Me every knee shall or must bow); the conversion of the heathen world brings Israel freedom and glory, and accomplishes the unalterable plan of Jahve. The force of לִי is carried on, and is to be supplied to תִּשְׁבַּע according to xix. 18, xliv. 5 (and so Rom. xiv. 11: ἐξομολογήσεται τῷ Θεῷ, as also *Cod. Alex.* of the LXX.). This bowing of the knee, this confession with an oath of homage, will be in no sense extorted. V. 24: *Only in Jahve, say they of Me, is there abundance of righteousness and strength; to Him men come, and put to shame*

are all that are inflamed against Him. The insertion of לִי אֶמְרָה (לְ "in respect of," as in xli. 7, xliv. 26, 28) in the middle of the sentence, is like what is found in Ps. cxix. 57 (perhaps also אֶמְרָה , Ps. xviii. 4). דָּן has here the restrictive force (Ps. xxxix. 7, lxxiii. 1), which is derived from the affirmative. תַּצְדִּיקוּת is *περισσεύουσα* (*ὑπερεκπερισσεύουσα*) *δικαιοσύνη*, Rom. v. 15 ff. זֶה is the power which sanctifies, and overcomes the world. The subject of יְבוּא is whoever has recognised what men have in Jahve, and has made the confession referred to; such a one does not rest till he has wholly and completely come to Jahve (רָע , as in xix. 22); whereas all His enemies are put to shame. They separate themselves, beyond the reach of deliverance, from that humanity in God's service, the establishment of which is His direct will, and the goal of the history of redemption. V. 25: *In Jahve shall be justified and shall boast themselves all the seed of Israel.* Ruetschi rightly remarks on this passage, that the Israel meant is the Israel of God, consisting of humanity; the community of the faithful in Israel, enlarged by the accession of the Gentiles; a community which now stands before us just, i.e. reconciled and renewed by Jahve, and which boasts in Him, since by grace it is what it is.

SEVENTH ADDRESS OF THE FIRST THIRD.

CHAP. XLVI.

THE DOWNFALL OF THE GODS OF BABEL.

Now comes a trilogy of addresses relating to Babel. After the prophet has shown what Israel has to expect from Cyrus, he turns to what impends over Babel from Cyrus. *Vv. 1, 2: Bēl sinketh down, Nebo stoopeth; their images are (given) to the beast of burden and of draught; the images ye carried are loaded, a burden for the weary cattle, they sank down together and could not deliver the burden, and their own self passed into captivity.* The reference to Babel comes out at once in the names of the gods. *Bēl* (בל = בעל), the "Father of the Gods," is the Babylonian Jupiter, whose sanctuary, described by Her., i. 181, has nothing to do with *Birs Nimrud*, but is indicated by the ruin heap of *Babil*, the most northerly within the old city precincts; and *Nebo* (*Nabu*) is the Babylonian Mercury, whose Hebrew planetary name, כְּתָב, agrees with the fact that he is regarded as the scribe of the gods and patron of the art of writing. Upon these gods Jahve's judgment comes through Cyrus. *Bel* suddenly collapses (כָּרַע), *Nebo* bows himself (קָרַס fr. קָרַס = כָּרַשׁ, whence כָּרַשׁ: cf. גָּחֹן fr. גָּחֹן), till he also *procumbit*. Their sculptured images (עֲצָב or עֲצָב, xlvi. 5, πλάσμα, from עֲצָב) fall to (the lot of) the הָיָה,

i.e. elephants or other wild animals tamed and used as beasts of burden, and to the בְּהֵמָה, *i.e.* camels (xxx. 6), asses and other domestic animals; your נִשְׂאֵת, *gestamina*, the prophet calls to the Babylonians, *i.e.* the images hitherto borne by you in solemn procession (xliv. 20; Amos v. 26; Jer. x. 5), are now loaded, a burden for that which is weary, *i.e.* for the cattle that grow weary as they bear them. In *v.* 1, as the two participial clauses show, the prophet takes his stand in the very midst of the catastrophe; in *v.* 2, on the contrary, it lies behind him, as an accomplished fact. In *2 a* he continues, as in *v.* 1, to assent to the delusion of the heathen, distinguishing *numina* and *simulacra*; Babel's gods have altogether stooped, they have collapsed, and could not deliver from the hands of the victors their images loaded on the cattle; in *2 b* he destroys this delusion; they go into captivity (Hos. x. 5; Jer. xlviii. 7, xlix. 3) and that, too, נִפְשָׁם; for the self or personality of the unsubstantial beings consists in nothing but the wood and metal of their images.

From this impending reduction of the gods of Babel to their nothingness exhortations are now derived. The first exhortation is addressed to all Israel. *Vc.* 3-5: *Hearken unto Me, house of Jacob, and all the remnant of the house of Israel, ye that were borne from the womb, ye that were carried from the breasts. And even to old age I am He, and even to grey hairs will I take you on my shoulders; I have done it and I will carry, and I will take you up and deliver you. To whom can ye liken Me and make Me equal and compare Me that we may be like?* The Assyrian exile is older than the Babylonian, and has already naturalized the greater

part of the exiles in a foreign country and deprived them of their national character, so that now only a remnant remains, among whom the prophetic preaching can hope for acceptance. What the exiles of both houses are to hear is the question of *v.* 5. This question is an inference from what Jahve can say of Himself in relation to all Israel, and does say from **הַעַמִּים** onwards; and it leads to reflection on the incomparableness of Israel's God. Babylon carried its gods, but in vain; without being able to deliver themselves, they are carried away; Jahve on the contrary carries His people and delivers them. **מִנִּי-בָמֶן** and **מִנִּי-רָחֵם** point back to the time when the nation, which had been in the act of becoming since Abraham's day, came forth from Egypt and was born, so to speak, into the light of the world; from that time on it has lain on Jahve, like a willingly assumed burden; he has carried it as an attendant a suckling child, Num. xi. 12, as a man his son, Deut. i. 32, as an eagle its young, Deut. xxxii. 11. In *v.* 4 the attributes of the people are further expounded in direct (not relative) predications made by Jahve concerning Himself. The *senectus* and *canities*, it does not need to be explained, are those of the people; not as if the nation were at the moment in a state of senility; the words indicate the latest ages of its history, still in the future. Even till then is Jahve **הוּא**, *i.e.* the Absolute and unchangeable One (see xli. 4). Hence He can ask: Whom could you in any way put on a level with Me that we should be like (*consec.* as in xl. 25)? The suffix of **תְּדַמֶּינִי** holds good also for **וְתִשְׁוֶי**, cf. Ps. cvii. 20, cxxxix. 1. The negative answer to this question results from what

has preceded, but is further grounded by what follows. *Vv. 6, 7*: *They that pour gold out of the bag and weigh out silver with the balance—they hire a goldsmith to make it into a god, that they may fall down, yea prostrate themselves. They lift him up, carry him away on the shoulder and set him down on his place; there he standeth, he moveth not from his position; also they cry to him, but he answereth not, and saveth no one from distress.* We do not need to assume that הַזִּלִּים stands instead of the finite = הֵם זָלִים; but up to יִשְׁפְּרוּ all is subject, and יִשְׁקֻלֵי therefore is a transition to the finite according to Ges. § 134, note 2. The point in הַזִּלִּים is not the lavish expenditure, but the mean mode of the god's origin; it begins with this, the emptying of gold out of the purse. קָנָה is the lever of the balance, κανών. The metal weighed out is given to a goldsmith, who overlays the idol with gold, and makes the ornaments for it of silver. When it is ready, they lift it up, carry it home on the shoulder and set it down (הִנִּיחַ, following the Aramaic formation of the causative, from נִיחַ, not from יָנַח) on the place which it is to have beneath it (תַּחְתָּיו); there, then, it stands firm, immovable, and also deaf and dumb; hearing and answering no one; helping no one. The subj. of יִצְעַק is any צִעַק whatever: cf. viii. 4, ix. 5. Here the first exhortation closes. The second is addressed to those who are falling into heathenism. *Vv. 8-11*: *Remember this, and stand fast; take it to heart, ye that are falling away. Remember the former things from of old, that I am God, and none else, Deity and absolutely none (is) like Me, announcing the end from the beginning, and from ancient times that which happeneth not yet,*

saying: *My counsel shall be accomplished, and all My pleasure I carry out; calling from the east a bird of prey, from a distant land the man of My counsel—not only have I spoken, I bring it also to pass; not only have I designed, I also carry it out.* The object to which **וְאֵת** refers is the nothingness of idols and idolatry. It is the **פְּיֹשְׁעִים**, revolvers, who are addressed; but, as we see from **הִתְאַשְׁשׁוּ**, whether it signifies *ἀνδρίζεσθε* or *κραταιοῦσθε*, 1 Cor. xvi. 13, such as have not yet definitively apostatized, but are wavering to and fro between Jahveism and heathenism, with an inclination to the latter. **הִתְאַשְׁשׁוּ** is not a denom. *Hithpal.* from **אָשַׁשׁ** (show yourselves men); the verb **אָשַׁשׁ** (**אָשַׁה**) signifies to be firm, strong, solid; *Nithpa.* to be fortified, confirmed; *Hithpo.* here: show yourselves firm (Trg.; Hier.: *fundamini, ne rursus subitus idololatriæ vos turbo subvertat*). In order to strengthen themselves in faith and fidelity, they are directed to the history of their nation; **רְאשׁוֹנֹת** are not here prophecies uttered in earlier times, an application that the meaning *priora* only acquires in such a connection as xliii. 9, but earlier events; they are to let the earlier history pass before their mind's eye, and that **מֵעוֹלָם** from the remotest antiquity down. An earnest and searching consideration of history will show them that Jahve alone is **אֵל**, the absolutely mighty One, and **אֱלֹהִים** He who unites in Himself all divine and awe-inspiring majesty. The participles of v. 10 f. attach themselves to the "I" of **כְּמוֹנִי**. It is Jahve, the Incomparable One, who now, as at all times, announces beforehand, from the beginning of the new era in history, the issue it will have; who announces also

בִּקְדָם, long beforehand, things that have not yet happened, and that lie, therefore, beyond the domain of human combination. This is another passage, like xli. 26, xlv. 21, etc., which claims for what is foretold in these addresses the character of prediction not a few years only, but long, before the event. The ראשית, in which the ראשנות are already in progress, xlii. 9, is put forward as the ideal present of the prophet; for Jahve not only foretells, after Cyrus has arisen, what is to be expected from Him; He declares that His decree must be realized, that He will accomplish all to which His will is directed; and He summons also on to the theatre of history the man for this long determined purpose, the instrument of its accomplishment; He knows Cyrus, therefore, before Cyrus himself has being and consciousness (xlv. 4 f.). The east is Persia, xli. 2, and the distant land, as in xiii. 5, the more northerly Media. Cyrus is called a bird of prey, or, strictly, a bird of pounce, עֵיט, as Nebuchadnezzar, an eagle, נָשֶׁר, Jer. xlix. 22; Ezek. xvii. 3; the ensign of Cyrus according to Cyrop., vii., 1, 4, was ἀετὸς χρυσοῦς ἐπὶ δόρατος μακροῦ ἀνατεταμένως. Instead of אִישׁ עֲצָתוֹ the *Keri* reads unnecessarily (see e.g. xliv. 26), but more clearly, אִישׁ עֲצָתִי יֵצֵר. יֵצֵר is truly Isaianic, as in xxii. 11, xxxvii. 26, of the ideal preformation of the future in the divine understanding. The femin. suff. apply like neuters to the theme of this address, the fall of idolatrous Babel, on which Cyrus, in the power of Jahve, swoops like a ravenous bird. Thus far the *nota bene* for those inclined to apostasy: they are to lay to heart the nothingness of the heathen deities, and in contrast with it the self-attestation of Jahve

from of old; of Him who is now foretelling and effecting the fall of the world-city by the ravenous bird from the east. A third exhortation is addressed to the *esprits forts*. *Vc.* 12, 13: *Hearken unto Me, ye stout-hearted, ye that are far from righteousness! I have brought near My righteousness, it is not far off, and My salvation lingereth not, and I give in Sion salvation, unto Israel My glory.* "All that in classical and Hellenistic Greek is described as *νοῦς, λόγος, συνείδησις, θυμός*, lies indiscriminated in *καρδία*; and everything by which *בשר* and *נפש* are affected comes in *לב* into the light of consciousness." In agreement with this biblico-psychol. idea, *אַפְרִי לֵב* can equally well signify the courageous, Ps. lxxvi. 6, or, as here, the *esprits forts*; as syn. of *חֹזְקֵי לֵב*, Ezek. ii. 4, and *קִשְׁי לֵב*, Ezek. iii. 7, it is used not in the sense of highly gifted spiritually, but as a name for such as bid defiance to the impressions of the work and grace of God, in the feeling of spiritual superiority to them. These are far from *צַדִּיקָה*, *i.e.* they have despaired of the strict faithful love of Jahve, and will not hear tell of it further. They must hear then, perhaps, in spite of all, not without being impressed, that this faithful love is in the act of revealing itself, salvation in the act of realizing itself; Jahve has given, *i.e.* is at this moment giving salvation in Zion, so that it again becomes the centre of the restored nation; and to the latter He gives His glory, so that it displays itself in the splendour which its God has bestowed upon it. Here, too, it is the aspect of light and love, which the double-visaged *צַדִּיקָה* as parallel to *תְּשׁוּעָה* presents to us. With this exhortation the address closes. In three

periods, beginning with שמע, וזכרו, שמע, it has unfolded the spiritual motives which are contained for Israel in the future event of v. 1 f., and in rightly dividing the word is like the sermon of a shepherd of souls.

EIGHTH ADDRESS OF THE FIRST THIRD.

CHAP. XLVII.

FALL OF BABEL, THE CAPITAL OF THE WORLD-EMPIRE.

AFTER the gods of Babel, the proclamation of judgment comes in due course to Babel itself. *Vv. 1-4: Come down and seat thyself on the dust, virgin daughter of Babel; seat thyself on the earth without a throne, daughter of the Chaldeans! For it is no more so that men call thee tender and delicate. Take the millstones and grind meal; throw back thy veil, lift up the train, make bare the leg, wade through streams. Let thy nakedness be made bare, also thy shame be seen; vengeance will I take, and spare no man.—Our Redeemer, Jahve of Hosts is His name, Holy One of Israel.* This is the first strophe of this address. As 3 *b* shows, what precedes is the sentence pronounced by Jahve. Not only **בַּת** in relation to **בְּתוּלַת** (xxiii. 12, xxxvii. 22), but **בְּבָל** and **בְּשָׂדַיִם** in rel. to **בַּת**, are genitives of apposition; Babel and the Chaldeans (**בְּשָׂדַיִם**, as xlvi. 20) are conceived as a woman and one that has not yet been dishonoured by violence. The tyrant queen, unconquered hitherto, is sentenced to be degraded from her proud eminence to meanness and contempt; the sitting on the ground is to be taken as in iii. 26. Till now men called her with envious admiration, **רַכָּה** **עֲנִיָּה** (from Deut. xxviii.

56), *mollis et delicata* (cf. עֲנַג, xiii. 22); licentiousness with its riot and revel (xiv. 11, xxv. 5), and the worship of Mylitta with its sanctioned prostitution (Her., i. 192), were in full vogue; but this has now an end. On יְקָרְאֵי לֵךְ for לְהִקְרִיא (xxxiii. 12, li. 22), see Ges. § 142 c. Isaianic art in language is perceptible not only in the three clauses of v. 1 (cf. xl. 9, xvi. 1), which may be compared to long blasts on a trumpet, but in that which follows, short, abrupt, and full of indignant emotion. The mistress becomes maid, and must do the low and vulgar service of such as, in Homer's words, Od. vii. 104, ἀλετρεύουσι μύλλης ἔπι μῆλοπα καρπὸν (cf. on Job xxxi. 10). She must as a prisoner of war leave her abode, and laying aside her womanly shamefacedness wade through the rivers she encounters. צָמָה is the veil, from צָמַם to catch firmly together (see lviii. 3). שָׁבַל signifies the train, fr. שָׁבַל, to trail, esp. to trail downwards, toward the ground, to depend from (cf. הַשְׁפִּיתִי שׁוּלִיךְ, Jer. xiii. 26, fr. שׁוּל, whence שׁוּל, שְׂאוּל, depression, Hades). That תִּגְלַע עֲרוֹתֶיךָ is not to be understood literally is not only required by the prosopopœia, but proved also by the parallel תִּגְלַע הַרְפָּתֶיךָ: the nakedness of Babel is her shameful deeds, which are now made manifest as such, when a stronger comes upon her who deprives her of power and glory. This stronger One, instrumental mediation apart, is Jahve: *vindictam sumam, non parcam homini*. Differently Hahn: I will not light upon a man, so utterly shall Babel be depopulated. Nearer the truth Gesenius and others: *non pangam (paciscar) cum homine*; but this would at least have to be אֶת־אָדָם, even if פָּנַע really had this meaning, *pangere (fœdus)*.

It signifies to knock up against one, to approach him, to meet him, to encounter him ; and that not only in hostile, but also, as here and lxiv. 4, in the friendly sense ; hence, I will take no man's part, pardon no one. V. 4 is to be regarded as the antiphone to vv. 1-3 (cf. xlv. 15). Our Redeemer—exclaims the church in lofty and joyous self-consciousness—Jahve of hosts is His name, Israel's Holy One. The one name intimates that He possesses the all-sovereign power, the other that He possesses the will moved and impelled by love and wrath, for the work of redemption. In the second strophe the penal sentence of Jahve is continued. *Vc. 5-7 : Sit in silence, and steal into darkness, daughter of the Chaldeans, for it is no more so that they call thee mistress of kingdoms. I was wroth with My people, profaned Mine inheritance, and gave them into thy hand—thou hast shown them no mercy, on aged men thou laidst too heavily thy yoke. And saidst : For ever shall I be mistress ; so that thou didst not take this to heart, nor didst consider the end thereof.* Babel is to take her seat, **דַּיְטָם**, in the silent stupor of mourning, and to betake herself to darkness ; as those who have fallen into deep disgrace withdraw themselves from men's eyes : she is conceived as empress (xiii. 19 : the king of Babel called himself **מֶלֶךְ מַלְכִּים**, Ezek. xxvi. 7), who has been degraded to be a slave, and for shame cannot let herself be seen. Such is her lot, because, when Jahve used her as an instrument to punish His people, she overstepped the bounds of her authority, showed no mercy, and ill-treated even defenceless old men. In spite of this inhumanity she flattered herself she would endure for ever. Hitzig

connects עַר, as also in 1 Sam. ii. 5, with what precedes; to the utmost future shall I be, a queen for ever. This is possible, but not necessary; for עַר = עַר אֲשֶׁר, in the sense "until that," is warranted by 1 Sam. xx. 41, and Job xiv. 6; and גְּבִרַת as fem. of גִּבּוֹר = גִּבּוֹרָה may just as well be absolute as construct. Hence: Babel's confidence in the perpetual continuance of her dominion went so far, that אֵלֶּה, *i.e.* judgments such as those now falling upon her in agreement with prophēcy, never so much as occurred to her; so far, that she never recalled as a bare possibility, אֲחֲרִיתָהּ, the necessarily evil issue of it, *sc.* of her tyranny and presumption.

On the basis of the foregoing censures, a third strophe of the proclamation of judgment begins with וְעַתָּה. *Vs.* 8-11: *And now hear this, thou rich in pleasure, sitting so securely, saying in her heart: 'Tis I and no other; I shall not sit a widow, nor know the loss of children. And these two things shall come upon thee in a moment in one day; loss of children and widowhood; in fullest measure they come upon thee, in spite of the multitude of thy sorceries, of the great abundance of thy magic spells. Thou trustedst in thy wickedness, saidst: No one seeth me; thy wisdom and thy knowledge, they led thee astray, so that thou saidst in thine heart: 'Tis I and no other. And evil cometh upon thee that thou knowest not how to charm away, and destruction shall fall upon thee that thou hast no power to atone for, and ruin shall suddenly come on thee that thou suspectest not.* In the surnames that Babel here receives the judgment is grounded anew; it is the fruit of her wantonness, vanity and insolence. עַרְוֹן is intens. form of עָרֹן, LXX. well *τροφῆρά*. The *י* in אַפְסִי is taken by Hahn to be the same as in אַפְי

= **אֲנִי**, which is impossible here with the 1st person; Rosenmüller and others make it *Chirek Compaginis* = **אֲנִי עַד**, which will thus occur only in this formula; Hitzig regards it as a suffix to the word taken as a preposition: *et præter me ultra (nemo)*, but this *nemo* would be omitted, which is improbable. **אֲפֹסֶךָ** rather signifies absolute non-existence, and as *adv.* "exclusively only": *e.g.* **אֲפֹסֶךָ קִצְרֵי**, nothing—the extremity of it = only the extremity of it, Num. xxii. 13, cf. xxii. 35. Usually, however, it has the force of a verb like **אִין (אִין)** (*utique*) *non est* (see xlv. 14); hence, **אֲפֹסֶךָ** like **אִיןנִי** (*utique*) *non sum*. The form in which Babel's presumption finds expression: I (am it) and I am absolutely no more, if we compare similar testimonies of Jahve to Himself, xlv. 5, 6, 18, 22, cf. xxi. 14, xlvi. 9, sounds like self-deification. In the very same style Nineveh speaks in Zephaniah ii. 15. Cf. Martial: *Terrarum Dea gentiumque Roma Cui par est nihil, et nihil secundum*. Further (as in imitation of this, in Apoc. xviii. 7, the Babel of the last days) Babel says: I shall not sit as a widow (*sc.* in such mournful solitude, Lam. i. 1, iii. 18, so remote from the world, Gen. xxxviii. 11), nor live to see the loss of children *orbitatem*. She would be a widow when she had lost the nations, and *οἱ βασιλεῖς οἱ μετ' αὐτῆς πορνήσαντες* (Apoc. xviii. 9)—for we are not to think of her relation to her king, the relation of a people to its earthly king being never conceived, like that of Israel to Jahve, as a marriage;—and she would be a mother bereaved of her children when war and captivity had deprived her of her population. Both, however, will befall her in a moment, and that, too, on one day, so

that she succumbs beneath the weight of double sorrow. Both will come upon her **בְּתַמָּם**, *secundum integritatem eorum*, so that she must endure all that is included in the loss of husband and children in its utmost compass and its utmost depth. Both come in spite of (**בְּ** means with=notwithstanding, as at v. 25, not "through=on account of," a key which is first struck in v. 10) the multitude of her sorcerer's arts (**בְּשֵׁפָר**, probably strictly=veiling, secret means, secret art), and in spite of the very great mass (**עֲצָמָה**, *inf. noun*, as at xxx. 19, lv. 2; here not as at xl. 29 in intensive, but, like **עֲצוּמִים**, as parallel to **רַב**, in numerical sense) of her spells (**הַבְּרָה**, a binding by magic, *κατάδεσμος*). Babylonia was the primitive home of astrology, whence were derived the division of the day into twelve parts, horoscopes and sun-dials (Her. ii. 109); but it was also the home of magic, which supposed it could bind the course of things and even the might of the gods, and bend them in any direction it pleased (Diodorus, ii. 29). Conceiving herself exalted, therefore, above earthly misfortune, Babel has relied upon her **רָעָה** (xiii. 11), *sc.* her tyranny and cunning, by which she hoped to secure perpetual continuance; she thought: *non est videns me*, thus suppressing the voice of conscience, and in point of fact denying the omniscience and omnipresence of God. **רָאִי** (with verbal suffix: *videns me*, whereas **רָאִי**, Gen xvi: 13, *videns mei = meus*), also written **רָאִי**, is pausal form in semi-pause for **רָאִי**; *in pausa*, Zere passes over not only to *Pathach*, e.g. xlii. 22, but also (apart from such Hithpael forms as in xli. 16) to *Kamez*, as **קִימָנִי**, Job xxii. 20. In the "wisdom and knowledge" of Babel, which has led her

astray from the right path (שׁוֹבֵב), allusion is made to her politics, strategy, and especially magic, *i.e.* the secret wisdom of the Chaldeans, her ἐπιχώριοι φιλόσοφοι (Strabo xvi. 1-6). On הָהָה (here and Ezek. vii. 26, elsewhere הָהָה), yawning, χαῖνον, then yawning depth, χάσμα, abysmal destruction, see on Job xxxvii. 36; שׂאָה signifies in the first instance desert, waste, here ruin, and, only by derivation from this, wild outcry, dull hollow sound; the *perf. cons.* of the first clause precedes its subject רָעָה in the ground-form בָּא: cf. ii. 17, Ges. § 147 *a*. Considering the parallelism of בְּפָרָה, it is not probable that שְׁחָרָה, which rhymes with it, is a substantive: no dawn of which (after the night of disaster) shalt thou live to see; the suffix, too, occasions difficulty, and instead of תִּרְעֵי we might expect תִּרְאֵי. In any case שְׁחָרָה is a verb. It probably means, which thou shalt not know how to spy out (שָׁחַר, as in xxvi. 9), or better still, from שְׁחָר (as in Arabic, to bewitch), which thou shalt not know how to conjure or to charm away. The last relative clause says what שְׁחָרָה would say, if understood according to xxvi. 9: ruin which thou shalt not know, hence unsuspectedly sudden. פְּתָאם is an adv. in the accus. from the subst. פְּתָע = פֶּתַע (from פֶּתַע, Samar. = פֶּתַח) an opening, unclosing, *sc.* of the eyes = a moment. Now comes the concluding strophe, which, like the first, announces to the world-city, in a triumphantly sarcastic tone, her inevitable fate; the strophes intervening have rather enlarged upon the sins by which she has merited this fate. *Vv.* 12-15: *Come forward then with thy spells, and with the multitude of thy sorceries, wherein thou hast toiled since thy youth; perhaps*

thou canst give help, perhaps thou shalt strike terror. Thou art wearied by the multitude of thy consultations—let them come forward then and save thee, the dividers of heaven, those star-gazers who with every new moon bring to knowledge things that shall come upon thee. Behold, they have become like stubble, fire hath consumed them—it is no coal to warm oneself at, no hearth to sit before. Thus is it with thy friends, for whom thou hast toiled; they that have trafficked with thee from thy youth wander away, each his own road, none helpeth thee.

Hitzig and others explain simply: persist then in thy sorceries. No doubt **בְּעִמְדֵךְ** in Lev. xiii. 5 signifies to abide by a thing, persist in it (cf. **קִים עַל**, xxxii. 8), as in Ezek. xiii. 5 to keep one's position in a thing (offer resistance); in 2 Kings xxiii. 3 it is to enter on a thing; in Eccles. viii. 3, to engage in it; here, however, there is no reason to take it otherwise than in v. 13: Babel is to come forward with (**בְּ** as in vii. 24 and often) all the resources of the black art, in which she has had abundant experience from her youth (**תַּעֲזְרֵי** with auxil. pathach for **תַּעֲזְרֵי**)—possibly she may be able to do something beneficial (*ὠφελεῖν*), possibly she may terrify, *i.e.* make herself so terrible to the approaching evil that it withdraws. The prophet now sees in the spirit Babel come forward; he sees how she harasses herself without purpose and without result; and hence to the **עִמְדֵי נָא**, which was addressed to Babel *in pleno*, he adds with **עִמְדֵי נָא** a second summons: her astrologers are to come forward, and in face of the impending destruction make good for Babel's advantage that power over the future which they ascribe to themselves. **תַּעֲזְרֵי** is a singular form combined with the fem. plur. suffix,

of the same sort as that found with the masc. plur. suffix in Ps. ix. 15; Ezek. xxxv. 11; Ezra ix. 15; assuming the correctness of the traditional vocalisation, the singular in these cases is collective in force. We do not need to suppose that the Aramaic plur. עֲצָת is here used instead of the Hebrew. Instead of הִבְרוּ שָׁמַיִם (which would have to be equivalent to אֲשֶׁר הִבְרוּ) the *Keri* reads הִבְרִי שָׁמַיִם, dissecters of heaven, *i.e.* dividers or dismemberers of it, from הִבַּר *dissecare, reseccare*. הִזָּהֵב usually signifies to look upon with pleasure, here with curiosity (cf. Eccles. xi. 3); cf. ἀστέρας δοκεῖν in Greg. Nazianz., *Arcan.* v. 60. They are further called such as announce לְחַרְשִׁים, *singulis noviluniis* (like לְבִקְרִים, every morning, xxxii. 2 and often), things which, etc. מֵאֲשֶׁר is to be taken as partitive; out of the mass of events they select the weightiest, constructing for the state month by month the almanack or calendar. But these *sages* cannot deliver themselves, to say nothing of others, from the power of the flame, which is no comfortable fire to get warm at (not לְחַמֵּם, but as the Masora testifies לְחַמֵּם, pausal form with *Zakef Katon*, for לְחַמֵּם = לָחֵם, Hag. i. 6, as perhaps also at Job xxx. 4); no hearth fire to sit opposite, but rather a consuming, perpetual, *i.e.* peremptory burning heat. Such dost thou find them—proceeds the fifteenth verse—*i.e.* such to thy loss is the fate of those for whom (אֲשֶׁר בָּהֶם = אֲשֶׁר) thou hast wearied thyself: the learned orders of the Chaldeans had their own quarter and enjoyed the respect and privileges of a priestly caste. It is impossible to understand what follows as also referring to these masters of astrology and mantic. Ewald does so. If we

assented, we should have to suppose them to be called פִּרְרִי־שׁ , in agreement with פִּרְרִי־שׁ , v. 11; further, they fall a prey to the flames, and cannot therefore flee; we should be obliged then to suppose further that they are consumed by fire while in flight. No; פִּרְרִי־שׁ are those who had commercial intercourse with the great "city of shop keepers" Ezek. xvii. 4; just as Berossus says *ἐν τῇ Βαβυλῶνι πολὺ πλῆθος ἀνθρώπων γενέσθαι ἄλλοεθνῶν κατοικησάντων τὴν Χαλδαίαν, ζῆν δὲ αὐτοὺς ἀτάκτως ὥσπερ τὰ θηρία*; cf. Æschylos, *Pers.* 52s.: *Βαβυλὸν δ' ἡ πολὺχρυσος πᾶμμικτον ὄχλον πέμπει*. All these cast themselves in headlong flight, $\text{וְרָצְעוּ אֶל־שֵׁיבָתוֹ}$, each toward his particular side, *i.e.* in the direction of his home (not equivalent to $\text{פָּנְיוֹ אֶל־עֵבֶר}$, but to be explained according to xiii. 14, Ew. § 218*b*), concerned only for himself; not one thinks of helping Babel, even supposing he could do so.

NINTH ADDRESS OF THE FIRST THIRD.

CHAP. XLVIII.

THE REDEMPTION FROM BABEL.

THIS third piece of the trilogy, ch. xlvi., xlvii., xlviii., is related to ch. xlvii. exactly as ch. xlvi. 3 ff. to xlvii. 1-2: a pastoral application is made of the prophecy. The great mass of the exiles is addressed. *Vc.* 1, 2: *Hear ye this, House of Israel, ye that are called by the name of Israel and have issued from the waters of Judah, ye that swear by the name of Jahve and boast of the God of Israel—not in truth and not in righteousness! For they call themselves of the holy city and stay themselves on the God of Israel, Jahve of Hosts is His name.* The summons to hear finds its reason—for י states a reason, as *e.g.* also in Exod. xiii. 17, Jos. xvii. 18, and can only be replaced by “although” in passages where it signifies “assuming that,” as *e.g.* Jer. iv. 30—in the Israelitish nationality of those who are summoned, a nationality which they hold fast, and in the relation in which they set themselves to the God of Israel. From this results Jahve’s right to appeal to them, and their duty to hear Him; the blame that mingles with the words points at the same time to the motive of the following address, and to the content which it cannot avoid having. As what follows shows, בֵּית יַעֲקֹב is

not to be understood of all Israel, but as in xlvi. 3 of the house of Judah, which participates in the title of Israel, but has issued from the waters (Num. xxiv. 7 with יַרֵעַ, cf. the name מִיֹּאֵב), *i.e.* the fountain (עַיִן, Deut. xxxiii. 28, מְקוֹר, Ps. lxxviii. 27) of Judah; nothing leads up to the figure, nor is there any key to it in a parallel clause, so that it is natural to consider כִּמְעֵי, according to *v.* 19 of this address, the original reading. The summons is directed, therefore, to the Jewish exiles in Babylonia, and that in so far as they swear by the name of Jahve, and mention in praise the God of Israel (הַזִּכִּיר בְּ) as in Ps. xx. 8), though not בְּאַמֶּת, and not בְּצַדִּיקָה (1 Kings iii. 6; Zech. viii. 3), *i.e.* though their disposition (cf. xxxviii. 3; Jer. xxxii. 41) and conduct do not answer to their confession, nor accord with the recognised will of God. What has just been said in praise of those who are summoned to hear the prophet has thus a slur put upon it, but is explained in *v.* 2: they call themselves after the holy city (such is the style of Jerusalem here and in lii. 1, as well as in the Books of Daniel and Nehemiah, whereas *Kadútis* in Her. ii. 159, iii. 5 is probably Gaza), the holiness of which, as we easily supply in thought, pledges its citizens to holiness of disposition and conduct; and they cast themselves upon the God of Israel, whose name is Jahve Zebaoth, and who can therefore require of them not only the fullest confidence, but also the deepest reverence. After this summons, and this description of those summoned, begins the address of Jahve. *Vv.* 3-5: *That which is first have I long ago proclaimed, and from My mouth it is gone forth, and I announced it; suddenly I wrought it, and it came to*

pass. Because I knew that thou art stubborn and thy neck an iron clasp and thy brow of brass, therefore I proclaimed it to thee long ago; before it came to pass, I announced it unto thee, that thou mightest not say: My idol hath done it, and my carved image and molten image commanded it. Of itself הָרְאִשְׁנוֹת signifies simply *priora*; but according to the connexion in each case it may be *prius facta*, xlv. 9, or *prius prædicta*, xliii. 9, or *prius eventura*, xli. 22, xlii. 9; in this passage former events are to be understood, which Jahve proclaimed beforehand, and, when the time for their fulfilment was fully come, immediately accomplished. Referring back to these, *suff. pl. masc.* (cf. xli. 27) alternate with *pl. fem.* (cf. v. 7, xxxviii. 16); more frequently the prophet uses in this neuter sense the *sing. fem.* (xli. 20, xlii. 23, etc.); rarely, also, the *sing. masc.* (xlv. 8). יָד signifies sinew and here clasp, from the fundamental idea to strain. נְהִישָׁה is poet. equiv. to נְהִישָׁת as at xlv. 2. The propensity of Israel to heathenism, which lasted down to the exile, is presupposed here. We can draw no inference from the restored community to the whole people of the exile. The mass of Judah and still more of Israel certainly remained behind, and became fused with the heathen, to whom they more and more assimilated themselves. And does not Ezekiel xx. 30 ff. say expressly, that the Gola on the Chaboras defiled themselves with the same abominations of idolatry as their fathers, and that the prevailing disposition aimed at combining Jahvism and heathenism, or at renouncing the former entirely in favour of the latter? We know as much of the exiles of Egypt, among whom the last echoes of Jeremiah's

life and work died away. And wherever our prophet speaks of פשעים and רשעים, the names indicate a bias or even an apostasy to Babylonish idolatry, in which the exiles are represented to be involved: lxvi. 17 and elsewhere. In order, however, to determine rightly what are the ראשונות, which Jahve is now predicting that Israel may not ascribe them to this or that of its idols, we must take in vv. 6-8: *Thou hast heard it, behold it all now, and ye—must ye not confess it? I proclaim to thee what is new from henceforth, and what is hidden, and what thou knewest not. Now is it created and not long ago, and before this hast thou not heard it, that thou mightst not say: Behold, I knew it. Neither hast thou heard it, nor hast thou known it, nor did thine ear open itself unto it long ago, for I knew: thou art utterly faithless, and revolter is thy name from the womb.* The sense of the question 6 a is obvious: even in spite of themselves they must acknowledge and testify (xliii. 10, xlv. 8) that Jahve has predicted everything that is now being confirmed by palpable fulfilment. In accordance with this, הראשונות are the events that the nation has experienced from the remotest age (xlvi. 9) down to the present period of Cyrus; especially, however, the first half or epoch of this period itself, which has run its course in the present, the present being the standpoint of the prophet. Further, as this proclamation beforehand is designed to keep Israel from ascribing that which takes place to its idols—an ascription which could have in view only, or at least mainly, events favourable to Israel—we must include in ראשונות that redemption of Israel from the Babylonish captivity, which is being prepared by the revolution

produced by Cyrus. Hence **חֲדָשׁוֹת** will comprehend the redemption of Israel with its coincident circumstances, not only in its material, but in its spiritual aspect; it will embrace the glorification of the redeemed people, in the midst of the Gentile world converted to the God of Israel; the creation of a new heaven and a new earth; in short, the New Testament *Æon* (cf. **לְבָרִית עִם**, LXX. *εἰς διαθήκην γένους*, xlii. 6) with the facts bringing it to its completion (cf. xlii. 9). The proclamation and realisation of these absolutely new things, which have hitherto been kept secret (cf. Rom. xvi. 25) takes place from this moment on. **נִצְרָוֹת**, preserved things, are things that have been kept hidden. Cf. **נִצְרָוִים**, lxv. 4, hiding places, and Prov. vii. 10 of a hidden, *i.e.* hypocritical wily heart. Israel has not heard of these things, **לְפָנַי יוֹם**, before to-day (cf. **כִּי־יוֹם**, from this day on, xliii. 13); that it might not claim as an achievement of its own the knowledge presented to it by prophecy. This thought is raised in *v.* 8 to the utmost intensity, in three parallel clauses with **נָם**; here, as in lx. 11, **פָּתַח** signifies to uncloseth in the sense of self-uncloseth. Jahve has told them nothing of this before, because it was to be feared that with the faithlessness and bias to idolatry running through all their history the knowledge would be misused. Singular! On the one hand the appearance of Cyrus, as included in the **רֵאשִׁנוֹת**, comes before us as predicted **מֵאָז**, and as cognizable through the prediction, which is favourable to the pre-exilic authorship of these addresses; on the other hand, distinguished therefrom, are **חֲדָשׁוֹת**, which were, of set purpose, not to be foretold before these **רֵאשִׁנוֹת** had run out their

course, which seems absolutely to exclude the pre-exilic authorship; for "the elder Isaiah—remarks Ruetschi—if he had announced it, would *ipso facto* have acted right in the teeth of Jahve's intention." Rightly looked at, however, the difficulty to be faced by those who assail the authenticity is comparatively speaking worse. For the principal ground of offence, that a pre-exilic prophet can neither have known nor said anything of Cyrus, is not satisfactorily set aside by ascribing these addresses to a prophet of the exile; they themselves expressly and repeatedly bear witness that the appearance of Cyrus was foreknown and foretold by the God of prophecy. If, however, it is Isaiah who here has his standing ground all through within the exile, both aspects of the matter become intelligible. We understand the backward glance upon earlier prophecies, which have as their goal the appearance of Cyrus, preparing the way for the redemption from Babel; prophecies like ch. xiii.-xiv. 23, xxi. 1-10, and also xi. 10-12, Mic. iv. 10, coalescing for the prophet with his own of the moment; we understand also the forward glance upon prophecies that are only now being uttered, and events that are only now taking place, the revelations enshrined in these addresses concerning Israel's path through suffering to glory, especially so far as they have sprung from the idea of the עֵבֶר ה' , being actually and naturally regarded by the prophet as absolutely new and hitherto unheard of. In spite of such self-demonstration of the deity of Jahve, the nation, expiating its guilt in exile, has ever been faithless and inclined to rebellion; nevertheless Jahve will deliver it; the deliverance is therefore an

unmerited work of His mercy. *Vv. 9-11: For My name's sake do I defer Mine anger, and for My praise do I restrain (it) from thee, that I may not cut thee off. Behold, I have purified thee, and not in the manner of silver—I have proved thee in the furnace of affliction. For Mine own sake, for Mine own sake; I do it (for how is it profaned!) and Mine honour I give not to another.*

The impfts. in *v. 9* tell what Jahve does continually. He defers His anger, *i.e.* delays its breaking forth; He tames, confines, suppresses it in Israel's favour, that He may not utterly destroy the nation by unchaining it. He does this for the sake of His name and praise, which require the execution of the plan of redemption, with a view to which the existence of Israel is disposed. What Israel has experienced till now is a smelting, the object of which was not destruction, but testing and purification. The isolated gen. וְתִהְיֶה לְתִי dependent on לְמַעַן, which is to be supplied exactly as in *xlix. 7 b*. The verb צָרַף signifies in Arab. to turn, strictly to wind, especially to wring out what is impure; in Hebrew to smelt out dross (hence not related to שָׂרַף). The parallel בָּהַר however, has here, as in Aramaic, the signification of בָּהַן, which originally indicated testing by friction. The ב of בְּכֶסֶף is not *Beth pretii*: not to gain silver—a thought which is here inappropriate and aimless. Neither can the explanation be *cum argento = non ea ignis vi qualis necessaria est ad argentum excoquendum*. This is both impossible and unsuitable, for the sufferings which Israel had undergone were really equivalent to the purification of the noble metal by smelting (see *i. 25*). ב is the *Beth essentialis*, which can be rendered by *tanquam*. Jahve

smelted Israel, but not as silver (not as men smelt silver), by which is not meant that he smelted it still more strictly and rigorously than silver, but, agreeably to the positive rounding off of the thought in 10 *b*, that the suffering which came upon Israel served as a furnace (כּוּר, as at Deut. iv. 20); it was a smelting of a higher sort, a spiritual purification and testing. The sentence of wrath had therefore, as these designations intimate, a redemptive purpose; and in this purpose it was involved from the beginning that the sentence should only hold for a certain time. Hence Jahve now brings it to an end for His own sake, *i.e.* not moved by the merits of Israel, but purely of grace, satisfying a requirement to which He is obliged by His holiness. If the punishment lasted longer the heathen would have a pretext for blaspheming His name, and it might seem as if He had renounced His own honour, which was bound up with the existence of Israel. The expression here is throughout brief and harsh. In 9 *b* לְמַעַן and אֲפִי have to be supplied from 9 *a*, and in the parenthetic exclamatory sentence הֲלֵל יְהוָה (Ni. of הֲלֵל, as in Ezek. xxii. 26) the distant שְׂמִי has to be supplied from 9 *a*. אֶעֱשֶׂה is to be taken of the procuring of redemption (cf. xlv. 23). Ezek. xxxvi. 19-23 is a sort of commentary on *v.* 11.

This address has begun with שְׁמַע; its second half now begins with שְׁמַע. Thrice is the summons addressed to Israel: Hear! Jahve is God exclusively, creator, and framer of history, God of prophecy and of fulfilment. *Vv.* 12-16: *Hearken unto Me, Jacob, and Israel whom I have called, I am He (it), I the first, I also the last. Also My hand hath founded the earth, and My*

right hand stretched out the heavens ; I call to them, they take their stand together. Assemble, all of you and hear : Who among them hath announced this ? He whom Jahve loveth will execute his will upon Babel, and his arm [v. infra] upon the Chaldeans. I, I have spoken, have also called him, have brought him on, and prosperous is his way. Draw near to Me ! Hear this ! I have not spoken in secret from the beginning ; since the time that it taketh place am I there, and now hath the Lord Jahve sent me and His spirit. To Jahve Israel must hearken. The obligation to do so lies on the one hand in the fact that Israel is the people called (xli. 9) to be Jahve's servant, the people whose history is the history of redemption ; on the other, in the fact that Jahve is יהוה (since Deut. xxxii. 39 the fundamental sentence of the Old Testament creed), *i.e.* the absolutely One and eternally Self-same, the *A* and *Ω* of all history, especially Israel's, the creator of the earth and of the heavens, at the summons of whose omnipotence they present themselves for service with all that they contain ; קרא אֲנִי is virtually a conditional clause, Ew. § 357 *b*. Up to this point everything goes to enforce the admonition to hearken to Jahve. It is further enforced, when He summons the members of His nation to assemble, that they may hear and confirm His testimony to Himself : Who among them (the gods of the heathen) has proclaimed this or the like ? What no one but Jahve has as yet foretold follows at once in the form of an independent sentence, the subject of which יהוה אלהי instead of יהוה recalls Solomon-Jedidiah, 2 Sam. xii. 24 *f*. He whom Jahve loves will execute His will on Babel, and His arm (will execute

it) on the Chaldeans. יִזְרְעוּ is not acc.; for "to execute his (Jahve's or his own?) arm" is an expression that no zeugma can make intelligible; it is nom. of the subject, and בְּפִשְׁדִּים = בְּפִשְׁדִּים as in *v.* 9 למען תהלתִי = תהלתִי. It is Jahve, and He alone, who has announced this, and brought to the front also הַבִּיֵא as in xxxvii. 26) in Cyrus the predicted conqueror of Babel; his successful career is Jahve's work. As certainly as הַקִּבְצוּ, *v.* 14, is Jahve's word, so certainly also is קִרְבִי אֵלַי. He calls those who belong to His people to come near to Him, that they may hear further His witness to Himself: He has from the beginning not spoken in secret (see xlv. 19), but ever since that which now lies before their eyes, viz. the victorious career of Cyrus, has developed itself, has He been there or at hand, in order so to arrange and control what was happening that it might issue in Israel's redemption. Cf. the שֵׁם אֱנִי of wisdom with reference to the creation of the world, Prov. viii. 27. שֵׁם אֱנִי intimates that when the revolution accomplished by Cyrus was as yet remote and in its origin, Jahve had it publicly announced beforehand, and so proclaimed Himself the present author and lord of what was taking place. Up to this point Jahve is the speaker; but who is it that proceeds: "and now, now *scil.* when Israel's redemption is about to dawn (וַעֲתָה) as often, *e.g.* xxxiii. 10, of the crisis of salvation) hath the Lord, Jahve, sent me and His spirit"? Is it the prophet who here comes forward, behind Him whom he has introduced as speaking, and continues His words in his own? In xlix. 1 ff. we have an address of the servant of Jahve concerning himself. He represents himself as restorer

of Israel and light of the Gentiles, and hence can neither be Israel as a nation nor the author of these addresses, whether Isaiah or an inheritor of his spirit. The most obvious conclusion, therefore, is that the words: "and now hath the Lord," etc., are a prelude to that address which begins at xlix. 1, and which the One unique servant of Jahve delivers concerning Himself. Only thus can we explain the surprisingly mysterious manner, comparable to nothing but Zech. ii. 12 ff., iv. 9 (where the speaker likewise is not the prophet, but a divine מלאך exalted over him), in which the words of Jahve pass over into those of His messenger; only thus can we explain the עֲתִידָהּ, which is meant to tell us that Jahve, after paving the way, in accordance with prophecy, for the coming of Cyrus and for his success in war, has sent him, the present speaker, to accomplish as a mediator the redemption for which the path has been cleared, and that not by force of arms, but in the power of the spirit of God (xlii. 1, cf. Zech. iv. 6). According to this interpretation, the spirit is to be regarded not as co-sender, a character in which he never appears thus co-ordinated with Jahve (see *e.c.* Zech. vii. 12 *per spiritum suum*), but as co-sent, as in and with the servant of Jahve who speaks here. It was not necessary, for this meaning, to say either שְׁלַח אֶתִּי וְרוּחִי or שְׁלַחֵנִי וְאֶת־רוּחוֹ; the expression is exactly like xxix. 7, צְבִיָּה וּמְצֻדָתָהּ, the ׀ may be considered as that of "with-ness," as the Arabs call it (see on xlii. 5). The parænesis now proceeds. In the work of redemption, prepared beforehand in word and deed, Israel must recognise the incomparableness of Jahve, *vv.* 12-16. On the attitude

which the nation henceforth assumes to His commandments its future depends. *Vv. 17-19: Thus saith Jahve thy Redeemer, the Holy One of Israel. It is I, Jahve, thy God, who teacheth thee to do what profiteth, who leadeth thee by the way which thou hast to go. O that thou gavest heed to My commandments, so should thy peace be like the river and thy righteousness like the waves of the sea; and like the sand should be thy seed, and the children of thy body as its grains; his name should not be cut off nor destroyed from before My face.* Jahve is the right teacher and guide of Israel, and has a just title to be so. **לְהוֹעִיל** is used exactly as in xxx. 5, xliv. 10: it means to render useful service, to practise what is requisite, profitable. The optative **לוֹא** is followed as at lxiii. 19 by the praet.: *Utinam attenderis*, the idea of reality mingling with the wish. Instead of **יִהְיֶה** in the apodosis we might expect, in accordance with Deut. xxxii. 39, cf. Mic. ii. 11, **וַיִּהְיֶה** or **יִהְיֶה** (so should it be); the former indicates the consequence of the wish conceived as realized. Through it **שְׁלוֹם**, well-being, blessedness, is to come upon Israel so richly that the nation is, as it were, bathed in it; and **צְדָקָה**, righteousness valid before God, so abundantly as to cover it with all its sins over and over; both things, **שְׁלוֹם** and **צְדָקָה**, appear here as divine gifts, not merited by Israel, but only conditioned by faith giving heed to and appropriating the word of God, and especially that word which promises redemption. Another consequence of the obedience of faith: Israel becomes thereby a numerous and everlasting nation. The play on sound in **מַעֲדָה כְּמַעֲדָיו** is very obvious. Many expositors take **מַעֲדָה** as equivalent to

מַעִים of the entrails, *i.e.* the creatures that fill the depths of the sea, but it is more natural to refer the suffix to חֵלֶל; further, this metaphorical use of *viscera* cannot be proved; and as elsewhere the fem. plur. (*e.g.* כְּנָפוֹת, קִרְנוֹת) designates what is artificial as opposed to what is natural, we cannot see why the depths of the sea, which are elsewhere called לֵב (לִבָּב) and indirectly also בְּטֵן, should here be called מַעִית instead of מַעִים. To all appearance by מַעִוְתָיו are meant the grains of sand (LXX., Hier., Trg.). The conditionedness of the closing promise has its truth in מִלְפָּנָי. Israel remains a nation even in its apostasy, but one that is under the penalty of כִּרְת, the penalty which falls upon the individual when he impiously transgresses the commandment of circumcision and the like; it is still a people, but cut off and swept away from the gracious presence of God, who no longer recognises it as His people.

Up to this point the address has been parænetic. In view of the approaching redemption it calls for faith and fidelity. In the certainty however that such a believing and loyal people will not be wanting in Israel, the prophecy of redemption clothes itself in the form of the summons in *vv.* 20-22: *Go ye forth from Babel, flee from Chaldaea with shouts of joy; proclaim, publish this, bring it forth even to the end of the earth! Say: "Jahve hath redeemed Jacob, His servant. And they thirsted not, through dry places He led them; He made water trickle for them from the rock; He cleft the rock, and waters flowed." There is no peace, saith Jahve, for the wicked.* They are to depart from Babel, and swiftly and joyfully leave far behind them the

land of bondage and idolatry; **ברח** here signifies not strictly to flee, but to remove oneself with the speed of flight (cf. Exod. xiv. 5). What Jahve has done for them, they are to proclaim over the whole earth; the redemption experienced by Israel is to become a gospel for all humanity. The news, which is to be brought forth (**הַרְצִיָא**, as in xlii. 1), covers everything from **נָאֵל** down to the second palindromically recurrent **מִים**. Jahve has redeemed the nation chosen to be the bearer of His salvation with manifestations of love in which the miracles of the Egyptian redemption have been renewed. This it is which Israel, so far as it has remained faithful to its God, has experienced, and has now to preach. But there is no peace, Jahve says, for the **רְשָׁעִים**. Such is the name given to the wanton, "loose" (the fundamental idea of the verbal stem), those whose inner moral being, because they are godless, is dissolved, without a stay, and so in chaotic confusion. The godless in Israel are meant. The expression puts negatively what is put positively by *εἰρήνη ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ*, Gal. vi. 16. **שָׁלוֹם** in depth and width of meaning excels every other designation of the future salvation. From this salvation the godless exclude themselves; they have no part in the future inheritance; the Sabbath rest that awaits the people of God does not belong to them. With this divine utterance, graving itself on the conscience as with an arrow point, closes not only this ninth address, not only the trilogy "Babel," ch. xli.-xlix., but the whole first third of these 3 × 9 addresses to the exiles. From this point onward neither the name **פּוֹרֵשׁ** nor the name **בְּבֵל** occurs again. The relation of the

people of Jahve to heathenism, and the redemption from Babel, in so far as this last, having been predicted and wrought out by Jahve, proves His sole deity and is at the same time the fall of the idols and the ruin of the idolaters—this theme has now been fully treated, and no more comes to the front. The very words שָׁמְעוּ אֵימִים, as contrasted with נִחַמוּ עַמִּי, suggest the distinct character of the second section which now opens.

FIRST ADDRESS OF THE SECOND THIRD.

CHAP. XLIX.

THE SERVANT OF JAHVE BEARS WITNESS TO HIMSELF,
AND THE FAINT-HEARTEDNESS OF ISRAEL IS REBUKED.

