

*SECTION III*

THE BOOKS OF THE PROPHETS

DIRECT FROM THE ORIGINAL HEBREW  
INTO ENGLISH, AND IN VERSE, IN  
THE HEBREW METRES OF THE PROPHETS,  
OR IN PROSE, AS ORIGINALLY WRITTEN

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# INTRODUCTORY NOTE TO THE STUDY OF THE SACRED PROPHETS.



PROBABLY the first thought of my readers after opening this volume will be: "Why has this man translated the Books of the Prophets into metrical verse? Is there not an almost universal opinion amongst Hebrew scholars from the days of Jerome to those of Scaliger, and from him to Professor and Bishop Lowth, our greatest Hebraist, and thence to both the English and American Revisers, that the Hebrew Language never possessed any system of versification or prosody by syllabic metre, but at best only a rhetorical arrangement of ideas which has been called 'Parallelism'? Even the compilers of the Talmud, and the Mediæval Editors of the Canonical Books of the Bible, who are usually referred to as 'The Masorets,' were themselves, although Jews by birth, of the same opinion."

These suggested exclamations of my supposed readers and critics are quite correct as far as their Authorities go, but my own study of the Sacred Writers long ago convinced me that they had a perfect and most highly cultured system of syllabic prosody; and that consequently all previous or existing Students who assert the contrary were and are in error.

Bishop Lowth, however, whilst agreeing with those who deny a prosodial system to the Hebrew Writers, with bold intelligence came near my discovery, by his suggestion of parallelism of ideas in the Prophetic writings, but he adds, in his Preliminary Dissertation to his version of Isaiah, that if we attempt to seek true verse in Hebrew, "the pursuit is vain; the object lies beyond our reach; it is not within the compass of human reason or invention." Rénan is equally emphatic on the matter, and the Revisers, both English and American, agree. How, then, it may be demanded, have I dared to reject the consensus of all the Students of all Nations united in a like opinion for two thousand years?

To go fully into detail of the steps by which I attained my discovery of the varied and beautiful forms of ancient Hebrew versification would take a volume. But I had reached my platform many years before I read either Rénan or Lowth or others upon the subject. The apparent paths leading me to it were:—I was born of a family who had been connected with India since the days of Queen Elizabeth, one of whose Great Admirals, Edward Fenton, a hero of the Armada battles, was the first British Seaman who navigated an English Fleet round the Cape of Good Hope, to found the East India Company. I was born and educated in an atmosphere of Orientalism. My father, no mean Hebraist and Oriental student, was also a Vicar of the British Church. He educated and filled me with a desire to rival, and if possible surpass, his father's friend Sir William Jones, the discoverer of the Science of Languages, in the ardent study of the poetry of many Nations, Modern, Classic, and Oriental. For the Oriental poets I had a hot enthusiasm, and, as the most glorious of them all, for those of the Hebrews. In reading them and the Persian poets, my ear soon became struck with a similarity of

cadence in many parts of their works, as well as a close similarity in imagery and thought. A curious incident was my turning-point to practical utilization of my sensation. A lady seeing me reading a Hebrew Bible, asked me to let her hear the sound of that language. I at once began to read aloud, and after listening for some time she exclaimed in wonder, "Why! that is poetry! It is verse! It is verse!"

"Yes! so it is," I replied, almost startled myself, to find that a woman who only knew English should at once on hearing Hebrew poetry have been impressed so deeply with a fact I had for half my life only been suspecting. I consequently afterwards set myself to a diligent search into the question, and gradually became satisfied that the metres used by the Arabian and Persian poets were inherited from the Hebrews, and I decided to use them as my instruments of research.

The first outcome was my translation of the Book of Job into English, but also retaining the metre of the Hebrew poet in our language. That metre is the usual one used by the Hebrew teachers in narratives or didactic psalms, as it is by the Persian poets.

From that, which gave me a mastery of one form of Hebrew narrative, or didactic verse, I went on to test my theory upon Isaiah and the Psalms, and after several versions and revises extending through about ten years, I am able to offer to my Race the present version of the Sacred Prophets, made absolutely direct from the Hebrew and as faithfully as my ear can catch the metre in the original rhythm, line for line, word for word, and stanza for stanza. In my effort I have been like a sailor in an unknown sea, feeling my way by soundings, and so may not always have found the best channel for my voyage; but with GOD'S help I have done my best to present the Revelation of His Laws before my people in all lands, in the form He inspired His Preachers of old to do in what was then the Mother-tongue of their Race. In doing this I do not hesitate to say I believe I have worked under the influence of a Divine Inspiration. Not the Inspiration dreamed and drivelled about by Monks, Schoolmen, and Fools, but by that Inspiration the Creator puts into the instruments through whom He intends to work out His objects, preparing them from conception with faculties and surroundings to fit and lead them forward to effect His purposes.

It appears to me that the reason why Bishop Lowth, who came nearest to my discovery of the Hebrew Prosody, when he so clearly grasped their method of arrangement of thoughts by Parallelism, failed to arrive at the same conclusion as I have, was because he appears to have known nothing of any Asiatic Literature outside that of the Hebrews; indeed it was impossible that he could do so before Sir William Jones and his brilliant band of disciples, the East India Company's splendid Officials, had opened its wide pages to Modern Europe. And another cause of his failure and that of all other critics was that they sought only to find in Hebrew the inflexible mechanism of Latin verse, itself nothing but the echo of the tramp of the heavily-armed infantry of the soldiers of the Roman Legions. It never occurred to them that the essential movement of Hebrew verse was the echo of music and the rhythmic motion of dancers, who accompanied the recitations of the Nebiaim, or popular Preachers, and also the recitations of the Services of the Tabernacle, and in a more cultured degree of the Temple after its organization by those two Poets and Statesmen, David and Solomon, as indicated by the word Nebia, which we translate "Prophet," while it really means a Reciter, or Singer to the Harp, Pipe, or Tambour, the word used in the Bible Hebrew to denote a Prophet being

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Khazah, a gazer, or one who foresees. Consequently by following a wrong path all my predecessors failed to find the object of their search.

"But why," I have been asked by friends to whom I have shown my results, "should you seek to present the Holy Scriptures in a form so different to what for two thousand years men have been accustomed to see and read them, especially in English, when our peoples have come to look on the old prose form as absolutely sacred?"

My answer is that I believe the Almighty would not have inspired His chosen Teachers and Prophets to use verse in delivering His laws and instructions to mankind without an adequate reason, and therefore we have no right to fancy we can better His method by degrading it in turning them into clumsy prose, as the European translators both ancient and modern have done. As Bishop Lowth, who evidently thought as I do on this matter, says in his Dissertation on Isaiah:—

"It is indeed impossible to give a just idea of the Prophet's manner of writing, otherwise than by a close literal version. And yet, though so many literal versions of this Prophet" (he is speaking of Isaiah) "have been given, as well of old as in later times, a just representation of his manner, and of the form of his composition, has never been attempted, or even thought of, by any translator, in any language, whether ancient or modern."

This statement of the most accomplished Hebrew Scholar Europe ever produced is perfectly accurate. He made a noble attempt to remedy the defect, and would have no doubt succeeded but for the obstacles I have given above. In his fine translation, which has gone through innumerable editions during the last hundred and fifty years, he carried the work so far as his discovery of parallelism of thought in the Prophets could carry him; and I, by the possession of a wider range of tools, now try to perfect the work he began. But in Isaiah the use of dithyrambic metres presented terrible difficulties to me, and although I made several versions both in prose and verse, I fear I may not have overcome the whole of them.

I will conclude this Note by a few words to explain what I have found to be the basis of the Hebrew Prosody as compared with the Latin and Greek. In these two last, especially in the Latin, the syllables dominate the line of verse absolutely; but in Hebrew the Thought rules the metre, so that if a full section of the thought cannot be expressed in the usual number of syllables the line is lengthened by the addition of feet of the same rhythmic beat and ending with the usual close when the thought is completed. But if the section of thought that is being uttered can be expressed in fewer syllables, the line is never "padded" to extend it, but a fewer number of the rhythmic beats are used, ending with the usual close. The Passion also has great influence upon the metres, so that when it changes in the poet's mental state, the verse answers to it like the note of a flute to the fingers of its player. Lowth had in some measure noticed this, and it puzzled him, for he remarked in his Dissertation on Isaiah that there is hardly an instance of any Biblical poem where the same length of lines can be traced syllabically throughout, and upon that founds his argument against any system of metrical verse having existed amongst the Hebrews, except in the form of Parallelism. But if he had known some of our own older poets and those of the nineteenth century, he would have found in their passionate lyrics perfectly musical syllabic verse and widely varied length of lines, and probably would have enlarged his views of versification.

This, however, does not bear directly upon the path by which I arrived at

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my discovery of the methods of the poetical Prophets in constructing their lyrics. As I noted previously, I often fancied I heard the tone of the Persi-Arabic lyrists in portions of the Psalms and elsewhere, but failed to establish any laws of rhythm in the Hebrew so long as I read that language by aid of the Massoretic "Vowel-points." I therefore abandoned them, and practised reading by the use of the fully-written vowels and by forming them into diphthongs when two or three of them were written together, and carefully listening to detect the step of any Arabian metre in the Hebrew text. I was soon rewarded by here and there finding a consonance in portions of Isaiah, but my first full success was reached in the Book of Job, where I caught the regular metre in which the Persian poet Hafiz delighted, consisting of a line of seven syllables, followed by another of eight—or the same in reverse order,—but at times running into an eight and nine, or occasionally falling to a six and seven, the accents resting on the fourth and eighth syllables for the first line, and upon the fourth and sixth and seventh, to make the close, in the second line. Another metre is a line of six syllables, a third one of twelve, and others are formed on the movement which in Greek produced the hexameter, for the Greeks got their alphabet and doubtless their versification from the Hebrews, and another of a regular line of nine syllables, the accent resting on each third in succession and without a definite close, so that the line can run on to twelve or fifteen syllables if the sense demands it.

Delighted with it, I wrote to a Continental friend. He replied, thinking I must be mistaken; so to prove my discovery a fact, I made a rough translation of the whole Book of Job in its poetical parts into the same metre, but in English—and asked him to test it. He did so, was converted to my views, and coming to England for the purpose, assisted me with his rich and accomplished intellect and scholarship to amend and polish the work. I need not go into detail as to how I arrived at the varied measures of the Psalms and the Prophets, and the division of each Ode in them to its proper beginning, end, and stanzas. For ten years I laboured at it upon the same lines, and after repeated versions, all direct from the Hebrew text, I arrived at the present form and results, which I now present to the kindly consideration of the Anglo-British Race in Europe, America, Australia, Africa, India, and wherever its members exist amongst other Peoples.

At the urgent request of many friends to my object in making the Word of God again intelligible to our Race, I have given this Preface a somewhat Autobiographical flavour, as the best way to make myself understood, and "to let your readers see something of your personality," as one of my best friends put his plea, "for I am sure they will like it," he added. So I consented.

In this translation my sole object has been to ascertain by my own study and the aid of the best critics, printed formerly, or who are now living in the body, the exact meaning of the text, and to transfer that meaning to the English language in equivalent words and in the sense we now use them, untrammelled by either tradition or authorities, and without any bias from preconceived theories, or the mystifications of Modern Sceptical Critics of the "Higher" or "Lower" Schools, or the Fads and Myths, or the fashionable attitudinizing self-styled "Agnostics" of our day, or of any Theological Systems whatever. To make the Bible, and the Bible alone, intelligible has been my single endeavour, without fear or favour to any Systemizers. Three very competent scholars have given me loyal assistance to this end in different parts of the work, one being a clergyman of clear, bold, and original intellect

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and also a sincere Christian, and the two others are, one an accomplished Scotchman, and the other a Continental scholar; and I sincerely thank them. They acted under the impulse of love for the GOD and FAITH of their Fathers, and will have their reward. Nay, they have it already in seeing how gladly the public of our Race have received the volumes of the Sacred Records as fast as they have come from the Press.

My main object, as stated above, has been a reproduction of the Books of the Prophets in the form and exact sense of their writings, therefore I have not attempted to lessen the incisive force of their language when denouncing Sin and Vice, Wickedness and Crime, whether committed by Individuals or Nations. GOD inspired them with a manly spirit of indignation, and they unhesitatingly depicted Sin in its own essentially repulsive, naked, brutality and degradation. They wrote for men, whom they called to a change of mind and practices—so who am I, that I should veil and tone down the hideous picture of men transformed to brutes, until it looks like a pretty plaything for lascivious school-girls, and depraved effeminate dandies, whose unbridled vices seek to justify themselves by lisping mock modesty and sham delicacy, to hide their own depravities from themselves?

The ALMIGHTY having inspired His Chosen Messengers to speak plainly, I have not dared to alter His will, and I believe every honest reader of my translation will approve me.

In conclusion, I sincerely thank the Public for the reception they have given to my former portions of the Bible, and hope, under God's blessing, the same may be accorded to this, the Third of the Hebro-Chaldee part. The next and Fourth Volume will contain the Psalms, Solomon's Works, Daniel and the Later Historians, standing in the order as used by the Editors of the Temple who first collected the Sacred Writers, which I have followed all through my version.

FERRAR FENTON.

LONDON, ENGLAND.

# THE PROPHET ISAIAH.

Date 660 to 698 B.C.

## BOOK I.

THE Vision which Isaiah-ben-Amoz foresaw over Judah and Jerusalem, in 1 the days of Uzziah, I'otham, Ahaz, and Hezekiah, the Kings of Judah.

### ODE I.

#### An Appeal to his Nation.

- The LORD Himself speaks!—Heavens hear, and Earth listen! 2
- "I reared and trained sons, but from Me they revolt.—  
The Ox his owner knows,—the Ass his master's crib,  
But Israel knows nothing,—My People see not! 3
- Woe! you wicked Nation;—Tribe loaded with sin,—  
You Race of revolters,—the children of vice,—  
Who abandoned the LORD Whom they hate,  
Who from Israel's HOLY turned back,—  
On what spot can they strike you again, 5  
For each head is wounded and every heart sick,  
And from the foot sole to the crown is no health, 6  
But only wounds, bruises and festering sores,  
Never cleansed or wrapped up, and not softened with oil!
- "Your land is a Desert,—Your cities are burnt, 7  
Your farms in your sight strangers eat, and the plunderers waste:  
Zion's maid sits forlorn like a tent in a field, 8  
A Hut in a Garden,—or City besieged."
- Unless the LORD's Mercy had left us a few, 9  
We should perish like Sodom, be wrecked like Gomorah.  
So hear the LORD's sentence, you Judges of Sodom,—  
Attend to GOD'S laws, you Gomorahan race! 10
- "What to ME," asks the LORD, "Is the wealth of your offerings,—  
I am sick of burnt Rams and the fat of fed beasts,—  
Blood of Bulls and of Lambs, and of Goats pleases not.—  
When you come to My Presence who asks them from you, 12  
When trampling My courts?
- "Bring no more vain offerings; your incense I hate it,—  
Your Month-feasts, and Sabbaths, and solemn assemblies, 13  
Abandon as useless, for I accept not.  
My soul hates your Monthly and Festival Meetings; 14  
A load they are on Me,—I stagger to carry;—  
When you there spread your hands, I turn My face from you, 15  
Though you multiply praying I never will listen,  
For blood fills your hands.
- "Therefore wash yourselves clean, turn your sins from before you; 16  
Cease your practice of evil when close to My sight.  
Learn to be righteous, and try to do justice,—  
Be just to the orphan, the helpless defend. 17
- "Come now," says the LORD, "for the reason I give you; 18  
If your sins were like red, they will whiten like snow,  
If purple as worms will become like to wool;—  
If calmly you listen, the good Land shall feed you;— 19  
But refuse, and rebel, and the sword will eat you!" 20



## ODE 2.

*A Lament over Zion.*

- 21 How could the Chaste City come out as a Harlot?  
 Once Righteousness dwelt there,—but Murderers now!
- 22 Your silver is drossy, your wine mixed with water.
- 23 Your Princes are rebels, Confederates with robbers,  
 Love bribes and seek gifts, not the rights of the helpless,  
 And the plea of the widow they bring not before them.
- 24 "Go," says the Life's Prince, the kind Shepherd of Israel,  
 "I will clear off the tyrants, and punish My haters.
- 25 Will turn My hand on you, refine out your dross,  
 And reserving your best will restore as aforetime
- 26 Your Statesmen to govern,  
 Then they will call you the City of Justice,  
 The Home of the truth;—
- 27 Zion, freed by Justice, by Right from her Slavery,  
 28 While the Wicked are Crushed, and the LORD'S foes defeated,  
 29 And you blush for the Groves you desired,  
 And feel shamed for the Gardens you chose;
- 30 When your oak leaves are withered, and gardens unwatered,  
 31 And your wealthy like tow, and their works like a spark,  
 And all burnt up together, with no one to quench them."

## ODE 3.

## 2 The Event that Isaiah-ben-Amoz foresaw over Judah and Jerusalem.

*Future Glories.*

- 2 The days come when the Hill of the LORD'S House shall stand at the head of the  
 Hills,  
 And rise o'er the Mountains, and to it all the Nations shall gather.
- 3 Great peoples collecting shall say, "Come, let us go up to the House of the LORD!  
 Where Jacob's GOD dwells, and learn of His ways, and let us all walk in His  
 footpaths!"

For from Zion will go out the Law, and from Jerusalem Jehovah's Orders

- 4 As judge between Nations, commanding great peoples, their swords into plough-  
 shares to beat,  
 And their Spears into scythes,—nor nation raise sword upon nation, and never  
 learn war.

## ODE 4.

*An Entreaty to Judah.*

- 5 ISAIAH.
- 6 House of Jacob come on!—let us walk in the light of the LORD.  
 "Why do you, LORD, reject Jacob's House as your people?"
- THE LORD.
- "For they seize on the East, and the Clouds like Philistines,  
 And shake hands with the Children of Strangers;  
 7 And fill up their Country with silver and gold,  
 And their treasures are endless.  
 And they fill up their country with horses  
 And their chariots are endless.
- 8 And they fill up their country with Idols,—  
 The mere work of the hands of a founder,—  
 The thing they have made with their fingers;
- 9 Men bow,—men fall down to what cannot help them."
- 10 ISAIAH.
- "Seek a Fortress, or hide in the dust,  
 From the terrible LORD, and the light of His might.—  
 11 The proud men's eyes shall fall, and the lofty shall bow,—  
 The LORD only be great in that day!

