
ISAIAH 65: 1 "I am inquired of by those who didn't ask; I am found by those who didn't seek me: I said, See me, see me, to a nation that was not called by my name.

We have here a vindication of God's dealings with the Jews, Isa 65:1, Isa 65:2. To this end the prophet points out their great hypocrisy, and gives a particular enumeration of their dreadful abominations, many of which were committed under the specious guise of sanctity, Isa 65:3-5. For their horrid impieties, (recorded in writing before Jehovah), the wrath of God shall certainly come upon them to the uttermost; a prediction which was exactly fulfilled in the first and second centuries in the reigns of the Roman emperors Vespasian, Titus, and Hadrian, when the whole Jewish polity was dissolved, and the people dispersed all over the world, Isa 65:6, Isa 65:7. Though God had rejected the Jews, and called the Gentiles, who sought him not, (Rom 9:24-26), yet a remnant from among the former shall be preserved, to whom he will in due time make good all his promises, Isa 65:8-10. Denunciation of Divine vengeance against those idolaters who set in order a table for Gad, and fill out a libation to Meni, ancient idolatries, which, from the context, and from the chronological order of the events predicted, have a plain reference to the idolatries practiced by Antichrist under the guise of Christianity, Isa 65:11, Isa 65:12. Dreadful fate which awaits these gross idolaters beautifully contrasted with the great blessedness reserved for the righteous, Isa 65:13-16. Future restoration of the posterity of Jacob, and the happy state of the world in general from that most glorious epoch, represented by the strong figure of the creation of new heavens and a new earth, wherein dwelleth righteousness, and into which no distress shall be permitted to enter, Isa 65:17-19. In this new state of things the term of human life shall be greatly protracted, and shall possess none of that uncertainty which attaches to it in "the heavens and the earth which are now." This is elegantly illustrated by the longevity of a tree; manifestly alluding to the oak or cedar of Lebanon, some individuals of which are known to have lived from seven to ten centuries, Isa 65:20-23. Beautiful figures shadowing forth the profound peace and harmony of the Church of Jesus Christ, which shall immediately follow the total overthrow of Antichrist; with a most gracious promise that the great chain of Omnipotence shall be put upon every adversary, so that none will be able any longer to hurt and destroy in all God's holy mountain, Isa 65:24, Isa 65:25.

This chapter contains a defense of God's proceedings in regard to the Jews, with reference to their complaint in the chapter preceding. God is introduced declaring that he had called the Gentiles, though they had not sought him; and had rejected his own people for their refusal to attend to his repeated call; for their obstinate disobedience, their idolatrous practices, and detestable hypocrisy. That nevertheless he would not destroy them all; but would preserve a remnant, to whom he would make good his ancient promises. Severe punishments are threatened to the apostates; and great rewards are promised to the obedient in a future flourishing state of the Church. - L.

Verse 1

I am sought of them that asked not for me "I am made known to those that asked not for me" - נִדְרַשְׁתִּי nirdashti, εμφανης εγενομην, the Septuagint, Alexandrian, and St. Paul, Rom 10:20; who has however inverted the order of the phrases, εμφανης εγενομην, "I was made manifest," and ευρεδην, "I was found," from that which they have in the Septuagint. נִדְרַשְׁתִּי nirdashti means, "I am sought so as to be found." Vitranga. If this be the true meaning of the word, then שאלו shaalu, "that asked," which follows, should seem defective, the verb wanting its object: but two MSS., one of them ancient, have שאלוני shealuni, "asked me;" and another MS. לי shealu li, "asked for me;"

one or other of which seems to be right. But Cocceius in Lex., and Vitringa in his translation, render נִדְרַשְׁתִּי nidrashti, by "I have answered;" and so the verb is rendered by all the ancient Versions in Eze 20:3, Eze 20:31. If this be right, the translation will be, "I have answered those that asked not." I leave this to the reader's judgment; but have followed in my translation the Septuagint and St. Paul, and the MSS. above mentioned. בִּקְשׁוּנִי bikeshuni is written regularly and fully in above a hundred MSS. and in the oldest edition, בִּקְשׁוּנִי bikeshuni. - L.

