

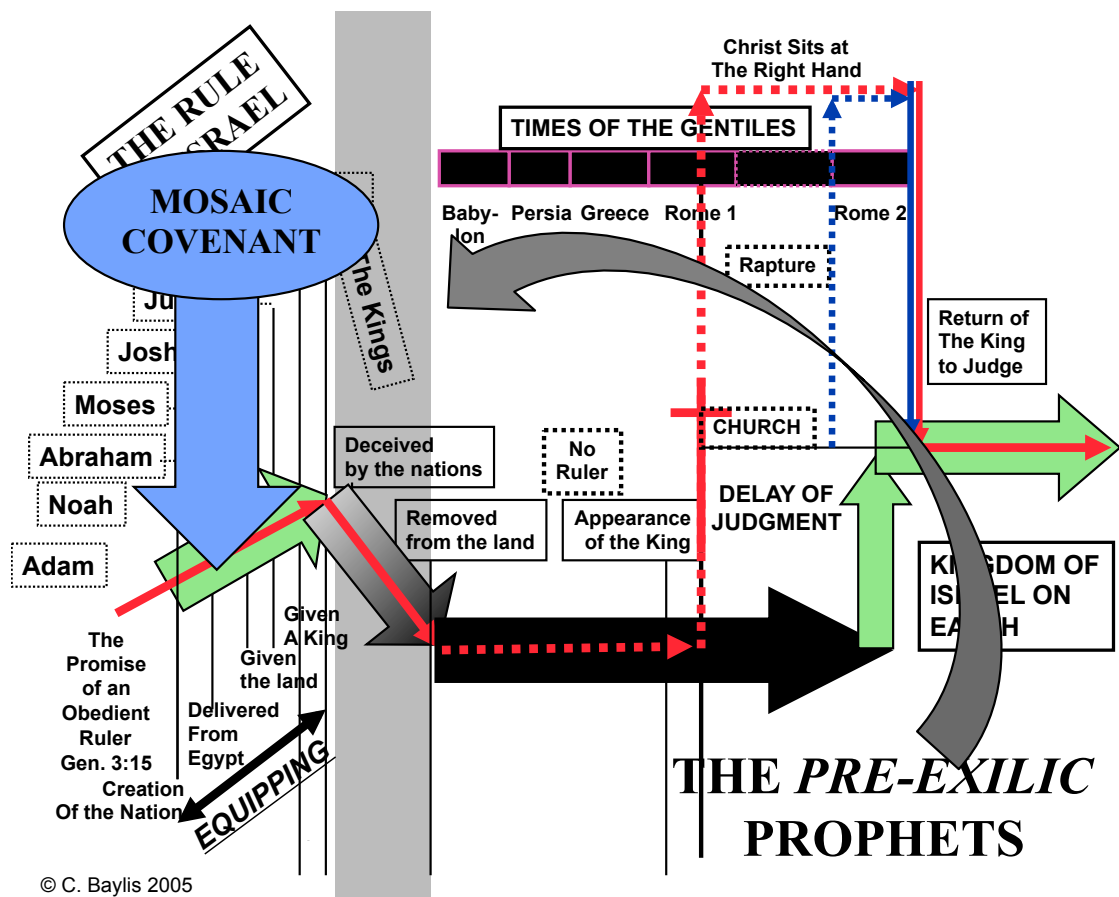
ISAIAH

Place in the Biblical Story

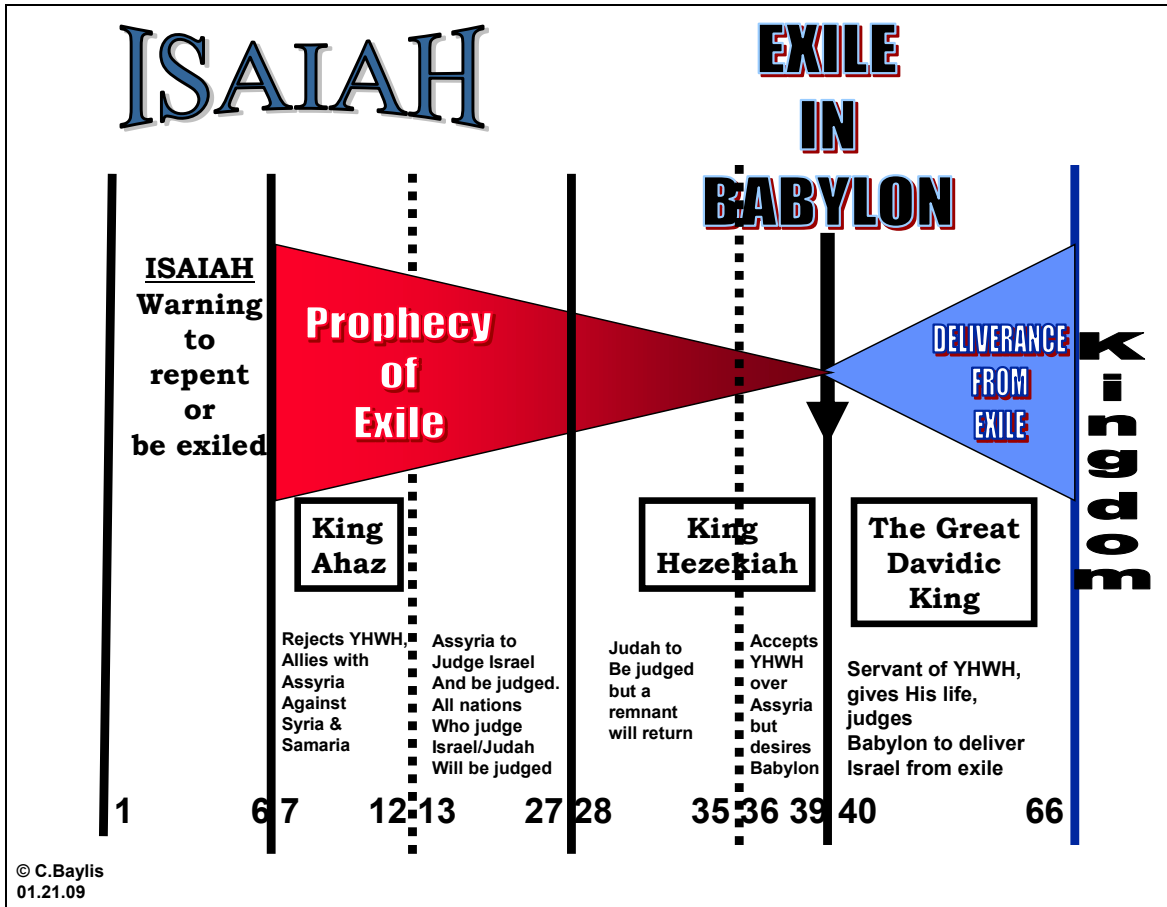
[See the Introduction to the Prophets]

Note on Isaiah 7:14: In addition to the discussion here, please refer to a much more detailed discussion by Dr. David Klingler found under the Isaiah section on the website.

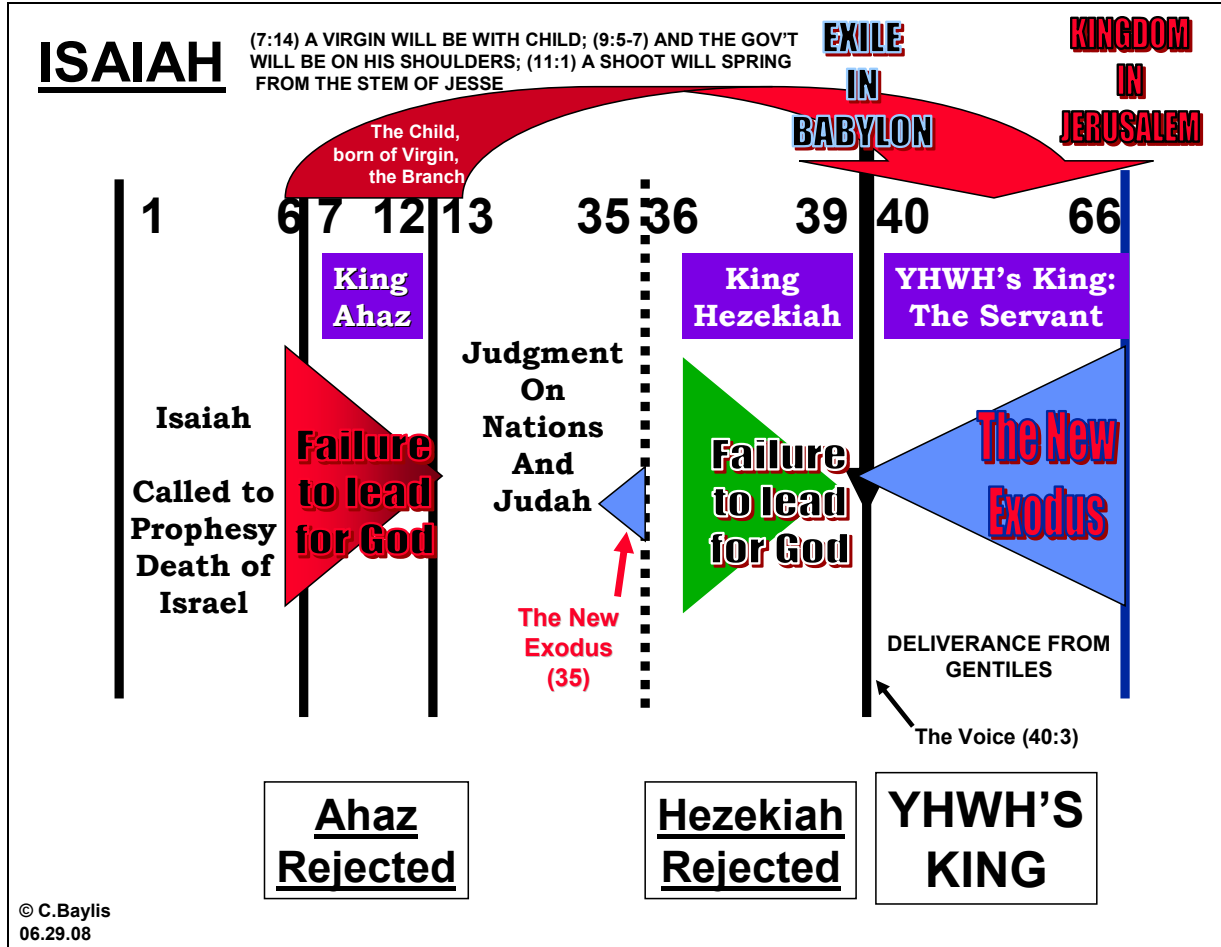
In the Old Testament narrative that heads for the fulfillment of the Seed of the Woman, the Seed line naturally comes to the sons of David (2 Samuel 7:16), who were to sit on the throne eternally. Thus the Book of Isaiah is about three of those kings; Ahaz, Hezekiah, and finally, the ultimate Davidic King, the Servant.



Generally speaking, chapters 1—6 cover the call of Isaiah. He will be the one who approaches the first two kings and calls on them to repent. Ahaz, the first king examined, never repents (7—12), and brings judgment on Israel and the nations (13—27). Hezekiah repents, but then follows it with a return to his own arrogance and subsequent failure (28—39), which brought on the exile into Babylon. The Davidic servant King will then arrive and return Israel from the exile, judge the Gentile enemies and bring in the Kingdom (40—66).



The connection throughout the book is the Davidic child who will be born of a virgin (7:14, 9:6), who will bring in the ultimate rule (9:6), and deliverance from exile (35). Hezekiah (36—39), like Ahaz, also fails, thus pointing to the Davidic Servant King to come (40—66).