In the LORD'S day of power over all proud and high, And o'er everyone lofty or low,	12
And over all Lebanon's proud rising Cedars, And over the Oak-woods of Bashan ;	13
And o'er all the high hills, And all mountains aspiring.	14
And o'er all castled Buildings, And all Moated Forts ;	15
And all ships of Tarshish, And all costly displays,	16
To depress human pride, And throw down haughty men.	17
In that day the LORD will be high, and the Idols swept down, And flung to the caves of the rocks and the holes of the dust,	18
To escape the LORD'S terrible splendour and might, When He rises to vanquish the earth.	19
Men will then throw their Idols of Silver, And Idols of gold which had filled them with fear,	20
To the burrows of Moles and the Bats, And fly to the clefts of the rocks, and the crags of the peaks,	21
To escape the LORD'S terrible splendour and might, When He rises to vanquish the earth."	

## ODE 5.

*A Warning to Jerusalem.*

Trust not in Man with his passionate breath ;— To what good can he plan for himself ?	22
For the Prince EVER-LIVING OF HOSTS Jerusalem's staff will remove, and from Judah support ;— All bread for support, and all water for drink.	3
The General, and man for the war ; Judge and Prophet, Consulter and Chief ;	2
The Captain, who holds the command, And Adviser, and skilled Engineer, And Contriver of plans,	3
And let boys be their leaders and children to rule, And the People distracted by man against man, And each by his neighbour oppressed ;	4 5
The young by the old, and the low by the high.	
Then each take his family friend, And cry " Robe and be Chieftain for us ;— And this Ruin take under your hand ! "	6
But at once he will rise and exclaim, " A Ruler I never can be,	7
With no bread in my house and no Robe,— I cannot stand Chief of a tribe ! "	
For Jerusalem totters, and Judah will fall, For their speech and their acts scorn the LORD,	8
With their insults despising His Might. Their expression of face will convict, For as Sodom they boast of their sin,—	9
They hide it not !—Woe to their soul, When their crime shall return on themselves !	
" What good to be righteous ? " they cry : So the fruit of their acts they shall eat— Alas for the crime of the bad !—	10
	11

12 When to him comes the work of his hands !  
 By Children My Race is oppressed ;  
 And over them Women bear rule ;  
 My People, your Leaders betray,  
 Those who should guide you divert from the road !—  
 13 But Jehovah will rise to defend,—  
 And establish the popular right ;  
 14 The LORD for His People will come,  
 To do justice on Princes and Chiefs,—  
 For you have devoured their farm,  
 And your homes hold the spoil of the poor.—  
 15 How dare you My people crush down,  
 And grind on the face of the weak ?  
 Asks the LORD EVER-LIVING in might.

## ODE 6.

*A Warning to the Women of Zion.*

16 The LORD demands reply.—“ Why Zion's girls are proud,  
 And walk with haughty necks, and roving wanton eyes,  
 And mincing in their step, and pattering with their feet ? ”  
 17 So my Prince will strip the skull of Zion's daughters bare  
 And the LORD expose their shame.  
 18 My Prince then take away the turban's wreathing rolls,  
 Along with pretty lace, and wide encircling skirts,  
 19 And drops and curls and veils,  
 20 And bracelets and their boots ;  
 21 And puffs and bags of scent,  
 Charms and seals and forehead drops ;  
 22 The costly shawls and cloaks and girdles and their clasps  
 23 And hats and lovely knots.  
 24 And instead of scents be stink, and in place of girdles ropes •  
 Bareness replacing plaits, instead of wrappers, sacks,  
 And a brand in beauty's place !  
 25 Your men fall by the sword, and your mighty in the war,  
 26 And her gates lament and mourn ; she sits lonely on the ground !  
 4 Seven women then will seize a single man and cry :—  
 “ We will eat of our bread, and will clothe in our dress,—  
 Only give your name to us, to take off our reproach ! ”

## ODE 7.

*Good News and Prosperity promised to Israel.*

2 Yet again the LORD'S Plant shall be graceful and grand,  
 And the fruits of his land be delightfully fair  
 To Israel returning.  
 3 Then the fragments of Zion, Jerusalem's wreckage  
 To Him shall live sacred enrolled in Jerusalem.  
 4 When the Prince washes filth from the daughters of Zion,  
 And the blood from the clasp of Jerusalem's hands,  
 By the spirit of Justice and spirit of fire !  
 5 And the LORD spread on the Walls and the Fanes of Mount Zion  
 A cloud in the day, and bright fire at night,  
 And splendour o'ershadow the whole,  
 6 As a sheltering tent in the day from the heat,  
 And a refuge and covering from storm and from rain.

## ODE 8.

PROPHET.

*The Vineyard of his Friend.*

- "I will now sing to my Friend, a lovely song of his vineyard. 5  
 My Friend had a beautiful farm on a spur of the Son of Fatness.  
 He dug it and cleared, and he planted with vines of Sorek, 2  
 And a tower he built in the midst, and cut out a Wine-vat beneath it,  
 Expecting to reap good grapes—but it produced him only bad ones.  
 So now Jerusalem's dwellers, and you the men of Judea, 3  
 Judge between me and my farm; 4  
 What could I do to my vineyard more than what I did to it?  
 When I expected sweet grapes, why has it borne me these sourlings?  
 Now then advise me yourselves, what I should do to my vineyard?" 5  
 MEN OF JERUSALEM.  
 "Cut up and burn its hedge,—break its fences and let it be trampled."  
 PROPHET.  
 "Yes! I will lay it waste—not dig or trim,—let briars and thorns grow! 6  
 I will command to the clouds not to rain showers upon it."—  
 But the farm of the LORD OF HOSTS is the household of Israel, 7  
 And the men of Judea the plant that He loved and He hoped for;—  
 He looked to see Justice done, but found crime; and for kindness oppression!

## ODE 9.

*Woe Denounced to the Avaricious.*

- Alas! they add house to house,—wide farm to farm,— 8  
 That alone they may dwell in the heart of the land!  
 But the LORD OF HOSTS whispers to me,— 9  
 Many great and fair Halls shall be waste,  
 And no one dwell there!  
 So ten acres of farm yield a Bath 10  
 And five homers of seed an Ephah!  
 At dawn they rise to seek drink, 11  
 Chase wine until eve to inflame them.  
 There are harp and lute, the drum and the fife, 12  
 And wine in the feasts with them,  
 But no thought of the work of the LORD,  
 They see not what His hands have made!  
 By want of knowledge my Race is stripped, 13  
 And their nobles destroyed by greed;  
 And their Masses rage with thirst.  
 The Grave therefore has roused her soul, 14  
 And her mouth she has opened wide,—  
 And high and low rush into it cheering!  
 But the men shall stoop and women fall 15  
 With their haughty eyes flung low,  
 When the LORD of Might shall rise to judge. 16  
 The Holy GOD decree the right;  
 Then lambs shall feed as they desire, 17  
 And kids shall graze in the fertile fields.

## ODE 10.

*A Warning to Scoffers.*

- Woe! you haulers of Passion by Vanity's Cables;— 18  
 And Sin with thick ropes like a cart!—  
 Who say, "Let him hasten, and do his work quickly; 19  
 For then we can see it advance!  
 Let Israel's Holy One bring out His purpose;  
 And then we can know it!"

- 20 Woe! you call evil, Good, and turn Good into evil,—  
And Darkness the Light, and turn Light into Darkness;  
The Bitter to Sweet, and the Sweet into Bitter!
- 21 Alas! in your eyes you are wise—to your own faces prudent,—  
22 Woe, you heroes with drunkards, brave men to mix drink!  
23 Who for bribes wrong to right, and turn right into wrong,  
24 So, as fire's tongue eats chaff, and the flame consumes hay,  
There shoot shall be scorched, and their bloom fly as dust,  
For the Laws of the LORD OF HOSTS they have despised,  
And derided the words of the Holy of Israel!
- 25 And so for his people the LORD'S anger burnt,  
So he stretched out his hand over them and has struck;—  
The Hills shook, and their mass was flung into the Squares,  
And their bulk was like wreck in the heart of the streets!—
- Yet His anger turns not for this, but His hand is extended still!
- 26 And the Nations from far He will also rouse up,  
And whistle to them from the bounds of the earth,—  
And look! how they hasten—now quick they come on!  
27 None weary or stumble, they sleep not or slumber,  
Their belts not unclasped, and their boots not unlaced.  
28 Their arrows are sharpened, their bows are all bent,  
Their horse hoofs are flint, and their car wheels a whirlwind.  
29 Like a lion they growl, and they bellow like tigers;  
They seize prey, and go,—and no one can prevent,  
30 Though at them they roar like the roar of the sea!
- Then men will look down to the earth—and behold dark despair,  
And by its deep gloom the light will seem black.

## ODE II.

*Introductory Note by Isaiah.*

- 6 In the year of King Uzziah's death,  
I saw the Almighty seated upon a  
high and lofty throne, and His atten-  
dants filled the Temple.
- 2 Seraphim stood around Him each  
with six wings. With two they  
covered their faces; with two they  
3 clothed their feet; and they flew  
with two; and one called to the  
other exclaiming
- “Holy, holy, LORD OF HOSTS,  
The Earth is full of Your splen-  
dour!”
- 4 And the Guards at the doorways  
trembled at the sound of the Anthem,  
and a thick cloud filled the house.—
- And I exclaimed, “Alas for me! for 5  
I shall die! since I am a man of  
sinful lips, and I live amongst a race  
of sinful lips!—Yet I have seen the  
Royal LORD OF HOSTS with my  
eyes!”
- But one from amongst the Sera- 6  
phim flew and took by his hand  
with the tongs a coal from off the 7  
Altar, and touched me on the mouth  
and said,  
“Now this has touched your lips  
it has removed your frailty, and  
covered your sins.”
- Then I heard the voice of the LORD 8  
ask, “Whom shall I send? and who  
will go for us?”
- 9 And I replied, “I am here; I will go!”  
He said,—“Go! and say to this People,  
Hearing, you hear, but never perceive;  
Seeing, you see, but never will learn!—  
10 For this People's heart has grown fat,—  
Deaf-eared, they have blinded their eyes,  
Lest they see with their eyes,  
And hear with their ears,  
Understand with their heart,  
And turn and be healed!”

11 Then I asked, "At what time, Almighty?"

And He answered, "Not until their towns are ruins without inhabitants, and their houses have no men, and their farms are desolate wastes, and the LORD has driven away their race from the heart of the land by a great emigration. Yet a tithe shall remain in her and be fed, like a Plane or Oak when they shed their leaves, yet stand up with good sap to sustain them."

## ODE 12.

## A Message to Ahaz.

7 At the period when Ahaz-ben-Jotham-ben-Aziah was King of Judah, Retzin King of Aram, and Pekah-ben-Remeliah the king of Israel, advanced to Jerusalem to assail it, but were not able to conquer. But when it was reported to the House of David that Aram had joined with Ephraim its heart and the heart of its people shook like the trees of a wood are shaken before the wind.

3 But the LORD said to Isaiah, "Go at once with your son Turn-again, to meet Ahaz at the side of the embankment of the High Reservoir on the Hill of the Bleachers' Field and say to him;—

4 "'Rest, and be quiet, and fear not these two smoking tails of sticks,—those firebrands Retzin of Aram and the greedy son of Remeliah who conspire against you,—Aram the friend of Ephraim and the son of Remeliah,—who say;—Let us advance into Judah and conquer her, and divide her between us and make the son of Tebal a King in her centre!"

7 "However," the Almighty LORD says, "it shall never succeed or be done.—What is the head of Aram? Damask!—and the Head of Damask? Retzin; but by a period of six full years, Damask shall be struck down, with the Head of Ephraim, Shomeron,—and the Head of Shomeron,—Ben-Remeliah!—If you do not believe this,—Why do you not believe?"

10 The Messenger of the LORD continued however to say; "Ask a proof

from your EVER-LIVING GOD for yourself,—from the valley below, or from the hills above?"

But Ahaz replied, "I will not ask one,—for I will not try the EVER-LIVING."

He, however,<sup>1</sup> answered;—"Listen, now, House of David, is it a trifle that you flout men, that you must also flout God?"

"However the Almighty Himself will give you a proof.—Look! that Virgin shall conceive and bear a Son, and you shall call his name God-with-us.<sup>2</sup>

"He will eat butter and honey when he learns how to distinguish between bad and good. Yet before he the lad knows to distinguish between bad and good, the Country that you oppose will be deprived of both her Kings!<sup>3</sup>

"For the EVER-LIVING will bring over you and over your People, and over your father's house, such times as have not come from the day when Ephraim revolted from Judah,—the King of Ashur!—And then the LORD will whistle for the Flies who are on the banks of the rivers of the Mitzeraim, and for the Wasps who are in the land of Ashur, and they will come and all of them settle in the banks of the rivers and the clefts in the crags, and in all the bushes and on all the trees by the brooks.— At the same time the Almighty will shave off by a hired razor,—by the King of Ashur,—the head and hair of the feet and also the beard!

"At that period it will happen that a man who feeds a cow and a couple of sheep, can eat butter and milk from their abundant produce,—for all who are left in the breast of the land will eat butter and honey, for then on every farm where there had been a thousand vines, let for a thousand shillings, there will be only briars

<sup>1</sup> Ch. 7, v. 13. "He, however," refers to Isaiah the Messenger, not to Jehovah.

<sup>2</sup> Imanuel.

<sup>3</sup> This event actually occurred when Tiglath-Piliser captured Damascus and Samaria, after Ahaz had entered into an alliance with him in 741—740 B.C. (2 Kings, Ch. 16, v. 7). Upon these facts I read this 7 Ch. of Isaiah, v. 8, as being "six full years," not 65 as former translators have done, for the word **חמש**, Khamsh, five, in the Hebrew means "a full or round number," and does not always stand as a mere numeral of arithmetic. See Professor Samuel Lee's Hebrew Lexicon.

<sup>1</sup> Ch. 7, v. 8. I believe the name Ephraim, **אפרים**, is the pen-slip of an ancient transcriber, for Damask, **דמשק**, as the sense of the passage demands Damask, and not Ephraim, whose doom follows.

and thorns!—They shall also hunt  
24 there with bows and arrows, for all  
25 the land will be briars and thorns;  
and upon all the hills that were care-  
fully cultivated, nothing shall shoot  
up except thorns and briars, and  
fodder for bullocks and trampling  
goats!"

## ODE AND ADDRESS 13.

*The Doom of Damascus and  
Samarita.*

8 The EVER-LIVING said to me,—  
"Take a great tablet and engrave  
upon it with a human engraver,  
2 about 'rushing to spoil, hastening  
to plunder.'" So I took as truthful  
witness to myself Aariah the Priest,  
and Zakariah-ben-Jeberekhiah.  
3 Then I married the Poetess and she  
conceived and bore a son; and the

EVER-LIVING said to me, "Call  
his name Quick-rush-to-spoil-and- 4  
Plunder, for before the lad learns  
to say 'My father and mother,' the  
loot of Damask, and the plunder of  
Shomeron shall be carried to the  
presence of the King of Ashur!"

And the LORD continued, com- 5  
manding me to say further;

"Since those people despise the 6  
water of a quiet flowing stream and  
delight in Retzin and Ben-Remeliah,  
the ALMIGHTY will, be sure, bring  
upon them the flood of a great rushing  
river—the King of Ashur and all his  
Warriors,—and it will march over all  
their brooks and all their banks.<sup>1</sup>—  
Then the flood will pass onwards to 8  
Judea, and reach to the neck; but  
your land shall be the full stretch of  
his wings."

*Song of Triumph, "For God is with us!"*

9 Collect together you Nations,  
But you shall be broken!  
Listen Lands at a distance;—  
Arm yourselves,—but you shall be broken!—  
Arm yourselves,—but you shall be broken!—  
10 Decide a united scheme,—discuss a plan—  
It shall not succeed for God is with us!  
11 For thus has said my LIVING GOD,—  
Who holds me with His hand,  
Who kept from walking in the path  
12 This people take, and said:—  
"Confirm no treaty with all whom  
The People wish to treat;  
13 Nor fear their dread and terror,—  
The LORD OF HOSTS revere and fear,—  
14 He was your trust and hope,  
He was the one revered,—  
Now stumbling block and rock to fall  
On both of Israel's homes,  
And to Jerusalem's men a snare,  
15 In them shall many stumbling fall,  
Be broke and snared and caught.

## ADDRESS 14.

*The Prophet warns his Nation of a Punishment for its Sins.*

16 Bind up the evidence,—impress  
17 the Law upon my Students, and I  
will wait for the EVER-LIVING Who  
has hidden His face from the House  
of Jacob;—but I will wait for Him;—  
18 for I, and the children the EVER-  
LIVING has given to me, are signs  
and warnings to Israel from the LORD  
19 OF HOSTS dwelling on Mount Zion.  
And when they say to you,—“Come  
to the Raisers of Spirits, and to those  
taught by the Whisperers and the

Entranced”—should not a People  
rather go to its GOD?—to the Living?  
—not to the Dead?—to the Law and its  
Evidence?—If they do not speak in 20  
accordance with it,—there is no day- 21  
break for them; but a passing over

<sup>1</sup> Ch. 8, v. 7. This last clause of v. 7 can  
also be translated “and it will advance over  
all their strongholds and all their fortifica-  
tions,” the Prophet using a puzzling equivoque  
as he often does.

to distress and hunger;—and when  
they hunger and suffer and curse  
their King and their God, they will  
22 examine the Sky and search the  
earth;—but only see trouble and dark-  
ness;—oppressive blackness and driv-  
23 ing gloom! Yet not such blackness

as that which oppressed her when at  
a former time He denounced the land  
of Zebulon, and the land of Naph-  
thali; and afterwards more heavily  
the district by the sea,—Galilee of  
the Tribes beyond the Jordan.

## ODE 15.

**God Promises His People Light and Liberty.**

The Nation walking in darkness see a resplendent Light! 9  
Those shut in a land of shadows,—light has appeared to them!

You have increased the Nation!— 2  
Have You not increased its joy?  
They thank You, as with thanks at harvest,  
As they dance when dividing spoil!

For the yoke it bore, and the shoulder beam, 3  
And the driver's rod, You broke at the Judgment Day;  
When every Warrior's striding boot 4  
And his garments rolled in gore,  
Were burnt in devouring fire.

For a Son has been born, a Gift to us,— 5  
On His shoulder the Princedom rests,—  
The Wonderful Counsellor, call His name,  
Great Leader, Time's Father, the Prince of Peace!