ISAIAH 65: 2 I have spread out my hands all the day to a rebellious people, who walk in a way that is not good, after their own thoughts;

ISAIAH 65: 3 a people who provoke me to my face continually, sacrificing in gardens, and burning incense on bricks;

Verse 3

That sacrificeth in gardens, and burneth incense upon altars of brick "Sacrificing in the gardens, and burning incense on the tiles" - These are instances of heathenish superstition, and idolatrous practices, to which the Jews were immoderately addicted before the Babylonish captivity. The heathen worshipped their idols in groves; whereas God, in opposition to this species of idolatry, commanded his people, when they should come into the promised land, to destroy all the places wherein the Canaanites had served their gods, and in particular to burn their groves with fire, Deu 12:2, Deu 12:3. These apostate Jews sacrificed upon altars built of bricks; in opposition to the command of God in regard to his altar, which was to be of unhewn stone, Exo 20:26. Et pro uno altari, quod impolitus lapidibus Dei erat lege constructum, coctos lateres et agrorum cespites hostiarum sanguine cruentabant. "And instead of one altar which, according to the law of God, was, to be constructed of unhewn stones, they stained the bricks and turfs of the fields with the blood of their victims." Hieron. in loc. Or it means, perhaps, that they sacrificed upon the roofs of their houses, which were always flat, and paved with brick, or tile, or plaster of terrace. An instance of this idolatrous practice we find in 2Kgs 23:12, where it is said that Josiah "beat down the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made." See also Zep 1:5. Sir John Chardin's MS. note on this place of Isaiah is as follows: "Ainsi font tous les Gentiles, sur les lieux eleves, et sur les terrasses, appelez latcres, pareeque sont faits de briq." "Who dwell in the sepulchres, and lodge in the caverns," for the purposes of necromancy and divination; to obtain dreams and revelations. Another instance of heathenish superstition: so Virgil: -

Huc dona sacerdos

Cum tulit, et caesarum ovium sub nocte silenti

Pellibus incubuit stratis, somnosque petivit:

Multa modis simulacra videt volitantia miris,

Et varias audit voces, fruiturque deorum

Colloquio, atque imis Acheronta affatur Avernus.

Aen. 7:86. - L. "Here in distress the Italian nations come,

Anxious, to clear their doubts, and learn their doom.

First, on the fleeces of the slaughtered sheep,
 By night the sacred priest dissolves in sleep:
 When in a train, before his slumbering eye,
 Thin airy forms and wondrous visions fly.
 He calls the powers who guard the infernal floods,
 And talks inspired, familiar with the gods."

Pitt.

There was a practice exactly like this which prevailed among the Highlanders of Scotland; an authentic account of this is given by Sir Walter Scott, in a note on his poem called *The Lady of the Lake*. It is as follows: - "The Highlanders, like all rude people, had various superstitious modes of inquiring into futurity. One of the most noted was the Taghairm, mentioned in the text. A person was wrapped up in the skin of a newly-slain bullock, and deposited beside a waterfall, or at the bottom of a precipice, or in some other strange, wild, and unusual situation, where the scenery around him suggested nothing but objects of horror. In this situation he revolved in his mind the question proposed; and whatever was impressed upon him by his exalted imagination passed for the inspiration of the disembodied spirits who haunt these desolate recesses. In some of the Hebrides, they attributed the same oracular power to a large black stone by the sea-shore, which they approached with certain solemnities; and considered the first fancy which came into their own minds after they did so, to be the undoubted dictate of the tutelar deity of the stone; and as such to be, if possible, punctually complied with. Martin has recorded the following curious modes of Highland augury, in which the Taghairm, and its effects upon the person who was subjected to it, may serve to illustrate the text. "It was an ordinary thing among the over-curious to consult an invisible oracle concerning the fate of families and battles, etc. This was performed three different ways; the first was by a company of men, one of whom, being detached by lot, was afterwards carried to a river, which was the boundary between two villages. Four of the company laid hold on him; and, having shut his eyes, they took him by the legs and arms, and then, tossing him to and again, struck his hips with force against the bank. One of them cried out, What is it you have got here? Another answers, A log of birch-wood. The other cries again, Let his invisible friends appear from all quarters, and let them relieve him by giving an answer to our present demands; and in a few minutes after, a number of little creatures came from the sea, who answered the question, and disappeared suddenly. The man was then set at liberty; and they all returned home, to take their measures according to the prediction of their false prophets; but the poor deluded fools were abused, for the answer was still ambiguous. This was always practiced in the night, and may literally be called the works of darkness. "I had an account from the most intelligent and judicious men in the Isle of Skie, that, about sixty-two years ago, the oracle was thus consulted only once, and that was in the parish of Kilmartin, on the east side, by a wicked and mischievous race of people, who are now extinguished, both root and branch. "The second way of consulting the oracle was by a party of men, who first retired to solitary places, remote from any house; and there they singled out one of their number, and wrapt him in a big cow's hide, which they folded about him. His whole body was covered with it, except his head, and so left in this posture all night, until his invisible friends relieved him, by giving a proper answer to the question in hand; which he received, as he fancied, from several persons that he found about him all that time. His consorts returned to him at the break of day, and then he communicated his news to them; which often proved fatal to those concerned in such unwarrantable inquiries. "There was a third way of consulting, which was a confirmation of the