Background¹

Authorship²

The book was written by Isaiah the son of Amoz (1:1). Isaiah likely lived in Jerusalem as a minister to the king. He was married (8:3) and had two sons (7:3, 8:3). According to tradition it was Isaiah who was sawn in half (Heb. 11:37) by King Manasseh. Isaiah prophesied during the reigns of Uzziah (6:1), Jotham, Ahaz, and Hezekiah (1:1).

Purpose

The Book of Isaiah was not written to the people whom the book describes as having received the message of Isaiah (Ahaz, Hezekiah). It was written to a later generation of Israelites (and other readers) so that they might turn the nation to reliance in God and His coming Servant King and not in men. Thus it is written to a people who follow the ministry of Isaiah to Hezekiah and, either just prior to, or during, the exile. Thus, the reader of the book is to see the failures of Ahaz and Hezekiah and the resultant judgments and place their hope in the coming Davidic Servant King. The stories and discourses in the book would show that God's judgment on Judah and the nations was necessary to purge His remnant as He brought righteousness to Israel in the form of His Servant. The point is that the imperfect servants who were in the line of David, Ahaz and Hezekiah, could not bring forth God's blessing due to their lack of trust in God and their attempts at self-preservation of their own kingdom. God's Kingdom would be brought in the form of His Servant. Isaiah's message was for the people of Israel (and other readers) to wait in exile for His Servant to deliver them from the oppressors and not on their might nor on the might of an ally.

History

Judah was in a religious decline. The northern nation of Israel had come against Judah in a union with Aram (Syria). However, before they could overcome Judah, Assyria came and judged them by taking them off to exile (722 BC). Assyria then came knocking on Hezekiah's door and threatened to take Judah. Judah was miraculously delivered from Assyria only to have Babylon take them into exile later.

Commentary

¹ For reference to background issues, dates, etc., see Dr. Thomas Constable's Introduction to Isaiah at www.soniclight.com.

² There is some critical opinion that the book had two authors (or sometimes three), one for the first thirty-nine chapters and one for the last 27.

The book is broken into two major sections, chapters 1-39 and 40-66. Basically the books themes in 1-39 cover the imperfect servants, Ahaz and Hezekiah, who failed, and brought judgment on the land. Chapters 40-66 describe God's deliverance of Judah from Babylon and ultimately in the Servant of YHWH.

- I. The judgment pronounced on Judah by and on Assyria through the imperfect servants of YHWH. (1:1-39:8).

The first 39 chapters will deal with the fate of Judah due to the imperfect men who were the kings in the line of David. Would they be able to deliver the nation from their oppressors? Their pride and arrogance got the best of them as they led the nation into destruction. The Seed will be removed from this line following David as the virgin birth takes the Seed from Ahaz and goes back to a twig that comes from the root of Jesse (11:1).

- A. The ministry of Isaiah, God's servant, proclaiming the necessity of judgment and the purified remnant. (1:1-6:13).

While the focus of this first 39 chapters is on Ahaz and Hezekiah, the introductory section speaks of the prophet Isaiah, the first servant, as he ministers to the nation. His message is that it is necessary for Judah to be judged so that the remnant may enjoy the days of restoration.

First, Judah is polluted with wickedness, she is unwilling to repent, and thus requires judgment for purification. God will restore His city and the humble believers through His righteous branch of Jesse in contrast to the failures of the seed of Jesse in Ahaz and Hezekiah.

Thus in chapter 6, Isaiah is given the commission of hardening Israel's hearts so that they might bring the judgment on themselves and move to the restoration and the purification of the people "seed," through the "Seed" which is the Christ, the Suffering Servant, the implementer of the Abrahamic Covenant. Thus, there are two elements to "seed" as was the case in Genesis 22. Isaac was the physical seed (and so the nation) while Christ was the Obedient Seed, which would make the nation Holy.

¹³ "Yet there will be a tenth portion in it, And it will again be *subject* to burning, Like a terebinth or an oak Whose stump remains when it is felled. The holy seed³ is its stump." (Isa 6:13)

³ The question is what the "seed" refers to. Is it the seed of the Christ or the nation. It is the Abrahamic Promise through the Seed of the Christ, which will provide the reborn nation.

1. The prophecy of judgment on Judah. (1:1-31).
 - a. Introduction: The vision of Isaiah concerning Judah and Jerusalem. (1:1).
 - b. Israel's guilt. (1:2-15).
 - 1) Israel rebels against her natural Master and Owner, YHWH. (1:2-4).
 - 2) Israel has nothing to give it reason to return, she is like a beaten person. (1:5-6).
 - 3) The land is becoming so desolate, if the Lord had not promised a remnant they would be totally desolate. (1:7-9).
 - 4) The people sacrifice with rebellious hearts and God says He will no longer listen to them. (1:10-15).
 - c. The offer of repentance. (1:16-20).
 - 1) God tells them to change their ways and become righteous. (1:16-17).
 - 2) Repentance brings forgiveness, continuing will bring destruction by the sword. (1:18-20).
 - d. The requirement of judgment for restoration. (1:21-31).
 - 1) Jerusalem, once righteous, has become corrupt. (1:21-23).
 - 2) God will judge the city and reinstall righteous rulers. (1:24-26).
 - 3) Zion will endure with only righteous men, the wicked will be eliminated. (1:27-31).

The word which Isaiah . . . saw concerning Judah and Jerusalem . . .

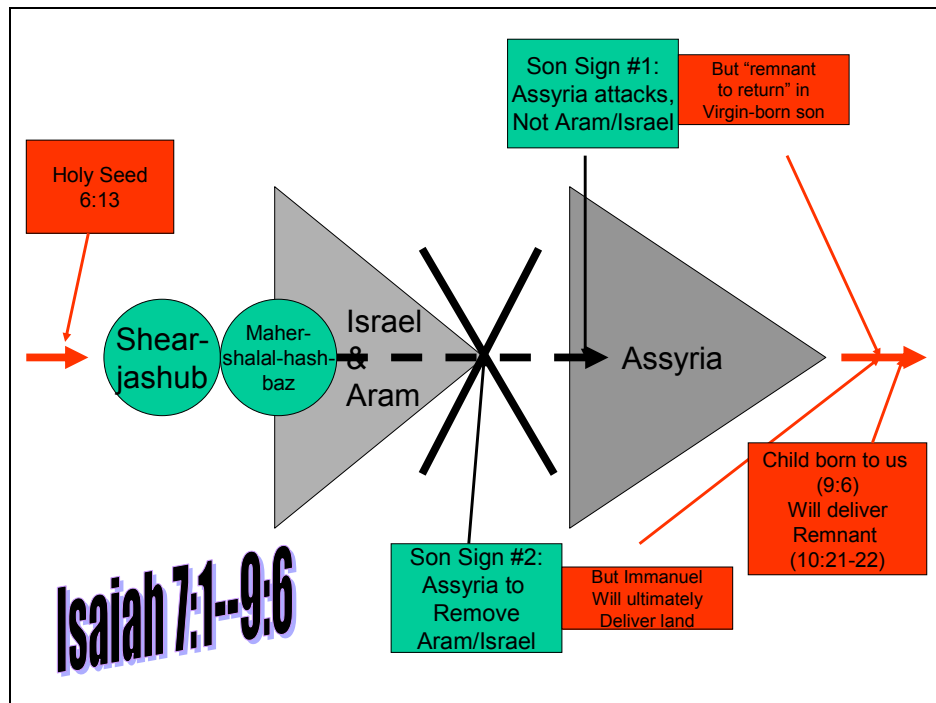
2. The judgment/restoration prophecy of Isaiah. (2:1-4:6).
 - a. In the last days the house of the Lord will be established, men will flow to it, the Lord will judge from it and there will be peace. (2:1-4).
 - b. The day of reckoning. (2:5-4:1).
 - 1) The proud has been raised up and the poor lowered. In that day, God will reverse those fortunes. (2:5-11).
 - 2) God will have a day of reckoning where He

becomes lofty and the gods of the nations are lowered. (2:12-22).

- 3) The judgment on Judah will confuse them so that the weak become rulers and women rule over them. The leaders have confused them. (3:1-12).
 - 4) God asks the elders and princes why they have crushed His people. (3:13-15).
 - 5) God will make the women who take pride in their beauty to be in a state where they have nothing but poor things to wear, and He will take her men. (3:16-4:1).
- c. In the last day the Branch of the LORD will make everything holy and will be a provision in Zion. (4:2-6).
3. The requirement for judgment prophesied through Isaiah. (5:1-6:13).
- a. The song of the vineyard. Israel is hopelessly sinful. (5:1-30).
- 1) God compares Israel to a planted vineyard that produced only bad grapes. He has let it be trampled over and consumed, for they produced only injustice. (5:1-7).
 - 2) The people struggle against God's punishment of giving no rain, for they desire to have wine and do not respond to the Lord. (5:8-12).
 - 3) The judgment is that the people go into exile. This will exalt the Lord as the land is given over to sheep and strangers. (5:13-17).
 - 4) God gives a 'Woe' to the people who make right wrong and vice versa and give honor to those who excel in dishonor. (5:18-23).
 - 5) God will judge these people. (5:24-25).
 - 6) God will call to the nations to exercise this sure judgment. (5:26-30).
- b. Isaiah's ministry of hardening Israel for judgment. (6:1-13).
- 1) Isaiah has a vision of the holy God, and perceives himself as unclean. (6:1-5).
 - 2) Isaiah is forgiven and commissioned to hardening the people until they are thoroughly judged. (6:6-13).

B. Ahaz rejected God’s call to be the servant-king and ended up bringing judgment on Israel by God through Assyria and then subsequently by God on Assyria (7:1-27:13).

1. Ahaz was encouraged to rely on God as a servant king and not to rely on Assyria for hope against Aram and Israel, but he rejected and went to Assyria, bringing his judgment through God’s ultimate Servant-King who would come and establish justice (7—12).



These chapters compose a unit in the single discourse to Ahaz. The discourse begins with a story that runs from 7:1—8:18. Judah was facing an imminent invasion from the alliance of Israel and Aram (Syria). The king was to rely in God alone to fight the invaders, yet Ahaz felt it necessary to secure the help of a Gentile nation, Assyria, to fight them off.

The reply of God through Isaiah to Ahaz takes the form of a sign, which will give Ahaz a choice, that is, to keep alliance with Assyria and be cut off, or trust in YHWH who will bring about deliverance. Ahaz rejects God and the sign and it will bring about Ahaz’s demise as Ahaz’s line will be cut off due to the virgin born King. At the same time that sign will bring the hope of Israel in

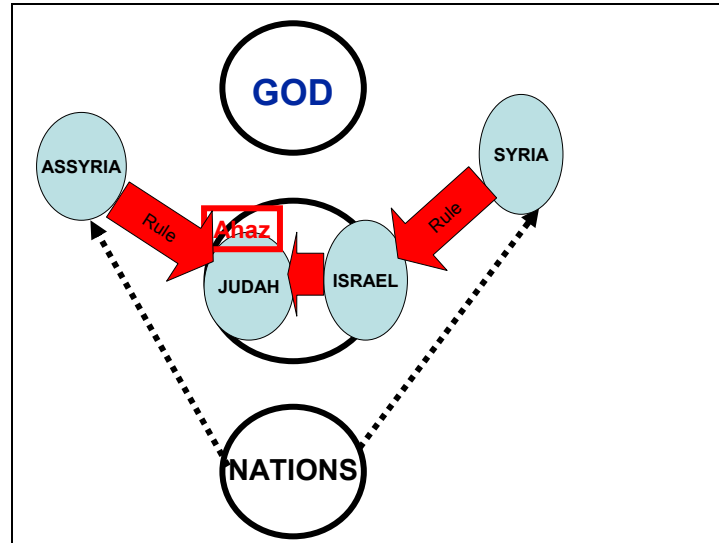
the virgin born Servant-King to come.