THE speaker here is the same who is introduced by Jahve in xlii. 1 ff., and into whose words the words of Jahve pass over in xlvi. 16. He begins, *vv.* 1-3: *Listen, islands, to me, and hearken, ye distant peoples. Jahve hath called me from the womb, from my mother's bosom made mention of my name. And He made my mouth like a sharp sword, in the shadow of His hand hath He hidden me, and made me a polished arrow, in His quiver hath He kept me close. And He said to me, My servant art thou, Israel, thou in whom I glorify Myself.* Although the speaker is called Israel in 3b, he is neither to be regarded as the personification of all Israel, nor as that of the kernel of Israel; not the former, for in v. 5 he is expressly distinguished from the people whom he is to restore, and for whom he is to act as mediator; and not the latter, for the people, whose restoration he is to effect (*v.* 5), is itself the totality of the עַבְדֵי ה' or the *λεῖμμα* of Israel (see *e.g.* lxx. 8-16). Neither is he both together; no collective can be used along with "the bowels of his mother." When the like is said of Israel we read only מִבְטֵן,

xliv. 2, 24, xlvi. 3 (with מְנִי־רַחֵם), xlvi. 8, but without אֲנִי, which is unsuitable (except in such allegorical connections as li. 1f.; Ezek. xvi. 3). Is it then the prophet who speaks of himself, and in 1*b* refers to his mother (cf. אִמִּי, Jer. xv. 10, xx. 14, 17)? Impossible; what is said here is too unique and glorious to apply to a prophet like Isaiah or any of his spiritual kindred. We must recognise that the idea of the עֶבֶד ה', which we find in perpetual systole and diastole, here as in xlii. 1ff. contracts and becomes personal. In its widest compass, all Israel is the עֶבֶד ה'; confined to its narrower compass, it is the true people of Jahve which is contained within the whole people as the kernel in the husk (see the description of this true people in li. 7, lxv. 10; Ps. xxiv. 6, lxxiii. 15); here, however, it is drawn in upon its centre. The servant of Jahve in this central sense is the heart of Israel. From this heart of Israel the stream of salvation is poured forth, first through the veins of the people, and thence through the veins of the peoples. As Cyrus is the impersonation of the world-power made serviceable to the people of God; so is the servant of Jahve, who here speaks, the impersonation of Israel, ministering to the glorification of Jahve upon all Israel and all the heathen world. He is the person in whom the essence of Israel is concentrated as in a sun; in whom Israel's world-wide calling to save humanity, Israel itself included, is fulfilled; cf. xlvi. 16*b*. Here we must not forget that in all these speeches the dawning of salvation, not for Israel only but for all humanity, coincides with the close of the exile; it is not separated from this its basis, the restoration of the presently

exiled people. This phenomenon has an important bearing on the question of authorship; it is in favour of an author not living himself during the exile, but before it. As Isaiah in ch. vii. sees the virgin's son grow up in the period of the Assyrian troubles, and His kingdom thereafter rise on the ruins of the Assyrian; so here he sees the servant of Jahve, born while His people are undergoing the punishment of exile, emerge in the latter part of the exile, to effect the restoration of Israel. At the moment before us, the beginning of his world-redeeming work lies already behind him. He addresses the אֲנִיִּים, often named already in connection with the evangelizing of the Gentiles, xlii. 4, x. 12, cf. xxiv. 15; and the peoples מַרְחֹק, *i.e.* afar off (as in v. 26, cf. *e.c.* Jer. xxiii. 23). They are to hearken to what he says. What follows is rather the proof of his right to claim audience and obedience, than the message which is to be received with the obedience of faith; yet the two are closely connected. Jahve has called him *ab utero*, from the bowels of his mother (בְּטֶרֶן, Ps. lxxi. 6) has made mention of his name; that is, Jahve has assigned him, from the moment when he was conceived, his redemptive vocation; and solemnly named him with the name referring to it. We are reminded here of Jer. i. 5; Luke i. 41; Gal. i. 15; especially, however, of the Immanuel-name, vii. 14, and the Jesus-name, Matt. i. 20-23, both given before birth. It is noteworthy, moreover, that though the great Coming One of the Old Testament is to be expected ἐκ σπέρματος Δαυὶδ, yet wherever His entrance into the world is immediately referred to, He appears as γενόμενος ἐκ γυναικός;

in the protevangelium, He is, though not yet in an individual sense, זרע אשה; under Ahaz, Isaiah names העלמה as His mother; Micah mentions His ילודה, v. 2; even the typical Psalms like xxii. 10f. give prominence to His mother; is not this a sign that prophecy is a work of the Spirit that searches the depths of the divine decree? The speaker goes on to say in v. 2 that Jahve has made his mouth כְּחֶרֶב חָדָה; with the word of his mouth as with a sharp sword he will overcome opposition, and cut asunder the bonds which unite his enemies against him, xi. 4; Rev. i. 6; Heb. iv. 12. Further, he has made him הֶצֶן בְּרִיר, a polished arrow, to pierce hearts (Ps. xlv. 6) and inflict on them healing wounds; and just as the sword and the arrow are kept in the sheath or the quiver till needed, has Jahve hidden him under the shadow of His almighty hand, and concealed him in the quiver of His loving decree, to be drawn, and to be laid to the bow, in the fulness of time. Whether eternity is meant here, by the period of hiding, or the time which elapsed before the predetermined moment of his appearance, is a question which should take another form; the dilemma does not exhaust the possibilities of the case; the prophet here traces the being of him who has now appeared back to the utmost limit of his emergence in history, but no further. Why Jahve has made him we are told in v. 3. He has said to him (cf. Ps. ii. 7b): My servant art thou, thou art the Israel in whom (*in quo*, as at xliv. 23) I glorify Myself. The servant himself is called Israel. We are reminded here of *σὺ εἶ Πέτρος*, Matt. xvi. 18; Israel, a generic name appropriated to an individual, recalls the fact that kings of

a nation are called by its name, e.g. אֱשׂוּר, x. 5 ff. Originally, too, Israel was the divinely bestowed name of an Individual. First a man was called Israel and then a nation; the name has a personal root and also a personal apex. The servant of Jahve is Israel in person, in so far as the decree of grace, on the basis of which and for the carrying out of which Jahve made Jacob the father of the twelve tribes, is fully wrought out and accomplished by him. We have seen that Israel as a whole people is the basis of the idea עֶבֶר ה', Israel as a nation faithful to its calling the centre of it, and the personal servant of Jahve its summit. Here where this last is directly called יִשְׂרָאֵל we see most clearly that the servant of Jahve in these speeches is viewed as the kernel of the kernel of Israel, as Israel's inmost centre, as Israel's supreme head. He it is in whom (i.e. on whom and through whom) Jahve glorifies Himself, inasmuch as through him He executes the decree of love, which is the self-glorification of His holy love, its glory and its triumph. In v. 4 the speaker encounters the word of divine vocation and promise with a complaint, which, however, immediately annuls itself: *And as for me, I said: To no purpose have I wearied myself, for nought and in vain have I spent my strength; yet my right is with Jahve and my reward with my God.* The וַאֲנִי אֶמְרָתִי introduces the contrast in which the resultlessness of his work seemed to stand to the calling with which he had been entrusted; אֲנִי denies the inference that might be drawn from this against the reality and truth of his calling. Amid its active duties, as no success appeared, the thought came upon him that it

was without result; but this dimming of his joy in his calling passed away, and passes away, in the confident assurance that his **כִּישָׁפֹט**, *i.e.* his just claim in the face of all contradiction and opposition, and his **פְּעֻלָּה**, *i.e.* the success and fruit of his apparently useless work, is with Jahve, stored up with Him against the time when He shall vindicate the cause of His servant and crown his work with success. Let no one be misled by parallels like xl. 10, lxii. 11; no collective personality could speak as in 4*a*; the lament of Israel as a nation in xl. 27 has quite another tenor. The **וְעֵתָהּ** which follows indicates a new turning-point in the official life of the speaker. It is the resultlessness of his work in his own nation that has wrung from him the lament of 4*a*; but Jahve has promised him, the undaunted, success not only in Israel, but over all humanity. *Ve. 5, 6: And now saith Jahve who formed me from the womb to be a servant to Him, to bring back Jacob to Him and that Israel should be gathered to Him—and I am honoured in the eyes of Jahve, and my God is become my strength—He saith: It is only a little thing that thou becomest a servant to Me, to raise the tribes of Jacob and to bring back the preserved of Israel—I have set thee for a light of the Gentiles, to become My salvation to the end of the earth.* Both **שׁוּבֵב** and **הָשִׁיב** unite the significations *reducere* (Jer. l. 19) and *restituere*. On **לֹא = לוֹ** see in general on ix. 2, lxiii. 9. Here, where the restoration of Israel is spoken of, **אָסַף** can only mean, as in xi. 12, its gathering together; **לוֹ**, as parallel to **אֵלָיו**, designates Jahve as the person who initiates this gathering, and for whom it is made; the transition from the infinite of purpose to the volunta-

tive of the finite is the same as in xiii. 9, xiv. 25. The parenthetic clause (I experience honour in the eyes of Jahve, etc.) already looks beyond the high calling of the servant in Israel to that higher calling still which overtops it. Instead of *נִקְלָה הָיִיתָךְ* (cf. 1 Kings xvi. 31), *i.e.* it is a small thing that thou shouldest be, we have here, as at Ezek. viii. 17, a comparative *כִּן* (cf. 1 Kings xix. 7), which is not to be logically pressed; it is less than that = it is too little that, thou shouldest be. The *נְצִירֵי*, *Keri נְצִירֵי*, of Israel, are those who have been preserved in exile: what is elsewhere called *שְׂאֵר שְׂאֵרִית*, *פְּלִטָה*. Not only the restoration of the remnant of Israel is the work of the servant; Jahve has appointed him a still higher task: He has set him for a light of the Gentiles, *φῶς εἰς ἀποκάλυψιν ἐθνῶν*, Luke ii. 32, to become His salvation even to the end of the earth (*LXX. τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς*). Those who take Israel as a nation for the speaker evade this most obvious sense of the words, and explain: that My salvation may be, reach, penetrate to the end of the earth. But in being the light of the world, the servant of Jahve is at the same time also the salvation of the world; and both through Jahve, whose purposed *יְשִׁיעָה* is historically realized in him, appearing in him in bodily form. The servant's own words, in which he justifies his claim upon the nations, are now lost in direct words of Jahve. His present condition is one of deepest humiliation. V. 7: *Thus saith Jahve, the redeemer of Israel, his Holy One, to him whose soul is contemned, to him whom people abhor, to the servant of tyrants: Kings shall see and arise, princes, and bow themselves down because of Jahve, who is faith-*

ful, because of the Holy One of Israel, for that He hath chosen thee. As בּוֹז with changeable Kamez (see on חֲמוּץ, i. 17) has, though not exactly passive (= בּוֹזִי, Ps. xxii. 7), yet circumstantial, force, בּוֹז נָפֶשׁ signifies one who is in respect of his soul *contemptibilis*, i.e. as Hofmann rightly explains, one who is considered unworthy of life. In agreement with this, מִתְעֵב is also to be taken personally; the signification "abhorring" is unsuitable; תֵּעֵב has also the causative meaning, "to make to abhor," i.e. to cause abhorrence in; hence we render, "to him who excites the horror of the people." Even as a participial substantive מִתְעֵב would signify that which excites horror in: cf. מִכְפָּה in xxiii. 18; all these partic. subst. of the *Piel* signify the thing, place, or instrument which effects what the *Piel* describes. We need not ask whether גּוֹי signifies Israel or the heathen; it means "folk," like עַם in Ps. xii. 9. The מַשְׁלִים however, whose servant, i.e. enslaved servant, the person addressed is, are of course heathen tyrants. What is here said of the one עַבְדֵּה holds, undoubtedly, of the people also, and especially of the part of the people which remained true to its calling and confession. He in whom Israel's calling as the servant of Jahve is perfected, also arises out of his people when under the oppression of the world-power; and all the contempt and persecution that the faithful of His people have to suffer at the hands of heathen tyrants and of the godless among their own compatriots (lxvi. 5), discharge themselves, as an accumulated tempest, on him alone. If therefore the suffering of the nation, and the glory of which it becomes participant, are elsewhere expressed in a

similar way, we need not draw the inference that the עֶבֶר ה' is here to be taken collectively. He who is addressed in this passage is the Restorer of Israel, the Light of the Gentiles, the salvation of Jahve for all humanity. When kings and princes see him, the erewhile humbled, rescued from his humiliation and exalted to the glorious height of his vocation, they will rise in reverence from their thrones and cast themselves in worship to the ground, for Jahve's sake, inasmuch as He is true (אֲשֶׁר = *utpote qui*), for the sake of the Holy One of Israel, because He has, as is now manifest, chosen thee; the *impf. consec.* continues and specializes the general motive. The glorious height to which the servant is raised is revealed (as far as Israel is concerned, its narrower reference) in *vv.* 8-9a: *Thus saith Jahve: In a time of grace have I heard thee, and in the day of salvation helped thee, and (I) form thee and set thee for a covenant of the people, to raise up the land, to distribute again desolated heritages, saying to prisoners, Go forth; to those in darkness, Come to the light.* Jahve has heard and helped His servant, as he cried to Him from the bondage to the world which he shared with his people; He has done so in the chosen moment in which His good pleasure (רְצוֹן) is attested, and His salvation (יְשׁוּעָה) realized. The imperfects which follow refer to the future. That Jahve makes His servant עִם בְּרִיתָא, *i.e.* the personal bond uniting (xlii. 6) Israel and Israel's God in a new fellowship, is the fruit of that hearing and help. That the fallen land rises again, and the desolated localities are again appropriated to their former owners (נְחִלֹת), from נְחִלָּה, according to the paradigm of feminine *segholates*), is a

proof that the grace of the covenant has been restored to the people, and as such will be mediated by the servant of Jahve. **לֵאמֹר** is a *dicendo* subordinate to both infinitives. The captives in the darkness of prison and trouble are the exiles, xlii. 2. To them the mighty word of Jahve brings the light of liberty; the redemption here also coalesces with the close of the exile; and agreeably to the peculiar character of the Old Testament is represented as predominantly national and therefore external. The person of the servant of Jahve now passes into the background, and the return of the ransomed ones is depicted in 9b-12: *By the ways shall they feed, and on all bare heights is pasture for them. They shall not hunger nor thirst, nor shall the mirage strike them nor the sun, for He that hath mercy on them shall lead them, and guide them to bubbling water springs. And I make all My mountains a way, and My streets are exalted. Behold, these come from far, and behold these from the north and from the sea, and these from the land of the Sinim.* The home-coming nation is represented as a flock. They have not to leave the straight path for pasture. They lack nothing; Sarâb (see xxxv. 7) and sun endanger them not (**יָבֹס**), cf. Ps. cxxi. 6, is by zeugma predic. also of **שָׁרָב**, the former not deluding and misleading them, the latter not oppressing and exhausting them. God has mercy on them because they have pined long in misery, xli. 17-20, and leads them as they can bear. Jahve makes all mountains a way for the home-comers, and the paths of the desert are raised as it were into made roads; *My mountains, My streets* (not as in xiv. 25), for He has made them, and can make them over

again and now does so in the interests of His people who are returning from all quarters to their ancestral land. In Ps. cvii. 3 ים seems to be the part of the Mediterranean which washes Egypt; here, as elsewhere, the west. יַרְחֹק will therefore be south (xliii. 6) or east, according as אֶרֶץ סִינִים is east or south. We cannot think of the Phenician סִינִים, Gen. x. 17, the inhabitants of *Sin*, a strong place near Arca, which has now disappeared; this *Sin* is too near, and besides lies west of Babylon and north of Jerusalem. סִין again = Pelusium in Egypt does not give name to a people or a country. Even at his early date Arias Montanus hit upon the Chinese, and since the thorough investigation of Gesenius most interpreters have decided for this opinion. Specialists in oriental antiquities like Langlès, Lassen, and Movers agree with them. If they are right, we must suppose it possible that the prophet, Isaiah or whoever he was, should have heard of the distant Eastern country under this name. More we do not need to assume; as *e.g.* that Chinese visited the great emporium on the Euphrates, or that there was already in the prophet's time a Chinese diaspora (xi. 11); he only foresaw in the spirit that his people would be scattered to this utmost point of the East. And this actually took place. See the *Mission of Inquiry to the Jews in China*, in *Jewish Intelligence*, May, 1851, where there is a facsimile of the Thora roll of Kai-fong-fu; and especially J. Alexander's fine book *The Jews, their Past, Present, and Future*, 1870, pp. 105-117. The immigration took place from Persia (cf. עֵילָם, xi. 11), at latest under the *Han*-dynasty (205 B.C.-220 A.D.), and in any case in pre-Christian times. For

this return of the exiles from all quarters to their fatherland, for this mighty deed done by God for His scattered Church, all creation must praise Him. V. 13: *Sing, heaven; and rejoice, earth; and break forth, ye mountains, in singing, for Jahve hath comforted His people, and on His poor ones He taketh pity.* פָּצַח רִנָּה, as well as פָּצַח וְרִנָּן (except in the Isaianic Ps. cxviii. 4) is peculiarly Isaianic (xiv. 7 and often in xl.-lxvi.). The comfort is given in an act once for all (perf.); the mercy endures perpetually (impft.). Here again the glorious liberty of the children of God appears as the focus from which the whole world is to be glorified. The joy of Israel becomes the joy of heaven and earth.

Here we have a breathing space. The prophet interrupts the series of his thoughts, and looks back from the standpoint of deliverance into the period of suffering, to say, v. 14: *Zion said: Jahve hath forsaken me, and the Lord hath forgotten me.* What follows belongs also to the period of suffering, *i.e.* to the church of the exile. Vt. 15, 16: *Doth a woman forget her sucking child, so as not to have compassion on the son of her womb? Though mothers may forget, yet will not I forget thee. Behold, on the palms of (My) hands have I engraved thee, thy walls stand before Me continually.* The home of the church's heart is Zion-Jerusalem; and as she laments her long banishment from it, Jahve confronts her with His love, which is as inalienable as a mother's and far greater. עוֹלֵל = עוֹל, one who is nourished, a suckling; the מֵן in מֵרְחֵם is like that in xxiii. 1, xxiv. 10, xxxiii. 15, etc. = ὥστε μή. נָם is in sense equivalent to נָם־כִּי, Ew. § 362b: even supposing mothers denied their love. The image (not merely, as

16*b* shows, the name) of Zion is drawn in indelible lines on the inner surface of Jahve's hands, just as men brand or tattoo ornaments or tokens of remembrance on hand, arm, and brow, colouring the punctures with indigo or henna. There Zion's image stands, unapproachable by any creature, as near to God as He is to Himself, meeting Him at every motion of His divine life (on **נָגַד** see i. 16, xxiv. 23); if there is sometimes an interruption here, they have with Him an eternal ideal being, which must translate itself into actual being ever anew and ever more gloriously. It is this condition of renewed glory which presents itself to the prophet afresh in *vv.* 17, 18: *Thy children hasten hither, they that destroyed and wasted thee withdraw from thee. Lift up thine eyes around and see: all those assemble themselves, they come to thee. As I live, saith Jahve, thou shalt put them all on as an ornament and gird thyself with them like a bride.* LXX. and others read **בְּנִיָּהּ**; the contrast seems to recommend this, but **בְּנִיָּהּ** suits better with *v.* 18*f.*; the thought that Zion's children come to rebuild her ruined walls results of itself from the contrast. Zion is to raise her downcast eyes and look round on every side, for from every quarter those she thought lost come in dense crowds **לָהּ** (cf. **לָהּ** = **לִי** with **אֵלָיו**, xlix. 5), *i.e.* to belong to her again. Jahve answers for it with His life (**חַיִּי אֲנִי**, ζῶν ἐγώ) that a time of glory is approaching for Zion and her children: **כִּי** after the affirmative oath = **אִם-לֹא** elsewhere (*e.g.* v. 9). The new population will be for Zion like the ornaments a woman puts on, like the splendid girdle (iii. 20) with which the bride encircles her wedding dress. Thus do she and her thronging

children exult. *Vc.* 19, 20: *For thy ruins and thy waste places and thy land that hath been destroyed—nay, now thou becomest too narrow for the inhabitants, and far away are they that swallow thee up. Still shall thy children that were once taken away from thee say in thine ears: The space is too narrow for me; withdraw for me, that I may have room.* The clause with **כִּי** explains and makes good the figures of the ornament and the girdle. The “thou” of **תִּצְרִי** (from **צָרָר**) includes and displaces the three subjects which precede; **כִּי** is emphatically repeated in **כִּי עָתָה**, which has essentially the same sense as in the apodosis to a hypothetical protasis, *e.g.* Gen. xxxi. 42, xliii. 10. Zion becomes too narrow **כִּי־יִשָּׁב** to take in the inhabitants; and those who swallowed her up, *i.e.* took possession of the country and cities and made them uninhabitable, are far away. **עוֹר** is to be taken as in Ps. xlii. 6 and **בְּאָזְנוֹיךָ** as in Ps. xliv. 2; “shall say in thine ears” means “shall say (to one another) in thy hearing.” **נִשְׂאָה** is from **נָגַשׁ**, properly to draw near, but also, as in Gen. xix. 9, to get out of the way. To hear such words overwhelms Zion with surprise. *V.* 21: *And thou shalt say in thine heart: Who hath borne me these, seeing I was bereaved and barren, banished and driven from my way; and these, who hath brought them up? Behold, I was left alone; these, where then were they?* She sees herself suddenly surrounded by a throng of children, and yet she was bereaved and **נִלְמוּדָה** (hard, stony), *i.e.* one who seemed absolutely incapable of bearing any more. Hence she asks who hath borne me these (not “begotten,” which makes an absurd question)? She cannot believe that they are her own

and her children's children. As the tree whose leaf is withered (i. 30) is itself called נִבְלָת, so because her children have been banished she calls herself גְּלֵיה וְסוּרָה. The passive partic. of the intransitive סוּר is *participium perfecti*; gone apart (far away); cf. Jer. xvii. 10: also נִס, fled, in Num. xxxv. 32; סוּג, Prov. xiv. 14; שׁוּב, Mic. ii. 8. In the second question it has as it were dawned upon her that those by whom she sees herself surrounded are her own children; but as she had remained alone, while they had been carried off to die as she supposed in a foreign land, she cannot understand where they have been hidden, and how they have grown such a populous nation. The prophecy now takes a step back in the domain of the future, and describes the manner in which Zion's children return to their home. V. 22: *Thus saith the Lord, Jahve: Behold I lift up My hand to nations, and toward peoples I set up My banner, and they bring thy sons in their bosom, and thy daughters, on shoulders are they carried.* The raising of the banner, v. 26, xi. 12, xviii. 5, cf. lxii. 10, is, like the waving of the hand, xiii. 2, a favourite image with Isaiah. Jahve gives the heathen nations a signal with His hand, and points out for them their goal by erecting the signal staff; they understand and execute His purpose, bringing the sons and daughters of Zion as a guardian carries a little child on his breast (הִצָּן, see Neh. v. 13; Ps. cxxix. 7), i.e. in his arms so that it leans upon his shoulder (עַל-כֶּתֶף, cf. עַל-צֵד, lx. 4, lxvi. 12). Such tender charity does the church receive as it gathers together again on its native soil; and when it has gathered, kings and their royal consorts vie with each other to

do it service. V. 23: *And kings become thy guardians and their princesses thy nurses; with their face to the earth they bow down to thee and lick the dust of thy feet; and thou learnest that I am Jahve, He in whom they that hope are not put to shame.* As tutors bestow all their strength and care upon their wards, and nurses nourish children on the marrow of their own life; so do kings become Zion's protectors, and princesses further her growth. What is true in the supreme episcopate of princes is realized, and the falsehood of princely territorialism condemns itself; princes pay homage to the Church, and kiss the ground on which she stands and walks. This adoration is really paid, according to xlv. 14, to God present in the Church; and points her away from all fancied merit of her own to Jahve, the God of salvation *cui qui confidunt non pudefient* (אֲשֶׁר, for the constr. with 1st pers. see xli. 8; Exod. xx. 2; Job ix. 15). Notice that the State will not be swallowed up by the Church — this never will be, as it never ought to be; but as the State becomes of service to the Church we have an anticipation of the perfected kingdom of God, in which the dualism of State and Church is overcome. Now comes a doubting question of little faith. V. 24: *Can then the booty be wrested from a giant, or shall the captive band of righteous ones escape?* The question is logically one, only rhetorically two. The giant, of giant strength, is the Chaldæan, li. 12f., lii. 5. It is unnecessary to amend צַדִּיק into עֲרִיץ (LXX., Syr., and v. 25), or to render it *strenuus bellator*. שְׁבִי צַדִּיק (genitival, not adjectival connection) is a name given to the exiles, not as those who have been torn from the righteous (cf. הָעֵי, iii. 14), nor

as those who have been carried off *by* the righteous, *i.e.* the Chaldæan, for even as executor of God's righteous judgment the Chaldæan is not צַרִּיק but רָשָׁע, Hab. i. 13; it designates rather the band of captives as consisting of righteous people (*gen. epexeget*). The divine answer: *v.* 25, 26: *Yea, thus saith Jahve: Even the captive band of a giant is wrested from him, and the booty of a tyrant escapeth, and with those who contend with thee will I contend, and for thy children I will work salvation. And I make them that oppress thee eat their own flesh, and they become drunk with their own blood as with must, and all flesh perceiveth that I Jahve am thy Saviour, and that thy Redeemer is the mighty one of Jacob.* בִּי is rightly explained by Rosenmüller: *utique fiet quod vix est credibile, NAM sic locutus est Jahve.* So is נָם: *etiam si illud plane incredibile videatur, tamen effectum dabo.* Ewald, on the other hand, mistakes the meaning of *v.* 24f.: "Though the spoil in men that he has taken may be wrung again from a warrior, yet Jahve does not allow Himself to be deprived of the spoil (namely, Israel), which He has wrung from the Chaldæans." The נְבוֹר and עֲרִיץ are in 25*b*, with direct reference to Zion, called יְרִיבָה, a noun formed from the verb רִיב; so also יָרַב (perhaps king "gamecock"), Hos. v. 13, x. 6. The אַת with אָרִיב is either prepos. as in Jer. ii. 9, cf. Hos. iv. 1; or sign of the accus., Job x. 2; Jer. xxvii. 8. Here, where God Almighty is the speaker, the last is to be preferred, as in Ps. xxxv. 1. The threatenings of *v.* 26 recall ix. 19f., Zech. xi. 9, and are as horrible in tenor as Num. xxiii. 24; Zech. ix. 15—passages which Daumer and Ghillany take in their literal cannibal import, though

surely the sense is to be distinguished from its hyperbolical vesture; in general, however, we must remember that the Old Testament Church is a nation, and that the spirit of revelation in the Old Testament has put on the national form which it afterwards breaks in pieces. Knobel points to the revolt of the Hyrcanians, and of several satraps who fought on Cyrus' side against their earlier lords (Cyrop. iv. 2, 6, v. 1-3). All this must contribute to the salvation and redemption which are the goal of all history for Jahve, the work of the Mighty One of Jacob, which cannot but be accomplished. The divine name אֲבִיר יַעֲקֹב only occurs again in the Book of Isaiah at i. 24. The first half of the address, which closes with it, presented in the servant of Jahve the mediator of the restoration of Israel, and of the conversion of the Gentiles, and ended by calling aloud on heaven and earth to rejoice with the redeemed Church. The second half, vv. 14-26, rebukes the faintheartedness of Zion, who thinks herself forgotten of Jahve, by pointing to Jahve's more than motherly love, and to the transcendent blessings which she is called to wait for; it rebukes, too, Zion's doubt of the possibility of redemption, by pointing to the fidelity and omnipotence of the God of Israel, who will wrest the exiles from the Chaldaean, and make him exhaust his cruelties on himself. With l. 1 begins a new series of ideas.

SECOND ADDRESS OF THE SECOND THIRD.

CHAP L.

ISRAEL'S SELF-REJECTION AND THE PERSEVERANCE OF THE SERVANT OF JAHVE IN HIS CALLING.

NOT Zion, but her children, are addressed here. V. 1: *Where now is the letter of your mother's divorce, with which I sent her away? Or where is one of my creditors to whom I sold you? Behold for your iniquity have ye been sold, and for your sins hath your mother been sent away.* It is not He who has broken off His relation to Zion, for the mother of Israel, whom Jahve has married, has no bill of divorce to show, with which (אִשָּׁר, not as in lv. 11) Jahve has dismissed her. Further; He has not, under compulsion from without, given up Israel to a foreign power; for where were that one of his creditors to whom He could have been obliged, because of inability to pay His debts, to hand them over (Exod. xxi. 7; 2 Kings iv. 1; Mat. xviii. 25)? On נֹשֶׂה, creditor, see xxiv. 2. Certainly their present condition is one of being sold and abandoned; but Israel, not Jahve, is responsible for it. Instead of וּבְפִשְׁעֵיהָ we have וּבְפִשְׁעֵיכֶם; this is possible because the church, though in one way older than and superior to its children, i.e. its members at any given time, is still, in another, morally responsible for those born of it, brought up by

it, and recognised by it as its own. The fundamental sin of Zion from the age before the exile to the present is disobedience to the word of God. This has brought on Zion and her children the judgment of the exile, and explains its continuance. *Vc. 2, 3: Why have I come and there was no man there? have I called, and there was none who answered? Can my hand be too short to redeem, or is there no power in me to deliver? Behold, by my rebuke I dry up the sea, I turn rivers into desert; their fish stink because there is no water, and die of thirst. I clothe the heavens in mourning-black, and make sackcloth their covering.* Jahve has come: with what? We see this from the reflections which He suggests to Israel. He says His hand is not too short to liberate Israel; He is not so impotent that He cannot deliver them; He is the Almighty who by His mere rebuke (Ps. cvi. 9, civ. 7) can lay the sea dry and turn the rivers into solid ground, making the fish stink (Exod. vii. 18 and often) and die of thirst (תָּבַחַת, voluntative as indicative: so at xii. 1, and often in poetry); He can clothe the heavens in mourning (קִדְרוֹת, properly the muddiness of water stirred up: applied to the dark or dull-coloured mourning dress) and make sackcloth their covering (cf. xxxvii. 1 fg.); and He can therefore—*fiat applicatio*—undo the girdle of waters behind which Babel fancies herself secure (see xlii. 15, xliv. 27), and bring upon the world-kingdom, which now enslaves and oppresses Israel, a sunless and starless night (xiii. 10) of ruin. We see from this self-witness of Jahve that it is the gospel of redemption from sin and punishment with which He has come; but Israel has not answered, has not received in faith this message of

salvation; for faith is the word of assent to God's word. And in whom has Jahve come? Most answer: in His prophets. The answer is not false (cf. lxv. 12, lxvi. 4, with Jer. vii., xiii. 27, xxxv. 17; Zech. vii. 7-11), but it is insufficient to explain the further progress of the address. For there it is *one* who speaks, and who else than the servant of Jahve, who elsewhere also in these addresses is introduced speaking in his own name with dramatic immediacy? We know who, in the historical fulfilment, this servant of Jahve is. It is He whom New Testament scripture also, espec. the Acts of the Apostles, calls τὸν παῖδα τοῦ κυρίου. Acts iii. 13, 26, iv. 27, 30. Certainly it was not the Babylonian exile in which this servant of Jahve came to Israel with the gospel of redemption. But this is just the ἀνθρώπων of these addresses; in the eyes of their author the appearance of the עֶבֶר ה', the Saviour of Israel and of the Gentiles, falls into the same scene with the exile. The distant future is here, as always, foreshortened to the prophet's gaze; with the end of the exile the punishment of Israel comes also to a final end; on the utmost verge of the exile dawns the final glory of Israel and the final salvation of all mankind—a combination which we regard as one of the strongest confirmations of the pre-exilic origin of these addresses. But the θεῖον in them is not annulled by this ἀνθρώπων. The Roman Empire was the continuation of the Babylonian, and the moral condition of the nation under the iron arm of Roman supremacy was akin to that of the Babylonian exiles (Ezek. ii. 6 f.). In any case it is to the servant of Jahve, seen in the same view with the Babylonian exile, that the מְדִינַת בְּאֵרֵי refers.

He in whom Jahve has come to His people, proclaiming to them in their self-wrought misery the way and work of salvation, is the speaker in *v.* 4: *The Lord, Jahve, hath given me a disciple-tongue, that I may know how to uplift with words him that is weary; he awaketh every morning, awaketh my ear, that I may attend as a disciple.* לְמַדְרִים, which, as in viii. 16, liv. 13, is the older word for תַּלְמִידִים, μαθηταί, is repeated palindromically at the end of the verse; the sequence of thought, "he awaketh morning by morning, awaketh for me the ear," recalls the parallelism usual in the Psalms, in which something is reserved in one clause, and especially the style of the "psalms of degrees." The servant of Jahve gives us here a deep glance into his hidden life. The prophets receive particular divine disclosures as a rule by night, whether by dream, or in visions which present themselves it may be while they are awake, yet in the more susceptible mood which belongs to the relaxation and stillness of night. The servant of Jahve, however, here receives the divine revelations neither in dreams nor in ecstatic vision, neither בְּחֵלִים nor בְּמִרְאָה, but as the antitype of Moses (Num. xii. 6-8), and the prophet like unto him (Deut. xviii. 15-19), while wide awake and with consciousness clear as day; every morning (בַּבֹּקֶר בַּבֹּקֶר, as in xxviii. 19), when his sleep is past, Jahve comes to him, awaking his ear and giving him the signal to attend; and then He takes him as it were to school like a pupil, and teaches him what and how he ought to preach. Nothing is so good a sign as the gift of consolation, that one has the tongue befitting a disciple of God; such a tongue has the speaker here. It enables

him to raise up with words him who is exhausted with suffering and penance; **אָן** without the article, as in Exod. xxi. 28; Prov. xxiii. 21; Job xiii. 25; **עֹת** to help, Aq. *ὑποστηρίσαι*, Hier. *sustentare*. It is not a denom. from **עָת**, as the A.V. suggests (to speak a word *in season*). **בְּרַב־לִבִּי**, *λόγω* (cf. **בְּרַב־בֵּן**, xxix. 21) is accus. of closer definition like **רַב־אֵשׁ**, v. 1, cf. xlii. 25, xliii. 23. His calling aims at deliverance, not destruction, and for this calling he has Jahve to train him, to whom he has given himself up with a learner's eagerness and the most steadfast obedience. V. 5: *The Lord, Jahve, hath opened my ear, and I, I have not been rebellious, have not gone backward.* He has put him in the position to perceive His will, in order to become mediator of the divine revelation; and he has not set himself in opposition to this vocation. He has not drawn back in fear from discharging it, though he knows well that it will bring him not earthly honour and advantage, but shame and abuse. Since entering on the path of his vocation he has rather invited than declined the sufferings inseparable from it. V. 6: *My back I gave to the smiters, and my cheeks to those that plucked the hair; my face I hid not from insults and spitting.* On **תַּלְמוֹת** with **רַק**, cf. the *κολαφίζειν, ραπίζειν, τύπτειν εἰς τὴν κεφαλὴν* with *ἐμπτύειν*, Matt. xxvi. 67, xxvii. 30; John xviii. 22). The path of his vocation therefore leads through a shameful state of humiliation. What Job prefigures (xxx. 10, xvii. 6), what the Davidic passion psalms represent by anticipation in typicoprophetic wise (see xxii. 7, lxix. 8), finds in him complete and antitypical fulfilment. But no shame reduces him to despair, he trusts on Him who has

called him, and looks to the end. V. 7: *Yet the Lord, Jahve, will help me, therefore I suffered not myself to be overcome by insult; therefore I made my face like the flint, and knew that I shall not be put to shame.* With ו the thought is added of which his soul was full under all his suffering. With לֹא נִכְלַמְתִּי he says that he did not let himself be inwardly surprised or overpowered, or, strictly, since פָּלַם means *percutere*, stricken, by פְּלֻמָּה; the consciousness of his high calling remained undisturbed. The two עַל-כֵּן are co-ordinate. He made his face בְּהַלְמִישׁ, *i.e.* as insensible as flint to hostile attacks (cf. Ezek. iii. 8 f.). In the midst of his still continuing sufferings he is conscious of victory; feels himself uplifted above every charge man can bring, and knows that Jahve will acknowledge him, while his adversaries encounter the destruction the seed of which they even now bear in their own bosoms. Vv. 8, 9: *Near is He who justifieth me—who will contend with me?! Let us come forward together! who is my opponent in court?! Let him come forward to me! Behold, the Lord, Jahve, will help me—who is it then who can condemn me? Behold they all become like a garment, decay; the moth shall eat them.* הַצְדִּיק and הַרְשִׁיעַ are forensic opposites; the former signifies to present, judicially and in point of fact, as just (2 Sam. xv. 4; Ps. lxxxii. 3); the latter, as guilty, רָשָׁע (Deut. xxv. 1; Ps. cix. 7). He is called בַּעַל מִשְׁפָּטִי who has a plea against me, just as in Roman law the *dominus litis* is distinguished from the *procurator* who represents him in court (synonyms are בַּעַל הַבְּרִים, Exod. xxiv. 14, and אִישׁ רִיבִי, Job xxxi. 35, cf. above xli. 11). הוּא מִי הוּא goes together, and is an intensified τίς, Rom.

viii. 34. כָּלֶם refers to all who are hostile to him. They fall to pieces like a worn out garment, and become the prey of the moths which they already carry in them—a figure which recurs in li. 8, cf. Job xiii. 28; Hos. v. 12; and which, though apparently trivial, is really terrible, hinting as it does at a destructive power which works secretly and slowly, but all the more surely, at the ruin of its object.

Thus far come the words of the servant. With words of Jahve's the address began, v. 1-3, with such also it closes, as appears from כִּי־רִי הִי־תֵהוֹאֵת. The first word of Jahve is addressed to those who fear Him and hearken to the voice of His servant. V. 10: *Who is there among you that feareth Jahve? that hearkeneth to the voice of His servant? He, who walketh in darkness and without light, let him trust in the name of Jahve, and stay himself upon his God.* The question is put in order to declare his duty and his privilege to any one who will answer, "I am or wish to be such a one." In a situation which affords no outlook (חֲשֵׁכִים, plur., of that which is extended in space, to חֲשֵׁכָה, viii. 22; here object. accus. in same constr. as Job xxix. 3; cf. Deut. i. 19), and in disconsolate mood, he is to trust on the name of Jahve, this firmest and securest of all grounds of confidence, and stay himself on his God, who cannot forsake or deceive him; *i.e.* he is to *believe* (vii. 9, xxviii. 16; Hab. ii. 4) on (ἐπι) God and the word of salvation, for בָּטָח and נִשְׁעַן are designations of the *fiducia* which is the essence of faith. The second word of Jahve is addressed to those who despise His word, borne by His servant. V. 11: *Behold, all ye that kindle your fire, that equip yourselves with fiery arrows, away into*

the heat of your fire and to the fiery arrows that ye have kindled!—From My hand this cometh to you, in heart sorrow shall ye lie down. The fire which they kindle (קָרַח, *allidere*, sc. flint on steel) is not the fire of the divine wrath, Jer xvii. 4, but the fire of רִשְׁעָה, ix. 17, espec. the hell fire with which the wicked tongue is set aflame, Jas. iii. 6, for the זִיקוֹת (= זִקוֹת from זָק = *zink* from זָנַק), missiles and fiery arrows (cf. Ps. vii. 14), are an image of the blasphemies and anathemas which they hurl at the servant of Jahve. It is unnecessary to read כְּאִירֵי instead of כְּאִוֵּרֵי; the former is pictorial: they gird themselves with fiery arrows, *accingunt malleolos*, i.e. equip themselves with them for attack. But the destruction which they prepare for the servant of Jahve becomes their own; they are compelled themselves to depart into the fiery heat, to face the fiery arrows, that they have kindled; the hand of Jahve accomplishes this (cf. Mal. i. 9); it suddenly reverses the situation; the fire of their indignation becomes the fire of divine judgment, and this fire becomes their bed of pain. The ל is ל of condition, Ew. § 217 d.

THIRD ADDRESS OF THE SECOND THIRD.

CHAP. LI.

THE DAWN OF SALVATION, AND THE TURNING AWAY OF THE CUP OF WRATH.

FROM the contemners of the word, whom he has threatened with the punishment of fire, the prophet now turns to those who are eager for salvation. *Vt. 1-3: Harken unto me, ye that follow after righteousness, ye that seek Jahve: Look to the rock whence ye have been hewn, and to the hole of the pit whence ye have been digged—look to Abraham your ancestor and to Sarah who bore you, how that he was one when I called him and blessed him and increased him; for Jahve hath comforted Zion, comforted all her ruins, and made her desert like Eden and her steppe like the garden of God; joy and gladness are found in her, thanksgiving and ringing music.* The prophet's preaching is addressed to those who aim at ordering their life aright, and who seek Jahve, not turning away from Him to make what is earthly and selfish their chief end; only they have faith to see, and spirituality to realize, what sense and human understanding pronounce impossible. Let such bring Abraham and Sarah before their minds by reflection, and they will see in them types of the salvation they have to expect. Abraham is the rock from

which the stones have been hewn, of which the house of Jacob is built; Sarah's bosom is the hollow from which Israel came forth to view. Their marriage was long fruitless; the origin of Israel was a miracle of divine power and grace. With אֲשֶׁר... הַצְּבֹתָם supply אֲשֶׁר... מִמֶּנּוּ; with נִקְרָתָם supply אֲשֶׁר... מִמֶּנּוּ. The birth of Isaac, the child of promise, was the birth of the nation in whose history redemption was to be revealed. To what intent Abraham is to be looked to we are told in *quod unum vocavi eum*. The perfect קָרָאתִיו indicates the single gracious summons which transferred Abraham from the midst of idolaters to fellowship with Jahve; the impfts. which follow indicate the blessing and increase which came along with it (Gen. xii. 1 f.). He is called *one* (as in Ezek. xxxiii. 24; Mal. ii. 15), inasmuch as when called he *was* one, yet by the divine blessing became the root of the stock of Israel, and of a multitude of other nations. This is what those who desire salvation are to remember: let them strengthen, by reviewing the past, their faith in the future which will be like it. The corresponding deed of blessing is expressed in pfts. (וַיִּשָּׂם, נָחַם); for to faith and prophetic vision the future has the reality of the present and the certainty of an accomplished fact. Zion, the mother of Israel, l. 1, the counterpart of Sarah, is comforted by Jahve; the consoling word of promise (xl. 1) is fulfilled in a consoling deed (xlix. 13). Jahve makes her desert like Eden (LXX. ὡς παράδεισον), like a garden as glorious as if His own hand had planted it (Gen. xiii. 10; Num. xxix. 6). And this paradise is not uninhabited: joy and gladness are found in it (מִצְחָה) agreeing with the first of the two subjects as in Prov.

xxvii. 9, xxix. 15; Job iv. 14), thanksgiving for the wondrous change, and ringing music (זמרה), Amos v. 23). Zion has her children around her. But the great work of the future goes far beyond the restoration of Israel; this restoration becomes the source of salvation for the whole Gentile world. Iv. 4, 5: *Attend unto Me, My people; and, My nation, hearken unto Me; for teaching shall proceed from Me, and for My law I prepare a place, that it may be the light of the nations. Near is My righteousness, gone forth is My salvation, and My arm shall judge nations; on Me do the islands hope, and on My arm do they wait.* It is Israel which is here addressed; לאומי is here used once of Israel as גוי is in Zeph. ii. 9; to suppose that the heathen are meant would violate the consistency of the whole address; hence עמי and לאומי are not apocopated plurals. What is represented in xlii. 1 ff. as the vocation of the servant of Jahve, is here made the work of Jahve Himself; He is present in Israel and works thence—מאתי and מציון; from Israel comes the Saviour, from Israel the Apostolate; and Israel herself, when God renews his grace to her, will become ζῆ ἐκ νεκρῶν for the Gentile world. The תורה meant here is the Sionitic as opposed to the Sinaitic, the gospel of redemption; and משפט is the new order of life in which Israel and the nations unite. Jahve prepares for this a resting place, a secure position, from which it sheds its world-illuminating light in all directions; הרגיע, as in Jer. xxxi. 2, l. 34: distinct not in root, but in meaning from רגע in li. 15: to disquiet, set trembling. In 5 צדק and ישע are, as everywhere in these addresses, synonymous: their sense is determined by the character of the תורה, which offers

γνωσιν σωτηρίας (Luke i. 77), and with it δικαιοσύνην θεοῦ (Rom. i. 17; Isa. liii. 11). This righteousness and salvation are on the point of being revealed. The mass of the nations succumbs to the judgment executed by Jahve's arms. When, then, the islands are said to hope in Jahve and to wait for His arm, it is the remnant of heathendom that is meant, those who, being desirous of salvation and fit to receive it, outlive the judgment and are actually saved (cf. John xi. 52: but also, e.g. Joel. iii. 5 *extr.*). The people of God are now summoned to direct their glance upward and downward; the old world above their heads and under their feet is doomed to perish. V. 6: *Lift up your eyes to heaven and look on the earth beneath; for the heavens shall vanish like smoke, and the earth decay like a garment, and her inhabitants shall die like naught: and My salvation shall stand for ever, and My righteousness is not cut off.* With כִּי is given the reason for the summons. The heavens will dissolve, like smoke, into atoms: מִלְּחָי from מֵלַח √ מָלַח whence מִלֵּל, akin to מָרַח, to crumble to pieces: Aq. ἡλοήθησαν, from ἀλοᾶν, to thresh. As מִלְּחָיִם means rags, the figure of the garment falling to pieces (l. 9) was easily suggested. כְּמִוֹכֵן cannot mean "in like manner" (LXX., Targ., Hier.); if we keep the figure of the decaying garment, this is insipid; and if we refer it to the fate of the earth in general, it is flat. Neither could the ancients hit upon the interpretation which meets with acceptance at present, "like flies"; the singular of כְּנָיִם is not כֵּן, any more than that of בֵּיצִים is בֵּיץ; the fly is called כְּנָה, as the Talmud shows, in which we find the singular both of כְּנָיִם and of בֵּיצִים, which happen not

to occur in the Old Testament. We must explain as in 2 Sam. xxiii. 5; Num. xiii. 33; Job ix. 35; in all these places כִּי simply signifies *ita, sic*; but as these words in the classical languages often obtain their signification through an accompanying gesture (*e.g.* in Terence's *Eunuchus*: *cape hoc flabellum et ventulum sic facito*) so in all the passages quoted כִּי is to be taken like *hujus* in the comic *hujus non facio*: cf. "eat, drink, and play; the rest is not worth *that*," on the monument of Sardanapalus in Strabo xiv. 5, 9. "Like *so*" is here equivalent to "like *naught*." That heaven and earth do not perish without being restored anew is a thought which suggests itself spontaneously, and is directly expressed in *v.* 16, lxv. 17, lxvi. 22. Righteousness צְדָקָה, and salvation יְשׁוּעָה, are the heavenly powers which attain to dominion through the overthrow of the old world, and become the foundations of the new (2 Peter iii. 13). יְהִי, as in vii. 8 *confringetur*: whereas in *v.* 7 the word means *consternemini*. Righteousness and salvation give their own permanence to the beings in whom their virtue is excited. On this magnificent promise of the final triumph of God's decree is based an exhortation to the persecuted church not to fear man. *Vr.* 7, 8: *Hearken unto Me, ye that know righteousness, thou nation in whose heart is My law, fear not the reproach of mortals, and be not dismayed by their revilings. For like a garment shall the moth consume them, and like woollen stuff the worm devour them; and My righteousness shall endure for ever, and My salvation to distant generations.* The notion of the עֶבֶר הַ' in its *middle* sense, according to which it designates the true Israel, is most clearly developed in

this address to the people; those who follow righteousness, who seek Jahve, li. 1, hence the servants of Jahve, lxv. 8 f., are gathered into the unity of an עַם, as at lxv. 10, cf. x. 24, *i.e.*, into the unity of the true people of God within the people of His choice, of the kernel within the mass. This is an essential element in the organism of the notion, the rejection of which not only confuses its spiritual dialectic, but dims the typical mirror in which the prophet contemplates the passion of the One. The words are addressed to those who know by experience what is meant by righteousness as a gift of grace, and as conduct in harmony with the redemptive order; to the nation which carries God's law in its heart as rule and impulse; to the church which has the law not only as a letter without it, but as a vital power within (cf. Ps. xl. 9). In הַרְפָּה the root idea is *carpere conviciis*; in נִדְרָה it is *proscindere conviciis*. Those who reproach and slander them are אֲנִישׁ (cf. v. 12, Ps. ix. 20, x. 18), whose assumption of omnipotence, loftiness, and immortality, is a lie so monstrous as to convict itself. The twofold image of v. 8, with its assonances which can hardly be reproduced, intimates that the smallest expenditure of force is sufficient to destroy their apparent greatness and power; and that long before they perish they bear in them the ceaselessly developing seed of their own decay. The סָס, says a Jewish proverb, is brother of the עֵשׂ; the latter (from עָשַׁשׁ, *collabi*) signifies the moth; the former, the moth and also the weevil *curculio*: cf. the Greek σίς and κίς. While the persecutors of the church succumb to such destroying powers, God's צַדִּיקָה and יְשׁוּעָה, which are already the

ground of His Church's confidence and the goal of her hopes, and which are one day to be openly realized on her behalf, last on for ever, and לְדוֹר דּוֹרִים to a period which embraces endless periods in itself. The great promises with which this address began have prompted this exhortation to the church; and from the same source comes also the church's longing for the promised salvation, and her confidence that it will be accomplished. *Ev.* 9-11: *Awake, awake, clothe thyself in strength, arm of Jahve; awake as in the days of old, the generations of ancient times! Wast not Thou it that cut Rahab in pieces, pierced the dragon? Wast not Thou it that dried up the sea, the waters of the great deep; that turned the depths of the sea into a way, for redeemed ones to pass over? And the ransomed of Jahve shall return and come to Zion with shouting, and everlasting joy over their head; on gladness and joy do they lay hold, sorrow and sighing flee.* The paradisiacal restoration of Zion, the new world of righteousness and salvation, is a work of the arm of Jahve. This arm is now as it were asleep. It is not lifeless, but motionless: hence the church thrice cries to it עֲרִי. It is to rouse itself and put on might out of the fulness of omnipotence. לְבַשׁ as in Ps. xciii. 1, cf. λαμβάνειν δύναμιν, Rev. xi. 17, and δύσσο ἀλκήν, arm thyself with force, Iliad xix. 36, ix. 231. The arm of Jahve can make good what prophecy promises and Israel hopes: for it has wonderfully redeemed Israel before. רֵיב is Egypt, represented as a water-monster, see xxx. 7; תַּנִּין the same (cf. xxvii. 1), but espec. Pharaoh, Ezek. xxix. 3, whose name has become the Arabic name for the crocodile, תַּנִּינִי, *tu illud*, is equivalent to "thou, yea thou,"

see on xxxvii. 16. The **הַיָּם הַהַצִּיב**, parallel to **הַיָּם**, is here intensive of the Kal, in the sense of Hos. vi. 5. The Red Sea is called "waters of **תְּהוֹם רַבָּה**", because the great reservoir of waters which lies under the earth comes partly to view in it. **הַשְּׂמֵה** has double *Paschta*, is therefore Milel, and therefore 3 *pr.* = **אֲשֶׁר שְׂמָה** according to Ges. § 109 *init.* In *v.* 11 we have xxxv. 10 repeated; it attaches itself, exactly as there, to **נְאֻלִים** of the foregoing verse. Some regard it as an interpolation, without sufficient reason. From what happened long ago, a conclusion is drawn to what is to be expected now: the ransomed of Jahve, freed from the present distress, as once from the oppression of Egypt, shall return, etc. The first half of the address ends here. It closes with expressions of longing and of hope, the echo of the foregoing promises.

In the second half the promise begins anew, and goes into greater detail on the misery of the exiles and the penal suffering of Jerusalem. Jahve Himself again speaks in person, setting His seal to what is longed and hoped for. *Vv.* 12-15: *I, I am He that comforteth you; who art thou that thou fearest the mortal who dieth, and the son of man who is given up as grass? That thou forgettest Jahve thy Maker, who stretched out the heavens and founded the earth; that thou art afraid continually, all day long, of the rage of the oppressor, how he aimeth at destroying; and where abideth the rage of the oppressor? Speedily is he who is bowed down set free, and falleth not dead into the pit, nor doth his bread fail; as truly as I Jahve am thy God, who stirreth up the sea that its waves roar—Jahve of Hosts His name.* **הוּא**, after **אֲנֹכִי אֲנֹכִי** is an emphatic repetition, and therefore intensification of

the subject (*αὐτὸς ἐγώ*), as above in *v.* 10, אֶתְּהִיָּא. From the major premiss, that Jahve is the Comforter of His church; through the minor premiss, that he who has Him as Comforter has nothing to fear; is drawn the conclusion that the church has no cause to be afraid. Hence we must not explain: "How small art thou that fearest," etc., but, "art thou in such a plight, so small, so forsaken, that (*impf. consec.*, cf. כִּי Exod. iii. 11; Judg. ix. 28) thou needest to fear?" The attributive sentence, יָמִית, brings out the sense which lies in the designation of man as אָנוּשׁ; the parallel clause expresses the thought which lies in the connexion of *mors* and *marcescere*; פָּחַצִיר = הָצִיר, Ps. xxxvii. 2, xc. 5, ciii. 15, cf. *supra*, xl. 6-8, is equivalence instead of comparison; יִנְתֵּן is passive of נָתַן in the signif. παραδιδόναι, which, indeed, it has elsewhere only when followed by בִּיד or לְ. Hence others explain: who is made grass. But it is easy to supply in thought the mowing or withering to (לְ) which he is given up; man does not need to be made grass; according to xl. 6 he is already such (like such). In 13*a* the same construction in subordination to מִי־אֵת is continued. In 12*b* the 2*nd pers.* is feminine, in 13*a* masculine; in the former Zion is addressed, in the latter Israel, which is the same thing. Who art thou that thou forgettest thy Maker, who is at the same time the Almighty Architect of the universe, and tremblest in constant endless anxiety (פָּרַד, *contremiscere*, Prov. xxviii. 14) before the wrath of the oppressor, because (פָּאֲשֶׁר, as in Ps. lvi. 7; cf. Num. xxvii. 14: properly, in accordance with the fact that) he aims (בִּינֵן, sc. הָצִיר or קִשְׁתּוֹ, Ps. xi. 2, vii. 13, cf. xxi. 13) to destroy.

The question opposed to fear: and where is the wrath of the oppressor? directs the glance to the future: there is not a trace of it to be seen there. If הַמִּצִּיק is the Chaldean, we must not think in *v.* 14 of the oppression of Israelites by their own countrymen, more pagan than Israelite in sentiment. On the contrary, צִעָה (from צָעָה, to incline oneself, bend) is an individualising designation of the exiles in the Babylonian captivity, some of whom were actually in prisons (see *xlii.* 7, 22): he who has to be cramped in chains is speedily unchained (the moment of the capture of Babylon by Cyrus may be meant); he will not die and fall into the pit (*constr. pragnans* as *e.g.* *Ps.* lxxxix. 40); his bread is not lacking, *i.e.* if we regard the two clauses as expressing one thought, he will not perish of hunger. The guarantee for this lies in the omnipotence of Jahve, who (by a word of rebuke, נִעְרָה) sets the sea trembling (רָנַע), *constr.* of the ptc. with tone on the *ult.*, as at *xlii.* 5, *xliv.* 24; *Ps.* xciv. 9, and even *Lev.* xi. 7), so that its waves roar (*cf.* *Jer.* xxxi. 35 and the original in *Job* xxvi. 12). On the attachment of the closing confirmatory sentence by ׀ (*cf.* *Joel.* iv. 21; *Ps.* lxxxix. 38) see *Ew.* § 340 *c.* The promise, as a pledge of which Jahve has put forward that absolute omnipotence of His to which everything must conform, after this proemium in contemporary history, rises now to eschatological height. *V.* 16: *And I put My words in thy mouth, and in the shadow of My hand have I covered thee, in order to plant heavens and to found an earth and to say to Zion: Thou art My people.* It is a high calling, a right glorious future, which Israel is to mediate and carry out. She must first have the

character described in *v.* 7. Then she is equipped for this task and kept in readiness in the shadow of the Almighty hand. Jahve has put His words in the mouth of this Israel (יִשְׂרָאֵל), Gen. xxiv. 4 and often), His words, whose power and certainty are measured by His all-conditioning absoluteness. And what is the exalted calling which Israel is to serve by means of these words, and for which Israel is preserved? Do not render: "that thou mayest plant," etc.; the conclusion, "that thou mayest say," etc. does not suit this; for in it Jahve, not Israel, speaks. Hence He who plants, founds, speaks is Jahve. It is God's own work to which Israel, by means of God's words put into her mouth, now serves as an instrument, *viz.* the new creation of the world and the restoration of Israel herself to grace—both, the latter as well as the former, *regalia* of God. Eschatological facts are meant. The Targum explains: in order to restore again the people of which it is said, they shall be numerous as the stars of heaven; and to perfect the church of which it is said, they shall be as numerous as the dust of the earth. But the prophet knows of a new heaven and a new earth in no mere figurative sense, as a new creation of God, lxv. 17. It is Jahve's purpose to create a new world of righteousness and salvation, and again to acknowledge Zion as actually His people. To pave the way for this great and all-renewing work of the future Israel serves; the true Israel now enslaved by the heathen and denied by their own countrymen. A gracious future encompassing heaven and earth and Israel lies in the words which Jahve has put in the mouth of His church, faithful to her calling. These

words in her mouth are the germ of a new world within the old. The same thing is here said of the true spiritual Israel as in xlix. 2 of the one servant of Jahve. The explanation of this is the same as of the fact that the New Testament apostolate in Acts xiii. 47 applies to itself a divine word referring to the one servant of Jahve: οὕτω ἐντέταλται ἡμῖν ὁ κύριος. The One, it is assumed, is one with this Israel; he is this Israel itself in supreme potency; he rises over it, but as the head over the members of the body with which it forms a living whole. The עִירִי, addressed by the church to the arm of Jahve, is now balanced by a הַתְּעוֹרְרִי, addressed by the prophet in the name of his God to Jerusalem, and like the עִירִי resting on a basis of promise. *Vv. 17-23: Rouse thee, rouse thee, stand up, Jerusalem, thou that hast drunken from the hand of Jahve the cup of His fury; the bowl of the cup of staggering hast thou drunken, drained it out. There was no one that led her of all the children she had borne, and no one that took her by the hand of all the children she had reared. A twofold thing it was that befell thee: who should comfort thee? Wasting and ruin, and famine and sword: how should I console thee? Thy children were surrounded with darkness, lay at the corners of all streets like an antelope in a net, full as they were of the fury of Jahve, the rebuke of thy God. Therefore hear now this, thou afflicted one, and drunken but not with wine. Thus saith thy Lord, Jahve, and thy God who defendeth His people: Behold, I take out of thy hand the cup of staggering, the bowl of the cup of My fury; thou shalt not go on to drink it any more. And I put it into the hand of thy tormentors, those that say to thy soul, Lie*

down, that we may pass over; and thou madest thy back like the earth, and like the open street to them that pass over. Jerusalem is conceived in v. 17 as a woman lying on the ground in the sleep of exhaustion and stupefaction. To punish her, she has been compelled to drink the cup filled with the burning anger of God; the cup which makes those who drink it stagger in unconsciousness. This cup she has drained to the dregs (Ps. lxxv. 9, and Ezek. xxiii. 32-34). קִבְעַת כּוֹס, the bowl of the cup (from קִבַּע, *voûter*), gives the same sense as if the words were in apposition; it is a wide-bellied cup. In this state of unconscious bewilderment Jerusalem received no help at all from her children; the consciousness that the punishment was merited, and the severity of the punishment itself, so oppressed all the members of the community that none discovered the requisite alacrity and force to raise himself on its behalf, in order to make its fate at least more tolerable, and to obviate the last extremities. So terrible was her calamity that no one ventured to break the silence of dismay, and testify sympathy with her; even the prophet has to confess as much for himself; how (strictly, as who? cf. אֲנִי in Amos vii. 2, 5) was I to comfort thee? He knew of no equal or greater suffering to which he might have referred Jerusalem on the principle *solamen miseris socios habuisse malorum*. A twofold trouble it was (*i.e.* two species, מִשְׁפָּחוֹת, Jer. xv. 3, of woes) that befell her (= קָרַוָּה, with relative omitted, from קָרַח = קָרַה, forms which alternate already in the Pentateuch), *viz.*, devastation and ruin to her city and land, famine and the sword to her children inhabiting them. In v. 20 this

is depicted with special reference to hunger; her children have been enwrapped in darkness (עֲלֵרָה, properly *obvelari*); lay unconscious, as at the point of death, at all the street corners, where in every direction this mournful sight was to be seen; they lay there כְּתוֹא מְכַמֵּר, like a netted antelope, *i.e.* one which lies powerless in the hunter's net (מְכַמֵּר, with disjunctive accent for מְכַמֵּר like שְׂרִיָּן, lix. 17), having exhausted and all but strangled itself in efforts to escape. The appositional הַמַּלְאִים וְנֹרָא, which refers to בְּנֵי־יָדָה, gives, like *quippe qui*, the explanation of this pitiable fate; it is the punishment imposed by God which has penetrated to their very heart and taken entire possession of them. With לָכֵן in *v.* 21 the speaker turns from depicting the suffering of Israel to the promise. This was in view in *v.* 17, when the nation was summoned to rouse herself and stand up. Because Jerusalem has patiently borne the wrath of God, she is to hear the decree of His now awakened mercy. For the construct שְׂכַרְתָּ, in spite of the intervening epexegetic ׀, see Ges., § 116, 4. How Isaianic is this *ebria et non a vino* we are shown in xxix. 9; for similar distinctions cf. xlvii. 14, xlvi. 10. The intensive plural אֲדֹנִים, which elsewhere in the book of Isaiah is only used of human lords, is here, where Jerusalem is represented as a wife, for once applied to Jahve. יָרִיב עַמּוֹ is an attributive sentence: he who pleads the cause of his people, their counsel or defender. He takes the cup of staggering and wrath, after Jerusalem has emptied it, out of her hand; fills it anew, and forces it on her oppressors. כִּי־יִגִּיד (*pr. Hi.* of יָגִיד) is a favourite word in the Lamentations of Jeremiah (i. 5, 12, iii. 32, cf. i. 4), the key-

note of which pervades this passage; but it is not necessary with the Targ. to substitute **כוּיִנֶה** as at xlix. 6 (from **יָכָה**, to strike down). The speech of Jerusalem's foes **שָׁחִי וְנַעֲבֶרָה** (from **שָׁחָה**, *Kal* only here) is to be taken figuratively as in Ps. cxxix. 3; in her children, alike at home in her enslaved country, and abroad in exile, Jerusalem was reduced to be the defenceless object of insolent tyranny and caprice. But the situation is now to be reversed; after her punishment she is redeemed; and those whom God used to punish her, meet themselves the punishment their haughtiness has incurred.

FOURTH ADDRESS OF THE SECOND THIRD.

CHAP. LII. 1-12.

THE SLAVERY OF JERUSALEM TURNED INTO GLORY, HER CAPTIVITY INTO FREEDOM.

IN li. 9 the arm of Jahve is addressed as though it were asleep; here, similarly, Jerusalem is represented as a sleeping woman, to whom comes the summons, *vv. 1, 2: Awake, awake, clothe thyself in thy strength, Zion, clothe thyself in thy splendid garments, Jerusalem, thou holy city, for henceforth there shall not enter into thee one uncircumcised or unclean! Shake thyself from the dust, rise up, seat thyself, Jerusalem; loose from thee the chains of thy neck, captive daughter of Zion.* Stunned by God's wrath and exhausted with grief, Jerusalem lies on the ground; but this her shameful disablement and dishonour comes now to an end. She must rouse herself and put on her strength; the strength which had long been broken and seemed to have vanished; but which, resting as it does on an infallible promise, can and must perpetually renew itself. The splendid garments are the priestly regal adornment which becomes her as *עיר הקֹדֶשׁ*, *i.e.* the city of Jahve and of His Anointed. What she is destined to be she must be henceforth, without being again profaned; heathen

had entered into her, uncircumcised in heart and flesh (Ezek. xlv. 9), and had profaned her (Ps. lxxix. 2), heathen who as such have no right to enter the community of Jahve (Lam. i. 10); by such intruders she shall no more be defiled, much less subdued (Joel iv. 17; Nah. ii. 1b). On the construction *non perget intrabit* = *intrare* see Ges., § 142, 2, 4, note 1. In v. 2 the city passes into the background, and the people come to the front. שְׁבֵי יְרוּשָׁלַם is not captive people of Jerusalem, which would be שְׁבֵיָהּ as in 2b, but, as the accents suggest, κάθισον Ἱερουσαλήμ (LXX.). Contrast xlvii. 1. Jerusalem sits as a captive on the ground, without a seat, but is to be exalted; the daughter of Babylon as a princess on a throne, but to be humbled. שְׁבֵיָהּ, αἰχμάλωτος, Exod. xii. 29, stands first for emphasis: cf. x. 30, liii. 11. The captive daughter of Zion is to unloose (*sibi laxare* as הִתְנַחֵל, xiv. 2, is *sibi possidendo capere*) the chains of her neck, for she who mourned in a state of humiliation comes again to honour; she who was shamefully fettered, to freedom. In vv. 3-6 a promise is given which makes this summons reasonable: *For thus saith Jahve: Ye have been sold for nothing, and shall be redeemed not with silver. For thus saith the Lord, Jahve: My people went down to Egypt at first, to sojourn there, and Assyria hath oppressed it without cause; and now—what have I to do here? saith Jahve, for My people hath been taken away for nothing; their tyrants shout, saith Jahve, and continually, all the day, is My name blasphemed. Therefore shall My people have proof of My name, therefore, on that day, that I am He who saith: Here am I. Ye have been sold—this is the sense of v. 3—but this*

being sold only means that you have been delivered up to the power of foreigners. God intended only that you should thus expiate your sins (l. 1); He got no advantage from it; no other people came to serve Him in your stead and make up for your loss; and it will not require silver to purchase the favour of One who freely forgives you; it requires only a demonstration of the divine power (xlv. 13). Whether Jahve evinces Himself to Israel as the Righteous One or the Gracious, as Judge or as Redeemer: He acts always, in His exaltation above earthly relations, as the Absolute One, who needs to take nothing, but has everything to bestow. The general sentence *v.* 3 is now proved by the chain of thoughts in *vv.* 4-6. Israel went down to Egypt with the innocent intention of living as a guest there (לְנוֹרָא), and, as the next clause bids us supply, was enslaved by the Pharaohs, the blind instruments of Jahve's will. Then Assyria oppressed it בְּאִפְסָס (cf. אֵין, xl. 17, xli. 12), *i.e.* without having obtained a right to do so, rather in its unrighteousness merely the blind instrument of the righteousness of Jahve, who used Assyria to bring to an end first the northern and then the southern kingdom. Few words are spent on these backward glances to Assyria and Egypt; with וְעַתָּה the prophet passes to the Babylonian present, and becomes more copious. Jahve asks: *quid mihi hic?* פֶּה is neither heaven nor Jerusalem, but as the connection shows, the land of the exile. As xxii. 16 proves, the question means only: what have I to do here? Jahve is conceived as present with His people (cf. Gen. xlvi. 4), and raises in this way the question whether He ought to

continue any longer the penal condition of banishment. The question includes in itself the purpose to redeem Israel; by the כִּי which follows Jahve Himself confirms this purpose. Israel has been taken away *ablatus sc.* from its native country, חָנַם, *i.e.* without the Chaldeans having, humanly speaking, a right to carry them off. מְשָׁלוֹ יְהִילֵלִי is neither to be rendered: her singers lament, for the name for Israel's poets is מְשָׁרְרִים; nor: her (Israel's) princes; for the nation in exile had still no doubt national שָׂרִים, but no other מְשָׁלִים except the Chaldean tyrants, xlix. 7, xiv. 5. It is the intolerable tyranny of the oppressors of His people which Jahve puts forward in this sentence as the motive for His no longer to be delayed interposition. הִילֵל indeed is usually *ululare*, the cry of pain; but like רוּחַ, רִנָּה, הִרְיעַ, which are used of loud utterance either of joy or pain, may signify the tyrants' cries of rage, vengeance or victory; cf. Lucan's *lætis ululare triumphis*, and the usual Syr. battle cry *ailal*. In connection with this insolent rage stands the fact that Jahve's name is the butt of incessant blasphemies; מְנַאֵץ, *prt. Hithpoel*, or rather, as the *e* of the *prt. Hi. Po. Hithpoel* cannot pass over into *ā* in pause, *prt. Hithpoal* (cf. the *Hithpoel*, Jer. xxv. 26); it is not easy to see why it was not simply pointed מְנַאֵץ, like מְנַאֵל, Mal. i. 7. מְבַהֵל, Esth. viii. 14. In v. 6 comes the closing sentence of this chain of thoughts; therefore shall His people have experience of His name, *i.e.* they shall see the God who has been insulted by the heathen attest His deity; therefore (לְכוּ) repeated with emphasis like בְּעַל, lix. 18, and perhaps כֵּן, Ps. xlv. 9) on that day, the day of redemption (supply יָרַע, shall they come to

know), that I am He who saith: Here am I, *i.e.* that He who has promised redemption is now present as the true and omnipotent one, to bring it to pass.