Now endless Order and Peace shall spread, 6  
O'er David's Kingdom and throne;  
To build and secure by Justice and Right,  
From now to eternal Time!  
This, the Power of the LORD OF HOSTS will do!

## ODE 16.

**A Pathetic Warning to Israel.**

To Jacob a word the LORD sent, but it lighted on Israel, 7  
And informed all his tribe of Ephraim and Shomeron's people, 8  
Proud and big-hearted who say,—

"The brickwork has fallen;—we will rebuild it with marble; 9  
The Sycamores they have cut down,—but we will replace them with cedars!"  
But the LORD, Retzin's foes will excite, and join against him his opponents, 10  
Aram in front, and Philistia behind,—wide-mouthed shall devour Israel. 11  
For all this His anger turns not, but His hand is extended still.

Yet, the Nation, though struck, will not turn, nor seek for the Ruler of Armies; 12  
So the LORD will from Israel cut off head and tail, root and twig in a day.— 13  
The Judge and the Noble are Head,—and the Tail is the false-visionsed Prophet. 14  
Those who mislead them are blessed by this race,—and their blessing destroys 15  
them.

So my Prince delights not in its youths nor pities its widows and orphans, 16  
For they are all wicked and worthless, and every mouth speaks in deception.  
For all this His anger turns not, but His hand is extended still.

For like fire in briars and thorns shall Wickedness flare up, 17  
Consume and kindle the trash, and fiercely the smoke shall roll;  
When the LORD OF HOSTS' anger burns up the Land, and the people are fuel. 18  
None pities his brother, but tears his right hand and is hungry; 19



- And unsatisfied eats of his left,—each devouring the flesh of his arm.  
 20 Menasseh of Ephraim, Ephraim of Menasseh, and both of them joined upon  
 Judah!  
 For all this His anger turns not,—but His hand is extended still.
- 10 Woe! you enactors of wicked decrees,—and pronouncers of cruel decisions,  
 2 To turn off the weak from their right, and strip My poor people of justice,—  
 To make widows their prey and orphans their spoil!
- 3 What will you do in the day of assize, which will come from afar with a crash?  
 To whom will you fly to seek help? And with whom will you hide up your  
 wealth?
- 4 Abandoned by Me you will crouch in your chains, or fall down with the  
 wounded!—  
 For all this His anger turns not,—but His hand is extended still.

## ODE 17.

## God's Warning to the Proud Assyrians.

- 5 Woe to Ashur the rod of My anger!  
 He is only the stick in the hand of My rage!  
 6 To a Nation depraved I will send him,—  
 And over My people revolted, appoint,  
 To plunder the plunder, and spoiling to spoil  
 And lay them for treading like dirt in the streets.
- 7 But he does not know it, his heart does not think so;  
 His wish is to waste and destroy many Nations,  
 8 For he says "Are not each of my Captains like Kings?  
 9 And is not Kalno become like Karkemish?  
 And is not Hamath become like to Arpad?  
 And Shomeron like to Damascus?"
- 10 "How," he says, "did my hands find the Kingdoms and Gods?  
 Are Jerusalem's and Shomeron's finer?  
 11 Why, as to Shomeron I did and her Godlings,  
 Should I not to Jerusalem do and her buildings?"
- 12 But when on Jerusalem and on Mount Zion  
 My Prince has completed the whole of His work,  
 He will pour on the proud-hearted Monarch of Ashur  
 The fruit of His splendour and pride of His eyes,—  
 13 Who says, "I have worked by my courage and wisdom,  
 When prudent I swept off the boundaries of Nations,  
 And crushed like a hero, the dwellers in them.  
 14 And my hand found a nest with the Wealth of the Peoples,  
 And I gathered the unguarded eggs of all lands;  
 I swept up for myself and no wing dared to strike,—  
 Nor any mouth open or chatter at me!"
- 15 How can the Axe boast as if using its Wielder?—  
 And the Saw as much more than the Sawyer who drives?—  
 The Club, as not Wood, raise its hand on its user?—
- 16 For this the Almighty Commander of Armies,  
 Will send a Consumption upon all his fatness,  
 And under his glory light slow creeping fire.  
 17 Israel's LIGHT be the fire, and HIS HOLY the flame,  
 And in a day burn up his thorns and his briars,  
 18 And his glorious Forest and sweet-smelling Carmel;—  
 Shall depress the whole mass, like a Leader who faints,  
 19 And the number of trees that remain to his forest,  
 Shall be what an infant can easily count!  
 20 And then Israel's remnant, and Jacob's delivered

Shall no more be relying upon their oppressor,  
But in truth trust JEHOVAH the Holy of Israel,—  
And the fragment of Israel return to his Powerful GOD. 21

Though Israel, your People are like to the sea-sands, 22  
The rest will return when washed pure and clean,  
The rest will come to Him, like perfect washed gold.  
For the GREAT LORD of Hosts will perfect and refine, 23  
The Works He will do in the breast of the earth.

Therefore thus says the LORD EVER-LIVING OF HOSTS, 24  
Fear not Ashur, My People in Zion who dwell ;  
Though his rod and staff strike, as they served you in Mitzer ;—  
For My anger and wrath will end in his destruction, 25  
When the LORD OF HOSTS swings up about him his lash 26  
Which He used upon Midian beside Oreb's rock,  
And His rod which He raised at the Sea against Mitzer,  
And on that day his load shall be rolled off your shoulder, 27  
And his yoke from your neck, and the yoke chafe be healed.

MESSENGER.

" He has come up to Arath,—passed over to Migron, 28  
And he has at Mikdash reviewed all his armies ;  
Has crossed by the Passes, and rests at Low Giba.— 29  
Now Ramah trembles,—Saul's Gibeth has fled !

" Let your voice shriek Beth-Galim, that Laish may hear it ; 30  
Alas ! poor Anathoth, Madmena is shaken ; 31  
The Hill-men fly from him,—he now stands on Nob,  
Shakes his fist at Beth-Zion, Jerusalem's Hills ! " 32

THE PROPHET.

Now the great LORD OF HOSTS cuts his branch with a rush 33  
And his high top, cut off, on the mountains is strewn ;  
And with iron he goes round his forests, and Lebanon's glory will fall.

Then a Branch will shoot out from the Stock of Jessai 11  
And a Shoot from his roots will spring up,  
And upon Him the Spirit of Life will remain, 2  
And the Spirit of Wisdom, and Spirit of Foresight,  
With the Spirit of Counsel and Power,—  
The Spirit of Knowledge and Fear of the LORD ;—  
And being inspired by the Fear of the LORD, 3  
He will never decide by the glance of the eyes,  
Nor punish by rumour that comes to His ears,  
But He, by the Right will decide for the weak, 4  
And with Justice will strike for the poor of the Earth.  
By the rod of His mouth He will conquer the world,  
And its Wickedness slay by the breath of His lips.  
For Righteousness will be the belt of His waist, 5  
And the Truth shall engirdle His robe !

Then the Wolf shall reside with the Lamb, 6  
And the Leopard lie down with the kid,  
And the Calf, and the Tiger and Lion agree,  
And a little child lead them about.  
And the Cow and the Bear will be friends, 7  
And together their children shall lie,  
And the Lion eat hay like the Ox !  
Then the Infant can play at the hole of the Asp, 8  
And even lay hand on the den of the Adder,—  
They shall not hurt or harm on all My Holy Hill, 9

<sup>1</sup> NOTE.—Ch. 10, v. 28. At this verse a scout is supposed to arrive while the Prophet is preaching, and gives his terrified report of the Assyrian advance.

For the Earth will be filled with the knowledge of GOD,  
 Like the waters flow over the sea !

10 Then the Tree of Jessai be the Banner of Tribes,  
 To whom Nations will rush and rely on His might ;

11 And My Prince will add twice to His power,  
 To collect the remains of His race who are left,  
 From Ashur and Mitzer, and Pathros,  
 And from Kush and from Ailam and Shinar,  
 And from Khamath, and out from the Isles of the Sea.

12 And then He will raise up a Flag to the Heathen,  
 And all Israel's wanderers, and Judah's Dispersion,  
 From the four Wings of the Earth will collect,  
 13 And turn off Ephraim's envy, and Judah's oppression,—  
 Nor Ephraim envy Judah, nor Judah vex Ephraim,  
 14 But westward will fly at the side of Philistia,  
 And together will plunder the Sons of the East,  
 And throw out their hands upon Edom and Moab  
 And bring to subjection the children of Amon,  
 15 And the LORD dry the tongue of the Mitzerite sea—  
 Shake His hand o'er the River in violent wind,  
 Make its seven streams fail, and be travelled in shoes,  
 16 And become a highway for the rest of His People,  
 Who are still scattered in Ashur,—  
 As to Israel it was in the day he came up out of Mitzer.

## ODE 18.

**Israel's Song of Victory.**

12 *(In that day you must sing,—)*  
 "I will praise You, Jehovah,—  
 For Your anger with me into mercy has turned !  
 2 GOD Who saved me—I trust You, and no more will dread !  
 For You, LORD, are my vigour and song, EVER-LIVING !  
 And You are a Saviour to me !"  
 3 So draw water with joy from the Wells of Salvation !  
*(At that time you must say—)*

4 "Praise the Lord,—call on His Name,  
 Proclaim to the Peoples His wonders ;  
 Make Him remembered and lift up His Name ;  
 5 Sing to the LORD for the splendid result,  
 Proclaim it to all on the earth !  
 Cheer loud and shout, O ! you people of Zion,  
 For ISRAEL'S HOLY is great in your midst !"

## ODE 19.

13 **The Doom of Babylon that Isaiah-ben-Amoz foretold**

2 Hoist the Standard to view on the Hill,—  
 Call to them—and with the hand beckon,  
 And the Princes will enter the gates !

3 I have commanded My saints, I have called to My Heroes,  
 My fierce and My proud, and My haughty,  
 The High Hills re-echo a great people's movement,—  
 4 The sound of the Leaders of Nations collecting ;—  
 The LORD OF HOSTS mustering His Army for Battle !

They come from a land at a distance, 5  
 From the boundary of Heaven,  
 And the LORD with His weapon of anger,  
 To punish your land.

Howl! for the day of the LORD is arriving!— 6  
 Like a robber for plunder it comes!

Therefore all hands hang down, 7  
 And each man's heart will melt,

Will be terrified, tortured, and writhe 8  
 In anguish like women in childbirth!

Each his friend will affright,  
 Face flaming to face,

"Look! the LORD'S day has come!— 9  
 Fierce, o'erwhelming, and furious with anger,  
 To turn the Earth into a waste,  
 And the wicked destroy upon her."

Then the stars of the skies and the planets 10  
 Will no longer shine with their light.

In darkness the Sun will come forth,  
 And the Moon will not give out her beam,  
 When I visit her sin on the world, 11

And on the Wicked their crime.

Make the pride of the haughty to cease,  
 And the might of the terrible fall. 12

And make mortals more precious than gold,  
 And mankind than the purest from Ophir: 13

For the Heavens will tremble, earth shake from her place  
 At the LORD OF HOSTS' anger and day of fierce wrath; 14

They shall be like a stag, or a Shepherdless flock,  
 Each to his Nation will fly, 15

And everyone march to his land,  
 And all met will be stabbed, 16

All caught by the sword;

Their children flung down in their sight,  
 Their homes plundered and ravished their wives. 17

For I will raise on them the Medes,  
 Whom silver will never restrain, 18

And who have no desire for gold.  
 Their Archers will break the young men; 19

Nor pity the fruit of the womb,  
 Nor their eyes have regard to a child,—

And Babel, the Swell<sup>1</sup> of the Kingdoms,  
 The crown of the pride of Kaldees, 20

Like Gomorah and Sodom whom GOD overwhelmed,  
 Not inhabited ever

Or dwelt in for ages,  
 Nor camp there the Arabs,

Nor Shepherds there pasture,—  
 But Wild Beasts shall cower,— 21

With yells fill their houses,—  
 And Daughters of Woe shall reside,<sup>2</sup>

<sup>1</sup> Ch. 13, v. 19. It is strange that this modern slang term is the only accurate translation of Isaiah's Hebrew צְרִי, Tzbi, to swell, to swell up, say the Lexicons.

<sup>2</sup> Ch. 13, v. 21. Daughters of Woe is the poetic name for the Ostrich in Hebrew, owing to the sobbing wail uttered by that bird at night.

- 22 And the gorilla shall dance!—  
 And her widowhood Hyenas mourn,—  
 And snakes in her Temples delight!—  
 And soon it will come,  
 For her period shall not be for long.
- 14 For the LORD will have pity on Jacob,  
 And Israel once more will select,  
 And comfort them on their own land.  
 And the stranger shall gather to them,  
 And cling to the household of Jacob,
- 2 And our tribes take them and bear to their homes,  
 When Israel's House rules the Land of the LORD,  
 And the Masters he served be his servants and maids,  
 And he shall subdue his oppressors.
- 3 Then when the LORD frees you from grief and from fear,  
 And from the hard slavery you slaved,
- 4 You can raise up these verses against Babel's King,—  
 "How failed the Tyrant?  
 The gold-seeker perished?—  
 The LORD broke the rod of the Wicked,  
 The stick of the driver, whose fury struck peoples,—  
 Who with strokes never ceasing  
 Chased Nations in anger,—  
 He is now helpless driven!
- 7 "All the earth laughs in peace  
 And breaks out into song!
- 8 Yes, the pine trees laugh at you, and Lebanon's cedars:  
 Since you fell, no fellers have come up against us."—
- 9 The Grave below mourns you,—and comes out to meet you,—  
 The Rephaim strip for you,  
 And rise all the Heroes of Earth from their Beds,—  
 All the Kings of the Heathen grieve for you and say,—
- 10 "Have you become feeble like us?  
 Un-kingdomed as we?
- 11 "Your pomp sinks to the grave with the sound of your viols;  
 Your couch is the maggot, your covering the worm!—  
 How fell you from Heaven, bright Son of the Morning?  
 Down, down to the earth, you destroyer of Nations?  
 Though you said in your heart 'I will rise up to Heaven!  
 Exalt my throne over the stars of its God  
 And reside on the Hill of the Seasons;  
 Be adored like the North!
- 14 I will rise o'er the heights of the clouds,—  
 I will make myself like the MOST HIGH!
- 15 "But now you are hurled to the Grave!  
 You are kicked to the Pit!
- 16 Those who see you upon you will gaze,  
 Reflecting that this was the man  
 Shook the earth and made Kingdoms afraid,  
 Made the World like a desert, its cities destroyed,  
 And sent not his prisoners home!
- 18 "All the Kings of the Nations—the whole,  
 Rest in honour,—each one in his house,  
 But you are flung out of your grave  
 Like a careless guard slain in the dark,  
 By the stab of a sword, is flung to the stones in a pit,  
 As a corpse trodden down,—

- You shall not join them in the tomb,—  
For your own land you ravaged, your people you slew;—  
The seed of the Wicked shall never be famed." 20
- Prepare death for his sons, for the sin of their father;—  
Let them never more rise to seize hold of the earth;  
And fill all the world with their crimes.— 21
- "And I will rise on them," the LORD OF HOSTS says,  
"And will cut off from Babel her name,  
And her marriage and offspring and race," 22  
Says the LORD!
- "And make her the Bittern's estate,  
With pools for the reeds,  
And sweep with the broom of destruction," 23  
The LORD OF HOSTS says.
- The LORD OF HOSTS promised and swore,  
"It shall become as I said,  
And as I determine shall stand.— 24  
In My land to smash Ashur,  
Tread him down on My Hills, 25  
Take from them his yoke,  
And remove his load off from their backs.  
This purpose is fixed for all over the earth, 26  
And Mine is the hand which controls every Race,"  
So the LORD OF HOSTS fixes, and who can annul? 27  
His Hand is controlling,—who can turn it back?

## ODE 20.

*The Doom of Philistia.*

- This Burden came in the year that Ahaz died. (B.C. 726.) 28
- Rejoice not Philistheth so fully  
That the rod of your conqueror has broke,  
An Asp springs from the egg of the Serpent, 29  
And its fruit is an adder with wings!  
But the poor, weak, and wretched shall feed, 30  
And in safety repose,  
When I kill by famine your root,  
And your fragments are slain.
- Cheer, and shout Gate and Town,—  
All Philistia dissolves,— 31  
A smoke comes from the North  
Not alone but in masses.—  
And what should be said to the National Leader? 32  
That the LORD has built Zion,  
And in Her the poor People trust.

## ODE 21.

*The Burden of Moab.*

- Because in a night, Ar of Moab is ruined,  
Be silent! 15
- Because in a night, Kir of Moab is ruined,  
Be silent!
- Go up to Bayith and Dibon the Higher, 2  
To weep over Nebo, and over Mideba.  
Howl, Moab, bare-headed, with all your beard shaven!  
In his streets they gird sacks on the walls, 3

4 In the squares all fall howling in tears.  
 And Heshbon and Alalah, shriek out to Jatz.  
 Their voices re-echo!  
 Moab's joints ache and his soul is distracted!

5 My heart cries for Moab,—  
 At her flight, like a three-year-old heifer to Zoer,  
 For she mounts up to Lilith in tears;—  
 6 And raises on Horanim's roadway a shriek of despair,  
 For the waters of Nimrim are failing;  
 Grass withers, plants perish, and nothing is green!  
 7 Therefore the wealth they had made and collected,  
 The Arabs bear off to their Vale.

8 For the shriek has gone round all the borders of Moab  
 At Aglim they wail, and will wail at Bar-Alam,  
 9 When the Rivers of Dimon are filled full of blood;  
 But I will set worse upon Dimon,  
 A lion to chase out of Moab, and shatter the land.

(FRIENDSHIP OF JUDAH SOUGHT BY MOAB CHIEFS.)

16 "Let your ruler from Seba send lambs  
 From the pasture, to Her on Mount Sion;  
 2 When like a lost bird driven out of its nest,  
 At Arnon's fords stand Moab's daughters."

(MOAB'S PRAYER.)

3 "Take counsel, be kind;  
 Lay your shadow like night at the windows;  
 Hide the refugees' flight, betray not.  
 4 With you let Moab's fugitives rest,  
 And from the spoilers to them be a shield,  
 Till oppression may cease, and the ruin may end,  
 And the ferment depart from the land.  
 5 For by Mercy the Throne is prepared,  
 And in David's Hall sits on it Truth,  
 A Judge seeking Justice, and helping the Right."

(REPLY OF JUDAH.)