However, since the virgin birth is far in the future, God will indicate to Ahaz that he will ultimately be cut off then by giving him an indication in his present situation. These indications will be through the two sons of Isaiah, Shear-Jashub and Maher-shalal-hash-baz (8:1-18).

Shear-Jashub (“the remnant will return”), the first son of Isaiah, will indicate to Ahaz in the present that his demise is coming in the far future. He is taken with Isaiah to meet Ahaz. Beginning in 7:15 God states that Ahaz’s enemies will be removed by the twentieth birthday of the boy. In other words, Ahaz needed not fear the kings that were coming (Aram and Israel), for God was going to remove them. Ahaz would go to Assyria in rebellion, and would find out that these kings would go away.

The virgin born Son (7:14) is the Davidic King who will rule. It cannot be a natural son of Ahaz as that is the point of the virgin birth, to cut off Ahaz, and thus is not the son⁴ of Ahaz, but the future Davidic Son who will rule. The virgin birth basically cuts off Ahaz from having his seed in the line of the ultimate king.

⁴ To say to Ahaz that God would remove him and replace him with his *son* would not be anything different than would normally happen. In other words, a king would have a varying length of time on the throne and then would pass the throne to his son; a glorious honor. Thus the negative here to Ahaz is that the child to replace him would not be his son, a tragedy to a king. Thus, Hezekiah would not qualify as a judgment on Ahaz. Note also that Isaiah’s son in chapter 8 also does not replace Ahaz or in any way affect Ahaz’ life or death. The only thing significant about Isaiah’s second child is that of his birthday celebration.



The scene now moves to the advance of Aram and Israel on Judah where Ahaz is in charge. Ahaz refuses to obey the Lord (do not covenant with Assyria for protection against Aram and Israel) due to his pride and the Lord declares that Assyria will come and wipe out both Aram and Israel, and in turn Assyria would be judged herself (7--12). However, Judah would be devastated also. God would establish His King in the end who would implement the judgment and deliverance (7:14, 9:6, 11-12).

- a. The sign of the first son: Ahaz' fear of Aram and Israel brings judgment on the Davidic house⁵ from God, yet not from the enemy he has sought to avoid. (7:1-25).
 - 1) The setting and tension: God's implementation of the Abrahamic Covenant is being delayed due to Israel's and Syria's threat against Judah; Ahaz is terrified (7:1-2).

Jerusalem, ruled by a son of David, Ahaz, is threatened by two kings, one a Syrian, and the other the son of the king of the northern tribes. These two unlikely partners (Israelite with Gentile nation) have

⁵ The reference to the House of David here, and in 7:13 is a purposeful reference to the responsibility of the King under the Davidic Covenant. While the King had taken the Davidic covenant to insure his continual (selfish?) reign, the most important thing was the continual representation of YHWH's purposes through the king's Davidic throne (cf. Psalm 2).

joined together against Jerusalem and are threatening Ahaz's rule over Judah.⁶ 2 Chronicles 18 details Ahaz' alliance with Assyria and his worshipping of the gods of Damascus since these gods appeared to be preserving their people against his God whom he felt could not protect him. Of course, this was a violation of Deuteronomy where it was instructed that they were to fear God, not the nations over whom they were to rule. (Deut. 28:58, 31:8). Also they were never to covenant with Gentile nations (Deut. 7:1-3).

Thus the situation that threatened God's people was being threatened more by His king, Ahaz, than the Gentile king because he would not implement the judgment on these armies because of fear. He would reject God and go to Assyria for help, a total reversal of God's desire.

- 2) The Philosophy: Isaiah tells Ahaz to trust in God for deliverance. (7:3-9).

³ Then the LORD said to Isaiah, "Go out now to meet Ahaz, you and your son Shear-jashub, at the end of the conduit of the upper pool, on the highway to the fuller's field⁷, ⁴ and say to him, 'Take care, and be calm, have no fear and do not be fainthearted because of these two stubs of smoldering firebrands, on account of the fierce anger of Rezin and Aram, and the son of Remaliah. ⁵ 'Because Aram, *with* Ephraim and the son of Remaliah, has planned evil against you, saying, ⁶ "Let us go up against Judah and terrorize it, and make for ourselves a breach in its walls, and set up the son of Tabeel as king in the midst of it," ⁷ thus says the Lord God, "It shall not stand nor shall it

⁶ 2 Kings 16 details this situation.

⁷ The fuller here is the washer (of clothes). Word Biblical Commentary ("Isaiah," Notes on Chapter 7) suggests that Ahaz was inspecting the building of the conduit to prevent devastation of the city by the invading forces. It does bring some context to this if the meeting is not prearranged and Isaiah is going to meet Ahaz during some event in his day and implies the next question as to what he is doing at the location of the water supply conduit. Thus, the implication is that he is inspecting it for the city's security.

come to pass.⁸ "For the head of Aram is Damascus and the head of Damascus is Rezin (now within another 65 years Ephraim will be shattered, *so that it is* no longer a people),⁹ and the head of Ephraim is Samaria and the head of Samaria is the son of Remaliah. If you will not believe, you surely shall not last."⁸

YHWH (whose nation is Israel, and whose covenant with Abraham promised domination over the Gentiles) sent Isaiah with a word of the promise of deliverance through alliance and trust in God alone. Ahaz sought alliance with Assyria to fend off these two kings. He will be warned not to do that, a violation of Deuteronomy 7:3.

Isaiah was to take his son along to mark out an illustration of the nearness of the deliverance and cursing of Ahaz and his nation⁹.

The Lord made a statement to Ahaz that if he did not trust in God to deliver him from the Gentile

⁸ Word Biblical Commentary states that the difficulty here is not that Ahaz would ask Assyria to defend him as in 2 Kings and 2 Chronicles, since that is not the context here. They claim the context here is simply to continue tribute to Assyria instead of joining the rebellion to Assyria by Israel and Aram. While it is a good point that the request of Ahaz is not directly referenced here, it is more difficult to imagine why God would tell Ahaz to continue under the dominion of Assyria, something He has not approved. It cannot be imagined that Ahaz would seek to give in to these kings, as they would have removed him. So, while it may not be mentioned explicitly, the implication is that Ahaz needs to trust in God to defend himself and not look for help elsewhere, either in a compromise (not likely) or in aid from Assyria (more likely). The response of God to Ahaz that Assyria will implement the judgment instead of whom he fears is to be taken as a ironic reversal. Thus it seems that his trust in Assyria as their vassal is to be reversed and they will be the feared ones; implication that his trust is in Assyria.

⁹ The name of Shear-jashub is an interesting one in light of the presence of the son with Isaiah when he prophesies to Ahaz. The use of his name again does not occur until 10:21 and 22, a reference to the return from the judgment of exile following Ahaz's reign and removal. Thus, the import of his presence to Ahaz is interesting. The indication is, since a remnant will return, that judgment is coming. The question then to Ahaz is whether he will bring the judgment on Israel, or whether it will be delayed to a subsequent king. Thus, the first son indicates the hope of the Seed (see the last verse of chapter 6) continuing beyond the exile when the remnant returns under the Servant-King, while the second son indicates the devastation of the invasion by Assyria coming.

armies, then he himself would not last, even though God proclaimed that these two kings would not endure. Thus, God would deliver Judah from these two kings with or without Ahaz. Ahaz has a choice. He can choose to side with God and endure, or if he does not he will not endure.¹⁰

- 3) God gives Ahaz a sign of a birth of a Son (not his¹¹) that will remove Him and deliver Israel. But before that, the sign of Isaiah's first son indicates that Judah's lands will be devastated by Assyria, not Aram and Israel. (7:10-25).

God will give Ahaz the sign of the first son, Shear-jashub to indicate that His protection of Ahaz from the first two kings was unfounded and that it will be the one with whom he sought to align that will take out and continue the threat.

The hope of Shear-jashub's name is that the Seed is protected, i.e., a remnant will return¹². The threat will not succeed in eliminating God's promise through the Davidic line. Thus while Ahaz' hope is

¹⁰ It is noted that Ahaz did endure physically for a time as he reigned from age 20 to 36 before he died. The events of his death are not recorded (referenced in 14:28, 2 Kings 16:19-20, 2 Chron. 28:27) and thus must be assumed that it was not an unnatural or premature death, and thus not a fulfillment of this curse. Thus one is confronted with the problem of how Ahaz did not "last" according to God's promise. If one does not go beyond Ahaz' day to find the solution, then there is no solution within Ahaz' life since he was not under captivity, nor was his life aborted prematurely. In fact, he outlived the two kings who had come against him. Thus it must be that the "virgin birth" cut off his seed from Messiah.

¹¹ This is the significance of the virgin birth. It will not be the son of Ahaz.

¹² If 7:15 is a reference to Shear-jashub then one must wonder what the significance of his name has to do with these verses. The remnant returning is an issue that is predominant in this book and is related to the seed in the last verse prior to his section (6:13). That Shear-jashub would be present is then quite significant in a judgment context. But the point is that the remnant will return in the "Seed" of David, which must be in the 7:14 prophecy – since there is no other hope given within this section to conform to his name. The second son has the term Immanuel used (relating once more to this Son/Seed) and the remnant returns in 10:23,23. Thus the remnant returning through the Seed of David is predominant in this section.

devastated by the very nation, through whom he sought protection, God's desire is still very present in the Davidic line; the virgin born child.

Ahaz will reject God's deliverance.

It is important to note that the sign is for Ahaz to believe that God will deliver Judah from the Syrians so that he will not join in a protection with Assyria. But note that if Ahaz does not believe, the threat of God is that he will be taken out from his position of privilege as the heir in the Davidic throne.

Since Ahaz rejects the offer of the sign (it is a request by God to choose a sign), it is apparent that Ahaz has no interest in believing, nor in representing God, and foregoing his alliance with Assyria. Thus the sign is a sign that God will deliver apart from Ahaz (without him as he will not endure). Ultimately it should be noted that within the Book of Isaiah, it is a search for the Servant of YHWH in the King. Ahaz is a failing servant as is Hezekiah (who glorifies himself before the very people who will exile him). Thus the book looks for the ultimate Servant who appears in Isaiah 40-66, who will lead them back out of exile to the land and deliver them through His own suffering to the kingdom. Thus, any momentary deliverance from the two kings is overwhelmed by the Times of the Gentiles from the point of Assyria's domination of Israel through the Babylonian exile of Judah to the ultimate Gentile power of Rome. It is only "God with us" when God operates through the Suffering Servant, the Arm of the Lord that His representation comes to earth.

7:10 Then the LORD spoke again to Ahaz, saying,
11 "Ask a sign for yourself¹³ from the LORD your God; make *it* deep as Sheol or high as heaven." 12
But Ahaz said, "I will not ask, nor will I test the LORD!" 13 Then ¹⁴he said "Listen now, O house of

¹³ Singular, meaning Ahaz.

¹⁴ Note here the change of speaker from Ahaz to Isaiah with a "he". If one did not recognize the context but only the grammar, it would appear though Ahaz is continuing

David! Is it too slight a thing for you¹⁵ to try the patience of men, that you will try the patience of my God as well? 14 "Therefore the Lord Himself¹⁶ will give you¹⁷ a sign¹⁸: Behold, a virgin¹⁹ will be with

his own speech. This will be significant for Isaiah will shift in a similar way to Shear-jashub as a 'he' after referring to the 'child born of a virgin'.