second above mentioned. The same company who put the man into the hide took a live cat, and put him on a spit. One of the number was employed to turn the spit, and one of his consorts inquired of him, What are you doing? He answered, I roast this cat until his friends answer the question; which must be the same that was proposed by the man shut up in the hide. And afterwards, a very big cat (in allusion to the story of 'the King of the Cats,' in Lord Lyttleton's Letters, and well known in the Highlands as a nursery tale) comes, attended by a number of lesser cats, desiring to relieve the cat turned upon the spit, and then answers the question. If this answer proved the same that was given to the man in the hide, then it was taken as a confirmation of the other, which, in this case, was believed infallible. "Mr. Alexander Cooper, present minister of North-Vist, told me that one John Erach, in the Isle of Lewis, assured him it was his fate to have been led by his curiosity with some who consulted this oracle, and that he was a night within the hide, as above-mentioned; during which time he felt and heard such terrible things, that he could not express them. The impression it made on him was such as could never go off; and he said for a thousand worlds he would never again be concerned in the like performance, for this had disordered him to a high degree. He confessed it ingenuously, and with an air of great remorse; and seemed to be very penitent under a just sense of so great a crime. He declared this about five years since, and is still living in the Lewis for any thing I know." - Description of the Western Isles p. 110. See also Pennant's Scottish Tour, vol. 2 p. 361.

ISAIAH 65: 4 who sit among the graves, and lodge in the secret places; who eat pig's flesh, and broth of abominable things is in their vessels;

Verse 4

Which remain among the graves - "For the purpose of evoking the dead. They lodged in desert places that demons might appear to them; for demons do appear in such places, to those who do believe in them." - Kimchi.

In the monuments "In the caverns" - בַּנְצוּרִים bannetsurim, a word of doubtful signification. An ancient MS. has בַּצוּרִים batstsurim, another בַּצְרִים batstsurim, "in the rocks;" and Le Clec thinks the Septuagint had it so in their copy. They render it by εν τοις σπηλαιουσ, "in the caves."

Which eat swine's flesh - This was expressly forbidden by the law, Lev 11:7, but among the heathen was in principal request in their sacrifices and feasts. Antiochus Epiphanes compelled the Jews to eat swine's flesh, as a full proof of their renouncing their religion, 2 Maccabees 6:18 and 7:1. "And the broth of abominable meats," for lustrations, magical arts, and other superstitious and abominable practices.

In their vessels - For כְּלֵיהֶם keleyhem, a MS. had at first בְּכֵלֵיהֶם bichleyhem. So the Vulgate and Chaldee, (and the preposition seems necessary to the sense), "in their vessels."

ISAIAH 65: 5 who say, Stand by yourself, don't come near to me, for I am holier than you. These are a smoke in my nose, a fire that burns all the day.

Verse 5

For I am holier than thou - So the Chaldee renders it. קדשתיך kedashticha is the same with קדשתי kadashti ממך kadashti mimmecha. In the same manner חזקתני chazaktani, Jer 20:7, is used for חזקת ממני chazakta mimmenni, "thou art stronger than I." - L.

ISAIAH 65: 6 "Behold, it is written before me: I will not keep silence, but will recompense, yes, I will recompense into their bosom,

Verse 6

Behold, it is written before me - Their sin is registered in heaven, calling aloud for the punishment due to it.

I will - recompense into their bosom - The bosom is the place where the Asiatics have their pockets, and not in their skirts like the inhabitants of the west. Their loose flowing garments have scarcely any thing analogous to skirts.

Into their bosom - For על al, ten MSS. and five editions have אל el. So again at the end of this verse, seventeen MSS. and four editions have אל al. - L.

