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ISAIAH 39: 1 At that time, Merodach Baladan the son of Baladan, king of Babylon, sent letters and a present to Hezekiah; for he heard that he had been sick, and had recovered.

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The Babylonish monarch sends letters of congratulation and a present to Hezekiah, on account of his recovery from his late dangerous illness, Isa 39:1. The king of Judah shows the messengers of Merodach-baladan all the treasures of his house and kingdom, Isa 39:2. The prophet takes occasion from this ostentatious display of the king to predict the captivity of the royal family, and of the people, by the Babylonians, Isa 39:3-8.

Hitherto the copy of this history in the second book of Kings has been much the most correct; in this chapter that in Isaiah has the advantage. In the two first verses two mistakes in the other copy are to be corrected from this: for הזקיהו hizkiyah, read ויחזק vayechezek, and was recovered; and for וישמע vaiyishma, he heard, read וישמח vaiyismach, he rejoiced.

#### Verse 1

At that time Merodach-baladan - This name is variously written in the MSS. Berodach, Medorach, Medarech, and Medurach. "And ambassadors" - The Septuagint add here και πρεσβεις; that is, ומלאכים umalachim. and ambassadors; which word seems to be necessary to the sense, though omitted in the Hebrew text both here and in the other copy, 2Kgs 20:12. For the subsequent narration refers to them all along, "these men, whence came they?" etc.; plainly supposing them to have been personally mentioned before. See Houbigant.

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ISAIAH 39: 2 Hezekiah was pleased with them, and showed them the house of his precious things, the silver, and the gold, the spices, and the precious oil, and all the house of his armour, and all that was found in his treasures. There was nothing in his house, nor in all his dominion, that Hezekiah didn't show them.

ISAIAH 39: 3 Then Isaiah the prophet came to king Hezekiah, and asked him, "What did these men say? Where did they come from to you?" Hezekiah said, "They have come from a country far from me, even from Babylon."

ISAIAH 39: 4 Then he asked, "What have they seen in your house?" Hezekiah answered, "They have seen all that is in my house. There is nothing among my treasures that I have not shown them."

ISAIAH 39: 5 Then Isaiah said to Hezekiah, "Hear the word of the LORD of Armies:

ISAIAH 39: 6 'Behold, the days are coming when all that is in your house, and that which your fathers have stored up until this day, will be carried to Babylon. Nothing will be left,' says the LORD.

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#### Verse 6

To Babylon - בבֵּלָה babelah, so two MSS., (one ancient); rightly, without doubt as the other copy (2Kgs 20:17) has it. This prediction was fulfilled about one hundred and fifty years after it was spoken: see Dan 1:2, Dan 1:3-7. What a proof of Divine omniscience!

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ISAIAH 39: 7 ‘They will take away your sons who will issue from you, whom you shall father, and they will be eunuchs in the king of Babylon’s palace.’”

ISAIAH 39: 8 Then Hezekiah said to Isaiah, “The LORD’s word which you have spoken is good.” He said moreover, “For there will be peace and truth in my days.”

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Verse 8

Then said Hezekiah - The nature of Hezekiah's crime, and his humiliation on the message of God to him by the prophet, is more expressly declared by the author of the book of the Chronicles: "But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding, Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah. And Hezekiah prospered in all his works. Howbeit, in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart." 2Chr 32:25, 2Chr 32:26, 2Chr 32:30, 2Chr 32:31.

There shall be peace and truth in my days - I rather think these words should be understood as an humble inquiry of the king, addressed to the prophet. "Shall there be prosperity, שְׁלוֹמִי shalom, and truth in My days? - Shall I escape the evil which thou predictest?" Understood otherwise, they manifest a pitiful unconcern both for his own family and for the nation. "So I be well, I care not how it may go with others." This is the view I have taken of the passage in 2Kgs 21:19. Let the reader judge whether this, or the former, should be preferred. See the concluding notes on 2 Kings 20.