6 "We have heard of proud Moab's great pride;  
 His boastings, his pride and his rage;—  
 7 Left alone, therefore, let Moab wail,  
 In Moab let everyone weep.  
 Sigh and mourn for the happy Kirharsheth."

(LAMENT OVER MOAB.)

8 Sibmah's Vine fails in the fields of Heshbon,  
 Foreign Lords have her trellis destroyed:  
 Which stretched out to Jazer and spread to the desert;  
 And whose off-shoots spread over the streams.  
 9 I weep Sibmah's Vine with my weeping at Jazer,  
 Elalah and Heshbon will soak with my tears,  
 For rain has rushed over their harvest and fruitage,  
 10 And smiling and laughter have fled from her orchards,  
 No cheers from her Vineyards, nor shouting of wine.  
 No treaders now tread in the Press,  
 The singing has ceased!

11 So my heart, like a harp, mourns for Moab,  
 And my breast for Kirharsheth.  
 12 And Moab looks in distress to the Height,  
 And goes to his Temple to pray, and he fails!

- 13 That is the message which the  
EVER-LIVING formerly sent to Moab ;
- 14 but now the message of the EVER-  
LIVING is, to say " Within three years,  
like the engagement of a hired ser-  
vant, the power of Moab will expire  
in spite of his great army ; and his  
fragments will be despicable and  
unhonoured."

## ODE 22.

*The Doom of Damascus.*

- Damask as a City will perish 17  
And become but a ruinous heap!  
Arar's towns be abandoned to flocks, 2  
Who repose and are never disturbed.  
And the Fortress will cease to be Ephraim's,— 3  
    And Empire pass from Damask ;  
And Aram be shattered like glorious Israel ;—  
    The LORD of the Armies decrees.
- And then Jacob's glory shall fail ! 4  
In that day his fat body shall waste ;  
As when reapers gather the corn, 5  
And crop off the heads by their arm,  
They will pick up the heads in the Vale of Rephaim !
- But, like on a shook Olive, shall gleanings be left, 6  
    Two or three on high boughs,—  
Four or five berries on twigs of the tree,  
    Says Israel's LIFE-GIVING GOD !
- Then Man will seek help from his MAKER, 7  
And his eyes ISRAEL'S HOLY respect,  
And not help at the Altars of Idols 8  
Which his hands and his fingers have made,  
And respect not the Saints or the Fiends.
- At that time your strong Cities will be 9  
Like the strongholds the Amorites made,  
When they fled before Israel's sons,—  
Will be turned into desolate wastes !
- You forgot your victorious GOD, 10  
Nor remembered the Rock of your strength ;  
    So you plant goodly plants,  
    And you sow select seed,  
    To-day make your hedge, 11  
    Your seed sprouts in the morn,—  
    But the crop fails in harvest,  
    And hopeless men mourn.

## ODE 23.

*The Fate of the Kushite Confederacy foretold.*

- Woe! you Confederate Nations, who roar like great seas ! 12  
Roar and rush on the Peoples as rush rolling waters,—  
Yes! you rush on the Nations like great waters sweep ;— 13  
    But repulsed they fly far,—
- Chased like chaff by the wind on the mountains,  
And like the dry leaves from the face of the whirlwind !  
At eve, see their terrors, by morn they have vanished ! 14  
Such, the fate of our plunderers and lot of our spoilers.



- 18 Woe! to the country wing-shadowed, beyond Kush's rivers,  
 2 Who on the face of the seas sends its letters by Agents,  
 "Go, Messengers, speak to a bold conquering Nation,—  
 A terrible Race in its Past and its Future,  
 A disciplined dominant People, despising the streams of the earth.
- 3 "Say to all the World's races who dwell on its Earth,  
 'When the standard is raised on the Hill, be in fear,  
 And attend when the bugle is blown!'"
- 4 For thus the LORD said to myself,  
 "I will rest, and reflect in My home,  
 Like a bright dew at the rising of light;  
 Like thick cloud in the harvest-time glare;—  
 5 Then, before Autumn ripens the fruit,  
 And the sour grapes are turned to mature,  
 I will cut off the twigs with a hook  
 And the branches remove with a knife;  
 6 Leave the heap to the kites of the Hills,  
 And the beasts of the earth as a bed;  
 And the Wild-birds shall summer on them,  
 And in Winter the Beasts make their lair."
- 7 Then a gift will be brought to the LORD OF THE HOSTS,  
 From a bold conquering People,  
 A terrible Race from its past and its present,  
 A disciplined dominant People, despising the rivers of earth,  
 To the House of the Name of JEHOVAH OF HOSTS,  
 On Mount Zion!

## ODE 24.

*The Burden of Mitzer.*

- 19 See the LORD rides to Mitzer borne on a swift cloud!  
 Mitzer's godlings before Him will quail,—  
 Mitzer's heart in its bosom dissolve!
- 2 "The Mitz'raim I will rouse on the Mitz'raim;  
 And each shall his own brother fight,  
 Each his neighbour, with Town against Town,  
 Each Kingdom against her own State.  
 3 Then Mitzer's soul poured from its breast  
 And bereft of its reason will rush to its godlings,  
 And Charmers, and Spirits, and Knowers.  
 4 But I will give Mitzer hard Lords,  
 And a fierce King shall rule over her,"  
 Says the GREAT LORD OF HOSTS.
- 5 "And the waters shall dry from the brooks,  
 And the river be parched up and fail;  
 6 The streams and their murmur shall cease,  
 The banks of canals be destroyed,  
 And withered the rushes and reeds.  
 7 The meadows by brooks, and the mouths of the streams,  
 And all sown by the runnels shall wither and faint.  
 8 And the fishers shall mourn;  
 And all angling the rivers be sad;  
 And the casters of nets on the waters shall faint.  
 9 The flax carders and weavers despair;  
 10 All the Factories be ruined,  
 And the operatives troubled in mind!"

- Alas! Zoan's Princes are fools,  
Pharaoh's wise Counsellors, counsel like brutes! 11  
Why say you to Pharaoh—you sons of the Wise,  
"I descend from the Kings of the East?"  
Where now are your wise? let them tell you and teach 12  
What the LORD OF HOSTS plans against Mitzer!
- Zoan's nobles are fools,—and Noph's Princes deceivers,  
And the Heads of the Tribes mislead Mitzer. 13  
In their breast the LORD mingles a spirit perverse, 14  
And Mitzer in all her acts staggers,  
As staggers a vomiting drunkard,  
And nothing that Mitzer may do 15  
Is done well to the point to prevent or avert her distress.
- At that period Mitzer shall be 16  
Like a woman, and tremble and fear,  
At the LORD OF HOSTS' threatening hand,  
That He shakes over her.  
Judah's land shall bring terror to Mitzer,— 17  
All who name it will fear for himself,—  
Because of the plans that the LORD OF THE HOSTS,  
Has prepared against her!
- Then five towns in the Mitzerite's land 18  
The language of Canan will speak,  
And swear by the LORD OF THE HOSTS,  
One be named "The Town of Salvation!"
- Then an Altar will be to the LORD 19  
In the midst of the land of MITZ'RAIM,  
And a Column set up to the LORD on its bounds,  
As a mark and a guide to the LORD OF THE HOSTS 20  
When they cry in the land of Mitz'raim to the LORD,  
Who will send them a Saviour from tyrants,  
When to Mitzer the LORD will be taught, 21  
And the Mitzeraim acknowledge the LORD.
- And then Mitzer will serve Him with offering and gift,  
And vow vows to the LORD and perform. 22  
Thus the LORD will strike Mitzer a stroke,  
But heal her and turn to the LORD;  
And to Him they will cry and He heal them.
- Then a way shall be made from the Mitz'raim to Ashur, 23  
To join Mitzer to Ashur, and Ashur to Mitzer;  
And Mitzer and Ashur will worship together,  
And Israel with Mitzer and Ashur a triad, 24  
She shall bless in the land that the LORD OF HOSTS blesses,  
And say, "Bless Mitzer His People, and Ashur His work, 25  
And Israel His own."

## ADDRESS 25.

## Isaiah Commanded to go Naked.

- 20 In the year that Tartan advanced  
against Ashdod, to which Sargon the  
king had sent him, and assaulted  
2 Ashdod and captured it, at the same  
time the command of the EVER-  
LIVING came to Isaiah-ben-Amoz  
say,—“Go! take the sack from your  
waist, and pull your shoes off your  
feet, and having done so, walk naked  
and barefoot.”  
Afterwards the LORD said, “As My 3  
servant Isaiah will go naked and  
barefoot for three years as a sign and  
index against Mitzeraim, and Kush, 4

in the same way the King of Ashur  
will drive the captives of Mitzeraim,  
and routed of Kush, young and old,  
naked and barefoot, and I will uncover  
the buttocks of Mitzer's shame.

5 "Then the inhabitants of this coast

will be terrified and depressed about  
Kush their Hope, and about Mitzer  
their boast, and say, 'See what our  
Hope is, to which we flew, to help to  
shield us from the King of Ashur!—  
Now how can we escape?'"

ODE 26.

*The Doom of the Sea-Desert.*

21 ISAIAH.

"As sweeping Whirlwinds from the south,  
Bring terror to the Desert land,  
2 A fearful scene unfolds to me;  
The robber robbed, the spoiler spoiled!

3 "Come to me Elam—press on Medes,—  
I am convulsed with torture!  
My waist is filled with anguish,  
Pains seize me, pains of childbirth,  
I am torn up, I cannot hear,  
I cannot see for torment!  
4 My heart flutters,—terrors shake,  
The eve I loved is turned to horror!"

5 BELSHAZZAR.

"Prepare the board, spread out the feast,  
Eat, drink."

THE PROPHET.

6 "Rise, Generals, take your shield.  
Thus says ALMIGHTY GOD to me,—  
Go set the Watch, report his news.'"

7 He saw a two-horsed chariot,  
A chariot ass, and camel car;  
8 He looked and looked a piercing look,—  
Then cried, "I look out from my post;  
My Lord, I stand throughout the day  
And all the night I guard my tower;—  
9 And now I see a chariot come,—  
A man and team, who shouts;  
And cries, 'Has fallen, fallen Babel!  
Her Idol Gods are flung to earth!'"

10 THE PROPHET.

"That is my harvest in my barn!  
What the LORD OF HOSTS has shown me,  
Israel's GOD, I tell to you.'

ODE 27.

*The Message to Dumah.*

11 He called to me from Seir,—

12 "Watchman, what to-night?

Watchman, what to-night?

Answer Watchman!

"Morning comes, and follows night  
If you seek it,—seek it.—Go,—and come again!"

ODE 28.

13 *The Message to Arabia.*

14 At eve rest in the wood, caravans of Dodanim;  
To the thirsty bring water, bring bread to the flying,

You who inhabit the corners of Thema,  
When they fly from the sword,  
When they fall by drawn swords, 15  
And before the bent bow,  
And the terrible face of the War.

For thus says th' ALMIGHTY to me, 16  
"By a year, like a labourer's year,  
All the power of Keder shall fail,  
And be broken his disciplined archers; 17  
And the bold sons of Keder defeated,  
As the LORD GOD of Israel decrees."

## ODE 29.

*The Burden seen in the Valley.*

What ails you now, that all of you mount to the house-tops? 22  
Your City is filled with a tumultuous roaring, 2  
The joyous Town slain, is not slain by the sword,  
And not killed by a war!

As though one,—all your Nobles have fled from the archers 3  
Who will chain all found in you,—  
And will chain also the fiers afar.

So I say, "Look not on me while bitterly weeping, 4  
Nor try to console me for my Nation's ruin."  
'Tis a day of confusion, despair, and depression, 5  
From the GREAT LORD OF HOSTS to the Valley of Vision;  
With sapping of walls and a cry to the Mountain.

And Eilam brings quivers to Aram's hired Chariots, 6  
And Kir brings out the shield;  
And your sweet vales are filled with the chariots and horsemen, 7  
Who stand in array at your gates!

Then the Guardian of Judah shall tremble, 8  
And trust on the arms in the House of the Forest,  
Examine the breaks in the Fortress of David, 9  
And gather the stream to the pool down below;  
And you then will number Jerusalem's houses, 10  
And pull down the houses to strengthen the bulwarks,  
And between the two Walls make a course for the water 11  
To fill the Old Pool.

But not put your trust in your Maker and Former,  
Whom you never revered of old.  
But when He calls for weeping, the GREAT LORD of Armies, 12  
And mourning and stripping and girding with sackcloth,  
Will be seen joy and pleasure, and killing of bullocks, 13  
Sheep slaughtered, flesh eating, and drinking of wine!  
"We will eat and will drink,—we may die in the morning!"

But the LORD OF THE HOSTS, to my hearing has whispered,— 14  
"By your death, alone, can such vice be closed up,"  
Said the GREAT LORD OF HOSTS.

## ODE 30.

*The Doom of Shebna the Treasurer foretold.*

15 The GREAT LORD OF HOSTS com- | 'What is there for you here? and 16  
manded me thus;—"Go at once to | what have you there, that you erect  
the prosperous Shebna, who is super- | a Monument for yourself here?  
intendent of the Palace, and ask;— | Erecting a high Monument for your

Tomb? Constructing the semblance of a residence for yourself on a high peak?'

- 17 "But, look! The LORD will throw  
 18 you a throw, great man, and roll you a roll, and reel you to a reel like a ball and toss into a far off land—you shall die there—deprived of your magnificent Chariots—you disgrace to your Prince's Palace!  
 19 "For I will cause you to be ejected from your Office,—and he will destroy your station!  
 20 "But at the same time I will summon My servant Eliakam-ben-Khilkiah, and clothe him with your Robe,  
 21 and confirm him by your belt, and will put your staff of Office into his

hand, and he shall be a father to the inhabitants of Jerusalem, and to the House of Judah. And I will place 22 the key of the House of David on his shoulder, and he shall open and none shut, and shut and none open. And 23 I will fix him firmly in a safe position, where he will be on a glorious seat for the House of his Ancestors, and 24 they will hang upon him all the honour of his Forefathers, their descendants, and relatives; all the small cups with all the pitchers up to the flagons. Then," says the LORD OF HOSTS, "if 25 that Nail driven into its place firmly should give way and fail, the load that is upon it will be destroyed,"—so the LORD declares.

## ODE 31.

*The Burden of Tyre.*

- 23 You ships of Tarshish, wail,  
 For Home and Port lie waste,  
 You Learn from Kithim's land!
- 2 Men of the Coasts be dumb!  
 And Zidon rich by seaborne trade,  
 The River's harvests grew,  
 3 Spring sown by many streams,  
 For you, the Nation's merchant.  
 For grain from many streams,  
 The early fruit of brooks,—  
 She was the Nation's Mart.
- 4 Faint, Zidon;—for the Sea,  
 The Mighty Sea declares,—  
 "I writhed not, nor bore child,  
 And lads have not brought up,  
 Or educated girls—  
 5 Yet as the Mitzeraim listen,  
 They grieve to hear of Tzur.
- 6 Tarshish is overwhelmed;  
 Men of the Islands howl:  
 7 "Is this your pleasant home  
 From very ancient days?  
 Must you now quit your home,  
 To go and dwell far off?  
 8 Who purposed this on Tzur,  
 The Lady of the Crown?  
 Her Merchants were all Princes,  
 Her Traders Lords of Earth!"
- 9 THE PROPHET.  
 "The LORD OF HOSTS designed,  
 To dash all haughty pride,  
 Depress all great on earth!
- 10 "Flow on your land like a brook  
 11 That has lost its embankment,  
 You poor daughter of Tarshish!"

For HE points His hand to the sea, and her empire shakes ;	12
The LORD orders to break down her mercantile towers,	
Says " Triumph no more, drunken daughter of Tarshish !	13
Rise ! pass over to Kithim,—and there find no rest." <sup>1</sup>	
Howl, you ships of Tarshish ! your harbour is desert ;	14
And Tzur is forgotten for seventy years,	15
Like the days of a king,—but the seventy years ended,	
Tzur shall be, as it says in the " Song of the Harlot " ;	
" Take a harp,—walk the Town,—now, you harlot forgotten,	16
Sing sweet roundels to call your remembrance to mind."	
At the seventy years end, that the LORD laid on Tzur,	17
She will love the whore's wages and seek prostitution	
With all the Earth's Kingdoms on face of the land !	
But her Trade and the Wealth will belong to the LORD,—	18
Nor treasured or stored, and be for the LORD's People,—	
Wealth for food to content, and for beautiful robes !	

## ODE 32.

*The Desolation of Judæa foretold.*

See ! the Land the LORD dispeoples,	24
Pours it out, with face reversed,	
And its population chases !	
Alike with Priest and with the Layman,	2
With the Master and his Slave,	
With the Waitress and her Mistress,	
With the Buyer and the Seller,	
With the Lender and the Borrower,	
Mortgagor and Mortgagee !	
The Land shall be quite emptied,	3
And contemptuously despised,—	
For the LORD decrees this sentence !	
The Land falls down exhausted,	4
Its fainting people swoon ;—	
The country's nobles faint !	
The Land her people loathes,	5
Who break the laws, and change decrees,	
Despise the Eternal Treaty.—	
So a curse eats up the Land,—	6
And the dwellers in it waste ;	
Its people burn the land,—	
And but few of men remain.	
Grapes mourn,—the vine stock faints,—	7
The merry hearted groan.—	
The sound of drums is still,	8
The shout of pleasure fails,	
The sounding harp is silent —	
They drink not wine with song,—	9
Wine saddens those who drink.	
The broken Town is still,	10
Each empty house is shut !	
The streets cry out for wine,	11

<sup>1</sup> Ch. 23, v. 13." See the land of the Kasdim,—  
Till Ashur built her for wild-tribes,  
Raised her towers and set up her halls."

I think this portion of a stanza, which is unconnected with what precedes and follows, are three lines misplaced by an old transcriber from another psalm, so I put them as a footnote.—F. F.

12 All pleasure is athirst,  
Mirth ceases from the land !  
The Town is left a waste,—  
13 Destruction broke its gate !  
Amid the land it stands,  
A stripped Olive in the tribes,  
Which they glean at harvest's end !

## ODE 33.

**The Glad Restoration of Israel foretold.**

14 Now they raise a sound of cheering,  
From sea they praise the GLORIOUS LORD.  
15 The LORD with splendour they are honouring  
In the Islands of the Sea,—  
16 Jehovah's Name, the GOD of Israel,  
From the Wings of Earth they sound,  
Swelling psalms to Him the Truthful.