Here end the first two strophes of the speech. The third, *vv.* 7-10, exults over the salvation which is in process of accomplishment. The prophet sees in the spirit how the news of the redemption is brought over the mountains of Judah to Jerusalem. *V.* 7: *How beautiful upon the mountains are the feet of the messengers of joy, of those that publish peace, that announce good, that publish salvation, that say to Zion: Thy God reigneth.* Jerusalem is addressed, and the mountains are therefore those of the Holy Land, especially to the north of Jerusalem. מְבַשֵּׂר is collective as in Nah. ii. 1, cf. Isa. xli. 27; Ps. lxviii. 12. נְאוּ is *Pilel* from נָאָה, ground-form נָאוּ. The feet of the messengers are as it were winged, because it is glad tidings which they bear; the indefinite joy implied in מְבַשֵּׂר is more closely defined as שְׂלוֹם, טוֹב and יְשׁוּעָה; more closely still in מְלִךְ, which is used in the inchoative historical sense—thy God hath become King—as in the theocratic Psalms, which begin with the same watchword, and in Rev. xix. 6 (*ἐβασίλευσε*), cf. xi. 17. While His people were enslaved, God seemed to have lost His sovereignty. The gospel of the swift-footed messengers is therefore the gospel of the kingdom of God, which has come to His people; and the apostolic application of this passage in Rom. x. 15 has its justification in the fact that to the prophet's vision the close of the exile coincides with the final and complete redemption. How will the prophets rejoice when they see bodily present what they had beheld from afar. *V.* 8: *Hark,*

thy watchmen! they lift up the voice together, they exult, for eye to eye do they see how Jahve bringeth again Zion. קִוִּל followed by the gen. forms interjectional sentences and has almost become an interjection: Gen. iv. 10. צִפִּים, watchers (xxi. 6; Hab. ii. 1), here as in lvi. 10 the prophets. It is presupposed that the people of the exile had prophets: the very first word of these prophecies (xl. 1) is addressed to them. They who saw redemption from afar and comforted the church with it (which is distinct from בִּשְׂרָה, the gospel of fulfilment) raise their voices together in joy, for as near as one man is to another when he looks into that other's eye with his own (cf. פָּה אֶל-פֶּה, Num. xiv. 14), so near do they see Jahve's restoration of Zion. The בִּ is that of the expression בִּ רְאָה, and שׁוּב has the transit. sense *reducere, restituere*, as also in שׁוּבְנֵי, Ps. lxxxv. 5; the expression שׁוּב שְׁבוּת, Ps. xiv. 7, cf. cxxvi. 1, puts this **transitive** use of the verb beyond doubt. The thought of the restoration is now carried further: the holy city raises herself again from her ruins. V. 9: *Break forth into joy, sing together, ye ruins of Jerusalem; for Jahve hath comforted His people, redeemed Jerusalem.* In the sight of all the world Jahve has wrought out salvation through judgment. V. 10: *Jahve hath made bare His holy arm before the eyes of all nations, and all ends of the earth see the salvation of our God.* As a warrior, to fight unencumbered, unbare his right arm to the shoulder, so has Jahve before the whole world unbared His holy arm, the arm in which holiness dwells, which is radiant with holiness and acts in holiness, the arm which has hitherto been covered, and hence seemed to be impotent: and all the ends of the earth have seen

the reality of the work which this arm has accomplished: **את ישועת אלֵהינו**. This salvation is in its first form the liberation of the exiles. On the basis of what he has seen in the spirit the prophet calls to the exiles as in xlvi. 20: *Depart ye, depart ye, go ye out from thence; touch no unclean thing; go ye out of the midst of her; purify yourselves, ye that bear the vessels of Jahve. For ye shall not go out in panic nor depart in flight; for Jahve goeth before you, and your rearguard is the God of Israel.* In departing **מִשָּׁם**, *i.e.* from Babel, they are to touch nothing unclean; *i.e.* they are not to enrich themselves with the property of their now enslaved tyrants, as at the exodus from Egypt, Exod. xii. 36. It is to be a holy march, and they must show themselves unpolluted, both morally and physically. Those who bear the vessels of Jahve, *i.e.* the temple vessels, are not only not to defile, but are to purify themselves (**הַבְרִי** with tone on *ult.* regular *imper. Ni.* of **בָּרַר**). This is an indirect prophecy which was fulfilled when Cyrus restored to the returning exiles the gold and silver utensils brought by Nebuchadnezzar to Babylon, Ezra i. 7-11. To prepare in this fashion for the departure from Babylon will be possible, for it will not take place **בְּהַפְזוּיָן**, in eager haste, like the Exodus (Deut. xvi. 3, cf. Exod. xxii. 12, 39); nor in the manner of a flight, but under Jahve's guidance. **מֵאִפְפָּנִים** (the *z* passing over into the original *z* as in Lev. xx. 8; 2 Kings xxii. 20; 2 Chron. xxxiv. 28) does not mean, "he brings you, the dispersed, together"; but according to Num. x. 25; Josh. vi. 9, 13, "he closes your line of march." Cf. Exod. xiv. 19. For the **מֵאִפָּרָה**, rearguard, is the keystone of the

army, and by its protection keeps the whole safely together.

The division into chapters usually coincides with that of the addresses which have to be distinguished; but here it needs to be corrected. With **הָיָא יִשְׁכִּיל עֲבָרִי** a new section begins, as with **הָיָא עֲבָרִי**, xlii. 1.

FIFTH ADDRESS OF THE SECOND THIRD.

CHAP. LII. 13-LIII.

GOLGOTHA AND SHEBLIMINI, OR THE HIGH EXALTATION OF THE SERVANT OF JAHVE OUT OF DEEP HUMILIATION.

VICTOR FRIEDR. OEHLER thinks that not till *v.* 14, where in 14*a* Israel is addressed, but in 14*b* reference is made to the Messiah, does the transition take place from עֶבֶד, which has as yet been uniformly collective to the עֶבֶד as individual. But wherever, side by side with Jahve, another interlocutor appeared, it was the one servant of Jahve, he who is the centre of the circle, the heart and head of the body Israel. After we have heard him speak himself in l. 4-9, *xlix.* 1-6, *xlvi.* 16*b*, and Jahve speak about him in l. 10*f.*, *xlix.* 7-9, *xli.* 1-7, we cannot be surprised if Jahve now begins to speak of him again; neither are we astonished that the prophet passes so immediately from the elevation of the church to the exaltation of the servant of Jahve. It is the servant's picture which is here elaborated and completed, and that too as a companion piece to the just depicted emancipation and restoration of Zion-Jerusalem. It is no other, indeed, than the servant of Jahve, whose efforts bring his people through suffering

to glory. In his heart is decided, as we now see with the utmost clearness, the passing over of Jahve's wrath into love. He suffers with his people, for his people, instead of his people, because he has not, like the mass of the people, merited the suffering through sin; but as the guiltless righteous one freely takes it on himself, in order by his self-sacrifice to put it away to the very root, which is guilt and sin. Hence Israel's glory also is concentrated in him as a sun. It has his glory as its focus. He is the grain of wheat which sinks into the earth in order to bring forth much fruit; and this "much fruit" is the glory of Israel and the salvation of the nations.

"Christian scholars," says Abravanel, "explain this prophecy of the man (אִתּוֹ הָאֵשׁ) who was hanged in Jerusalem toward the end of the second Temple; the man who according to their view was God's Son, incarnate in the womb of the virgin; Jonathan ben Uziel however interprets it of the future Messiah, and that is also the opinion of the ancients in many of their Midrashim." The synagogue itself, therefore, has been unable to avoid recognising that in this passage the progress of Messiah through death to glory is foretold! What interest can we have to flatter the national pride of the Jewish people, and to regard it, while suffering in exile the punishment of its apostasy, as patiently bearing the sin of the world? What interest can we have to persuade ourselves that Jeremiah (Grot., Bunsen), or some unknown martyr prophet (Ewald) is meant, while it is rather the great unknown and mis-known one who is in view, He whom Jewish and Judaising exegesis to this day fails to recognise in

His portrait here, just as His contemporaries failed to recognise Him when He actually appeared. How many have had their eyes opened by this "golden passion of the Old Testament Evangelist"! How many Israelites have had the crust melted from their hearts by it! It is as it were written under the cross at Golgotha, and illumined by the heavenly brightness of the fulfilled **שָׁב לִימִינִי**. It solves the riddle of Ps. xxii. and Ps. cx.: and at the same time fills out the picture which is still defective in these typico-prophetic Psalms of David; for, since no sinful man's suffering—seeing that he is himself in need of a propitiation—and still less the suffering of a nation, can be a propitiation for the sins of others, the type contained in these psalms, in spite of the intensified expression given to it by the spirit of prophecy, was incapable of prefiguring the expiatory side of the passion of Christ. What this section says of the servant of God as a reconciler through his self-sacrifice is unique, and unexampled elsewhere in the Old Testament. According to xliii. 3 God gives heathen nations as ransom for Israel; but here One gives up Himself and is given up to redeem Israel and the heathen from sin and its consequences. As this section forms the visible centre of the wonderful book of comfort, ch. xl.—lxvi., so is it the most central, the deepest and the highest thing which Old Testament prophecy, out-soaring itself, has given us.

Yet even here it does not disown its Old Testament and human limitations. For the prophet sees the servant of Jahve emerge during the exile, while his exaltation, the outer and inner restoration of Israel, and the conversion of the nations, coincide with the

close of the exile. In this sense the summons, "Depart from Babylon" is followed by an index pointing from the suffering of the servant to his glorious reward. lii. 13: *Behold My servant shall deal wisely, he shall rise and lift himself up, and be very high.* The exaltation of the servant of Jahve is the theme of the following address. In 13*a* we are shown the path by which he attains to greatness, in 13*b* his increasing greatness itself. By itself הִשְׁכִּיל signifies only to acquire, show, evince insight (LXX. *συνήσει*); then, however, as action with insight is usually effective, it comes to be used as a synonym of הַכְשִׁיר, הַצְלִיחַ, to act with success. Hence it is only by way of inference that the idea of *prosperare* is combined with that of *prudenter*, e.g. Josh. i. 8; Jer. x. 21. The word never designates good fortune that comes to any one without his own concurrence; but only such as is attained by fortunate action, *i.e.* action adapted to the desirable result which is aimed at. Rosenmüller superficially remarks on 13*b*: *non est argutandum neque quaerendum quomodo singula inter se differant.* If we consider that רוּם signifies not merely to be exalted, but also to rise into view, Prov. xi. 11, and become exalted, or become manifest as exalted, Ps. xxi. 14; that נָשָׂא according to the first and original reflexive signification of the *Ni.* means to lift oneself up; while נָבִיחַ on the other hand expresses simply the state or condition without any accompanying idea of activity; we gain the sequence of thought, he shall rise into view, lift himself still further, stand there on high. The three verbs, of which the two pfts. are governed by the foregoing imperfect, indicate accordingly the begin-

ning, the progress and the issue or culminating point of the exaltation; and Stier is not wrong when he recalls the Resurrection, Ascension, and Sitting at the right hand of God, the three stages of the *exaltatio* as historically fulfilled. That יְהוָה is to be taken as the highest stage of the ascending series is shown also by the adjunct מֵאֵד: ascending from stage to stage the servant of Jahve finally reaches an infinite all-transcending height (cf. ὑπερψῶσε, Phil. ii. 9, with ὑψωθείς, Acts ii. 33: and on the content of ὑπερψῶσε, Eph. i. 20-23). The words about the servant now pass over as in xlix. 8, cf. 7, into the second person, which, however, immediately declines again to the third. Vv. 14, 15: *As many were amazed at thee—so disfigured, not like man, was his appearance, and his form not like the children of men—so shall he make many nations tremble, kings shall shut their mouth at him, for what had not been told them they see, and what they had not perceived they discern.* V. F. Oehler and Hahn suppose that Israel is addressed in עֲלֶיךָ, and bidden look from its own amazing humiliation to the depth of suffering endured by this mysterious One. The reason for this supposition is that otherwise we must assume a transition from the second person to the third, a "negligence" not to be imputed to our prophet. But a glance at xlii. 20, xxxiii. 2, i. 29, shows that the prophet does take this reproach upon himself; besides, in accordance with what precedes, if the people were addressed, we should expect עֲלֵיכֶם or עֲלֶיךָ. Hence it is the servant of Jahve who is addressed; and the meaning of the *sicut*, ver. 14, and of the *sic*, ver. 15, which introduces the apodosis to it, is this, that as his

humiliation was the deepest, so also his glory will be the highest. The words *adeo deformatus erat adspectus ejus magis quam hominis* form a parenthetic sentence, indicating the ground of the amazement which the servant of Jahve evokes. שָׁמַם, to be waste, desolate; to fall into a state of stony bewilderment over anything; to be stupefied, confounded, petrified as it were, by overpowering paralysing amazement, Lev. xxvi. 32; Ezek. xxvi. 16. To such a degree (כִּי, *adeo*) was his appearance מִשְׁחַת מֵאִישׁ, and his form מִבְּנֵי אָדָם, *sc. מִשְׁחַת*. The vocalisation תִּאֲרוּ (cf. *e.c.* 1 Sam. xxviii. 14) is like פִּעֵלוּ, i. 31: cf. Num. xxiii. 7; Judges vi. 28, xiv. 4; 2 Chron. xv. 34; Nah. ii. 8, in all which *cholem* is preferred to *Kamez correptum*. מִשְׁחַת may be taken as constr. of מִשְׁחַתָּה (Hitz.), for the construct form is sometimes used, *e.g.* in xxxiii. 6, even apart from the genitive relation; but it may also be absolute, either syr^h opated from מִשְׁחַתָּה = מִשְׁחַתָּה, like מִשְׁחַתָּה, Mal. i. 14; or, which we prefer, formed like מִרְמַס, x. 6, with original *ä* without the usual lengthening. See Ew., § 160c, note 4. His aspect, his form, was disfigurement (stronger than מִשְׁחַתָּה, “disfigured,” which however also occurs as a substantive, Lev. xxii. 25) from man, away from what is human, *i.e.* such that his appearance and the impression it made were not like those of a man, nor of other children of men in general. Now follows in *v.* 15 the contrast: the state of glory in which this pitiable form is lost. רַבִּים is answered here by גּוֹיִם רַבִּים, many nations instead of many individuals; and שָׂמַח עֲלֵיךָ by יוֹהָה, the effect of his sufferings by the effect of his actions. The *Hi.* הִזָּה elsewhere signifies to sprinkle, *adspergere*, of the

sprinkling of the blood with the finger (distinct from נָרַק , of the dashing it out of the bowl), espec. on the day of atonement, upon the mercy-seat and the altar of incense; of the sprinkling of the water of purification by means of the sprinkling brush upon the leper, Lev. xiv. 7, and of the ashes of the red heifer on one made unclean by a dead body, Num. xix. 18; in general of sprinkling with a view to atonement and sanctification. Hence many translate *adsperget*. They have the *usus loquendi* in their favour: and their explanation gains force when we look to נָגַיַע , liii. 4, and נָגַע , liii. 8. For these words are elsewhere used of leprosy, and so the ingenious contrast comes out that he who was himself regarded as unclean, as another Job, shall as a priest purify and consecrate entire nations, in other words remove the limits between Israel and the heathen, and unite the latter, who have hitherto been regarded as unclean (lii. 1), into one holy church with Israel. But the *usus loquendi* decides against this, inasmuch as $\text{הִזָּה$ is never used with the accusative of the person or thing which is besprinkled. The verb נָזַה signifies originally to spring; whence הִזָּה , the causative, to make to spring. Accordingly, following Martini (1791), we translate, with most modern expositors, *exsilire faciet*. It is no objection to this, as Hab. iii. 6 shows, that whole nations, and not individuals, are the object. It is an upstarting in amazement that is meant (LXX. $\text{\theta avm\acute{a}\text{-}\sigma o\nu\tau a\iota}$), and less outward than inward; they will tremble in themselves with astonishment (cf. פָּחַדוּ וּרְנִינוּ , Jer. xxxiii. 9), electrified as it were by the overwhelming change which has passed upon the servant

of Jahve. Why kings shut their mouths at him we are expressly told; they see something before them for which no intimation had prepared them, something far transcending expectation and experience. The shutting of the mouth is the involuntary result of the overpowering impression made on them; the strongest feeling is that which remains shut up in the heart, because its intensity reduces the whole personality to a passive condition, and drowns reflexion in emotion (cf. יַחֲרִישׁ, Zeph. iii. 17). The parallel, xlix. 7, is not inconsistent with this; dumb amazement at a thing unheard of and incomprehensible, after some degree of familiarity has been reached, passes over into worshipful homage. The first strophe of this address is now at an end: the servant of Jahve, whose more than human suffering excites men's horror, is highly exalted, so that in amazement nations tremble, and their kings are dumb.

The second strophe occupies vv. 1-3 of ch. liii. No man, it tells us, believed the prophecy of his future, and the Man of sorrows was deeply despised among us. We hear—the question is from whose lips—the lament in v. 1: *Who hath believed our preaching, and over whom hath Jahve's arm been revealed?* Hofmann once thought the heathen were the speakers, but acknowledged his error: the heathen, as he pointed out, have just been said never to have heard of what they now see. Further, the redemption, and the exaltation of the Mediator of the redemption, are announced to them on the part of Israel as already accomplished facts, and according to lii. 15, cf. xlix. 7, xlii. 4, li. 5, they receive this unheard of news with wonder, passing over into

devotion, in one word, with the joyful obedience of faith, as the satisfaction of their longing; and further still, *מִפֶּשַׁע עַמִּי*, liii. 8, is inappropriate in heathen lips. When in prophetic language "we" is used without explanation, it is always Israel which speaks, the prophet including himself in the people, xlii. 24, lxiv. 5, xvi. 6, xxiv. 16, etc. Hofmann rightly rejects therefore the opinion of those who from Calvin down hear the prophet speak in combination with the other preachers of salvation; for "how can all that follows in the 1st per. plur. be brought into harmony with this assumption?" It is in point of fact Israel which confesses, in *v.* 2, how blind it has been to the calling of the servant of Jahve, which has now been revealed in glory, but before was hidden in humiliation; hence it is from Israel's lips that the plaintive question of *v.* 1 issues. Thus we do not need to assume any change of subject in *v.* 2; and—what is still more decisive—we find a close connection between liii. 1 and lii. 15: the heathen accept in faith what had hitherto been absolutely unheard of, while Israel has to lament that it put no faith in the message which it had already heard for long, the message bearing on the person and work of the servant of God, and pointing from his lowly beginning to his glorious end. *שְׂמוּעָה* signifies the hearsay, *ἀκοή*, the news, and espec. the prophetic preaching, xxviii. 9: and according to the most obvious sense of the suffix, viz. the subjective (cf. *e.c.*, 2 Sam. iv. 4), *שְׂמַעְתֶּנוּ* is = *אֲשֶׁר שָׁמַעְנוּ* (cf. Jer. xlix. 14). There were indeed some who did not refuse to believe the message heard by Israel: *ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ*, the number of believers was imper-

ceptibly small in comparison with the unbelieving mass of the nation. It is this last, in its converted remnant, which asks, Who has believed our preaching, *i.e.* the preaching which was current among us? The object of this discredited preaching was the exaltation of the servant of God out of deep humiliation. This is a work of the arm of Jahve, lii. 10, li. 5. This arm, exalted far above all that is created, exerts its power from above downward; it is revealed to him who recognises it in what takes place. Who, asks Israel, gave credit to the imminent exaltation of the servant of God, who recognised the omnipotence of Jahve as it set itself to accomplish that exaltation? All that follows is the confession of the Israel of the last days, introduced by this question. For this golden passion is at the same time one of the greatest prophecies of the future conversion of the nation which has rejected the servant of God, and allowed the gentiles to anticipate it in recognising him. Late, yet at last, it reflects. It is the great lamentation depicted by Zech. xii. 11 ff., from which the confession proceeds. V. 2: *And he grew up as a sucker before Him, and as a root out of dry ground: he had no form and no beauty; and we saw and there was no comeliness that we should have taken pleasure in him.* Looking back to the past, v. 2 describes how the arm of Jahve reveals itself in the life of the servant, but imperceptibly at first, and unrecognised by those who saw only what was outward and caught the senses. The suffix of לְפָנָיו refers to Jahve. He grew up before Jahve, so that the latter, whose counsel thus began to be fulfilled, had His eye directed on him to care for and protect him; he grew

up, כַּיִנֶּקֶת, like the sucker, *i.e.* the delicate twig drawing its nutriment from root and stem; for יִנְקֶת (for which יִנֶּקֶת is here used) is the delicate twig (here, as in Ezek. xvii. 22, conceived as a layer) found on the tree, or trunk, or stem, *e.g.* of a cedar, Ezek. xvii. 22, vine, Ps. lxxx. 12; Hos. xiv. 7, or liana, Job viii. 16. Further, as the second image shows, when connected with xi. 1, it is a sucker obtained after the proud cedar of the Davidic kingdom, from which it is laid, has been felled; for it is compared on the other hand to the sprout put forth by the stump of a tree which has been cut down; שָׁרֵשׁ, as in xi. 10, Apoc. v. 5, xxii. 26, of the root as productive, hence of the shoot from the root, which in Dan. xi. 7 is more accurately described as נֶצֶר שָׁרְשִׁים. Both images depict the poverty and insignificance of the small but fruitful beginning. כֹּאֲרֵץ צִיָּה belongs to both, and brings out further the untowardness of the outward conditions in which the servant was born and grew up. The dry ground is the situation, at the time, of the enslaved and sunken people; he was subjected to the conditions in which the people lived, given up as they were to the tyranny of the world-power, and not only in misery, but blind to the cause of their misery. Most expositors abandon the division of the clauses marked by the accents, in rendering "he had no form and no beauty, that we should look upon him (should have looked upon him) *sc.* with enchained, gladly lingering look. But this would require וְנִרְאָה בּוֹ instead of וְנִרְאָהוּ. He dwelt among Israel, so that Israel had him in bodily presence before their eyes, but his outward aspect had nothing attractive or pleasing for the mere senses to rest upon.

The impression his appearance made was on the contrary repellent, and for such as measure greatness and nobleness by worldly standards contemptible. V. 3: *Despised was he and forsaken by men, a man of sorrows and acquainted with sickness, and as one from whom men hid their faces, and we have esteemed him nought.* All these traits are predicates of the *erat* latent in *non species ei neque decor* and in *non adspectus*. נְבוּזָה comes in again, in Isaianic fashion, as a refrain at the end, and is the key-note (cf. בְּזוּזָה, xlix. 7) of the plaintive retrospect. The predicate חָדַל אִישִׁים is misunderstood by those interpreters who take אִישִׁים as synon. with בְּנֵי אָדָם: it has rather the sense of בְּנֵי אִישׁ (gentlemen) as opposed to בְּנֵי אָדָם (common people): see ii. 9, xi. 17. It only occurs besides in Prov. viii. 4; Ps. cxli. 4, and both times of persons of quality. In agreement with this Cocceius translates: *deficiens virorum h.e. nullos secum habens viros spectabiles, quorum fulciatur auctoritate.* We might also explain it, "he who ceases," *i.e.* takes the last place (S. ἐλάχιστος, Hier. *novissimus*) among men. חָדַל has not only the transitive meaning, to omit, to leave, but also the intransitive, to cease, to lack; thus חָדַל אִישִׁים signifies one who lacks eminent men, *i.e.* has to dispense with their assistance and cooperation. The heads of the people, the great ones of this world, kept aloof from him. He was further אִישׁ מְכַאֲבוֹת, a man of sorrow in all forms, a man characterized by this, that his life was a continual patient endurance of sorrow. He was also יְדוּעַ הָלִי, which does not mean *insignis morbo*, one famed for his sufferings (cf. Deut. i. 13, 15), nor one well known to sickness (S. γνωστός νόσῳ, *familiaris morbo*), which

would be expressed by מִדַּע or מוֹדַע, but *scitus morbi*, one who has been reduced to the condition of knowing about sickness. Cf. בְּטוּחַ, *confusus*, זְכוּר, remembering, and Lat. *prt. pass.* of deponents, e.g. *expertus*. The meaning is not that he had a feeble body, falling out of one sickness into another; but that the wrath evoked by sin, and the ardour of his self-sacrifice (Ps. lxxix. 10), consumed him, in soul and body, like a fever; so that, although he had not died a violent death, he would have succumbed to the violence of those destructive forces, which sin has domesticated in humanity, and of his own self-consuming struggles against them. He was further כַּמְסִתֵּר פָּנָיו מִמֶּנּוּ. This cannot signify, like one concealing his face from us, or, which is comparatively better, like one causing us to hide our faces from him; מִסְתֵּר for מִסְתִּיר is unexampled. Hence מִסְתֵּר is a substantive, of the form מְרַבֵּץ, מְרַבֵּץ, מְרַבֵּץ, מְרַבֵּץ, מְרַבֵּץ, and the words signify either "as it were a veiling of the face on our part," i.e. he was one whose face was covered by us, or (which is more natural) "as it were a veiling of the face before him," i.e. his appearance excited intolerable horror, so that men turned away from him or drew their garments over their faces (cf. l. 6 with Job xxx. 10). Finally, all the predicates are summed up in the comprehensive נִבְיָה; he was despised and we set no value on him (הִשָּׁב, as in xliii. 17, xxxliii. 8; Mal. iii. 16). Here the second strophe ends. The man of sorrows gained no credit for the report of his calling and his future: he was deeply despised among us.

Those who once failed to recognise the servant of Jahve because of his woeful form, and who despised

him, now confess that they were quite mistaken about his sufferings. V. 4: *Surely he hath borne our sicknesses, and our sorrows—he hath taken them on himself, yet we esteemed him penally stricken, a man smitten by God and laden with suffering.* It may be doubtful whether וְנָס (fuller form of אָס) is here affirmative, as at xl. 7, xlv. 15, or adversative, as at xlix. 4: the latter meaning is derived from the former, that which is strongly affirmed being opposed to something else. We have rendered it here affirmatively (Hier. *vere*) not adversatively (*verum, at vero*): the contrasts are brought out in v. 4 itself. The gospel of Matthew here improves upon the LXX., rendering the passage (viii. 17) by αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν: the evangelist saw the fulfilment of these words in the help which Jesus rendered to the bodily sick of all sorts. And indeed in 4a it is not sin which is spoken about, but the evil which is the consequence of human sin, though not always the immediate consequence of the sin of the individual (John ix. 3). Matthew excellently renders נָשָׂא by ἔλαβε, and סָבַל by ἐβάστασε. For while סָבַל signifies the toilsome bearing of a burden taken on oneself, נָשָׂא combines the ideas of *tollere* and *ferre*. With the accus. of the sin, it signifies to take the guilt of the sin upon oneself as one's very own and to bear it, *i.e.* to acknowledge and feel it, *e.g.* Lev. v. 1, 17; more frequently, to bear the punishment that has been incurred because of the sin, *i.e.* to have to pay for it, Lev. xvii. 16, xx. 19f, xxiv. 15; and where the bearer is not himself the guilty person, to bear the sin as a mediator in order to expiate it, Lev. x. 17. The LXX. translates this נָשָׂא, both in

the Pent. and in Ezek., by λαβεῖν ἁμαρτιαν, once by ἀναφέρειν; and that this λαβεῖν and ἀναφέρειν are to be understood of expiatory bearing, not merely, as has been asserted in opposition to the *satisfactio vicaria*, of putting away, is shown with superfluous clearness by Ezek. iv. 4-8, where the prophet's שָׂאת עֵוֹן is represented in a symbolical action. Here too, where not sins, but "our sicknesses" and "our sorrows" are the object, the sense is that the servant of God took on himself the sufferings which we had to bear and deserved to bear, and in order to deliver us from them endured them in his own person. The nation, in the midst of which he appeared, here laments its former failure to recognise the mediatorially representative character of the great sufferer's woes both of body and soul. They saw in him a נָנִיעַ, one stricken, *i.e.* with a hateful and shameful disease (Gen. xii. 17; 1 Sam. vi. 9), such as leprosy, which was called κατ' ἐξοχήν נָנִיעַ (2 Kings xv. 5); one מִכָּה אֱלֹהִים, smitten of God, and מְעַנָּה, humbled (by God), laden with sufferings. In v. 5 the confession of the true state of the case, as opposed to this false estimate, is continued, וְהוּא putting the contrast to וְאֲנֵהְנִי: *While yet he was pierced because of our transgressions, bruised because of our iniquities, the punishment which brought us peace lay on him, and through his stripes healing came to us.* Does 5 a describe what he was during his life or in his death? The tenor of the words decides for the latter. The noun הָלֵל is certainly used of one who is mortally wounded, though not yet dead, Jer. li. 52; Ps. lxxix. 27; and the verb הָלַל of a heart wounded to death, Ps. lxxix. 27; but the pure passives employed here, espec. מִחֻלַּל, *part.*

Psal of קָלַל, pierced through, *transfossus*, taken along with the noun clauses which describe an already accomplished fact with all its circumstantiality, can hardly be understood otherwise than as indicating that the servant of God in his mortal passion hovers before the speakers here as in Zech. xii. 10. Stronger expressions for the violent and painful death the language did not afford. As מָן with the passive answers not to the Greek ὑπό, but to ἀπό, the meaning is not that it was our transgressions and sins that pierced him like swords and crushed him like heavy weights, but that he was pierced and crushed on account of them; not his own, but our transgressions and sins, which he had taken on him in order to expiate them in our stead, were the immediate cause of his dying so awful a death. The final cause remained unnamed, but מוֹסֵר שְׁלֵמִינוּ עָלָיו which follows points to it. His suffering was a מוֹסֵר, which implies that it came on him by God's appointment; for who else could be the יָכַר (מִיָּסַר)? We have translated מוֹסֵר, punishment; the language has no other word for this idea; נָקַם and פָּקְדָה have certainly also the sense of punishment, but the former signifies ἐκδίκησις, the latter ἐπίσκεψις; while מוֹסֵר designates not merely παιδεία as chastisement in love, Prov. iii. 11, but also penal chastisement = τιμωρία, κόλασις, Prov. vii. 22; Jer. xxx. 14. Thus David when he prays God not to punish him in His wrath and indignation, Ps. vi. 2, can find no more appropriate word for punishment as the execution of judgment than יָסַר (הוֹכִיחַ). The word signifies originally the being chastised, and contains in virtue of its origin the idea of chastisement inflicted by deeds,

though this passes over into the idea of correction by words, warning by example, and discipline (moderation) as a moral quality. Here, where we are told of one suffering, and of the מוֹסֵר lying on him, only chastisement inflicted by deeds can be meant. With מוֹסֵר שְׁלָמִינוּ, cf. מוֹסֵר הַכְּמָה, Prov. xv. 33. As the latter means correction leading to wisdom; so the former, chastisement leading to our peace. The genitive שְׁלָמִינוּ defines the מוֹסֵר by its purpose and result; intimating thereby that this demonstration of the righteousness of God, this satisfaction which His holiness procured for itself, had His love as its basis and its goal. It was our peace, or to do justice to the compass of the word (syn. of טוֹב, יְשׁוּעָה, lii. 7), our universal weal, our blessedness, which was aimed at and attained by this penal suffering. By the following words, "and by his stripes healing came to us," שְׁלוֹם is defined as a state of salvation (Heil) brought about by healing (Heilung). We were, because of our sins, sick unto death; he, the sinless one, took on himself a suffering unto death, which was, as it were, the epitome and quintessence of our self-incurred woe; and this willing endurance of pain, submitting itself in accordance with the decree of love to the righteousness of the Holy One, became our healing. Thus the totality of restored Israel makes penitent confession that it has so long failed to recognise him, him whom Jahve, as is now expressly said, had made a curse for their good, all astray and lost as they were. V. 6: *We all like sheep went astray, each one we had turned to his own way, and Jahve caused to light on him the iniquity of us all.* The backward glance of penitence falls here upon the moral state of

Israel, which had incurred the exile and been prolonged through it. Then, Israel was like a flock of sheep without a shepherd; it had forsaken the way of Jahve, lxiii. 17; each one, in estrangement from God and in self-seeking, had turned to his own way, lvi. 11. While Israel, however, thus heaped guilt upon guilt, it was the servant of Jahve on whom Jahve caused the punishment of their guilt to light, that he might expiate it by his sufferings. בְּפָנָיו is the causative of בָּנָה : as Symm. translates, *κύριος κατανήσται ἐποίησεν εἰς αὐτὸν τὴν ἀνομίαν πάντων ἡμῶν*. "As the blood of the murdered man comes on the murderer, the deed of blood turning to him as an avenging bloodguiltiness, so sin comes upon the sinner, reaches him (Ps. xl. 13), lights upon him. As his deed it proceeded from him; as a fact which condemns him it comes back to him with destructive power. Here, however, God does not let those who have sinned thus encounter the sin they have done; on the contrary, it lights upon His servant, the righteous one." (Hofm. Schriftb. 2, 1, 207.) It however sin returns upon the sinner as penal evil, why should the sin of all, which the servant of God has taken on him as his own, come on him in the form of an evil, which, although penal evil, is yet not punishment in its relation to him? It is not punishment, and yet it is punishment. It is not punishment, for the servant of God cannot be the object of punishment, either as God's servant, or as reconciler; as servant of God he is God's beloved, and as reconciler he devotes himself to a work which is well pleasing to God and ordained in God's eternal counsel; the wrath which bursts upon him is not due to him, the righteous one,

who makes a willing sacrifice of self. Yet mediately it is in so far due to him as he has identified himself representatively with the wrath-deserving sinners. How could he have made atonement for sin if he had submitted only to its cosmical consequences, and not, standing face to face with God, to that wrath which is the inevitable divine correlate of human sin? And what else could have moved God not to let the all-bitter cup of death pass from him, except the ethical impossibility of recognising the atonement as really accomplished, till the representative of the guilty, who stood over against Him taking their guilt upon himself, should have tasted the punishment that guilt had incurred? וַיִּזְכֹּר is not merely iniquity, but the guilt it entails, and the punishment it produces; the whole multitude of sins, mass of guilt, and weight of punishment, came, by the arrangement of the God of salvation, whose grace is enshrined in holiness, upon the servant of Jahve. Here ends the third strophe. It was our sins that he bore; our salvation for which, in our interest, Jahve let him suffer.

The fourth strophe describes how he suffered and died and was buried. *V. 7: He was abused, while he willingly suffered and opened not his mouth; like the lamb that is led to the slaughter and as a sheep that is dumb before its sheavers; and opened not his mouth.* The 3rd pers. *Ni.* is used in passive sense. Hitzig translates the next words, "and although tortured, he opened not his month." Yet the accentuation is right, which attaches וְהוּא נֶעְנֶה to what goes before, as a subordinate sentence; and takes $\text{וְלֹא יִפְתָּח פִּי}$ as a continuation of the participial sentence. Hence we do

not give the part. נֶעְנֶה the passive, but as in Exod. x. 3 the reflexive sense: he was abused, while he humbled himself (a strict *Ni. tolerativum*) and opened not his mouth (the regular transition from the part. to the finite verb). The willing suffering is then explained by the figure, "as a lamb that is led to the slaughter" (attributive sentence like Jer. xi. 19); and the self-surrendering silence by the figure, "as a sheep that is dumb before its shearers": in the first case זֶה is used, because the sacrificial lamb must always be a male; in the second רְחֵל, where (since lambs are not yet shorn) we must think of the full-grown female sheep (the ewe). נֶאֱלָמָה is not participle—for this would have to be accented on the *ultima* as e.g. i. 21, 26; Nah. iii. 11—it is pausal form for נֶאֱלָמָה, and as the exchange of the perf. for the impft. in the attrib. sentence must be intentional, not *quæ obmutescit*, but *obmutuit*. The וְלֹא יִפְתָּח פִּי which follows does not belong to this image; that would require תִּפְתָּח. The palindromic repetition is in favour of making the subject the same as in the foregoing יִפְתָּח: cf. LXX., Acts viii. 32, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. All New Testament utterances concerning the Lamb of God are derived from this prophecy; here the dumb type of the pass-over finds expression. In v. 8 the departure of the servant of Jahve from life is further depicted: *From prison and from judgment hath he been taken away, and of his contemporaries who considered this: "He was swept away out of the land of the living, vengeance lighting upon him because of the impiety of My people?!"* The emphasis lies not on the fact that he was taken away from suffering, but that it was suffering from which he

was taken away; in לָקַח (with *ā* in semi-pause) the dominant idea is not that of being withdrawn from (as in the stories of Enoch and Elijah), but of being hurriedly swept off: *abreptus est* (lii. 5; Ezek. xxxiii. 4 and often), parallel to *abscissus* (cf. נִכְרַת, Jer. xi. 19) *a terra viventium*. עָצַר (fr. עָצַר, *compescere*) is violent restraint; here, as in Ps. cvii. 39, his treatment by persecutors, who by outward compulsion put restraint upon him; מִשְׁפָּט is the legal procedure which accused and condemned him on the capital charge; hence, the perversion of justice. The כֵּן might be understood as in 5*a*, not indeed of those sweeping him away (= *ὑπό*), but as in Ps. cvii. 39 of the cause of his being swept away; with לָקַח however the local meaning as the most obvious is to be preferred (cf. xlix. 54); hostile pressure and judicial persecution were the experiences from which he was taken away by death. For what follows, we must in any case abide by the *usus loquendi*, according to which דֹּר signifies a period of time, the men living in a period, and also, in an ethical sense, the whole number of persons united by similarity of disposition (see *e.g.* Ps. xiv. 5, cxii. 2); or, on the other hand, dwelling, as undoubtedly in xxxviii. 12; and probably also (of the grave) in Ps. xlix. 20. When, therefore, the LXX. and after them Hier. translate τὴν γενεὰν αὐτοῦ τίς διηγῆσεται, this can only mean, according to the *usus loquendi*, who can count the number of his posterity? This thought, however, is premature, and would be unambiguously expressed by ורע. Still less can we start from the idea of “dwelling.” Knobel explains: who considers how little the burial place beseems him,

that he has obtained for a dwelling? but this is not in the words. Only with the meaning "contemporaries" do we get a thought which suits this picture of suffering, and especially what follows it. We take **וְאֵת** as accus., yet **וְאֵת־דָּוִד** is not object prefixed to **יְשׁוּחָה**; the object of this last is unfolded with **כִּי**, while **וְאֵת־דָּוִד** is accus. of respect. This also, as we see from lvii. 12; Ezek. xvii. 21; Neh. ix. 34, can serve to give prominence and emphasis to the subject: for **אֵת** is not a preposition (Luzzatto); *inter æquales ejus* would in Hebrew be **בְּדוֹרוֹ**. The *Pil.* **שׁוּחָה** with **בְּ** signifies in Ps. cxliii. 5 (cf. the *Kal* with accus., Ps. cxlv. 5) thoughtful consideration and reflection (syn. **הִתְחַבֵּר**); and the impft. as in *v.* 27 designates it as emerging in the past. The following **כִּי** is explicative *quod*: as for his generation, who in it considered that, etc. We see from **עִמִּי** that it is meant to introduce *oratio recta*; for that **עִמִּי** is equivalent to **עִמֵּי** is nothing but a desperate expedient of those who regard the servant of Jahve in these addresses as Israel, and make Israel the Saviour of the world. It is not to be denied that we get a suitable content for this reflection which was never made, if we explain: He was taken away (*3 præf.*) from the land of the living by (**כִּי** of the mediating cause) impious action on the part of My people, action bringing punishment on themselves. This would mean: None of his contemporaries recognised what had befallen them because of their sins in the fact that they had relieved themselves of him by a violent death. But better justice is done to the mutual relation of this **וְאֵת־דָּוִד** and the **וְאֵת־דָּוִד** of *v.* 4, if we render *ob plagam quæ illis debebatur*, supplying the

בן from מִפְּשַׁע to נָגַע. In itself, no objection can be taken to the explanation: "on account of the impiety of My people, of the punishment due to them." Still it is simplest to refer לָמוֹ to the servant of God, espec. as our prophet also uses לָמוֹ in the singular at xlv. 15; and *mo* as a singular is guaranteed by Job xxii. 2, xx. 23, xxvii. 23. נָגַע almost always signifies a stroke proceeding from God, divine punishment, divinely appointed outward (espec. *lepra* as *plaga divinitus immissa*) and inward suffering (1 Kings viii. 38, cf. with 2 Chron. vi. 29): whence Hier.: *propter scelus populi mei percussium*. This is not in the text, but the *percussus* is really Jahve. Men took this servant for a נָגַע, and he was indeed such, but not in the sense they supposed. Even if in his lifetime they had been mistaken about him, now that he dwelt no longer among the living they ought, as they looked back on his actions and sufferings, to have reflected that it was not his own but Israel's impiety on account of which (*sc.* to expiate and make atonement for it) נָגַע, *i.e.* this sentence of God had stricken him. As *v.* 7 describes the patience with which he suffered, and *v.* 8 his departure, *v.* 9 glances back to his burial: *And they assigned him his grave with the impious, and with a rich man in his cruel death, spite of the fact that he had done no wrong, nor was guile in his mouth.* The subjct. of וַיִּתֵּן is not Jahve; for in the next *v.* יְהוָה is introduced as subject in express contrast with this. Neither is it עַמִּי; for though this is more tenable, it would look as if the reflection introduced by 8 *b* were still continued: which is not the case. There is no objection to making the contemporary generation the subject; but דִּירוֹ is

rather far away; besides, in this case, the prophet would more naturally have written **וַיִּתְּנוּ**. It is better, therefore, to supply the subject with the utmost possible generality (**יָתֵן** in fact is used with neuter subj. like the German *es gibt*, "there is," e.g. Prov. xiii. 10): "they gave." This we prefer, and make no secret of it, looking to the historical fulfilment. Without the commentary supplied by this fulfilment, 9a is absolutely unintelligible. The old translators do violence to the text, yet bring out no satisfactory thought. Neither is the interpretation which prevails for the present tenable. This makes **עֲשִׂיר** a synonym by parallelism to **רְשָׁעִים**, rich being equivalent to godless. But even supposing **עֲשִׂיר** could be synonymous with **רָשָׁע** (which in Job xxiv. 6 signifies none other than the unfeeling rich man), as **עָנִי** and **אֲבִיוֹן** are syn. of **צַדִּיק**, this application of it would be less appropriate here than anywhere; for he who is buried among the rich, be they godless or god-fearing, and not among the **בְּנֵי הָעָם**, Jer. xxvi. 23, *ipso facto* obtains respectable, nay honourable burial, Job xxi. 32 f. It is not therefore without good reason that Ewald changes **עֲשִׂיר** into **עֲשִׂיק** (a word not proved to exist), and Böttcher into **עֲשִׂי רָע** (which is by comparison the most attractive). These attempts start at least from the correct assumption that to be rich is not of itself a sin which deserves dishonourable burial, to say nothing of getting it; and that the idea of viciousness (hard-heartedness, debauchery, tyranny) is not without more ado simply to be associated with **עֲשִׂיר**. If then **רְשָׁעִים** and **עֲשִׂיר** are not cognate notions, they should be contrasted ones; yet a purely ethical contrast is as little to be admitted

as ethical identity. Suppose, however, we find in רשעים (as the judicial connection of the passage entitles us to do) persons found guilty of crime (see l. 9), then we get the contrast between a rich man in the actual enjoyment of his fortune, and a criminal who has been robbed of all by hatred, condemnation, and rigorous execution; and if we consider further, that, while the Jewish authorities designed for Jesus the same dishonourable burial as for the two κακοῦργοι, the Roman authorities gave up the body to Joseph of Arimathæa, an ἀνθρῶπος πλούσιος (Matt. xxvii. 57), who laid it in the tomb in his garden; then there is a striking agreement of the evangelic history with the prophetic word, an agreement which, as no suspicion can arise of human adaptation of the former to the latter, must be the work of the God of prophecy and of its fulfilment. If the objection is made to this, that in accordance with the parallelism the עשיר as well as the רשעים must be conceived as dead, we admit its force and explain thus: They assigned him his grave beside criminals, and with a rich man when he had actually died his painful death; i.e. he was intended to lie where dead criminals lie, but came, when he did die, to lie in a tomb which had been destined for a rich man's corpse. It is impossible to explain במתי as *tumulum ejus*, for בָּמָה nowhere has this meaning (not even in Ezek. xliii. 7), and בְּמוֹתָיו would not signify *mausolea*, but a high burial mound like the "Giants' barrows." מוֹתֵי is here, as in Ezek. xxviii. 10, cf. מְמוֹתַי, *ibid.* v. 8, Jer. xvi. 4, intensive plural; used of a violent death which in its painfulness is equivalent to dying often; and בְּמוֹתָיו means (cf. Lev. xi. 31; 1 Kings xiii. 31; Esth. ii. 7)

eo mortuo when he was dead. To find a resting place in death beside a rich man—Philippi rightly remarks—is certainly no full compensation for the dishonour of dying the death of a criminal; yet it shows that the person so treated is not on the same footing as a criminal; it is the first step in the glorification which begins with death. If we have understood the second clause rightly, it would seem that the following על לא (= על-אשר לא: cf. Num. xiv. 24, עָקַב, Deut. xxxiii. 11, מֵאֲשֶׁר = מֵאֲשֶׁר) does not mean, as in Job xvi. 17, “in spite of the fact that . . . not,” but like על-בְּלִי in Gen. xxxi. 20, “because of the fact that . . . not”: he was so honoured because of his sinlessness. Yet the impression that על-לא is to be taken as in Job xvi. 17 always recurs. And as in 9a the general idea is involved, that the servant of God had the fate of a criminal, whose dead body was freely exposed to whatever the authorities should enforce or chance ordain, we may say that this was his destiny in spite of the fact that he had done no wrong, nor was there deceit in his mouth. His conduct had invariably pure love for its motive; his speech unclouded truthfulness and truth for its content.

The last strophe of the address, which now begins, is a continuation of 6b, disclosing to us the background of this destiny. Thus was executed the decree of God's grace for our salvation. V. 10: *And it pleased Jahve to bruise him, He laid sickness on him; if his soul were to make a guilt offering, he should see posterity, live long, and the purpose of Jahve should prosper by his hand.* הַחֲלִי cannot possibly be equivalent to הַחֲלִי; the addition of the article to a noun never obliterates

(not even in **הָאָרֶץ**) the original character of its form. Neither is it an Aramaising *Hi.* from **הָלָה** of the form **הַמָּסִי**, Jos. xiv. 8; it is *Hi.* of **הָלָא**, 2 Chron. xvi. 12 (cf. **הַחֲלִיָּאִים**), written like **הַחֲמִי**, 2 Kings xiii. 6; Jer. xxxii. 35—in each case a word beginning with **א** follows; that is, one **א** is written instead of two. **דָּבָאוּ** is *inf. Pi. conterere eum* (Hier.), not *καθαρίσαι αὐτὸν* (LXX., from **דָּבָא** = **דָּכָה**). According to Mic. vi. 13 (**הַחֲלִיתִי הַכּוֹתֶדָה**, I strike thee with a painful stroke) it seems as if **דָּבָאוּ הַחֲלִי** should go together: “and it pleased Jahve to bruise him painfully”; but both logic and syntax would require the inversion to **הַחֲלִי דָּבָאוּ**. Hence **דָּבָאוּ** must (cf. Job xxxiii. 42) be infin. dependent on **הִפָּץ**. From the infin. constr. transition is then made to the finite; the objt. is supplied by the foregoing **דָּבָאוּ**; he made him sick, *i.e.* overwhelmed him with pain. It was men who inflicted on the servant of God such crushing suffering, such deep pain; but the highest *causa efficiens* in all was God, who made the sins of men subservient to His own will and decree. The suffering of His servant was destined to be for the latter the way to glory; this his way through suffering to glory was destined to establish a community of redeemed ones, originating from him; it was to be the beginning of the execution of the divine plan of salvation, a plan henceforth to be carried out by the servant in his future life of unceasing action. The idea that Jahve is addressed in **הַתְּשִׁים** has against it not merely the fact that the person addressed is not named, but that he who makes the offering is the servant, and He to whom it is an offering is Jahve. Still less likely is Hofmann's opinion,

that the people are addressed. This is merely the consequence of his false assumption that the passion depicted in ch. liii. is only the climax of the servant's sufferings in his calling as a prophet, while on the contrary the prophet retires altogether into the background here before the sacrifice and the priest. If, however, we render, as is simplest and unobjectionable, "if his soul were to make an אָשָׁם," it is obvious that אָשָׁם is here a sacrificial notion, and a very definite one besides, since אָשָׁם is a species of sacrifice, the character of which is sharply outlined and defined; נָפְשׁוֹ as subj. emphasises the voluntariness of his sacrificial death, which, as opposed to the legal sacrifices, makes his own sacrifice a truly atoning one; it is not necessary to supply a second נָפְשׁוֹ, for the אָשָׁם, which the servant's נָפֶשׁ offers, is *eo ipso* a self-sacrifice. Assuming even that אָשָׁם of itself here signifies only satisfaction for guilt (Wellhausen, *Gesch.* I. 76), yet a satisfaction for guilt consisting in a giving up of one's self is *eo ipso* a guilt-offering. Supposing, too, that אָשָׁם first received in post-biblical days its definition in ritual as an independent species of sacrifice, we should still have to assume that in Ezekiel as in the Priest Codex it is an older tradition which is fixed and regulated; so that it is quite admissible to answer the question under what point of view the self-sacrifice of the servant of God is presented in being called אָשָׁם, from the sacrificial Thora codified in Leviticus and Numbers. The אָשָׁם is a *sanctissimum*, like the חֲטָאת, Lev. vi. 10, xiv. 13, and according to Lev. vii. 7 has תּוֹרֵה אַחַת with the latter. This identity of treatment, however, was limited to this, that the fat pieces of the

guilt-offering, as well as of the sin-offering, were put on the altar; while the rest, as in those sin-offerings the blood of which was not brought within the sanctuary, was assigned to the priests, and indeed to the males (Lev. vi. 22, vii. 6) of the priestly families. For the rest, these two species of sacrifices were distinguished as follows: 1) The material of the sin-offering varied from a bull down to a pair of pigeons, or even an offering of meal without oil or incense; the victim in the guilt-offering was always a ram or at least a male of the sheep kind; 2) the choice of the victim and the procedure with the blood were regulated in the sin-offering by the rank of him who presented it, while in the guilt-offering this had no effect in either respect; 3) sin-offerings were brought also by the community and on holy days, guilt-offerings only by individuals and never on holy days; 4) the guilt-offering knows neither the smearing of the blood (נְתִיבָה), nor the sprinkling of the blood (הִזָּאתָ), which are peculiar to the sin-offering; even the pouring out of the blood at the foot of the altar (שִׁפִּיכָה) is at least not mentioned: the procedure with the blood consists merely, as in the holocaust and the peace-offerings, in dashing (rinsing) it out; only in one place is the blood of the guilt-offering smeared, namely on certain parts of the leper's body, Lev. xiv. 14, a purpose for which the blood of the sin-offering, which was to be applied exclusively to the altar, was not available (Lev. vi. 20). In general, in the guilt-offering, instead of the proper altar actions, on which the Thora is very brief (Lev. vii. 1-7), other actions peculiar to it come into the foreground, Lev. v. 14 ff.; Num. v. 5-8. These actions are to be under-

stood from the fact that the person who had to bring a guilt-offering was one who had unintentionally offended in respect of a holy thing, *e.g.* tithes or firstlings, or who had in ignorance transgressed a divine prohibition (if this is what **לֹא יָדַע** means in Lev. v. 17-19); or, again, one who had been in any way unfaithful in the property of his neighbour (a case which was regarded as unfaithfulness **בִּיהוּה**), so far as he comes forward voluntarily and makes confession; under this was included violation of the marriage rights of another in a bond-woman (Lev. xix. 20-22); or finally he was a leper, or a Nazirite defiled by a corpse; these offered guilt-offerings at their purification, because their defilement had brought with it delay and interruption to the religious duties binding on them. Wherever what has been taken away can be materially replaced, this has to be done, and a fifth added; in that one case (Lev. xix. 20-22) the guilt-offering is only allowed after judicial punishment has been undergone; but in all cases the guilty person has to present the guilt-offering "according to thy estimation, O priest, in silver shekels in amount," *i.e.* according to the priest's assessment in coin of the sanctuary. So strongly does the person of the priest come forward in the ritual of the guilt-offering. While in the sin-offering he is representative of the offerer, in the guilt-offering he figures mainly as representative of God. The guilt-offering is a compensation for injury presented in him, the priest, to God; a payment or fine which makes good the injury, a *satisfactio* in the disciplinary sense. The name agrees with this, for as **חַטָּאת** signifies first sin, then the punishment of sin

and the atonement for sin, and, starting from this point, the offering which clears from sin; so does אָשָׁם signify first guilt, then the fine for guilt, and thence (cf. Lev. v. 15) the offering which clears the score and annuls guilt. Every species of offering has its peculiar fundamental idea. That of the עֹלָה is the *oblatio* or the gift of devotion; that of the שְׁלָמִים the *conciliatio* or formation of fellowship; that of the מִנְחָה the *donatio* or hallowing dedication; that of the חַטָּאת the *expiatio* or atonement; that of the אָשָׁם the *mulcta* (*satisfactio*) or compensatory payment. The self-sacrifice of the servant of Jahve may be viewed in all these lights. It is the anti-type *in toto*, the truth, the goal and the end (τὸ τέλος), of all offerings. It is the anti-type of the holocaust, because the whole personality of the servant (προσφορά τοῦ σώματος) is presented to God as a sweet savour (Eph. v. 2); of the sin-offering, in the outpouring of the blood (Heb. ix. 13 f.), the blood of sprinkling, αἷμα ῥαντισμοῦ (Heb. xii. 24; 1 Pet. i. 2); of the Shelamim, and especially the Passover, in the sacramental participation in His one and only self-sacrifice, which He vouchsafes to us in the outer courts of His house, in appropriating to us His redeeming work, and establishing our peace and fellowship with God (Heb. xiii. 10; 1 Cor. v. 7); of the guilt or mulct-offering, in the equivalent presented to the divine righteousness for the sacrileges of our sins (cf. מַעַל מַעַל, Ezek. xiv. 13 and often, neut. ὀφειλήματα = Aram. רִבְיָן). The notion of the compensatory payment, which Hofm. extends to all sacrifice, understanding, as he does, כִּפָּר of covering guilt in the sense of *debitum*, is peculiar to the אָשָׁם; at the same time an

idea finds specific expression in it which Hofm. refuses to associate with sacrifice, namely the idea of the *satisfactio* demanded by the divine righteousness, and of the *pœna* (cf. נִרְצָה, xl. 2) which weighs upon contracted guilt; here, therefore, where the soul of God's servant contributes such a satisfaction-offering for all, where he gives himself up as such, with his life so highly valued by God (xlii. 1, xlix. 5), the idea of the *satisfactio vicaria*. It also suits the idea of the אָשָׁם that the verb אָשַׁם is chosen, which is regularly used (Job xvii. 3) of the giving of a pledge, and suits therefore every *satisfactio* which takes the place of the direct *solutio* itself. The apodoses in the impft. to *si posuerit anima ejus pœnam (mulctam)* tell what should take place if that sacrifice were to take place. He should see (Gen. i. 23; Job xlii. 16) posterity: the new זרע ישראל is meant, the nation redeemed by him, the church of the redeemed founded by him, out of Israel and all nations. Then, he should prolong his days, as he says in Rev. i. 18: I was dead, and behold I am alive *εἰς αἰῶνας τῶν αἰώνων*. Thirdly, the חֲפֵץ ה' should prosper, progress vigorously and unceasingly בִּירוֹ by his mediatorial service. His self-sacrifice, therefore, lays the foundation for a divine purpose, a חֲפֵץ ה', which is in continuous process of self-realisation (cf. liv. 28), a purpose more closely described in xlii., xlix.: he shall be mediator of a new covenant and restorer of Israel, he shall become light of the heathen and salvation of Jahve to the ends of the earth. This great saving work lies as the task of his calling in the hand of him who was dead and who lives for ever, and advances through his mediation victoriously onward.