¹⁵ Plural, meaning that the prophecy is directed to more than Ahaz but to the House of David, a reference to the Davidic Covenant that the Messiah would come from David's line.

¹⁶ This is emphatic, as in *Adonai* Himself. God will be directly involved apart from Ahaz or any other aid. This sign is going to come directly from God Himself. Note that the term '*Adonai*' is used, indicating the Ruler, that YHWH is the Ruler, not Ahaz. Thus YHWH will demonstrate Himself as Ruler apart from others. It is important to note that this is referring to Ahaz as the descendent of David and the proposed father of the ultimate Davidic Ruler. Yet God says to Ahaz that He does not need him nor his seed, for God Himself, the Ruler will provide the Seed for the Messiah. While it will not be Davidic seed that provides the father-hood (God is the Father and the Davidic seed will come through Mary), it will be truly Immanuel (God with us), which is a reference to the Exodus when God went with them. So also He will go with them through delivering them from the exile and Gentile dominion.

¹⁷ Plural, meaning the sign is to more than Ahaz, but to the House of David, again meaning the Davidic line of Messiah, which is proceeding through Ahaz. Note that in Matthew, the sign is presented to Joseph, who is the Davidic House at that time. And Joseph receives that sign and believes.

¹⁸ It is commonly stated that signs were given to be fulfilled in the day of the receiver (that is Ahaz). The first thing to note is that this prophecy is to the House of David (i.e., the continuing Davidic line of 2 Samuel 7) of whom many are dead. Isaiah 19:20 speaks of a sign that will be accomplished far after the day of the prophecy. Note, however, that there are present day signs given to Ahaz that this prophecy will be fulfilled. The fact that the kings who had come against Ahaz would be gone away by the time Isaiah's sons were of age would be a sign to Ahaz that he would be cut off by the virgin birth which would happen beyond his day.

¹⁹ Lit.: "the virgin". The question is which virgin? Why is it definite article? Is it someone in the narrative - there is no woman in the narrative. Is it Isaiah's wife (later 'the prophetess')? She does not fit the qualification of a 'young maiden of marriageable age and purity', for she already has a son. Is it an unknown virgin identifiable only to Ahaz but known to God? This "virgin" is related to a continuance of Ahaz' line which God is going against ("you will not last"), not to mention that a character has been introduced into the narrative of direct reference, which would be rare. The text more precisely states, "Behold, the pregnant virgin". This indicates *the sign*. Thus, when one sees the sign of "the pregnant virgin" it is then that they will know that God has visited

child and bear a son, and she will call His name Immanuel. 15 "He²⁰ will eat curds and honey at the

His people to deliver them from the Gentiles, but it is also a sign for those who follow Ahaz (unrighteousness), the nation Israel. Thus, the definite article indicates uniqueness.

There is no identifiable 'virgin' in the context. To add that the 'prophetess' is a virgin at this time and would marry Isaiah (the first wife dying) is somewhat of a stretch (to say the least), even though the conception and bearing are similar. What should be noted is the emphatic, "the Lord Himself". This says that God is not reliant upon Ahaz to fulfill His promise to David, and will do it without him, God doing it all Himself. Thus the selection of the word "maiden" over "virgin" then fits with the context. The issue is not her purity (although that is an integral part of it), but that she is pure and unmarried (has no ability to provide for herself). In other words, God will take one who has no abilities to help Him, and He will provide through her, apart from Ahaz. Since she is a virgin, Ahaz is cut off, since he will not add seed to the Davidic King. How then will this provide a Davidic King without Ahaz. Very simply, it would be a Davidic woman. And in Matthew God inserts Himself as the Father. The phrase brings out a seeming contradiction ("a pregnant (adj.) virgin or 'virginal maiden'")

It is now alleged that the phraseology of Isa 7:14 is found in Ugaritic (UT 16: nos.77,11.5,7), and that it is only a formula announcing the arrival of a royal heir to be born naturally. This is not quite the case. In the Ugaritic passage the verb *ירה*, "be pregnant" is not used at all. The text does speak of a virgin (*הלחב*) who will later bear a child naturally. Interestingly, the Ugaritic line in poetic parallelism uses the word for "virgin" cognate to the Hebrew *almâ* (q.v.) of Isa 7:14. The case is different in Isa 7:14. There the prophet speaks of a pregnant virgin, using the participle (or adj.) of *h'râ*. The announcement is similar to Gen 16:11 addressed to Hagar who had conceived and was pregnant. As far as the grammar goes, this could refer to a pregnant virgin either contemporary or in the future, but the reference to virginity shows that the pregnancy is miraculous. R.L.H.). (From Theological Dictionary of the Old Testament by Waltke & Harris, "ירה").

The two words (*almah* and *betulah*) are used in the same context with Rebekah in Genesis 24:16 and 24:43. Joel 1:8 uses the term *betulah* in parallel with one who is married.

²⁰ The question that arises here is who is the "he" in 7:15? As was previously stated the "he" does not necessarily belong to the previous verse. The section following 7:15 is parallel to what begins in 8:1 with Isaiah's second son shows that it is Shear-jashub, the son who was standing there with Isaiah. This would be normal as he otherwise would not be included in the narrative, and thus it makes no sense to have him with Isaiah without at least a mention of him since his presence was required by God. The child of 7:14 appears again in this context in chapter 9 (verse 6) as the One who would throw out the Gentiles as in fact it talks about the birth of a child. Isaiah did not have the Davidic line and thus his children would not fulfill the prophecy of chapter 9.

time He knows *enough* to refuse evil and choose good. 16 "For before the boy will know *enough* to refuse evil and choose good²¹, the land whose two kings you dread will be forsaken.

- b. Isaiah prophesies destruction of Israel and Syria by Assyria. (8:1-22).

Then the LORD said to me, "Take for yourself a large tablet and write on it in ordinary letters: Swift is the booty, speedy is the prey. ² "And I will take to Myself faithful witnesses for testimony, Uriah the priest and Zechariah the son of Jeberechiah." ³ So I approached the prophetess, and she conceived and gave birth to a son. Then the LORD said to me, "Name him Maher-shalal-hash-baz; ⁴ for before the boy knows how to cry out 'My father ' or 'My mother,' the wealth of Damascus and the spoil of Samaria will be carried away before the king of Assyria." ⁵ And again the LORD spoke to me further, saying, ⁶ "Inasmuch as these people have rejected the gently flowing waters of Shiloah, And rejoice in Rezin and the son of Remaliah; ⁷ "Now therefore, behold, the Lord is about to bring on them the strong and abundant waters of the Euphrates, Even the king of Assyria and all his glory; And it will rise up over all its channels and go over all its banks. ⁸ "Then it will sweep on into Judah, it will overflow and pass through, It will reach even to the neck; And the spread of its wings will fill the breadth of your land, O Immanuel. ⁹ "Be broken, O peoples, and be shattered; And give ear, all remote places of the earth. Gird yourselves, yet be shattered; Gird yourselves, yet be shattered. ¹⁰ "Devise a plan but it will be thwarted; State a proposal, but it will not stand, For God is with us." ¹¹ For thus the LORD spoke to me with mighty power and instructed me not to walk in the way of this people, saying, ¹² "You are not to say, '*It is a conspiracy!*' In regard to all that this people call a conspiracy, And you

²¹ For those who feel that 7:15 continues the discussion of the son of 7:14 and hold that the 7:14 Son is Jesus only (born of a virgin), they then hold that the phrase here indicates a perfect exercising of "good and evil"; thus Messianic only. This is based on the use of "good" and "evil" in 5:20 where Israel is condemned on their basis of the reversal of these two words in practice. The difficulty with this is that "knowing good and evil" in earlier texts (e.g., Genesis 3, Deut. 1) is not an indication of a perfection but is an indication of ones ability to relate good and evil from their own perspective, even apart from the revelation. Thus, this does not appear to be a phrase only allowable to the Messiah, and would better then fit the view that 7:15 relates to Shear-jashub.

are not to fear what they fear or be in dread of it.¹³ "It is the LORD of hosts whom you should regard as holy. And He shall be your fear, And He shall be your dread."¹⁴ "Then He shall become a sanctuary; But to both the houses of Israel, a stone to strike and a rock to stumble over, *And* a snare and a trap for the inhabitants of Jerusalem."¹⁵ "And many will stumble over them, Then they will fall and be broken; They will even be snared and caught."¹⁶ Bind up the testimony, seal the law among my disciples.¹⁷ And I will wait for the LORD who is hiding His face from the house of Jacob; I will even look eagerly for Him.¹⁸ Behold, I and the children whom the LORD has given me are for signs and wonders in Israel from the LORD of hosts, who dwells on Mount Zion.¹⁹ And when they say to you, "Consult the mediums and the spiritists who whisper and mutter," should not a people consult their God? *Should they consult* the dead on behalf of the living?²⁰ To the law and to the testimony! If they do not speak according to this word, it is because they have no dawn.²¹ And they will pass through the land hard-pressed and famished, and it will turn out that when they are hungry, they will be enraged and curse their king and their God as they face upward.²² Then they will look to the earth, and behold, distress and darkness, the gloom of anguish; and *they will be* driven away into darkness. (Isa 8:1-22)

- 1) The prophetess bears a son and before he speaks, Isaiah prophesies Syria and Israel to be carried away to Assyria. (8:1-8).

Then the LORD said to me, "Take for yourself a large tablet and write on it in ordinary letters: Swift is the booty, speedy is the prey."² "And I will take to Myself faithful witnesses for testimony, Uriah the priest and Zechariah the son of Jeberechiah."³ So I approached the prophetess, and she conceived and gave birth to a son. Then the LORD said to me, "Name him Maher-shalal-hash-baz;⁴ for before the boy knows how to cry out 'My father ' or 'My mother,' the wealth of Damascus and the spoil of Samaria will be carried away before the king of Assyria."

- a) The second son of Isaiah is named prior to the birth to indicate that Assyria will remove Ahaz' enemies. (8:1-8).

⁵ And again the LORD spoke to me further, saying,
⁶ "Inasmuch as these people have rejected the gently flowing waters of Shiloah, And rejoice in Rezin and the son of Remaliah; ⁷ "Now therefore, behold, the Lord is about to bring on them the strong and abundant waters of the Euphrates, Even the king of Assyria and all his glory; And it will rise up over all its channels and go over all its banks. ⁸ "Then it will sweep on into Judah, it will overflow and pass through, It will reach even to the neck; And the spread of its wings will fill the breadth of your land, O Immanuel.

- 2) The Lord's plans will be fulfilled, not the plans of the nations and Judah. (8:9-15).
- 3) Isaiah states that in their judgment Judah will curse God instead of seeking Him. (8:16-22).

Chapter 8 reflects the prophecy that God stated earlier in the chapter – that the kings (Aram and Damascus) will go away. Particularly the sons are the “near” signs of the removal and the deliverance found in the one born of the virgin. Ahaz can observe the son’s birthdays and know, since he hasn’t been attacked, that God’s future prophecy is true.

c. From this judgment will arise Israel's King. (9:1-12:6).

- 1) Isaiah speaks of the day coming when the oppression will be broken due to the child who would be born to be ruler. (9:1-7).

The child of Isaiah 7:14 is mentioned again in this same discourse but now in the fulfillment of the 7:14 prophecy, that is the destruction of the Gentile enemies.