Then I cried, Alas my leanness!—  
Woe to me ! for plunderers plunder,  
And the robbers plundering rob !  
17 Confusion, and the trap and snare,  
Are on the people of our land !  
18 And they who fly from Terror's voice,  
Fall in the trap !  
And those who creep from out the trap,  
The lassoes catch !  
For windows from on high are opened,  
And the earth's foundations shake !  
19 And the land with crashing crashes,  
And the land with breaches breaks !  
Tottering land meets ground that totters,  
20 Staggering earth like drunkard staggers,  
And flapping, quivers like a tent ;  
And her crimes are heavy on her,  
She will fall, nor rise again !

21 At that time the LORD will visit,  
From His Seat the Proud on high,  
And on earth, the Kings upon earth ;  
22 And collect the crowd of captives,  
To the cells and shut up safe,  
But after many days will punish.

23 Then the Moon shall veil her features,  
And the Sun shall be obscured,  
When the LORD OF HOSTS is King  
In Jerusalem on Mount Zion,  
Attended by His Chiefs in glory !

## ODE 34.

**A Psalm of Thanksgiving to God for Redeeming Israel.**

25 My GOD, EVER-LIVING, I highly exalt You,  
Praise Your Name for designing Your wonderful plans,  
With steadfastness settled through far-reaching ages,  
2 To throw down a City and ruin its fortress,  
The Palace of strangers cast out of the City,  
For never again to be built.

So the great People praise, the fierce Nations will fear You,	3
For You strengthened the weak,	4
To the poor were a refuge,	
A refuge from Tyrants, a shelter from ruin,	
When fierce blasts struck their Wall,	
And by heat in the desert threw down roaring despots,	5
The Tyrants oppressed by the heat without cloud.	
Then the GREAT LORD will make for all tribes on this Hill,	6
A feast rich with marrow and well-prepared dainties,	
And grape juice well thickened by age;	
And remove on this Hill the Veil veiling the Tribesmen,	7
And the Covering that covers it from all the Heathen ;	
And the LORD EVER-LIVING destroy death for ever,	8
And wipe tears from each face ;	
And turn from the earth the reproach of His People :—	
So the LIVING LIFE says !	
In that day they shall sing " We will trust in our GOD,	9
In that LIFE we will trust, for He only can save,—	
In His Victory exult and be glad ! "	
For the LORD'S power rests on this Hill,	10
And beneath it will tread Moab down as wet straw is trod into dung ;	
And strike out his hands from his breast,	11
As stretches the swimmer to swim,	
And pull down his pride by the clutch of his hands,	
And lay low the high walls of his Fort,	
His pride throwing down to the dust of the earth !	

## ODE 35.

*Judah's Song of Victory.*

In that day shall this Song be sung in Judah's land ;	26
" In our strong Town salvation sits as Walls and force.	
Unclose the Gates and let march in the Nation guarding Truth ;	2
Prepare it rest, prepare it peace ;—for peace it trusts in you.	3
" Trust in the LORD for evermore, Whose LIVING-LIFE for ever guards.	4
He threw the lofty from on high, the haughty City down.	5
He threw her down upon the earth, He struck her to the dust.	
And now the foot shall tread her down, the poor men's feet depress.	6
" Straight is the path for righteous men, You smooth the good man's road ;	7
Such, LORD, the path of Your decrees ;—we trust upon Your Name.	8
My soul reflects upon Your acts,—my soul is rapt at night,	9
My spirit seeks You at the dawn, to find Your teachings clear,	
To teach the peoples of the World, to purify the Earth."	

## ODE 36.

*Sorrow for the Wicked.*

" The Wicked pitied learn not good,—	10
They stray upon the open ground,—	
Nor see the EVER-LIVING'S sign.	
They see not, LORD, Your lifted hand ;	11
But spiteful men shall see and fall,	
When fire consumes Your foes."	

## ODE 37.

*A Prayer for Peace.*

" Oh! EVER-LIVING, grant us peace ;	12
For You accomplished all our works,	
Our EVER-LIVING GOD.	13



14 Lords not from You ruled us,  
But Your NAME only lasts.—  
Mortals, they could not live,  
Tyrants, who could not rise,  
When You came to defeat,  
And their memory drive away!

15 "LORD, You increased the Nation,—  
The Nation spreads Your fame,  
And to earth's borders bears."

## ODE 38.

## A Prayer.

16 THE PROPHET.  
"LORD, in distress we sought for You,—  
Pouring entreaties for Your help;—  
17 As when the pregnant comes near birth  
She rolls and shrieks in pain,  
So were we LORD with You.—  
18 As though with child we rolled—  
But brought forth only wind.—  
Our hands no victory won;—  
The World's men did not fall!"

19 THE LORD.  
"Your dead shall live, your corpses rise;  
Awake and cheer who sleep in dust,  
The morning's dew shall drop on you,  
But earth o'erwhelm th' oppressors."

20 THE PROPHET.  
"So go, my People, to your homes,  
And close your doors behind;—  
Hide till the storm has passed away;  
21 For, see, the LORD comes from on High  
To bring the man's crime on himself,  
And turn upon his Land his blood  
And no more hide his slain."

## ODE 39.

## The Punishment of Egypt.

27 In the day the LORD comes with His great and sharp sword  
And conquers the rolling and wriggling snake,—  
The twisting snake slays, with the snakes of the sea  
2 Then sing to the flowering Vineyard a song;—

3 THE LORD.  
"I, the LORD, always guard her,  
When I visit I water,  
I watch her by day and by night."

4 VINEYARD.  
"I have no wall round me!—  
Who will make me a hedge?  
In war I shall be ruined,—  
Would any then guard me?  
5 Or strengthen, protect me?  
Make me peace, or rest?"

## ODE 40.

**The Promise to Jacob.**

The shoots from Jacob's root will grow, 6  
 And Israel bloom and bear, and fill the Earth with fruit.  
 Has he struck him, as struck his strikers, 7  
 Or slain him as his slayers slew him ?  
 You sent him chastisement in measure, 8  
 You pleaded, sighing, to his mind,  
 When bringing on the fierce East-wind !  
 By this will Jacob's sin be cured ; 9  
 Its evil fruit be set aside ;—  
 His stone Altars burnt and turned to lime,  
 Nor Groves and Idols raised again.

## ODE 41.

**The Punishment of Zion.**

So! the Great City is empty ; a homestead forsaken,— 10  
 And bare like a pasture where cattle can browse,  
 And lie there consuming its shoots.  
 To her dry broken boughs women came seeking fuel, 11  
 For her people would never reflect !  
 So their Maker spares not, nor their Former has pity.  
 But when the time of the LORD'S thrashing comes, 12  
 He will reap from the River,<sup>1</sup> to Mitzer's Blue Stream,  
 And glean up Israel's sons one by one from among them ;  
 And when on that day the Great Trumpet is sounded, 13  
 The wanderers shall come from the country of Ashur,  
 And those who had fled to the Mitzeraim's country,—  
 Will in Jerusalem bow on the LORD'S Holy Hill.

## ODE 42.

**Denouncing Woe to Ephraim.**

Woe to the proud Crown of drunken Ephraim ! 28  
 And the beautiful bloom of its withering flowers,  
 On the Head of the rich Valley sleeping in Wine !  
 See that bold and strong Master, like fierce cutting hailstorm, 2  
 Like whirling seas, flings by his hand to the ground :—  
 With his feet he will trample that crown of the pride 3  
 Of Drunken Ephraim !  
 And the fading flower crown, on the rich Valley's Head, 4  
 Like the early ripe figs that a gazer beholds,  
 Shall fall ere they come to his hand.  
 Then the LORD OF HOSTS will be a glorious turban, 5  
 And beautiful crown to His People remaining ;  
 A Spirit of Justice, to those who trust Justice, 6  
 And Ruler to those who drive War from the gate ;  
 Though they staggered through wine, and through liquor they reeled. 7  
 Priest and Prophet have staggered, by Drunkenness swallowed !  
 Yes! reeled in their wine ;—yes! in drunkenness staggered,  
 With their eyesight distorted from right.  
 Therefore their tables are filled with their vomit, 8  
 That no place is clean.

<sup>1</sup> "The River" always means the Euphrates

## 9 THE REPROBATES.

10 "To whom is he preaching? To whom giving lessons?  
To children just weaned from the milk of the breast?  
For it is order on order, with line upon line,  
A crumb here, a crumb there?"

## 11 PROPHET.

12 "Yes! for with laughing lips, and with slow moving tongue,  
To this people He speaks!  
Who said to them 'This is the Palace of Rest,  
Give rest to the weary, for here is refreshment,'  
But they would not come to hear!

13 "So the Word of Life to them is, 'Order, on Order,  
And Line upon Line,—a crumb here, a crumb there,'—  
So they go and fall backward, are lamed, trapped and taken.  
14 Therefore, hear scornful jesters, the Word of the LORD,  
You who rule in Jerusalem over this Race,  
15 Who say, 'We recorded a Treaty with Death,  
With the Pit made provision for out-bursting flood.  
If it sweeps out, it comes not to us, but dries up,—  
We are safe, and in cunning can hide!'

16 "Therefore thus says the Master of Life,—'Look on Me;—  
I will fix a stone up in Zion,  
A chosen stone perfectly set,  
Immovably fixed in the Truth,—  
17 Fixed truly by line, and exactly by plummet;—  
But hail shall throw down all the refuge of lies,  
And floods wash your den, and abolish your treaty with Death,  
18 And your League with the Pit will not stand in the rush,  
When it passes and you are trod down!  
19 It will seize, as it passes, on you,  
As the Dusk and Dusk passes to Morn or to Night,  
And will come on with terror to sight and to hearing.'

20 "For the floor is too short for the bed,  
And the wrapper too narrow to fold,  
21 When, as at Mount Fratzim, the LORD will arise,  
As at Gibeon's Valley to work His intent,  
To effect His fierce work, and His purpose complete,  
And to work for His servants, the servants He owns.  
22 So give up your sneering, lest harder your sentence,  
For clear and decided I hear the ALMIGHTY,  
The LORD OF HOSTS, sentence the earth.

23 "Give ear to my voice,—hear my words with attention,—  
24 The plowman plows daily and harrows his land for the grain;  
25 When level its surface, sows he not the Pepper,  
And scatters the Cummin, and drills in the Wheat,  
And sows also the Barley and Oats in their place?—

26 "For GOD has instructed and taught him reflection.  
27 Then not with an Engine the pepper he thrashes,  
Or over the cummin he turns the ox wheel,  
But beats Pepper with staves, and the Cummin with flails,  
28 Grinds for meal, for the thrasher beats not to perfection,  
And the bullock turned rollers and hoofs crush it not.  
29 This also comes from the LORD of all powers,  
In purpose the Wondrous, the Great in effect!"

## ODE 43.

*Woe to Jerusalem!*

Woe to Ariel, Ariel, David's sweet Home! 29  
 Add year upon year, as the feastings go round;—  
 But to Ariel, I will cause grief, and bring sorrow,— 2  
 For on Ariel sorrow shall come.

I will assail you like David, 3  
 Be cruel against you,—  
 And pile up a mound to invade. 4  
 From the earth you shall speak,  
 From the dust whisper words,  
 Like an Earth-ghost your voice,  
 From the dust mutter speeches,  
 But a distant weak hum,— 5  
 As fit Terrors by moaning,  
 Or suddenly come!

But the LORD of Might comes with a roar and a crash, 6  
 And the sound of a great rushing whirlwind and storm,  
 And a flame of devouring fire.  
 And like a night dream, be the hum of the heathen, 7  
 Who war upon Ariel, her soldiers and towers,  
 And cause her distress

As when one dreams of hunger, and seems to have eaten, 8  
 But on waking his mind finds it vain;—  
 Or when dreaming of thirst, he appears to have drunk,  
 But on waking is faint, and his mind has desire,—  
 So shall it be to the crowd of all nations  
 Who war on Mount Zion.

They shall wait, and be puzzled, and baffled and blinded; 9  
 Not with wine, shall be drunk, and shall reel without liquor;  
 For the LORD will pour on them a Spirit of stupor, 10  
 Close their Prophets' eyes, and will blindfold their Gazers.<sup>1</sup>  
 Their visions shall be like words sealed in a book, 11  
 Passed to one who reads not, asking, "Read this book, pray,"  
 And he answers, "I cannot, because it is closed."  
 Or gives to another who knows not a letter, 12  
 And says, "Read this, I pray,"—  
 But he also answers, "I know not a letter!"

## ODE 44.

*Denunciation of Hypocrisy.*

Now the Almighty demands, 13  
 "Why do this people approach  
 With their mouth and their lips,  
 To pay honour to Me,  
 While their heart is far off?  
 Their reverence is worthless to Me;—  
 It teaches the doctrines of men!

"So on this Race I lay wonders, 14  
 Add wonders to wonders,  
 Destroying its scientists' science,  
 And baffling its scholars' researches."

<sup>1</sup> I translate vv. 10, 11, Ch. 29, in the third person plural, not in the second, as the sense clearly demands, I think.

- 15 Are they more skilled than the LORD to hide object,  
And act when unseen?  
When they say "Who can see us? and whoever can know it?"
- 16 Fools! Is the Formed thought its Framer?  
Can the Work tell the Workman, "You never made me?"  
Or the Made tell its Maker, "You do not know how?"
- 17 How long before Lebanon's wasted like Carmel?  
And Carmel become like a City besieged?
- 18 Then the deaf in that day shall hear words that are read,  
And the lost and blind eyes shall awake to their sight,  
19 And the wretched again in the LORD shall delight;  
And in Israel's HOLY the poor will be glad;  
20 For fear ends,—insult fails,—and all rascals are broken,  
21 That deceive men by words and by tricks in the Courts,  
And that plot and conspire to pervert from the right.
- 22 Therefore thus says the LIVING, the HOUSE-GOD of Jacob,  
Who was Abraham's Redeemer,  
"You shall not fail, Jacob,  
They shall not o'erwhelm you.  
23 When his sons see My hand work for him,  
They will honour MY NAME,  
And worship the HOLY of Jacob,  
And fear Israel's GOD;  
24 Then the mad will learn reason,—  
The insane will have sense."

## ODE 45.

*Woe Denounced to Apostates.*

- 30 "Woe, you sons of Revolt," says the LORD,  
"Who make plans;—not from Me!  
And cast Idols,—but not by My will,  
And heap sin upon sin!
- 2 "Who travel to go down to Mitser,  
But ask not My thought;  
Who seek strength from strong Pharaoh,  
And crouch in the shadow of Mitser.
- 3 "Pharaoh's strength shall but bring you defeat,  
And the Mitseraim's shadow to shame.  
4 When their Chiefs came to Zoan,  
And his Messengers met you at Hanès,  
5 All scorned at a people so worthless to them,  
Who could not help or strengthen, but weaken and shame.

## ODE 46.

*Why Trust on Egypt?*

- 6 Load the beasts for the South, for a land hard and rough,  
Whence came leopard, and lion, the asp and winged snake:  
Yes load on the shoulders of asses your baggage;  
For a race of no use, on humped camels your treasures;—  
7 Mitser helps with weak smoke, so I call her,  
The Home of Proud Sloth!
- 8 Go! carve on a tablet, and paint on a slab,  
For the time of the future, to last for all ages,  
9 That this Race are, "Sons of Revolt, lying children,  
Disinclined to obey the LORD's Laws."

- Who tell seers, "See not," Warners, "Come, warn not aright ;  
 Speak flatteringly to us, and warn us by flattering,  
 And turn the road for us, and widen our path ;  
 Take away from our faces the HOLY of Israel." 10
- So thus says ISRAEL'S HOLY,—“ Since you scorn this statement,  
 And trust falsehood and cunning, and rest upon them,  
 This your fault shall become like a crack  
 In a high rampart bursting to fall,  
 Which suddenly opening will fall into shatters,  
 And splinters, like bad pottery broken.  
 When broken unpitied, not picked up ;  
 No fragment remains for hot ashes,  
 Or to dip in a pan for a drink.” 11
- Yet thus said the LORD OF LIFE, ISRAEL'S HOLY,  
 “ In return and submission, your safety will be,  
 And in quiet and trust be your strength.” 12
- But you were not willing, and answered, “ Not so !—  
 We will gallop on horses, and ride upon coursers,”— 13
- You, therefore, shall fly,—your pursuers shall chase !  
 And five thousand when threatened by One shall fly off ! 14
- Till you are alone like a pole on a Hill top, a flag on a Mountain !—  
 But still the LORD waits to befriend you,—delays out of pity,— 15
- For the LIVING GOD judges,—He guides all who trust Him. 16
- If the Race within Zion will weep in Jerusalem,—  
 Will He not show merciful pity to you ?— 17
- When hearing the voice of your cry He will answer !  
 Th' Almighty has given you bread of affliction,  
 And water of grieving :—And no more His canopy guards !— 18
- But again you shall see it extended above,  
 And your ears hear a word from behind you directing ;— 19
- “ This is the road that is right,—that is the wrong one.” 20
- Then when you are sick of your silver clothed Idols,  
 And their vestments embossed with your gold,  
 You will fling them out loathing, exclaiming “ Be gone !” 21
- Then HE will give rain on your land sown with grain,  
 And the ground produce bread, and grow herbage and oil,  
 And your cattle shall graze in that time on fat plains,  
 And the bullocks and colts tilling land, shall eat corn 22
- That is winnowed by blower and fan. 23
- And on every knoll, and on each rising hill,  
 In the day of fierce fight, when the fortresses fall,  
 Will spring fountains and babbling streams ;  
 With the light of the Moon, like the light of Noon Sun,  
 And the Sunlight be sevensed, like seven days' light,  
 In the days when the LORD heals the bruise of His Race,  
 And cures its festering wound. 24

## ODE 47.

## God's Power.

- Look ! The power of the LORD comes from far !—  
 Hot wrath and rage loading His lips, 27
- And His tongue like devouring fire,  
 And His breath like a rising-flood reaching the neck,  
 To scatter the heathen with withering storm,  
 And a bridle to put in the jaw of the Pagan ! 28

- 29 Then sing as you do on a festival night,—  
And be glad in your hearts as you dance to the pipe,  
To ascend the LORD'S Mountain to Israel's Rock,—  
30 Where the terrible voice of the LORD will resound,  
And His arm will be seen to strike down in fierce rage,  
Bright flame, with devouring fire, floods, hailstones and storm.
- 31 The LORD'S voice shall strike Ashur, as though with a staff ;  
32 And wherever that punishing rod is applied,  
Which the LORD lays upon him with strokes,  
It will fight with the clashing of warrior bands.—  
33 For the old spreading Slough for its King was prepared,  
With a broad, wide pile of fire, and plenty of wood,—  
And as a river of sulphur, the LORD'S breath inflames !