He now reaps the fruits of his self-sacrifice in the continuous exercise of priestly power. V. 11 : *Because of the travail of his soul shall he see, be refreshed; by his knowledge shall he procure righteousness, my righteous servant, for the many, and their iniquities shall he take upon himself.* The prophecy here abandons Israel's acknowledgment of the long disowned servant of God; instead of looking backward it becomes again the predictive organ of God Himself in His own acknowledgment of His servant. The ׀ is not negative—away from, or relieved of travail (as, e.g., Job xxi. 9); nor temporal—immediately after it (as, e.g., Ps. lxxiii. 20), but local—from out it, starting from it; and this, when causally taken (in consequence of, on account of, as, e.g., Exod. ii. 23) brings the two things into inner relation to each other. Hence: in consequence of the pain which he suffered and felt not merely in his body, but to the very depths of his nature (cf. $\delta\iota\delta$, Phil. ii. 9), he shall see, shall satisfy himself. Nothing is to be supplied, and no change made in the punctuation; the second verb takes its complexion from the first; "he shall see, satisfy himself," is equivalent to "he shall enjoy a satisfying, refreshing look" (Ps. xvii. 15), plainly, as 10 *b* shows, at the successful progress of the divine work of salvation mediated by him. בְּדַעְתּוֹ belongs to וַיִּצְדִּיק , as the means of making righteous (cf. Prov. xi. 9). The latter is construed with ל in the sense of "to procure righteousness for," as in vi. 10, לְרַפָּא לְ ; lxi. 1, לְהַבְשֵׁ לְ ; xiv. 3, xxviii. 12, לְהַנִּיחַ לְ (cf. Dan. xi. 33, לְהַבִּין לְ , to procure understanding for; Gen. xlv. 7, לְהַחֲיָה לְ , to spare life to). $\text{וַיִּצְדִּיק עִבְדֵי}$ are not related as proper noun and

apposition; the qualitative name is prefixed to the possessor of the quality (cf. x. 30, xxiii. 12; Ps. lxxxix. 51): a righteous one, My servant—the idea suggested being that which is explained by Paul in Rom. v. 12 ff., that the one righteous becomes the mediator of righteousness for many. But how is **בְּדַעְתּוֹ** to be understood? **דַּעַת** is *γνώσις* or *ἐπίγνωσις*, but is the suffix objective (*per cognitionem sui*) or subjective (*per cognitionem suam*)? The former gives a meaning which is right in point of fact: the righteous one makes others participant of righteousness when they recognise him, his person and work, and (as **דַּעַת**, *γινώσκειν*, signifies in the Bible) enter into living fellowship with him. This explanation is preferred by almost all who understand the Servant of God of the Redeemer. But the sense we wish is not always the real one. The subjective rendering is favoured by Mal. ii. 7, according to which the priests' lips should keep **דַּעַת**, knowledge; by Dan. xii. 3, where it is faithful teachers who are called **מְצַדִּיקֵי הַרְבִּים**; and by xi. 2, where, among the seven spirits which descend on the sprout of Jesse, the **רוּחַ דַּעַת** is included; all this shows that **דַּעַת** is regarded as a qualification for the calling of a priest, a prophet or a king. The servant of God knows Him with whom he stands in the fellowship of love (cf. Matt. xi. 27); he knows His loving counsel and gracious will, in the carrying out of which his own life is spent (cf. **לְדַעַת**, l. 4); and by means of this knowledge, resting on his own most intimate and direct experience, will he, the righteous one, bring into the right standing and relation, in which they please God, the many, *i.e.* the great multitude (**הַרְבִּים**,

as in Dan. ix. 27, xi. 33, 39, xii. 3); in other words, his whole nation, and humanity beyond it (so far as it has receptiveness for salvation) = *τοῖς πολλοῖς*, Rom. v. 19 (cf. *πολλῶν*, Matt. xxvi. 28). It is the righteousness of faith which, in the first instance, is meant; this is the consequence of the sentence of acquittal (*justificatio*) on the basis of his work of reconciliation appropriated by faith; but the righteousness of life is included also; this proceeds with inner necessity from the sanctifying powers which lie in that reconciling work made ours (see Dan. ix. 24). Because our righteousness is rooted in the forgiveness of sins, as a gift of grace absolutely independent of works and merit, the prophecy perpetually returns from the justifying activity of the servant of God to his sin-abolishing activity, as the basis of all righteousness: *וְעֹנֹתָם הוּא יִסְבֵּל*. In this *יִסְבֵּל* we have the efficacy of his *סִבְלָם*, v. 4, continued: his continuous taking on himself our transgressions is only the constant presence and representation of the atonement he has offered once for all; he who was dead, but lives, is, on the basis of his sacrifice of himself once for all, an eternal priest, who now administers the blessings he has won. The last reward of this activity of his beyond the grave, aiming as it does at the salvation of sinners, and of his work in this world on which the former is based, is victorious dominion. V. 12: *Therefore I give him part among the great, and with strong ones shall he divide spoil; because that he poured out his soul unto death, and had himself numbered among transgressors, while he bore the sins of many and made intercession for the transgressors.* The promise takes its standpoint

between humiliation and exaltation; the reasons for it are derived partly from the action of the exalted one; partly from his doing and suffering when he freely made the sacrifice of himself. Luther translates: therefore will I give him a great multitude for spoil. But as Job xxxix. 17 shows, this sentence can only signify: Therefore will I give him a portion in (=consisting of) the many. If, however, **הִלַּקְךָ** signifies to give a portion *in* something, not to give the thing itself as a portion, it follows that **הַרְבִּים** here is not the many, but the great; and this the parallelism with **עֲצִמִים** favours. What is meant by this giving of a portion **בְּרַבִּים** we see from passages like lii. 15, xlix. 7, according to which the great ones of the earth are obliged to do homage to him. The second clause is translated by Luther: and he shall have the strong for a prey. But Prov. xvi. 19 shows that **אֶת** is a preposition. Strong ones surround him, and war along with him. The nation which goes with him into battle (Ps. cx. 3), and overcomes with him the hostile world-powers (Rev. xix. 14), also enjoys with him the spoils of his victory. With such victorious dominion is he rewarded because he has poured out his soul unto death. The **לְמִוְתָא** is like that in Ps. xxii. 16. **הִעֲרָה** means to make empty, to pour out to the last remnant. Further, he allowed himself to be numbered with, *i.e.* added to, the transgressors (*Ni. tolerativum*), *sc.* in the judgment of his countrymen and in the unjust **מִשְׁפָּט** which handed him over to death as **פֹּשֵׁעַ**, an impious transgressor and apostate. With **וְהוּא** comes a contrast which annuls the effect of all this: he submitted freely to the death of a **פֹּשֵׁעַ**, yet he was

so little a sinner that on the contrary he bore the sins of many (Heb. ix. 28) and made intercession for the פְּשָׁעִים. Many translate: "and he takes away the sins of many, and interposes for the evil doers." But in this connection the præt. נִשָּׂא can only indicate something that preceded the foregoing imperfects; and יִפְּנִיעַ, therefore, something simultaneous with נִשָּׂא in the past. Here, as in lix. 16, the *Hi.* הִפְּנִיעַ is not causative, but intensive of *Kal*; to importune with prayers; with לְ of the person on whose behalf it is done; hence, *intercedere*. In agreement with the *cons. temporum* it is not the intercession ἑντευξίς of the glorified one which is spoken of, but that of the sufferer for his enemies. Every word here is written as it were under the cross at Golgotha. So is this one also, which was fulfilled especially in the cry of the Crucified, Father, forgive them; for they know not what they do (Luke xxiii. 34).

The prophet's vision—says V. F. Oehler—rises in these addresses, as it were step by step, from the basement wall of a vast cathedral to the dizzy height of the spire on which the cross is planted; the nearer it comes to the summit the more clearly does it depict the outlines of the cross; when the summit is actually reached it is at rest, for it has attained what it had in view when it mounted the first steps of the spire. The image is striking. Here, in the heart of the Book of Consolation, the idea of the עֲבַר ה' reaches the climax of its ascending progress. It is at its goal; the Messias-idea, lost in the conception of the nation as עֲבַר ה', has emerged again from the depths of this con-

ception, magnificently transfigured. The first result of this fusion is the addition to the Messianic figure of a hitherto strange element, the *unio mystica capitis et corporis*. Hitherto Israel has appeared as the nation over which Messiah rules, the army which He leads into battle, the commonwealth whose constitution is from Him; now, however, as servant of Jahve, He stands before us as Israel's self, personally represented, as Israel's idea completely realized, as Israel's essence manifested in absolute purity; Israel is the body, and He is the head rising over it. Another element with which we saw the figure of the Messiah enriched, even before ch. liii., is the *munus triplex*. Even in ch. vii.-xii. it is still the figure of a king; the prophet like Moses, promised in Deut. xviii. 15, is as yet not united to it. The servant of Jahve, however, according to ch. xlii., xlix., 1., is in the first instance a prophet; and, as messenger of a new Thora, as mediator of a new covenant, really a second Moses; at the end of his appointed work, again, he receives the homage of kings; while between the two, as ch. liii. discloses, lies his self-sacrifice, on the ground of which he rules in the world beyond, a priest after the order of Melchisedec, *i.e.* a priest who is at the same time a sovereign prince. Hence accrue to the figure of the Messiah the two traits of the *status duplex* and the *satisfactio vicaria*. David is no doubt the type of his counterpart in both estates, inasmuch as he passed through suffering to his throne; but where, ere this, can we find in direct Messianic prophecy the passion of the *Ecce Homo*? The servant of Jahve, however, goes through shame

to glory, through death to life; he conquers by surrendering, he rules after he seems to be enslaved, lives after he seems to have been killed, completes his work after it seems to have been destroyed. His glory beams out on the black background of the deepest humiliation, to picture which the prophet borrows the sombre colours in which suffering is delineated in the Psalms and the Book of Job. This suffering of his is not merely a confessor's or martyr's suffering, like that of the *ecclesia pressa*, but a representative and atoning suffering, a sacrifice for sin; their suffering was not such, nor is that of the church of the incarnate and exalted one in any sense expiatory, although, according to Col. i. 24, it stands in closest connection with his. Chap. liii. returns perpetually to this mediatorial suffering; it is never weary of repeating it. *Spiritus S.*, says Brentz, *non delectatur inani βαπτολογία, et tamen quum in hoc cap. videatur βαπτολόγος καὶ ταυτολόγος esse, dubium non est quin tractet rem cognitu maxime necessariam.* The standard of the Cross is here uplifted. The faith which penetrates the import of prophecy awaits henceforth not only the Lion of the tribe of Judah, but the Lamb of God which bears the sin of the world. In prophecy itself we see the after-effect of this gigantic advance. Zechariah in vi. 13 no longer foretells the Messiah merely as king; He not only reigns on His throne, but is a priest on His throne; sovereignty and priesthood are peacefully united in Him. According to Zech. xii. 13 He is the good divine shepherd, whom His people pierce—though not without fulfilling God's counsel thereby—and

whom they will one day with bitter mourning and tears long to see again. Israel's penitent and believing confession on that day is registered in advance by our prophet's pen. "Es ist mir leid und bin betrübt, Dass ich so spät geliebt."

SIXTH ADDRESS OF THE SECOND THIRD.

CHAP. LIV.

THE GLORY OF JERUSALEM, THE COMMUNITY OF THE SERVANTS OF JAHVE.

AFTER the servant of God has atoned for the sins of his people by the sacrifice of himself, and after Israel has recognised how she has sinned in disowning him, and has entered into the possession and enjoyment of the salvation he has won, the glory of the Church is ready to dawn, and the prophet can cry to her in *v.* 1: *Rejoice, barren one that did not bear; break out in joy and cry aloud, who did not travail with child; for more are the children of the desolate than the children of the married, saith Jahve.* Jerusalem is addressed, who is thus in her barrenness and fruitfulness a counterpart of Sarah, li. 1-3. She is not עֲקָרָה לֹא תֵלֵד, Job xxiv. 21, but עֲקָרָה לֹא יֵלְדָה, Judg. xiii. 2, not indeed as if she had never had children, but because, during the exile, she was bereaved of her children, and as holy city bore no more, xlix. 21. She was שׁוֹמֵמָה left alone, 2 Sam. xiii. 20, while before she was בְּעִילָה, *i.e.* enjoyed the fellowship of Jahve, her husband (lord) בְּעַל. That state of barrenness is not to be lasting (for Jahve has not given her the bill of divorce, l. 1); she is to exult and shout; for her children will be more numerous in

the future than in the past. With such a prospect her dwelling places need to be extended. *V. 2: Make wide the space of thy tent, and let them stretch out the curtains of thy dwelling places, spare not! Lengthen thy cords and make fast thy pins.* She is to make the inner space of her tent wide, and they (indefinite subject) are to stretch to the utmost the hangings which cover the framework of her abode; the abode, because of its spaciousness and magnificence, is described by the plural *מִשְׁכְּנֹת*; she is not to be sparing, thinking in the smallness of her faith, "That will do, it is too wide." Thus large and firm is the tent to stand. *V. 3: For on the right hand and the left shalt thou break forth, and thy seed shall take possession of nations, and shall people desolated cities.* Right and left is = north and south, Ps. lxxxix. 13: the face of one taking his bearings is toward the east. We have to supply east and west: promises like Gen. xv. 18-21 remained unfulfilled even in the age of David and Solomon. Jerusalem will now break through her former limits (*פָּרַץ*, as in Gen. xxviii. 14) and her seed—*i.e.* the *זָרַע* which the servant of Jahve, who died and is alive for ever, gains, the *σπέρμα* whose *σπέρμα* He Himself is—will take possession of nations (*יָרַשׁ יְרֵשׁ*, *capessere, occupare*, espec. *κληρονομεῖν*, syn. *נָחַל*), and they (*i.e.* the children born to her) will settle desolate cities (*הִישִׁיב*, causative of *שָׁב*, to be inhabited, xiii. 20). Then it shall prove true that *οἱ πραεῖς κληρονομήσουσι τὴν γῆν*: cf. Matt. v. 5; Ps. xxxvii. 9-11; Isa. lx. 21, lxv. 9.

The cheering promise is continued in *v. 4: Fear not, for thou shalt not be put to shame; and defy reproach, for thou shalt not blush; nay, the shame of thy youth thou*

shalt forget, and the reproach of thy widowhood thou shalt remember no more. Now that redemption is at hand, Israel must not let herself be overcome (this is the force of the *Ni.* נִכְלָם) by the feeling of shame, induced by the exile, so as to conceive the idea that there is no room left for hope. כִּי is *imo* as in x. 7, lv. 9. On the contrary, in the glory to be revealed she will forget the shame of her youth, *i.e.* the Egyptian bondage. Then she was as it were an עֲלֻמָּה, and when redeemed by Jahve became His bride; the bond of love in the legal covenant at Sinai (marriage = בְּרִית) made her a wife to him in youth, Jer. ii. 2; Ezek. xvi. 60. In that glory she will remember no more the shame of her widowhood (אֶלְמָנוּתֶיךָ, from אֶלְמָנוּת, with plur. suff.), *i.e.* the Babylonian captivity, in which she, the wife whom Jahve had betrothed to Himself, was like a widow, whose husband had died; but it was no real, only an apparent widowhood (Jer. li. 5), Jerusalem's consort being still alive. V. 5: *For thy husband is thy Maker, Jahve of Hosts is His name; and thy redeemer, the Holy One of Israel—God of the whole earth is He called.* אֱלֹהִים determines the plurals בְּעֲלִיךָ and עֲשִׂיךָ (cf. xxii. 7); it is construed with plural attributes, Josh. xxiv. 19; 1 Sam. xvii. 26; Ps. lviii. 12; cf. x. 15, מְרִימוֹ, as well as plural predicates, Gen. xx. 13, xxxv. 7; 2 Sam. vii. 23. He who has entered into the marriage relation to Jerusalem (בְּעֲלִיךָ, not בַּעֲלִיךָ, i. 3) is He to whom she owes her being, the God whom the hosts of heaven obey; and Jerusalem's Redeemer, Israel's Holy One, is called the God of the whole earth; He has the power and means to help her therefore as the loving relation, which He now renews, requires.

V. 6: *For as a woman forsaken and grieved in spirit Jahve calleth thee, and as a wife of youth, when she is disdained, saith thy God.* קָרָא is usually employed to designate the call of grace on the basis of the election of grace; here, of the call to a relation which already exists, though apparently dissolved. קָרָאָהּ, out of pause, cf. lx. 9, stands by an irregularity for the form in *ēch*, Judg. iv. 20; Ezek. xxi. 27. וַיִּכְאַשֶׁת is = וַיִּכְאַשֶׁת. The hypothetical כִּי תִמְאַס belongs to the figure: Jahve calls His church back to Him, as the husband the beloved wife of his youth, even if he is at a time provoked with her. Intentionally, it is not נִמְאַסָהּ; the impft. describes what happens, but, strictly taken, precisely what does not reach the stage of accomplished fact; he is impatient with her, but has no settled dislike. Thus Jahve's indignation with Jerusalem passes quickly by, and the consequence of His momentary wrath is a manifestation of love only the more intense.

Vc. 7, 8: *For a small moment have I forsaken thee, and with great mercy will I gather thee. In an outburst of vexation I hid My face for a moment from thee, and with everlasting favour I have mercy on thee, saith thy Redeemer Jahve.* בְּרִנֵּעַ קָמוֹן takes us into the period of the exile, which is a small moment (מְעַט, Zech. i. 15) in comparison with the duration of the compassionate tender love with which Jahve again takes up the church in its members into communion with Himself (קָמוֹן). רִנֵּעַ, 8a, is acc. of duration. קָצֵף designates wrath as an outburst, *fragor*, like the violence of a storm, or a thunder peal. In שָׁצַף as opposed to חִסַד עוֹלָם must be included the idea of transitoriness. The ancients felt this, the LXX. *e.g.* rendering ἐν μικρῷ θυμῷ.

Apparently שַׁצַּף is a byform to שַׁמַּף, as נִשַּׁב, xl. 7, to נִשַּׁף, xl. 24, קָמַט, Job xvi. 8, to קָמַץ; the two words would be distinguished as bubble over from overflow. Hence we should not translate "in a flood of wrath," which would be בְּשַׁמַּף אַף (קִצְף), Prov. xxvii. 4; but "in a surging up of impatience," "a burst of anger."

This "with everlasting favour" has its reason assigned in what follows. V. 9: *For this time it is as at the waters of Noah, where I have sworn that the waters of Noah shall no more overflow the earth: thus have I sworn not to be angry with thee and not to rebuke thee.* The beginning of this verse varied even in antiquity: מִיָּמַי (LXX.), כִּי־יָמַי, כִּי־יָמַי, and כִּי־יָמַי (cf. Matt. xxiv. 37, ὡςπερ αἱ ἡμέραι τοῦ Νῶε, οὕτως κτλ., and Luke xvii. 26) were all found. If we read כִּי־יָמַי is the present, as the turning point from wrath to grace; if we read כִּי־יָמַי, זָמַנְךָ is the outburst of anger which took place when the exile was decreed. Both readings are admissible: the latter (LXX., ἀπὸ τοῦ ὕδατος—showing that כִּי־יָמַי was read as one word) to be preferred as better attested. אֲשֶׁר is *ubi, quum*, as in Num. xx. 13, Ps. xcv. 9 and often, though it may also be taken as correlate of the following בְּ, as in Jer. xxxiii. 22; cf. xlviii. 8; in agreement with the accents we prefer the latter. The present moment is for Jahve like the days of Noah, the days in which He swore that a Noachic flood should not (בְּ, as in v. 6, cf. ix. 7, 8, xvii. 1) again come upon the earth (Gen. viii. 21); thus now also it is His decree, confirmed by oath, that a wrath and rebuke such as has just been endured shall not again come upon Jerusalem. Hendewerk here makes the captious remark: "As for the comparison with the

deluge, later history, according to which the new Jerusalem and the restored state succumbed only too soon again to the wrath of God, shows how we must think of it." To this we answer: 1) It is the converted Israel of the last days which is in view, and whose Jerusalem is not to be destroyed; to the prophet, however, agreeably to the character of all prophecy, these last days coincide with the end of the exile. 2) The Israel which has been in exile again since A.D. 70 is that part of the nation (*μέρος*, Rom. xi. 25) which has rejected the eternal favour and the immutable covenant of peace; and this rejection has not frustrated, but only deferred, the final salvation of Israel as a nation. It needs only faith on the part of Israel to regain the solid ground of this covenant of peace, which overarches the post-exilic age (Hagg. ii. 9), as the covenant of Noah with its rainbow sign the post-diluvial. V. 10: *Although the mountains depart and the hills move—My favour shall not depart from thee, and My covenant of peace shall not move, saith He that hath mercy on thee, Jahve.* On ׀, supposing that it is = although, see on xlvi. 2: it is better to take it thus as a protasis, than to render it "for." Jahve's grace and covenant of peace stand firm as the mountains of God (Num. xxv. 12; Ps. xxxvi. 7), and never depart from Jerusalem. They are not however carried into effect compulsorily, or as by magic; on the contrary, the church which is to be glorified must continue to suffer till she attains the form corresponding to the glory which has been guaranteed her; but this will be attained; the old Jerusalem will come forth from the crucible of suffering a new Jerusalem. V. 11, 12: O

thou afflicted, tempest-tossed, uncomforted, behold I lay in stibium thy stones, and lay thy foundation with sapphires. And I make of rubies thy pinnacles, and thy gates carbuncles, and all thy boundary jewels. At present the church, whose metropolis is Jerusalem, is sunk in suffering, storm-driven like chaff from the floor, Hos. xiii. 3, uncomforted, because till now she has waited in vain for a divine deed of consolation, and has been not consoled but contemned by men; סַעֲרָה is *part. Kal.*, not *Pu.*, and נַחֲמָה 3 *præt.* like נִאֲלָמָה, liii. 7; נִעֲזְבָה, lxii. 12; רַחֲמָה, Hos. i. 6, ii. 3. But a change is at hand: Jerusalem rises from her ruins as a glorious building of God. Hier. on 11*b* makes the striking remark: *in stibio, in similitudinem comptæ mulieris, quæ oculos pingit stibio, ut pulchritudinem significet civitatis.* פִּיטָה is a black used for the eyes (*Kohl*, cf. כֹּהֵל, Ezek. xxiii. 40), *i.e.* a black powder of *stibium* with a metallic lustre, with which eastern women colour the eyebrows and especially the eyelids both above and below the eyes (2 Kings ix. 30), in order to “heighten the brilliance of the eyes and give them a more deeply glowing fire.” *Stibium* being used for mortar in the upbuilding of Jerusalem, the stones of her walls (not her foundation stones, אֲדָנִיָּה as Hitz. and Ew. read, but the visible stones of her lofty walls) look like women’s eyes framed in this brilliant dark cosmetic; they shine out from the black background. The ב in בַּסְפִּירִים is that of the means applied in the act of laying the foundation. Sapphires serve as foundation-stones; for the foundation of Jerusalem stands as immutably fast as the covenant of God; sapphire blue is the colour of heaven, of revelation, and of the covenant. The

שָׁמַשׁוֹת, however, the sunbeam-shaped pinnacles, and the gates, are red. Red is the colour of blood and therefore of life, and permanence; the colour of fire and of lightning, and therefore also of wrath and victory. The battlements Jahve makes of rubies; we render so, because ruby expresses the mark of redness; the old translators vary in their identification of the precious stone in question: in any case the name פְּרָכָר (so with Ew. 48c we must write it) suggests a sparkling red aspect (from פְּרָכָר, cf. בִּידָר, *scintilla*). The arched gates He forms of אֲבִנֵי אֶקְרָח, stones of fiery brilliance (from קָרַח, to burn), hence *carbuncles* (fr. *carbunculus*, dimin. of *carbo*). The *materia ex qua* is indicated, now by the pred. accus. כֹּרֶכֶר, now by לְ. The whole circuit of Jerusalem (נְבוּלָה) means that which limits = boundary, as well as that which is limited = territory, domain) Jahve makes precious stones; it seems to be overlaid with such, just as in Tob. xiii. 17 it is said of the streets ἐν βηρύλλῳ...ψηφολογηθήσονται her pavement will be a mosaic composed of gems. Our passage is the original of Tob. xiii. 10f.; Rev. xxi. 18ff. The outward glory of the city, however, will only be the representation to sense of the spiritual glory of the church which inhabits it. V. 13: *And all thy children shall be scholars of Jahve, and great shall be the peace of thy children.* לְפִנְיָ ה' are disciples of Jahve, with the implied idea that they are eager to learn and have actually learned. The children of Jerusalem will need no human instruction, but carry in them the heavenly doctrine as διδακτοὶ θεοῦ, John vi. 45 (θεοδιδάκτοι, 1 Thess. iv. 9). Essentially the same thing is promised in Joel iii. 1f.; Jer. xxxi. 34, and said to be fulfilled in

1 John ii. 20 (the anointing from the Holy One). In place of the previous inward and outward distress there is then **שְׁלוֹם**, an all inclusive inward and outward satisfaction; perfected salvation, and blessedness as its reflex. **רַב** is an adj., there is no proof that it is a syncopated 3 *præt.* like **שָׁח**, **חָי** (= **חַיִּי**).

Brought by righteousness into accord with such grace, Jerusalem stands absolutely invincible. *Vv.* 14, 15: *By righteousness shalt thou be established—be free from oppression, for thou hast not to fear; and from terror, for it shall not come near thee. Behold they conspire together—My will is not in it; who conspireth against thee?—he falleth over thee.* Righteousness is then Jerusalem's mind and conduct, and by it she gains security; **תְּכַוְּנֵנִי** is pausal *imperf.* *Hithpalel* (Prov. xxiv. 3). **הֵן** 15*a* pointing to an action as possible, as in Job xii. 14, xxiii. 8, has already almost the signif. of a conditional particle; **הֵן** (= **הֵן**) and **אֵם** are indeed originally one word—a demonstrative "there," Ew. § 103*g*. The signif. "to assemble," espec. to assemble with hostile intent, is guaranteed for the *v.* **נִיר** (akin to **אָנַר**) by Ps. lvi. 7, lix. 4 (cf. *συνάγεσθαι*, Rev. xix. 19, xx. 8); it has nothing to do with **נִירָה**, *laccessere*. **אֶתְּךָ** has the force of *contra te*, as with verbs of fighting. The first apodosis runs: "it takes place absolutely away from me" = without and against my will: **מֵאֹתִי** = **מֵאֵתִי**, as in lix. 21, **אֵתֶם** = **אֵתֶם**. The second apodosis is, he shall fall, or as we say founder, upon thee. This is more probable than "he shall become thy prey" (**נָפַל עָלַי**, as elsewhere **נָפַל לְ**, to fall to), for the connection is different from that in xlv. 14; we only expect the failure of the undertaking to be indicated. Thus

invincible will Jerusalem be, for her protector is Jahve the Almighty. *Vr. 16, 17: Behold I have created the smith that bloweth the fire of coal and bringeth forth a weapon according to his craft, and I have created the destroyer for bringing to nought. No weapon that is formed against thee prospereth, and every tongue that cometh with thee into judgment thou shalt condemn—this is the heritage of the servants of Jahve, and their righteousness is from Me, saith Jahve.* The weapon-maker is not at the same time conceived as weapon-bearer, as those suppose who render לְמַעַשְׂהוֹ "for his own use"; this is too rare a case to be generalised or taken for granted. The הַרֵשׁ is מוֹצִיא, just in his character as armourer. נָפֵשׁ בָּאֵשׁ: cf. the *Hi. Ezek. xxi. 36.* If Jahve has created the smith who לְמַעַשְׂהוֹ according to his craft, or his intention in the case, produces a weapon—be it arrow or sword or lance—to be used against Jerusalem; He has likewise also created a destroyer לְחַבֵּל to bring (that weapon) to nought: the same creative power which indirectly endangers Jerusalem provides also for its defence. יוֹצֵר is *Ho. of צוּר = יוֹצֵר*. And as every hostile weapon misses the mark, so will Jerusalem in the consciousness of her divine right prove every tongue which impeaches her to be guilty and worthy of condemnation (וְהִרְשִׁיעַ, as at l. 9. Cf. 1 Sam. xiv. 47, where it signifies the punishment of the guilty). The indivisible idea of the church, which is called Jerusalem, and elsewhere appears personified as עֵבֶר ה' = עֵבֶר ה' בְּלִבָּם = li. 7, עַמִּי אֲשֶׁר דָּרְשׁוּנִי, lxxv. 10, is here unfolded in עֵבֶר ה' (as in lxxv. 8 f., cf. lix. 21 with li. 16). They are however quite different colours with which in lii. 13-14. the

exaltation of the One *עֶבֶר ה'* is painted, and with which the glory of the church of the *עֶבְרֵי ה'* is painted here. This is to prove that the two ideas are not coincident. What in the former is the reward of suffering is in the latter the fruit of divine mercy; the latter becomes a partaker in the salvation which the former has earned. The One *עֶבֶר ה'* is the heart of the church; the *צִדְקָה* of the *עֶבְרֵי ה'* is the fruit of the passion of this *עֶבֶר ה'*, who is *צַדִּיק* and *מַצְדִּיק*; He is mediator of all the salvation of the Church; He is its *κεφαλή*; it is His *πλήρωμα*.

SEVENTH ADDRESS OF THE SECOND THIRD.

CHAP. LV.

COME AND LAY HOLD OF THE SURE SALVATION OF JAHVE.

ALL is ready, the guests are invited, and nothing is asked of them except that they come. *Vv. 1, 2: Ah, all ye thirsty ones, come to the water, and ye who have no money, come buy and eat! Yea come, buy wine and milk without money and without price! Wherefore weigh ye money for that which is not bread, and what ye have won by labour for that which satisfieth not?—O do hearken unto Me, and eat that which is good, and let your soul refresh itself with fatness.* Some take water, wine, and milk of the rich material abundance the prospect of which is held out to the exiles by a return to their fatherland, whereas in Babylon they pay dues and render enforced services without getting any return. But the prophet knows also a higher than natural water (xliv. 3, cf. xli. 17), and a higher than natural wine, xxv. 6; he knows an eating and drinking which go beyond material enjoyment, lxv. 13; though the idea of *טִיב ה'* includes corporeal blessing (Jer. xxxi. 12), it is not exhausted in it, lxiii. 7, cf. Ps. xxvii. 13; and *הִתְעַנֵּן* also (lviii. 14, cf. Ps. xxxvii. 4, 11) designates the sensation not of worldly but of spiritual joy.

Water, wine, and milk, as the mere position of water, first among the three, shows, are not the products of the Holy Land, but figures of spiritual revival, refreshment, and nourishment (cf. τὸ λογικὸν ἄδολον γάλα, 1 Pet. ii. 2). This determines the form of the whole summons. As a buying without money or any other medium of exchange is an idea which in the sphere of the natural is self-contradictory, wine and milk are here blessings and gifts of the divine grace, which are acquired χάριτι, *gratis*, their reception being conditioned by nothing but the feeling of need, and the actual laying hold of them. That bread, however, and those supports of life, which Israel in its present penal condition procures for itself with money, are called לֶחֶם לֹא, not-bread, and לֵאֵל לֹא, that which does not serve to satisfy; for what truly satisfies the soul comes from above, and as of a non-earthly nature can be possessed even by him who is most destitute of earthly means. Must not every Christian reader be reminded by this invitation in v. 1 of the πάντα ἔτοιμα in Matt. xxii. 4? And by v. 2 of the Pauline εἰ δὲ χάριτι οὐκ ἐξ ἔργων, Rom. xi. 6? Even in לֵי (see xviii. 1) expression is given to the sorrow felt for those who thirst but remain unsatisfied, and spend their strength in exhausting labours which can only attain a seeming satisfaction. The way to true satisfaction is indicated in אֵלֵי שְׂמֵעָה: it is the way of the obedience of faith. Only on this path is it possible to satiate the soul, and that not with difficulty, but with an excess of delightful enjoyment, a superabundant fulfilment of promise. *Vr. 3-5: Incline your ear and come to Me, hear and let your soul live; and I will conclude with you*

an eternal covenant; the sure mercies of David. Behold for a witness for peoples have I set him, for a prince and commander of peoples. Behold, a nation which thou knowest not shalt thou call unto thee, and a nation which knoweth thee not shall hasten to thee, for the sake of Jahve thy God, and because of the Holy One of Israel, for that He hath made thee glorious. It is not always the higher of whom in relation to the lower it is said **כָּרַת בְּרִית לְ** (cf. *e.c.* Ezra x. 3); the two-sided idea *pactio* is here, however, reduced to the simple *sponsio*, lxi. 8 (cf. 2 Chron. vii. 18, where **כָּרַת** by itself signifies "to give a promise with the force of a covenant"); God binds Himself as by a covenant obligation. **חֲסֵדֵי דָוִד** **הַנְּאֻמָּנִים** is attached, as a closer description of the object, to the idea of offering or vouchsafing implied in **אֶכְרַתָּה לָכֶם בְּרִית עוֹלָם**. Nothing but hearing, coming and taking is required on the part of Israel; this done, the nation is penetrated by a new life, and Jahve brings forward for it an eternal covenant, viz. the immutable mercies of David. The first question here is whether we are to take *c.* 4 as a glance backward on David's history, or as a prophecy of the future. In the latter case we may either understand **דָּוִד** directly of the second David, as in Hos. iii. 5; Jer. xxx. 9; Ezek. xxxiv. 24; so that the mercies vouchsafed in the Messiah and lasting (ix. 5) **מִנְעוּתָהּ וְעַד עוֹלָם** are meant; or **דָּוִד** is the son of Jesse, and **חֲסֵדֵי דָוִד** the mercies imparted to him, which are called **נְאֻמָּנִים** because the tenor of the promise includes the future (Ps. lxxxix. 50; 2 Chron. vi. 42); in this case *c.* 4 tells us what David in his counterpart, the second David, is made by Jahve. Against the directly Messianic meaning is

the fact that the Messiah is never simply so named; against the indirectly Messianic interpretation of *v.* 4 (David in the Messiah) there is 1) the change of tense in *vr.* 4, 5, according to which we must assume that *v.* 4 points back to the past, *v.* 5 forward to the future; 2) the fact that the choice of expression in *vr.* 4, 5 is evidently intended to represent what Israel has to expect in the future as transcending all that was historically realised in David, for the **לְאִמִּים** of *v.* 4 are balanced by the collective **גִּי** in *v.* 5, which designates the mass of the Gentile world hitherto quite unrelated to Israel; and 3) the further fact that the juxtaposition of the Messiah and Israel is elsewhere unexampled in these addresses, ch. xl.-lxvi., and opposed to their peculiar character. The personal **עֶבֶד ה'** is certainly no other than the **בֶּן דָּוִד** of the older prophecy; but the premises from which this conclusion is reached in our prophet are not these, that the **עֶבֶד ה'** is of the seed of David, and is the final personal realisation of the king of promise, but these, that he is of the people of Israel, and is the final personal realisation of the idea of Israel, of its inner nature and of its vocation in regard to the pagan world. Hence *vr.* 4 and 5 stand to each other in the relation of type and antitype; and the mercies of David, perhaps with allusion to 2 Sam. vii. 16, cf. Ps. lxxxix. 29 f., are called **הַנְּאֻמִּים** as inviolable; as mercies that have made themselves good to David, and make themselves good yet further; referring as they do to an eternal future, and therefore of necessity fulfilling themselves continually anew, till they reach the summit on which they maintain themselves in eternal immutability. It is David the son of

Jesse of whom Jahve says in *r.* 4: I have made him a signal of peoples, a prince and commander of peoples. In sense נָגִיד is as much construct as מְצִיָּה. In the designation of David by דָּוִד, which everywhere in these addresses means *testis*, we see the bias of the prophet to the spiritual. David subdued nations by force of arms, but his true and highest greatness consists in this, that he was and still is a witness of the nations, a witness by the victorious power of his word, the conquering might of his psalms, the attractive force of his typical life. What he so often expresses in the Psalms as his resolve and vow, that he will proclaim Jahve's name among the nations (Ps. xviii. 50, lvii. 10), he has also accomplished; he has subdued them not only by bloody war, but also by the might of his testimony, especially as נָעִים וְזָמְרוּת יִשְׂרָאֵל, 2 Sam. xxiii. 1. What he can say of himself in Ps. xviii. 44—a nation that I knew not served me—will be fulfilled in still wider compass in the case of Israel. Dowered with the promised inviolable mercies of David, Israel will spiritually subdue and make its own the Gentile world, even that part of it which has hitherto had no relations with it. לְ marks the object in reference to which, on occasion of which, a thing is done. To attach oneself to Israel is the same as to attach oneself to the God of Revelation, and to His church. Cf. lx. 9 where *5b* is almost verbally repeated.

With such riches of grace does Jahve now present Himself to His people, such a mighty promise does He make; royal glory like that of David, the dominion of the world won by the religion of Jahve. Hence the exhortation, *rv.* 6, 7: *Seek Jahve while He may be*

found, call upon Him while He is near. Let the wicked forsake his way and the worthless man his thoughts, and let him return to Jahve and He will have mercy upon him, and to our God, for He will abundantly pardon. They are to seek to press forward into the fellowship of Jahve, now that He makes Himself accessible (lxv. 1; cf. Jer. xxix. 13); they are to call upon Him *sc.* for part in this abounding grace, now that He is near, *i.e.* is approaching Israel and offering it. In *v.* 7 both sides of *μετάνοια* find expression: turning away from sinful egoism, and turning to the God of salvation. With *יִרְחַמֵּנוּ* begins the apodosis and the promise: in this case He will have mercy on such a one. In agreement with this *כִּי יִרְבֶּה לְסֻלּוֹחַ* is to be taken not generally (Ps. cxxx. 4, 7; cf. Neh. ix. 17), but in the same individual application, and rendered as future: cf. for the expression xxvi. 17. The summons to leave one's own ways and thoughts, and to submit to God the Redeemer and His word, is now based on the infinite superiority of the ways and thoughts of this God to the doubting thoughts of men (xl. 27, xlix. 24), and their labyrinthine wanderings leading nowhere. *V.* 8, 9: *For My thoughts are not your thoughts, and your ways are not My ways, saith Jahve—nay, exalted is heaven above the earth: so are My ways exalted above your ways, and My thoughts above your thoughts.* With *כִּי*, *imo*, an indubitable proposition, resting on the experience of the senses, is set down, in order to make palpable, by way of comparison, the relation of the divine ways and thoughts to man's. We do not need to supply *פֶּאֶשֶׁר* after *כִּי*; it is omitted as in lxii. 5; Judg. v. 15; Hos. xi. 2; Ps. xlviii. 6; Jer. iii. 20:

similarly ב is omitted in Prov. xxvi. 11 and often. In what respect the superiority, high as heaven, comes into consideration, we are shown by what follows. God's thoughts and ways are not so unstable, so unreliable, so impotent as ours. This is illustrated by the figures of rain and snow. *Ic.* 10, 11: *For as the rain cometh down and the snow from heaven, and returneth not thither except it have watered the earth and fertilized it and made it verdant, and given seed to the sower and bread to the eater—so shall My word be that goeth forth out of My mouth; it shall not return to Me fruitless, except it have accomplished that which I willed, and happily carried out that for which I sent it.* The perfects after כִּי אֵם are all to be understood as such. Rain and snow return to heaven as אָרָנ , vapour (Gen. ii. 6; Job xxxvi. 27), but not without having first fulfilled the purpose for which they descended. So with the word of Jahve which proceeds out of His mouth (אֲזַי , not אֲזַי , xlv. 23; for it is conceived as in process of being uttered by the prophet): it will not return *re infecta* (Jer. l. 9), without having accomplished Jahve's *εὐδοκία* or decree, without having carried through what Jahve commissioned it with (same construction as in 2 Sam. xi. 22; 1 Kings xiv. 6). The prophetic preaching is frequently (since Deut. xxxii. 1) compared to rain, and the word is elsewhere also conceived as God's messenger, ix. 7; Ps. cvii. 20, cxlvii. 15 ff. The personification presupposes that it is no empty sound, or dead letter; issuing from the mouth of God it assumes form, and in this form, owing to its divine origin, it conceals divine life; and thus it runs, with life drawn from God, clothed with divine power,

armed with a divine commission, like a swift messenger, through nature and humanity; here it has to melt the ice, here to heal and save; never does it return from its course till it has carried into effect the will of its sender. The images chosen are full of meaning when applied. As snow and rain are the secondary causes of fertility, and hence also of the enjoyment of earth's fruits; so by the word of God is the soil of men's hearts softened, revived and endued with productive power; this word supplies the prophet, who is compared to the sower, with the seed which he scatters, and it brings with it the bread which nourishes souls, for every word which proceeds out of the mouth of God is also bread, Deut. viii. 3. The point of comparison, however, is strictly speaking the energy with which the word translates itself into actuality. Surely and inevitably will the word of promise be fulfilled. *Vc. 12, 13: For in joy shall ye go out, and in peace be led forth; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the cypress, and instead of the briar shall come up the myrtle, and it shall be to Jahve for a name, for an everlasting memorial which is not cut off.* In joy, *i.e.* without anxious haste, lii. 12; in peace, *i.e.* without having to flee or to fight their way through; the idea of the Leader falls into the background in **הַיְיבֵל**, before that of the festal procession, Ps. xlv. 15f. In **בַּרְיָ**, applied to trees, there is the suggestion of their **כַּפּוֹת**, twigs; the image is transferred in Ps. xcvi. 8 to the waves of streams. **נִעְצוּץ**, from **נָעַץ**, to sting, is probably no particular kind of prickly plant, but as in vii. 19,

thorny brushwood. That this metamorphosis of the desert vegetation is not to be taken literally, any more than in xli. 17-20, is shown by the singing of the mountains and the hand-clapping of the trees; on the other hand, however, the prophet says more than that, Israel will return from exile with a joy in which everything as it were stands transfigured. Such promises as this and xli. 19, xxxv. 1 f., and such calls upon nature as xliv. 23, xlix. 13, lii. 9, come forth from the prophetic apostolic consciousness that the whole creation will one day participate in the freedom and glory of the children of God (Rom. viii. 21). **הָיָה** is neuter (cf. **בְּרֵאשִׁיתוֹ**, xlv. 8) and refers to this splendid metamorphosis of the external world when the redeemed come home in solemn triumph.

EIGHTH ADDRESS OF THE SECOND THIRD.

CHAP. LVI. 1-8.

WARNINGS ABOUT THE SABBATH, AND CONSOLATION FOR PROSELYTES AND EUNUCHS.

THE warning note which is struck in the previous address is continued in this, the duty of Sabbath observance being selected for special emphasis. *vv.* 1, 2: *Thus saith Jahve: Keep judgment and do righteousness, for My salvation is near to come, and My righteousness to be revealed. Happy is the man who doeth thus, and the son of man who holdeth thereto; who keepeth the sabbath that he profane it not, and keepeth his hand that it do no sort of evil.* Jahve and Israel alike have an objective standard in the covenant relations into which they have entered; **מִשְׁפָּט** is the situation which corresponds to this standard; **יְשׁוּעָה**, that which God undertakes to make good; **צְדָקָה** on both sides is action in accordance with the covenant relation. The nearer, on Jahve's side, is the full accomplishment of what He has promised, the more faithful should Israel be in the duties to which it is bound by its relation to Jahve. **זָאת** points (as in Ps. vii. 4), with the **בָּהּ** referring to it, to what comes after. Instead of **שָׁמֹר** or **לִשְׁמֹר** we have **שָׁמַר**, the **זָאת** being described not materially, but personally. **שֶׁבֶת** is used in *vv.* 2, 6,

cf. lviii. 13, as *masc.*, although the word is not formed like קָטַל, but rather contracted from שְׁבַתָּת and therefore originally *fem.* The prophet conceives of שְׁבַת as = יוֹם הַשְּׁבַת, and gives it the gender of יוֹם. The אֲשֶׁרִי of v. 2 is now extended to those who might think they had no right to the consolations contained in it. V. 3: *And let not the foreigner who hath joined himself to Jahve speak thus: Jahve will surely exclude me from His people; and let not the eunuch say, I am only a dry tree.* As נְלוּה is pointed as 3 *pr.* not as *part.* (נְלוּהָ) the ה of הַנְּלוּהָ must be = אֲשֶׁר as in li. 10; Josh. x. 24; Gen. xviii. 21, xxi. 3, xlvi. 27; 1 Kings xi. 9. As this attrib. sentence is not repeated in the case of the eunuchs, they must be supposed to be Israelites. Heathens who had accepted the religion of Jahve and attached themselves to Israel, might fear that when Israel, in accordance with promise, was re-established in her own land as a holy and glorious community wholly priestly in character, Jahve would not tolerate them in a church so constituted, *i.e.* would refuse them the full privileges of membership in it. יְבַדִּילֵנִי has *á* for the more usual *é*, as often after the open vowel, Job ix. 18. The Israelitish eunuchs who, without being unfaithful to Jahve, against their will were made eunuchs to serve pagan masters of rank in pagan courts, might fear that like fruitless trees they would be found unworthy of a place in the church of Jahve. This anxiety was better grounded than that of the proselytes: cf. Deut. xxiii. 2 with Deut. xxiii. 4-7. Prophecy breaks through the limits imposed by the law in these passages. V. 4, 5: *For thus saith Jahve to the eunuchs: They who keep My sabbaths and decide*

for that in which I have pleasure, and hold fast by My covenant—I give them in My house and in My walls a part and a name better than sons and daughters; an everlasting name give I to such, which is not swept away.

The second condition, next to Sabbath sanctification, is the ordering of life by God's revealed will; the third, fidelity to one's confession in respect of the covenant of circumcision. The noun יָד has several meanings suitable here. It signifies the monument = מַצֵּבֶת, 2 Sam. xviii. 18, 1 Sam. xv. 12, as a high uplifted pointer, attracting attention to the person for whom it is set up: cf. *monumentum a monendo*. But in this sense the word would say more than the promise bids us expect. The Semitic יָד also signifies place, Num. ii. 17; Deut. xxiii. 13; Jer. vi 3; and portion 2 Sam. xix. 44; we prefer the latter as including the former. That they will not be excluded from the closer friendship of the church, we are told by בְּבֵיתִי וּבְחֹמֹתַי; and as an abundant compensation for childlessness they will live on, the promise says, in the memory of posterity, which will never forget their proved attachment to Jahve and His people in a situation full of trials. Similarly, the anxiety of proselytes from heathenism is put away. *Ev.* 6, 7: *And the foreigners that have joined themselves to Jahve, to minister to Him and to love the name of Jahve, that they may be servants to Him, whoever keepeth the sabbath not to profane it, and they that hold fast by My covenant: I bring them to My holy mountain, and make them glad in My house of prayer, their whole offerings and their sacrifices are acceptable on Mine altar, for My house shall be called a house of prayer for all peoples.* The

proselytes who have attached themselves to Jahve the God of Israel with the pure intention of serving Him in love, must not be left behind in the foreign land. Jahve brings them with His people to the holy mountain on which His temple rises anew; there He makes them joyful, and what they lay on His altar is graciously accepted. The prophet cannot conceive the worship of the future without sacrifice, although in ch. liii. he foretells the self-sacrifice of the servant of Jahve. Yet the temple is here called **בֵּית תְּפִלָּה** from the prayer which is the soul of all worship. It shall be called, and shall therefore be, a house of prayer for all peoples. This destination is already hinted at in Solomon's dedication prayer, 1 Kings viii. 41-43; but our prophet first gives it this definite universal expression. Everywhere here the spirit of the law is striving to free itself from its own limitations. The **נָאֵם ה'** with which v. 8 begins suggests something great and wonderful, which requires solemn asseveration. So far will Jahve be from excluding from His church the Gentiles who love Him that it is His intention to add to the dispersed of Israel, when He has gathered them together, others gathered from among the Gentiles. V. 8: *Thus saith the Lord, Jahve: In gathering those of Israel who were driven away I will yet beyond it gather (others) to his gathered ones.* Except here and in Zech. xii. 1 we do not find **נָאֵם ה'** thus at the beginning of a sentence. The double name of God **אֲדֹנָי ה'** also suggests something great. **עָלָיו** refers to Israel, and **לְנִקְבְּצָיו** is either an explanatory equivalent = **עַל-נִקְבְּצָיו**, or **עַל** designates the extension of the gathering beyond Israel (cf. Gen. xlviii. 22), and **לְ** the

gathering in addition to those that were gathered of Israel. Cf. Ps. xlvii. 10; John x. 16. The last is = Zech. xiv. 9, where we have **יְהוָה אֱלֹהֵי יִשְׂרָאֵל וְשָׂמַל אֱלֹהֵי יִהוּדָה**. Such ideas and hopes have blossomed from the stern soil of the exile. God has made it a preparatory school for the New Testament age; it has been obliged to serve His purpose in pushing back the barriers of the law, liberating the spirit of the law, and acquainting Israel with the pagan world as one called to the same salvation.

NINTH ADDRESS OF THE SECOND THIRD.

CHAPS. LVI. 9-LVII.

FORGETFULNESS OF DUTY IN ISRAEL'S GUIDES, AND ERRORS OF THE PEOPLE.

IF lvi. 9ff. were the counterpart to the promises of lvi. 1-8, we should expect that the prophets and rulers of Israel, whose want of conscience and morals is here censured, would be threatened with ruin in the foreign land, while the true proselytes and eunuchs are brought to the holy mountain. But this contrast does not come clearly out till lvii. 13, where we are plainly in another address. Where can this other begin but at lvi. 9, where that harsh obscure language of deep indignation comes in, monumental in its brevity, recalling the Psalms in the passionate style, and the invectives of Jeremiah? and melting away again, at lvii. 11 ff., into the soaring crystal-clear language peculiar to this book of consolation? The new address begins like lv. 1f. with a summons. V. 9: *All ye beasts of the field, come hither! To eat, all ye beasts in the forest!* According to the usual accentuation the beasts in the field are summoned to eat the beasts in the forest: but this is against the synonymous parallelism of *חיתו שרי* and *חיתו ביער* (xlili. 20; Ps. civ. 11, 20; cf. Gen. iii. 14): the two expressions are both in

the vocative. The thing to be consumed is according to the Trg. the multitude of heathen kings assailing Jerusalem; according to Hier. and others the food provided by God's grace. But this is refuted by what follows. Israel has prophets and shepherds who are blind to every coming danger, and so dumb as to give no warning of it, because sunk in selfishness and indulgence; it resembles therefore an unwatched abandoned flock, Ezek. xxxiv. 5, and the summons which is addressed to the nations, the enemies of God's people in every direction, means: Only come here and you may glut yourselves undisturbed. So most recent expositors. So in the imitation of this passage in Jer. xii. 9, where it is Jerusalem which is assigned as food to the heathen. I do not find that the pre-exilic standpoint of the prophet is here betrayed, close upon the speech addressed to the people of the exile in lvi. 1-8. Even *xx.* 10-12, for which an illustration from the history of the time is furnished in the Apocryphal Book Susanna, refer to the representatives of the nation as it was in Babylon, a prey indeed to the pagan empire, yet not consumed by it. Its representatives however did nothing to save it from that disappearance in heathendom which had really been the fate of the people exiled by Assyria. חִיתוֹ is the old construct form, which was also admissible with בַּיַּעַר (cf. v. 11, ix. 1 f.; 2 Sam. i. 21). On אֲתֵי (= אָתֵי) see on *xxi.* 12, cf. 14. The prophet now proceeds with צִפּוֹ (צִפּוֹי): the suffix refers to Israel, the object of לְאֵלֵל. *Vc.* 10, 11: *His watchmen are blind, they are all without knowledge, they are all dumb dogs which cannot bark: razing, lying down, loving to slumber. And the dogs are violently*

greedy, know no satisfaction, and such are shepherds! They have no understanding, they are all turned to their own way, each to his gain, en masse. In the first instance, as everywhere else (lii. 8, cf. xxi. 6; Hab. ii. 1; Jer. vi. 17; Ezek. iii. 17), צִפְיִי are the prophets: the prophet is as a צִפָּה set on the watch tower, who when he sees the sword come on the land has to blow on the trumpet and warn the people, Ezek. xxxiii. 1-9. Just as Jeremiah, however (xxix. 1-32), knows false prophets among the exiles, and the Book of Ezekiel is full of invectives on the negligent discharge of the pastor's and watchman's duties in his day, so have we here a complaint that the people's watchmen, in defiance of their name and calling, are blind, all together without knowledge or the capacity of knowledge (לֹא יָדַע, as at xliv. 9, xlv. 20, and often); they ought to be like watchful sheep dogs (Job xxx. 1), which bark when the flock is threatened; but being dumb, and unable to bark, they abandon it to the danger. Instead of being הֹזִים, seers, they are הֹזִים (cf. xix. 8, where הִהָרַס alludes to הִחָרַס), *i.e. delirantes*, from הִזָּה, to rave in sickness: LXX. *ἐνσπνιαζόμενοι*, *A. φανταζόμενοι*, *Σ. δράματισταί*, Hier. *videntes vani*. The following predicates are subordinated to הֹזִים as more closely descriptive: instead of making themselves susceptible for divine revelations, and holding themselves in readiness for them, in the interest of their people, by watchfulness, prayer, and effort, they are indolent dreamers that love their own self-indulgent ease. And the dogs, *sc.* those prophets who are like dogs of the worst sort, are עֵי נַפֶּשׁ of bold ungovernable soul, insatiable; their soul has all its life and motion in the

depths of its physical basis; it is nothing but selfish greed, eager desire of enjoyment, a violent passionate unrest revolving around itself as a centre. With יהמה the prophet extends his view to take in the rulers of the people in general; in adding, by way of exclamation, "and such (*hi = tales*) are shepherds!" he brings home the glaring inconsistency between calling and conduct, at once to the holders of the teaching and of the ruling office. These רעים are then further described: they know not to understand, *i.e.* are without the spiritual capacity of forming an intelligent judgment (cf. the opposite combination of the two verbs in xxxii. 4); instead of caring for the common good they have all turned לדרך, to their own way, *i.e.* selfish interest, each to his advantage (בצע, from בצע, *abscindere*). מקצהו, from its utmost end; hence קצה, end, being taken as in Gen. xix. 4, xlvii. 21, Jer. li. 31, not as end-point, but as circumference), the whole body of those thus associated. Such a dignitary is now *per mimesin* introduced as the speaker in v. 12: *Come on, I will bring wine, and let us carouse with strong drink, and as to-day shall to-morrow be, great beyond measure.* He gives a banquet, and promises the guests that to-morrow will be as glorious, ay more glorious than to-day. יום מחר is to-morrow, τὸ ἐπαύριον, for מחר never takes the article; hence *et fiet uti hic (dies) dies crastinus, sc. magnus supra modum valde.* יתר signifies superfluity, here *adc.* beyond measure, extraordinarily. While watchmen and shepherds, prophets and rulers, heedless of the flock they had to watch and pasture, abandon themselves thus to their licentious pleasures, the just man is withdrawn by an early

death from the judgment which such wickedness cannot escape; lvii. 1, 2: *The righteous perisheth, and no man layeth it to heart; and pious men are taken away without any man considering, that the righteous is taken away from before misfortune. He departeth in peace; they rest on their beds, whoso hath walked straightforwardly.* With הַצַּדִּיק begins the picture of the destiny of the better men among the people, which stands in sharp contrast with this luxuriousness of the rulers. Amid the prevailing demoralisation and worldliness the righteous man succumbs to destructive outward and inward sufferings: אָבַר he dies before the time (Eccles. vii. 15), leaving his contemporaries and this present world (Ps. xii. 2; Micah vii. 2), and no man lays it to heart, *sc.* the divine accusation and threat contained in this untimely death. Men of piety (הַסֵּד of divine and human love, Ps. cxliv. 2, Hos. vi. 7, and hence wider in meaning than in Prov. xi. 17) are carried off, while no one is present to understand or observe the fact that the righteous is carried off נִפְנִי הַרְעָה, *i.e.* so as to escape the impending judgment. The prevailing wickedness calls for punishment from God; His salvation must make a path for itself through heavy judgments. That the good do not lose this salvation, in being lost to this world, is pointed out in v. 2, for while, according to the prophet's watchword, there is no peace for the wicked, we read of the good man at his death, "He entereth into peace" (שָׁלוֹם, *accus. loci s. status*), they rest on their beds, *sc.* in the grave which has become their מִשְׁכָּב (Job xvii. 13, xxi. 26), whoever has walked on the one straight way once entered on (נָכַח, *acc. obj.* as at xxxiii. 15, l. 10, from

נֹכַח, what lies straight before one). The grave, compared with the unrest of this world, is therefore שְׁלוֹם. He who has died in the faith rests in God, to whom he has committed himself and trusted his future. Here dawns the New Testament comfort, that the death of the righteous is better than this world's life, because an entrance into peace.