- 2) Judah to be judged due to her wickedness. (9:8-10:4).
 - a) The people rebuild, fighting God's judgment, but God will complete it. (9:8-

- 12).
- b) God will cut off elder and prophet, yet they do not call on Him. (9:13-17).
 - c) God states that their own wickedness is destroying them, brother against brother, tribe against tribe. (9:18-21).
 - d) Those who are unjust are devastated. (10:1-4).
- 3) Assyria the tool of judgment to be judged. (10:5-34).
- a) God to punish Assyria who has judged Judah. (10:5-11).
 - b) As soon as God judges Jerusalem He will turn to Assyria. (10:12-14).
 - c) The tool of judgment Assyria, is not greater than the One who used them to judge, YHWH. (10:15-19).
 - d) When the remnant of Israel returns it will rely on YHWH, not on Assyria. (10:20-23).
 - e) God to break the yoke of Assyria as He did the yoke of Egypt. (10:24-27).
 - f) Assyria to be judged for their haughty destruction of Judah. (10:28-34).
- 4) God will establish His King who will rule righteously. (11:1-12:6).
- a) At that time One will arise from Jesse's line who will rule with justice and slay the wicked. (11:1-5).
- If, as 7:14 promotes, Ahaz line is cut off by the virgin birth, then a shoot comes from the stem of Jesse (meaning David), indicating that while the line of Ahaz has been cut off, the Davidic covenant would still stand and the seed is not the Kingly line, but another stem.
- b) Violence will be removed from the earth between man and man, man and beast and beast and beast. (11:6-9).
 - c) Nations will turn to this seed of Jesse for justice. (11:10).

- d) God to call His remnant from afar and they will possess the neighboring nations that opposed them. (11:11-16).
- e) In that day the nation will praise YHWH for the things that He has done. (12:1-6).

2. The effect of Ahaz' sin is to bring judgment by the nations and on the nations. (13:1-27:13).

Ahaz' sin is now detailed as the nations are now judged for their invasion of Judah. They are lumped into groups including Babylon, the captivity city, then other nations who came against Judah, including Moab, Edom, etc. Egypt is judged, along with those who fled to put their trust in her instead of God. Ultimately, however, Egypt will join to come to worship YHWH in Judah.

- a. The nations who came against Judah to be judged. (13:1-21:17).
 - 1) Babylon to be judged. (13:1-22).
 - a) God prophesies that He will bring many nations against Babylon in the Day of the Lord. (13:1-16).
 - b) The land will be devastated by the Medes and deserted forever. (13:17-22).
 - 2) Against Babylon, Assyria and Philistia. (14:1-32).
 - a) When Israel returns to the land, many peoples will be their servants. (14:1-2).
 - b) God prophesies against the utter fall of Babylon, Assyria and Philistia. (14:3-32).
 - 3) Against Edom and Moab. (15:1-16:14).
 - a) The burden against Moab and her prophesied destruction. (15:1-9).
 - b) Edom to be destroyed. The oppressor to cease and the throne of David to judge in faithfulness. (16:1-5).
 - c) Haughty Moab to be brought low. (16:6-12).
 - d) The Lord gives Moab three years before its destruction. (16:13-14).

- 4) Against Syria. Damascus, Syria to be removed. (17:1-3).
 - 5) Summary: God against the nations who came against Judah. (17:4-18:7).
 - a) The fruitfulness of the land to be waste in that day. (17:4-11).
 - b) Those nations who pillaged Judah will be judged. (17:12-14).
 - c) God will come against those nations and the beasts and birds will feed on them. (18:1-7).
 - 6) God judges Egypt, and Egypt turns to God. (19:1-25).
 - a) God to devastate Egypt. (19:1-4).
 - b) Egypt to dry up and lose all its productiveness. (19:5-10).
 - c) Egypt's wise men turn her away from God. (19:11-15).
 - d) Egypt will be chastised by YHWH and will tremble. (19:16-17).
 - e) Egypt will worship YHWH in that day. (19:18-23).
 - f) Egypt, Assyria and Judah will worship together. (19:24-25).
 - 7) The nations all to be taken by other nations in God's hands. (20:1-17).
 - a) Cush and Egypt, Israel's protectors to be taken by Assyria. (20:1-6).
 - b) Babylon to fall with her idols. (21:1-10).
 - c) Edom and Arabia to become nothing. (21:11-17).
- b. The judgment on the nations required for a righteous remnant. (22:1-27:18).
- 1). Judah's reliance on self and personal pleasures. (22:1-25).
 - a) Prophecy against Judah and their reliance on fortifications instead of God. (22:1-11).

- b) While God called Judah to repent, instead they were carousing. (22:12-14).
 - c) Oracle against Shebna. Eliakim will be established in his place. (22:15-25).
- 2) Tyre to be destroyed and revived for Judah's good. (23:1-18).
- a) Tyre to be devastated. (23:1-7).
 - b) YHWH to be responsible for her devastation. Her return to trade among the nations will benefit Judah. (23:8-18).
- 3) God's judgment on the mighty. (24:1-23).
- a) God to destroy the earth, raise up the lowly and destroy the high and mighty. (24:1-6).
 - b) God to destroy the merry makers in judgment of the kings and angels at the end of the judgment. (24:7-23).
- 4) God's restoration of the righteous through judgment. (25:1-27:13).
- a) God is faithful to His plans, defending the helpless, deriving the respect of the mighty. (25:1-5).
 - b) God to restore rejoicing on Mount Zion and protect Israel from any oppressors. (25:6-12).
 - c) The song of the land of Judah praising God for His security. (26:1-6).
 - d) The righteous loves the way of the Lord, while the wicked does not perceive it. (26:7-10).
 - e) God to raise up His dead, but the wicked dead will live no longer. (26:11-19).
 - f) The righteous exhorted to patience while the Lord judges the earth. (26:20-21).
 - g) God to kill Leviathan who lives in the sea. (27:1-2).
 - h) Israel to bless the world when they are at peace with YHWH. (27:3-6).
 - i) God to turn the chastisement of Israel into the worship of the nations. (27:7-13).

C. YHWH's imperfect servant Hezekiah, in a nation which is headed toward judgment, avoids the Assyrian forces, but pride brings the Babylonian forces. (28:1-39:8).

1. Judah to be judged, but salvation to a remnant. (28:1-35:10).

This first section of the Hezekiah section discusses God's judgment on Judah, its nature, its judgment on the arrogant, the restoration of the land, and the remnant through the judgment on Judah. God will save the remnant in a New Exodus from their exile (35).

a. The nature of God's judgment. (28:1-29).

- 1) The land is polluted religiously, and in that day, the Lord of hosts will be their glorious crown. (28:1-8).
- 2) God's nation to be laid low, even foreigners will witness to them of God. (28:9-13).
- 3) Israel to make a covenant with death, which will be broken and of no protection to them. God will surely judge the earth. (28:14-22).
- 4) God will not judge forever, but for the purpose of reviving Israel. (28:23-29).

b. God to lower the arrogant. (29:1-24).

- 1) Those who come against Jerusalem shall not have satisfaction that they seek. (29:1-8).
- 2) God to stop the understanding of His word. (29:9-12).
- 3) Israel serves God with lip service, therefore He will deal with them. (29:13-14).
- 4) Those who seek to hide from God and those who think they know more than God shall be judged. (29:15-16).
- 5) In a little while, the deaf and lowly will rejoice due to the Holy One of Israel, and the evil man will be cut off. (29:17-21).
- 6) Those who oppose God will change their minds when they see the fulfillment of the Abrahamic Promise. (29:22-24).

c. Those who do not trust in God will be disappointed. (30:1-32:20).

- 1) Those who seek protection from Egypt will be

- disappointed. (30:1-7).
- 2) They listen to the false prophets who speak pleasant things to them and put their strength in horses. They will fall. (30:8-17).
 - 3) The people of Zion to cry out to the Lord and He will be gracious. (30:18-22).
 - 4) God to restore the fruitfulness of the land. (30:23-26).
 - 5) People will find trust in the Lord as He judges the nations. (30:27-33).
 - 6) Woe to those who flee to Egypt, for it and them will fall together. (31:1-3).
 - 7) God will come against those who have come against Jerusalem. They will become slaves to Judah. (31:4-9).
 - 8) In that day, God will see that fools are fools and the wise are considered wise, and not as it has been. (32:1-8).
 - 9) God tells the women to weep for their destruction is soon. However the fertility of the land will return. (32:9-20).
- d. Nations to be destroyed, but God's remnant to prosper. (33:1-35:10).
- 1) Observing the destruction of Judah, the prophecy is given that the destroyer will be destroyed as soon as Judah is judged. (33:1-12).
 - 2) The righteous liver will endure and be secure. (33:13-16).
 - 3) Jerusalem to be secure under the King and He will bless. (33:17-24).
 - 4) God to judge the nations and they shall be desolate forever. (34:1-15).
 - 5) Yet God shall save the remnant who will possess the land forever. (34:16-17).
 - 6) God speaks of the restoration of the land and the rejoicing of the righteous in the land. (35:1-10).

The Prophecy of the New Exodus from “The Times of the Gentiles”

Isaiah 35:1 The wilderness and the desert will be glad, And the Arabah²² will rejoice and blossom; Like the crocus² It will blossom profusely And rejoice with rejoicing and shout

²² The three words reflect the ambiguous evaluation of the lands, ציה “dry land” seems to fit the barren dry lands. מדבר “wilderness” could also carry that meaning. But it

of joy. The glory of Lebanon will be given to it, The majesty of Carmel and Sharon. They will see the glory of the LORD, The majesty (*glory: cf. Isa. 40:5 where the Glory of the Lord will be revealed*) of our God.

The description here is that of the restoration of Israel from the curse on the ground (cf. Deut. 28) which occurs because of the “return” of Deut. 30:1—9. The parallel with Isa. 40:5 indicates that this will occur after the return from Babylon. The wilderness, the desert and the Arabah here is primarily the desert region, which is fertile except for the lack of rain. Interestingly, the Arabah is part of the area through which Israel travelled in the first Exodus.

³ Encourage the exhausted, and strengthen the feeble. ⁴ Say to those with anxious heart, "Take courage, fear not.

The return of the exiles is described here; obviously subsequent to the exile in the return. It is clear that these are feeble due to the exile, the oppression of Gentile enemies and the curse of health on the disobedient all according to Deut. 28.

Behold, your God will come *with* vengeance; The recompense of God will come, But He will save you."

The reason that they should be strengthened is that they are about to be saved from this curse, and particularly those who came against Israel. It will soon be seen that these weak, particularly those who are cursed with health problems will be miraculously strengthened and healed.

⁵ Then the eyes of the blind will be opened, And the ears of the deaf will be unstopped.

⁶ Then the lame will leap like a deer, And the tongue of the dumb will shout for joy.

The curse on the health of the exiled due to their disobedience is now not just lifted, but supernaturally reversed. There are four miracles listed here; blindness²³, deafness, lameness and inability to speak. These particular miracles

may refer to pasturage for flocks (Joel 2:22) and to districts containing a number of thriving towns (Isa 42:11). Josh 15:61–62 speaks of the Wilderness of Judea with its six cities. “The Wilderness” is used in the Pentateuch to refer to the entire area through which the tribes wandered on their way to Canaan. This included the Wilderness of Moab (Deut 2:8) and the Wilderness of Edom (2 Kgs 3:8). עֲרָבָה “Arabah” bears an even broader connotation. (Word Biblical Commentary; Isa. 35:1)

²³ In Matt. 12:22 Jesus heals a blind and dumb man, who was also demon possessed. Demons were operators of the Gentile enemy (cf. Dan. 10). The blind and dumb man could not see (perceive revelation) nor speak (in Matthew this would be confess the truth of the revelation) as well as fulfilling the literal health parallel of removing the curse. John uses two of these for the prime eyewitness signs of his book

are used by Jesus in the Gospels to show that He is the One to return them from exile.