## ODE 48.

*The Folly of Trusting to Egypt.*

- 31 Woe ! you descenders to Mitzer for help !  
Who rely upon horses, on chariots who trust,  
Because they are many :  
And upon horsemen—because very strong,  
But trust not on ISRAEL'S HOLY,  
And seek not the LORD ;—  
2 Yet HE also is wise and a friend,—  
And He breaks not His word ;  
And can rise on the Wicked who do you the wrong ;  
3 But your Mitzer is MAN, not a GOD ;  
And his horses are flesh, and not mind ;—  
When the LORD lifts His hand,  
Helped and helpers fall broken,—  
Together the whole are destroyed !
- 4 For thus said the LORD to myself,—  
“ As the lion and tiger roar over their prey,  
Though against them the troop of the Shepherds may shout,  
They fear not their voice and cease not for their noise,—  
So the LORD will descend on Mount Zion,  
To fight for her Hill !—  
5 For the LORD OF HOSTS over Jerusalem guards,  
As birds do their young,—  
Guards, and shelters, and leaps to release !
- 6 “ Turn, Israel, back to the ONE you offended !—  
7 And fling out at that time,  
Each his Idols of Silver, and Idols of Gold,  
Which your own hands have made ;—  
8 And then Ashur shall fall by the sword,—not of man,  
And the sword shall devour,—but not of mankind ;  
And himself fly the sword, and his heroes shall faint,  
9 And with terror abandon his Camp,  
And with flight cow his Chiefs,”—  
Says the LORD Who has brightness in Zion,  
Jerusalem's splendour.

## ODE 49.

*The Righteous King.*

- 32 See ! a King shall rule justly, and princes do right,  
2 And a Man be a shelter from wind, and a refuge from storm,  
Like pools in a dry, like a shadowing Rock in a wearisome land,

And then shall unseeing eyes see ; and the deaf ears shall hear, 3  
 The rash-hearted learn sense, and the tongue-tied speak plain, 4  
     Then the brute shall no more be called noble, 5  
     And the rascal no longer named honest,  
 For the brute is a brute in his language and heart, 6  
 Does low and vile acts, and disputes with the LORD,  
 Leads the faint souls astray,—turns the thirsty from water :  
 Plans to tangle the poor, use the schemes of the bad, 7  
 By false speeches, and lying, defrauding of Justice.  
 But the Noble plans nobly, and on his virtue will rise. 8

## ODE 50.

*The Sin of Female Luxury.*

You luxurious women,—rise up, hear my voice,— 9  
     Hear my speech, idle girls!  
 Long years you shall suffer, my girls ;  
 For the vintage has failed,— 10  
 The fruit gathering has passed.—

You luxurious, tremble,—you idle girls, shake,— 11  
     Strip bare, put on sackcloth,  
 And mourn on the fields,  
 On the beautiful plain,— 12  
     O'er the broken-down Vine !

On the lands of My People the sharp thorn shall spring, 13  
 On all pleasant houses, all homes of delight ;  
 With the Palace forsaken, the Town-house a ruin ; 14  
 The Cottage and Villa both stripped for an age ;  
 Long the joy of wild Asses and nibbling flocks.  
 Until from on high comes the Spirit to rouse us, 15  
 When the Waste will be fertile, and look like a woodland,  
 And Justice inhabit the Desert, and Righteousness Carmel. 16  
 And the product of Righteousness will become Peace, 17  
 And Good work for ever, in hope, and secure and safe ;  
 And My People reside in sweet homes. 18  
 With security, comfort and pleasure,  
 And the City descend to the slopes, 19  
 With a town on the flat of the plain ;  
 And the sowers by all streams shall be happy, 20  
     Who work with the Ox and the Ass !

## ODE 51.

*The Doom of Oppressors.*

Woe, Plunderer unplundered, and Robber not robbed ! 33  
 When you cease plundering,—yourself will be plundered,  
     When your robbing is ended,—  
<sup>1</sup> Your plunder be gathered, as gathers the locust ; 4  
     Like the gobblers collect for themselves.

LORD, to us show mercy,—our hope is in You ; 2  
 Be our strength in the dawn,—yes, save us when distressed.

Nations fled from the sound of Your voice ; 3  
 From Your grandeur the Heathen dispersed.  
 The HIGH LORD Who dwells up above, 5  
 Will fill Zion with Justice and Right.  
     Make Truth her honour ; 6

Salvation, Wisdom, and Knowledge, her strength,  
 And her Treasure,—the fear of the LORD.

<sup>1</sup> Ch 33, v. 4. This verse is misplaced in the Hebrew



## ODE 52.

**Lament on Sennacherib's Breach of his Treaty.**

- 7 Behold the brave shriek in the streets,  
The Agents of Peace are in tears,  
8 The pastures, the highways, the paths, no one passes!—  
He has broken his Treaty,  
Scorns the Cities we offered,  
Shows to no man respect;  
9 The Mourning Land blushes,  
And Lebanon faints;  
Sharon looks like the Arbah,  
And Bashan and Lebanon shake!
- 10 "Now I will rise," says the LORD,  
"Will arouse and stand up;  
11 Now bring your chaff and bear straw;—  
And My fiery breath will consume them,  
12 And your men burn to lime with cut thorns for a fire!
- 13 "Listen, you distant, to what I am doing,  
And acknowledge, you present, My Might.  
14 Then in Zion the wicked will fear;  
The vile will be captured by dread."

**THE WICKED.**

- "Who of us can bear fire devouring?  
Who of us bear enduring pain?"

15

**ISAIAH.**

- "He who follows the right,—  
They who utter the Truth,  
Who refuses to rob, with the rogues,  
Keeps his hands from the touching a bribe,  
Stops his ears to suggestions of murder,  
And his eyes shut to looking on crime.  
16 He shall dwell on the Heights,  
On High Forts of the Rocks;  
And with food and with water be daily supplied.  
17 Thence the King in His beauty your eyes shall regard;  
You shall look on your land spread below,  
18 Nor your heart ask in fear,  
'Where is the gatherer of taxes?'  
Or, 'Is he the House-tax collector?'  
19 Nor see the hard race,—  
Hear their stammering lips,  
Who scorn in a language unknown.
- 20 "Your eyes shall see Zion, our Festival City,  
On Jerusalem look as the sweet Home of Rest,  
Her Tent never moved, and her stakes not pulled up,  
And its ropes never taken away;  
21 When the Glorious Name of the LORD,  
Is our source of broad rivers  
Not wanting in oar-driven ships,  
And proud vessels sail past.  
22 When the LORD is our Judge,  
And the LORD is our Ruler,  
And the LORD is our LEADER,  
And also our SAVIOUR.

" Leave the ropes,—haul them not,—  
     Neither spread out the banner,— 23  
 Fly now to the plunder,—divide the big booty,—  
     You plunderers leap on the prey!  
 Let not the bedridden say, 'I am wounded.'  
 The man held by that,—let him rise in his strength." 24

## ODE 53.

**God's Disgust at the Heathen.**

Approach Nations to hear, and the Peoples to listen; 34  
 Hear Earth and all in it, the World and its products.  
 For the LORD is in anger against all the Heathen, 2  
 Is enraged at their Armies,—devotes them to slaughter.  
 Their wounded and corpses flung out yield a stink, 3  
 And the hills shall be soaked with their blood!

All their Heavenly Army dissolves, 4  
 And their Heaven rolls up like a sheet,  
 All their Army shall wither as withers the leaf,  
     As withers the fig and the vine,  
 For My sword in the heavens is whirled,— 5  
     On Edom behold it rush down,  
 On the Nation I sentence to die!

The LORD'S sword is filled full of blood,— 6  
 Is fattened with milk, with the blood of the vine,  
 With the fat of the kidneys of goats and of rams;—  
 For in Bozrah the LORD makes a feast,—  
 A great sacrifice in Edom's land.  
 And the buffaloes also will fall, 7  
 The bullocks along with the bulls,  
 And their land will be drunk with their blood,  
 And its dust will be sated with fat.

For the LORD'S day of Justice has come, 8  
     The year to redress Zion's case.  
 So its streams turn to pitch, and to sulphur its dust, 9  
 And its land will become burning pitch!  
 It shall never be quenched night or day, 10  
 But its smoke rise up age after age;—  
 Deserted for ever and ever,—and no one pass through!

In her buzzard, and hedgehog, shall dwell, 11  
 And the owl, and the raven reside,  
 When Ruin's lasso is over her flung,  
     And Anarchy's stones are on her.

None the fame of her Kingdom will tell, 12  
 All her nobles will come to be naught,  
 And thorns in her palaces grow, 13  
 In her fortresses nettles and briars,  
 And her Court be the shelter of Snakes,  
     And the Daughters of Woe!

There hyenas and jackals shall snort, 14  
 And the wild goat shall call to his mate;  
 There the screech-owl will shriek, and prepare her a nest;  
 There the Night Raven nest, and lay eggs, 15  
 And hatch them and guard in her shed,—  
 There the she vulture meet with her mate.

- 16 Consult the LORD'S record and read,  
Not one of them shall want her mate,—  
For HIS mouth gives command, and His Spirit collects.  
17 Himself casts their lot; has apportioned their fate,  
To possess her for ever,  
Dwell in her for ages.

## ODE 54.

*A Song Foretelling of Zion's Redemption.*

- 35 Let the Moorland and Desert rejoice,—  
Arbah laugh and with lilies spring up,—  
2 Be fruitful in produce and laugh,  
Ah, yes! laugh and shout,  
For now Lebanon's Glory is hers,  
Carmel's splendour, and Sharon's combined;—  
They see our LORD'S splendour,—the glory of GOD!
- 3 Cheer up the weak-handed, the trembling knees help;  
4 Say "Courage, weak hearts, you need no longer fear,  
See! Your GOD comes your wrong to redress,—  
GOD Himself comes as Saviour to you!"  
5 Now the eyes of the blind shall be opened,  
The ears of the deaf be unclosed  
6 And the crippled shall leap like a stag,  
And the tongue of the silenced shall shout!
- 7 Water spring on the Moorland, and rivers in Arbah,  
The Mirage be lakes, and the dry sand have springs—  
Snake's dens, water meadows, with rushes and reeds.
- 8 And a highway and road shall be there,—  
They shall name it "The road of the Right."  
And the Vile shall not use it, but HE, HIMSELF, lead,—  
And the Wicked not traverse that way.
- 9 No lion be there, nor shall fierce beasts ascend,  
Nor revenger met walking therein;  
10 But the LORD'S ransomed returning,—  
Returning to Zion with cheers,—  
With delight everlasting, and joy on their heads;—  
Grief and anguish will fly as with joy they return!

## A NARRATIVE ODE 55.

*The History of Senakerib's Invasion and Overthrow.*

- 36 It was in the fourteenth year of  
Hezekiah that Senakerib, King of  
Ashur, assailed all fortified Cities  
2 of Judah and captured them. Then  
the King of Ashur sent Rabshakah  
with a powerful army from Lakish to  
Jerusalem against King Hezekiah,  
and he stationed himself on the  
Reservoir Hill, at the ascent of the  
3 Fullers' Field, where Eliakim-ben-  
Hilkiah the Prime Minister, and  
Shebna the Secretary, and Joakh-  
ben-Asaf the Chancellor, met him.  
4 Then Rabshakah said to them:—  
"I wish you to report to Hezekiah  
what the Great King, the King of  
Ashur asks:—  
"What is the support upon which  
you rely? You tell me,—but they 5  
are only words of the lips,—I have  
genius and power for war.—Now on  
whom do you trust? that you have  
rushed on me?  
"You are trusting upon the sup- 6  
port of that shattered reed Mitzer?—  
When a man leans on it, it goes into  
his hand and pierces it.—Pharaoh  
King of Mitzer is that, to whoever  
trust upon him!  
"But if you say to me, We trust 7

upon Our EVER-LIVING GOD!—Is not that He Whose Columns and Altars Hezekiah has thrown down?—and said to Judah and Jerusalem, 'You must worship at this Altar?'

8 "But, however, come over to my Master the King of Ashur, and I will give you two thousand horses, if you are able to put riders on them for yourself.—So you cannot turn back the face of one of the least of my Master's Servants;—then how can you trust upon Mitzer for chariots and horsemen?

10 "And, now, have I come up against this country to seize it without the LORD?—The LORD said to me, Go up and seize that land!"

11 Then Eliakim, and Shebna, and Joakh said to Rabshakah, "We beg you to speak to your servants in Aramic, for we understand it, and do not speak in Judish in the hearing of all the men on the Wall."

12 But Rabshakah replied; "Has my Master sent me to your Master, or to you, to say these things?—Was it not to the men standing upon the Walls, who eat their own dung and drink their own piss with you?"

13 Rabshakah then stood up and shouted with a loud voice in Judish and exclaimed:—

14 "Listen to the message of the Great King, the King of Ashur!

15 "Let not Hezekiah deceive you;—for he is not able to defend you. And do not you trust with Hezekiah on the LORD, when he says; 'The LORD will deliver us!'—The LORD will not give this City into the hand of the King of Ashur.—Listen not to Hezekiah!—for thus says the King of Ashur, 'Make a Peace with me, and meet me, and let every man eat his own grapes, and every man his own figs, and every one drink from his own well, until I come and remove you to a land like your own land;—

18 a land of corn and beer; a land of bread and vineyards;—for Hezekiah deceives you in saying,—'The LORD will deliver us!'

"Which of the gods of the Nations has delivered its land from the hand of the King of Ashur?—Where are the gods of Khamath?—of Arfad?—of the Sefarvaim?—And who delivered Shomeron out of my hand?—

20 Who of all the gods of those Countries has delivered his land from my hand?

—that the LORD should deliver Jerusalem from my hand?" . . .

But they were silent, for the King's 21 orders were "answer not a word to his speech."

But Eliakim-ben-Hilkiah, who was 22 Prime Minister, and Shebna the Secretary, and Joakh-ben-Asaf the Chancellor, returned to Hezekiah, with their clothes torn, and reported to him the speech of Rabshakah. But when Hezekiah heard it he tore 37 his own robes, and put on a sack, and went to the House of the EVER-LIVING. But he sent Eliakim the 2 Premier, and Shebna the Secretary, and the Chiefs of the Priesthood, with sacks upon their waists to Isaiah-ben-Amoz, the Prophet, and they 3 said to him;—"Hezekiah says this,—To-day is a day of distress, and insult, and contempt;—for the children have come to birth and there is not strength to bear them.—

"Your EVER-LIVING GOD has already heard the words of Rabshakah whom his master the King of Ashur has sent to revile the GOD OF LIFE, and to insult Him with the words which your EVER-LIVING GOD has heard,—therefore lift up a prayer for the remnants left."

The Ministers of Hezekiah went 5 thus to Isaiah, and Isaiah replied to them:—

"Say this to your Prince; The 6 EVER-LIVING answers thus;—Fear not the speeches which you have heard in which that Lad of the King of Ashur blasphemed against Me. I will send a Terror to him, when he 7 hears a rumour, and he will return to his own country, and he shall fall by the sword in his own land."

Rabshakah then withdrew and met 8 the King of Ashur besieging Libnah, for he heard that he had retreated from Lakish. Then he heard about 9 Thirakah, King of Kush, saying "He is advancing to fight with you;" he attended to it;—but sent messengers 10 to Hezekiah to threaten;—say this to Hezekiah King of Judah;

"Trust not your GOD, upon Whom you rely when you say, 'HE will not 11 give Jerusalem to the hand of the King of Ashur!' For you have heard what the Kings of Ashur have done to all Countries to ruin them,—and can you escape?

"Have the gods of those Nations 12 protected those whom my Ancestors

13 desolated? Gozan, and Kharan, and Retzaf, and the Children of Eden who were in Thalasar?—Where is the King of Khamath?—and the King of Arfad?—and the King of the Cities of the Sefarvaim?—Hena and Avah?"

### Hezekiah's Prayer.

14 When Hezekiah received the letters from the hands of the Messengers, he read them, and then went up to the House of the EVER-LIVING, where Hezekiah spread them before the presence of the EVER-LIVING; and  
15 Hezekiah prayed to the EVER-LIVING, and said;—  
16 "EVER-LIVING ALMIGHTY GOD of Israel, Who dwell with the Kerubim;—You are the ONLY GOD of all the  
17 Kingdoms of the Earth, for YOU made the Heavens and the Earth.—Bend, EVER-LIVING, Your ear and

hear; open, EVER-LIVING, Your eye and see and hear all the words that Senakerib has sent to insult the GOD OF LIFE.

"Truly, EVER-LIVING, the Kings 18 of Ashur have ruined all the Countries 19 and their lands, and have thrown their gods into the fire,—for they were not GODS,—but only the work of men's hands, from wood and stone, —and were destructible.

"But now our EVER-LIVING GOD 20 can save us from his hand, when all the Kingdoms of the Earth will know that YOU alone are EVER-LIVING."

Isaiah-ben-Amoz the Preacher, 21 afterwards sent to Hezekiah to say;—  
"Thus says the EVER-LIVING GOD of Israel,—

"Since you prayed to Me about the King of Ashur,—This is the reply which the EVER-LIVING sends to him."

### ODE 56.

#### God's Reply to Rabshakah and Senakerib.

22 "' At you the scornful Virgin daughter of Zion laughs;—  
Jerusalem's Daughter following shakes her head.  
23 Against Whom is your libellous insult?  
Against Whom do you raise up your voice,  
And lift up your insolent eyes?  
Against the HOLY OF ISRAEL!

24 "' By the hand of your Slave you insulted MY Prince;—  
"With my crowd of chariots," you said, "I ride over the hill tops,  
Over Lebanon striding, I fell his tall Cedars,  
And beautiful Pines;  
And lodge on the high cliff of his forest of Carmel!  
25 I have dug and drank water,  
And dried with my soles all the moats of the Forts!"

26 "' Have you not heard from afar of My actions aforetime?  
How I planned you to bring to them all desolation?  
To turn fortified Cities to ruinous heaps?  
27 Made them crops to your hand, and depressed?  
Like field plants, and green grass on town roofs,  
Scorched up before grown?