The invective continues, but turns now against the mass of the people, who by their doings incur the רָעָה, from which the righteous is taken away, the generation hostile to the servants of Jahve, which carries on without shame the idolatrous sins to which the exile is due. *Vc. 3, 4: And ye, come nearer hither, children of the sorceress, seed of the adulterer and of her who played the whore! Against whom do ye sport yourselves? against whom do ye make wide the mouth? stretch out the tongue? are ye not a brood of rebellion, a seed of falsehood?* They are to come hither (הִנֵּה, as in Gen. xv. 16, and often), where God speaks by His prophet, to be depicted and hear their sentence. As elsewhere also the moral character of a man is indicated mediately, by reference to his father (2 Kings vi. 32), his mother (1 Sam. xx. 30), or his parents (Job xxx. 8), so here the generation of the exile, in so far as it is still addicted to the idolatry, allied with prostitution and magic, by which its forefathers brought on the Chaldean catastrophe, is called 1) בְּנֵי עֲנָנָה (עֲנָנָה), sons of the sorceress (perhaps cloud or rain-maker, 2 Sam. vi. 40), *i.e.* of the pre-exilic church, which because of the crying contradiction between her life and calling deserves no better name; 2) this "sorceress" being distributed into the male and female elements

which made up the whole, זֶרַע כְּנָאֵף וְתוֹנָה, *semen adulteri et fornicarie*, Hier. It might also be: seed of the adulterer and (therefore) one who didst thyself commit whoredom. But as זֶרַע, posterity, wherever it is more closely defined, takes not adjectives, but genitives, the presumption is that כְּנָאֵף וְתוֹנָה designates the father and mother: וְתוֹנָה is an attributive sentence conceived as a genitive—seed of an adulterer, and consequently, or in like manner, of one prostituting herself. Perhaps it would be more correct to point תוֹנָה, making תוֹנָה a substantive signifying one given to whoredom. The prophet now asks: Against whom do ye sport yourselves? At whom is your insolent behaviour aimed? הֵתַעֲנַג here only of the delight which has its satisfaction in another's suffering. The object of this malignant delight (Ps. xxii. 8 ff., xxxv. 21) is the servants of Jahve, and the question, as in xxxvii. 23, is a question of amazement at their boldness, as those over whom they exult merit rather high esteem, while they themselves are the refuse of Israel: are ye not a brood of rebellion, seed of falsehood? The genitives of origin are at the same time gen. of quality. יְלָדֵי here is for יְלָדֵי (ii. 6); before *Makkef* the *ā* is shortened into *i*, but the syllable remains half-open. The partic. which follow are in apposition to אֲתֶם, but soon give way to independent sentences. I v. 5, 6: *Ye that inflame yourselves with the terebinths, under every green tree, ye that slay children in the valleys under the clefts of the rocks. In the smooth stones of the brook was thy portion; they, they were thy lot; also thou pourest out a drink-offering for them, didst lay on them a food-offering—am I to be appeased for*

this? The nation of the exile is addressed, and the idolatry it has inherited from its fathers depicted; the prophet looks back from the exile and borrows his colours from the period he has lived through, perhaps the early years of Manassch's reign, when heathenism long repressed broke forth with violence, and the measure of sin became full. The *prt. Ni.* הַנְּהַמִּים is formed like נִהַן, Jer. xxii. 23, if this last signifies *miserandum esse*; Stier derives it from נָהַם, but even so it would have to be explained from נָהַם, after the form נִצַּת (from נִצַּת). As at i. 29, אֱלִים may signify either gods or terebinths. Not only the parallelism, but the *usus loquendi* favours the latter. For although אֱלִים, according to Exod. xv. 11, Dan. xi. 36, can signify false gods, still it never occurs in precisely this sense, and Isaiah uses the word only as the name of a tree, i. 29, lxi. 3. The terebinths figure here, as in i. 29, as an object of idolatrous delight: they inflame themselves over the terebinths; אֵשׁ of that on which passion takes fire and spends its rage. The terebinth, אֵלֶּה, took a prominent place in tree worship, perhaps as the sacred tree of Astarte, just as, among the pagan Arabs, the Samura Acacia was the sacred tree of the goddess 'Uzza. "Under every green tree" is equivalent to בְּאֵלִים: the expression is stereotyped, since Deut. xii. 2: one is the abode and the favourite of this deity, another of that, and all invite to your carnal worship. From the tree worship, with its orgies, which was universally diffused in antiquity, the prophet passes over to the fundamental Canaanitish sin appropriated by Israel, viz., human sacrifice. To judge by the locality—under the clefts (סַעֲפֵי, cf. סַעֲפֵי, ii. 21) of the rocks—we are not

to think of the slaughter of children in honour of Moloch in the valley of Hinnom, but of those offered to Baal on his **בְּמִוֹת** (Jer. xix. 5; Ezek. xvi. 20 f., xxiii. 39; Hos. xiii. 2; Ps. cvi. 37 f.). As we learn things of various sorts here, from the *chronique scandaleuse* of Israel's religious history, for which no proofs can be given from the historical books, we need not be surprised by the stone worship censured in v. 6. The singular of **הַלְקִי** (with *Dag. dir.*) is either **הַלֵּק**, as in the form **הַכְּמִי**, cf. **עֲצָבִי**, lviii. 3, or **הַלֵּק**, as in the form **יִלְדִי**. The emphatic **הֵם הֵם** points not to localities, but to objects of worship, for which Jahve is exchanged, of whom the true Israelite must say, **הַלְקִי הִ'ה**, Ps. cxix. 57, and often; or **הַלֵּק לִי בָהָה**, Josh. xxii. 25, and **אֲתָה תוֹמִיד נֹרְלִי**, Ps. xvi. 5. Such utterances the prophet has in his mind, and perhaps also the primary meaning of **נֹרְלִי** = *κλῆρος*, which is evident from the rare Arabic *ǧaral*, flint, pebble, when he says: "In the smooth stones of the valley is thy portion, they, they are thy lot." According to 1 Sam. xvii. 40 (where **הַלֵּיק** is an intensive form, like **שָׁכַל**) **הַלְקִי־נֹחַל** are stones which the torrent has in course of time washed round and smooth. The manner of the worship also—pouring out of libations, and presentation of food offerings—confirms this interpretation; in Carthage such sacred stones were called *abbadires* = **אָדִיר** (**אָבִו**), and among the ancient Arabs the *asṣām* idols were as a rule such unhewn blocks of stone: Her. iii. 8 tells of seven stones which the Arabs anointed, calling on the god Orotal: Suidas s.v. *θεὸς ἄρης* says the idol of Ares in Petra was a black quadrangular stone; and the black stone of the Caaba,

according to a tradition which somewhat embarrasses the Mohammedans, was once an idol of Saturn. Such stone worship was carried on also by Israel before the exile, and its heathen practices were inherited by the exiles. The question, Am I to console, appease myself, for such things? means that the race which has preserved the nature of its forefathers cannot possibly remain unpunished. אָנַחַם is *Ni.*, not *Hithpa.* The address is now continued in the perf. (הֶעֱלִית, שָׁפַכְתָּ); the picture is mainly retrospective. *Vc. 7, 8: On a high and lofty mountain didst thou set up thy bed, didst go up thither to offer sacrifice. And behind the door and the gate didst thou put thy memorial, for away from me didst thou uncover and ascend, didst make wide thy bed, and fix for thyself what they had to give, didst love their lying with thee, see their strength.* The paramours whom she wooed are the gods of the heathen. On high mountains, where these were usually worshipped, she set up her bed, in order to have carnal intercourse with them, and did also what was necessary in order to win their favour. The זְכָרוֹן, *i.e.* the word that Jahve alone is God, which Israelites were to inscribe, as a perpetual reminder, on the posts of their houses and on their gates, Deut. vi. 9, xi. 20, she has thrust behind door and post, that she may not be put to shame by being reminded of her unfaithfulness. That this is the meaning is shown by the following בִּי מֵאֵתִי, according to which זְכָרוֹנֶךָ is something inconvenient which could and should remind her of Jahve. מֵאֵתִי, apart, away from me, as in Jer. iii. 1 and often, מִתְּהַתִּי. The common object of the three verbs הֶעֱלִית, תִּשְׁכַּבְתָּ, and הִרְחַבְתָּ is מִשְׁכַּבְּךָ: cf. Gen. xlix. 4. On

וּתְכַרְתִּי for וּתְכַרְתִּי (cf. Jer. iii. 5, iv. 14; Ezek. xxii. 4), see Ew., 191 *b*. The explanations, "thou associatedst," or "chosest for thyself some from among them," are against the *usus loquendi*, according to which כָּרַת לִי signifies *spondere* (2 Chron. vii. 18), כָּרַת עִם, *pacisci* (1 Sam. xxii. 8), both times with בְּרִית, to be supplied; so that כָּרַת מִן (בְּרִית) will signify *stipulari ab aliquo*, i.e. to obtain from any one a solemn promise with the virtue of a covenant obligation. What she thus stipulates to obtain is either the reward of whoredom, or certain satisfactions of her wanton lust. With this last agrees what follows, which tells us that the paramours to whom she offered herself abundantly satisfied this lust of hers: *adamasti concubitum eorum* (מִשְׁכַּב), *cubile*, e.g. Prov. vii. 17, and *concubitus*, e.g. Ezek. xxiii. 17), *manum conspexisti*. Döderlein first conjectured that יָר has here the sense of *θύφਾਲλος*. There are sufficient Arabic analogies, though the transition to this obscene meaning may have been mediated by יָר = *cippus* (e.g. Ezek. xxi. 24), or *vis, potentia* (cf. v. 10: חֵית יָרֵךְ). If we look to Ezek. xvi. 26, xxiii. 30, where the same thing is said with even less of figure, this picture cannot surprise; it only means that the church of Jahve, after turning away from her God to the world and its lust, became continually fonder of these pleasures of idolatry, and indulged in them the more freely. In closest inter-relation with this godless courting of the favour of heathen gods stands her courting of the heathen world-power. Vc. 9, 10: *And thou wentest to the king with ointment, and multipliedst thy spices, and sentest thy messengers far away, and humbledst thyself even to Sheol. Because of the greatness*

of thy way, thou becamest weary, yet saidst thou not: It is unattainable; thou didst find revival of thy strength; therefore thou didst not faint. Before all we must notice that we have here a historical retrospect, and that here also, therefore, the prophet takes his stand in the exile. Further, a glance at v. 11 shows that he is speaking of a servile courting, due to fear of man, and hence of a courting to win human favour; "the king," accordingly, is not Baal, or any heathen God whatever (cf. viii. 21; Zeph. i. 5), but the emperor in Upper Asia. See especially 2 Kings xvi. 7 ff. and v. 10: Ahaz went to Damascus to meet the king of Assyria, and there he saw an altar, sent a model of it to Jerusalem, and had one the same put in the place of the altar of burnt-offering. Such transactions are here represented in the figure that Israel travels to the king with ointment, and takes with her abundance of noble spices to win his favour; that she sends messengers (צִירִיד, not צָרִיד, for צָרִי, balsam, forms no plural) far away (עַרְמְרוֹחַק), and stoops not only to the earth, but even to Hades, *i.e.* does not stop short of the utmost extremity of servile solicitation, to procure allies for herself. It is natural to take בַּשֶּׁמֶן as = מְשֻׁחָה בַּשֶּׁמֶן: thou didst go, anointed with oil, and expendedst on thyself many spices; but גַּּ with verbs of going signifies to go *with* something, to take and bring it with one; and oil and spices are therefore conceived (after Hos. xii. 2) as presents which she takes with her to stimulate the senses for the wished-for enjoyment (Ezek. xxiii. 41). הִשְׁפִּיל in Jer. xiii. 18 signifies to descend far down, here to bow low, or even to degrade oneself. In the "greatness or distance of

the way" (expressed as in Josh. ix. 13) we are to include all the heavy sacrifices, which it cost to win over the heathen potentate. Although these were very hard upon her, she did not say שׁוֹאֵף, it is hopeless; the *Ni.* of שׁוֹאֵף signifies *reflec.* (1 Sam. xxvii. 1) to renounce a thing in despair of its success; the *part.* in Job vi. 26 means one in despair; in the neuter, as in Jer. ii. 25, xviii. 12, it means abandoned = utterly in vain. She did not give up hope in spite of the fact that these offerings almost exhausted her strength; on the contrary, she acquired יָרָתָהּ, life, *i.e.* (according to the use of הָיָה, to revive; הִחְיֶה, to cause to live again) new life of her arm, *i.e.* a renewal of her strength; and thus pursued, with no consciousness of her sufferings, but manning herself perpetually anew, her plan of strengthening herself by alliances with the heathen. A kind of commentary on *vs.* 3-10 is found in Ezekiel's picture, ch. xxiii., of the sins of Ohola and Oholiba. In fear of man, Israel, and espec. Judah, had given up the fear of Jahve, 11a: *And before whom didst thou tremble and fear, so that thou becamest a liar, and didst not remember me, nor lay it to heart?* They were men, nothing but mortal men with the semblance of power, whom Israel needlessly feared (li. 12), so that (בְּ, *ut* in the interrog. sentence, as in 2 Sam. vii. 18, Ps. viii. 5) she fell into falsehood, *i.e.* breach of her faith pledged to Jahve (בְּ, to be understood by the analogous expressions in xxx. 9, lxiii. 8, Ps. xlv. 18); from fear of men, purchasing human favour and casting herself into the arms of false gods as her protectors, she dismissed Jahve, her true refuge, from her memory, and laid not to heart the sinfulness

of this infidelity, and the fatal consequences which were its punishment: cf. xlvi. 7 and espec. xlii. 25. With 11b the invective turns to the present. The unfaithfulness of Israel has been punished in the catastrophe whose last result is the exile, yet without improving the people; the mass is still as godless as before; it has not been induced to repent by the long-suffering of God, which has exempted it as yet from the new punishments it has well deserved, 11b: *Am I not silent and that for long now, while still thou fearest me not?* Instead of מְהִשָּׁה וּמְעוֹלָם, it has been proposed to read מַחֲסוֹ מֵעוֹלָם (Israel's defence from of old); but a glance at xlii. 14, הַחֲשִׁיתִי מְעוֹלָם, shows that the language is here reverting to the usual style. The prophet calls the already long duration of the exile עוֹלָם—a time of divine silence, for the servants of Jahve a silence of His help, for the mass of the nation a silence of His wrath. Jahve has since the exile spared His people further judgments, though the rebellion of which the exile is the punishment is prolonged into the exile itself. But this silence does not last for ever. *Vv. 12, 13: I, I will proclaim thy righteousness, and as for thy works—they shall not profit thee. When thou criest, let thy heaps of idols rescue thee; but a wind carrieth them all away, a breath taketh them hence; and he who trusteth in Me shall inherit the land and take possession of My holy mountain.* By the connection צְדִיקְתָּךְ cannot here be synon. with יְשׁוּעָה; the name is given to what Israel in her blindness regards as righteousness, while true self-knowledge would recognise it as its extreme and repulsive opposite; this spurious righteousness of

Israel is convicted and judicially exposed by Jahve. וְאֵת־מַעֲשֵׂיֶיךָ is not a second accus. to אֲנִי־ד; it begins, as the accents suggest, a new sentence. When Jahve thus speaks in the language of deeds, the impotence of the false gods which His people have made for themselves will become manifest: "and for what concerns (the subject is put first for emphasis: cf. at liii. 8, וְאֵת־דִּירוֹ) thy works (*i.e.* idols, xli. 29, cf. פִּעַל, i. 31), they shall not (וְלֹא, with ו, *apod.*, Babyl. simply לֹא) profit thee (xliv. 9 f.)." This fixes the meaning of קְבוּצֵיֶיךָ. It denotes the heaps of idols of various sorts which Israel procured for herself as objects of worship till far on in the exile (cf. קְבָצָה, Mic. i. 7). In vain will she turn with cries for help to these deities of her pantheon; they are all carried away by a רִיחַ, swept off by a הֶבֶל; being nothing but הֶבֶל and רִיחַ themselves, xli. 29. With the promise, "he who trusteth in me shall inherit the land," this address has come round again to the gracious idea with which the preceding one closed, lvi. 7 f.; and perhaps what is here said of קְבוּצֵיֶיךָ forms a conscious contrast to the promise there: עוֹד אֶקְבֹּץ עָלָי לְנִקְבְּצָיו. When Jahve gathers his faithful ones from their dispersion, and in addition to them gathers others (from among the heathen), then the heathen lumber that the faithless have gathered will be scattered abroad; the faithless stand forsaken by their impotent "works," while the former are again settled in the inheritance of the Promised Land.

The first half of the address is here concluded. It is all invective, but issues in a short word of promise, which is only the reverse of the threatening. The

second half takes the converse course. Jahve will redeem His people, so far as they are truly humbled by the sufferings He has inflicted, for He has seen into what errors they have fallen, since He withdrew His grace from them. . . . But as for the impious, etc. Here the conclusion is a threatening word which is the reverse of the promise. The transition from the first to the second half is formed by 13*b*. With this promise in view the summons is issued to prepare the way which the redeemed people are to travel. V. 14: *And he saith, Cast up, cast up, clear a way; take away every stumbling block from the way of my people.* It is the summons which occurs once in all three books of these addresses, xl. 3*f.*, lvii. 14, lxii. 10. The subject of שֹׁמֵר is intentionally left in the dark by the prophet, as at xl. 3, 6. Cf. xxvi. 2: it is a heavenly cry, a crier who is not to be more closely defined. That this voice is heard is due in the last resort to the fact that the All-holy is also the All-merciful, and has not only a glorious presence above, but a gracious presence below. V. 15: *For thus saith the High and Lofty One, He who dwelleth for ever and whose name is Holy: on high and in the holy place do I dwell, and with the contrite and humble in spirit, to revive the spirit of the humble and to revive the heart of the contrite.* He decrees punishments in His wrath, but to those whom they constrain to repent and to desire salvation, He is intimately and powerfully near with His grace. For all heavens are not too great for His dwelling-place, nor a human heart too small. He who dwells on Cherubim, among the praises of the Seraphim, does not disdain to dwell among the sighs of a poor human soul. He is called

רם, as being in Himself high and venerable; נשא, as exalted over all; שכּו ער, not as inhabiter of eternity, which is a non-biblical idea, but as dwelling for ever (ער = לעד: cf. Ps. xlv. 7, Prov. i. 33), i.e. having a life which lasts for ever, and is always equal to itself; קדוש, as absolutely pure and good in His separation from all the impurity and imperfection of the creatures. Do not translate "*sanctum nomen ejus*," but "*sanctus*"—this name is the sum of the redemptive revelation which is wrought out in love and wrath, in grace and judgment. This God inhabits מרום וקדוש, the height and that which is holy (object accus., as also מרום, xxxiii. 5, and מרומים, xxxiii. 16): the two together are = *φῶς ἀπρόσιτον*, 1 Tim. vi. 16, קדוש (neuter subst., as in Ps. xlvi. 5, lxv. 5) corresponding to *φῶς* and מרום to *ἀπρόσιτον*. But He dwells also with אַת, as in Lev. xvi. 16) the contrite and humble in spirit; he is most intimately near to them, and that with saving gracious intent, to revive, etc. הַחַיָּה and חַיָּה always signify either to keep what is living in life, or to give life again to what has died. The spirit is the seat of pride and of humility, the heart the centre of all feeling of joy and sorrow; hence it is *spiritum humilium* and *cor contritorum*. The mercy, in virtue of which God has His dwelling-place and His work of grace in the spirit and heart of the penitent, has its basis in that free prevenient love which has called man and his self-conscious soul into being. V. 16: *For I do not contend for ever, and I am not always wroth; for the spirit should faint before me and the human souls that I have made.* The old translators gave יַעֲמֹךְ the meaning "*egredietur*," which cannot be made good. The above

translation is the only one which is unassailable, both linguistically and on material grounds. With כִּי the same reason is given for the self-limitation of the divine anger, as in Ps. lxxviii. 38f. Cf. ciii. 14: if God did not check His wrath, the consequence would be the annihilation of human life, which is nevertheless His creative work. The verb עָפַר, starting from the root-meaning "to bend round," signifies sometimes to cover by bending over, sometimes to veil oneself, *i.e.* to faint, to become weak; cf. עָפַר, one that has fainted, Lam. ii. 19; דָּהַתְעַפָּה, like the *Kal* here, of the spirit (Ps. cxlii. 4); and the syn. עָלָה, li. 20. מִלְפָּנַי is = in consequence of the wrath proceeding from me. נְשָׁמוֹת (plur. only here) are, according to the constant Old Testament *usus loquendi* (ii. 22, xlii. 5), men's souls, the origin of which, in the attributive sentence (with emphatic אֲנִי), is designated as creation (cf. Zech. xii. 1), exactly as in Jer. xxxviii. 16. The prophet, who in other passages also makes reference to the deluge (*e.g.* liv. 9), has probably the post-diluvial promise in mind, according to which God will not take the moral corruption, now once for all present and transmitting itself by inheritance, as an occasion totally to destroy the human race. This general law of His government is specially also the law of His dealing with Israel. In this nation consequences of its well-deserved punishment have already appeared which God never contemplated, consequences so bad that the divine pity feels itself constrained, in the interest of those who are receptive of salvation, to bring the punishment to an end. *Vc.* 17, 18: *For the guilt of his covetousness was I angry and smote him,*

hiding myself and being angry—and he went in perversity in the way of his own heart. His ways have I seen and will heal him, and will lead him and give comfort to him and to his mourners. The fundamental and crowning sin of Israel is here called **נִצַּץ**, properly a cut = gain (lvi. 11), then like *πλεονεξία*, which according to Col. iii. 5 is *εἰδωλολατρία*, and like *φιλαργυρία*, which according to 1 Tim. vi. 10 is *ρίζα πάντων τῶν κακῶν*, greed of worldly possessions, self-seeking, worldliness in general. The impf. **וַאֲנֵהוּ** is here the tense of simultaneity in past time, and it is as such that **וַאֲקַצֵּהוּ** takes the place of a second gerund: *abscondendo* (sc. **וַיִּפְּי**, liv. 8) *et stomachando*. When Jahve in wrath had thus hidden His gracious countenance from Israel, and withdrawn His gracious presence (Hos. vi. 6, **הִלֵּץ כֹּהֵם**), they wandered faithlessly from Him on their own ways, like the pagan world which is abandoned to itself. But Jahve has seen these wanderings not without compassion; the impfts. which follow are promissory, not by a syntactic, but by an inner necessity; He will heal His wounded (i. 4-6) and worn-out people; lead them, as they wander, into the right way; give them comforts to compensate their long sufferings; comforts especially (**ו**, *epexeget.*, as in **וַיַּעַלְמֵם**, lvii. 11) to their mourners (lxi. 2 f., lxvi. 10), *i.e.* those whom the punishment has made penitently sad and so eager for salvation. When redemption comes, it divides Israel into two halves, whose lot is fundamentally distinct. V. 19-21: *Creating fruit of the lips, "Peace, peace to the distant and to the near," saith Jahve, "and I heal them." Yet the wicked are like the sea which is tossed; for it cannot be at rest, and its waters cast up mire and dirt.*

There is no peace, saith my God, for the wicked. The divine words in *v.* 19 are introduced by an interpolated *inquit J.*, cf. *xliv.* 24 and the ellipse *xli.* 27; what Jahve occasions by these words is prefixed in a participial attributive sentence—He creates the fruit of the lips: this is the result of His saying, Peace, peace, etc. The LXX. render *καρπὸν χειλέων*, cf. *Heb.* *xiii.* 15. The fruit of the lips means the praises and thanksgivings uttered by the lips of men. Jahve says, Let *שְׁלוֹם שְׁלוֹם*, ever-enduring, all-embracing peace (*xxvi.* 3) be the portion of the dispersed of My people, far and near, *xliv.* 5-7, *xliv.* 12 (cf. the application to heathen and Jews, *Eph.* *ii.* 17), and I heal it (*sc.* the nation, which although dispersed is before God as one person). The wicked, however, who persist in their inherited estrangement from God, are incapable of the peace which God brings to His people; they are like the sea in its swelling storm-tossed state (*נִגְרָשׁ*, *pausal*, 3 *pr.*, as attrib. sentence); as the sea cannot rest (*הִשְׁקַט*, *inf. abs.* as virtual object), so they cannot submit quietly to God's peace-dispensing grace; as its waters cast up mire and dirt, so their nature, which has become the prey of disorder and corruption, is constantly and uninterruptedly engaged in bringing forth impious and impure thoughts, words and works. There is therefore for them no peace, saith my God. With this word, which has more passion in it here than at *xlvi.* 22, the prophet seals the second book of these prophetic addresses. The *רְשָׁעִים* whom he has in view, as this passage also evinces, are not the heathen outside Israel, but the heathen, *i.e.* those estranged from God, within Israel itself.

The transition from the first to the second half of this closing address is formed by **וְאָמַר**, lvii. 14. In the second half, even from lvii. 11 *b* onward, we perceive the usual style of our prophet; in lvi. 9-lvii. 11 *a*, however, the style is so very different, that Ewald maintains that the prophet has here incorporated in his book a piece from one of his predecessors in the age of Manasseh. This is improbable. Even ch. liii. is a departure from the usual style, and must nevertheless (though Ewald regards it also as an older borrowed piece) be by the author of the whole, as his principal idea finds there its supreme expression. Still it may be assumed that the prophet, in depicting the idolatry of the people, was influenced by older models. Were he a post-Isaianic prophet of the exiles, he would depend upon Jeremiah and Ezekiel. For as li. 18 ff. has a ring of the Lamentations of Jeremiah, so lvii. 3 ff. reminds us in many ways of the older invectives of Jeremiah; cf. Jer. v. 7-9, 29, ix. 8 (should I be appeased for this?); ii. 25 (**וְנִאֲמַר**); ii. 20, iii. 6, 13 (on high hills and under green trees); cf. also the night-picture, Ezek. xxiii.

FIRST ADDRESS OF THE LAST THIRD.

CHAP. LVIII.

THE FALSE WORSHIP AND THE TRUE WITH ITS PROMISES.

As the foregoing last address of the second book contains all three elements of prophetic preaching, rebuke, threat and promise, this first address of the third book can only begin by resuming one of them. The prophet is commissioned to appear as a preacher of punishment, and his message in this capacity begins with Jahve's confirmation of his commission. *V. 1, 2: Cry aloud, restrain not thyself; lift up thy voice like the horn, and proclaim to My people their revolt, and to the house of Jacob their sins. And Me day by day they seek out, and are eager to know My ways; like a nation that hath practised righteousness, and not forsaken the law of its God, they ask of Me judgments of righteousness, they are eager for the approach of Elohim.* In 1 b there is an echo of Micah iii. 8: cf. ii. 1-4, which also rests on a text from Micah. Not merely with lisping lips (1 Sam. i. 13), but with the throat (Ps. cxv. 7, cxlix. 6), hence with all the power of the voice, raising it like the Shophar (not trumpet, which is *הַצִּפּוּרָה*, but hunting or signal horn, such as was blown on new year's day; see on Ps. lxxxii. 4), so as to drown all other sounds, he is to declare to the people, with unsparing publicity,

the deep moral sores which they mask from themselves, but not from the all-seeing One, with their hypocritical *opus operatum*. The ו of וְאֵתִי combines contradictions—their revolt, their sins, *and yet* they appeal to Jahve daily to interpose for them without delay, and desire to know the ways which He thinks of taking for their deliverance, the ways by which He will lead them. Cf. the scene between Ezekiel and the elders of Gola, Ezek. xx. 1 ff.: also Ezek. xxxiii. 30 ff. As though they were a people which on account of its right conduct and of its fidelity to the ordinances of its God, had nothing but good to expect from the future, they desire from God (in prayer and in their inquiries of the prophet) מִשְׁפָּטֵי צְדָקָה (not as often in Ps. cxix.) righteous manifestations of judgment, *i.e.* manifestations which deliver them and destroy their enemies: they are eager for קִרְבַּת אֱלֹהִים (not as in Ps. lxxiii. 28) the approach of God, *i.e.*, His appearance for their salvation. The imperfect forms *jidroschûn jechpazân* answer to their self-righteous confidence, depicting it as far as sound can, and יִחַפְּצוּן is repeated palindromically at the end of the verse. Now come the words of these adherents of righteousness by works: they hold up their fasting to God, and complain that He takes no knowledge of it; but how could He? *Vv.* 3, 4: “*Why do we fast and Thou seest not, humble our soul and Thou obsercest not?*”—Behold, on the day of your fast ye carry on your business and oppress all your workers. Behold with quarrelling and contention do ye fast, and with smiting with wickedly clenched fist; ye fast not this day to make your voice audible on high. Side by side with עֲנָה נִפְשׁ צַיִם we have here the older pentat. expression

to do violence to nature. Along with the fast of the day of atonement, on the 10th of the 7th month (Tishri), the only one prescribed by the law, though not mentioned in Old Test. history, there were also observed as fast days, according to Zech. vii. 3-8, 19, the anniversaries of the commencement of the blockade (10 Tebeth), of the capture (17 Tammuz), and of the destruction of Jerusalem (9 Ab); and that of the murder of Gedaliah (3 Tishri). The exiles here pride themselves upon this fasting; but it is a soulless, and therefore before God worthless dead work; their conduct on the fast day is outrageously at variance with the purpose of the fast, for they carry on their ordinary business, and are more than usually exacting, true taskmasters, to their workpeople; because abstinence makes them doubly fretful and irritable, the fast is accompanied with bickering and contention, ending in blows. The true intention of the fast, to have leisure to give themselves to urgent prayer to God who dwells on high (lvii. 15), is strange to them in their present state. The only difficulty here is the expression **מְצָא חֶפֶץ**: in view of *v.* 13 it can only signify to follow one's business, attend to it, occupy oneself with it. With this agrees also what follows, whether we derive **עֲצִבְכֶם** (with *Dag. dirimens* like **חִלְקֵי**, lvii. 6) from **עָצַב** (*et omnes labores vestros graves rigide exigitis*), **נָנַשׁ** (from which comes here **תִּנְנַשׁוּ**, cf. xxix. 1, for **תִּנְנַשׁוּ**, Deut. xv. 3) being construed in this case, as in 2 Kings xxiii. 35, with accus. of that which is peremptorily exacted; or (as we prefer) from **עָצַב**, better **עָצַב** (like **עָמַל**): *omnes operarios vestros adigitis (urgetis)*, the accus. with **נָנַשׁ** as in Deut. xv. 2 (of the oppression of a debtor) desig-

nating the person oppressed. Here it is not those who owe money who are in question, but those who owe work, or the work which they owe; עֵצֶב never signifies debtor, an idea totally foreign to this Semitic root, but worker, one who eats לֶחֶם הָעֵצֶבִים, the bread of bitter toil (Ps. cxxvii. 2). The prophet paints here from end to the life. Inasmuch as the people continue on the fast day their every-day worldly selfish labours, the fast, instead of being an aid to devout absorption in the spiritual character of the day, becomes an end in itself: it must have a value and merit of its own. To this illusive righteousness of works, behind which self-righteousness and unrighteousness lie hidden, Jahve opposes Himself by His prophet. *Vr. 5-7: Can this be regarded as a fast such as I delight in, as a day on which man humbleth his soul? To bow down his head like a bulrush and to spread sackcloth and ashes under him—callest thou this a fast, and an acceptable day for Jahve? Is not this such a fast as I delight in: to unloose the coils of wickedness, to undo the bands of the yoke, and the liberation of the downcast as free, and that ye break every yoke? Is it not this, to divide to the hungry thy bread, and that thou take wretched, homeless ones into thy house; when thou seest one naked, that thou clothe him, and that thou hide not thyself from thine own flesh?* With v. 5 begins the second part of the address which contrasts with that false worship the true worship and its great promises. הַכִּיָּה points backward: is this a fast in Jahve's sense, a day of which it can in truth be said that a man chastens his soul then (Lev. xvi. 29)? The הַ of הַלֶּכֶף is resumed in הַלֶּזֶה; the second לֶ introduces, in the dative, the object to תִּקְרָא; this determines the

value of the first in the writer's mind; the infinitive with the first passes over, as usual, into the finite verb *et quod saccum et cinerem substernit*, viz. *sibi*). To hang the head and sit in sackcloth and ashes—that is not of itself enough to merit the name of a fast, and of a day graciously received (lvi. 7, lxi. 2) by Jahve (לִירוּהָ instead of a subj. gen.). Verses 6, 7 tell us that the fast dear to Jahve consists in something quite different, namely, in liberation of the oppressed and benevolence to the helpless; not in mere abstinence from food, but in the sympathetic action of self-denying love, which deprives itself of bread, and of anything it possesses, and of its own comfort, for the sake of the destitute. The ancient church in accordance with this law combined *jejunium cum eleemosyna*. The prophet's countrymen required this lesson. When, during the Chaldean blockade of Jerusalem, a general manumission of slaves of Israelitish descent had been decreed and carried out (they should by law have been released every seventh year), no sooner had the Chaldeans withdrawn, than the masters compelled those whom they had emancipated to return to servitude (Jer. xxxiv. 8-22). This selfishly despotic temper, as v. 6 shows, the people had not laid aside even in the exile. הַרְצִבוֹת, coilings, are a figure of distressing conditions, and רָשָׁע is subjective gen. of that which occasions them. The זֶה, pointing forward, is developed in *inf. abs.*, which, according to rule, are continued in the finite form. רְצוּצִים are persons who have been lawlessly and violently oppressed, even to barbarity; רָצַצ is the stronger synon. of עָשָׂה, e.g. Amos iv. 1. In v. 7 breathes the same spirit of universal human love as in Job xxxi. 13-23; Ezek.

xviii. 7 f., cf. what is described in Jas. 1. 27 as *θρησκεία καθαρὰ καὶ ἀμίαντος*. פָּרַס (פרש) לָחֵם is the usual expression for *κλᾶν (κλάζειν) ἄρτου*. מְרֹדִים is adj. to עֲנִיִּים, and apparently therefore should be derived from מָרַד: unfortunate ones, who have come into conflict with despotic lords. But there is no other example of a participle מְרֹד; the recommendation to shelter political fugitives has a modern flavour about it; and the parallels in Lam. i. 7, iii. 19, decide that the word must be traced back to רוּד, to wander about (Hier. *vagos*). But מְרֹד, pl. מְרֹדִים, gives no adjective; and though Ewald thinks it possible to take מְרֹדִים as *prt. ho.* for מְרֹדִים, we prefer the idea that מְרֹדִים (persecuted ones) is conceived as *part. pass.*, though only *per metaplasmum*, of מָרַד, a secondary formation from רוּד. Verse 7b also is still virtually subject of צִוּם אֲבָתְרָהוּ. The apodosis of the hypoth. כִּי begins with a *perf. consec.*, which then passes over into the pausal *impf.* תִּתְעַלֵּם. In מִבְּשָׂרָךְ it is presupposed that all men, as partakers of the same flesh and blood, constitute an indivisible unity, and a brotherhood pledged to mutual love. The prophet now sets forth the divine reward, a reward of grace, which such a fast, consisting in self-emptying self-surrendering love, receives; reminding us, in the very midst of the promise, of this love as the condition on which it depends. The promises are thus divided into two sets. First set, *vv. 8, 9a: Then shall thy light break forth as the dawn, and thy healing shall spring forth speedily, and thy righteousness shall go before thee, the glory of Jahve shall be thy rear-guard. Then shalt thou call and Jahve shall answer; thou shalt cry for help, and He shall say, Here am I!* Though it is night

in and around man, if he is moved by God's love to brotherly love, then God's love divides itself, *i.e.* breaks forth like the rising sun, penetrates man's night, and overcomes the darkness of wrath; but gradually, so that the inner sky is in the first instance, as it were, reddened by the dawn, the forerunner of the sun. Another image, with its promise: The man is sick unto death; but if he is moved by God's love to love of the brethren, new strength pervades him; his healing springs forth speedily; he feels a new life in him, working powerfully through him; his soul becomes green again, grows, and blooms as by a miracle. Except here, the noun אֲרוֹכָה only occurs in the books of Jeremiah, Chronicles and Nehemiah; it signifies healing, and then also more generally, thriving (2 Chron. xxiv. 13), but always with the predicate עָלְתָה; from which it results that the fundamental idea is a more concrete one. It is not, however, swathing or bandage (*Ges. imponitur alicui fascia*), but rather, properly speaking, the new layer of flesh which forms over a healing wound. Third promise: thy righteousness shall go before thee, the glory of Jahve shall gather thee, keep thee together, LXX. περιστελεῖ σε, shall enclose and protect thee; אָסַף, as in כִּתְּמֶנִּי, lii. 12. The figure is significant: the first of God's gifts of grace is δικαιοῦν, the last δοξάζειν. When Israel employs itself in works of tender-hearted love, it is like an army or caravan on the march, whose way is pointed out, and its path opened up, by righteousness, as a gift of God peculiarly assigned to it; while it is protected by God's glory, and brought to its goal, so that not one is left behind. The tenor of the fourth promise is that God

will immediately hear every call, every cry for help. But before the prophet brings the promises to their climax, he conditions them anew. Vc. 9b-12: *If thou removest from the midst of thee the yoke, pointing with the finger, and speaking wrong, and dispensest to the hungry what thy soul desireth, and satisfiest the afflicted soul: then doth thy light beam forth in the darkness, and thy obscurity become like noonday brightness. And Jahve shall lead thee continually, and satisfy thy soul in dry places, and refresh thy bones; and thou shalt be like a well watered garden and like a spring whose waters never fail. And thy children shall build up ancient ruins, foundations of earlier ages shalt thou raise; and they shall call thee a repairer of breaches, a restorer of habitable paths.* Yoke, **מוֹכָה**, is here, as in 6a with **רָשַׁע**, equivalent to oppression. **שָׁלַח-אֶצְבֶּעַ** (for **שָׁלַח** like **נָתַע**, Num. xx. 3) is the pointing in contempt with the finger, Prov. vi. 13 (*δακτυλοδεικτείν, porrigere digitum*), at those who are beneath one, and espec. the pious (lvii. 4); **דִּבְרֵי-אָוֶן** is the uttering of things that are in themselves wicked, and injurious to our neighbour, hence sinful speech in general. In **נַפְשֶׁךָ** the old expositors seek for more than is meant; the soul, which is here conceived as appetitive, stands for that which the appetite seeks; the desire (*appetitus*) takes the place of its object. So in Deut. xxiv. 6 the soul stands for that which nourishes it. We see this from the choice of the verb **תִּפְקַח** (voluntative in the conditional sentence, Ges. § cxxviii. 2), which, starting from the root idea *educere*, signifies to procure, obtain, win, Prov. iii. 13, viii. 35 and often, as well as to bring out, furnish, present, *expromere*, Ps. cxl. 9, cxliv. 13,

and here. The "bowed down" soul is here the soul oppressed by want. With the *perf. cons.*, נָרַח begin the apodoses. אַפְלָה is the darkness of total absence of light: Job x. 22. This, as the noun sentence intimates, becomes like noon day, which is called צַהֲרִים, because at noon day the forenoon and afternoon brightness, that which descends and that which ascends, part on either hand as from a summit. Another promise is to the effect that such a one can enjoy uninterruptedly the sure, gentle, gracious guidance of God, for which נָחָה (הַנְּחָה, syn. נָהַל) is the usual word; another refers to the imparting of exuberant strength. The ἀπαξ γεργ. בְּצַהֲרוֹת does not designate (בְּ, as in Ps. ciii. 5) that with which God will satisfy the soul; but, like צַהֲחָה in Ps. lxxviii. 7, and such promises as xliii. 20, xlvi. 21, xlix. 10, the situation in which it is satisfied: in the sun-heats, and hence droughts. In place of the *perf. cons.* we then have the *impf.*, which makes it possible to give prominence to the object: and thy bones shall he make active, יַחַלֵּי; יַחַלֵּי is *denom.* from חָלַי, *expeditus*, but may also be derived immediately from a חָלַי, to be assumed for חָלַי, not however in the sense of to be fat (LXX. *πιανθήσεται*), but in that of to be strong, properly free, ready for action. This idea of quickening is developed in two images: that of the well watered garden representing the wealth of reception; that of the spring, the wealth of possession. Something natural is promised, yet as a gift of grace: for this is the distinction between the testaments; in the Old, the natural strives upward toward the spiritual; in the New, the spiritual raises the natural to its own level; the Old Testament

is in the very midst of the effort to make the outward inward; in the New, this effort reaches its goal, and the more distant goal is now that the outward should become conformed to the inward, the natural life to the life of the spirit. The last promise takes shape under the influence of the home sickness of the exiles. **מִמֶּךָ** means "they that are thine." As early as Calvin some would have read **וּבְנֵי מִמֶּךָ**, but **מִן** with the passive is rare in Semitic, and rather equivalent to *ἀπό* than *ἐπό* (see liii. 5); **בְּנֵי** also, with the plural of a *thing* following, would be more precise than usual; there is nothing in the objection that **מִמֶּךָ** with the active could only signify "some of thee," since it is equivalent to **אֲשֶׁר מִמֶּךָ** (cf. Ps. lxxviii. 27; Job xviii. 15), those who are descended from thee, and belong by descent to thee. The members born to the church in exile, when they have returned home, will build up again (lxi. 4) the ruins of old, foundations of earlier generations, *i.e.* houses and cities of which only the basement walls remain; Israel, restored to its native land, obtains therefore the title of admiration and honour: Builder up of breaches (**גִּדְרֵי גֵרָה**, to fence off, wall), Restorer of streets (places once much frequented), **לְשֹׁבֵת**, for habitation, *i.e.* so that, once desolate (xxxiii. 8), they become again habitable and populous.

The third part of the address now adds to the duties of humanity the sanctification of the Sabbath as a duty equally rich in promise; that is, it adds to the duties of the second table those of the first, for the worship which consists in works is sanctified by that which consists in adoration. *Ve. 13, 14: If thou withholdest from the Sabbath thy foot, the doing of thy business*

on My holy day, and callest the Sabbath a delight, the consecrated one of Jahve honourable, and honourest it, not doing thine own ways, nor carrying on thine own business and talking idle talk ; then shalt thou have delight in Jahve, and I will cause thee to walk on the heights of the land, and give thee to enjoy the inheritance of Jacob thy father, for the mouth of Jahve hath spoken it. The duty of Sabbath sanctification is also enforced by Jeremiah (xvii. 19 ff.) and Ezekiel (xx. 12 ff., xxii. 8, 26), and its transgression censured ; how highly it is valued by our prophet we have seen already in ch. 56. More than other legal institutions the Sabbath festival was the means by which Israel was united and preserved as a religious community, especially in the exile, when a great part of the rest of the cultus, being attached to Jerusalem and the holy land, fell into disuse. As regards its legal regulations, it is indeed a Mosaic institution, but in a higher degree even than circumcision rests upon a pre-legal basis ; it is a ceremonial copy of the creation-Sabbath, and the creation-Sabbath is the divine rest established in the world as the goal of all movement ; after He had produced the world from Himself, God entered into Himself again, that all that He had made might enter into Him. The Sabbath festival, established by law, was an educative agency which looked to this goal of all creation, and especially of humanity, the entrance into God's rest ; it set a limit week by week to the activity of the people, losing itself in externality and secularism ; by its strict prohibition of all work it compelled them to reflect and to occupy themselves with God and His word. The prophet does not hedge round this Sabbath command-

ment with new enactments, but demands for the observance of it thoroughness and sincerity, corresponding to the spirit of the letter. "If thou turnest away thy foot from the Sabbath" is = if thou treadest not its sacred soil with the foot of everyday business. The עֲשׂוֹת which follows does not correspond to מִשְׁבֵּת, *i.e.* it is not by ellipsis = מַעֲשׂוֹת; it is an explanatory substitute for the object-notion רַגְלֶךָ: thy foot, *sc.*, the performance of thy business on My holy day. Further, if thou callest the Sabbath עֲנִי, pleasure (boon, because it brings thee to God; not burden, because it takes thee away from thy every-day life, cf. Amos viii. 5), and the holy one of Jahve (see on this personification שַׁבַּת־קֹדֶשׁ in the masculine, lvi. 2) כְּבוֹד, honoured = to be honoured, *honorandus*; and if thou indeed honourest it, which Jahve has clothed with the splendour of His holiness (Gen. ii. 3, וַיְקַדְּשׁ אֹתוֹ), not (כִּן = ὡστε μὴ) performing thine own ways (the customary ones, bearing on self-preservation, not on God), not urging on thine own business (on מְצֵא הַפֶּץ see *v.* 3) and "making words," *i.e.* talking vainly and incessantly (cf. Hos. x. 4): then shalt thou, as the Sabbath is My delight, have thy delight also in Jahve, *i.e.* enjoy His gracious fellowship; for the renunciation of earthly profit He shall reward thee with victorious dominion, inaccessible possession of the heights of the land, *i.e.* in the first instance (Deut. xxxii. 13), though not exclusively (Deut. xxxiii. 29), the land of promise restored to thee, and with the free uncontested enjoyment of the inheritance assigned to Jacob, thine ancestor (Ps. cv. 10 f.)—this shall be thy glorious reward, for the mouth of Jahve hath spoken it. Similarly what is foretold is confirmed in i. 20, xl. 25: cf. xxiv. 3 and the passages adduced there.

SECOND ADDRESS OF THE LAST THIRD.

CHAP. LIX.

THE SEPARATING WALL OF PAST DAYS AND ITS FINAL OVERTHROW.

THIS second address continues the theme of the first, which, as lviii. 1 shows, aims at convincing the nation of sin. In ch. lviii. to the dead works on which the people base their claim to redemption, were opposed the virtues, acceptable to God, to which Jahve promises redemption as a reward of grace; here the sins which delay redemption are still more directly exposed. *Vr. 1, 2: Behold, Jahve's hand is not too short to help, nor His ear too heavy to hear; but your iniquities have become a dividing wall between you and your God, and your sins have hid the gracious countenance from you, that He heareth not.* The tarrying of redemption is not due to Jahve's power being unequal to it (l. 2), nor to His ignorance of their desire for it; but their iniquities have become separators (מַבְדִּילִים), and unitedly a separating wall (cf. מַבְדִּיל, Gen. i. 6) between them and their God, and their sins (cf. Jer. v. 25) have hid from them פָּנִים. As יָד, xxviii. 2, is the absolute hand, so is פָּנִים here the countenance which is everywhere present, be it uncovered or concealed, and which sees all. Israel has deprived itself of the sight and the look of

this countenance of God, and erected a dividing wall between itself and Him, **בְּשִׁמוּעַ**, so that He does not hear, *i.e.* their prayer does not find access to Him (Lam. iii. 44); it is not heard and answered. The sins of Israel are sins in words and deeds. *V. 3: For your hands are defiled with blood and your fingers with iniquity; your lips speak lies, your tongue muttereth wickedness.* The verb **לָאָץ**, to stain (lxiii. 3), is a later softened form of **לָעַל**, *e.g.* 2 Sam. i. 21, and instead of the *Ni.* **לָאָץ**, Zeph. iii. 1, we have here, as in Lam. iv. 14, the doubly passive compound of *Ni.* and *Pu.* The verb **הִנָּח** (LXX. *μελετᾶ*) unites the significations of reflecting, and of a low, soft utterance half above, half under the breath. The prophet now depicts legal and social life; everywhere falsehood and cruelty reign. *Vc. 4-6: No one speaketh with righteousness, and no one pleadeth with truth; they put their trust in vanity, and speak deceit, conceive mischief and bring forth iniquity. They hatch basilisk eggs, and weave spiders' webs; he who eateth of their eggs must die, and if one is trodden upon, it breaketh forth into an adder. Their threads serve not for clothing, and none can cover themselves with their work; their works are works of iniquity, and the practice of evil is in their hands.* As **קָרָן** in these addresses as a rule signifies *κηρύσσειν* (*cf.* 2 Pet. ii. 5), and the judicial signif. *citare, in jus vocare, litem intendere*, cannot be proved, we must explain: No man gives public testimony with righteousness (LXX. *οὐδεὶς λαλεῖ δίκαια*). **צָדֵק** is strict adherence to the norm of right and truth; **אֲמוּנָה** is the conscientiousness which begets confidence and can be depended upon; **נִשְׁפָּט** (reciprocal as in xliii. 26, lxvi. 16) signifies to join issue

with any one in a law court, and follow it out. The abstract *inff.* which follow in 4 *b* are like the historical *inf.* in Latin (cf. xxi. 5); they express general characteristics of the social life of the time. The double figure, הָרָו עָמַל וְהוֹלִיד אָוֶן, is from Job xv. 35; cf. Ps. vii. 15; הָרָו is only another way of writing הָרָה, and הוֹלִיד (הוֹלִיד) is the usual form of the *inf. abs. Hi.* That with which they are pregnant, and which they put in operation, is compared in 5 *a* to basilisk eggs (צִפְעוֹנֵי, *serpens regulus*, as in xi. 8) and spiders' webs (עַפְבִּישׁ, as in Job viii. 14 from עָכַב, to squat, to stand or sit still, with the noun ending *ish*; and קוֹרֵי, perhaps akin to *καῖρος*, "thrums," קוֹר, to wind round, or together); basilisk eggs do they hatch (בָּקַע like בָּקַע, xxxiv. 15: perfect of that which has always happened hitherto and so is customary) and spiders' webs do they weave (אָרַג, perhaps akin to ἀράχ-τη: impft. of that which happens continually). The point of comparison in the first figure is the destructiveness of their action. It is destructive if one takes part in it: he that eateth of their eggs must die. It is so also if one is so bold or foolish as to try to interfere with their plans or the execution of them; the egg he crushes under foot breaks out in a viper, which bites at the heel of the disturber of its peace. For וּר compare Job xxxix. 15; וּרָה is the *prt. pass. fem.* like סוּרָה in xlix. 21; the ה־ of the fem. is flattened to ה־, like the *ah* of the accusative in לָנָה, Zech. v. 5, and אָנָה, 1 Kings ii. 36 (the latter with accent on the penult.). The point of comparison in the second figure is the nothingness and deceptiveness of their works; what they weave and produce serves no man as a covering (the subject of

יִתְנַסּוּ is perfectly general); it has only the show of being serviceable; their works are בְּעֵשִׂי-אָוֶן, iniquitous works; their actions are aimed at injuring their neighbour in his rights and his possessions. This malicious conduct of theirs is intensified even to hatred, the extreme opposite of the love in which God delights. V. 7: *Their feet run to mischief and make haste to shed innocent blood; their thoughts are thoughts of iniquity; destruction and desolation are in their paths.* This v. 7-8^a has been incorporated by Paul (Rom. iii. 15-17) in his picture of the universal moral corruption of man. From 7^a we see that the true confessors in the exile were persecuted even to blood by their countrymen who had forgotten God. The verbs יְרוּצוּ and יִמְדְּרוּ depict the joy found in wickedness when the conscience has fallen into deep sleep. For the alliteration and assonance in עָד וְשָׁבַר, see lx. 18, xiii. 6, xiv. 22. Their whole nature is at variance with itself. V. 8: *The way of peace they know not, and there is no justice in their goings; they make their paths crooked, every one that treadeth thereon knoweth no peace.* דֶּרֶךְ is the way on which one advances. מִסְלָה is the embanked highway, or road; מַעְגַּל (with plur. in *im* or *oth*), the track in which the cart goes; and נִתְיָבָה, the path formed by the footsteps of travellers. Peaceful conduct, issuing from the love of peace and with peace as its aim, is utterly strange to them; the recognition and practice of justice is not to be met with on their ways; they make their paths (לָהֶם, for themselves, *dat. reflex.*, *i.e.* of set purpose) cross and crooked; and whoever walks thereon (בָּהָ, neuter, xxvii. 4) has deprived himself of all experience of

outward or inward peace. In a significant refrain, שְׁלוֹם is repeated at the end of the verse. The first strophe of this address closes here; it is not owing to impotence or reluctance on the part of God that His people have not yet been delivered; it is due to their sins.

In the second strophe the prophet includes himself in the people: the people bewail the state of exhaustion into which they have been brought by strained and perpetually disappointed expectation, and confess the sins on account of which Jahve's righteousness and salvation are delayed. *Vv. 9-11: Therefore judgment remaineth far from us, and righteousness overtaketh us not; we hope for light, and behold darkness, for brightness—in deep gloom we go our way. We grope like blind men against the wall, and as those without eyes do we grope; we stumble at noonday as in the dusk; among the vigorous, like the dead. We moan all like bears and mourn sore like doves; we hope for judgment and it cometh not; for salvation—it remaineth far from us.* At the end of this group of verses also, the thought with which it opens is palindromically repeated. The perf. רָחַקָה describes a condition extending from the past into the present; the impf. תִּשְׁיַנְנִי, a condition continuing without change in the present. By כִּשְׁפָט is meant the setting right of the existing injustices by the judicial decision of God; by צִדְקָה the demonstration of righteousness, which, after the penal condition has already lasted a long time, sends upon Israel, as the redemptive order requires, grace for judgment, and on the instruments of her punishment, the punishment they have merited. The standpoint of the prophet is

here the last decade of the exile; we may conceive that then, say in the time of the Lydian war, as Cyrus struck one successful blow after another, yet only after long delay turned his arms against Babylon, hope and despondency ceaselessly alternated in the bosoms of the exiles. The dark future, through which the prophet sees in the light of the spirit, was then pierced by rays of hope; but no light came, no full and final clearing away of the darkness (גְּדוּלוֹת, intens. plur. of גְּדוּהָ, cf. xxvi. 10, גְּדוּלוֹת from גְּדוּהָ, v. 14); on the contrary, the black background remained the principal thing, and the exiles lived on in dense deep darkness (אֲפֵלוֹת); the promised liberation, to be accomplished by the conqueror of the nations, was not realised. We grope—they complain here—like blind men at a wall which has no exit. גָּשַׁשׁ (only here) is syn. of the older מִשַּׁשׁ, Deut. xxviii. 29, נִגְשַׁשָּׁה (the reduplication, which could hardly be made audible, has fallen away, but comes to the front again in the pausal form נִגְשַׁשָּׁה) has the *ah* of movement, here of the impulse to self-preservation, which impels them to grope for an exit from this ἀπορία. In the following lament, “we stumble at noonday like dusk, *i.e.* as in the dusk, and בְּאֲשֵׁמֶנִים as if we were dead,” we may infer from the parallelism that this ἀπαξ γεγρ., because it must express a contrast to כְּמַתִּים, cannot signify *in caliginosis*, or in the tombs, or in desolate places. There is not a Hebrew verb אָשַׁם or אָשָׁן, to be dark; nor is the verb שָׁכַן, to be fat, applied figuratively to fat = thick darkness. שָׁכַן in its proper sense yields a suitable contrast to כְּמַתִּים, whether we explain the word, “on luxuriant plains,” or “among fat, *i.e.* exuberantly healthy men.” We

prefer the latter, as the language has coined מְשֻׁמְנִים for the former idea (Dan. xi. 24; cf. Gen. xxvii. 28), and in general the form with *prosthetic* מ suggests rather an attributive than a substantive notion: אֲשָׁמוּ, in form like אֵיתָן, אֲכֹזֵב, אֲכֹזֵר (which Cheyne rightly compares) is a lengthened שָׁמוּ (Judg. iii. 29); and אֲשָׁמוּנִים signifies directly what in x. 16 is indirectly signified by מְשֻׁמְנִים (see there). Hence: we stumble (totter along) among strong, vigorous, healthy men, like the dead. *Quid autem*, says Döderlein, *tristius cogitari potest quam, dum alii pingues atque obesi sunt, umbræ more oberrare?* Roaring and mourning, v. 11, are expressions of impatience and of the pain of longing. At one moment the people are seized with impatience and roar like bears—as the bear does, for instance, when he sniffs and prowls around a fold, *vespertinus circumgemit ursus ovile* (Hor. Ep. xvi. 51); at another, they fall into despondency, and moan in low tones and pine away like the doves, *quarum blanditias*, as Ovid says, *verbaque murmur habet*. The verb הִנָּה, *murmurare*, expresses a less degree of depth of tone, *raucitas* than הִכָּה, *fremere*, which is likewise used of the mourning of doves, Ezek. vii. 16.—After already designating, by עַל־כֵּן, v. 9, this hopelessly gloomy condition as the result of the prevailing sins, the people return to the same theme, and strike the key-note of the *Widduj* (confession), which betrays itself by the inflexional rhymes, *ānu* and *ēnu*. The prophet (as in Jer. xiv. 19 f., cf. iii. 21 ff.) makes confession, as the leader in prayer (בְּעַל תְּפִלָּה) at the head of the people. *Vv. 12, 13: For many are our iniquities before thee, and our sins testify against us; for our*

iniquities are with us, and our misdeeds well known: rebellion and denial of Jahve and withdrawal from following our God, oppressive and truthless speech, conceiving and sending forth from the heart words of falsehood. The people recognise the multitude and magnitude (רַבּוּ) of their rebellious actions, which are the object of the divine omniscience; and their sins, which bear witness against them (עֲנִתָהּ, pred. with the plur. of a thing). The second כִּי resumes the first. אִתּוֹ means "with" us, *i.e.* known to us (cf. Job xii. 3, and עִמָּם, Job xv. 9). יִדְעֻנוּם is for יִדְעֻנוּ, as in Gen. xli. 23, cf. 6; the ך is always found in verbs ל"ע before נ, when a suffix is added). The sins are now enumerated, v. 13, in abstract infinitive forms. In the first place, under a threefold designation, stands apostasy in thought and action: בְּהִי' belongs as well to פְּשִׁיעַ, breach of faith (*e.g.* i. 2), as to פְּהִישׁ, denial (Jer. v. 12): נִסְוֵנָה too (otherwise in Ps. lxxx. 19) is *inf. abs.* Then follow sins against one's neighbour: speech issuing in oppression and having as its content סִרְוָה, that which deviates, *i.e.* is at variance with the law and the truth (Deut. xix. 16); conceiving, and uttering from the heart in which they are conceived (Matt. xv. 18, xii. 35), lying words. הִרְוֵנוּ and הִגְוֵנוּ are the only *inf. poel*, as שׁוֹשִׁינִי, x. 13, is the only example of a *perf. poel* of verbs ל"ה, occurring in the Old Testament; the Poel is suitable in all these passages because the action it expresses is designed to affect, and even to destroy, others; for, as Ewald strikingly remarks, it is the form expressive of finality or tendency: *e.g.* לוֹשֵׁן, *lingua petere* = to slander, עֵינִי, *oculo petere* = to envy. The confession of personal sins is followed by the confession

of the sinful state of affairs in society. *Vc. 14-15 a*: *And judgment is thrust backward, and righteousness standeth afar off; for truth hath fallen in the market-place, and honesty findeth no entrance. Yea, truth became an absentee, and he who avoideth evil is outlawed.* מִשְׁפָּט and צְדָקָה are not here the divine revelation of judgment and righteousness, the coming of which is delayed by sin; the people are still confessing their moral defection; right has been thrust out of the place it ought to take (הִסִּיג is the legal word for removing landmarks), and righteousness has to look on at injustice from a distance, without interposing to prevent it. And why is this? Because there is no truth and honesty among the people. Truth goes abroad, and no more *stands* in the midst of the people; on the open square, where justice is administered, and where above all she ought to be upheld in her integrity, she has stumbled and fallen (cf. iii. 8); and honesty, נְכוּחָה, which goes straight forward, though she would willingly make her way into the precinct of the forum, is unable to do so; people and judges form a barricade which keeps her back. The consequence of this we are told in 15 a: truth, in the manifold activities in which she asserts herself, has let herself become an absentee (נְעִדְרֶת, *Ni. tolerativum*, as in xl. 26: cf. נוֹסֵר, to let oneself be corrected); and he who avoids evil is מִשְׁתוּלָל, *prt. Hithpoel* (not *Hithpoal*), one who must allow himself to be plundered, stripped (Ps. lxxvi. 6), made שׁוּלָל, Mic. i. 8.

With *v. 15b* or *v. 16* begins the third strophe of the address, at first with threats, then with promises; for the nature of God is love, and every manifestation of

wrath is only a phase of its appearing. In view of the fact that that corrupt condition offers no prospect of improvement on its own account, Jahve has already equipped Himself for judicial interposition. V. 15b-18: *And Jahve saw it, and it was evil in His eyes, that there was no judgment. And He saw that there was nowhere a man, and was amazed that there was nowhere an intercessor—so His arm brought Him help, and His righteousness became His stay. And He put on righteousness as a coat of mail and the helmet of salvation on His head, and put on garments of vengeance as clothing and wrapped Himself in zeal as in a cloak. According to the deeds, accordingly will He repay, fury to His adversaries, recompense to His enemies, to the islands He will repay recompense.* We have heard the prophet now, in his toilsome progress, speak in every painful key—cutting rebuke, mournful character-painting, piteous confession; now when he comes to represent the near approach of the judgment, from the furnace of which comes forth the church of the future, the key is changed; his old style is as it were restored to itself, and exults, as a palm in the sunlight, in the transfiguring ether of the future. Jahve saw it and it displeased Him (Gen. xxxviii. 10)—this, namely, that justice (which He loves, lxi. 8; Ps. xxxvii. 28) had disappeared from the life of His people; He saw that there was no man there, no man of upright disposition and energy (שׂוֹמֵר, cf. Jer. v. 1; 1 Sam. iv. 9; 1 Kings ii. 2) to stem the ruin; He was amazed—for the sight of a ruin so complete showed the very limit of the possible—that there was no כַּפְּיָיִם, i.e. no one who, coming between God and the nation and pleading

with God (see liii. 12), laid this awful state of the nation to heart; no one who, as it is put in Ezek. xxii. 30, built a wall against decay, and covered the breach with his body, no appeaser of wrath like Aaron, Num. xvii. 12f., or Phinehas, Num. xxv. 7. What we are told by the *impff. consec.* from **וְהָיָה** onward is not future, but past, in distinction from the future predicted in v. 18 and beyond. Because the nation is so totally and deeply corrupted, Jahve has equipped Himself for judicial interposition; this equipping is already past; only the execution of vengeance is to come. Jahve saw no man on His side; so His arm became His help and His righteousness His stay (cf. lxiii. 5); in the coming judgment He would not cease till He had fully satisfied the honour of His holiness (v. 16). The armour is now described which Jahve puts on. The passage is to be understood like that in Eph. vi., in which the apostle speaks of a *πανοπλία* of Christians. As there, by the separate pieces, we are to understand the various ways in which the inward spiritual life manifests itself, so the pieces of Jahve's armour are the manifold ways, compounded of wrath and love, in which His holy nature is manifested. Righteousness He puts on as a coat of mail (**שָׂרָיִת** in semipause, as at 1 Kings xxii. 34; 2 Chron. xviii. 33 in total pause, for **שָׂרָיִת**, *ō* passing over into the broader *ā*), *i.e.* the aspect He presents on all sides is righteousness; on His head He sets His helmet of salvation, for the final purpose with which He goes to battle is the redemption of the oppressed, salvation as the fruit of the victory of righteousness; over the coat of mail He puts garments of vengeance as a tabard (LXX.

περιβόλαιον), and wraps Himself in zeal as in a warrior's cloak. Ingenious and beautiful is the comparison of inexorable righteousness to the impenetrable coat of brass, of joyous salvation to the protecting, far-shining helmet, of vengeance in its various punitive powers to the bright-coloured clothes over His mail, and of indignant zeal (קנאה, from קנא, to be vivid red) to the fiery red chlamys. No weapon is mentioned, no sword or bow; His arm alone brings Him salvation. What now will Jahve do, after thus equipping Himself in righteousness and salvation, in vengeance and zeal? He will carry out, as v. 18 says, a strict and universal retributive judgment. גְּמִילָה and גְּמִילָה signify accomplishment (see on גְּמִילָה, iii. 9), a ῥῆμα μέσον. גְּמִילוֹת, according to the connection, can signify either manifestations of love or manifestations of wrath; either, on God's part, requitals, or, on man's part, forfeitures; here it signifies the latter—men's works. The similarly two-sided גְּמִילָה does not as in iii. 11 signify forfeiture (crime), but as in xxxv. 4 retribution, penal sentence. כְּעֵל, *instar propter*, used as in Ps. cxix. 14, and *infra*, lxiii. 7 (*uti par est propter*), is the anomaly mentioned in i. 26: כּ is followed not by a noun in the genitive but by a preposition, which however is itself virtually a genitive. The second כְּעֵל which is repeated emphatically (like לִכְנֹן, lii. 6) stands, without governing anything, in correlation with the first. As the adversaries and enemies, after what has preceded, we think naturally of faithless Israel; the prophet however does not name Israel, but the islands, hence the heathen world; he hides the special judgment upon Israel in the general one upon the nations.

Israel, the salt of the earth which has lost its savour, fares like the godless world at large; the church, purified through judgment, shall have her place within a world from which crying unrighteousness has been swept away. Now the prophet depicts the *ישועה*, the symbol of which is the helm on Jahve's head. *Vr.* 19, 20: *And they shall be afraid, from the west, of the name of Jahve, and from the east of His glory, for He shall come as a pent up stream, which the breath of Jahve driveth on. And He cometh for Zion a Redeemer, and for those that return from rebellion in Jacob, saith Jahve.* The masoretic reading in this passage is *וייראו*, not as in *Mic.* vii. 17, *ויראו*; and it is right. The two *מן* of *מפערב* and *ממזרח שמש* designate the *terminus a quo*. From all quarters of the heaven fear of the name and of the glory of Jahve comes to make its abode among the nations. For if God, as during the Babylonian exile (and also in the present age of the world) has withdrawn His name and His doxa from history, the reappearance of both will be all the more intense and extraordinary; a truth which is here presented in an image recalling xxx. 27 f., x. 22 f., cf. *Ezek.* xliii. 2. The accentuation indeed appears to make *צר* subject, whether in the sense of adversary or adversity. But according to parallels like xxx. 27 f. it is incomparably more natural to take Jahve (His name, His glory) as subject. If this is so, and Jahve is subject of *יבא*, then *צר כנהר צר* (like *כפמים... מכפים*, xi. 9, *רוחק מובה*, *Ps.* xiv. 3, 10) go together, *צר* being either active (from *צור*, xxi. 2, xxix. 3), or rather, agreeably to the adjectival use of the noun *צר* (here with *Zakef צר* from *צורר*), xxviii. 20; *Job* xli. 7; 2 *Kings* vi. 1 passive—a stream pent

up. Hence we explain: Jahve will come like the stream, a pent up one, which a wind of Jahve, *i.e.* (cf. mountains of God, cedars of God, garden of Jahve, li. 3, cf. Num. xxiv. 6) a violent storm wind drives on with the speed of flight (*Pil.* from נִים with גּ = to hurl into flight)—an image in which it is at the same time hinted that the spirit of Jahve is the moving force in this His self-manifestation in judgment and grace. When then the name of Jahve again becomes legible as in letters of fire, when His glory, like a sea of fire, comes within the horizon of universal history, then shall all the world from west to east, and from east to west, begin to fear Him; the special object, however, of the love, which clears its path through that revelation of wrath, is His church, the church so far as it has remained faithful, including its truly penitent members; and He comes (יבֹא, continuation of יבֹא) for Zion as a deliverer, and for those שְׁבִי פָשַׁע who return from rebellion (cf. i. 27 and for the genit. construction Mic. ii. 8, שׁוּבֵי מִלְחָמָה, turned away from war, averse to it). The ׀ connects and specialises (= "even") in the same way as in i. 27, lvii. 18. The apostle, Rom. xi. 26, adduces this divine word sealed with נֶאֱמַר ה' as a scripture proof for the future restoration of all Israel. Coming as Redeemer to His people, who have lain till now under the ban, Jahve forms with them an everlasting covenant. V. 21: *And I—this is My covenant with them, saith Jahve: My spirit which is upon thee, and My word which I have put in thy mouth, shall not depart from thy mouth, nor from the mouth of thy seed, nor from the mouth of thy seed's seed, saith Jahve, from henceforth, even for ever.* Compare for the first words

Gen. xvii. 4. Instead of אַתָּם we have in the same sense (as often, especially in Jeremiah) אַתָּם (cf. מֵאוֹתֵי, liv. 15). The second person in what follows refers to Israel, not to the prophet. The change of person from אַתָּם to עֲלֶיךָ is no objection to this: cf. i. 29. The words are addressed to the servant of Jahve in the national sense, the remnant of Israel that has been brought safely through the universal judgment of the nations: to this remnant the multitude of all who fear God attaches itself, from west and east. This church of the new covenant has the spirit of God upon it; God's consoling words, which bring salvation, are not merely the blessed wealth of its heart, but the confession of its lips, spreading salvation on every side--those words are meant which according to li. 16 prove themselves the seeds of the new heaven and the new earth. The church of the last days, equipped with God's spirit, and never again losing her calling, hears these words, as the messenger of God's glad tidings, in the lips of the apostles. The new Jerusalem, the glorious centre of this holy church, is the subject of the following address.