For waters will break forth in the wilderness And streams in the Arabah.

Here the wilderness and the Arabah, not only will become fruitful, but these are the provisions for the people returning in the exodus as Moses did in the first exodus.

⁷ And the scorched land will become a pool, And the thirsty ground springs of water; In the haunt of jackals, its resting place, Grass *becomes* reeds and rushes.

Again, the fruitfulness returns due to the increase of rains.

⁸ And a highway will be there, a roadway, And it will be called the Highway of Holiness. The unclean will not travel on it, But it *will* be for him who walks *that* way, And fools will not wander *on it*. ⁹ No lion will be there, Nor will any vicious beast go up on it; These will not be found there. But the redeemed will walk *there*,

This highway is the way back to the land for the exiles. It is repeated many times in chapters 40—66, particularly Isa. 40:3

¹⁰ And the ransomed of the LORD will return, And come with joyful shouting to Zion, With everlasting joy upon their heads. They will find gladness and joy, And sorrow and sighing will flee away.

The sorrow of the exile will be changed into joy.

2. Hezekiah, YHWH's imperfect servant, avoids Assyria by trust in the Lord, but brings on Babylon through his pride. (36:1-39:8).

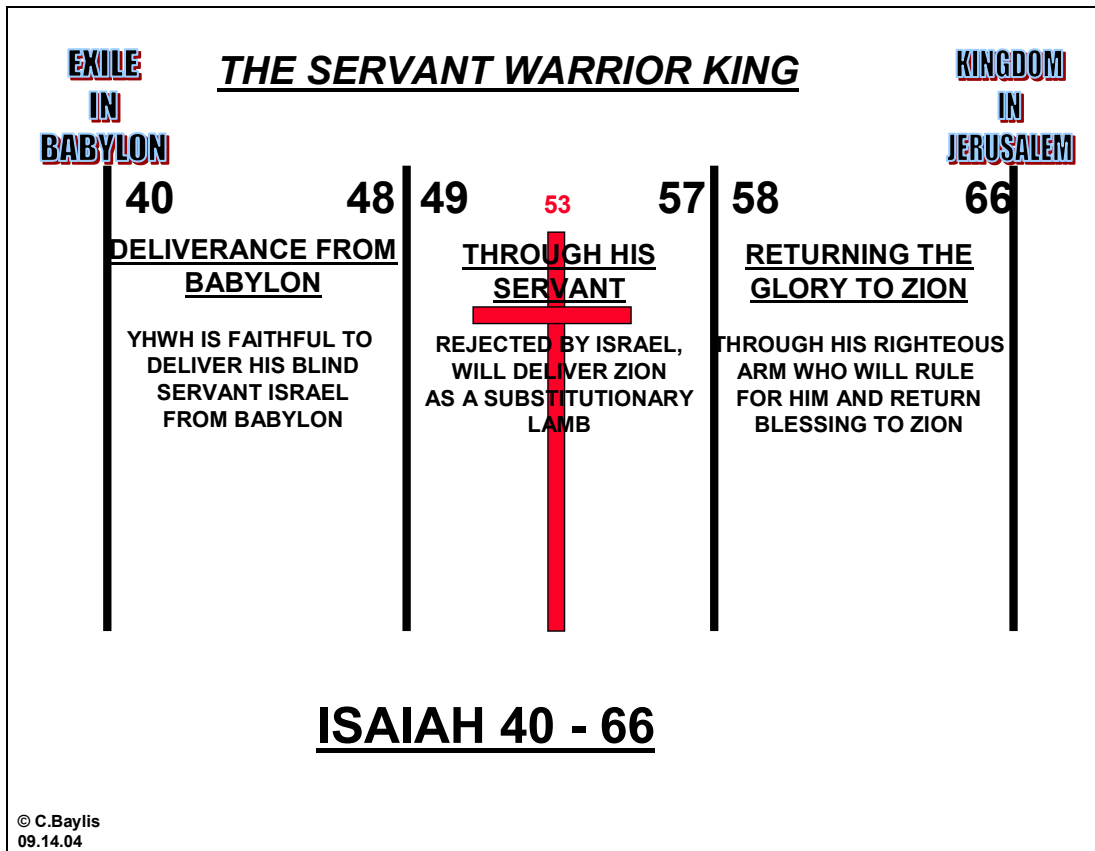
Hezekiah now comes on the scene, with the King of Assyria knocking on his door. He turns to YHWH who delivers him. Then he pleads with YHWH when he finds his death is imminent, and YHWH extends his life by 15 years. Having that assurance, Hezekiah shares God's glory with Babylon by showing the wealth of his treasures. God pronounces judgment with Babylon being the one who will possess Jerusalem's treasures.

- a. Hezekiah rebuffs the threat of attack by Assyria by trusting God. (36:1-37:38).

- 1) Hezekiah is approached by the king of Assyria. (36:1-3).

- 2) The king of Assyria tells Hezekiah to rely on him instead of Egypt or YHWH. (36:4-10).
 - 3) The king of Assyria shouts to the people that they should not listen to Hezekiah nor rely in YHWH for Assyria has not been stopped by other nation's gods. (36:11-20).
 - 4) The messengers tear their clothes and tell Hezekiah what was said. (36:21-22).
 - 5) Hezekiah sends the messengers to Isaiah to seek the Lord's word. The Lord answers that the king will return to the land when he hears a rumor and will be destroyed in his own land. (37:1-7).
 - 6) The Assyrians state that YHWH is not to be believed for they will indeed conquer Judah as they have conquered lands that trusted in other gods. (37:8-13).
 - 7) Hezekiah reports to YHWH what has been said. Isaiah states that Assyria will be brought down for her arrogance against God, when it was God who enabled her to be the victor in her destruction. (37:14-29).
 - 8) God prophesies that He will save the remnant of Judah. He sends an angel who destroys 185,000 of the Assyrian army and they return home. The king is slain in Nineveh. (37:30-38).
- b. Hezekiah's life extended due to his pleas with God. (38:1-22).
- 1) Hezekiah gets sick and his death is prophesied. He pleads with the Lord and receives 15 years longer and a promise of safety from the Assyrians. (38:1-8).
 - 2) Hezekiah seeks the Lord's deliverance in a prayer and gives thanks that he can praise the Lord during his extended years. (38:9-20).
 - 3) Isaiah tells of the cure for Hezekiah. (38:21-22).
- c. Hezekiah shows all to Babylon. The Lord forecasts that all of Hezekiah's goods will be given to the Babylonians after his death. (39:1-8).
- II. The ultimate Servant of YHWH serves by facing the rejection of the nations, but then judging Babylon, and being raised up to bring the nations to Himself. (40:1-66:24).

Now the book turns to its section on the ultimate servant of YHWH and how through Him the nation will be delivered.



- A. God to redeem Israel from captivity of Babylon and restore her. (40:1-48:22).

God declares that those who wait on Him through His judgment and restoration will be renewed. God will bring justice in the form of His Servant, which will not be like the justice that Israel had. God will restore the nation from the Babylonian captivity and establish the remnant in the land and forgive their sins, along with the possession of the Holy Spirit of the New Covenant.

God then points out that He prophesies these things so that Israel will have confidence in him, unlike Babylon's prophets and idols which cannot deliver them. Thus Israel will return and trust in YHWH.

1. God will comfort Jerusalem and renew the strength of those who wait on Him. (40:1-31).

- a. God tells the prophet to comfort Jerusalem following her judgment. (40:1-2).
- b. The LORD to come to Jerusalem to rule for His word stands forever. (40:3-8).

A voice introduces the return of the Glory to lead Israel from the lands, as they were led from Egypt, to a restored Jerusalem. The Glory will lead the exiles back as Moses led the Israelites into the land.

The “highway” is particularly defined in 11:16²⁴, 49:11²⁵, 62:10²⁶ as the highway which is parallel to the highway from Egypt. This is the highway of the New Exodus.

Isaiah 40:3

A voice is calling,
"Clear the way for the LORD in the wilderness;
Make smooth in the desert a highway for our God.

LXX:²⁷

²⁴ **Isaiah 11:16** ¹⁶ And there will be a highway from Assyria For the remnant of His people who will be left, Just as there was for Israel In the day that they came up out of the land of Egypt.

²⁵ **Isaiah 49:11-13** ¹¹ "And I will make all My mountains a road, And My highways will be raised up. ¹² "Behold, these shall come from afar; And lo, these *will come* from the north and from the west, And these from the land of Sinim." ¹³ Shout for joy, O heavens! And rejoice, O earth! Break forth into joyful shouting, O mountains! For the LORD has comforted His people, And will have compassion on His afflicted.

²⁶ **Isaiah 62:10-11** ¹⁰ Go through, go through the gates; Clear the way for the people; Build up, build up the highway; Remove the stones, lift up a standard over the peoples. ¹¹ Behold, the LORD has proclaimed to the end of the earth, Say to the daughter of Zion, "Lo, your salvation comes; Behold His reward is with Him, and His recompense before Him."

²⁷ A word should be stated here regarding the LXX translation and the quotations by John the Baptist in the New Testament. It is often stated that the LXX translation is wrong, placing the “voice” in the wilderness instead of the “way”, as in the Hebrew, validated by parallelism and then some affirm by the Babylonian motif of the king’s entry from the wilderness into the city. However, the LXX is actually correct, not placing the voice in the wilderness, but is similar to the Hebrew. What is wrong is the English translation of the LXX which does that, apparently since John the Baptist is in the

φωτὴ βοῶντος
 ἐν τῇ ἐρήμῳ ἐτοιμάσατε τὴν ὁδὸν κυρίου
 εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν

קול קורא
 במדבר פנו דרך יהוה²⁸
 ישרו בערבה מסלה לאלהינו

- c. Zion to rejoice for the Lord will come in might, yet like a shepherd He will tend His flock. (40:9-11).
- d. God is great, and the nations are as nothing in His sight. (40:12-17).
- e. People have tried to liken God to the creation of their hands. (40:18-20).
- f. People cannot liken God to anything for He is above all creation. (40:21-26).
- g. People feel that they can hide their evil way and not be judged. Yet God says that those who wait for the LORD will become strengthened. (40:27-31).

The “strengthened” issue appears to be the strengthening of the people who are returning; as they are wiped out from the oppression. (cf. 41:9-10).

- 2. Israel to be empowered to stand against the coastline nations that come against her. (41:4-20).
 - a. God calls to the coastlands to recognize His greatness. (41:1-4).
 - b. The coastlands gather together to go against Jerusalem. But Israel, God's servant will be strengthened by the Lord against those enemies, particularly to return to the land. (41:5-16).

wilderness when he says that. But a strict reading of the LXX and the NT Greek do not place the voice in the wilderness.

See the Appendix at the end of these notes.

²⁸ This phrase when used twice elsewhere in this section indicates a clearing out of obstacles so that the exiles might return (57:14, 62:10). The implications here may be that YHWH is leading the exiles back. While Word Biblical Commentary states that this desert is on the way from Sinai and not from Babylon (north) and thus could not be leading exiles, if this is an Exodus motif, then it would be a continuance of the new Exodus into the land.