ISAIAH 65: 7 your own iniquities, and the iniquities of your fathers together", says the LORD, "who have burned incense on the mountains, and blasphemed me on the hills; therefore will I first measure their work into their bosom."

Verse 7

Your iniquities, and the iniquities of your fathers "Their iniquities, and the iniquities of their fathers" - For the pronoun affixed of the second person ׀ח chem, your, twice, read הֵם hem, their, in the third person; with the Septuagint and Houbigant. - L.

ISAIAH 65: 8 Thus says the LORD, "As the new wine is found in the cluster, and one says, 'Don't destroy it, for a blessing is in it:' so will I do for my servants' sake, that I may not destroy them all.

Verse 8

A blessing is in it - The Hebrews call all things which serve for food ברכה berachah, "a blessing." On this verse Kimchi remarks: "As the cluster of grapes contains, besides the juice, the bark, and the kernels, so the Israelites have, besides the just, sinners among them. Now as the cluster must not be destroyed because there is a blessing, a nutritive part in it; so Israel shall not be destroyed, because there are righteous persons in it. But as the bark and kernels are thrown away, when the wine is pressed out, so shall the sinners be purged away from among the just, and on their return from exile, shall not be permitted to enter into the land of Israel;" Eze 20:38.

For my servant's sakes "For the sake of my servant" - It is to be observed that one of the Koningsburg MSS. collated by Lilienthal points the word עבדי abdi, singular; that is, "my servant,"

meaning the Messiah; and so read the Septuagint, which gives a very good sense. In two of my old MSS. it is pointed עבדי abadai, and עבדי abdi, "my servant, "this confirms the above reading.

ISAIAH 65: 9 I will bring a seed out of Jacob, and out of Judah an inheritor of my mountains; and my chosen shall inherit it, and my servants shall dwell there.

Verse 9

An inheritor of my mountains "An inheritor of my mountain" - הרי hari, in the singular number; so the Septuagint and Syriac; that is, of Mount Sion. See Isa 65:11 and Isa 56:7, to which Sion, the pronoun feminine singular, added to the verb in the next line, refers; ירשואה yereshuah, "shall inherit her." - L.

ISAIAH 65: 10 Sharon shall be a fold of flocks, and the valley of Achor a place for herds to lie down in, for my people who have sought me.

Verse 10

Sharon - and the valley of Achor - Two of the most fertile parts of Judea; famous for their rich pastures; the former to the west, not far from Joppa; the latter north of Jericho, near Gilgal.

ISAIAH 65: 11 "But you who forsake the LORD, who forget my holy mountain, who prepare a table for Fortune, and who fill up mixed wine to Destiny;

Verse 11

That prepare a table for that troop "Who set in order a table for Gad" - The disquisitions and conjectures of the learned concerning Gad and Meni are infinite and uncertain: perhaps the most probable may be, that Gad means good fortune, and Meni the moon. "But why should we be solicitous about it?" says Schmidius. "It appears sufficiently, from the circumstances, that they were false gods; either stars, or some natural objects; or a mere fiction. The Holy Scriptures did not deign to explain more clearly what these objects of idolatrous worship were; but chose rather, that the memory of the knowledge of them should be utterly abolished. And God be praised, that they are so totally abolished, that we are now quite at a loss to know what and what sort of things they were." Schmidius on the place, and on Jdg 2:13, Bibl. Hallensia.

Jerome, on the place, gives an account of this idolatrous practice of the apostate Jews, of making a feast, or a lectisternium, as the Romans called it, for these pretended deities. Est in cunctis urbibus, et maxime in Aegypto, et in Alexandria, idololatriae vetus consuetudo, ut ultimo die anni, et mensis ejus qui extremus est, ponant mensam refertam varii generis epulis, et poculum mulso mixtum; vel praeteriti anni vel futuri fertilitatem auspicantes. Hoc autem faciebant et Israelitae, omnium simulachrorum portenta venerantes; et nequaquam altari victimas, sed hujusmodi mensae liba fundebant. "In all cities, and especially in Egypt and Alexandria, it was an ancient idolatrous custom

on the last day of the year, to spread a table covered with various kinds of viands, and a goblet mixed with new wine, referring to the fertility either of the past or coming year. The Israelites did the same, worshipping all kinds of images, and pouring out libations on such tables," etc. See also Le Clerc on the place; and on Isa 66:17, and Dav. Millii Dissert. v.