THIRD ADDRESS OF THE LAST THIRD.

CHAP. LX.

THE GLORY OF JERUSALEM IN THE LAST DAYS.

It is still night, the night of sin, of punishment, of suffering, of grief, a night that will soon have lasted seventy years. In this night, by God's commission, the prophet has preached of light. Now he has come to the moment at which faith is to become sight; and in the power of God, who has made him the mouth-piece of His creative fiat, he calls to the church. V. 1: *Arise, shine, for thy light is come, and the glory of Jahve hath risen over thee.* The words are addressed to Zion-Jerusalem, conceived as a woman, xlix. 18, l. 1, lii. 1 f., liv. 1. Smitten down by God's avenging judgment, overcome by despair within, she is lying on the ground. What a power lies in these two trochees *Kāmi ōri*, which are as it were prolonged till their meaning is fulfilled; what strong consolation in the two iambi *ki-bā oréch*, which put as it were the stamp of God's action on the action of Zion, and supply the *ἄρσις* (elevation) with its *θέσις* (basis). The light which comes is that which beams forth from God's holy essence. The *perf.* *וַיִּרָא* stamps *נָא* also as a *perf.*: cf. *e.c.* lxii. 11 where *נָא* is participle. *וַיִּרָא* is the usual word for sunrise, Mal. iii. 20. The sun of suns is

Jahve, Ps. lxxxiv. 12, the coming God, lix. 20. At present it is night over the terrestrial world, but Zion is the eastern point where this sun of suns rises. V. 2: *For behold, darkness covereth the earth and deep darkness the nations; and over thee ariseth Jahve, and His glory is seen over thee.* יְהוָה שָׁדַד, darkness in all its depth, the night of estrangement from God and of misery, still covers the earth, and עֲרֵפֶל, cloudy night, the peoples. But day is dawning in the Holy Land, for a sun is rising (זָרַח) over Zion, namely Jahve in unveiled glory. The consequence is that Zion becomes light through and through, yet not for herself alone. V. 3: *And nations come to thy light, and kings to thy radiance.* Such an attractive power does Zion exert, that nations stream to her light (הִלָּךְ לְ), as in הִלָּךְ לְבֵיתוֹ, and similar expressions) and kings to her radiance, that they may be partakers with her in the enjoyment of them. Zion is now summoned as in xlix. 18 to lift her eyes and look on all sides. V. 4: *Lift up thine eyes about thee, and see; they all troop together, they come to thee; thy sons come from far, and thy daughters are borne to thee on arms.* The assembling and approaching multitude is the Diaspora of her far-scattered sons and daughters (xi. 12); the heathen who come in streams bring them with them, carrying the daughters עַל-צַד (as at lxvi. 12), i.e. sitting on the hipbones of those who carry them, the hand also lending its help to hold them up. תֵּאֲמַנָּה is softened from תֵּאֲמַנָּה, the pausal form from תֵּאֲמַנָּה (cf. the softening in Ruth i. 13). When this takes place, Zion is seized with the utmost joy, mingled with trembling. V. 5: *Then shalt thou see and be radiant, and thy heart shall tremble and be enlarged, for*

the abundant riches of the sea shall be turned unto thee, the wealth of the nations cometh to thee. The question rises here whether we ought to write תִּרְאִי, תִּרְאִי, תִּירְאִי—all three from יִרְא—or תִּרְאִי from רָאָה. The last is the masoretic reading, and is strongly supported otherwise. Further, תִּרְאִי, *videbis* (lxvi. 14; Zech. x. 7) is more natural, especially as יִרְא (unlike פָּחַד and רִנָּה, Jer. xxxiii. 9) does not lend itself for use in the sense *tremere præ gaudio* (against this compare also יִרַע, xv. 4, and רָהַה, xliv. 8). Hence: then shalt thou see and be radiant, *i.e.* seeing this, thy face shall be bright with joy: נִהַר, as at Ps. xxxiv. 6, has here its original meaning, “to be bright”: the river is called נִוָּר as a silver streak. The impression made by this sudden change will be so overpowering that Zion’s heart trembles; yet so elevating, that after long constraint it expands. The last figure, though very natural in Semitic, is strange to the classical languages, though they are familiar with its counterpart in *angor* and *angustia*. הַמִּזְבֵּן יָם, everything valuable that the islands and coast lands possess (הַמִּזְבֵּן in the sense of weighty mass especially of property, Ps. xxxvii. 16) is turned, diverted to her, and חֵיל נֹיִם, the means (cf. Hagg. ii. 7), *i.e.* the riches (gold, silver, etc., Zech. xiv. 14) of the heathen are brought into her, that she may henceforth dispose of them for the honour of her God. The trading and pastoral peoples vie with each other in enriching the church. *Vv.* 6, 7: *A multitude of camels shall cover thee, the camel colts of Midian and ‘Epha, all together from Sheba do they come, they bring gold and incense, and joyfully proclaim the praises of Jahve. All the flocks of Kedar gather together to thee,*

the rams of Nebajoth shall serve thee, they shall ascend with acceptance Mine altar, and I will beautify the house of My beauty. The commercial peoples bring the church their merchandise; the tribe of כְּדִי, tracing its descent from Abraham and Keturah, Gen. xxv. 2, and owning a dependant branch in עֵיפָה, Gen. xxv. 4, dwelt on the east coast of the Elanitic gulf; their country is marked now by the town *Madjan*, which lies, according to the Arabic geographers, five days' journey south of Aila; they come in caravans so numerous and large that the environs of Jerusalem swarm with camels: שִׁפְעָת, as in Job xxii. 11: בְּכָרִי from בֶּכֶר = Arab. *bakr* or *bikr*, a young male camel, and in general a camel-foal. All these come from שֶׁבַּא, of which Virgil says (Georg. ii. 117) *solis est turea virga Sabæis*. Strabo (xvi. 4, 19) calls it the richly blessed land of the Sabæans, the mighty nation, where myrrh, incense, and cinnamon grow; there, in Yemen, where spices, gems, and gold are native, they have traded for gold and incense, and these precious gifts they are now bringing to Jerusalem, not as an unwilling tribute, but joyfully proclaiming as they do so the famous deeds and attributes of Jahve, the God of Israel. Like the commercial nations, the nomads also come; קֶדְרִי, the Kedarenes, armed with bows (xxi. 17) and dwelling in הַצְּרִים (xlii. 11), that is, permanent settlements in the desert between Babylonia and Syria; and the נְבִיִּית, according to Gen. xxv. 13 likewise of Ishmaelite origin, a nomad stem which, while Israel was a kingdom, was still unimportant, but in the first centuries before Christ started up into a civilised people of the foremost rank; their territory

stretched then from the Elanitic gulf, toward the country east of Jordan, beyond Belkâ as far as Haurân: their inscriptions are found from Egypt to Babylon, but mainly in Arabia Petraea. The Kedarenes drive their collected flocks of small cattle toward Jerusalem, and the rams of the Nabataeans (אֵילִי, *arietes*, not *principes*) are at the service of the church (יִשְׂרָאֵלִי, verbal form with toneless suffix as in xlvi. 10); they ascend עֶלְרִצִּין, acceptably, the altar of Jahve (עֶלְיָה, as in Lev. ii. 12: here with local accus. of objt. as in Gen. xlix. 4; Num. xiii. 17), by which is meant that Jahve graciously accepts the sacrifices which the church brings to His altar (cf. Deut. xxvii. 6) from the homagelings of the Nabataeans (and Kedarenes). It would contradict the spirit of the Old Testament if we inferred from this that animal sacrifice was to be restored in the future. Animal sacrifice has been once for all abolished by the self-sacrifice of the servant of Jahve; it has been once for all judged in the consciousness of the modern era, even of Israel itself, by the spiritual revolution produced by Christianity, *i.e.* the Messias-religion. Of course within Old Testament limits the prophet cannot depict New Testament truth except in Old Testament colours. Yet this is an unessential qualification, not affecting the substance of the prophecy. Even Paul, who makes Christ the end of the law, foretells the conversion of Israel, and calls it *πλοῦτος ἐθνῶν*; and the Lord Himself in Luke xxi. 24 holds out the prospect of Jerusalem again becoming the holy city of a converted Christian Israel. We agree with Riehm that the converted Israel are not priests, mediating salvation to the heathen; but we

should be obliged to assume that the conversion of $\pi\alpha\varsigma$ Ἰσραὴλ (Rom. xi. 26), with which the cycle of the history of redemption closes (Rom. xi. 28-32), was an epoch-making event, rich in blessing for the hitherto mainly Gentile Church, even if prophecy had not foretold it, nor the word of God in the New Testament confirmed it. The stream of salvation which has issued from Jerusalem will eventually debouch there, and make Jerusalem again a fountain of blessing. The temple in Jerusalem will become (lvi. 7) **בֵּית הַפְּלֶה** for all nations. Here Jahve calls it, as built in His honour and filled with His gracious presence, **בֵּית הַפְּאֲרָהֵי**. He will make its inner glory equal to the outer, decking it with the homage-gifts of the converted Gentile world. From the land, over which the caravans and trains of flocks are approaching, the prophet turns his eyes toward the sea. *Vv. 8, 9: Who are these that fly on as a cloud, and as the doves to their lattices? Surely the isles wait for me, and the ships of Tarshish come on first, to bring thy children from afar, their silver and gold with them, to the name of thy God, and to the Holy One of Israel, for that He hath beautified thee.* On the sea ships are seen hastening on as swiftly as light clouds driven by the wind (xix. 1, xliv. 22), as doves which fly to their cots: *celerēs*, as Ovid says, *cavis se turribus abduunt*. The feminine plur. is referable to **אֲנִיּוֹת**, and shows that the ships are recognisable as such. The question is addressed to Zion, and suggests that these swift sailers are making for a goal at home as loved and longed for as the dovecot to the doves. The haste is explained by the faith of those who hasten. The Old Testament, during the continuance of which that

which is properly salvation was only present in the form of promise, designates faith predominantly as hope (לְקִיָּהּ, as li. 5, xlii. 4); faith, of course, is not hope itself; but it is the constancy of hope, as hope is the consolation of faith. The faith of the distant western lands now attests itself. The purpose of this passing of faith into act is expressed by לְהִבְיֵא. At the head of the fleet as it steers toward Zion are Tarshish ships, from the remotest corner of Europe (בְּרֵאשׁוֹנָה, in the same sense as in Num. x. 14, LXX. ἐν πρώτοις, Hier. *in principio*). The fleet brings Zion's children from afar, and along with them the gold and silver of the owners of the ships לְיֵשׁ (dative, not after lv. 5 = לְמַעַן, LXX. διὰ) of thy God, whom they honour, and to the Holy One of Israel, because He has beautified thee, and in so doing inspired them with reverence and love toward thee (פִּאֲרָה for פִּאֲרֵה, as also, though not in pause, liv. 6). It is not, however, its possessions merely that converted heathendom brings to the church; it surrenders itself and its kings in homage and readiness for service. *Vv. 10-12: And sons of the stranger build thy walls, and their kings minister unto thee; for in My wrath have I smitten thee, and in My favour have I had mercy on thee. And thy gates remain open perpetually day and night, they are not shut, to bring in to thee the wealth of the nations and their kings in triumphal procession. For the nation and the kingdom that will not serve thee shall perish, and the nations shall surely be laid waste.* The walls of Zion rise again from their ruins under the willing co-operation of converted foreigners (lvi. 6 f.), and foreign kings are at her service (xlix. 23); of this the edicts of Cyrus, Darius, and

Artaxerxes Longimanus were only a prelude, pointing on to the last days, though to the prophet's view the days after the exile are the last days. Of the two perfects 10*b*, **רַחֲמֵיךָ** refers to the more remote, **רַחֲמֵיךָ** to the nearer past, extending into the present, cf. liv. 8. On **פָּתַח** see xlvi. 8: this *Pi.* corresponds in sense to the Indo-germ. inchoative or desiderative form, e.g. *patescere, dehiscere*. The first clause 11*a* ends with **וְלֵילָהּ**; yet *ἡμέρας καὶ νυκτὸς* might be joined to *ὁ κλεισθήσονται* as in Rev. xxi. 25*f*. The gates of Zion can stand open continually, for a hostile assault is no more to be feared; and they must remain open *ad importandum* that they may bring in by them (as is uninterruptedly going on) the wealth of the heathen **וּמַלְכֵיהֶם נְהוּגִים**. This is to be explained with LXX., Hier., "and their kings led in," *sc.* as at xx. 4; 1 Sam. xxx. 2, as prisoners—led in, however, not by their subjects, who give them up in impatience of their rule, but by the church; irresistibly fettered by her, *i.e.* inwardly overcome (cf. xlv. 14 with Ps. cxlix. 8) they allow themselves to be led into the Holy City in festal procession as her and God's captives. To this **נְהוּגִים** is attached v. 12: for the existence of every nation and kingdom is henceforth conditioned by its submission to the community of the God who works out redemption in history, by its entrance into this community—the same thought developed in Zech. xiv. 16*ff*. From the thought that everything great in the human world comes into the service of the All-Holy and His church, the prophet turns to what is great in nature. V. 13: *The glory of Lebanon shall come to thee, cypresses, planes and box trees together, to beautify the*

place of My sanctuary, and to glorify the place of My feet. The magnificent cedars of Lebanon, and the finest trees generally, are brought to Zion, not as felled trunks to be used in building, but roots and all, to be planted anew to adorn the holy site of the temple (Jer. xvii. 12), and that Jahve may glorify the holy place of His feet; footstool of His feet, **הַדָּרִם רַגְלָיו**, is a frequent name for the temple, with especial reference to the ark of the covenant, Ps. xcix. 5, cxxxii. 7; Lam. ii. 1; 1 Chron. xxviii. 2, as the focus (lxvi. 1) of the gracious presence of God on earth. The trees which excel in kingly splendour the rest of the plant-world are to adorn the vicinity of the temple, alleys of cedars and planes leading up to it—a proof that no relapse into idolatry is to be dreaded any more. On the names of the trees, see xli. 19. In v. 14 the prophecy again returns quickly to the human world: *And the children of thy oppressors come stooping unto thee, and all that scoffed at thee bow themselves down at the soles of thy feet, and call thee “City of Jahve, Zion of the Holy One of Israel.”* The persecutors of the church in deed (**עֲנֵה**) and word (**נִאֲוָה**) are no more (xxvi. 14), and their children feel themselves disarmed; they are seized with shame and penitence as they see the once tormented and insulted church so highly exalted; they come **שָׁחוּהָ** (infin. noun after the form **שָׁחוּן**, Lam. v. 13, here as accus. of closer definition, as often with **הִלְךְ**) “stooping” (oppos. **רוּמָה**, Mic. ii. 13), and lay themselves at the soles of thy feet, as if this were the only place they deserved (similarly xlix. 23), and call thee, no longer derisive names, but the honourable name, City of Jahve, Zion of the Holy One of Israel

(cf. Bethlehem of Judah, Gibeah of Saul). A glorious transformation of the church now takes place, which the nations also recognise. *V. 15, 16: Whereas thou wast forsaken and hated and no one passed through thee, I make thee now an eternal splendour, a delight to all generations. And thou suckest the milk of nations, and the breast of kings shalt thou suck, and shalt know that I Jahve am thy Saviour and thy Redeemer, the Mighty One of Jacob.* Jerusalem now becomes an absolute and eternal splendour, a delight of the generations that succeed each other as long as this world endures. The nations and their kings now give the church the very pith of their life, as a mother or nurse gives the child the milk from her breast; and the church finds in this an abundant nutriment on which she grows and thrives, and ever new matter for grateful joy. We are not to think of enrichment by pillage: the sucking is that of a child, not of a vampire. We should have expected מְלָכוֹת, xlix. 23, instead of מְלָכִים; but, by מְלָכִים and שָׂדֵה, as in lxvi. 11, for שָׂדֵי, what is natural in the expression is intentionally spiritualized; the figure announces itself as a figure, and demands that it be ideally taken. The church sees in all this the gracious conduct of her God, and recognises by experience that Jahve is her Saviour, that He is her Redeemer, He the mighty one of Jacob who has conquered for her and now gives her this triumph (cf. xlix. 26*b* and lxi. 8). The outward and inward beauty of the new Jerusalem are now more visible in the materials of which she is built, and the authorities who rule in her. *V. 17, 18: Instead of copper I bring gold, and instead of iron I bring silver, and for wood copper, and for stones iron,*

and I make peace thy government, and righteousness thy officials. No more is violence heard in thy land, wasting and destruction within thy borders, and thou callest salvation thy walls and fame thy gates. As in the time of Solomon silver was of no value (1 Kings x. 21) and was reckoned as stones (1 Kings x. 27), so Jahve gives her gold instead of copper, silver instead of iron; while copper and iron, in this superabundance of the precious metals, are so depreciated that they take the place of timber and stone. The city is built of metal throughout, impregnable against the elements and all foes. The allegorical continuation shows that this is not to be taken literally. **שְׁלוֹם** and **צְדָקָה** are not accus. of predicate, but of object: cf. xxxii. 16 f., lix. 14, xlv. 8. **פְּקֻדָּה** means the body of overseers (as **גְּבוּרָה**, iii. 25, of heroes: **עֹזְרָה**, xxxi. 2, of helpers). The plural **נְגִשִׁיךְ** is not opposed to the figurative sense: Jerusalem now finds in **צְדָקָה** what she used to find in the body of officials who carried out the laws and protected the public peace. Under this regime, in the district of which Jerusalem is the capital, nothing is heard of **חֲמָס**, savage and lawless assault of the stronger upon the weaker, nothing of **זֶדַע**, violence done to any one, nor of **שִׁבּוּר**, destruction, working of ruin. She has walls (v. 10), but in truth **יְשׁוּעָה**, the salvation of her God, is to her the impregnable victorious fortification; she has gates (v. 11), but in truth the place of gates, with all their safety and beauty, is taken by the **תְּהִלָּה**, the renown, imposing reverence, in which Jahve has clothed her. The prophecy now returns to the all-dominating thought from which it started: Jerusalem becomes light. This thought now unfolds itself majes-

tically, and discloses almost its whole eschatological depth. *Vv. 19, 20: The sun shall no more be to thee for a light by day, and as for illumination, the moon shall not shine for thee—Jahve becometh for thee an eternal light, and thy God thy glory. Thy sun shall no more go down, and thy moon shall not withdraw itself, for Jahve becometh to thee an everlasting light, and completed are the days of thy mourning.* Although in the prophet's mind the Jerusalem of the age of glory in this world and the Jerusalem of the eternal world beyond coalesce, the meaning of this prophecy is not that sun and moon shall no longer exist; even of the Jerusalem which is not built by Israel with the aid of converted Gentiles, but comes down from heaven to earth, the seer of the Apoc. xxi. 23 only says, that the city needs neither sunshine nor moonlight (as the Trg. renders here), for the glory of God makes it bright, and the Lamb is its light, *i.e.* God Himself serves it for sun and the Lamb for moon. There will still be sun and moon, as Hofm. explains it, but the holy city will be unchangeably irradiated by the all-outshining brightness of the presence of God. The prophet has here found the completest expression for what prophecy was tending to as early as iv. 5, xxx. 26, xxiv. 23. As the city gets her light neither from the sun nor the moon, there is of course no night there (Rev. xxi. 25); the prophet intentionally avoids a לְאֹר לַיְלָה, parallel to לְאֹר יוֹמָם. לְנֶגְהָ is to be taken apart from יָרַח (cf. נֶגְהָ, of moonlight, xiii. 10, and נֶגְהָ, of the starlight, Joel ii. 10): either, "with a view to illumination," the moon shall not shine on thee; or, which agrees better with the accents, "as for illumination," the moon shall not, etc.

(ל, as in xxxii. 1). The glory of Jahve which floats above Jerusalem, and rests upon her, is henceforth her sun and moon, a sun that never sets, a moon לֹא יֵאָסֵף, that is not taken in toward morning, like a lamp that has been hung up (cf. xvi. 10). The triumph of light over darkness which is the goal of universal history is concentrated in the new Jerusalem. How this is to be understood we are shown by וְשָׁלֹמוֹ יָמֵי אֲבֹלֶדֶת. The sum of the mourning days, measured out to the church, is full; the darkness of sinful corruption and of its punishment is overcome; the church is nothing but holy and blessed joy, unchanging and untroubled, for she walks no more now under sidereal light, but under the light of Jahve, which illumines within as well as without, and is absolutely pure, gentle, and peaceful, eternally the same. How deeply the prophet is conscious of the connection between darkness, wrath, and sin, we see in v. 21: *And thy people, they are all righteous; they possess the land for ever, a sprout of My plantations, a work of My hands, for glorification.* The church of the new Jerusalem consists of none but the righteous, who being purged from the guilt of sin keep themselves henceforth free from wickedness, and therefore possess the promised land for ever, without needing to fear that they will again be overthrown and exiled. "A sprout (נֶצֶר, as xi. 1, xiv. 19) of My plantations" (מִטְעֵי; *Chetibh* wrongly gives מִטְעֵי or מִטְעֵי) means "of My creative acts of grace" (cf. v. 7); a work of My hands (cf. xix. 25) for Me to boast in (לְהִתְפַּאֵר, as in lxi. 3). The life of this newborn church, transformed by judgment and grace, expands from the minutest centre in wide circles to the widest

compass. 22a: *The smallest becometh a thousand, and the weakest a mighty nation.* The small and weak, or, as the idea is relative, the smallest and weakest, is he who is either childless or blessed only with few children; yet increase by association is not excluded, cf. Mic. iv. 7, v. 1. The whole prophecy is now sealed with the promise. 22b: *I, Jahve, will hasten it in its time.* The neuter הַיָּמִינִים (as in xliii. 13, xlvi. 11) refers to all that has been predicted from v. 1 onward. Jahve will speedily fulfil it, when the moment, *καίρως*, which He has fixed for it shall have come. As this moment is known to Him alone, the glory will come with sudden surprise upon those who have awaited it in faith.

That ch. lx. forms a self-contained whole is manifest from the mere fact that Zion-Jerusalem is addressed throughout. If we compare the passages, akin in content, li. 17-23, lii. 1, 2, and ch. liv., we shall find that these addresses to Zion form an ascending series of which ch. lx. is the summit—the finished counterpart of the address to the daughter of Babylon, ch. xlvii.

FOURTH ADDRESS OF THE LAST THIRD.

CHAP. LXI.

THE GRACE AND GLORY OF THE OFFICE CONFERRED ON THE SERVANT OF JAHVE.

THE words of Jahve pass over here into the words of another, whom He has appointed as mediator of His gracious purpose. *Vr. 1-3: The Spirit of the Lord, Jahve, is upon me, for that Jahve hath anointed me, to bring glad tidings to the sufferers, hath sent me to bind up the broken-hearted, to proclaim to captives liberty, and to those in bonds the light of day; to proclaim a grace-year of Jahve, and a vengeance-day of our God, to comfort all that mourn, to set on those that mourn in Zion, to give them adornment for ashes, oil of joy for mourning, a robe of renown instead of a fainting spirit, that men may call them terebinths of righteousness, a plantation of Jahve for His glory.* Who is the speaker here? The Trg. and most recent expositors say the prophet. But against this may be urged the following reasons. (1) The prophet has nowhere as yet spoken of himself as such at any length; on the contrary, if we except the closing word of lvii. 21, אָמַר אֱלֹהֵי, he has kept himself everywhere intentionally in the background. (2) Where, again, another than Jahve has interposed and spoken of the work of his calling, and of his ex-

periences in it, xlix. 1 ff., l. 4 ff., it has been that servant of Jahve, of whom and to whom Jahve speaks in xlii. 1 ff., lii. 13—ch. liii.—not the prophet, but he who is appointed to be mediator of a new covenant, light of the Gentiles, Jahve's salvation for all the world, and who ascends, through self-humiliation even to death, to this glorious height of his calling. (3) All that he who speaks here says of himself is found also in the picture of the unique servant of Jahve, who is highly exalted above the prophet: he is equipped with the spirit of Jahve (xlii. 1), Jahve has sent him, and with him His Spirit (xlvi. 16b); he has a divinely taught tongue, to come to the aid of the weary with words (l. 4); with forbearance and deliverance he comes to meet the utterly despondent and downtrodden, "the bruised reed and glimmering wick" (xlii. 7); "to open blind eyes, to lead out those in chains from prison, those who sit in darkness from the dungeon"—this is what, above all, he has to do for his people in word and deed (xlii. 7, xlix. 9). (4) After once introducing the servant of Jahve so directly and dramatically (xlix. 1 ff., l. 4 ff.), we can hardly expect the prophet now to thrust himself into the foreground, and to assign to himself official attributes which he has already made characteristic traits in the picture of the predicted one, who is *non præco tantum, sed et dispensator* of God's new gifts of grace. For these reasons we hold the speaker to be the servant of Jahve. The glory of Jerusalem has been depicted in ch. lx. in direct and continuous words of Jahve; side by side with these words we find here, exactly as in xlvi. 16b, only in more detail, the words of His

servant, who is mediator of this glory, and prepares its way by publishing the good news. As Jahve says of him, xlii. 1: **נָתַתִּי רִדּוּי עָלָיו**, so he says here of himself **רוּחַ ה' עָלַי**. And when he goes on, in confirmation of this: for that (**יַעַן** here = **אֲשֶׁר**) Jahve hath anointed me (**מָשַׁח אֹתִי** more emphatic than **מָשַׁח־נִי**), we may, though **מָשַׁח** is used here not of royal, but of prophetic anointing (1 Kings xix. 16), find in the choice of the word a hint of the fact that the servant of Jahve and the Messiah are one person. In this sense Jesus used it (Luke iv. 16-22), announcing Himself as the divinely anointed servant of Jahve here predicted, who brings to his people the good news of redemption. The combination of divine names **אֲדַנִּי ה'** is like that in l. 4-9. On **בְּשֹׁר**, *εὐαγγελίζειν* (-εσθαι), see ch. xl. 9. He comes to apply to the heartbroken a bandage for their heart-wounds: **חִבְשׁ ל** (**חִבַּשׁ**), as in Ezek. xxxiv. 4; Ps. cxlvii. 3, cf. **רָפָא ל**, **הַצְדִּיק ל**, **רָפָא ל**, vi. 10, liii. 11. **קָרָא דְרֹר** is the legal expression for the proclamation of liberty, which the year of jubilee, thence called **שְׁנַת הַדְרֹר** (Ezek. xlvi. 17), brought with it. **דְרֹר** is from **דָּרַר**, a verbal stem used to describe the direct darting flight of the swallow (Ps. lxxxiv. 4), and, in general, free movement. **פָּקַחְקוּחַ** is written as two words (see on ii. 20): but as early as Parchou and Aben Ezra it was read **פָּקַחְקוּחַ** in one word, after the form **שְׁחַרְחַר**, **פְּתַלְתַּל**, in the sense unbarring, *sc.* of the prison. As **פָּקַח** however is nowhere used like **פָּתַח** (xiv. 17, li. 14) of the opening of a chamber, but always only of opening the eyes (xxxv. 5, xlii. 7 and often; once xlii. 20 of the ears), we abide by the *usus loquendi* if we understand by **פָּקַחְקוּחַ** that the eyes are opened, as

opposed to the dull obscurity of the prison; LXX. as though it had been וְלַעֲרִים (Ps. cxlvi. 8), καὶ τυφλοῖς ἀνάβλεψιν. Further: he is sent to publish and promise a year of acceptance (יָשׁוּעָה syn. with רְצוֹן, xlix. 8) and a day of vengeance, which Jahve has appointed—an arrangement in which as at lxiii. 4 (and to some extent similarly at xxxiv. 8) the work of grace in its thorough accomplishment has a year's length assigned to it, the work of vengeance only a day's. The vengeance is for those who oppress God's people and keep them in bondage: the grace for all those whom the punishment has thoroughly humbled, but whom its long duration vexes deeply, lvii. 15; the אֲבֵלִים are the אֲבֵלֵי צִיּוֹן, those who have Zion's decay at heart. In v. 3 לָשׂוּם...לְתֶתּוֹ he corrects himself, because what he brings is not merely a diadem, to which שׂוֹם is appropriate, but a fulness of manifold gifts to which only a general word like נָתַן corresponds. Instead of אֲפָר, the ashes of penitence and sorrow on the head, he brings פֶּאֶר, a diadem adorning the head; oil of joy (Ps. xlv. 8) instead of mourning, a cloak (robe) of praise instead of a fainting, almost dying spirit; joy will be the oil with which they henceforth anoint themselves, praise the mantle in which they robe themselves. And what is the result of this? The gifts of God, though represented in sensible images, are spiritual, inwardly effective, renewing and sanctifying the inner man; they are the sap and strength and marrow and impulse of a new life. The church becomes through them a plantation of terebinths of righteousness, i.e. her members possess a divinely wrought righteousness, which God accepts; and they

are as resolutely, securely, and richly possessed of it as terebinths with their strong trunks, their luxuriant green, their perennial foliage—a plantation of Jahve's, to the end that He may get glory by it (repeated from lx. 21).

What follows is still in subordination to *v.* 1. The servant of Jahve celebrates the glory of the office that has been assigned to him, and expounds the contents of the gospel that has been given to him to preach. It concerns the taking possession again of the land of promise, and the exaltation of Israel, when purified in the furnace of judgment, to high honour and dignity among the nations. *Vc.* 4-6: *And they shall build up the wastes of old, they shall raise up the desolations of former times, and renew the waste cities, the desolations of ancient generations. And strangers stand and feed your flocks, and foreigners become your ploughmen and vine-dressers. But ye shall be called priests of Jahve, "servants of our God" shall they say to you; the wealth of the nations shall ye enjoy, and in their glory boast yourselves.* The waste and desolate places of עִלָּם and דִּיר וְדִיר, *i.e.* of nearer and more remote antiquity (lviii. 12), are not limited to what has lain in ruins during the seventy years of the exile: the land will become so populous, that the former habitations are inadequate (xlix. 19 f.); districts are meant, therefore, which have lain waste beyond the former borders of the land; these will be again built up, raised, renewed, by the returned exiles, and specially by those of the second generation (lviii. 12, מְבַנֵּי, cf. lx. 14). הָרֵב in the sense of desolation is a word belonging to the later age of the language (Zeph., Jer., Ezek.). In connection with

the up-building it is natural to think of the help to be given by the Gentiles (ix. 10); the prophet expresses the thought that these will enter into the service of Israel, v. 5, in a new strophe. They stand there (*sc.* at their post, על־מִשְׁמֶרֶתָם, 2 Chron. vii. 6) and pasture your flocks (צֹאן without plur., cf. Gen. xxx. 43), and foreigners are your ploughmen and vinedressers. Israel however, among the heathen who have entered the community of Jahve and become God's people (xix. 25), is now without distinction of tribes what the sons of Aaron used to be among the Israelites; she has reached the height to which she was destined from the very first, to be a kingdom of priests (Exod. xix. 6). We can form no clear idea, in agreement with the New Testament spirit of freedom, and of the removal of partition walls between the nations, of the position here assigned to the nation in whose history redemption has been wrought out. It has been the teacher of the nations, and now it leads their worship. The Old Testament prophet predicts New Testament truth in Old Testament style. So too when he goes on: Ye shall eat the wealth of the heathen and in their glory shall ye boast yourselves, *i.e.* in the possession, transferred to you, of what they counted most glorious, we must understand him, no doubt, subject to the ethical limitation of 8a; but the colours are material, and are to be explained by the fact that the future is seen in the mirror of the present, and as a reversal of the relations that have hitherto subsisted. When the Gentile church acts in the future according to Rom. xv. 27, and shows a liberal gratitude in earthly things to the nation whose spiritual debtor she is, then will

be fulfilled what is here promised by the prophet. We do not explain: "and into their glory ye enter in their stead"—הִתְיַמַּר from יָמַר = מוֹר, *Hi. הַיְיָמִיר*, Jer. ii. 11 (where however we should read הַהִימִיר); for a more suitable and simple sense is given by אָמַר = יָמַר (cf. יָהָר = אָהָר, אִשָּׁם = אֲשָׁם, אֵלֶף = אֲלֶף and the like), to strive upward, to arise: whence Ps. xciv. 4, הִתְאָמַר, to lift oneself proudly, and here הִתְיַמַּר: and so Hier. (*superbietetis*) and probably also LXX. (*θαυμασθήσεσθε* in the sense of *spectabiles eritis*). The contempt of exile is exchanged for the fulness of wealth and joy, and of honourable distinction. *Vv. 7-9: Instead of shame, ye obtain double and (instead of) confusion they rejoice because of their portion—so shall they then in their land possess double, they shall have everlasting joy. For I, Jahve, love justice, I hate robbery with impiety, and I give them their reward faithfully, and I make an everlasting covenant with them. And their race is known among the nations, and their descendants in the midst of the peoples: all who see them shall recognise them, that they are a race which Jahve hath blessed.* The first half of v. 7 finds its explanation in the second: hence מְשֻׁנָּה is double possession in the land of their fathers, now restored again and extended far beyond its former limits; and יִרְנוּ חֵלְקָם (cf. lxiv. 16) is unspeakable joy on the soil which (by Jahve's appointment) is hereditarily theirs: for חֵלְקָם cf. Micah ii. 4: מְשֻׁנָּה is not = מְשֻׁנָּה כְּבוֹד, but מְשֻׁנָּה יְרֻשָׁה. The transition from the second to the third person is the same as in i. 29, xxxi. 6, lii. 14 f. וְכִלְמָה is short for וְתַחַת כִּלְמָה exactly as וְתַחֲלָתִי, xlvi. 2, for וְלִמְעַן תַּחֲלָתִי. חֵלְקָם is either accus. of the object, the construction of רָגַן in Ps. li. 6,

or, as is more probable, looking to xlii. 25 תָּמָה, xliii. 23 וַיִּזְבְּחֶיךָ, and the like, adverbial accus. = בְּחֵלְקֶם. Against the accents Hier., LXX. render: instead of your doubled shame and confusion; this would require in the principal clause תָּרַנוּ הַלְקֶם. The gracious reward which compensates for the injustice endured is guaranteed by v. 8: Jahve loves justice, and hates גִּזְלָה בְּעוֹלָה, *i.e.* not *rapinam in holocausto*—for this description of hypocritical sacrifice on the part of Israel would be quite detached in this connection—but robbery, or, strictly speaking, that which has been robbed, in or with knavery (LXX. ἐξ ἀδικίας): we may suppose עֲלָה to be erroneously pointed, but it is not the only place in which it appears as the softened form of עֵלָה: cf. Job v. 16; Ps. lviii. 3, lxiv. 7: the connection by means of ב, especially as it is not גִּזְלָה but גִּזְלָה, is precisely that *e.g.* of Prov. xvi. 8, cf. xv. 16 and often. The reference is probably to the injustice which prevailed in Israel in former times (iii. 14, x. 2; Ezek. xxii. 29); and the meaning is, that it is not an unjust self-enrichment, which now makes up for the impoverishment of the nation that once succumbed to the world-power, but the wealth of divine blessing; a blessing which, if we combine 8a and 6b, will show itself in this, that the nations hitherto hostile to Israel will bestow their possessions on her. In this wise will He, with whose moral nature the injustice of avarice is at variance, give them their reward (פְּעֻלָּה, reward of work, Lev. xix. 13, of fatigue in warfare, Ezek. xxix. 20: here, of suffering), and that too בְּאֵמֶת, exactly as it was promised, without abating anything. The descendants of those who thus regain eminence are

honourably known (נִדָּע) as in Prov. xxxi. 23) among the nations; they only need to be seen, to have it recognised (by conspicuous tokens of blessing) that they are a divinely blessed race. כִּי here signifies not *nam*, but *quod*; for the giving of the first place to הַקְּדָמָה (הַקְּדָמָה), where the predicate is not to have emphatic prominence, is proper in the dependent sentence, Ps. xciv. 11; Jer. xlvi. 5. The object stands first and apart, and is unfolded, according to the scheme of Antiptosis, by כִּי as at Gen. i. 4; Ps. cxli. 6; Jer. xxviii. 9, cf. xlvi. 5; Ps. cxxxii. 6.

The joyous vocation of the servant of Jahve is to be the messenger of such divine promises to His people. *Vc.* 10, 11: *With joy do I rejoice in Jahve, my soul shall exult in my God, that He hath given me garments of salvation to put on, hath wrapped me in the robe of righteousness, as a bridegroom that weareth his turban like a priest, and as a bride that putteth on her jewels. For like the land that bringeth forth that which is sown in it, and like a garden that causeth its seeds to sprout: so doth the Lord, Jahve, cause righteousness to sprout, and praise, before all nations.* As at the beginning, so now at the close, the speaker declares the relation of his own person to the imminent restoration of his people. A high joy, which impels him to exultant praise, he finds in Jahve his God; for the gracious future which it is his destiny as prophet of Israel to proclaim, as mediator of Israel to found, as Israelite to experience, is a future consisting wholly and solely of salvation and righteousness; so that he, the bearer and messenger of the divine purpose of grace, appears to himself as one to whom Jahve has given garments

of salvation to put on, and whom He has covered with a robe of righteousness; צִדְקָה on its evangelical side is here parallel word to יְשׁוּעָה: for the figure, cf. lix. 17. Standing among his people with such hopes and such a message, he seems to himself like the bridegroom, who makes his turban in priestly fashion, *i.e.* winds it round his head in the style of the priestly מְנַבְעוֹת, Exod. xxix. 9, which are called פְּאָרִים in Exod. xxxviii. 28; cf. Ezek. xlv. 18. Some think of the high priestly מְצַנְפֵת (purple blue in colour), but יָכֵן does not take us beyond the מְנַבְעָה, a high mitre which was formed by wrapping a long linen bandage round the head so that it ran up to a point. In no case is כִּהֵן = כִּוֵּן or כִּהֵן, since the verb כִּהֵן = כִּוֵּן only survives in כִּהֵן: כִּהֵן is denominative, and signifies "to priest" (cf. "to dust"), *i.e.* to make or play the priest: here with the accus. פְּאֵר, which is either the accus. of closer definition—who plays the priest with his turban; or, which suits the parallel clause better, who arranges his turban in priestly fashion; whenever he apprehends the word of promise in his heart and takes it into his lips, it is to him as the turban of the bridegroom, as the jewellery which the bride puts on (תְּעִדָה, *Kal*, as in Hosea ii. 15 and often). For the content of the promise is altogether salvation and praise, which Jahve causes to spring forth before all nations, as the earth its plants, a garden its seeds (כּ in both cases prepositional: *instar* with attrib. sentences following, see viii. 23). The word in the mouth of Jahve's servant is the seed, out of which a great thing is developed in the sight of all the world. The ground and soil, אֲרֶץ, of this development is humanity, the fenced garden of humanity is

the church; and the great thing itself is צְדָקָה, as now and henceforth the inner essence of God's church, and תְּהִלָּה, as its outward appearance. The productive force of the seed is Jahve, but the bearer of the seed is the servant of Jahve: the reason of his bridegroom-like exultation is that he can presume to scatter the seed of a future so rich in grace and in glory.

FIFTH ADDRESS OF THE LAST THIRD.

CHAP. LXII.

GLORY GRADUALLY WROUGHT OUT FOR JERUSALEM.

ALMOST all modern expositors consider the prophet to be the speaker here: directing himself to Jahve in prayer, and to the people in proclamation, he does not mean to rest till the salvation which has begun to realize itself is fully revealed. In fact, however, it is Jahve Himself who here begins. *Vr. 1-3: For Zion's sake will I not be silent, and for Jerusalem's sake will I not rest, till her righteousness break forth like morning-brightness, and her salvation like a blazing torch. And nations shall see thy righteousness, and all kings thy glory, and they shall name thee with a new name which the mouth of Jahve shall determine. And thou shalt be a beautifying garland in the hand of Jahve, and a royal diadem in the hand of thy God.* That it is not the prophet, nor the servant of God, but Jahve, who speaks here, is shown by 6a, and by the expression; for in such self-pronouncements, יהוה is the word commonly used of Jahve, when He lets things stand as they are without interference, lxx. 6, lvii. 11, lxiv. 11, xlii. 14, cf. אֲשַׁקֶּטָהּ, xviii. 4. Zion is at present wrapped in night; but it must come to pass that her righteousness goes forth like נֹרָה, a light that breaks through the

night (lx. 19, lix. 9), here the morning sunshine (Prov. iv. 18), and her salvation like a torch which flames; **יָבֵּר** is an attributive sentence dependent on **כְּלָפִיר** (*Mercha*). The verb **בָּעַר**, elsewhere of wrath (*e.g.* xxx. 27), is here used of salvation, which has wrath against Zion's enemies for its converse: Zion's **צַדִּיק** must become like the morning sunshine, before which the last trace of twilight has disappeared, Zion's **יְשׁוּעָה** like a torch by night, which consumes its own combustible matter and all that comes near it. The force of the **עַר** does not extend beyond *v.* 1. From *v.* 2 onward the condition is described which subsists when the goal designated by **עַר** is reached. The eyes of the nations will be directed to Zion's righteousness, of which her constitution is now the clear expression, the eyes of all kings to her glory. And because this condition of Zion is new and hitherto unknown, her old name is unequal to the description of her nature; she is called by a new name, and who can decide what this shall be? He who makes the church righteous and glorious is alone able to pronounce the name which shall correspond to her new nature, even as He named Abram **אַבְרָהָם** and Jacob **יִשְׂרָאֵל**; the mouth of Jahve shall determine it (**נָקַב**, to pierce through, to characterize; to name in distinguishing, distinctive wise, *nuncupare*, Amos. vi. 1; Num. i. 17). Only in figures does the prophet here see what Zion will be in the future: she will be a crown of beauty, a diadem or rather a tiara (**צִנִּיף**, *Chetibh*, **צִנּוּף** = **מִצְנֶפֶת**, the headdress of the high priest, Exod. xxviii. 4; Zech. iii. 5, and of the king, Ezek. xxi. 31) of royal dignity in the hand of Jahve her God. **בִּיד** does not mean *Jovæ sub presidio*. It is

a principal trait in the picture that Jahve holds the crown in His hand. Zion is not the premundane crown which the Eternal wears on His head: she is the crown He has worn in time, which He holds in His hand, because in Zion He is recognised by all creation—the whole history of redemption is the history of Jahve's acquisition and perfecting of His kingdom; in other words, the history of His winning this crown.

Zion again becomes the beloved of God, and her land the bride of her children. *Vc. 4, 5: No more shall they call thee Forsaken, and thy land shall no more be called Desolate, but thee they shall call "My delight is in her," and thy land "Married," for Jahve hath delight in thee and thy land is married. For the young man marrieth the virgin—thy children shall marry thee, and as the bridegroom rejoiceth in the bride, so shall thy God rejoice in thee.* The prophecy does now indeed name new names which shall replace the old ones: these new names however designate that in the character of which Zion appears, not her essence as it comes to appearance. Hitherto Zion has been called **עֵוִיבָה**, forsaken by Jahve who formerly loved her; instead of this she acquires the name **הַפְּצִי-בָּה** (name of a queen in Isaiah's time, 2 Kings xxi. 1, cf. **אֶרֶץ הַפֶּץ**, Mal. iii. 12), for she is now the object of the inmost affection of Jahve: with the rejoicing of the bridegroom in the bride (cognate accus.) will her God rejoice in her. Zion's dwelling-place, the fatherland of her children, has hitherto been called **שְׁמֹמָה**; it was made a waste by the heathen, and its connection with the children of the land severed; instead of this it will now be called **בְּעוּלָה**, for it will be married anew; a young man marries a

virgin, thy children will marry *thee*—image and that which is imaged are put side by side as in the emblematic proverb, the correlative particles of comparison (as...so) being omitted. The church is in relation to Jahve a weak, but loved wife, with Him as lord and consort (liv. 5); in relation to the land she is a totality of such as are lords or possessors (בְּעָלֵי, 2 Sam. vi. 2) of the land, and call it, as it were by a marriage-right, their own; hence, from the relation of love in which the church stands to God is derived her relation of authority to every earthly thing which she requires.

Watchers set upon Zion's walls—says the third strophe—do not let Jahve alone till He has fulfilled the whole promise. *Vv. 6, 7: Upon thy walls, Jerusalem, have I set watchmen, all day long and all night long they hold not their peace—O ye that put Jahve in remembrance, take no rest! And give Him no rest till He raise up and till He make Jerusalem a praise in the earth!* As the expression עַל הַפְּקִיד signifies to appoint one overseer over anything, it would seem that we must explain here: “over thy walls have I appointed watchmen”; but הַפְּקִיד by itself can signify to instate (2 Kings v. 23, cf. הָעֵמִיד, xxi. 6), and עַל-חֹמֹתַיִךְ can therefore be the designation of the place of instatement. When set upon the walls the persons in question are of course שְׂמָרֵי הַחֹמֹת; yet not as having the walls alone to guard, but as entrusted, from this place of vantage, with the guardianship of the city both within and without their range (Cant. v. 7). The appointing of such watchmen presupposes the existence of the city. It is therefore inadmissible, with most

expositors, to conceive the walls of Jerusalem as still lying in ruins, and to understand by the watchmen pious Israelites, who pray for their re-erection, or even as *Menachoth*, 87a (cf. Zech. i. 12), interceding angels. The prophet means the walls of the city which was indeed destroyed once, but according to xlix. 16 is imperishable, and has now risen again. And who could the watchmen set upon the walls be but prophets, who are called צִפִּים (*e.g.* lii. 8), and whose vocation according to Ezek. xxxiii. is that of watchmen? And if prophets are meant, who can it be who appoints them but Jahve? It is He who sets true prophets on the walls of the restored Jerusalem, that they may see far off and be heard to a great distance. From these walls proceeds night and day their appeal to Jahve for the holy city entrusted to their care, and their testimony to the world around. Such post-exilic prophets (אֲהָרֹנִים נְבִיאִים, cf. Zech. i. 4) were Haggai, Zechariah, and Malachi. Under the co-operation of these prophets the city of God arose anew; they stand on its battlements, and look thence into its glorious future, summoning it forward by the word of their testimony. Such prophets, bearing day and night the highest interest of their nation on sympathetic pleading hearts, does Jahve give to the post-exilic Jerusalem. This city, in the prophet's mind, is one and the same with that of the last days; and so vividly does he make the watchers present to his imagination here, that he calls to them: ye that put Jahve in remembrance, that He may gloriously finish the work He has graciously begun, let there be no rest to you (רָמִי from רָמָה = דָּבֵם, to become dumb, *i.e.* to cease to speak or

to act, as opposed to **הִשָּׁתָּה**, to be silent, *i.e.* not speak or act), and allow Him no rest, till He brings Jerusalem to her proper condition, and so glorifies her that everywhere on earth she is recognised and praised as glorious. Prophecy here sees the final glory of the church as a glory gradually developing itself: the prophets of the last days, who promote this development, in the zeal with which they pray and fulfil their calling as witnesses, are the contrast and counterpart of the blind, dumb, sleep-loving hirelings of the present, lvi. 10.

The address began with Jahve's purpose not to keep silence, it is rounded off with the promise of watchmen for Zion who will never keep silence; at *v.* 6*b* the words of Jahve are replaced by words of the prophet speaking in the name of the people of God. In this way the transition is made to the historical introduction of the divine words in *v.* 8*a*. The strophe which here follows gives utterance to a divine promise, the ground of hope for that lofty and universally recognised glory of Jerusalem, for the attainment of which the watchers on her walls labour unceasingly. *Vv.* 8, 9: *Jahve hath sworn by His right hand and His powerful arm: Truly I no more give thy corn as food to thine enemies, and foreigners shall no more drink thy wine, for which thou hast toiled. No: they that garner it shall eat it, and praise Jahve, and they that gather it shall drink it in the courts of my sanctuary.* The church will not again succumb to the violence of a worldly power; undisturbed peace reigns, unimpaired freedom: to the accompaniment of Jahve's praises the fruits of the land are enjoyed by those who have cultivated and reaped them: **יִנְעֲמֵךְ** (with auxiliary *Pathach*, xlvi. 12, 15) is to

be taken of tillage, and אָפֶר and קִבֵּץ are related as *condere* (*horreo*) and *colligere* (xi, 12). Instead of the *Pi.* מֵאֲסָפּוֹ (with ס *raphatum*) there is also found the *Poel* form מֵאֲסָפּוֹ (as in Ps. ci. 5 *m'eloshni*: cix. 10 *w'dorshu*) or מֵאֲסָפּוֹ. In בְּהַצְרוֹת קִדְשֵׁי there is an allusion to the legal institution of the so-called second tithe (מֵעֵשֶׂר שְׁנֵי), which was to be consumed by the landowner and his family—the Levites and the poor being included in the company—at a holy place 'לְפָנַי ה', Deut. xiv. 22-27: the meaning is that the enjoyment of the fruits of the earth will be hallowed by festival meals of a religious character. There is no idea in this promise that all Israel will then be a nation of priests, or all Jerusalem קִדְשׁ. It only says that henceforth the enjoyment of the blessings of harvest will remain undisturbed by care, and will be celebrated with grateful worship of Him who bestows it; hallowed by thanksgiving, therefore, it will be itself a divine service. This is what Jahve has sworn by His right hand, which He only lifts up to truth, and by His powerful arm, which irresistibly performs what is promised.

The closing strophe returns to the standpoint of the exile. *Vr.* 10-12: *Go through, go through the gates, prepare the way of the people; cast up, cast up the high way, clear it of stones, lift up an ensign over the nations! Behold, Jahve hath made a proclamation to the end of the earth—say to the daughter of Zion: Behold, thy salvation cometh, behold thy reward is with him and his recompense before him. And they shall call them the holy people, the redeemed ones of Jahve, and they shall call thee sought out, city which is not forsaken. Do not*

render, Enter into the gates, whether of Jerusalem or of the Temple: that would have to be **בָּאוּ שְׁעֵרִים** (Gen. xxiii. 10) or **בְּשַׁעֲרֵים** (Jer. vii. 2); the expression **עָבַר בְּשַׁעַר**, which occurs nowhere else, must in accordance with the usual meaning of **עָבַר בְּ** signify the passing through the gate; the call **עֲבְרוּ בְּשַׁעֲרֵים** is the same in sense as **צְאוּ מִבָּבֶל**, xlvi. 20, lii. 11—the summons to depart from Babel forms here as in xlvi. 20 ff., lii. 11 f., the close of the prophetic address. It is directed to the exiles: but who are they who are addressed in **פְּנֵי דֶרֶךְ וְנֹרָא** (also a command repeated through all three books of ch. xl.-lxvi.)? It cannot be the heathen, for that is opposed to the closing words, Lift up an ensign over the peoples; hence it must be the same persons who are to pass through the gates of Babel: the vanguard of the departing host is summoned to prepare the way by which the people must advance, to raise (*sc.* by embanking) the highway (**הַמִּסְלָה** as xi. 16, xlix. 11. **מִסְלֵיל**, xxxv. 8), to clear it (**סִקֵּל**) of stones (cf. **שָׁבַל מְאֹדָם**, Hosea ix. 12), and to raise an ensign over the nations (one towering over them and visible afar), that the Diaspora in all quarters, willingly assisted by the Gentiles, may join the homeward bound Israelites (xi. 12, xlix. 22). For Jahve has caused a proclamation to be heard to the end of the earth, namely, as what follows shows, the proclamation of emancipation; in the historical fulfilment, the message of Cyrus, which the latter sent out through all his empire. As **הִנֵּה** everywhere in the book of Isaiah, even when followed by a perfect, points to the future, we can only suppose that in **הַשְּׂמִיעַ** the divine announcement of the moment of redemption, which has

now arrived, stands before the soul of the prophet with the certainty of an historical fact. It is a mistake when Knobel infers from אֶל-קִצֵּה הָאָרֶץ that the prophet lives in Babylon, thinking as he does that "ends of the earth" in passages like Ps. lxxii. 8; Zech. ix. 10 (אֶפְסֵי-אָרֶץ), and xxiv. 16 (כְּנֶפֶי הָאָרֶץ), designates the western extremity of the *orbis orientalis*; hence the Mediterranean region and especially Palestine; whereas it is rather (cf. xlii. 10, xlvi. 20 with Ps. ii. 8, xxii. 28 and other passages) a name for the remotest countries bounding the geographical horizon. The אָמְרוּ וְנֹא which follows might be regarded as a summons issued on the basis of the divine הַשְׁמִיעַ; but the idea of this last itself requires to be supplemented, and what follows is therefore the divine announcement itself: everywhere, as far as earth and the dispersion of Israel extend, men shall say to the daughter of Zion—*i.e.* to the community whose home is in Zion, but which is still in exile—that her salvation comes, the salvation which evolves itself from the God of salvation (xvii. 10), and is impersonated in His servant as mediator of it (xlix. 6): it comes that the savingly purified church, after patiently enduring her punishment, may be richly rewarded. Those to whom the אָמְרוּ is addressed are not only the prophets of Israel, but all the mourners of Zion, who in the very act of obeying this command become מְבַשְּׂרִים: cf. the combination of this εἶπατε τῇ θυγατρὶ Σιών with Zech. ix. 9 in Matt. xxi. 5. The whole sentence הִנֵּה שִׂכְרוֹ וְנֹא is repeated by the prophet from xl. 10. In וְקָרְאוּ it is apparently the prophecy beginning with הַשְׁמִיעַ ה' וְהִנֵּה which is continued. When the good news which Jahve pro-

claims is realized, the result is that those who are as yet in exile are called the holy nation, the redeemed ones of Jahve. And thee—Zion-Jerusalem is again addressed in the closing words—thou shalt men call **דְּרִישָׁה**, earnestly sought, *i.e.* a city in whose welfare men, and, more than men, Jahve, have a zealous concern (see the opposite, Jer. xxx. 17), **עִיר לֹא נֶעְזְבָה**, city which is not forsaken, *i.e.* in which one willingly settles, and which is never depopulated again (oppos. of **עֲזָבָה**, lx. 15): perhaps also in the sense that God's gracious presence never again withdraws from her (oppos. of **עֲזָבָה**, v. 4). **נֶעְזְבָה** is 3 *pr.* (see **נִחְמָה**, liv. 11), the perf. as expression of the abstract present.

The following address anticipates the question, How can Israel enjoy the inheritance she has again obtained if henceforth as heretofore she is to be surrounded by such malicious neighbours as the Edomites?

SIXTH ADDRESS OF THE LAST THIRD.

CHAP. LXIII. 1-6.

THE EXECUTOR OF JUDGMENT ON EDMOM.

As the Ammonites were characterized by eagerness to extend their borders and by cruelty, the Moabites by boastfulness and insolence, so were the Edomites, although of the same stock as Israel, by an immemorial implacable blood-thirsty hatred of Israel, never failing to attack that nation, maliciously and remorselessly, when it was in danger or had been defeated. How wantonly they behaved when Jerusalem was overrun and plundered by Philistines and Arabians in the reign of Joram, is depicted by Obadiah; a great part of the population of Jerusalem was taken captive at that time, and sold by the victors partly to the Phenicians, partly to the Greeks (Obad. v. 20, Joel iv. 1-8),—to the latter through the Edomites, who were in possession of the harbour and emporium of Elath on the Ælanitic Gulf (Amos i. 6). In the reign of the same Joram the Edomites had made themselves independent of the house of David (2 Kings viii. 20; 2 Chron. xxii. 10), and massacred the Jews settled in Idumea—an atrocity on account of which Joel proclaims God's judgment against them, iv. 19. Even under Uzziah, though Amaziah had chastised them

(2 Kings xiv. 7), and Uzziah had wrested Elath from them (2 Kings xiv. 22), this sin was considered not to be expiated. *Thus saith Jahve*—Amos i. 11 f., in the first half of the reign of Uzziah—for *three transgressions of Edom, and for four, I withdraw it not, for that he hath pursued his brother with the sword, and hath stifled his compassion, so that his wrath devoureth continually, and he keepeth his anger for ever. And I send fire upon Tëman, and it consumeth the palaces of Bosra.* It was the same at the destruction of Jerusalem by the Chaldeans. With this last in view, Edom is threatened with divine vengeance by Jeremiah in the prophecy xlix. 7-22 (mostly based on Obadiah), and in the Lamentations, iv. 21 f., by Ezekiel, xxv. 12-14, and especially ch. xxxv., and by the poet of Ps. cxxxvii., which looks back to the time of the exile. That in such passages Edom is not an emblematic name for the world-power in general, we see from Ps. cxxxvii., from Isa. ch. xxi., as well as from Isa. ch. xxxiv., in connection with ch. xiii., for there the judgment upon Edom appears as distinct from that upon Babylon. Babel and Edom are everywhere, in the first instance, to be taken in their proper sense; at the same time, however, in a representative sense; Babel represents the violent tyrannical world-power, Edom the world animated by hostility to Israel as Israel, as the people of God, and acting in that character. As against Israel, Babel has no interest except to subdue her, like other kingdoms, in spite of her patron Deity Jahve, and to destroy all possibility of her rising again. Edom however, dwelling in the neighbourhood of Israel and descended from the same ancestral house,

hates Israel, although better acquainted with her God, with a deadly inherited hate; because it knows that it has been deprived by Israel of the principate which is its right as first-born. If Israel, after being redeemed from the tyranny of the mistress of the world, is to have such a nation, and in general such neighbours, in its vicinity, its peace must be incessantly threatened. Hence the prophecy against Edom which here follows is a companion piece to the prophecy against Babel in ch. xlvii., and well founded in the circumstances of the age into which the prophet has been transferred.

