
ISAIAH 54: 1 "Sing, barren, you who didn't bear; break out into singing, and cry aloud, you who did not travail with child: for more are the children of the desolate than the children of the married wife," says the LORD.

Some suppose this chapter to have been addressed to the Gentiles; some, to the Jewish Church; and some, to the Christian, in its first stage. On comparing the different parts of it, particularly the seventh and eighth verses, with the remainder, the most obvious import of the prophecy will be that which refers it to the future conversion of the Jews, and to the increase and prosperity of that nation, when reconciled to God after their long rejection, when their glory and security will far surpass what they were formerly in their most favored state, vv. 1-17.

Verse 1

Sing, O barren, thou that didst not bear "Shout for joy, O thou barren, that didst not bear" - The Church of God under the Old Testament, confined within the narrow bounds of the Jewish nation, and still more so in respect of the very small number of true believers, and which sometimes seemed to be deserted of God her husband, is the barren woman, that did not bear, and was desolate. She is exhorted to rejoice, and to express her joy in the strongest manner, on the reconciliation of her husband, (see Isa 54:6), and on the accession of the Gentiles to her family. The converted Gentiles are all along considered by the prophet as a new accession of adopted children, admitted into the original Church of God, and united with it. See Isa 49:20, Isa 49:21.

ISAIAH 54: 2 "Enlarge the place of your tent, and let them stretch out the curtains of your habitations; don't spare: lengthen your cords, and strengthen your stakes.

ISAIAH 54: 3 For you shall spread out on the right hand and on the left; and your seed shall possess the nations, and make the desolate cities to be inhabited.

ISAIAH 54: 4 "Don't be afraid; for you shall not be ashamed: neither be confounded; for you shall not be disappointed: for you shall forget the shame of your youth; and the reproach of your widowhood you shall remember no more.

Verse 4

For thou shalt forget the shame of thy youth - That is, "The bondage of Egypt: widowhood, the captivity of Babylon." - Secker.

ISAIAH 54: 5 For your Maker is your husband; the LORD of Armies is his name: and the Holy One of Israel is your Redeemer; the God of the whole earth shall he be called.

ISAIAH 54: 6 For the LORD has called you as a wife forsaken and grieved in spirit, even a wife of youth, when she is cast off," says your God.

ISAIAH 54: 7 "For a small moment have I forsaken you; but with great mercies will I gather you.

 Verse 7

For a small moment "In a little anger" - So the Chaldee and Syriac, either reading רגז regaz, for רגע rega; or understanding the latter word as meaning the same with the former, which they both make use of. See Psa 30:5; Psa 35:20, in the Septuagint, where they render רגע rega by οργη, anger.

ISAIAH 54: 8 In overflowing wrath I hid my face from you for a moment; but with everlasting loving kindness will I have mercy on you," says the LORD your Redeemer.

Verse 8

I hid my face from thee for a moment - The word רגע rega is omitted by the Septuagint, Syriac, and two MSS. of Kennicott's, and two of De Rossi's. It seems to embarrass rather than to help the sentence. Forte reponi debet pro שצף shetseph, quod potest a קצף ketseph errore scribae originem duxisse. "Perhaps it ought to be substituted for שצף shetseph, an error probably made by some scribe from its similarity to קצף ketseph." - Secker

Thy Redeemer - גאלך goalech: but for this word three of De Rossi's MSS. have מרחמך merachamech, thy commiserator.

ISAIAH 54: 9 "For this is like the waters of Noah to me; for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be angry with you, nor rebuke you.

Verse 9

For this is as the waters of Noah unto me "The same will I do now, as in the days of Noah" - כימי kimey, in one word, in a MS., and some editions; and so the Syriac, Chaldee, Vulgate, Symmachus, Theodotion, Abarbanel, Sal. ben Melec, and Kimchi acknowledge that their copies vary in this place.

It is certain that these two words כימי kimey, were written formerly as one. Taken as two כימי kimey, they signify for as the waters - when as one, כימי kimey, they signify as the days. This latter reading is found in about four of Kennicott's and De Rossi's MSS. In one of my own it appears to have been intended as one word: but he who added the points, which are by a much later hand than the MS. itself, has pointed the letters so as to make the two words which are commonly found in the text. For the waters, Symmachus, Theodotion, the Syriac, Vulgate, and Arabic have days. The former seems to make the best sense; and the ancient Versions, except the Septuagint, support it.

ISAIAH 54: 10 For the mountains may depart, and the hills be removed; but my loving kindness shall not depart from you, neither shall my covenant of peace be removed," says the LORD who has mercy on you.

ISAIAH 54: 11 "You afflicted, tossed with storms, and not comforted, behold, I will set your stones in beautiful colours, and lay your foundations with sapphires.

 Verse 11

Behold, I will lay thy stones "Behold, I lay thy stones" - These seem to be general images to express beauty, magnificence, purity, strength, and solidity, agreeably to the ideas of the eastern nations; and to have never been intended to be strictly scrutinized, or minutely and particularly explained, as if they had each of them some precise, moral, or spiritual meaning. Tobit, in his prophecy of the final restoration of Israel, describes the New Jerusalem in the same oriental manner: "For Jerusalem shall be built up with sapphires, and emeralds, and precious stones; thy walls, and towers, and battlements, with pure gold. And the streets of Jerusalem shall be paved with beryl, and carbuncle, and stones of ophir." Tob. 13:16, 17. Compare also Rev 21:18-21.

ISAIAH 54: 12 I will make your pinnacles of rubies, and your gates of sparkling jewels, and all your walls of precious stones.

ISAIAH 54: 13 All your children shall be taught of the LORD; and great shall be the peace of your children.

ISAIAH 54: 14 In righteousness you shall be established: you shall be far from oppression, for you shall not be afraid; and from terror, for it shall not come near you.

ISAIAH 54: 15 Behold, they may gather together, but not by me: whoever shall gather together against you shall fall because of you.

Verse 15

Shall fall for thy sake "Shall come over to thy side" - For יפול yippol, twenty-eight MSS. (eight ancient) have יפל yipal, in its more common form. For the meaning of the word in this place, see Jer 37:13.

ISAIAH 54: 16 "Behold, I have created the smith who blows the fire of coals, and brings out a weapon for his work; and I have created the waster to destroy.

ISAIAH 54: 17 No weapon that is formed against you will prevail; and you will condemn every tongue that rises against you in judgement. This is the heritage of the servants of the LORD, and their righteousness which is of me," says the LORD.