The allusion to Meni, which signifies number, is obvious. If there had been the like allusion to Gad, which might have been expected, it might perhaps have helped to let us into the meaning of that word. It appears from Jerome's version of this place, that the words τῷ δαιμονίῳ, to a demon, (or δαιμονί, as some copies have it), and τῇ τύχῃ, to fortune, stood in his time in the Greek version in an inverted order that which they have in the present copies; the latter then answering to τὰ γὰρ, the former to מְנִי meni: by which some difficulty would be avoided; for it is commonly supposed that τὰ γὰρ signifies τύχη, Fortune. See Gen 30:11, apud Sept. This matter is so far well cleared up by MSS. Pachom. and 1. D. II., which agree in placing these two words in that order, which Jerome's version supposes. - L.

My Old MS. Bible translates: That putten the borde of fortune; and offreden licours upon it; and so the Vulgate. Ἐτοιμαζοντες τῷ δαιμονίῳ τραπέζαν, και πληρουντες τῇ τύχῃ κερασμα. Preparing a table for the demon, and filling up, or pouring out, a libation to fortune."

Septuagint.

Ye have set up an aulter unto fortune

And geven rich drink offeringes unto treasure.

Coverdale.

ISAIAH 65: 12 I will destine you to the sword, and you shall all bow down to the slaughter; because when I called, you didn't answer; when I spoke, you didn't listen; but you did that which was evil in my eyes, and chose that in which I didn't delight."

Verse 12

Therefore will I number you - Referring to Meni, which signifies number "Rabbi Eliezar said to his disciples, Turn to God one day before you die. His disciples said, How call a man know the day of his death? He answered, Therefore it is necessary that you should turn to God to-day, for possibly ye may die to-morrow."

ISAIAH 65: 13 Therefore thus says the Lord GOD, "Behold, my servants shall eat, but you shall be hungry; behold, my servants shall drink, but you shall be thirsty; behold, my servants shall rejoice, but you shall be disappointed;

Verse 13

My servants shalt eat, but ye shall be hungry - Rabbi Joachan ben Zachai said in a parable: There was a king who invited his servants, but set them no time to come to the feast. The prudent and wary who were among them adorned themselves; and, standing at the gate of the king's house, said, Is

there any thing lacking in the king's house? i.e., Is there any work to be done in it? But the foolish which were among them went, and mocking said, When shall the feast be, in which there is no labor? Suddenly, the king sought out his servants: they who were adorned entered in, and they who were still polluted entered in also. The king was glad when he met the prudent, but he was angry when he met the foolish. Therefore he said, Let those sit down, and let them eat; but let these stand and look on.

This parable is very like that of the wise and foolish virgins, Matthew 25, and that of the marriage of the king's son, Matthew 22.

ISAIAH 65: 14 behold, my servants shall sing for joy of heart, but you shall cry for sorrow of heart, and shall wail for anguish of spirit.

ISAIAH 65: 15 You shall leave your name for a curse to my chosen; and the Lord GOD will kill you; and he will call his servants by another name:

Verse 15

Shall slay thee "Shall slay you" - For והמיתך vehemithecha, shall slay thee, the Septuagint and Chaldee read והמיתכם vehemithechem, shall slay you, plural.

ISAIAH 65: 16 so that he who blesses himself in the earth shall bless himself in the God of truth; and he who swears in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hidden from my eyes.

ISAIAH 65: 17 "For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind.

Verse 17

I create new heavens and a new earth - This has been variously understood. Some Jews and some Christians understand it literally. God shall change the state of the atmosphere, and render the earth more fruitful. Some refer it to what they call the Millennium; others, to a glorious state of religion; others, to the re-creation of the earth after it shall have been destroyed by fire. I think it refers to the full conversion of the Jews ultimately; and primarily to the deliverance from the Babylonish captivity.

ISAIAH 65: 18 But be you glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy.

Verse 18

Rejoice for ever in that which I create "Exult in the age to come which I create" - So in Isa 9:5 אבי עד *abi ad*, πατηρ του μελλοντος αιωνος, "the father of the age to come," Sept. See Bishop Chandler, Defence of Christianity, p. 136.

ISAIAH 65: 19 I will rejoice in Jerusalem, and joy in my people; and there shall be heard in her no more the voice of weeping and the voice of crying.