28 "' And your campaigns, and march, and advancing I knew;—  
29 And your rage against Me,—Yes! your rage against Me,—  
And your fury has come to My ears!—  
So My hook I will put in your nose, and My bit in your jaws,  
And lead back by the way that you came!  
30 For your proof,—eat self-sowings this year;  
And the next year the same;  
Sow and reap in the third,  
And plant vines and eat fruits.

31 "' Judah's house from its fragments in safety shall rise,  
32 Branches spring from the root and bear fruit up aloft;  
From Jerusalem fragments shall go,  
And a flight from Mount Zion;—  
As the LORD OF HOSTS' power decrees.

- “ ‘Ashur’s King shall not come to this town,’ says the LORD,  
 ‘Nor shoot there an arrow, nor lift up a shield,  
 Nor against it a rampart heap up.  
 By the way he advanced by that way he shall go,  
 And not come to this City, the LORD has declared.—  
 I guard over this City and save for Myself,  
 And for David My servant.’ ”

### The Destruction of the Army of Ashur.

- 36 A Messenger also was sent from  
 the LORD, and he struck one hundred  
 and eighty-five thousand in the camp  
 of Ashur; and when they awoke in  
 the morning they saw all those dead  
 37 bodies. Then Senakerib, King of  
 Ashur, struck his tents and marched  
 and retreated to Nineveh, and re-  
 turned to Nineveh. There while he  
 was worshipping in the temple of his  
 god Nisrok, Adramelek and Sharatzer  
 his sons slew him with a sword.  
 They afterwards fled to the High-  
 lands, and Asar-haddon his son  
 succeeded him.

### ODE 57.

#### Hezekiah’s Illness.

- 38 At that time Hezekiah was seriously  
 ill, and Isaiah-ben-Amoz the Preacher  
 came to him and told him;—“The  
 LORD says thus:—‘Arrange your  
 family affairs, for you will die, and  
 not live.’ ”  
 2 But Hezekiah turned his face to the

wall, and prayed to the EVER-LIVING,  
 and said, “I entreat You, the EVER- 3  
 LIVING, to remember how I have  
 conducted myself before You with a  
 true and sincere heart, and the good  
 I have done in Your sight.” Then  
 Hezekiah wept a great weeping.

Then an order came from the EVER- 4  
 LIVING to Isaiah commanding, “Go  
 and say to Hezekiah,

“Thus says the EVER-LIVING GOD 5  
 of David your ancestor;—I have  
 heard your prayer,—I have seen  
 your tears,—so I will add fifteen  
 years to your days. I will also 6  
 rescue you and this City from the  
 hand of the King of Ashur, and will  
 shield this town, and this shall be a 7  
 proof to you from the EVER-LIVING,  
 that the EVER-LIVING will effect the  
 event of which He has promised;— 8  
 I will return the Advancing Shadow  
 on the Dial which has passed down  
 on the Sun-dial of Ahaz from the  
 Sun, Ten degrees backwards;—so  
 that ten degrees of the Dial shall  
 return on the sun-dial which they  
 had gone down.’ ”

### ODE 58.

#### Hezekiah’s Psalm of Thanksgiving.

*Written by HEZEKIAH, King of Judah, about his Illness,  
 after he was restored from it.*

I said to myself,—“In the midst of my days,  
 I must enter the Grave, lose the half of my years;  
 Nor see DIVINE LIFE in the land of the living,  
 Nor see men again with the dwellers at ease.”

“My tent strike and fold, like the tent of a shepherd;  
 My life be cut off, like a web in the day,  
 Nor continue to weave me till night.”

I groaned at the dawning as if at a lion,  
 As though he had crushed all my bones,  
 From the day until night as you broke me.

Like the circling swallow I twittered,  
 I mourned like a dove;  
 My eyes failed for the LIFE from on High;  
 I was loaded and dark to myself.

- 15 What say and relate of my case?—  
That it made me go sadly along,  
In the grief of my soul all my years,  
Till the Almighty raised me to life!
- 16 Now my spirit will live through them all,  
For You have revived me to strength,
- 17 My suffering You turned into ease,  
When oblivion You turned back to life,  
When You threw to my back all my sin.
- 18 For the grave cannot praise or death give to You thanks,  
Nor the wrecked in the Pit know Your truth.—
- 19 Life, life, it will thank You like I do to-day!  
Your truth to his children the father will tell.
- 20 The LORD saved me, and so let us sing to the lute  
All the days of our life, in the House of the LORD.<sup>1</sup>

## ODE 59.

*Baladan's Embassy.*

- 39 At that period Merodach Baladan-ben-Baladon, the King of Babel, sent letters and a present to Hezekiah, for he heard that he had been ill and was recovered.
- 2 Hezekiah was pleased with them, and showed them his stores of spices, silver, and gold, and perfumes, and essences, and all his arsenal of weapons, and what he had collected in his treasuries; there was nothing which Hezekiah did not show them in his Palace, or in all his Dominions.
- 3 Then Isaiah the Preacher went to King Hezekiah and asked him:—"What did those men say to you? And from whence did they come?"
- When Hezekiah answered,—“They came to me from a distant country,—from Babel.”
- Then he asked, “What have they 4 seen in your Palace?”
- And Hezekiah replied;—“They have seen all that is in my Palace;—there is not anything in my treasuries which I have not shown them.”
- Isaiah then said to Hezekiah, 5 “Hear a message from the LORD OF HOSTS!—Look! The times will 6 come, when all that is in your Palace or which your forefathers stored up to this day, will be taken and carried to Babel; nothing will be left, says the LORD; and some of your descen- 7 dants, who will spring from you, whom you will produce, they will seize and make them eunuchs in the king of Babel's palace!”
- When Hezekiah replied to Isaiah 8 and said, “The message of the LORD which you have delivered is right:—for,” he added, “He grants peace and safety in my days.”

<sup>1</sup> NOTE.—Ch. 38. The verses 21 and 22 are clearly an old Hebrew editor's note. I therefore put them at the page foot.

<sup>21</sup> Under the direction of Isaiah they had  
<sup>22</sup> taken a cake of figs and pressed it upon the ulcer, and he had revived. Then Hezekiah said, “What a wonder that I can go up to the House of the EVER-LIVING!”

END OF THE FIRST BOOK OF ISAIAH.

BOOK II.

PROPHECIES FORETELLING THE RESTORATION  
OF ISRAEL AND THE COMING OF THE  
MESSIAH.

ODE I.

*To Comfort Jerusalem.*

"Comfort! O! comfort My People," your GOD has commanded, 40  
"Speak to Jerusalem's heart, and to her proclaim,— 2  
That her warfare is finished, her sin has been pardoned,  
And twice more than her loss she will have from the LORD."

ODE 2.

*The Voice in the Desert.*

A Voice cries in the Desert, "Prepare the LORD's path;— 3  
And straighten for passage the road for our GOD!  
Raise the valleys, and cut down each mountain and hill; 4  
Make the crooked path straight, and the rough places smooth!  
The LORD's Glory unveiled,  
Let all see it at once,  
As the LORD's mouth has said."

ODE 3

*On Man's Weakness.*

A Voice ordered to cry.—I asked,— 6  
"What shall I cry?"  
"That all flesh is grass;  
And its beauty like flowers of a field.  
Grass fades, flowers fail,— 7  
But our GOD'S promise for ever remains." 8

ODE 4.

*Israel's Deliberance.*

To the Hill-top go up with a message to Zion; 9  
With News for Jerusalem lift up your voice!—  
And raise without fear to the Cities of Judah,—  
"Look! Your GOD, LORD OF LIFE is in power advancing. 10  
His arm is directing, His confidence with Him;  
And His work lies in front!"  
He feeds like a shepherd His flock; 11  
He takes up the lambs in His arms,  
And carries the weak to a stream.

ODE 5.

*On God's Creative Power.*

Whose palm has measured the Sea? 12  
And scattered the suns by a rule?  
And measured earth's dust in a skep?  
In a balance who weighed out the Hills,  
And the Mountains who poised in a Scale?



- 13 Who planned the design for the LORD ?  
Who taught Him ?—He will be repaid.  
Who advised and instructed ?  
Who taught Him to Judge ?
- 14 And who taught to Him knowledge ?—  
Who trained in the sciences path ?
- 15 Why! Nations are drops from a pail,—  
He regards them like dust on a scale ;  
Like atoms the Islands lifts up !—  
Nor can Lebanon serve for a fire,  
Nor its cattle be fit for a gift !
- 17 All Races are naught before Him ;  
To Him are thought empty and light.  
18 To whom will you then liken God ?  
And by what Image represent Him ?
- 19 The Artist devises the form,  
And the Founder o'erlays it with gold ;  
And the Silversmith furnishes chains.  
20 The poor take up timber not rotten,  
And seeks for a carver with skill ;  
To fix up an unmoving shape.
- 21 But can you not reason or hear ?  
Have you not been told from the first ?  
Have you never known from the products of earth.  
22 How above the earth's circuit HE sits,  
With her dwellers spread on her like flies ?  
Who scattered like pebbles the suns,  
And spread them a Tent for their home ?
- 23 He who brings nobles to nothing,  
Makes the Earth's Rulers weak,  
24 Unstable and fruitless, not rooted in earth,  
And they wither if only HE blows,  
And the whirlwind, bears off as if chaff !
- 25 Then what is My form and My shape ?  
Asks the Holy.
- 26 Lift your eyes up and look !  
Who for these has arranged ?  
Who leads out their armies by number ?  
Who calls every one by his name ?  
Asks their number, their power and strength ?  
Not the greatest one lingers behind !
- 27 Why does Israel complain ?—  
Why do you murmur Jacob ?  
And why declare Israel,  
" My path the LORD hides,  
My course is neglected of GOD ? "
- 28 Have you then never known,  
Or heard GOD ETERNAL,  
The LIFE, who made Earth's bounds,  
Never faints or is weary  
In His foreseeing plans ?
- 29 To the weak he gives strength,  
30 To the feeble gives power,  
While the youths faint and fail,  
And the strong shake and fall.

Who trust the LORD will flourish,  
Fly on strong eagles' wings  
They march and they faint not."

31

## ODE 6.

*The Call of Cyrus.*

- " Be still before Me Isles,  
And Tribes renew your strength. 41  
Approach, and state your case.  
Unite to seek the right.
- Who roused the Hero from the East? 2  
Who called him to his feet?  
Who for him conquered Nations,  
And threw their Leaders down  
Like dust before his sword,  
Like chaff before his bow?  
He chased, and safely passed the path,  
He made not for his feet! 3
- Who made, and formed, and told,  
All these things from the past? 4  
I, the LORD who am the First,  
And Myself who am the Last.  
The Islands will see and fear; 5  
Earth's bounds be filled with a dread,  
Each to cheer his mate will come, 6  
And say to him, " Be bold!"  
The Sawyer tell the Smith, 7  
" Smooth well with your strokes."  
Then, " Solder well," will say,  
" And firmly fix with nails!"
- But you, My servant Israel, and Jacob whom I chose, 8  
From my Friend Abraham's race,  
I help you from earth's bounds, 9  
I chose and called to you, and named you as my friend.  
I chose, and not forsook.
- Fear not;—you are my Race; 10  
Dread not;—I am your GOD;
- I strengthen you and aid, and help with kind right hand. 11  
All fail and are disgraced contending against you;  
All fail and meet defeat, if on you they make war;  
The men assailing you become as nought and fade;  
These who have ravaged you, if sought, you will not find; 12  
Whoever fight with you will come to nought and pass.  
For I, the LORD your GOD, can strengthen your right hand, 13  
I tell you not to fear, for I myself will aid;  
For I, your living GOD, will add strength to your hand.  
Fear not, worm Jacob, death, for Israel I can help,—" 14
- Says the LORD, who restores you, the HOLY of Israel. 15  
I will make you my tearing-mill fitted with teeth,  
To thrash and beat mountains, reduce hills to chaff, 16  
And your wind-blast will drive them, the whirlwind will scatter;  
While you joy in Jehovah, in ISRAEL'S HOLY are glad!

## ODE 7.

*God will help the Oppressed.*

- The poor and the wretched are seeking for water;— 17  
For their tongue parched with thirst there is none!  
I, THE LIVING, will give, Israel's GOD not refuse, 18  
On the hills open rivers, and springs in the vales;  
Put wells in the desert, with pools in the dry land,  
And rippling streams.

- 19 To the desert give Cedar, Acacia, and Myrtle,  
 Plant Olive, Pine, Plane, and the Box in the Arbah,  
 20 That at once they may see, know, reflect, and perceive,  
 That the LORD'S hand has done it, and fear ISRAEL'S HOLY.

## ODE 8.

*Idols called on to answer God.*

- 21 "Bring forward your plea," says the LORD.  
 "Bring your reasons," demands Jacob's King.  
 22 "Approach! Foretell things that will happen, beforehand,  
 Inform what they are,—we will lay to our heart,—  
 And will hear you teach future events.  
 23 Tell events of the future and show you are gods;  
 Be kind, fierce, or gracious, and then we shall fear.  
 24 But you are nothing,—and your actions naught:—  
 Despised be the truster in you!"

## ODE 9.

*Prediction of Cyrus of Persia.*

- 25 I roused him from the North; he comes;  
 He will call from the East on my name;  
 And tread Princes like mud, as a potter treads clay!  
 26 Who told it before, and made known?  
 Who before time correctly declared?  
 You informed not, nor told.—No! none heard you declare.  
 27 I first gave to Zion good news,  
 To Jerusalem sent the report;  
 28 When I searched none were there, and from you none advised;  
 When I asked, they replied not a word,  
 29 They are all of them vain, and their Makers are fools.  
 Their statues are mere empty winds!  
 42 But My servant to whom I am guide,  
 In My Chosen My soul has delight.  
 My Spirit I place upon him,  
 To the Nations he Justice proclaims!  
 2 He shouts not, and will not assail;  
 His voice is not heard in the street;  
 3 He will not break the reed that is bruised,  
 Nor put out the flickering lamp,  
 But will publish the Truth and the Right.  
 4 Not waver, and never will fail,  
 Until He fix right on the Earth,  
 For the Islesmen afar await Him.

## ODE 10.

*The Messiah Foretold.*

- 5 Thus says the LIVING GOD, Who formed and spread the skies,  
 Who formed for Earth her fruits; gave men upon her, sense,  
 And those who walk her, breath.  
 6 And I, the LIFE, for Mercy send,  
 I make you strong and guide your hand;—  
 I send you to My Race a pledge,  
 A light to lead the Heathen souls,  
 7 To give the blind eyes sight again,  
 From bonds to set the prisoner free,—  
 From dungeons those who dwelt in gloom.

## ODE II.

*The Eternal Power of God.*

I am EVER-LIVING;—for that is My Name, 8  
 And My power to others I never will give;  
 Or My Glory to Idols.  
 Past events have arrived; now the future I tell, 9  
 Before its arrival to you I announce!

## ODE 12.

*A Song of Praise to God.*

Sing to the LORD a new song! 10  
 Praise Him from the bounds of the Earth!  
 The Sea, and all that it contains,  
 The Isles and the dwellers in them.

You, Moorlands, rise up with your towns; 11  
 With the grazers inhabiting tents,  
 Cheer, you men of the crags,  
 From the Hill-tops hurrah in delight.  
 His glory assign to the LORD, 12  
 And His honour report to the Isles.

The LORD like a hero comes on, 13  
 Like a warrior He rouses in ire,  
 He shouts, yes, He roars, overpowers His foes.

"Why need I for ever be silent? 14  
 I strain as if bearing a child,—

Together I snort, pant, and gasp!— 15  
 I will scorch up the Mountains and Hills,  
 And will dry all their grass,  
 And turn brooks to sea-sands,

And will dry up the pools. 16  
 But lead the blind by a road they knew not,  
 Direct them through pathways unknown.  
 Place light before them in the dark,  
 Turn crooked to straight for their road.  
 I will do this for them, not forsake."

## ODE 13.

*The Folly of Idolatry.*

They fly back defeated,— 17  
 The trusters in Idols are shamed,—  
 Those who named their own Castings their Gods!  
 Hear, you deaf! and you blind think, and see! 18

## ODE 14.

*The Messiah.*

Who so sharp as My Servant, 19  
 And skilled as the Agent I send?  
 Who was keen as instructed,  
 Yes! sharp as he worked for the LORD!

You saw clearly,—but cared not, 20  
 Open-eared,—but you heard not.

The LORD loved for His goodness. 21  
 Exalted His honour and might;

Yet this people are plundered, and robbed,— 22

- All their heroes are netted,—and go to the dungeons,  
 Are plundered with none to release,  
 Are a booty, and none cries "Give up!"
- 23 Who among you will hearken to this?  
 Will attend, and will hear, and turn back?
- 24 Who gave Jacob to robbers?  
 To the plunderers, Israel?  
 Did not the LORD give them both?
- 25 They offended, and wished not His paths,  
 They went and obeyed not His Laws;  
 So on them He poured fury and rage,  
     And His warrior's great might,  
 And lit fire around, but they cared not;  
 They burnt,—but they laid not to heart.
- 43 But now, says THE LIFE Who created you, Jacob,  
 And, Israel, Who formed you, "Fear not!  
 You are mine; I restore you, and call by My name.
- 2 I am with you when crossing the Sea,  
 And the Rivers shall not overwhelm;  
 You shall walk in the fire unscorched  
 And the flame not be burning to you;
- 3 For I am your still LIVING GOD,  
     Your Saviour whom Israel loved.  
 I will make Mitzer your ransom,  
 For you exchange Geba and Kush,
- 4 Since dear in My sight, I have honoured and loved,  
 And I give men and nations instead of your life.
- 5 Fear not, because I am with you;—  
 I will bring up your race from the East,  
 And I from the West will collect.
- 6 I will say to the North, Give to ME,  
 And order the South not to hide.  
 My sons I will bring from afar,  
 And My daughters from ends of the earth
- 7 All called by My Name, by My power created;—  
     Whom I formed, yes, and made."
- 8 Come out! you blind People with eyes,  
 And you deaf, in possession of ears;—
- 9 Collect all the Heathen together,  
 And Nations adjacent to you:—  
 Who told you of this? and declared in advance?  
 Honest witnesses let them produce:—  
 I will listen, if they speak the truth.
- 10 "You witness for ME," says the LORD;  
 "With My servants, whom I have picked out,  
 For they knew and they trusted to Me,  
 And perceived that I only exist;  
 That no GOD before Me was formed,  
 And that after Me none will have LIFE!
- 11 I only, I only, have the LIFE!
- 12 I only inform, and can save, and foretell!  
 —Not some stranger with you,—  
 And you prove," says the LIFE, "that I only am GOD.
- 13 I existed before Time itself,  
 So none can snatch out of My hand;  
 What I effect,—who can subvert?"