It is the smallest of all the twenty-seven addresses, in its dramatic structure similar to Ps. xxiv., in its visionary and emblematic character to the tetralogy, ch. xxi.-xxii. 14. A lofty wondrous figure, which advances from Edom, or, more exactly, from Bozra (which still exists in Idumæa as a village with ruins under the name *el-Buṣaira*), attracts the attention of the seer. 1a: *Who is this that cometh from Edom, in bright red garments from Bozrah? This, that is glorious in his apparel, swaying up and down in the fulness of his strength?* The verb **הִכִּיץ** signifies to be sharp, bitter; when transferred from taste to sight, it signifies to be glaring in colour, and especially, as the Syr. shows, in which it is commonly used of shame and reverential modesty, to be vividly (*δξέως*) red. Colours apart, the garments are seen to be magnificent in style and drapery; he who approaches is **הָרֹר בְּלִבוֹשׁוֹ** glorious in his raiment; the verb **הָרַר** signifies to swell (xlv. 2), and as a denom. from **הָרַר** (originally swelling, bunch, *ὄγκος*, then pomp, splendour), to honour, adorn: hence **הָרֹר** means adorned, handsome

(as in Gen. xxiv. 65, Trg. II., LXX. *ώπαίος*), magnificent. The verb *נָצַעַה*, to stoop or bend oneself, we have already read in li. 14: here it is to be taken of the gesture of proud self-consciousness, partly with or without the addition of a proud backward inclination (as also of an attentive forward inclination) of the head, partly also of bending this way and that, *i.e.* of the proud man's gait, whose body sways, as he walks, upon his limbs. In this sense (as syn. of the Arab. *mutamâil*, bending oneself proudly from side to side), with which Vitrिंगa agrees, *se huc illuc motitans*, we here understand *נָצַעַה*. The person seen gives the impression of great and abundant force, and his gait expresses the lofty self-consciousness answering to this. Who is this? the seer asks a third person. And the figure, although seen at a distance, answers itself, and therefore with a voice audible afar off, 1b: *I am he who speaketh in righteousness, who is mighty to save.* Hitzig and others explain: making righteousness the subject of my speech (*נָ* = *περί*, *e.g.* Deut. vi. 7). But our prophet uses *נָצַעַה* (xlii. 6, xlv. 13), and *נָצַעַה* adverbially: in strict accordance with the norm of truth (especially of the purpose of grace, the plan of salvation) and of justice. The approaching One says that He is great in word and deed (Jer. xxxii. 19): He speaks in righteousness, inasmuch as in the zeal of His holiness He threatens judgment to the oppressors, and promises salvation to the oppressed: what He threatens and promises, too, He vigorously executes; He is great (*נָבִיחַ*, not *נָבִיחַ*, Symmachus *ύπερμαχών*, Hier. *propugnator*), in order to help the oppressed against their oppressors. We already, accordingly, begin to antici-

pate that this is the God from whose lips of righteousness (xlv. 23) issues the consolation of redemption, and whose holy almighty arm actually executes redemption, lii. 10, lix. 16. The seer also anticipates this, and now asks further, whence the strange red of the dress, which seems neither to be the purple of a royal robe nor the scarlet of a chlamys. V. 2: *Whence the red on thy raiment, and thine apparel as of one that treadeth in the wine-vat?* מַדּוּעַ inquires after the reason and cause, as לָמָּה in its primary signification after the purpose (cf. v. 4). The seer asks: Wherefore is red (אָדָם, neuter, as e.g. רַב in v. 7) on thy garment (LXX., Syr.: thy garments)? In the הֵ, which might have been omitted (wherefore is thy garment red?), a hint is already given that this red is not an original redness, but something that has come upon the garment. Cf. Jer. xxx. 12, and לָמוּ, xxvi. 16, liii. 8. This is still more plainly conveyed by the second half of the question: (and wherefore) are thy garments as those of one who treads (wine) in the press, so soaked and red-stained, as by the juice of dark grapes? בָּנַת, with *a* without pausal lengthening, like אַט, בּוּ, מַס, קַש, סָרָה, מַס, בּוּ, אַט, 2 Sam. vi. 7. The person seen answers, vv. 3-6: *The press I have trodden alone, and of the nations there was no one with me, and I trod them in my anger and trampled them in my fury, and their life-blood splashed upon my garments, and all my raiment was defiled. For a day of vengeance was in my heart, and my redemption year had come. And I looked round and there was no helper, and I was amazed, there was no supporter—so my arm brought me help, and my fury, it became my support. And I trod down nations in mine anger, and*

made them drunk in my fury, and poured out their life-blood on the earth. As distinguished from יָקַב (the tub or butt into which the must flows), פְּנִיחָה is a syn. of גַּת, and means the wine-press. He who presents himself here to the seer's view appears to him as one who treads a wine-press, and, as his answer shows, actually is such a one. He has trodden the press, and that too all alone, so that the juice of the grapes has soaked and stained wholly and exclusively his clothes. When he adds that of the nations no one was with him, the inference is that the press he has trodden is so great that he might have used the assistance of whole nations. And when he proceeds: and I trod them in mine anger, etc., the riddle of this utterance is solved at a single stroke: the reaping knife has been applied to the nations themselves, they have been cut off like ripe clusters and cast into the wine-press, Joel iv. 13, and that heroic figure, of which it is impossible longer to be in doubt that it is Jahve, has trampled them under the impulse and in the power of its anger; the red of the garments is the life-blood of the nations splashed upon them; with this, as Jahve trod the wine-press, he has stained all his raiment, i.e. his whole apparel. How near נָצַח stands, in the signification which it has here, to the verb נָזַח, is shown by the combination of the two. וַיִּזְ (cf. 2 Kings ix. 33, historic tense: וַיִּזְ) has the force of the impft., "and there besprinkled," from נָזַח (see on lii. 15). וַיִּזְ (from נָזַח = נָזַח, lix. 3), is *perf. Hi.*, with Aramaic initial sound (cf. the same Aramaism, Ps. lxxvi. 6, 2 Chron. xx. 35, and the half similar וַיִּזְ, Job xvi. 7) for וַיִּזְ. Such a work of wrath has Jahve executed,

because He had in His heart a day of vengeance, which therefore could not but come, and because the year (see on lxi. 2) of His promised redemption had arrived. נְאֻלֵי (so, and not נְאֻלֵי) is the plur. of the *part. pass.* which has become an abstract substantive (cf. חַיִּים, *vivi, vitales*, or rather *viva, vitalia, = vita*). And he has executed this work of wrath alone; *v.* 5 unfolds the לְבַדִּי, and almost verbally repeats lix. 16. What is meant is that no one consciously and voluntarily associated himself with the God of judgment and salvation to lend Him assistance in His enterprise; the church, self-surrendered to Him, was the object of the redemption; the mass of men, in their estrangement from God, the object of the judgment. He saw Himself therefore alone; neither human co-operation nor the natural course of things furthered the execution of His purpose; therefore He renounced human help, and interrupted the process of development by a marvellous activity of His own; He trampled nations in His wrath, and made them drunk in His fury, and poured out their life-blood on the earth. The Trg. translates (*et triturabo eos*, by mistake for *triturabam*) as if the text were וְאֲשַׁבְּרֵם (cf. Deut. ix. 17), and so many prefer: but the received text is protected by LXX., the other old versions, and most MSS. The transition to an image so familiar to our prophet as the cup of wrath (xxix. 9, li. 21 and often) is not surprising.

In this short and highly poetical passage also, as well as in the emblematic cycle of prophecy, seen in night-visions (xxi.-xxii. 14), we discover the effort to work in symbols. Thus the name of Edom is covertly made an emblem of Edom's future destiny: אֲדָמָה becomes

אָרָם on the apparel of Jahve the Avenger, as it is splashed with the blood of the nation which is guilty of the blood of God's people. So also with the name of Bozrah. בָּצַר signifies to cut off the clusters of grapes *vindemiare*: בְּצִרָה becomes בְּצִיר, *i.e.* a vintage, which Jahve presses in His wrath, in that He punishes the people of Edom along with all the nations that in enmity to Him and His people have rejoiced over, and co-operated in, the deportation of Israel and the destruction of Jerusalem. Reuss evades the question of the fulfilment, by referring the judgment to Babylon, from which Jahve returns through Idumæa to Sinai, His throne since the destruction of the temple. But this is unsupported, and explains nothing. Knobel thinks of the defeat inflicted by Cyrus on the nations under Cræsus and their allies (see xli. 2 ff.). But why, after this, should Jahve appear coming from Edom? Besides, under Cambyses, and long after, Edom was an independent power (Her. iii. 5 ff.) hostile to Persia. In Malachi's time, who wrought under Artaxerxes Longimanus, if not under his successor Darius Nothus, a devastating judgment had come upon Edom (i. 3-5), from which the country had not recovered. Who its authors were, can only be conjectured. In any case what is here foreseen was fulfilled in the time of the Maccabees, when Judas smote the Edomites, Johannes Hyrcanus compelled them to become Jews, and Alexander Jannai completed their subjugation; and again in the time of the Roman destruction of Jerusalem, when Simon of Gerasa avenged the cruelties and disorders they caused in Jerusalem, in combination with the Zealots, by mercilessly ravaging their well-

cultivated land, and turning it into an appalling desert, such as a swarm of locusts leaves behind it (*Jos., Bell., iv. 9, 7*).

Now comes *lxiii. 7*-*ch. lxiv.* a prayer, which begins with thanksgiving, looking back into the past, and ends with entreaty, turning to the present. Some connect it closely with *lxiii. 1-6*; assuming that the prophet is impelled, by the great event of the defeat of Edom and the nations hostile to the people of God as such, to praise Jahve for His goodness to Israel hitherto. This connection, in itself a loose one, has nothing to indicate it: the following prayer is mainly a prayer of entreaty; it is attached to *lxiii. 1-6*, but it prays in general, without special reference to it, for the realization of the redemption which as yet has only been foretold. Ewald rightly sees in *lxiii. 7*-*ch. lxvi.* an appendix to this whole book of comfort, the same prophet showing himself, indeed, by unmistakable traces, but the whole style of presentation notably diverging. The historical situation too must have further developed in the interval.

The three following addresses are the finale of all. The prophet stands now on the threshold of what he has promised; nothing remains but for the promise to fulfil itself, that promise every facet of which he has turned to the light. Hence, as in the finale of a piece of music, all the modes and motives that have hitherto been indicated are gathered up in one impressive closing cadence. Cf. *Hab. ch. iii.* where the prayer is the lyrical echo of the foregoing prophecy.

THE THREE CLOSING ADDRESSES.

THE FIRST CLOSING ADDRESS, THE SEVENTH OF THE LAST THIRD.

CHAPS. LXIII. 7-LXIV.

THANKSGIVING, PENITENTIAL, AND SUPPLICATORY PRAYER OF THE CHURCH OF THE EXILE.

It is the copious and diffusive Tephillah-style, to which the prophet, as bearer of the Church's prayers, here has recourse. *V. 7: The lovingkindnesses of Jahve will I celebrate, the praises of Jahve, as is meet for all that Jahve hath bestowed on us, and the rich goodness toward the house of Israel which He hath bestowed on them, after His mercy and the wealth of His lovingkindnesses.* The speaker is the prophet in the name of the church, or, what is the same thing, the church in which the prophet includes himself. The prayer begins according to the law of Ps. l. 23 with thanksgiving. The church brings to her remembrance, with songs of praise, in God's presence, all the manifestations in word and deed by which Jahve has conferred grace, and won renown. **הַסְדֵּי** are the many thoughts and acts of grace, into which God's indivisible purpose and work of grace are unfolded; they are just so many **תְּהִלּוֹת**, acts in which God glorifies Himself, and im-

pulses to glorify Him. On **נָעַל**, according to merit, or as is meet, see on lix. 18. With **רַב־טוֹב** the second object of **אֲזַכִּיר** begins to be defined. **רַב**, that which is much, is, as in Ps. cxlv. 7, cf. Prov. xxvi. 10, a neuter used as a substantive: **רַב**, plurality, is infin. used in the same way. **טוֹב** is God's condescending goodness; **רַחֲמִים**, His inmost sympathetic mercy, and **הֶסֶד**, the grace that stoops and comes to meet the sinful creature. After this introduction, the prayer begins anew with a backward glance at the period of the giving of the law, when Israel's filial relation to Jahve was solemnly promulgated, and obtained a legal constitution. *V. 8: He said: they are truly My people, children that will not lie, and He became a Saviour to them.* **אֵף** is here affirmative. **לֹא יִשְׁקַרְוּ** is future of hope. In making them His people, His children, He expected them thankfully to repay His covenant goodness with fidelity to the covenant, and whenever they needed help from above, He became their **מוֹשִׁיעַ**. The prophet now celebrates the manner in which He proved Himself a Saviour in feeling and in action. *V. 9: In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He hath redeemed them, and He lifted them up and carried them all the days of old.* This is one of the fifteen places where there is **לֹא**, *Chetibh*; **לֹ**, *Kerí*. It has been explained: in all the affliction He brought on them, He afflicted not *sc.* as they deserved; or, in all their distress, there was no distress (cf. 2 Cor. iv. 8); or, in all distress they were not in distress, but that (instantly) the angel of His presence helped them; or, in all their trouble, He (Jahve) was not their enemy. In all these

interpretations, which are on other grounds beside the mark, we miss either אֲתָם or לָרֶם (לֹא צַר). The old translators, too, could make nothing satisfactory with the לָ in the text: LXX. takes צַר = צִיר, messenger, and in accordance with a bold punctuation of its own renders: οὐ πρέσβυς οὐδὲ ἄγγελος, -ἀλλ' αὐτὸς ἔσωσεν αὐτούς, not a messenger and not an angel, but His countenance, *i.e.* He Himself (Exod. xxxiii. 14 f.; 2 Sam. xvii. 11) helped them. Everything is in favour of לוֹ, which was already known to Hieronymus. Taken thus, "in all distress, He had distress," the sentence gives a weighty and scriptural thought (cf. *e.g.* Judg. x. 16) expressed in accordance with the *usus loquendi* (cf. צַר-לִי, 2 Sam. i. 26), and with the order of the words answering to the context (לוֹ = *ipsi*). As a man can feel pain, while he remains with his personality exalted over it, so God feels pain without thereby compromising His blessedness; in this way He had part in the suffering of His people; it affected Him deeply. But because He, who knows all and feels all, is also the Omnipotent Will, He sent the angel of His face (presence) and saved them. "The מַלְאָךְ פְּנֵי ה'—remarks Knobel here—is the saving presence of God in the pillar of fire and cloud." But where do we read that this saved Israel in distress? Only once, Exod. xiv. 19 f., does it conceal Israel from her pursuers, but on that very occasion the angel of God and the pillar of cloud are distinguished. The cloud and the angel were therefore two distinct media by which God manifested His presence. The cloud was a material medium, the veil, token, or abode of the divine presence as revealed; the angel on the other hand was

a personal medium, a ministering spirit (λειτουργικὸν πνεῦμα), in which Jahve's E^{h} dwelt (Exod. xxiii. 21), that through it He might put forth His power in preparing the way of salvation; it was the mediator of the fundamental Old Testament action of God in word and deed, the phenomenal form of the redemptive power and grace, which realizes for Israel the covenant promises given to Abraham, Gen. ch. xv. This mediator-angel, as representative of God, is here called $\text{פָּנָי} \text{ מְלֶאכִי}$; for "face of God" is the name given to His presence as visible (though only to the spiritual eye). Hence the presence of God which conducted Israel to Canaan—disregarding the angelic mediation which is to be tacitly understood—is directly called פָּנָי , Deut. iv. 37. Hence, too, פָּנָי , Exod. xxxiii. 14 f., as against מְלֶאכִי , Exod. xxxii. 34, and מְלֶאךָ , Exod. xxxiii. 2, appears as something incomparably higher, as the presence of God Himself, exalted above all angelic guidance, though mediated by the One Angel whose personality is absolutely withdrawn behind His mediatorial instrumentality. Hence the gen. פָּנָיו is not objective—the angel who sees His face: but explicative—the angel who is His face or in whom His face becomes visible. The following הוּא refers not to the angel, but to Jahve, who thus reveals Himself; the angel, though conceived as a being distinct from Jahve, is nevertheless conceived as one who absolutely disappears before Him whose name is in him. He redeemed them in virtue of His love and His חַסְדֵּךָ , *i.e.* forgiving gentleness, and lifted them up and carried them (נִשָּׂא , consequent of נָסַל , which is akin in meaning, but more Aramaic) all the days of old.

The prayer now passes over entirely into the key of Pss. lxxviii. and cvi., beginning by depicting how, in spite of Jahve's grace, Israel continually revolted from Him, and in virtue of His grace was ever anew delivered. It is impossible that with **יְהוָה** the prophet should pass at a bound to the nation which brought the exile on itself, so that **וַיִּזְכֹּר** should have as its subject the penitent church of the exiles longing for redemption. The connection of the thoughts is rather this: from the manifestations of grace, experienced by the Israel of early days, a transition is made to the disobedience to Jahve, into which it fell; to the punishment by Jahve, which it thereby brought upon it; and to the longing for the renewal of the old Mosaic redemptive era, with which it was seized in the very midst of its penal condition. Instead, however, of saying that Jahve did not leave this longing unsatisfied, and that He met the penitence of Israel with ever new deliverance, the intermediate thought that Israel is at present undergoing punishment and longing for redemption is omitted, and her prayer for redemption is attached immediately to the desire of ancient Israel for redemption. Israel's ingratitude, *v. 10: They, however, resisted and vexed His holy Spirit, so He changed Himself for them into an enemy, He warred against them.* Not only **וַיַּעֲזֹב** (to cause acute pain), but also **מָרָה** (to set oneself against, iii. 8) has **אֶת־רוּחַ קְדֹשׁוֹ** as objt. Elsewhere the objt. of **מָרָה** (**הַמָּרוֹת**) is Jahve, or His word, His command, His providence, hence He Himself in the manifestations of His being in word or deed; here it is the spirit of His holiness, which is distinguished from Him as an

Existence capable of feeling, and therefore not as a mere power. For as the angel which is His face, *i.e.* the representation of His being, is designated as a person, not only by His name, but by the mediatorial redemptive activity ascribed to Him: so the Spirit of holiness, *i.e.* the Spirit which is holy in itself and in its operation, is designated as a person by this, that grief can be inflicted on it, and that it can feel grief (cf. Eph. iv. 30). Hence Jahve and the Angel of His face and the Spirit of His holiness are distinguished as three existences, yet in such wise that the two last have their being from the first, which is the original basis of deity and of all that is divine. If now we consider that the angel of Jahve serves to represent in advance Him who, as image of the Invisible One (Col. i. 15), as effulgence of His glory and impress of His essence (Heb. i. 3), is not merely a transitory medium through which He presents Himself, but the perfect and personal self-presentation of the divine פנים: it is unmistakable that even thus early we have a hint of the mystery of the triune essence of the indivisible God, that mystery which is revealed as prophecy is fulfilled in the New Testament work of redemption. The subject of ויהי פנה is Jahve, whose holy Spirit they grieved. He who had shown Himself a father to them (cf. Deut. xxxii. 6), owing to the reaction of His holiness, became the opposite of what He wished to be to them; He changed Himself for them into an enemy; הויא, He, of all enemies most terrible, warred against them. While undergoing this punishment, Israel came to herself, and longed for the restoration of the happier past. *Vv.* 11-14: *Then remembered His people the*

ancient days of Moses: Where is He who brought them up from the sea, along with the shepherd of His flock? Where is He who planted in the midst of them the spirit of His holiness? who caused the arm of His majesty to go at the right hand of Moses, who divided the waters before them, to make Himself an everlasting name? That led them through the depths of the sea, like the horse in the open field, without their stumbling? Like the beast which goeth down into the valley, the spirit of Jahve brought them to rest—thus hast Thou led Thy people to make Thee a glorious name. According to the present accentuation, 11 a is to be translated: Then remembered He, viz. Jahve, the ancient days; the Moses of His people. But apart from the singular expression, “the Moses of His people” (which perhaps was supposed to be possible because in the proper name משה its Hebrew meaning *extrahens*=*liberator* could be felt), if we look at the longing questions which follow and are manifestly human, Jahve cannot be the subject of וַיִּזְכֹּר, which introduces these reminiscences: it is the people which opens the series of questions with אֵיךָ exactly as in Jer. ii. 6; cf. above li. 9 f.; and which also, therefore, obeying the exhortation to penitence in Deut. xxxii. 7, recalls the יְמֵי־עוֹלָם. We translate and accentuate: Then remembered (*Zakef gadol*) the ancient days (*Mercha*) of Moses (*Tifcha*) his people—the object stands before the subject as, e.g., 2 Kings v. 13, cf. the inversions viii. 22 *extr.*, xxii. 2 *init.*, and משה is genitive belonging to the indivisible idea יְמֵי־עוֹלָם (=ancient days): so Ewald and Müller in their grammars. Cf. on this form of the *st. constr.* xxviii. 1. With “Where is He that brought them

up?" the reminiscences begin: the suffix of המעלים (for which LXX., Syr., etc., have המעלה) refers to the forefathers: the partic. is combined with both the article and the suffix (cf. on ix. 12), because it is neither conceived as a noun, nor as the expression of a completed act (ὁ ἀναγρηχώς), but with continuous verbal power: *ille qui sursum ducebat, educebat*: hence also the suffix, being objective or accusative, not possessive, is in *em* as in Ps. lxxviii. 28, not *am*: cf. Job xl. 19, Ps. ciii. 4. As a more precise description, not (which is against the accents) dependent on ויזכר, there is added אֵת רַעִי צֹאֲנֵי אֵת. אֵת is made prominent by *Jethibh*, for it here signifies *unâ cum*. Like the Targum, the LXX. reads רַעִי, Hier. *e.c.* רַעִי, and this is the Masoretic reading. Norzi rightly prefers the latter: the shepherds of Jahve's flock are Moses and Aaron with Miriam, Ps. lxxvii. 21, Mic. vi. 4. With these (under their attendance and conduct) Jahve brought up the flock of His people through the Red Sea from Egypt. With the reading רַעִי we could also explain according to the schema Exod. ii. 6: Where is He who brought them up from the sea, the shepherds of His flock? but we should still expect, and miss, as the primary object, the people. With the reading רַעִי the question does not arise whether בְּקֶרְבִי refers to Moses or to Israel. Into the heart of His people (Neh. ix. 20) Jahve put the spirit of His holiness: He was present in the midst of Israel, in so far as Moses, Aaron, Miriam, the Seventy, the prophets in the camp, possessed it, and in so far as Joshua, the successor of Moses, inherited it, and all the people might become partakers of it. "Arm of His majesty" is the description of Jahve's

majestic power as it majestically displays itself. The arm, which is visible in its operations, belongs to the essentially invisible God, and the sense is: Moses' energy was not left unsupported; the omnipotence of God went side by side with it, and gave it superhuman power. The final clause **לַעֲשׂוֹת וְנִי** intimates that God is His own absolute End: He is, however, holy love, and therefore in willing Himself wills at the same time the salvation of His creatures; He makes Himself an everlasting name by glorifying Himself in never-to-be-forgotten miracles of redemption, as at that time when He led His people out of Egypt. Following the train of the description, *v.* 13 seems to refer to the passage of the Jordan, but the Psalmist, *cvi.* 9, *cf.* *lxxvii.* 17, has understood it of the passage through the Red Sea; the prayer lingers over this original miracle, of which the latter was only as it were the afterpiece: "After the likeness *instar* (accusative of constitution) of the horse (**בַּפָּסִיד**, *Cod. Babyl.* **בַּפָּסִיד**) on the open plain," *i.e.* as a horse speeds along upon the plain, so did they advance through the depths of the sea **לֹא יִפְשְׁלוּ** (subordinate clause indicating the circumstances) without stumbling. Another beautiful figure: As the beast (*Paschta*) which goes down into the valley, not: as the beast goes down into the valley (**כִּי** is prep., not conj.), Jahve's spirit (*fem.*) brought it (Israel) to the rest *sc.* of the **בְּנוֹחָהּ** (*Deut.* *xii.* 9, *Ps.* *xcv.* 11), the land flowing with milk and honey, where after the long and toilsome journey through the sandy desert they rested and refreshed themselves, as a flock, and that, too, a wandering nomad's flock, that has descended from the cold hills to the rich grassy quarters of the plain,

The Spirit of God appears here (as in Ps. cxliii. 10) as leader *sc.* through the mediation of those who under His illumination and impulse stood at the head of the wandering nation. Instead of תְּנַחֲמֵנִי, Ewald prefers תְּנַחֲמֵנוּ, after the LXX. ὠδηγήσεν. But this is less significant. The following כֵּן is just as little as in lii. 14 correlative of the foregoing particle of comparison: it is recapitulative, and refers to the whole description as far as *v.* 9; with נִהְיֶה it returns to the direct language of prayer.

The entreaties for redemption which follow are mediated externally by the transition from description to direct address in *v.* 14, internally by the thought that Israel finds herself at present in a condition which occasions such longing backward glances to the redemptive age of Moses. *V.* 15: *Look from heaven and see, from the habitation of Thy holiness and majesty! Where are Thy zeal and Thy acts of power—the impulse of Thy heart, and Thy compassions, restrain themselves toward me.* On the relation of הִבִּיט, to look up, open the eyes, and רָאָה, to fix with the eye, see on xlii. 18: only rarely does the converse combination of the words occur רָאָה וְהִבִּיט (to look to and inspect), Hab. i. 5; Lam. i. 11. Instead of מְשַׁבְּחִים we have in the second clause of 15*a* “from the habitation, מְנוּבֵל, of Thy holiness and majesty”: the All-Holy and All-Glorious One, who elsewhere reveals Himself so gloriously in the history of Israel, has now withdrawn into His heaven where He is only revealed to the spirits. The object of this looking and seeing for which prayer is made is plain from what follows: it is the present helpless condition of the nation, suffering a punish-

ment which seems as though it would never end. Of the קָנָה with which Jahve used to burn for His people against their oppressors (xxvi. 11), and of those earlier demonstrations of His נְבוּרָה, there is now not a trace. The question is not continued in v. 15b: (Where is) the sounding of Thy bowels, and Thy mercies which restrain themselves towards me? The words אֱלֹי הַתְּאִפְקִי, whether we consider the bold new thought expressed, or the order in which they stand (אֱלֹי in front), do not look like an attributive clause. On *strepitus viscerum* as an effect and indication of deep sympathy cf. xvi. 11. הַמִּיּוֹן, as the plural of the predicate shows, does not also govern רַחֲמֶיךָ. It is presupposed that the love of Jahve to His people impels Him to relieve their misery, but His pity and compassion, as it seems, do violence to themselves (הַתְּאִפְקִי, as in xiii. 14) in order not to work for the advantage of Israel. With כִּי the prayer for help is justified, and also the fact that help is missed. V. 16: *For Thou art our Father, for Abraham knoweth nothing of us, and Israel acknowledgeth us not—Thou, Jahve, art our Father, our redeemer is from of old Thy name.* Jahve is Israel's father, He who begot Israel, Deut. xxxii. 6: His creative power, and His grace executing its loving purposes, have called it into being; אָבִינִי has not yet the unlimited and profound sense of the New Testament "our Father." The second כִּי supplies the basis for this confession that Jahve is Israel's father, and that Israel therefore can expect fatherly care and help from Him alone: even the dearest and most honoured men, the nation's ancestors, cannot help it; Abraham and Jacob-Israel are withdrawn from

this world, and in no position to interpose with their personal presence in the history of their people. יָדַע and הִבִּיר have the sense of sympathetically noticing and regarding, as in Deut. xxxiii. 9; Ruth ii. 10-19: יִבְרַנִּי, to rhyme with יִדְעֵנִי, has the connecting vowel \bar{a} (pausal for \acute{a} , lvi. 3) instead of \bar{e} . From of old Jahve's action toward Israel was such that the latter could call Him father. The present however is so entirely at variance with this that it is a severe trial to faith. V. 17: *Why dost Thou make us wander, Jahve, from Thy ways, hardenest our heart so as not to fear Thee? Return again for Thy servants' sake, the tribes of Thine inheritance.* After man has rudely and stubbornly rejected God's grace, God judicially withdraws it from him, gives him up to his error, and makes his heart useless for faith (הִקְשִׁיחַ only again in Job xxxix. 16: here = הִקְשָׁה, Ps. xcv. 8; Deut. ii. 30), as Luther remarks on this passage: *peccatum peccati est pœna.* The history of Israel since ch. vi. is the history of such a progressive judicial infatuation. The mass is lost, but not without the possibility of salvation for the better part of the people, which, appealing with לָמָּה to God's grace, sighs for the removal of this curse. The prayer for the restoration of God's gracious presence is urged on two grounds: first, that there are still servants of Jahve, representing His true inheritance; and second, that the divine election cannot finally be vain. The present condition of Israel, however, does look as if the divine choice had been revoked, and these painful contradictions cannot be overcome unless Jahve descends from heaven as deliverer of His people. Vv. 18, 19: *For a short while*

hath Thy holy people possessed—our adversaries have trodden down Thy sanctuary. We are become as such over whom Thou from of old hast not ruled, over whom Thy name hath not been named—O that Thou wouldst rend the heaven, come down, that the mountains before Thy face might quake. It is natural to try whether צַרִּינוּ may not be subj. of יִרְשֵׁנוּ, standing after its verb (cf. Jer. xlix. 2), but all such attempts break down upon לְמִצְעָר. This expression has neither the sense of עַל־נִקְלָה nor of בְּמַעַט. It is the harder form for מִצְעָר, which in x. 25, xvi. 14, xxix. 17, signifies a little space of time: and as לְ is usual as a specification of the time till which, toward which, within which, and during which (cf. 2 Chron. xi. 17, xxix. 17) anything happens, לְמִצְעָר signifies for a short time = *per breve tempus* (like εἰς, ἐπ', κατ' ἐνιαυτόν, a year long). If the Holy Land could be called מִקְדָּשׁ, we might regard מִקְדָּשֶׁךָ as the common object of both sentences. But מִקְדָּשׁ ה', Jahve's sanctuary, is the place where He dwells and is worshipped: "to take possession of the temple," however, is hardly a legitimate expression. On the other hand יִרְשֵׁ הָאָרֶץ, to take possession of the (holy) land, is all the more frequent (e.g. lx. 21, lxxv. 9; Ps. xlv. 4), and so we translate: *per exiguum (temporis) possederunt populus sanctus tuus*, the land being supplied in thought as object to the objectless יִרְשֵׁנוּ (cf. Deut. ii. 24, 31). All becomes plainer still if with the LXX. we read הָרָה for עָם, which is favoured by parallels like lvii. 13, lxxv. 9, cf. xi. 9, xiv. 25; the subject is supplied then from 17b. Of the two perfects the first expresses a remoter, and the second a nearer past, as at lx. 10b. The two clauses of the verse rhyme, prominence being

given to the temple, the holiest part of what was possessed by the nation, itself holy by Jahve's choice and calling of it; בּוֹיֶסֶס = πατεῖν, Luke xxi. 24; Rev. xi. 2. The long period from the conquest of Canaan to the Chaldean catastrophe was really short in retrospect. From this way of looking at the matter, to which the happier past vanishes before the long duration of the mournful present, comes the lament of v. 19. Hitzig renders הָיִינוּ "we were"; Hahn, "we become"; here, however, where the retrospect is not as in xxvi. 17 from a condition which has ceased, but from one which still lasts, it signifies "we have become." With מֵעוֹלָם begins the virtual predicate to הָיִינוּ; we have become such (like such) over whom, etc.; which would be completely expressed either by כָּעֵם אֲשֶׁר, or by כָּאֲשֶׁר only, or, modifying the position of the words, by כָּלֵא מִשְׁלַת וְנוֹ (cf. Obad. v. 16): cf. the virtual subject ה' אֲהַבּוּ, xlvi. 14, and the virtual object יִקְרָא בְּשֵׁמִי, xli. 25. Every "as if" is intentionally omitted. The relation into which Jahve has put Himself to Israel as His kingdom, and as a people of His own named after Him, appears not merely as interrupted, but as a thing that from of old has not existed; the present condition of Israel is the complete and matter of fact denial of that relation. The complaint cannot possibly find deeper tones than these, and hence the sigh at once breaks forth from it: לֹא קִרְעַת שָׁמַיִם. To begin a new chapter with the following כִּקְדָח is certainly extremely inept, but the Masoretic division of the verses is unassailable. Occasionally לֹא has been erroneously taken as = לֵא: as though thou hadst not (for our sakes at the giving of

the law on Sinai) rent the heavens. לֹא־יִרְאֶה is never equivalent to לֵל : it is the expression of a wish. On *utinam discideris* = *discinderes*, see on xlvi. 18. The wish presupposes that the gracious presence of God has been withdrawn from Israel, and that Israel sees herself separated from God by a dense partition wall, like an impenetrable obscure cloud. The last clause of the optative sentence is usually translated: (*utinam*) *a facie tua montes diffuerent*, more accurately *defluerent* (Hier.), for נִזַּל signifies to flow down, not to flow in all directions. The sense would be: O that melting in fire they might as it were stream to the ground (Hitzig). The form נִזְלוּ cannot, with this interpretation, be derived immediately from נִזַּל ; it is a delusion to suppose that נִזְלוּ can be formed merely by modification of the vowel from pausal נִזַּל (with \bar{o} for \bar{a} and the so-called *dag. affectuosum*): we should be obliged therefore to assume that it is a *Ni.* formed from $\text{נִזַּל} = \text{נִזְלָל}$ (Ew. § 193c). But זָלַל signifies to hang loosely down, to waver hither and thither (whence זָלִיל , lightly esteemed, and זָלְזָלִים , xviii. 5, slender twigs), as זָלַל in xlvi. 6 signifies to shake; and with this derivation נִזְלוּ gets the meaning, which is very appropriate to the mountains, of *concuterentur* (cf. the Arab. *zalzala* which is usual of earthquake). Cf. LXX. Judg. v. 5. The primary Nifal form would be נִזְלוּ , but instead of *a* in the second syllable the Nifal of such stems has sometimes, like those with a vowel in the second place, *o*, e.g. נִזְלוּ , xxxiv. 4; Ges. § 67 n. 5.

The similitudes which follow in lxiv. 1 cannot attach themselves to this נִזְלוּ , however it is translated. But neither does lxiv. 1 form a new independent sentence:

we must repeat in thought the word on which the main emphasis of lxiii. 19b falls. lxiv. 1, 2: (*O that Thou wouldst come down*) as fire kindleth brushwood, as fire maketh water boil, to proclaim Thy name to Thine adversaries, that the nations might tremble before Thee, while Thou doest terrible things that we hoped not for—*O that Thou wouldst come down, that the mountains might quake at Thy presence!* The ancient interpreters make trouble for themselves by deriving הַמַּסִּים from מָסַס, to melt. It is now agreed that it comes from הַמַּס, and signifies *sarmenta arida*, dry twigs. The second comparison may be translated: as water boils on the fire; מַיִם as a material plur. would then be treated as feminine, according to Ges. § 146, 3. For this, though מַיִם is elsewhere masculine, Job xiv. 19 is an unassailable example. אֵשׁ would then be locative = בְּאֵשׁ, as in v. 24 לְהִבָּה, in flame. But it is more natural to make אֵשׁ, which is just as regularly feminine as מַיִם is masculine, the subj. of תִּבְעֶה; and consequently to give the verb בָּעָה, which is originally intransitive, the transitive signification in this passage. Thus תִּבְעֶה = תִּבְעֶה. In the same way, in the parallel, קָרַח is used transitively. Jahve is to descend with force as irresistible as that which fire exerts upon brushwood and water, kindling the one and boiling the other, in order by such exhibition of His power to bring home (this is the meaning of לְהוֹדִיעַ) His name (which is revealing itself, xxx. 27, in judgment, and therefore בְּאֵשׁ, lxvi. 15) to His adversaries, and in order that (the idolatrous) nations may tremble before Him (מִפְּנֵי, cf. Ps. lxviii. 2f.). Both the infinitive clauses, comparative and final, pass over into the finite

(cf. x. 2, xiii. 9, xiv. 25). Verse 2 is also, by most moderns, subordinated to the optative לֹא, and harsh though this seems, it must be right. The verse cannot be a historical retrospect; the idea "formerly" must have been expressed, and the order of the words changed. Neither can we assume that יִרְדַּת מִפְּנֵיךָ הָרִים נוֹלֵי is an expression of confidence, the pfts. being pfts. of certainty: the connection, the prefixing of בְּעֵשְׂתֶךָ נוֹרְאוֹת (why then not עֲשֵׂה?), and the interpolated לֹא נִקְוֶה, are all against it. On the other hand 'וְנוֹ בְּעֵשְׂתֶךָ attaches itself naturally to the final clauses in v. 1 . . . that they may tremble while Thou doest terrible things, surpassing our hopes. Nothing now remains but to recognise in יִרְדַּת מִפְּנֵיךָ הָרִים נוֹלֵי the resumption of the same words in lxiii. 19: so that lxiii. 19b–lxiv. 2 forms a great period rounded off with a refrain in Isaianic fashion. The justification of the wish, which the misery of the present extorts, is found in the incomparable activity of Jahve on behalf of His people, an activity which lies before them in a long series of historical facts. V. 3: *Yea from of old man hath not heard, hath not perceived, no eye hath seen a god except Thee, working for him who waiteth for Him.* No ear, no eye, has ever become aware of the existence of a god working like Jahve, i.e. powerfully interposing for those who set their hope on Him. עֲשֵׂה is used here, not as in Deut. iii. 24, but with the same pregnancy as in Ps. xxii. 32, xxxvii. 5, lii. 11. (cf. נִמַּר, Ps. lvii. 3, cxxxviii. 8). To this the objection has been made that הִאֲזִין is never used with accùs. of a person, and that God can neither be heard nor seen. But what is permissible for שָׁמַעַי, Job xlii. 5, may also be per-

missible for **קִיָּיִן**: and to hear and see God only means to recognise His being through perceiving His works. More valid objection may be taken to the explanation recommended by Rosenmüller and Stier: "And from of old man hath not heard it, hath not perceived it by the ear, no eye hath seen it, O God except Thee, what (this God) doeth for him who waiteth for Him." The thought is like that of Ps. xxxi. 20, and thus explained the passage corresponds more exactly to the free citation in 1 Cor. ii. 9; though even with our explanation we do not need to trace that citation, with Origen, to some lost book; since the object perceived by no ear, seen by no eye, is not God in Himself, but the God who acts for His people, and justifies their waiting upon Him. That Paul had no other passage in his mind is shown by the same quotation in I. Clem. ad. Cor. ch. xxxiv., where *τοῖς ἀγαπῶσι αὐτὸν* is replaced by *τοῖς ὑπομένουσιν αὐτόν*. The reference of the passage to the glory of eternal life is an ancient rabbinic one. If however **יְעִשֶׂה וְנֹרָא** had been meant for the object, we must have had at least **אֲשֶׁר (אֵת)** with it; and here, in ch. xl.-lxvi., we simply cannot hear the words **אֱלֹהִים וּלְתֵךְ** with the negation preceding, without getting the impression that witness is here being borne to the sole deity of Jahve (cf. xlv. 5, 21). Hence: no other god but Jahve alone has ever been seen or heard of, to act for (*ageret pro*) those who wait for him; **מְחַבֵּה** is constr. according to Ges. § 116, 1, and **יְעִשֶׂה** also according to Kimchi has here *Zere*, as four times **תַּעֲשֶׂה**, Gen. xxvi. 9; Jos. vii. 9; 2 Sam. xiii. 12; Jer. xv. 16, and once **וַנַּעֲשֶׂה**, Jos. ix. 24. After the interruption of *v.* 3 it is impossible to suppose

that the optative is resumed in 4a: no, the retrospect of v. 3 is continued: *Thou didst meet him who rejoiceth to work righteousness, when they remembered Thee in Thy ways.* שֵׁשׁ וְעִשָׂה צָדֵק is one in whom joy and well-doing go together, hence = שֵׁשׁ לַעֲשׂוֹת; still it is probably more correct to take צָדֵק as objt. to both verbs, for though שׁוֹשׁ (שִׁישׁ) cannot be construed directly (viii. 6, xxxv. 1) with accus. of objt., it may be so construed indirectly, as here and in lxv. 18. On פָּנַע, *occurrere* in the sense of *succurrere*, see on xlvii. 3; here it stands in ingenious correlation with the בְּרַכִּיךָ of the subordinate sentence בְּרַכִּיךָ יִזְכְּרוּךָ, *eis in viis tuis tui recordantibus* (cf. for the syntax i. 5 and also xxvi. 16): as such people, walking in God's ways, remembered Him with thanksgiving for old and prayer for new grace, He ever met them anew as their friend. To the wrath of such a God Israel has now, it appears, fallen a hopeless prey. 4b: *Behold Thou, Thou art angry, and we stood there in our sins, in such a state have we already been for long, and shall we be saved?* Instead of הֲיֵן עֲתָה (contrast of now and formerly), the prophet continues with הֲיֵן אַתָּה; the pronoun with הֲיֵן אַתָּה is emphatic; behold *Thou*, a God who so faithfully helps His people, hast broken forth in wrath (see on liv. 8). The following וַנִּחַשְׂתָּ cannot signify: in consequence of the fact that we have sinned; it is certainly *impf. consec.*, hence at least: and so we must have sinned (the sin being inferred from the punishment); more correctly as in Gen. xliii. 9: and so we stand there as sinners—the punishment has presented Israel to the world and to itself in its true character. The accents do not admit the transla-

tion: *et aberracimus in illis viis a priscis temporibus*, and hence if בָּהֶם is to be referred to בִּרְכִיךָ, the two clauses which follow must be construed as independent. Rosenmüller and others render: *tamen in viis tuis æternitas ut salvemur*, but עוֹלָם, αἰών, in this sense of αἰωνιότης is not biblical. Better Grotius: (*si vero*) *in illis (viis tuis) perpetuo (mansissemus), tunc servati fuerimus*: but the sequence of tenses here does not permit of וְנִשְׁע being taken as an impft. in past time. We contest in every form the reference of בָּהֶם to דְּרִכֶיךָ; with הֵן the prayer suddenly takes a new turn, as at lxiii. 19 with לִוּא; and לִוּא דְּרִכֶיךָ stood above, in 4a, in a subordinate sentence defining circumstances or time. בָּהֶם must therefore be referred to קִצְפַּת וְנַחֲמָא: *in iris tuis et peccatis nostris* (Schegg). We do not need to find a noun to connect it with; it is used as a neuter, and signifies therein, Ezek. xxxiii. 18; Ps. xc. 10 (of a sum): cf. עֲלֵיהֶם, xxxviii. 16; בָּהֶן, *ibid.*; מָחָם, xxx. 6, xlv. 15. We do justice both to the sentence, which has no verb, and only admits *sumus* as logical copula, and to the עוֹלָם, which is accus. of duration, by the explanation: in this condition we have now been for long. In other places also, in these addresses, עוֹלָם designates the long continuance of the penal state (see xlii. 14, lvii. 11); it seems to the exiles an eternity (a whole æon), and what lies beyond it merely a מִצְעָר, lxiii. 18. The following וְנִשְׁע is perplexing: Ewald from the LXX. καὶ ἐπλανήθημεν infers וְנִתַּע; others (referring to xlvi. 8 in LXX.), וְנִפְשַׁע = and we proved faithless. Neither of these suits our explanation of בָּהֶם עוֹלָם; the original is probably וְנִשְׁעוּ, "and cry for help." As it stands, the text only yields a sense suit-

ing the connection if it is taken interrogatively (cf. xxviii. 28 *init.*): "and shall we be saved?" In any case the same mood here finds expression as in lix. 10-12: the nation regards itself as unworthy of redemption, because its own righteousness has been utterly put to shame. V. 5: *And we became like him who is unclean, all of us, and as a polluted garment all our virtues, and we withered away, like the leaf, all of us, and our iniquities like the storm swept us off.* The whole nation is like one whom the law pronounces unclean, like a leper who has to cry **טָמֵא טָמֵא**, that people may clear the way for him, Lev. xiii. 45. The right conduct, in its various manifestations (**צְדָקוֹת**, as xxxiii. 15), which formerly gained for Israel acceptance with God (i. 21), has disappeared, and become as a woman's polluted garment (cf. Ezek. xxxvi. 17), LXX. *ὡς ῥάκος ἀποκαθήμενης* = **דָּוָה**, xxx. 22; **נָדָה**, Lam. i. 17; **טָמֵאָה**, Lev. xv. 33; **עֵדִים** signifies the woman's purification. In the third image, of the withering falling leaf, the form **וּנְבֵל** is not *Kal.* = **וּנְבַל** or **וּנְבֵל**, still less *Ni.* = **וּנְבֵל**, but *Hi.* It is not however from **וּנְבֵל** = **וּנְבֵל**, but either from **בָּלַל** like **וַיִּגַּל** (fr. **נָלַל**), or from **בּוּל** like **וַיִּאָר**, and the like: hence, a meta-plastic form, whether from **בָּלַל** or **בּוּל** = **נְבֵל**, as **וַיִּשָׂר**, 1 Chron. xx. 3, after the form **וַיִּסָּר**, from **שׂוּר** = **נִשָּׂר**, or after the form **וַיִּרַע** fr. **שָׂרַר** = **נִשָּׂר**. The *Hi.* **וַיִּבֵל** or **וַיִּבֵל** is of the same class as **וַיִּאָרֵם**, to flash forth red (= to be red), **וַיִּאָרֵךְ**, to make extension (= to be long), **וַיִּשְׂרֵשׂ**, to strike root; it means to produce withering, i.e. to wither away. In the fourth image **וַיִּנָּנֶה** is defective plur. (like Jer. xiv. 7; Ezek. xxviii. 18; Dan. ix. 13, for the more usual **וַיִּנָּנֶה**, lix. 12). **וַיִּנָּנֶה** is the

usual designation of sin, as guilt which generates punishment from itself. The nation, deprived by its sin of all vital power and vigour, became like withered leaves, which the guilt and punishment issuing from the sin lightly swept away. Universal forgetfulness of God was the consequence of that abandonment by God which they had brought upon themselves. V. 6: *And there was no one who called upon Thy name, who roused himself up to hold Thee fast, for Thou hadst hidden Thy face from us, and didst melt us down into the hand of our iniquities.* There was no one (lix. 16) who had raised himself, in prayer and intercession, from this depth of ruin, no one who had waked himself up (li. 17) from the sleep of security, the lethargy of impotence, to hold Jahve fast, *i.e.* not to let Him go till He again blessed him and His people. The form וְתִמְוֶנְנִי is not softened from the *Phil.* וְתִמְוֶנְנִי, but like וְיִכְוֶנְנִי, Job xxxi. 15, *Kal*, כִּוֶּנְנִי being used here, as כֹּוֶן is there, transitively (cf. שׁוֹב, lii. 8; מוֹשׁ, Zech. iii. 9). The prophet has in mind the expression כִּינֵן בְּיַד, Gen. xiv. 20; cf. Job viii. 4: his words mean *liquefecisti nos in manum = liquefecisti et tradidisti* (παρέδωκας, Rom. i. 28); clearly therefore בְּיַד is not = διὰ LXX.; the "hand" of their iniquities is their destructive and condemning power.

Thus it fell out when the measure of Israel's sins was full. They were exiled, and in exile sank continually deeper. The mass of the nation proved itself to be really *massa perditā*, and was lost among the heathen. There were however some, though few and diminishing, who humbled themselves under the mighty hand of God, and when redemption could not

be far off wrestled in prayers like the one before us, that the nation as a whole might have part in it, and that by all means no one might be left out. With **וְעַתָּה** the state of sin and punishment is handed over to the past, and the importance of a turning point is besought for the moment at which the prayer is offered. *Vv. 7, 8: And now, Jahve, Thou art our Father; we are the clay, and Thou He that formeth us, and the work of Thy hands are we all. Be not wroth, Jahve, to extremity, and remember not guilt for ever! Behold and consider: Thy people are we all. Things must finally change, for Israel is Jahve's workmanship; nay, Jahve has begotten Israel, and loves it not as maker merely, but as father (cf. xlv. 9 f. and the indubitably Isaianic passage, xxix. 16). He cannot then be angry **וְעַרְכֵּמָאד** to the utmost limit (cf. Ps. cxix. 8). **הִנֵּה** gives urgency to the entreaty in its own fashion (Gen. xxx. 34) like **נָא**, and **הִבִּיט** signifies here as elsewhere, to direct one's glance to anything: the object here is the fact expressed in the words **עִמָּךְ בְּלָנוּ**. Hitzig rightly finds the **בְּלָנוּ** repeated throughout this prayer significant. The aim everywhere is to beg the inheritance of the coming salvation for the whole of the people, that the exodus from Babylon may be like the exodus from Egypt. The restoration of the mighty ruin of the promised land demands the zealous rivalry of all, and this ruin cannot remain as it is; it is a challenge to the faithful love of Jahve. *Vv. 9-11: The cities of Thy holiness are become wilderness, Zion hath become wilderness, Jerusalem desert. The house of our holiness and of our beauty, where our fathers praised Thee, hath been burned with fire, and all that we delighted**

in hath been laid waste. Wilt Thou, in spite of this, refrain Thyself, Jahve, hold Thy peace, and make us suffer to the uttermost? All Canaan is the land of Jahve, xiv. 25, and therefore holy territory, Ps. lxxviii. 54; hence its cities are עָרֵי הַקֹּדֶשׁ. The climax of the awful destruction is the burning of the temple (for the expression cf. ix. 4; for the fact, Jer. lii. 13). The people call it "house of our holiness and our glory." Jahve's קֹדֶשׁ and תְּפִאֲרֹת have in the temple as it were transplanted heaven to earth (cf. lxiii. 15 with lx. 7), and this earthly habitation of God is Israel's possession, and so Israel's קֹדֶשׁ and תְּפִאֲרֹת. What sacred historical associations cling to it we are told in the relative sentence: אֱשֶׁר is = אֱשֶׁר שָׁם, as Gen. xxxii. 20 and often. Under בְּחֻמְדֵינִי, pleasure grounds, fine buildings, gardens may be included: the parallel however suggests rather objects connected with the cultus, in which the nation had a sacred delight. Will Jahve now עֲלֵי-זֵאת under these circumstances or in spite of them (Job x. 7) continue to do violence to Himself and restrain His compassionate love? On הִתְאַפֵּק see lxiii. 15, xlii. 14. The doom of suffering would be intensified עַד-מְאֹד if it brought on the ruin of Israel, or even had not, as its final consequence, Israel's restoration. Such an intensification of it is inconceivable. Jahve's compassion can no longer be violently restrained; it must break through like Joseph's tears in the recognition scene of Gen. xlv. 1.

THE SECOND CLOSING ADDRESS, THE
EIGHTH OF THE LAST THIRD.

CHAP. LXV.

JAHVE'S ANSWER TO THE PRAYER OF THE CHURCH.

AFTER the nation has poured out its heart before Jahve, the latter declares what they have to expect from Him. What follows however is not, as after the foregoing prayer one might expect, promise, but, in the first instance, rebuke and threats; for although the penitent part of the community unites itself in this prayer with the whole nation, yet for part of the nation, and the greater part, not redemption but perdition is in store: it is the mass which finds itself in the condition of a *ἀμαρτία πρὸς θάνατον* (1 John v. 16), defying all intercession, because it has rudely and persistently rejected the grace so long and unceasingly proffered to it. *Vv. 1, 2: I could be enquired for by those who asked not, found by those who sought Me not: I said, Here am I, here am I, to a nation which was not called by My name. I stretched out My hands all day to a stubborn people, who walked in the way which is not good, after their own thoughts.* The LXX. A render 1a: *εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανῆς ἐγεγόμεν ἰοῖς ἐμὲ μὴ ἐπερωτῶσιν* (B in reverse order), and Paul in Rom. x. 20f. follows this in referring v. 1 to the

Gentiles, *v.* 2 on the other hand to Israel: the former, to whom he has hitherto been strange, enter into fellowship with him; while the latter, to whom he continually offered himself, repel him and lose his fellowship. So also Luther, Zwingli, and Calvin. Among Christian interpreters of modern times this is supposed to have been the prophet's meaning by Hendewerk, von Hofmann, Stier, and Nägelsbach. The application of the passage by Paul weighs heavily in the scale, but Paul at Rom. ix. 25 f. also cites Hos. ii. 25 and ii. 1 for the calling of the Gentiles, while he must have known that there it is the restoration of Israel to grace which is in question: he only appeals to the passage for the most adequate expression beforehand of a New Testament fact. Cf. 1 Pet. ii. 10. With our passage the case is different. The apostle in his application of this scripture shows himself dependent on the Alexandrian version and perhaps also on a traditional interpretation; but this does not bind us like a law. The interchange of *נֹי* (cf. lv. 5) and *עַם*; the attribute *לֹא קָרָא בְּעַמִּי*, which, with these vowels, may apply to the Gentiles, but hardly to Israel; the possibility, when *v.* 1 is referred to the Gentiles, of taking lxv. 1, 2 to indicate Jahve's success with the Gentiles and His failure with Israel, an interpretation exactly adapted to the connection of Paul's thoughts—these are the grounds which may have determined the apostle in his application of these scripture words. Nevertheless, *נִדְרַשְׁתִּי* does not signify *ἐμφανῆς ἐγενόμην*; it is, as in Ezek. xiv. 3, xx. 3, 31, xxxvi. 37, the so-called *Ni. tolerativum*; I let men enquire, search out, ask for Me. So *נִמְצַאתִי*, I let men find Me (was dis-

coverable). Thus taken, 1*a* and 2*a* are parallel to each other; Jahve could be sought for, could be found (cf. Zeph. i. 6), for those who asked no questions, who did not seek Him (לֹא שָׁרַרְתָּ לֹא לְלוֹא), *i.e.* He held the fulness of His nature and His resources, fellowship with Himself, open to Israel, although the latter did not trouble itself in the least about Him. Israel is here called נוֹי לֹא קָרָא בְשֵׁמִי, a people not called by His name. But does not Israel bear even in rebellion, for a testimony against herself, the name of the people of Jahve? And why קָרָא, which in xlvi. 12 signifies to be called (to have a divine vocation), and not נִקְרָא, xliii. 7? It is natural, following LXX. (οἱτινες οὐκ ἐκάλεσαν τὸ ὄνομά μου) and Trg., to read with Ewald either קָרָא or קָרָא: a nation (נוֹי intentionally displacing עַם, to hint at the loss of the national character, the degeneration into heathenism) which does not call upon My name, *i.e.* with its wishes and prayers has turned away from Me; while yet the Lord remained turned toward them in infinite longsuffering, and as *v.* 2 adds, with the arms of His love ever open. He stretched out His hands (as one does who wishes to attract and embrace another) the whole day, *i.e.* continually (cf. xxviii. 24), toward a stubborn people (סוֹרֵר fr. סָרַר, i. 23, xxx. 1) who walked in the not-good way (cf. Ps. xxxvi. 5; Prov. xvi. 29; here with the art., which because of the לֹא could not be repeated with the adjective) after their own thoughts. What led them, and what they followed, was not God's will, but selfish views and intentions in accordance with their heart's desire, and yet Jahve did not leave them: they were the constant aim and object of His seeking alluring love, and of His

desire for their salvation. But by unyielding and stiff-necked rejection of this love they have earned for themselves the wrath which, long and patiently repressed, now breaks irresistibly forth. *Vv. 3-5: The people that defiantly provoke Me continually, sacrificing in the gardens and burning incense upon the bricks, that sit in the graves and pass the night in secret places, that eat swine's flesh and broth of abomination is in their vessels, that say: Halt! come not too near me, for I am holy for thee—these are a smoke in My nose, a fire burning continually.* The heathenish doings of the exiles are depicted and in *v. 7* expressly distinguished from those of their fathers. This is why the description is so peculiar that we seek in vain in descriptions of pre-exilic idolatry for parallels to it: only in mentioning gardens as cultus places—which is peculiar to the Book of Isaiah—does this passage (and *lvii. 5, lxvi. 17*) strikingly agree with *i. 29*. עַל־פְּנֵי = without being ashamed or afraid of Me, cf. *Job i. 11, vi. 28, xxi. 31*. “Burning incense on the bricks” points to Babylonia, the proper home of the *cocti lateres* (*laterculi*); the Torah mentions לְבַנִּים only with ref. to Egyptian and Babylonian buildings; it knows and sanctions only altars of earth heaped up, of unhewn stones, and of wooden boards overlaid with brass. “Those who sit in the graves” designates the people in question, according to Vitranga, as sacrificing to the dead: he appeals to the Roman and Greek *inferiæ*, sacrifices for the dead, and *februationes*, expiations for the dead, as probably originating in the East. But it answers better to בְּקַבְרִים (not עַל־קַבְרִים) to find (with Böttcher) the object of this sitting in or among the tombs in

intercourse with the dead and the demons. The following trait: "in closed places, *i.e.* places not accessible to every one, they pass the night," may be meant of the mysteries celebrated in natural caves and artificial crypts: the LXX. however renders ἐν τοῖς σπηλαίοις κοιμῶνται δι' ἐνύπνια, and therefore understands it of the so-called *incubare ἐγκοιμᾶσθαι*: so also Hier., who explains: *in delubris idolorum ubi stratis pellibus hostiarum incubare soliti erant, ut somniis futura cognoscerent, quod in fano Æsculapii usque hodie error celebrat ethnicorum.* The expression בְּנִצּוּרִים suggests not so much open temples as inaccessible grottos: G. Rawlinson, *Monarchies*, ii. 269, mentions "*clay idols in holes below the pavement of palaces.*" The plural נִצּוּרִים is that of extension, like הַדְּרִירִים, xlv. 2, *loca tumida*, נְעֻמִים, Ps. xvi. 6, *amœna*. From the censure: "that eat swine's flesh," it seems to follow that the Babylonians, like the Egyptians and other heathen, also sacrificed swine and partook of their flesh (τῶν ἀπὸ τῆς θυσίας κρεῶν, 2 Macc. vi. 21). On the synecdoche in the sentence וַיִּפְרֹק בְּגָלִים בְּלִידָהּ see on v. 12a, cf. Jer. xxiv. 2. פְּגוּלָה signifies stink, corruption (Ezek. iv. 14, (בֶּשֶׂר פְּגוּלָה); then, in the concrete, that which is corrupt, unfit for use, an object to be abhorred according to the law of meats or law in general (syn. פְּסוּל, פָּסוּל); with פֶּרֶק it means "decoction or broth (LXX., Hier., ζωμόν, jus) of kinds of flesh, or parts of the body, which are forbidden by the law. The connection leads us to think of such heathen sacrifices and sacrificial meals as run counter to the law of Moses. For the words which follow in 5a come from the lips of those who conceit themselves highly on having been initiated in

the mysteries, or having at least attained a high degree of holiness by participation in specially holy cults, so that they shout their *odi profanum vulgus et arceo* to every one who abstains from these cults or has not penetrated so far into them as they; קָרַב אֵלַי, stop thyself close to thyself, *i.e.* stand apart; אֶל-הַנֶּשֶׁבַע בִּי, come not into contact with me (=make room, Gen. xix. 9; Isa. xlix. 20), for קָדְשְׁתִּיךָ, I am holy for thee, *i.e.* unapproachable; the verbal suffix stands for the dative as in xliv. 21; for that the *Kal* קָדַשׁ, like הִזַּק Jer. xx. 7, is used transitively, rightly occurs to not one of the Jewish interpreters (who all give as their gloss קָדַשְׁתִּי מִכָּךְ, *sanctus præ te*). The exclamation is not a well-meant warning, that the person approaching may not have a burdensome קָדְשָׁה communicated to him by contact. Such a קָדְשָׁה (as *e.g.* that of the man who has touched the flesh of the sin offering, or on whom the blood of the sin offering has been sprinkled, Lev. vi. 20; cf. Ezek. xliv. 19, xlvi. 20) prevents one from engaging in the affairs of daily life till it is removed by washing. It is rather a proud demand that the person approaching shall respect the sacrosanct, and not by want of reverential awe drawn down upon himself the vengeance of the gods. When the description is finished, those whom it has so characterised become the subject of a new sentence with an appropriate predicate; they are the fuel for the divine wrath which expresses itself as it were in fierce snortings; it does not need first to lay hold of them; they are already in the fire of wrath and burn there unquenchably. The divine righteousness will not rest till it has taken full satisfaction. *Vv. 6, 7: Behold, it is written*

before Me—I will not keep silence till I have repaid, and I will repay into their bosom. Your iniquities and the iniquities of your fathers together, saith Jahve, that they have burned incense on the mountains, and insulted Me upon the hills, and I measure their reward first into their bosom. Misled by passages like x. 1; Job xiii. 26; Jer. xxii. 30, Vitringa took כְּתוּבָה of the divine sentence upon sin; it is however the idolatrous conduct, in defiance of God's law, which is meant; this stands registered indelibly before Him against the day of vengeance. With this agrees what follows: I will not keep silence, till I have first repaid. אִם כִּי preceded by impft. and followed by pft. signifies "except if first," lv. 10; Gen. xxxii. 27; Lev. xxii. 6; Ruth iii. 18; cf. also Judg. xv. 7 (originally the thought ran thus: I will not keep silence, *for* I will keep silence for the first time *if* . . .). Instead of עַל־הֵיכָל we might have אֶל־הֵיכָל, as in Jer. xxxii. 18; Ps. lxxix. 12: cf. εἰς τὸν κόλπον ὑμῶν, Luke vi. 38. What is to be requited follows in 7a, not, however, as the second person shows, governed by וּשְׁלַמְתִּי, but by an אֲשֶׁלֶם which can easily be supplied from it. Whether אֲשֶׁר is conceived as *qui* or *quod* cannot be determined; the build of the sentence favours the latter. The offering "on mountains and hills" is the standing description of pre-exilic idolatry, cf. lvii. 7; Hos. iv. 13; Ezek. vi. 13. Most modern interpreters take פְּעֻלָּתָם רֵאשִׁינָה together: their former reward, *i.e.* what had formerly been incurred by their fathers. But as 7a shows, more than their fathers' sins were to be visited upon them; and this explanation has against it both the accents and the parallel in Jer. xvi. 18. According to these

רַאשְׁנָה is an adverb: The first thing that Jahve, in virtue of His holiness, has to do is this, that He punishes the sins of revolted Israel; and He punishes these sins in such wise that, the sins of the children being only a continuation of those of their fathers, the punishment is proportioned to the guilt of both together.