- c. God will reforest and water the land of Israel. (41:17-20).
3. God's justice in His Servant contrasted with Israel's justice. (41:21-42:9).
 - a. God declares to Jacob to demonstrate his great knowledge in view of his idolatry. Israel cannot. (41:21-29).
 - b. God's ultimate Servant will bring forth justice. (42:1-4).
 - c. God establishes His Servant to bring deliverance to the lowly. He is the glory of God. (42:5-9).
 - d. The Lord to prevail against the enemies. (42:10-13).
 - e. God to finally judge and make things right for all men. (42:14-17).
 - f. Israel, God's servant, is blind and deaf to Him. (42:18-22).
 - g. God is responsible for the judgment of Israel. (42:23-25).
 4. God to restore Israel from Babylon and the nations to the land in forgiveness. (43:1-44:5).
 - a. The regathering. (43:1-21).
 - 1) God, the Creator of Israel, states that He will regather them from the nations. (43:1-7).
 - 2) God requests the blind Israel and the nations to present their case. But God states that His Servant will be His witness and the followers of His Servant, even the remnant of Israel. (43:8-13).
 - 3) God to restore the waste places for His remnant. (43:14-21).
 - b. The forgiveness of sin and the Holy Spirit to be given. (43:22-44:5).
 - 1) Israel has not responded to God but has wearied Him with their sin. (43:22-24).
 - 2) God will wipe out Israel's sin, as she is asked to defend herself, yet cannot. (43:25-28).
 - 3) God will pour out His Spirit and Israel will respond to the LORD. (44:1-5).
 5. God has an eternal purpose in His guidance of history. (44:6-45:25).
 - a. God tells the remnant not to fear for He has established His purpose from long ago. (44:6-11).
 - b. The people of Judah work and give the glory to idols. They

- c. are deceived, they know not that they do evil. (44:12-20).
 - c. God calls on Israel to return to Him for He has forgiven their sins. (44:21-23).
 - d. God, the Creator, can certainly raise up Judah once more, for even Cyrus is in His hand and will instruct that Jerusalem be rebuilt. (44:24-28).
 - e. God to raise up Cyrus for the sake of Israel, so that they will know that He is God. (45:1-7).
 - f. God the Creator, the controller of Israel's destiny states that Judah will rebuild and the nations will release the exiles without any reward. (45:11-13).
 - g. The enemies of Israel will come to her and extol her position. (45:14-17).
 - h. God declares His things openly. (45:18-19).
 - i. God offers the pagan lands to come to the One God. They will all bow before Him and Israel will be justified. (45:20-25).
6. Babylon's inferior gods cannot deliver. YHWH will deliver Israel. (46:1-47:15).
- a. Idols and other gods will be subjected to the One God. (46:1-2).
 - b. God promises that as He has preserved Israel in the past, so shall He ever do it. (46:3-4).
 - c. God is not like idols who cannot deliver. (46:5-7).
 - d. God does all things He promises, such as bringing judgment from another nation, and the exiles out of the nations and righteousness to Zion. (46:8-13).
 - e. Babylon to become devastated for her treatment of Judah. (47:1-7).
 - f. In spite of Babylon's confidence, destruction will come on her. (47:8-11).
 - g. Babylon's idols and magicians cannot save her. (47:12-15).
7. Israel to recognize God's deliverance and be glad. (48:1-22).
- a. God tells Israel that He has declared these things from long ago that they might know that He is God. (48:1-11).
 - b. God sends His Anointed to deliver and to speak out. (48:12-16).
 - c. If only Israel had been obedient she would have been blessed. (48:17-19).
 - d. Israel to come out of captivity proclaiming redemption through the Lord and the Lord's provision for them. (48:20-22).

B. The Servant of YHWH, rejected, will bless Zion. (49:1-56:8).

This section discusses the Servant's history with Zion. He is rejected by Israel, yet will be the One who releases her from her oppression. But while He is rejected, God will vindicate Him in His obedience. Then God calls on Jerusalem to react to the ministry of the Servant, for He will deliver and bring righteousness.

In chapter 53 God points out that He will exalt His servant for the sacrifice He gave for sin. Israel will be restored to security and God will establish His covenant with them forever. It will be a covenant of peace and the righteous and the wicked will be separated in judgment.

1. The Servant of YHWH is rejected, yet will be worshipped and release Israel from her oppression. (49:1-26).
 - a. The Servant of YHWH goes forth to redeem Israel, yet must find justice in YHWH due to Israel's rejection. (49:1-4).
 - b. God speaks of the Holy One who will bring back Israel, though He is despised and abhorred, yet shall He be worshipped. (49:5-7).
 - c. The Lord to comfort the afflicted, bring all nations to worship through His Servant. (49:8-13).
 - d. Though Zion thinks God has left her, He could not, and will gather them together greatly in the land. (49:14-21).
 - e. Nations to respect Israel greatly. (49:22-23).
 - f. Oppressors will be oppressed and Israel will be freed. (49:24-26).
2. Israel to reject the Servant, who is obedient and is vindicated. (50:1-11).
 - a. God asks if there is anyone to deliver Israel from their terrible state. (50:1-3).
 - b. God talks of His Servant the obedient disciple, who shall be vindicated. (50:4-11).
3. God calls on Jerusalem to react to the ministry of the Servant. (51:1-52:12).
 - a. God asks Israel to turn to her deliverer who will multiply her and bring the land to fruitfulness. (51:1-3).
 - b. God asks the nations to come to Him for His righteousness

- will last forever. (51:4-8).
- c. God calls on the Arm of the Lord to bring the remnant back as in days of old when He delivered Israel. (51:9-11).
 - d. God asks why they are afraid of mere men, while He will deliver the remnant. (51:12-16).
 - e. God calls on Jerusalem to arise for she has had her judgment, which God is going to give to those who came against her. (51:17-23).
 - f. God calls on Jerusalem to awake for she will always be holy. God declares that her captors blaspheme His Name. (52:1-6).
 - g. God has rescued Jerusalem from the nations and the people proclaim salvation of her. (52:7-10).
 - h. A call to the remnant to depart from captivity. (52:11-12).
4. God will exalt His Suffering Servant. (52:12-53:12).
- a. God's Servant, though He shall suffer shall be raised up. (52:13-15).
 - b. Men will not give any recognition to the Servant based on their evaluation of His appearance. (53:1-3).
 - c. While Israel were sinners, He took their sins through His suffering. (53:4-6).
 - d. He was silent before His accusers, perceived to be cursed, He dies without guilt. (53:7-9).
 - e. God will raise him up since He became an offering for sins. (53:10-12).
5. Israel to be restored securely. (54:1-17).
- a. Israel to be a great multitude in the land. (54:1-3).
 - b. God will call Israel like a wife who returns to her husband. He grief has been for a little while, and her restoration forever. (54:4-8).
 - c. God promises not to rebuke Judah again. (54:9-10).
 - d. God will establish the city in precious stones and no one will be able to come against her again. (54:11-17).
6. God to establish an everlasting covenant which will include all people. (55:1-56:8).
- a. God calls on peoples who desire to know God to come to Him, for He is the supplier of all good. Israel to have an everlasting covenant, and she will be respected. (55:1-5).
 - b. Judah should seek the Lord, for He will cause restoration to the land. (55:6-13).

- c. God to preserve the righteous man, even the foreigner or eunuch will receive an inheritance in the covenant. (56:1-5).
 - d. God to gather other nations under the New Covenant. (56:6-8).
7. The wicked to be destroyed while the humble righteous will be restored. (56:9-57:21).
- a. The people are comforted in their deceit that there will not be judgment. (56:9-12).
 - b. The righteous are treated wickedly, and the people of Israel commit adultery and worship idols. As hopeless as they were they continued. (57:1-10).
 - c. Those who put their trust in idols will be eliminated but those who trust in YHWH will inherit the land. (57:11-13).
 - d. God will restore the lowly of heart following His anger on them for their wickedness. (57:14-21).
- C. The Glory of God established in the Kingdom for the redeemed. (58:1-66:24).

The Glory of God establishes His Kingdom in the last section. God points out that men continually fail, so He brings forth His Arm to bring righteousness. He will restore Jerusalem soundly as a bridegroom with a bride. He will finally and eternally establish the righteous and judge the wicked. He will judge the nations, comforting Jerusalem, and the remnant will spread out throughout all the nations bringing them salvation.

- 1. Men will fail, therefore God will bring His Arm to establish righteousness and subdue the adversaries. (58:1-60:22).
 - a. God questions their fasts, and tells them that if they take care of the poor and afflicted then they will prosper. (58:1-12).
 - b. God asks them to respect the Sabbath and give Him their attention and He will bless them. (58:13-14).
 - c. Their injustice and sin has caused a separation between God and them. (59:1-8).
 - d. Because of their sin, righteousness is far from them. (59:9-15a).
 - e. God sends forth His Arm to fight for Him against the adversaries. The word of the Lord and the Spirit will not depart from Israel forever. (59:15b-21).
 - f. The nations were in darkness, but the light which the Lord

- g. brings will have the nations coming to it. (60:1-3).
Israel to have foreigners bring back their people and respect them. (60:4-9).
 - h. Foreigners will rebuild Jerusalem and bow to the Israelite. (60:10-14).
 - i. God to make Israel a pride to the nations. He will be the light, and they will be fruitful and multiply. (60:15-22).
2. God's Servant to restore Jerusalem. (61:1-63:6).
- a. The Servant declares that the Spirit of the Lord is upon Him to rescue the outcast and to bring vengeance on the adversary. (61:1-3).
 - b. God to rebuild the city, use foreigners to serve the people, and establish an everlasting covenant with them. (61:4-9).
 - c. God receives praise for He has caused righteousness and praise to flourish. (61:10-11).
 - d. God to link Himself to Zion as a bridegroom over a bride. (62:1-5).
 - e. Jerusalem to be great and will eat what they grow. (62:6-9).
 - f. Zion to prepare for the coming of the King. (62:10-12).
3. God to preserve the remnant who believe, but destroy the rebellious. (63:1-65:25).
- a. God judges Edom and the nations in the winepress. (63:1-6).
 - b. God saved Israel, but they rebelled, but they will call again on Him who delivered them. (63:7-14).
 - c. A prayer for compassion on those who have been devastated. (63:15-19).
 - d. A prayer that God would avenge Himself on the enemies, yet there is none righteous in Israel. (64:1-7).
 - e. A question to God whether He will afflict them beyond their present devastation. (64:8-12).
 - f. God states that He has continued with Israel when they did not want Him and now they must be punished. (65:1-7).
 - g. God will preserve the remnant but shall destroy those who do not call on Him. (65:8-12).
 - h. God's servants will be preserved, but those who reject Him will not be established. (65:13-16).
 - i. God points out the joy and prosperity of His new heavens and earth. (65:17-25).

4. God to judge the wicked finally, yet His Name shall be proclaimed throughout the world. (66:1-24).
 - a. God the Creator looks to the one who is humble and fears His word. (66:1-2).
 - b. Those who give sacrifices are abominable to the Lord and they will be judged. (66:3-6).
 - c. God shall comfort Jerusalem and come against the nations. (66:7-17).
 - d. God will send the remnant among the nations to tell them of YHWH. They will return the exiles, and Judah will endure before God. The wicked shall be judged. (66:18-24).

APPENDIX I: Isaiah 40:3,

^{NAS} **Isaiah 40:3** A voice is calling, "Clear the way for the LORD in the wilderness; Make smooth in the desert a highway for our God.

^{BGT} **Isaiah 40:3** φωνὴ βοῶντος ἐν τῇ ἐρήμῳ ἐτοιμάσατε τὴν ὁδὸν κυρίου εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν

קוֹל קוֹרֵא בַּמִּדְבָּר פָּנוּ דְרָוּ יְהוָה יִשְׁרוּ בְּעֵרְבָה מְסַלְּה לְאֱלֹהֵינוּ: ^{WTT} **Isaiah 40:3**

^{NAS} **Matthew 3:3** For this is the one referred to by Isaiah the prophet, saying, "The voice of one crying in the wilderness, 'Make ready the way of the Lord, Make His paths straight!'"