Verse 19

The voice of weeping, etc. - "Because of untimely deaths shall no more be heard in thee; for natural death shall not happen till men be full of days; as it is written, Isa 65:20 : There shall be no more thence an infant of days, i.e., the people shall live to three or five hundred years of age, as in the days of the patriarchs; and if one die at one hundred years, it is because of his sin; and even at that age he shall be reputed an infant; and they shall say of him, An infant is dead. These things shall happen to Israel in the days of the Messiah." - Kimchi.

ISAIAH 65: 20 "There shall be no more there an infant of days, nor an old man who has not filled his days; for the child shall die one hundred years old, and the sinner being one hundred years old shall be accursed.

Verse 20

Thence "There" - For מִשָּׁם *mishsham*, thence, the Septuagint, Syriac, and Vulgate, read שָׁם *sham*, there.

ISAIAH 65: 21 They shall build houses, and inhabit them; and they shall plant vineyards, and eat their fruit.

ISAIAH 65: 22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands.

Verse 22

They shall not build, and another inhabit - The reverse of the curse denounced on the disobedient, Deu 28:30 : "Thou shalt build a house, and thou shalt not dwell therein; thou shalt plant a vineyard, and shalt not gather the grapes thereof."

For as the days of a tree - It is commonly supposed that the oak, one of the most longlived of the trees, lasts about a thousand years; being five hundred years growing to full perfection, and as many decaying: which seems to be a moderate and probable computation. See Evelyn, Sylva, B. 3 chap. 3. The present emperor of China, in his very ingenious and sensible poem entitled Eloge de Moukden, a translation of which in French was published at Paris, 1770, speaks of a tree in his country which

lives more than a hundred ages: and another, which after fourscore ages is only in its prime, pp. 37, 38. But his imperial majesty's commentators, in their note on the place, carry the matter much farther; and quote authority, which affirms, that the tree last mentioned by the emperor, the immortal tree, after having lived ten thousand years, is still only in its prime. I suspect that the Chinese enlarge somewhat in their national chronology, as well as in that of their trees. See Chou King. Preface, by Mons. de Guignes. The prophet's idea seems to be, that they shall live to the age of the antediluvians; which seems to be very justly expressed by the days of a tree, according to our notions. The rabbins have said that this refers to the tree of life, which endures five hundred years. - L.

ISAIAH 65: 23 They shall not labour in vain, nor give birth for calamity; for they are the seed of the blessed of the LORD, and their offspring with them.

Verse 23

They shall not labor in vain "My chosen shall not labor in vain" - I remove בחירי bechirai, my elect, from the end of the twenty-second to the beginning of the twenty-third verse, on the authority of the Septuagint, Syriac, and Vulgate, and a MS.; contrary to the division in the Masoretic text. - L. The Septuagint is beautiful: My chosen shall not labor in vain, neither shall they beget children for the curse; for the seed is blessed of the Lord, and their posterity with them."

Nor bring forth for trouble "Neither shall they generate a short-lived race" - לבהלה labbehalah, in festinationem, "what shall soon hasten away." Εἰς καταραν for a curse, Sept. They seem to have read לאלה lealah. - Grotius. But Psa 78:33 both justifies and explains the word here: - ימיהם בהבל ויכל - yemeyhem bahebel vayechal ושהלה בבהלה babbehalah ushenotham "And he consumed their days in vanity;

And their years in haste." μετα σπουδης, say the Septuagint. Jerome on this place of Isaiah explains it to the same purpose: "εις ανυπαξιαν, hoc est, ut esse desistant."

ISAIAH 65: 24 It shall happen that, before they call, I will answer; and while they are yet speaking, I will hear.

Verse 24

Before they call, I will answer - I will give them all they crave for, and more than they can desire.

ISAIAH 65: 25 The wolf and the lamb shall feed together, and the lion shall eat straw like the ox; and dust shall be the serpent's food. They shall not hurt nor destroy in all my holy mountain," says the LORD.

Verse 25

The wolf and the lamb, etc. - The glorious salvation which Jesus Christ procures is for men, and for men only: fallen spirits must still abide under the curse: "He took not on him the nature of angels, but the seed of Abraham."

Shall feed together - For כִּאֶחָד keechad, as one, an ancient MS. has יחדו' yachdav, together; the usual word, to the same sense, but very different in the letters. The Septuagint, Syriac, and Vulgate seem to agree with the MSS. - L.