After the hint thus given by רַאשְׁנָה that the carrying out of this retributive righteousness is not the whole work of the future, a transition is made from threatening to promise, but not unmediated. *Vv. 8, 9: Thus saith Jahve: As when the new wine is found in the cluster they say, Destroy it not, for a blessing is in it, so will I do for My servants' sakes, that I destroy not all. And I will bring forth from Jacob a seed, and from Judah an heir of My mountains, and My chosen shall inherit it and My servants shall dwell there.* בְּאֶשְׁכַּל וְהִתְירוּשׁ and וְאָמְרוּ have the article which is used in comparisons. וְאָמְרוּ = "they say," as in xlv. 24, with indefinite subj. As a cluster consisting of good and bad berries is not destroyed, because the divine blessing it contains would thus be destroyed with it, so will Jahve for His servants' sake not sweep away all Israel: he will not destroy הַכֹּל, the whole without exception; in the figure, the berries with sound juice as well as those, the majority, which are bad. The figure is rather different from that in v. 1-7, Mic. vii. 1. The servants of Jahve are preserved and survive: Jahve brings to light (הוֹצִיא, as in liv. 16, but here by means of sifting, Ezek. xx. 34 ff.) from Jacob and Judah, *i.e.* the people of the two captivities (see xlvi. 3), a seed, a race, which takes possession of His mountains, *i.e.* His

holy mountain land (xiv. 25; Ps. cxxi. 1, and הַר קְדֹשִׁי, xi. 9, lxv. 25). As הַרִי in sense is = אֶרֶץ יִשְׂרָאֵל, for which Ezekiel, e.g. vi. 2f., loves to say הַרִי יִשְׂרָאֵל, He can proceed: and My elect shall take possession of it (sc. אֶרֶץ, lx. 21; cf. viii. 21; Ps. lxxix. 36 f.). From west to east, in all its breadth, the land assumes the aspect of prosperity and peace. V. 10: *And the Sharon plain becometh a pasture of flocks, and the valley of Achor a place for cattle to lie down in, for My people that hath inquired after Me.* הַשְּׂרֹן is the rich pastoral plain stretching from Jaffa to near Carmel, along the coast of the Mediterranean Sea; עֵמֶק עָכֹר, a valley, made famous by the stoning of Achan, in one of the ranges of hills that traverse the plains of Jericho. The idyllic picture of peace is genuinely Isaianic; see e.g. xxxii. 20, and cf. on נָהַר with נָהַר, xxxv. 7. Those who have already been described and threatened in vv. 1-7 are now directly addressed again in vv. 11, 12: *And ye, men estranged from Jahve, O ye that forget My holy mountain, that set forth a table for Gad, and fill up mingled wine for the Goddess of Destiny,—I have destined you now for the sword, and ye shall all fall down to the slaughter, because I have called and ye have not answered, have spoken and ye have not heard, and ye did that which was evil in Mine eyes, and chose that in which I delighted not.* It can now be taken for granted that in 11 b deities, and lectisternia held in their honour, are spoken of (meals for the gods: cf. Jer. vii. 18, li. 44); עֶרְבַּת שְׁלֵחָן is the other side of the lectum sternere, i.e. the spreading of the couches on which at these feasts the images of the deities were laid. In the second clause מְלֵא מִמֶּסֶד, the meaning of מְלֵא מִמֶּסֶד is there-

fore to fill up mingled drink, *i.e.* wine mingled with spices, such as oil of nard; for מִלֵּא can be construed not only with the accus. of the vessel which is filled, but also with that of the substance which fills it, *e.g.* Exod. xxviii. 17. Both deities' names have the article; cf. הַבַּעַל. הַיָּגֵר is perfectly clear; as a common noun it signifies "fortune." The word has this signification in all the three chief dialects of Semitic; it occurs already in Gen. xxx. 11, where the *Chetibh*, בִּנְיָר, LXX. ἐν τύχῃ, is to be read; the י is, as the inflections show (cf. בְּיָרָאֵל, בְּיָרָאֵל), *geminata*: the stem word is therefore יָרָד in the sense to cut off = assign as one's portion. It is also indubitable that the God of Fortune is called יָגֵר: perhaps, if the local name יָגֵר בַּעַל is to be taken like בַּעַל הַמָּזָן, it means Ba'al (Bēl) as God of Fortune. The planet Jupiter was called by the Babylonians *Merodach*, and in Sumeric *lubat* (the planet) *gudu*, of which יָגֵר seems to be a Semitized form. On Phœnician and Palmyrene inscriptions this name appears in the most various combinations, *e.g.* יָגֵר עַת (fortune of the עַת, *i.e.* *opportunitas*). The Arabs called it, as the noblest star of fortune, "the Great Fortune" (Venus being "the little Fortune," *opp.* to Mars and Saturn as the two stars of misfortune). If יָגֵר is Jupiter, nothing is more probable than that by מְנֵי is meant the other of the two stars of fortune, and hence Venus as the Little Fortune. Of itself indeed מְנֵי does not suggest a feminine deity; for מְנֵי, from מְנֵה, signifies either as *participiale pass.* (like בְּרֵיָה, בְּרֵיָה, creature) that which is assigned as one's portion; or, if it is modified like יָגֵר מְנֵי, מְנֵי מְנֵי and the like, from the primitive form *manj*, it signifies apportionment, determination, fate.

A divinity of this name, מְנִי, apart from this passage, is perhaps attested by the fact that on some Aramæo-Persian coins of the Achæmenidæ the proper name עבדמני occurs, with which Fürst compares the other personal name אֲחִימֵן, connecting מְנִי with μήν, and מְנִי, as Movers and Knobel did, with μήνη. מְנִי and מְנִי would then be Semitized forms of those Indo-Germanic names of deities, for μήν is *Deus Lunus*, whose worship in Carrhæ (קַרְרַ) is attested by Spartianus in ch. vi. of the life of Caracalla, and in Pontus, Phrygia, and elsewhere by Strabo (XII. 3, 315); and μήνη is *Dea Luna* (cf. γενείτη μάνη in *Plut.*, Genita Mana in *Plin.*, and Dea Mena in *Aug.*), who was worshipped in Phenicia and Africa. For the identity of the latter with מְנִי, the transl. of the LXX. may be adduced: ἐτοιμάζοντες τῷ δαιμονίῳ (another reading δαίμονι) τράπεζαν καὶ πληροῦντες τῇ τύχῃ κέρασμα, if we compare with it what Macrobius says, *Saturn.* I. 19: According to the Egyptians, of deities presiding over the birth of men there are four: Δαίμων, Τύχη, Ἔρως, ἀνάγκη. Among these, δαίμων is the sun, author of intelligence, of warmth, and of light. Τύχη is the moon, as the deity with which bodies under the moon grow and vanish, and whose perpetually changing course accompanies the manifold vicissitudes of mortal life. But the Egyptian Pantheon knows no moon-god מְנִי; *Menhi* is a name of Isis in one of her forms, and *Min* a surname of Amon; on other grounds also there are serious objections to connecting מְנִי and μήνη. 1) The Babylonian moon-god was called סִין, or had other names akin to יְרַח (יֶרֶחַ) and *Kamar*; 2) the moon is called in Sanscrit *mās*, Zend. *māo*, Neopers. *māh* (*mah*); forms of names are

wanting, in the Aryan languages, mediated by a $\sqrt{m\acute{a}n}$ lengthened from *mā* (to measure), like $\mu\acute{\eta}\nu$ ($\mu\acute{\eta}\nu\eta$), Goth. *mena*: the second half of old proper names like Ariamenes, Artamenes, etc., is rather to be traced to the Aryan *manas* = $\mu\acute{\epsilon}\nu\omicron\varsigma$, *mens*, with which also *Minerva* (*Menerva*), the "spirit-gifted one," is connected; 3) if מְנִי were the Semitized name of the moon, we should expect a closer correlation of the significations of the word. Hence we agree with Gesenius, who, following the popular Arabic combination of Jupiter and Venus as the two heavenly powers of good fortune, understands מְנִי of Venus as גַּד of Jupiter: she is called מְנִי as dispenser of good fortune, and distributor of lots in general. It is certainly surprising, and of importance for the question whether the prophet is one living in Babylonia, that this whole picture of the idolatrous conduct of the exiles cannot be illustrated, at least for the time, from the mythology and cultus of the Babylonians. The מְנִי reminds us rather of *Manāt*, one of the three deities of the pre-Islamite Arabs. וּמְנִיָּהּ introduces the apodosis: the words in the second person in v. 11 are like a protasis containing in itself the real cause of their future destiny: because they put Jahve behind them, to woo the favour of the two deities of good fortune, He assigns them to the sword, and they must all stoop (פָּרַע , as in x. 4) to the slaughter. The reasons for all this are repeated as the sentence returns, as it were, in a circle into itself: because when I called ye have not answered, when I spoke ye have not heard (paratactically expressed as at v. 4, xii. 1, l. 2), and have done what is evil in My eyes (*i.e.* what I, the Holy One, consider evil)—a sentence of four members, justi-

fying וַיִּכְנֹתֵי, and almost verbally repeated in lxvi. 4, cf. lvi. 4.

On the basis of this renewed mention of their guilt a new proclamation is made of their punishment, and the varied destiny of the servants and the despisers of Jahve is announced in five sentences and counter-sentences. Vv. 13-16: *Therefore thus saith the Lord, Jahve: Behold, My servants shall eat, but ye shall be hungry; behold My servants shall drink, but ye shall be thirsty; behold My servants shall rejoice, but ye shall be ashamed. Behold, My servants shall exult for joy of heart, but ye shall cry for sorrow of heart, and lament for breaking of spirit. And ye shall leave your name for a curse to My chosen, and the Lord Jahve shall slay thee, but His servants He shall name with another name, so that he who shall bless himself in the land shall bless himself by the God of truth, and he who sweareth in the land shall swear by the God of truth, because the former troubles are forgotten, and because they have vanished from My eyes.* אֲדֹנָי is combined with יְהוָה to show that the God of salvation and judgment has the power to carry His threats and promises into effect. Famishing, in consternation over the rejected salvation (תַּבְּשׁוּ, as in lxvi. 5), crying and lamenting (תִּילֵלִי, *impf. Hi.* with double preformative, xv. 2) from sorrow of heart and breaking of spirit (שָׁבַר, LXX. renders well *συντριβή*, as at lxi. 1, *συντετριμμένους*), the rebels are left in the land of bondage, while the servants of Jahve exult in the richest divine blessing in the land of Promise. The former, perishing in the land of bondage, leave their name to the latter as שְׁבוּעָה, a formula of swearing and espec. of execration, Num.

v. 21, so that people say, Jahve slay thee as He slew them. This is certainly the meaning of the threat, but the words 'וְהִמְתִּיתְךָ וְנָו' cannot be themselves the formula of execration. Hebrew does not use the perf. in such sentences, and כָּהֵם or כְּאֵלֶה (see Jer. xxix. 22; cf. Gen. xlviii. 20) would be indispensable. We must therefore assume that the prophet, with the tenor of the execration floating before his mind, though unexpressed, borrows from it the form in which his threatening is continued, and consequently abandons the plural of the second person for the singular. While their name becomes a curse, Jahve names His servants with another name (cf. lxii. 2), so that it is henceforth the God of the faithfully fulfilled promise whose name one takes into his lips in wishing blessing for himself and in attesting truth (בְּהִתְבָּרַךְ, to bless oneself with anyone, or with anyone's name, Ewald § 133 n, 1); no other divine name than this, now so gloriously proved, is heard in the land; for the distresses of former days, including the confusions of the exile, and the persecution of those who worshipped Jahve by those who despised Him, are forgotten, and can never be revived.

Thus v. 16 coheres with vv. 13-15: אֲשֶׁר is not *eo quod*, as *e.g.* in Gen. xxxi. 49, but *ita ut*, as *e.g.* in Gen. xiii. 16: what follows is the consequence of the separation which has been effected, and of the fulfilment of the promise. Hence God is called אֱלֹהֵי אָמֵן, God of the Amen, *i.e.* who turns what He promises into Yea and Amen (2 Cor. i. 20): cf. the designation of Jesus in Rev. iii. 14. The population of the land stands in untroubled intimate relation to the God who has proved Himself

true to His promise, for all the former trouble consequent upon sin has absolutely passed away. That it has passed the prophet now gives further proof, heaping, as in Gen. iii. 5, one כִּי upon another. *Vt.* 17-19: *For behold I create a new heaven and a new earth, and men shall not remember the former ones, nor do they come into any one's mind. No, be glad and rejoice for ever because of that which I create: for behold I create Jerusalem a rejoicing, and her people a gladness. And I will rejoice over Jerusalem and be glad over My people, and there shall not be heard in her any more the sound of weeping or of crying.* The promise here reaches the summit that was pointed to in the distance in li. 16. Jahve creates a new heaven and a new earth, which so charm men by their glory, so thoroughly satisfy all desires, that no one recalls the former ones or wishes them back again. Most expositors, from Hier. to Hahn, take הָרְאִשִׁית, following v. 16, of the earlier hard times. So Calvin. But that the other reference is the right one is proved by Jer. iii. 16, according to which there is henceforth to be no ark: לֹא יֵעָלֶה עַל־לֵב וְלֹא יִזְכָּרוּבֵנו, not merely the Kapporeth with the symbolical cherubim, but all Jerusalem, now becoming a throne of Jahve. This promise also is glorious, but neither Jeremiah nor any other prophet can soar on the eagle wing of Isaiah. It is unnecessary to take the impfts. in 17 b as imperative: the following לֹא יִזְכָּרוּבֵנו joins on well enough though we take them as predictive: as opposed to such a possible, though not actually occurring, remembrance and regretting of the old world, those who live to see the new age are summoned rather to rejoice for ever in what Jahve is

now engaged in creating, and will then have created: אֲשֶׁר is object in the accusative, and, as one might say, causal object: in respect of that which (cf. xxxi. 6; Gen. iii. 17; Judges viii. 15)=on account of that which I create (see on lxiv. 4, xxxv. 1). Jahve makes Jerusalem גִּילָהּ and her people מְשׂוֹשׂ in making joy her unchangeable condition, the determination of her life both without and within. But not only on the side of the church is there joy, there is joy also for her God (Deut. xxx. 9). When each thus rejoices in the other, there is no more sobbing of those who weep, no more sound of lamentation heard in Jerusalem (contrast li. 3*b*). Their life will again last as long as in the days of the patriarchs before and after the flood: the day of grace will be measured by a standard incomparably greater than at present. V. 20: *And there shall no more come thence a suckling of a few days, and an old man that did not live out his days; for the youth in her shall die a hundred years old, and the sinner at a hundred years shall be smitten with the curse.* Our texts begin, v. 20, with לֹא יִהְיֶה, but according to the Masora it must be וְלֹא־יִהְיֶה, as also LXX. Trg. translate. Henceforth from Jerusalem (בְּיִשְׁרָאֵל, not temporal: cf. Hos. ii. 17, ch. lviii. 12) there shall not originate (or, as הִיָּה properly means, come into being) a suckling (iii. 12) of days, *i.e.* who only lives a few days (יָמִים, as in Gen. xxiv. 55 and often), nor an old man who did not fulfil his days, *i.e.* attain the normal measure of human life. He who dies young, and is counted to have been prematurely taken away, will not die before he has seen his hundredth year; and the sinner (וְהַחַיִּטָּה with *Segol*, as in Eccl. viii. 12, ix. 18), whom the curse of God smites,

and who falls its victim, will not be hurried off before the same age.

Instead of the curse of the law (Jer. xxvi. 16; cf. Deut. xxviii. 30), the very opposite will then have its complete realization. *Vv. 21-23: And they shall build houses and inhabit them, and plant vineyards and eat the fruit of them. They shall not build and another inhabit, nor plant and another eat, for like the days of the trees are the days of My people, and what their hands have earned shall My chosen consume. They shall not labour for nought, nor beget for sudden calamity, for a race of the blessed of Jahve are they, and their offspring abide with them.* No other—be it countryman, by violence or inheritance; or foreigner, by plundering or conquest (lxii. 8)—enters into the enjoyment of the houses they have built, and the vineyards they have planted; they themselves enjoy the fruit of their toils, for the Messianic age is also the apokatastasis of the original duration of life; this duration will equal that of the trees, *i.e.* the oaks, terebinths, palms, cedars, which live through centuries (cf. Ps. xcii. end); thus in their own person they shall enjoy to the last what their hands have wrought; בָּלָה does not signify merely to use and employ, but to use out, to consume by use. Toil and begetting of children are then blessed, and there are no more falsified hopes: they do not weary themselves (יָנַעוּ, with preformative ' without that of the stem) for resultlessness, nor beget children לְבִתְלָהּ, for misfortune suddenly surprising and sweeping them away, Lev. xxvi. 16; cf. Ps. lxxviii. 33; LXX. εἰς κατάραν, perhaps according to the *usus loquendi* of the Egyptian Jews. The two members of the confirmatory sentence which

follows are in correlation with the two members of the foregoing promise: they are a race of persons blessed by God, on whose work God's blessing rests, and their offspring are with them, not lost to them by untimely death. Thus we must explain, by Job xxi. 8, and not, with Hitzig, "and their offspring with them," *i.e.* likewise. All prayer is then heard. V. 24: *And it shall come to pass: before they call, I will answer; while they yet speak, I already hear.* The will of the church of the new Jerusalem will then be so thoroughly Jahve's will that He hears at once and fulfils the gentle stirring of prayer in the heart, the prayer that is only half expressed (xxx. 19). Then peace and unity shall reign all round, even in the animal world. V. 25: *Wolf and lamb pasture together then, and the lion eateth chopped straw like the ox, and the snake—dust is its food; they shall not do harm nor destroy on all My holy mountain, saith Jahve.* We have already observed frequently in ch. xl.–lxvi. (last instance, lxv. 12, cf. lxvi. 4) that the prophet repeats almost verbally whole passages of his earlier prophecies; here he repeats in a compendious abbreviation xi. 6–9; 25*b* refers, as there, to the animals. While that custom of repeating himself is in favour of the unity of authorship, the use of פִּתְוֹנָה for יִתְרוֹ = *unā*, which (answering to the Chaldean פִּתְוֹנָה) is only found besides in Ezra and Eccles., may be alleged on the other side. The only new point in the reproduced picture is what is said about the serpent; it will no more threaten man's life, but be content with the food assigned it in Gen. iii. 14. As in ch. xi., so here, the description of the new era closes with peace in the world of nature, which in ch. xl.–lxvi., as in ch. i.–xxxix.,

appears as standing in the closest mutual relation to man. The prophet promises a new era, in which the patriarchal duration of life will return, in which death will no more crush life in its first early bloom, in which the war of man with the animal world passes over into a peace without risks. When will this take place? Certainly not in the blessed world beyond. To refer the promises to this is impossible, as they pre-suppose that just men and sinners are still mingled with each other, and that the power of death is only limited, not finally broken, the promise of xxv. 8*a* therefore remaining unfulfilled. When, then, is it to take place? Answer: in the millennium, for what the Apocalypse predicts in the definite form of the millennium is the content of all prophecy. But there is one objection also to the idea that the prophet is here depicting the millennial condition. His description is preceded by the creation of a new heaven and a new earth. He seems therefore to have in view the Jerusalem which in the Apocalypse descends from heaven to earth, after the transformation of the terrestrial world. Not even thus do we hit the mark; the precise state of the case is rather this, that the Old Testament prophet is not yet able to discriminate the elements in the future which the seer of the Apocalypse separates into their successive periods. Of a blessed world beyond, the Old Testament in general teaches nothing. Beyond this world lies Hades. A heaven with blessed men is unknown to the Old Testament. Around the throne of God there are only angels, not men. And before the Risen One has ascended to heaven, heaven is really not open for men, and hence also there is no heavenly

Jerusalem, the descent of which upon earth can be hoped for. Accordingly in any case, in Old Testament prophecy, the eschatological idea of the new Cosmos coalesces with that of the millennium. It is exactly the same with lxvi. 23 f. Keil rightly requires us to measure this passage by the same rule as lxv. 19 ff. For in both cases what is depicted lies beyond the new creation of heaven and earth, lxv. 17, lxvi. 22. In neither case, however, does the prophet depict what lies beyond in the colours of this world; on the contrary, in both cases, to his perspective, the final renewal of the world melts into one with the prelude of that renewal in this present order of things. It is not till we reach the New Testament that the new creation enters as a partition wall between here and yonder; Old Testament prophecy brings the new creation itself into this world, and knows no Jerusalem of the blessed world beyond distinct from the new Jerusalem of the millennium. This Old Testament transference of what lies beyond this world into this world will be confirmed to us in ch. lxvi.

THIRD CLOSING ADDRESS, THE NINTH OF THE LAST THIRD.

CHAP. LXVI.

EXCLUSION OF THE SCORNERS FROM THE COMING SALVATION.

ALTHOUGH the note with which this address begins is one that has not yet been struck, the address itself is connected in many ways with the foregoing. For not only is lxv. 12 repeated here in *v.* 4, but the sharp line of division which is drawn in ch. lxv., with reference to the approaching return to the Holy Land, between the servants of Jahve and the secularized majority of the people, is prolonged. As the idea of the return is immediately connected with that of the building of a new temple, it does not surprise us, after lxv. 8 ff., that Jahve abhors the thought of being obliged to have a temple built for him by the Israel of the exile, considering what most of them are. *Vv.* 1-4: *Thus saith Jahve: the heaven is My throne, and the earth My footstool: what manner of house is it that ye would build for Me, and what manner of place for My rest? Certainly My hand hath made all this, so that all this came to be, saith Jahve, and to such do I look: to the wretched and the contrite of spirit and him who trembleth at My word. He who slayeth the ox, is murderer of a man; he who*

sacrificeth the sheep, breaker of a dog's neck; he who presenteth meal offering, it is swine's blood; he who burneth incense, blesseth an idol. As they have chosen their ways, and their soul delighteth in their abominations: even so will I choose their ill-usage, and their terrors I bring upon them, because I called and no man answered, spoke and they heard not, and did what was evil in Mine eyes, and chose that in which I had no pleasure. Hitzig thinks all this is directed against a proposal of the exiles, who did not return to Jerusalem, to build a temple in Babylon, as the Egyptian Jews did afterwards at Leontopolis. Knobel assents. This is at least better than Umbreit's opinion, who persuades himself that the prophet puts us here "on the spiritual summit of the Christian development": in the new Jerusalem there is no temple seen, no sacrifice: Jahve forbids them in forcible words, deeming them equivalent to mortal sins. The prophet is thus made 1) to contradict himself, for according to ch. lvi. and lx. there is a temple in the new Jerusalem, in which sacrificial worship continues to exist, as indeed the address before us itself pre-supposes, *v.* 20 f., cf. *v.* 6; and 2) to contradict other prophets, like Ezek. and Zech., as well as the spirit of the Old Testament. The question of *v.* 1 does not contain merely the general idea that Jahve does not at all require temple and sacrifice, in order to look upon men with favour; it has an express reference to the temple which is to replace the one destroyed, *lxiv.* 9 f. The words are addressed to the whole body of the people, as prepared to return; they say, without drawing any distinction, that Jahve, the Creator of heaven and earth, does not

need a house made by men's hands; then they draw a distinction, in the body of the people, between the penitent and those alienated from God, sharply reject all that is offered in the way of divine service by these last, and threaten them (dropping, in 3*b*, 4, the second person which applied to all) with just vengeance. As Jahve in the Asaph-Psalm I. rejects animal and material offerings as such, because the whole animal world, the earth and its fulness, are His property: so here He addresses to all the exiles the question, What sort of house is it that ye could build to be worthy of Me, and what sort of place which would be worthy to be assigned to Me as My abode? מְקוֹם and מְנוּחָתִי are in apposition: see in xxx. 20*a*. He needs no temple, for the heaven is His throne, and the earth His footstool; He fills all, the Creator and also the Proprietor of the universe, and He will have no temple if men think by the mere building of one to do Him a service, and forget over the paltry structure His infinite loftiness. כָּל-אֲלֵהָ, pointing as it were with the finger, the visible world which surrounds us (cf. Job xii. 9); יִדְוֶי (fr. הָיָה, *existere, fieri*) is to be taken in the sense of the יָדָה which followed the creative יָדָה. In this His creative exaltation a temple is of itself of no moment to Him; His gracious glance is directed on the suffering, and contrite in spirit, and on those who tremble because of (עַל) His word, *i.e.* are filled with reverent awe of it. How the transition to *v.* 3 is mediated we see from Ps. li. 9. As for the mass of the exiles whom suffering has not humbled, nor the prophetic preaching brought to repentance, He will have no temple and no sacrifice from them. The sacrificial actions, which

here obtain such loathsome predicates, are those that are merely external; the soul of the offerer is at variance with the very idea of sacrifice, especially with the longing for salvation represented by all offerings; hence the sacrificial actions are *νεκρὰ ἔργα*, lifeless works of the spiritually dead. The article with **הַשׂוֹר** and **הַשֶּׁה** is generic, referring to the kind of animals that can be sacrificed; the slaying of the bull is counted as the death stroke (**מַכָּה**, constr. with *Zere*) of a man; the offering (**זֹבֵחַ**, like **שׂוֹחֵט**, of slaying for the purpose of eating, here of what is prepared for Jahve) of the sheep as the strangling of that unclean animal the dog (Job xxx. 1); the presenter (**מַעֲלֵה**) of a meal offering (as one who presents) swine's blood, *i.e.* as if he put upon the altar the blood of this most unclean of beasts; he who offers incense as **אֹזְכֵרָה** (see on i. 13*a*; Ps. xxxviii. 1), as one who blesses **אֵין** godlessness, here, as in 1 Sam. xv. 23, and in the modification of the name of Bethel to **בֵּית אֵין** in Hosea, of idolatry, and that in the concrete sense of the impious idols of nought themselves, which according to xli. 29 are **אֵין**. In this rejection of what is offered to God in divine service the last address in the Book of Isaiah has points of contact with the first, i. 11-15. That it is not sacrifices in themselves which are rejected, but the sacrifices of those whose heart is divided between Jahve and idols, and who refuse Him the sacrifice He loves best (Ps. li. 19, cf. l. 23), is shown by the correlative double sentence (3*b*, 4) which follows. This sentence is distributed between two Masoretic verses, because only thus can the symmetry of the verses be brought out; **גַּם... גַּם**, which elsewhere signifies "not only, but also,"

and in negative clauses "neither...nor," here as in Jer. li. 12 signifies "as certainly the one, so certainly also the other," in the sense of requiting like with like (cf. Mal. ii. 9). They have chosen their own ways, which lie far from those of Jahve, and their soul has found delight not in revering Jahve, but in all sorts of heathen abominations (שְׁקוּצֵיהֶם often since Deut. xxix. 16), therefore Jahve can have nothing to do with a temple built and a sacrificial worship renewed by them or with their co-operation: on the contrary He chooses now by the law of retaliation, תַּעֲלִייהִם, *vexationes eorum*, LXX. τὰ ἐμπαίγματα αὐτῶν (see on iii. 4) with objective suffix: fortunes which will cruelly ill-use them; and their terrors, i.e. situations which fill them with fear (מְנוּרֹת, as in Ps. xxxiv. 5), He brings upon them. שְׁמַעֵי is pausal form for שָׁמַעֵי.

From the profanely disposed heathenized majority in the people the prophet turns now to the minority, consisting of those who tremble with holy fear as they listen to the word of God: they are to hear how Jahve will take their part against their persecutors. V. 5: *Hear the word of Jahve, ye that tremble at His word: Your brethren that hate you, that thrust you from them for My name's sake, say: "Let Jahve glorify Himself that we may look upon your joy!"—they shall be ashamed.* Those who hate them are their own brethren, and (what aggravates the sin) the name of Jahve is the ground (cf. Lev. xxi. 12) of their hatred. To take למַעַן שְׁמִי with יִכְבֵּד yields only a forced artificial sense, in which the relation of all the members of the sentence is dislocated; all, on the other hand, is natural and coherent if we take למַעַן שְׁמִי with שְׁנֵאִיכֶם מְנַדִּיכֶם, as parallels

like Matt. xxiv. 9 require ; נָדָה / נָד, to frighten away, repel (Amos vi. 3 with dat. objt.), corresponds to the ἀφορίζειν of Luke vi. 22, cf. ἀποσυναγώγους ποιεῖν in John xvi. 2; the excommunication or sentence of the ban נָדָה is older than the Herodian period, as old as the post-exilian at least ; in this passage נָדָה is satisfied with the sense of contemptuous renunciation of fellowship. With unbelieving insolence men say to these confessors of Jahve who believe the word of the true redemption, Let Jahve glorify Himself that we may have a right good look at your joy—they treat the believers' hope as a delusion, the prophet's word as fantasy. These are the people who, when the permission to return is suddenly issued, will have a mind to go back with the faithful, but will not attain the goal ; the city and temple to which they would go are for them the place whence their righteous punishment proceeds. V. 6: *A voice of tumult from the city! a voice from the temple! the voice of Jahve who sendeth recompence to His enemies.* All three קוֹל, to the second of which שׂוֹן is to be supplied, are exclamatory (as in lii. 8), but in the third the interjectional approximates to a noun sentence ("it is the voice of Jahve"), he who utters the cry being regarded here as the author and cause of the hitherto mysterious tumult. In Jeremiah xxv. 30 the judgment thunder proceeds from the heavenly dwelling-place of God, here as in Joel iv. 16, Amos i. 2, from the earthly one, of which He again takes possession, accompanied by those of His people who have remained true to Him. The inference drawn by Löhr from v. 6, that the temple is still standing, is of no weight. From the holy city, consecrated anew

by Jahve's return (xl. 9, lxii. 11), and from the seat of God's throne there, a dull roaring sound (like the tumult of battle, xiii. 4) is heard; it is He who has His throne in Zion-Jerusalem and rules from thence (xxxix. 9) who is rendering recompence to his enemies. Elsewhere *נְמוּל (הַשִּׁיב) שְׁלֵם* signifies to requite what has been incurred (deserved), e.g. Ps. cxxxvii. 8, cf. above iii. 11; but in lix. 18 *נְמוּל* was used as parallel to *הַמָּה*, and therefore, as in xxxv. 4, was to be taken not of what had been perpetrated by men, but of the retribution of the judge; so also in Jer. li. 6, where it stands again in the same unqualified way. In *אֵיבֵי*, according to the connection, we must think in the first instance of the God-estranged yet presumptuous mass of the exiles. These succumb to the judgment, and yet Zion does not remain childless, nor without a people. *Vv. 7-9: Before she travailed, she hath brought forth; before pangs came upon her, she was delivered of a male child. Who hath heard the like? Who hath seen such a thing? Is a land born in one day? Or is a people begotten at one stroke? For Zion hath travailed, yea hath borne her children. Should I bring to the birth, and not cause to bring forth? Or should I, He who causeth to bring forth, shut up? thy God hath said. Before Zion travails, before a birth-pang comes upon her, she has already brought into the world with ease (הַמְלִיט), like מְלִט, xxxiv. 15) a man child. This infant, of which she is delivered with such wonderful quickness, is a whole land full of men, a whole nation. In amazement, like Zion herself in xlix. 21, the seer exclaims: "Who hath heard such a thing, or seen the like?" This unheard of thing, never yet experienced, has been realized now,*

for Zion has borne her children, not one child, but her children, a whole nation which calls her mother. The *Ho.* הוֹחֵל has here the sense of the *Pul.* הוֹלֵל. The subject אֶרֶץ is preceded by the pred. in the masculine as in ix. 18, Gen. xiii. 6. The land here, as in Judges xviii. 30, has the sense of the population of the land. כִּי in 8 b pre-supposes the unexpressed thought that the unexampled thing has now taken place; יֵלְדָה follows הוֹלֵה with נָם, because הוֹלֵה is properly *parturire* and יֵלֵד *parere*. Zion who bears the children is no other than the woman of the sun in Rev. ch. xii., but he whom she there brings forth is the shepherd of the nations with the iron rod, who proceeds from her at the end of the days; here it is the new Israel of the last days, for the church which is brought safely through all tribulation is not only the mother of the Lord who strikes down Babylon, but the mother of the Israel which inherits the promise that the unbelieving mass of the people have forfeited. In v. 9 what has been promised is confirmed. Should I, Jahve asks, I who bring the child to the birth, at the last critical moment shut up the womb, and make the pains of labour fruitless? From אֵלֵהֶם we see that the questions are directed to Zion, whose faith they are intended to strengthen. The imperfect יֹאמֵר, according to Hofmann, tells what Jahve will say when the time to bring forth has come, the pft. אָמַר what He says now. But this change of standpoint is at variance with the use of יֹאמֵר elsewhere: see on xl. 1. Besides, the two clauses of the double question, which is disjunctive in form rather than in import, come to the same thing in the end. The first clause says that Jahve will bring

the process of birth to an end; the second, that when it has been almost brought to an end, He will not at the last frustrate it: *an ego sum is qui parere faciat et (uterum) occluserim (occludam)?* אָמַר and יֵאמֹר (LXX. both times εἶπε) alternate in no other sense than that the former describes the word of God as at present sounding forth, while the latter describes it as spoken in the past and heard in its echoes. The prophetic annunciations of our prophet have now advanced so far that the promised future is at the door; the church of the future is already like a child ready to be born, separating itself from the body of the hitherto barren Zion. The God who has already prepared all things so far beforehand will suddenly let Zion become a mother—a male child, *sc.* a whole nation after Jahve's own heart, will suddenly lie in her bosom; and this new-born Israel, not the corrupted mass, builds Jahve a temple.

Face to face with such a future, those who inwardly sympathize with Zion's present suffering exult in the prospect of the transformation of all her suffering into glory. *Vv. 10, 11: Rejoice with Jerusalem and be glad over her, all ye that love her; be exultingly glad with her, all ye that mourn over her, that ye may suck and satisfy yourselves at the breast of her consolations, that ye may lap and be delighted with the abundance of her glory.* Those who love Jerusalem (the dwelling-place of the church, and the church herself), who mourn over her (הִתְאַבְּלוּ, to mourn inwardly, 1 Sam. xv. 35, to show oneself as a mourner, Gen. xxxvii. 34): hence, the אֲבָלֵי צִיּוֹן (lvii. 18, lxi. 2 f., lx. 20), are now, already, in the spirit, to rejoice with Jerusalem, and to be glad

because of her (בָּרָה), and with her (אֶתְהָרָה) to share exultant joy, in order that, when the fulfilment comes of that over which they are now rejoicing in spirit, they may suck and be satisfied, etc. Jerusalem is conceived as a mother, and the rich consolation which she experiences, li. 3, as the milk which comes to her breasts (דָּשׁ as in lx. 16), and with which she now richly nourishes her children. The זֵי, which is parallel to דָּשׁ, signifies fulness to the brim, which like a mass of water moves this way and that: from זֵי, to move by shocks, by fits and starts; for *pellere, movere*, is the root-meaning usually found in these combinations of letters זֵי, עֵי, אֵי, Ps. xlii. 5 and the like. The transl. of Aquila, ἀπὸ παντοδαπίας (so Hier. *ab omnimoda gloria*), looks as if it rested on the Midrash, according to which the mysterious bird זֵי has its name from its complicated flavour (מִיּוֹה וּמְיֻוֹה). Luzzatto and Cheyne give the word the signif. "teats," as already Judah b. Koreish remarks that זֵי is a strange word for udder; the parallelism however does not compel us to give the word a meaning which does not at the same time suit זֵי שָׁדַי, Ps. l. 11, lxxx. 15. That the future of the church promises such full enjoyment to those who suffer with her is now proved. V. 12: For thus saith Jahve: *Behold I extend peace to her like a river, and like an overflowing stream the glory of the heathen, that ye may suck; on the side shall ye be borne, and caressed upon the knees.* Jahve directs or turns (Gen. xxxix. 21) toward Jerusalem peace (נִטְוָה so to be written with Codd.), the greatest of all spiritual goods, and at the same time the most glorious of material goods in the possession of the heathen world (כְּבוֹד as

in lxi. 2), and both in richest abundance. Thus richly blessed with peace and the goods of fortune, they will suck to the full with joy of heart (cf. lx. 16); the influence of the figure of the new motherhood of Zion, and of her children as *quasimodo geniti*, is still felt. The members of the church can then revel as it were in peace and wealth, like a child at its mother's breasts—the world now belongs altogether to the church, for the church is altogether God's. The mention of the heathen introduces the thought which has already been similarly expressed in xlix. 22, lx. 4: on the side (arm or shoulder) shall ye be borne, and caressed (עֲשֻׁעֵי, *Pulpal* to עֲשֻׁעֵי, xi. 8), sc. by the heathen, who vie with one another in showing you tenderness and attention. The prophet now sees the members of the church grown up as it were from childhood to man's estate; they suck like a child, and are comforted like an adult son. V. 13: *Like a man whom his mother comforteth, so will I comfort you, and in Jerusalem shall ye be comforted.* Hitzig finds שׂוֹי ill chosen, but the prophet intentionally does not say יִבְנֶה, xlix. 15—שׂוֹי has not the insignificant sense given by the LXX. ὡς εἴ τινα μήτηρ παρακαλέσει, but the prophet now conceives the nation, which he first took as children, as one man; Israel is then, so to speak, a man who has escaped from slavery and returned from a far country; he is full of sad recollections, but the echoes of these die away in the mother's arms of the divine love, there in Jerusalem, his loved home, the home of his thoughts even when he was in the distant land. Wherever they look, nothing but joy meets them. V. 14: *And ye shall see and your heart shall be glad, and your bones*

shall flourish like tender grass; and so doth the hand of Jahve announce itself upon His servants, and He ruleth in anger over His enemies. The body is compared to a tree, the bones to its branches; these last in rejuvenated strength will move and put themselves forth (cf. lviii. 11, *et ossa tua expedita faciet*); and so in matter of fact the hand of Jahve is manifested (וְנִדְעָהּ, *perf. consec.*) upon His servants, the hand under whose gracious stimulus a new spring-time of life, bodily and spiritual, is wakened within them. The first אֵת is to be taken as a preposition, as Ps. lxvii. 2: with His servants, so that His servants experience it; the second as the sign of the accusative, for זָעַם is construed either with עַל, or as in Zech. i. 12, Mal. i. 4, with accus. objt.; to take אֵת both times as in the expression (עַם) אֵת (רעה) טובה עשה is against the *usus loquendi*.

With the thought וְזָעַם אֵת-אֲבִי the address takes a new turn. The judgment which prepares the way for redemption and assures its continuance, is more closely described. V. 15: *For behold Jahve will come in fire, and like the whirlwind are His chariots, to render in fury His anger, and His rebuke issueth in flames of fire.* Jahve comes בְּאֵשׁ, *in igne*, it being the fiery side of His glory in which He appears; and fire streams forth from Him, fire which is in the first instance the commotion of the destructive powers within the divine nature (x. 17, xxx. 27; Ps. xviii. 9), but which transforms itself into destructive powers in the world (xxix. 6, xxx. 30; Ps. xviii. 13). He is compared to a warrior, advancing on whirlwind-like war-chariots, which sweep everything from the path and crush all that falls beneath their wheels; מְרַפְּבוֹתָיו is probably not ampli-

ficative, but strictly plural, for Jahve though One can reveal Himself in different places at the same time. The same noun-sentence **וכסופה מרכבותיו** occurs in Jer. iv. 13, not of Jahve, but of the Chaldean; what follows there is borrowed from Hab. i. 8. **השיב** here means *reddere* in the sense of *retribuere*, and to pay back or pay out His wrath is = **נקם השיב**, Deut. xxxii. 41, 43; hence **בהמה אפו** does not replace the genitive relation, as if it were *in furore*, *irā suā* = *iræ suæ*, but **בהמה** is, like **המה**, xlii. 25, an adverbial qualification. The two thoughts that His anger is rendered in fury and that His rebuke (**נערה**) issues in flames of fire, correspond. In such warlike guise, inspiring terror, does Jahve appear: for He appears to carry out a great judgment. V. 16: *For by means of fire doth Jahve enter into judgment, and by means of His sword, with all flesh, and great is the multitude of Jahve's slain.* The fire as the means by which judgment is executed points to destructive events in nature, the sword to similar events in history; yet here, as in xxxiv. 5 f., the whole emphasis lies on the deed of Jahve Himself (cf. xxvii. 1).

The parallelism in 16*a* is progressive; **נשפט את**, to enter into judgment with any one, as in Ezek. xxxviii. 22; cf. **עם**, iii. 14; Joel iv. 2; 2 Chron. xxii. 8; *μετά*, Luke xi. 31 f. Zeph. ii. 12 is an echo of 16*b*, not the only echo of these Isaianic prophecies in that writer, who like Jeremiah has a strong tendency to reproduce earlier writers. The judgment which is here foretold is a judgment of the nations, and lights not only on the heathen, but on the mass of Israel which has forfeited the election of grace and become like the

heathen. V. 17: *They that consecrate themselves and purify themselves for the gardens after one in the midst, they that eat the flesh of the swine, and filth, and the field-mouse—together they come to an end, saith Jahve.* First they are designated, and then as predicate of the sentence comes their condemnation. They submit to heathen rites of lustration, and that, as the combination of the two synonyms **הַמְטַהְרִים** and **הַכֹּתְקָשִׁים** (*Hithpa.* with assimilated ט) shows, with right bigoted thoroughness. The one applies to the religious, the other to the physical self-preparation. The **אֵל** of **אֱלֹהֵינֹת** indicates the purpose or interest of these purifications; they have in view, in them, the gardens as places of worship (i. 29, lxv. 3): *ad sacra in lucis obeunda.* In the *Chetibh*, **אָחַר אַחַר בְּתוֹךְ**, the **אָחַר** is the hierophant, who leads the laity in performing the ceremonies of divine service; and as, according to the **בְּתוֹךְ**, he stands in the midst of the company of worshippers who surround him, it follows that we cannot take **אָחַר** of place, as though they formed his train, but rather of time or of imitation; he who stands in the midst performs the rites first for their guidance, and they follow and imitate him. On the other hand, the *Keri* **אָחַת** (which Cod. Babyl. has in the text), starts from the presupposition that by **אָחַר** the idol must be meant, and substitutes the feminine with a reference to **אֲשֶׁרָה** so that in **בְּתוֹךְ** we are not to think of the middle of the body of worshippers, but of the middle of the gardens. Some have supposed they could find both in **אָחַר** and in **אָחַת** the proper name of the idol. Thus, since Scaliger and Grotius, reference has been made for **אָחַר** to the Phœnician *Ἄδωδος βασιλεὺς θεῶν* in

Philo Byblius in Eus. *Præp. evang.* i. 10, 1, and to the Assyrian sun-god *Adad*, of whom Macrobius says, *Saturn.* i. 23: *Ejus nominis interpretatio significat unus* (הַרְחַד ?): *Adad*, however, is הַרְד; a divine name אַחַד cannot be proved to exist. Equally untenable is Clericus' combination of אַחַת and Ἐκάτη, who does seem to have been worshipped by the Harranians as a sorceress, but not under this name, and not (which does not suit her character) in gardens. Since now אַחַת cannot be explained as a proper name, and since in general the form of the expression does not favour the reference of אַחַד אַחַד or אַחַד אַחַת to an idol, we read אַחַד, and understand it, as does also Baudissin, of the hierophant or mystagogue or choryphæus. With אַכְלִי begins the further description of the zealously ethnicising party. While they readily submit themselves to the heathen ritual, they set at defiance, with the utmost insolence, the law of Jahve; they eat the flesh of the swine (lxv. 4) and the equally forbidden flesh (Lev. xi. 41) of loathsome creeping things (שִׂקְצִי, a technical expression in Leviticus, here pointing back to Lev. ch. xi.), and in particular of the mouse, עֵכָבֵר (Lev. xi. 29), according to Hier. the *glis esculentus*, which the Talmud also mentions (עֵכָבֵר רַבְרָא, wild mouse) as a dainty of epicures, and which was fattened by the Romans in special preserves (*gliraria*). In spite of the inward and spiritual conception of the law in these addresses, it is still regarded by them—all of it, even the laws concerning meats—as inviolable. As long as God has not Himself removed the restrictions from His church, all who wilfully break through them are doomed to perish.

The prophecy now traces out clearly beforehand the path which Israel's history will take. It is the same which Paul, the apostle prophet, presents in Rom. ch. ix.-xi. as the intricate but glorious path on which the divine mercy reaches its all-inclusive goal. A general judgment is the turning-point. V. 18: *And I their works and their thoughts . . . it cometh to pass that all nations and tongues are assembled, that they come and see My glory.* If we wish to avoid the ellipsis, Hitzig's explanation commends itself more than any other: "and as for me, their works and thoughts have come, *i.e.* have become manifest (*ἤκαστω*, Susanna v. 52; cf. for the construction Prov. xv. 22; Jer. iv. 14, li. 29), so that I will gather." The text seems corrupt. If the aposiopesis is not intentional, we should not insert *וְדַעְתִּי*, but, what corresponds better with the strength of the emotion, *אֶפְקֹד*, *puniam*: and I, their works and thoughts—(I shall know how to punish). The thoughts stand behind the works, because it is especially their plan against Jerusalem which is meant, this work which has still to be carried out, and which Jahve turns into a judgment upon them. The sentence might now have been continued, as in the passage borrowed from this in Zeph. iii. 8, with *כִּי כִשְׁפָטִי*, but the passionate haste of the words still runs on: *בְּאֵה* is rightly accented as participle; it is equivalent to *הַעֵת (בְּאֵה) בְּאֵה*, Jer. li. 33; Ezek. vii. 7, 12 (cf. *הַבְּאֵים*, xxvii. 6); still we do not need to supply anything, as *בְּאֵה* already of itself can signify in the neuter *venturum (futurum) est*, Ezek. xxxix. 8. "Nations and tongues" (as in Gen. ch. x.) is no tautology; the distinctions of nationality and language did indeed originally coin-

cide, but in the course of history have very variously diverged. All nations, and all communities of men of the same language, Jahve brings together (including the faithless of Israel: Zech. xiv. 14): they will come, as already depicted in Joel iv. 9ff., impelled by hostility to Jerusalem, yet not without the overruling disposition of Jahve, who makes even evil subservient to His purpose; and they will see His glory—not the glory which is revealed in acts of grace, but God's majestic revelation in judgment. To this revelation in judgment they succumb; they have been united by a sinful conspiracy, but it overpowers them; only a remnant is excepted, of which Jahve avails Himself to effect the conversion of the heathen world and the restoration of Israel. *Vv. 19, 20: And I perform on them a sign, and send those that are escaped of them to the heathen, to Tarshish, Phûl and Lûd, the archers, Tûbal and Javan—the distant isles that have not heard My fame nor seen My glory, and they shall proclaim My glory among the heathen. And they shall bring your brethren from all the heathen nations, a sacrificial gift for Jahve, on horses and on chariots and in litters and on mules and on dromedaries to His holy mountain, to Jerusalem, saith Jahve, even as the children of Israel bring the meal offering in a pure vessel to the house of Jahve.* Most expositors understand וּשְׁמַתִּי בָהֶם אֵוִת after Exod. x. 2: a marvellous sign is wrought by Jahve on the assembled army of the nations, of the same sort as that which He once wrought on the Egyptians, one which outweighs the ten Egyptian plagues, and completely destroys the army; Hitzig understands by אֵוִת the horrid wonder of the battle

itself, in which Jahve wars against them with fire and sword: cf. the parallels, for the matter of fact, in Joel iv. 14-16; Zeph. iii. 8; Ezek. xxxviii. 18 ff.; Zech. xiv. 12 ff. But this **וּשְׁמַתִּי בָהֶם אוֹת** would be a colourless description of what happens to the army of the nations; it is like a frame without a picture; what immediately follows is really the picture for this frame: the **אוֹת** consists in the unexpected, and, in this universal slaughter, surprising fact, that a remnant is spared, and survives this judicial manifestation of glory. This wonderful deliverance of individuals out of the mass subserves even in the midst of the judgment the divine plan of salvation. Those who have escaped shall bring the fame of Jahve, the God who has been revealed in their experience in judgment and grace, to the distant heathen world; from which it is plain, in spite of **אֶת־כָּל־הַגּוֹיִם וְהַלְשׁוֹנוֹת**, that the nations confederated against Jerusalem were not absolutely *all* nations; the prophet can name many which stand outside the circle of these great events, and which, to speak generally, have hitherto remained unaffected by the positive historical revelation which concentrates itself in Israel. **תַּרְשִׁישׁ**, as the point most opposed to **אוֹפִיר**, represents the remotest West, where the name of the Spanish colony *Tartessus* chimes with it. Instead of **פּוֹל וְלוֹד** we should perhaps read with LXX. (*Φοῦλ καὶ Λοῦδ*) as in Ezek. xxvii. 10, xxx. 5, **פוֹט וְלוֹד**. The surname **מִשְׁכֵּי קֶשֶׁת** suits admirably for **פוֹט**, as this nation, in old Egyptian, *Phet (Phaiat)*, is ideographically represented on the monuments by nine bows. As by **לוֹד** we cannot possibly understand the Lydians of Asia Minor—if for no other reason, because in a book

which traces prophetically the victorious career of Cyrus these Lydians can hardly be named among the nations on the remotest horizon of the writer—but that undoubtedly African people, that לור which Ezekiel mentions in xxx. 5 among the peoples ruled by Egypt, and in xxvii. 10 as among those that help Tyre, and which Jeremiah xlvi. 9 describes side by side with פוט as armed with the bow, it is plain that under this point of view also לור and פוט form a suitable pair, while פול occurs nowhere else. תובל are the Tibareni on the south-east coast of the Black Sea, the neighbours of the Moschi, מושך, along with whom they are so often named by Ezekiel (xxvii. 13, xxxviii. 2f., xxxix. 1). Josephus, *Ant.* i. 6, 1, says they are the Iberians of Caucasus. יון designates the Greek people after the primitive stock of the *Iáfoves*. The eye travels westward; the “distant islands” are the islands of the Mediterranean, and the coast lands projecting into it. To all these peoples, which as yet knew nothing of the God of revelation, neither by hearing His word nor by direct experience, Jahve sends escaped ones, and these proclaim His glory, the manifestation of which in judgment they have just experienced themselves. The prophet speaks here of the final completion of the conversion of the heathen, for elsewhere this appeared to him as the work of the servant of Jahve, a work for which Cyrus, the conqueror of the nations, loosens the soil. His standpoint here is like that of the apostle in Rom. xi. 25, who describes the conversion of the heathen and the deliverance of all Israel as facts of the future, although at the time at which he was writing the evangelization of the heathen foretold by our

prophet in xlii. 1 ff., was already in full swing. A judicial act of God Himself will finally decide the entrance of the fulness of the Gentiles into God's kingdom, and this entrance of the fulness of the Gentiles then becomes the bringing back of the diaspora of Israel, inasmuch as the Gentiles, won for Jahve by the testimony of those who have been delivered, "bring your brethren from all nations." . . . צָב signifies the litter, as that which swings to and fro only a little way above the ground. כַּרְכָּבוֹת, a sort of camels, from the rhythm of their step (√כר of rotating or alternating movement). The exiles of Babylon are addressed as in v. 5. The prophet presupposes that his countrymen have been dispersed among all nations to the utmost verge of the geographical horizon. In fact, the trading journeys, common since Solomon's time, to India* and Spain, the selling of Jewish prisoners as slaves to Phenicians, Edomites and Greeks in the time of king Joram (Obad. v. 20; Joel iv. 6; Amos i. 6), the Assyrian deportations, the voluntary emigrations, like that of those who remained in the land after the destruction of Jerusalem to Egypt, had even then diffused the Israelites over the whole *οικουμένη* (xlix. 12). Umbreit thinks that the prophet calls all the nations which have turned to Jahve brethren of Israel. This contradicts not only numerous Isaianic parallels like ch. lx. 4, but also the abbreviation of this passage in Zeph. iii. 10. It is the diaspora of Israel which thus bears the ingenious name עֲתָרֵי בַת־פּוֹצֵי. The figure which is merely suggested there by מִנְחָתִי is expanded here: "as the children of Israel are used (impft. as in vi. 2) to bring the meal-offering in a pure

vessel to the house of Jahve"; not, *in* the house of Jahve, for according to the point of comparison it is not the presenting in the temple, but the bringing to the temple, which is in question. The Minchah is the diaspora of Israel, and to the pure vessel correspond the heathen who have become vessels of honour: these, incorporated now in the priestly community of Jahve, lxi. 6, are not excluded even from priestly and Levitical service in the sanctuary. V. 21: *And also from them will I take and add to the priests, to the Levites, saith Jahve.* Hitzig, Cheyne, and many others, take מְהֵמָּה of the Israelites who have been brought home; v. 22, if we suppose it to confirm what immediately precedes, is apparently in favour of this. But it would then promise something which does not need to be promised at all, since the right of the born priest and Levite to priesthood and temple service is in no wise extinguished by his sojourn abroad: the magnificent confirmation of v. 22 would also be out of all proportion to what it confirmed. Were the meaning however this, that Jahve will take to Himself, as priests and Levites, some of those who are brought back, irrespective of Aaronitic-priestly descent, v. 22 would be inappropriate; and besides, this meaning would have to be distinctly expressed. As however nothing is said of this disregard of descent, and as the thing promised must nevertheless be something not to be taken for granted, but extraordinary, מְהֵמָּה is to be referred to the converted heathen, and the confirmation supplied by v. 22 applies not to v. 21 only, but to vv. 20 and 21 together. Many Jewish expositors, even, cannot escape this impression of the מְהֵמָּה, but seek to set aside the contradiction to

the Mosaic law by the supposition that Israelites by origin (among the heathen) are to be understood, Israelites of Aaronic and Levitical descent, whom Jahve will recognise and gather out. Most expositors do not even raise the question in what sense לְכֹהֲנִים לְלוֹיִם is used with the article. Joseph Kimchi however explains לְצוּרֵף הַכֹּהֲנִים for the service of the priests, of the Levites, so that they (the converted heathen) come into the place of the Gibeonites (cf. Zech. xiv. 21*b*), hence of the former Canaanite נְתִינִים. This interpretation of the לְ seeks to keep the contents of the prophecy within the limits of the law, which it really oversteps. Neither can the sense be: also from among them shall I take for priests, for Levites, *i.e.* take such as I may make priests and Levites. We say לִקַּח לְאִשָּׁה, not לְאִשָּׁה—the article presupposes that there are already priests, Levites (asyndeton like xxxviii. 14, xli. 29, lxvi. 5), to whom Jahve adds some from among the heathen—priests *and* Levites, for לְכֹהֲנִים לְלוֹיִם cannot signify: to the Levitical priests (after the Deuteronomic הַכֹּהֲנִים הַלְוִיִּם): cases like Gen. xix. 9, Jos. viii. 24, cannot be compared. The prophet stands therefore at the standpoint of the Elohistic Thora, distinguishing as he does, like Ezekiel, priests and Levites into separate classes. When heathendom is converted and Israel restored, the temple service requires a more numerous body of priests and Levites, and Jahve will then supplement those who are there not only from the מְגֵבָאִים but also from the מְבִיאִים. The very same spirit which burst the limits of the law in ch. lvi., is also stirring here. Geiger finds in it the spirit of reform, we the spirit of nascent Chris-

tianity. It is a mistake when those who understand מִדָּם of the restored Israelites say that only thus is it intelligible how v. 22 is attached. Friedländer already perceived the truth when he regarded v. 21 as a parenthesis and attached v. 22 to v. 20. The parenthesis however is unnecessary: v. 22 refers to the whole of the preceding promise, inclusive of v. 21, for, as Hofmann rightly remarks, the election of Israel is attested with equal force by both things—by the fact that the heathen vie with each other in bringing back the diaspora of Israel to their sacred home, and by the other fact that it is the highest reward of some from among these heathen to obtain a part in the priestly Levitical service of the sanctuary. V. 22: *For like as the new heaven and the new earth, which I am about to make, continue before Me, saith Jahve, so shall your race and your name continue.* The mass of the heathen world and also of Israel perishes, but Israel's seed and name, *i.e.* Israel as a nation of one descent and independent name, remains for ever, like the new heaven and the new earth; and because Israel's calling as regards the heathen world is now fulfilled, and all has become new, the old separation of Israel from the nations has also come to an end, and what qualifies for priestly and Levitical service in the temple of God is no longer mere natural descent, but inner nobility. The new heaven and the new earth, God's imminent creation (*quæ factururus sum*), continue for ever before him (לְפָנַי, xlix. 16); for the old perish because they do not please God, while those please Him and are everlasting as His love, whose work and image they are. The prophet conceives the church of the future,

therefore, on a new earth and under a new heaven, but he cannot conceive the Eternal in the form of eternity: he conceives it only as endless prolongation of temporal history. *V. 23: And it shall come to pass: from new moon to new moon and from sabbath to sabbath all flesh shall come to worship before Me, saith Jahve.* New moons and sabbaths are therefore still celebrated, and as once all Israel gathered in Jerusalem on the three high festivals, so now all flesh gathers every new moon and every sabbath. **י** constr. **י** signifies that which suffices, then also that which is abundant (see xl. 16), the becoming and due. The **כֵּן** here is temporal: as often as it is fitting on the new moon (sabbath), cf. xxviii. 19. The sense of **בְּשַׁבְּתוֹ בְּחֻדְשׁוֹ** is: in the periodic sequence of one new moon (sabbath) upon another. Those who then go on pilgrimage, every new moon and sabbath, to Jerusalem, see there with their own eyes the terrible punishment of the rebellious. *V. 24: And they go out and look upon the carcasses of the men that have been faithless to Me, for their worm shall not die and their fire shall not be quenched, and they shall be a horror to all flesh.* The pfts. are *perf. consec.* under the regimen of the **יָבוֹא** preceding; **יֵצְאוּ** is meant of going out of the holy city. The prophet has in *v. 18* indicated that in the last times the whole multitude of the enemies of Jerusalem assembles against it, in order to get it into their power. Hence it is that the environs of Jerusalem are such a theatre of divine judgment. **רָאָה** with **בְּ** is always a look that clings to, lingers over the object, here with the feeling of satisfaction over God's righteous rule and their own gracious preservation. **יִרְאוּ**, only

again in Daniel xii. 2, is the strongest expression for *abominatio*. By his own mode of presentation the prophet makes it impossible to conceive what is presented here as literally realised. While we must, in agreement with Zech. xiv. 16 and other prophecies, locate what *v.* 23 holds forth to us, in the earth that then is, still untransfigured, 24*b* on the contrary speaks as of an eternal punishment exempt from the conditions of temporal existence. The prophet mingles the temporal and the eternal. This world and the other coalesce for him; the new-creation of the heaven and the earth does not interrupt for him the line of history in this world; in discriminating what lies on this side the gulf of the palingenesia, and what lies beyond, reference must be made to the New Testament. The New Testament knows of a restoration of the Jerusalem of this world after the *καιροὶ ἐθνῶν* have run their course (Luke xxi. 24), and of a glorious ἀποκατάστασις of Israel in time, Acts i. 6 f.; but it knows also of an undying worm and of a fire not to be quenched, and puts both, beyond the history of time, in the eternal γένενα, Mark ix. 43 f. According to this, the prophet speaks of the Jerusalem of the new earth, and this Jerusalem as he depicts it is yet no other than that of the age of glory in this world; he speaks also of an undying worm and of a fire not to be quenched, and yet both have their place, beyond the end of history in this world, in the eternity which separates for ever between good and bad. In the Apocryphal books Sir. vii. 17, Jud. xvi. 17, there is already a glimmering of this view of the matter *sub specie eternitatis*. This is indeed precisely the distinction be-

tween the Old Testament and the New; the Old Testament brings the world beyond to this side; the New Testament transfers this world to the other side; the Old Testament brings down the world beyond into the horizon of this; the New Testament raises this world into that which is beyond; the Old Testament holds fast the continuity of this world and the world beyond, by transferring to the world beyond the outward side, the form, that which belongs to the phenomenon, of this; the New Testament by making the inward side, the essence, the content of the world beyond, the *δυνάμεις μέλλοντος αἰῶνος*, immanent in this. The new Jerusalem of our prophet has certainly over it a new heaven and under it a new earth, but it is still only the old earthly Jerusalem, which has attained the highest honour and felicity, while the new Jerusalem of the Apocalypse comes down from heaven, and is therefore of heavenly nature. In the first dwells Israel as brought back from the exile; in the other, the whole church raised from the dead, consisting of those who are written in the book of life. And while our prophet himself puts the place where the transgressors are judged in the vicinity of Jerusalem, to the seer of the Apocalypse the lake of fire in which the life of the ungodly is consumed, and the dwelling-place of God with men, are for ever apart; the valley of Hinnom out in front of Jerusalem has become *γέεννα*, and this is no more within the precincts of the new Jerusalem, because such an example of punishment is no more needed by the eternally perfected righteous.

When this passage is read in the synagogue, *v.* 23

is read a second time after *v.* 24, "in order to close with words of comfort." The prophet however, who has sealed the first two sections of these prophetic addresses with the word that the wicked have no peace, closes the third section intentionally with the picture of their misery. The promise has gradually raised itself into the world of light, the transfigured world, the new eternal creation; the threat has descended at last to the depth of eternal fiery torment the eternal foil of the eternal light.