^{BGT} **Matthew 3:3** οὗτος γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

Compare the Greek of Isaiah 40:3 with Matthew 3:3

Isaiah 40:3/Matthew 3:3/ Luke 3:4/Mark 1:3

φωνὴ βοῶντος ἐν τῇ ἐρήμῳ ἐτοιμάσατε τὴν ὁδὸν κυρίου εὐθείας ποιεῖτε τὰς τρίβους
φωνὴ βοῶντος ἐν τῇ ἐρήμῳ ἐτοιμάσατε τὴν ὁδὸν κυρίου εὐθείας ποιεῖτε τὰς τρίβους
φωνὴ βοῶντος ἐν τῇ ἐρήμῳ ἐτοιμάσατε τὴν ὁδὸν κυρίου εὐθείας ποιεῖτε τὰς τρίβους
φωνὴ βοῶντος ἐν τῇ ἐρήμῳ ἐτοιμάσατε τὴν ὁδὸν κυρίου εὐθείας ποιεῖτε τὰς τρίβους
voice – crying ---in-the-wilderness-make-----the---way—Lord----straight---make---the ---
path

Conclusion: John (Matthew) is quoting exactly Isaiah 40:3 in the LXX. Note that the phrase “in the wilderness” is in between the phrase regarding the “voice” and “the way of the Lord”. Thus, from the LXX it is not possible to tell who is in the wilderness.

Compare the English of Isaiah 40:3 with Matthew 3:3:

Matthew 3:3/Isaiah 40:3

The voice of one crying in the wilderness, 'Make ready the way of the Lord, Make His paths straight!'"

A voice is calling, "Clear the way for the LORD in the wilderness; Make smooth in the desert a highway for our God.

Conclusion: John (Matthew) is reflects a different English translation than the English

translation in Isaiah. Specifically that in Matthew the voice is in the wilderness but in Isaiah the Lord is in the wilderness.

Compare the Hebrew of Isaiah 40:3

קול קורֵא בַּמִּדְבָּר פְּנֵי דְרֹדֵי יְהוָה יִשְׁרֹף בְּעֵרְבָה מְסֻלָּה לְאֵלֵהֶינוּ:

Voice calling in the wilderness make clear the way of YHWH
Make straight in the desert a highway for God

Conclusion: The parallelism in Isaiah indicates that the wilderness is the place where the YHWH was, not where the voice is.

CONCLUSION: The LXX fairly accurately reflects the Hebrew (some differences) but does not indicate that the voice should be in the wilderness. The phrase is in the middle and it cannot be determined (except by the parallelism). Thus not only the LXX, but the Greek quotation in Matthew does not indicate who is in the wilderness.

Question: Why then does the English reinterpret and place the voice in the wilderness when neither Matthew's Greek nor the LXX, nor the Hebrew indicates it?

The interpreters of Matthew have noted that in Matthew 3 (and other gospels) John is in the wilderness in 3:1 and thus change the translation to indicate that John is quoting Isa. 40:3 to indicate that he (in the wilderness) is fulfilling this "voice" prophecy even to being in the wilderness. The difficulty is that the prophecy does not say that the "voice" is in the wilderness and thus would not be a fulfillment.

Conclusion: John is not saying that his presence in the wilderness (3:1) is a fulfillment of the prophecy (and thus making him quote it wrong), but that he is the voice. The issue of the wilderness of John is a separate issue than the wilderness in Isa. (a new Exodus motif). John is in the wilderness because he is not welcome in the city with this proclamation and thus the people come out to him, rejecting the theology of the Pharisees.

Some notes:

John's reading in 1:23 varies from the LXX in the use of the verb ἐρήμω instead of . However, John does not use the LXX directly as do some of the other authors and uses synonyms massively. So a direct quotation would not be expected.

Interestingly, John is not mentioned to be in the wilderness in John, as he is in the synoptics.

John 1:23 He said, "I am a voice of one crying in the wilderness, 'Make straight the way of the Lord,' as Isaiah the prophet said."

^{BGT} **John 1:23** ἔφη· ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· εὐθύνατε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.

However, John does not indicate in His Greek that John is in the wilderness (the voice) as it again occurs in between the two phrases.

APPENDIX II: THE SERVANT

41:8: Israel is the Servant here and this relates to their position in the Abrahamic Covenant. However, this Servant is described as a “worm” (41:14) due to their rejection, but God will restore them as Servant.

42:1—4: This Servant is the Davidic King as can be seen that He brings justice to the earth (11:1-5). This One is the light to the nations (42:6-7) refers to the message now going to the Gentiles (something that was lacking with Israel) and to deliver Israel from the Gentiles.

44:1, 21: This servant is Israel who will be delivered in a new exodus. The New Moses will be the instrument of bringing the Spirit as Moses brought forth water.

44:28—45:7: Not servant, but for the sake of the servant Israel, Cyrus (here referred to as “His Messiah”) will deliver the Israelites, though Cyrus is a pagan.

49:3: Israel the Servant has failed

49:5-7: THE SERVANT will bring Israel back

52:13: My Servant – the Christ: will serve as a substitute.

APPENDIX III: EXODUS MOTIF

Isaiah 35--36

Isaiah 35—36 contains a discussion about the future judgment on Edom and the movement of Israel through Arabah²⁹ as they return to the land from exile (cf. journey through Edom in Numbers 20, recalled in Deuteronomy 1—2).

Isaiah 35:1 The wilderness and the desert will be glad, And the Arabah will rejoice and blossom; Like the crocus ² It will blossom profusely And rejoice with rejoicing and shout of joy. . . They will see the glory of the LORD, The majesty of our God. ³ Encourage the exhausted, and strengthen the feeble. ⁴ Say to those with anxious heart, "Take courage, fear not. Behold, your God will come with vengeance; The recompense of God will come, But He will save you." ⁵ Then the eyes of the blind will be opened, And the ears of the deaf will be unstopped. ⁶ Then the lame will leap like a deer, And the tongue of the dumb will shout for joy. For waters will break forth in the wilderness And streams in the Arabah. ⁷ And the scorched land will become a pool, And the thirsty ground springs of water; In the haunt of jackals, its resting place, Grass becomes reeds and rushes. ⁸ And a highway will be there, a roadway,

²⁹D. N. Freedman. "Arabah", *The Anchor Bible Dictionary*. Doubleday: New York 1996, c1992. "The children of Israel passed through the Arabah on their journey from Kadesh-barnea to Ezion-geber (Deut 2:8) before turning N and E to avoid the borders of Edom and Moab."

Isaiah 40-66

This exodus motif continues where it is found primarily in the Servant songs of Isaiah 40-66. The reader cannot help but notice the provision of God in the wilderness as Moses provided water and food for Israel during their movement to the land. These passages in Isaiah 40—66 are constant references of the prophecy of a return of Israel from Babylon (the Times of the Gentiles) back to the land of Israel under the Servant King (Jesus).

Isaiah 40:3 ³ A voice is calling, "Clear the way for the LORD in the wilderness; Make smooth in the desert a highway for our God. . .

Isaiah 41:17-18 ¹⁷ "The afflicted and needy are seeking water, but there is none, And their tongue is parched with thirst; I, the LORD, will answer them Myself, As the God of Israel I will not forsake them. ¹⁸ "I will open rivers on the bare heights, And springs in the midst of the valleys; I will make the wilderness a pool of water, And the dry land fountains of water.

Isaiah 43:2 ² "When you pass through the waters, I will be with you; And through the rivers, they will not overflow you.

Isaiah 43:16-19 ¹⁶ Thus says the LORD, Who makes a way through the sea And a path through the mighty waters, ¹⁷ Who brings forth the chariot and the horse, The army and the mighty man (They will lie down together and not rise again; They have been quenched and extinguished like a wick): ¹⁸ "Do not call to mind the former things, Or ponder things of the past. ¹⁹ "Behold, I will do something new, Now it will spring forth; Will you not be aware of it? I will even make a roadway in the wilderness, Rivers in the desert.

Isaiah 44:3 ³ 'For I will pour out water on the thirsty *land* And streams on the dry ground; I will pour out My Spirit on your offspring, And My blessing on your descendants

Isaiah 48:20-21 ²⁰ Go forth from Babylon! Flee from the Chaldeans! Declare with the sound of joyful shouting, proclaim this, Send it out to the end of the earth; Say, "The LORD has redeemed His servant Jacob." ²¹ And they did not thirst when He led them through the deserts. He made the water flow out of the rock for them; He split the rock, and the water gushed forth.

Isaiah 49:11-12 ¹¹ "And I will make all My mountains a road, And My highways will be raised up. ¹² "Behold, these shall come from afar; And lo, these will come from the north and from the west, And these from the land of Sinim."

Isaiah 51:9-11 ⁹ Awake, awake, put on strength, O arm of the LORD; Awake as in the days of old, the generations of long ago. Was it not Thou who cut Rahab in pieces, Who pierced the dragon? ¹⁰ Was it not Thou who dried up the sea, The waters of the great deep; Who made the depths of the sea a pathway For the redeemed to cross over? ¹¹ So the ransomed of the LORD will return, And come with joyful shouting to Zion; And everlasting joy will be on their heads. They will obtain gladness and joy, And sorrow and sighing will flee away.

Isaiah 52:11-12 ¹¹ Depart, depart, go out from there, Touch nothing unclean; Go out of the midst of her, purify yourselves, You who carry the vessels of the LORD. ¹² But you will not go out in haste, Nor will you go as fugitives; For the LORD will go before you, And the God of Israel will be your rear guard.

Isaiah 55:12-13 ¹² "For you will go out with joy, And be led forth with peace; The mountains and the hills will break forth into shouts of joy before you, And all the trees of the field will clap their hands. ¹³ "Instead of the thorn bush the cypress will come up; And instead of the nettle the myrtle will come up; And it will be a memorial to the LORD, For an everlasting sign which will not be cut off."

Isaiah 63:7-16 ⁷ I shall make mention of the lovingkindnesses of the LORD, the praises of the LORD, According to all that the LORD has granted us, And the great goodness toward the house of Israel, Which He has granted them according to His compassion, And according to the multitude of His lovingkindnesses. ⁸ For He said, "Surely, they are My people, Sons who will not deal falsely." So He became their Savior. ⁹ In all their affliction He was afflicted, And the angel of His presence saved them; In His love and in His mercy He redeemed them; And He lifted them and carried them all the days of old. ¹⁰ But they rebelled And grieved His Holy Spirit; Therefore, He turned Himself to become their enemy, He fought against them. ¹¹ Then His people remembered the days of old, of Moses. Where is He who brought them up out of the sea with the shepherds of His flock? Where is He who put His Holy Spirit in the midst of them. ¹² Who caused His glorious arm to go at the right hand of Moses, Who divided the waters before them to make for Himself an everlasting name, ¹³ Who led them through the depths? Like the horse in the wilderness, they did not stumble; ¹⁴ As the cattle which go down into the valley, The Spirit of the LORD gave them rest. So didst Thou lead Thy people, To make for Thyself a glorious name. ¹⁵ Look down from heaven, and see from Thy holy and glorious habitation; Where are Thy zeal and Thy mighty deeds? The stirrings of Thy heart and Thy compassion are restrained toward me. ¹⁶ For Thou art our Father, though Abraham does not know us, And Israel does not recognize us. Thou, O LORD, art our Father, Our Redeemer from of old is Thy name.