## ODE 15.

**The Doom of Babylon.**

Thus says the LIFE, your Redeemer, and Israel's Hope, 14  
 "For your sake, I to Babel will send,  
 And throw down all its bars,  
 And the Kasdim rejoicing in ships.  
 I am your STILL LIVING hope, 15  
 And your King,—the Creator of Israel."

## ODE 16.

**A Remonstrance with Israel.**

Thus says the LORD, Who made roads in the sea, 16  
 And a pathway in waters of might;  
 Who led in the chariots, the army and warriors, 17  
 Where they fell down together, and rose not again;  
 They were quenched like a lamp that is drowned.  
 "Do not you remember the past? 18  
 Nor reflect on preceding events?"

Look! I act afresh, not begin;— 19  
 Will you not then learn?  
 I will make in the moorland a road,—  
 In the desert make brooks.  
 When the beasts of the field, snakes, and Daughters of Woe, 20  
 Will thank Me, Who gave in the Wilderness streams,  
 In the desert the Brooks for My loved Race to drink;  
 This People I formed for Myself;— 21  
 They also should give to Me thanks.

But, Jacob, you call not on Me; 22  
 Nor, Israel, work for My sake,  
 You bring Me no Lamb as a gift, 23  
 Nor by sacrifice pay Me respect.  
 But have I not served you with food?  
 Did I not give incense to you?  
 With your silver, you bought Me no cane, 24  
 Nor perfume with the sacrificed fat,  
 But forsook Me, for love of your sins,  
 And you loathed Me, because of your vice.

But as I, MYSELF, only EXIST, 25  
 I will blot out your crimes for Myself,  
 And no more remember your sins.  
 Let us try to be equally just,— 26  
 Bring your record to show you are right.  
 Your Leader at first caused the sin, 27  
 And your satirists jested at ME;  
 So your Grand Princes I will destroy, 28  
 To destruction will Jacob resign,  
 And Israel give up to Reproach."

## ODE 16.

**Blessings Promised to Israel.**

"Now listen, Jacob, My Friend, 14  
 And Israel in whom I delight,"  
 Thus says your Maker, the LIFE, 2  
 And your Helper, Who formed from the womb;  
 "Have no fear, Jacob, My friend, 3

And the Righteous, in whom I delight;—  
 For the thirsty, I waters pour out,  
 And make on dry ground flowing rills,  
 I breathe out My wind on your seed,  
 And My blessing is over your crops;  
 4 The herbage springs up in your sight,  
 Like willows beside flowing streams.  
 5 This, will say:—'I belong to the LORD;'  
 That, 'by Jacob's name I will be called;'  
 The next to the LIFE give his hand,  
 And be labelled with Israel's name."

## ODE 17.

*A Declaration of God's Foreknowledge.*

6 Thus Israel's King, the LORD proclaims,  
 And his Redeemer, LORD OF HOSTS;  
 "I am the First and the last,  
 Except myself there is no GOD.  
 7 And who but I proclaimed and told  
 And fixed events from former times,  
 Foretelling future things?  
 8 Shake not, fear not, for is not this  
 What I informed and told?  
 You are My proof no GOD exists but ME,—  
 I know no other Rock!"

9 All Idol-makers rave;  
 Their statues cannot help,  
 And show it to themselves!  
 10 They neither see nor know;  
 Their Artist they degrade;  
 Those helpless metal gods!  
 11 See! all their friends they shame;  
 Their artists blush themselves;  
 They shame their fixers up;  
 All meet disgrace together!

12 A Smith the iron cuts,  
 And works it in the coals  
 And with his hammer forms.  
 He works with his strong arms;  
 He hungers and is weak;  
 Is faint, and thirsts for drink;  
 13 The Joiner chooses wood;  
 He draws a line in red;  
 He cuts it with his tool;  
 With compass marks it out,  
 A graceful human form,  
 A man to guard his house!

14 He Cedars fells for use;  
 He takes the pine and oak,  
 Selects the forest trees.  
 15 The fir plant grows by rain,  
 And is for man to burn,  
 He takes it and he warms;  
 He cooks and bakes his bread:—  
 For worship makes a god!  
 Adores the form he made!  
 16 Burns part of it in fire,  
 With part he cooks his meat,  
 And cuts a slice and eats!

- He warms, and says " Ah-ah !  
 I'm warm,—I feel the fire ! " 17  
 The refuse forms his God !  
 That Image he adores !  
 Bows down and prays his God,  
 And says, " Deliver me !  
     For you to me are God ! "
- They know not, nor reflect ; 18  
 They stop their eyes from sight ;  
 They keep their hearts from sense  
 They lay it not to heart ; 19  
 Know not nor think to say ;  
 " I burnt a part with fire,  
 Baked on its coals my bread ;  
 I roasted flesh and ate ;  
 And made the rest a God !  
     A fool, I worship Wood ! "
- The fool devours dirt, 20  
 Deception veils his sense,  
 His mind cannot escape, or say,  
     " My right hand holds a lie ! "
- Jacob remember these, 21  
 And Israel, as My friend ;  
     I formed you for My friendship.  
     Forget not, Israel, ME.
- I drove your faults like clouds, 22  
 Like fog dispersed your sins,  
     Return to Me redeemed.
- Shout, Heavens, " The LORD has worked ! " 23  
 Be shaken earth below ;  
 Hills burst, and roar, you Woods,  
 With every tree in them.  
 The LORD sets Jacob free,  
     And Israel HE adorns !
- Thus says the LORD " I freed you ; 24  
 And formed you from the womb ;  
 For I, the LIFE, made all,  
 Alone, I stretched the skies,  
 Myself spread out the land.
- Alone producing Wonders, 25  
 I prophets move in dance,  
 Philosophers defeat,  
 And show their knowledge vain.
- But confirm My Servant's word 26  
 Will complete My Agents' news  
 That Jerusalem shall last,  
 And Judah's towns be built,  
 And her ruins rise again.
- Who tells the Deep, ' be dry ; 27  
 And let your Rivers waste ;  
 Who calls His Shepherd, Cyrus,  
 Who will effect My plans ; 28  
 Who Jerusalem will rebuild,  
     And found a Temple there ! "



## ODE 18.

*The Promise to Cyrus.*

- 45 Thus says the LORD to His Messiah,  
To Cyrus, whose right hand He wields,  
To throw down Nations at his sight,  
And make the kingdoms bare ;  
To open doors before his face,  
Nor shall the gates be shut.
- 2 " I will precede, and level hills,  
And I will smash the doors of bronze,  
And break the iron-bolted bars !
- 3 And give to you the darkened hoards,  
And treasures from the cells,  
That you may know that I, the LORD,  
Who called your name, am Israel's GOD.
- 4 For Jacob's sake, My friend,  
And Israel's whom I chose  
I call you by your name,  
To an Office you know not !
- 5 I am the LIFE and none beside,  
Except MYSELF there is no GOD ;  
Though you knew not, I fixed your belt !
- 6 To teach them from the rising-sun,  
And from where evening fades away,  
That I am LIFE, and none beside !—
- 7 Who formed the Light ? Created Gloom ?  
Who Good has made ? Created Bad ?  
Myself, the LORD, made all !
- 8 Skies ! from above drop dew,  
You clouds rain Goodness down,  
Earth open and yield Justice,  
And Right grow up at once,  
As I the LORD create ! "

## ODE 19.

*The Folly of Resisting God.*

- 9 Ah ! He fights with his former !  
The pot with the worker of clay !  
Does the paste ask the artist,  
Why, what have you made ?  
And the product, deny you have skill ?
- 10 Shame who asks of his father,  
" What have you begot ? "   
Who demands from his mother  
" What have you brought forth ? "
- 11 Thus asks the LORD, Israel's HOLY,  
Who formed the events,  
" Do you carp at My sons ?  
Flout the work of My hands ?
- 12 I made Earth and the Men upon her ;  
And My hand has stretched out the skies,  
And I all their armies command.
- 13 I raised him to rule, and made all his paths smooth,  
He will build Me a City, My captives set free,—  
Not for pay, or for wage," says the ALMIGHTY LORD !

## ODE 20.

**The Triumph of Israel.**

Thus says the LORD :—  
 " Mitzraim's workers, Kush traders, and Seba's tall men, 14  
 Will come over, be yours, and will gather to you.  
 In troops they will come, and to you they will bow,  
 Declaring to you—' Yes, with you is a GOD,—  
 And no Gods exist, except HIM.' "

A True GOD from the Unseen are You,—  
 The GOD Who has Israel saved ! 15

## ODE 21.

**The Degradation of Paganism.**

All are disgraced and together are shamed,—  
 To shame Idol-makers all march,— 16  
 But Israel is saved by the LORD in a Victory for ever ;  
 Nor for ever and ever be shamed or disgraced ! 17

## ODE 22.

**The Eternity of God.**

Thus says the LORD Who created the Suns,  
 The GOD Who formed EARTH, and provided its laws, 18  
 Formed it not for a waste, but for men to reside,—  
 " I am EVER-LIVING, and none but MYSELF.  
 I spoke not in secret, in dark spots of earth,  
 I told not Jacob's race, That you seek Me in vain ;— 19  
 I, the LORD, speak the truth, and instruct in the right.

You who know nothing, but bear wooden Idols about,  
 And pray to a god with no power to help ! 20  
 Proclaim, meet together in council ;—  
 Who told this in advance ? Who advised from of old ? 21  
 Did not I, the LORD ? and no other God ?  
 The only true GOD, and except ME no other can save.  
 Turn to Me and be saved, all you boundaries of earth, 22  
 For I only am GOD.

I swear by Myself, and the unchanging truth left My mouth.  
 To Me all knees shall bend, and all tongues shall confess, 23  
 To the LORD belongs Righteousness, Power and Honour,  
 Come on and bow down, all you haters of HIM,— 24  
 In the LORD become righteous, and glory in Israel's Race ! " 25

## ODE 23.

**A Satire upon Paganism.**

Bel totters, Nebo stoops ; they're a torture to the beasts,  
 They crush the beasts who bear,—who faint beneath the load ! 46  
 They shake and crouch at once, and they cannot bear the weight,  
 And their breath is drawn in gasps. 2

But hear Me, Jacob's House, and Israel's broken home,  
 Who bore you from the lap, and carried from the womb, 3  
 To old age I am there, and will help you in grey hairs ;  
 I made you, and will help, will carry and set free. 4

- 5 To what resemble Me? and draw, and shape in form?  
 6 Pour gold from out the bag, weigh silver from the store?  
 Hire smiths to make a god? adore, and worship it?  
 7 And take him on your back, and carry, and set down?—  
 He stands! He cannot hear! Call him? He answers not.  
 Nor can he help distress.
- 8 Remember this,—be Men; you rebels, lay to heart;  
 9 Learn from the old events, that I alone am GOD.  
 There is no other GOD, most certainly like Me,  
 10 Telling Futures in advance, and of old, what will be done;  
 Who make My Purpose stand and all My Will effect,  
 11 Call an Eagle from the East, from afar the Man I choose;  
 Yes, I said, and I will bring My decision to results.
- 12 Hear Me, you haughty hearts, you far removed from right,  
 13 I bring My justice near—salvation is not far,  
 My victory will not halt, I will make Zion safe,  
 And to Israel beauty give.

## ODE 24.

## The Ruin of Babel Foretold.

- 47 Come down, and sit in the dust, you, virgin daughter of Babel;  
 And sit on the ground unthroned, you, the girl of the Kasdim,  
 For no more will they call you the refined and protected.
- 2 Lend a hand to the mill and grind flour,—  
 Shave your tresses and strip off your robe,  
 3 Bare your legs, and wade over the streams;  
 Strip yourself bare, exposing your shame,—  
 I avenge, and I will regard none.
- 4 CHORUS OF ISRAELITES.  
 "The Almighty LORD redeems us,—  
 Let Israel bless HIS NAME."
- 5 Sit silent, and walk in the dark, you, the girl of the Kasdim;  
 For no more they will call you the Princess of Kingdoms.  
 6 I was vexed with My People,—and I punished my country,—  
 I gave them into your hand, but you have not shown them mercy.  
 7 You laid heavy yokes on the old—and said "I am Princess for ever."  
 So you laid not those things to your heart, nor remembered the future.
- 8 But, hear this now, you Lady, who sit at your ease,  
 Who say to your heart, "I exist, and none else with me;  
 I shall not be a widow, or know of bereavement,"  
 9 But both shall arrive at a stroke,—and in a single day,—  
 Bereavement and ruin come on you, a widow,  
 In spite of your craft, and great strength of Allies;  
 10 For you trusted in sin, saying, "No one will see me."  
 Your Science and Learning, themselves will overthrow you,—  
 Though you said in your heart, "I shall last, if none else!"
- 11 So loss will come on you, whose dawning you know not,  
 And calamity fall which you cannot avoid,  
 And unknown desolation rush suddenly on you.  
 12 Now trust to your mates, and your many enchanters,  
 With whom you have worked from the days of your youth!  
 You fool! can they help you? You fool! can they strengthen?  
 13 Your advisers exhaust! Let them stand up and save you!  
 Your sky-mappers, star-gazers, who teach by the Moon!  
 To what have they all brought you?

Only look! They are chaff which the fire burns up! 14  
 From the hand of destruction they snatch not their lives!  
 No coal to warm them, or a lantern to sit by, is left.  
 Such to you are the friends you have worked with from youth; 15  
 Each will turn to his business,—and none of them help you!

## ODE 25.

*An Appeal to Israel.*

You House of Jacob, hear 48  
 The called by Israel's Name;  
 Who from Judah's fountain flow,  
 Who revere Jehovah's Might,  
 And trust on Israel's GOD:—  
 But not in Truth and the Right!  
 Who are called the Sacred Town,  
 And rest on Israel's GOD,— 2  
 HIS NAME, Th' ALMIGHTY LIFE.

I foretold this from the first,  
 I announced before it came,— 3  
 The event I made appear,  
 Because I knew you stiff, 4  
 And foresaw your iron neck,  
 And your forehead was of brass.  
 I told before they came, 5  
 Lest you say "My Idol made,  
 My Casting ordered them!"  
 You heard all this before? 6  
 But you will not confess.

Now shall I tell you News?  
 And make the unknown known?  
 New made,—not known till now, 7  
 Lest you should say, "I knew,"  
 Yes! You heard not, you knew not, 8  
 Your ears could not have heard,  
 For I knew that you were false,  
 Called you Rebel from your birth,  
 For My Name I held My anger; 9  
 For My Honour held it back  
 From exterminating quite;  
 I refined,—but not for silver, 10  
 I in suffering's furnace tried,  
 For My sake—My sake I do it,— 11  
 For is there not a hope?  
 And I give not My heart away.

## ODE 26.

*An Appeal to Israel for Faith.*

List to Me Jacob, and Israel My Called, 12  
 I exist, am the First, I am also the Last!  
 My hand built the earth, 13  
 And My right stretched the skies.  
 If I call,—they collect and stand up!  
 Come all you together, and hear, 14  
 Who informed you concerning these things?  
 He whom the LORD befriends will on Babel do his work 15  
 And on the Kasdim Race as I, Myself, have told,  
 Yes, have called and brought him out,  
 And will bring his path success.

16 Approach to Me—Hear this—  
I told the Secret from of old,  
Before the Event I named.

And now the MIGHTY LORD sends  
To me, and him His Spirit.

## ODE 27.

*A Remonstrance to Israel.*

17 Your Friend the LORD says thus,—Israel's HOLY,—I am LIFE,  
Your GOD who leads to wealth, directs the path to march.  
18 Had you kept My Commands your peace would be like brooks,  
19 Your fortune rippling streams, your race would be like sand,  
And your offspring like its brood, and your name would never fail,  
Nor waste before My face.

## ODE 28.

*Fly from Babel.*

20 "Come out from Babel, fly from the Kasdim!"  
With a loud voice proclaim it and let it be heard;—  
Send it forth to the bounds of the earth;—  
Say "The LORD has redeemed His friend Jacob!"

21 They thirst not in the deserts they traverse;  
For them HE makes water to flow from the rock,  
Splits the rocks and the waters rush out!  
22 To the Wicked, the LORD gives no rest.

## ODE 29.

*The Prophet's Despair Consoled.*

49 Listen, Islands, to me and let Nations attend!  
The LORD called me from far, summoned me from the lap,  
From the womb of my mother to publish HIS power;  
2 Put my mouth a sharp sword in its sheath for His hand;  
A sharp arrow, concealed in His quiver, has hid,  
3 To call "Israel, My friend, and by whom I am honoured!"  
4 Then I cried, "I have wearied in vain, and exhausted my vigour for naught.—  
Yet the LORD was my object,—my work was for God."  
5 But now says the LORD, "From the belly I formed you,  
To serve and turn Jacob and Israel to Me."  
'Tis enough! I am honoured in sight of the LORD.  
6 My GOD is my strength; and He asks, "Is this nothing?  
I made you My Agent to raise Jacob's standard,  
To lead Israel back, be a light to the heathen,  
And a Saviour to be to the bounds of the Earth?"

## ODE 30.

*The Messiah.*

7 Thus says the LORD, Who freed Israel, His Chosen,—  
To the Gentle-souled, hated by nations,  
To His servant despised by the kingdoms;—  
"Princes shall see him and rise and do reverence,  
Because of the LORD Who is true; and Israel's HOLY, Who chose him.

## ODE 31.

*The Messiah's Office.*

Thus says the LORD:—

- "In the time of delight I have spoken; 8  
 In the Day of Salvation have helped you;  
 And will guard and will give to the Covenant People,  
 To lift up the land,—to apportion the wasted estates;  
 To say to the Prisoners, 'Come out!' to the Dungeoned, 'Be free!' 9  
 By the paths there is food, and on all plains is pasture.  
 You shall not hunger or thirst, nor be struck by the heat of the Sun, 10  
 For their Pities will lead, and to water-springs guide.  
 Will level all hills, and make banks for their paths. 11
- Look!— These came from afar! These from the North-west!  
 And those from the land of the Sinim. 12
- Let the skies cheer, and Earth smile!  
 Burst, you mountains, in cheers, 13  
 For the LORD at last pities His people,—  
 HE pities His poor!
- But Zion murmurs— 14  
 'The LORD has abandoned, th' Almighty forgotten!  
 Forgets Woman her suckling—not pity her baby?— 15  
 Yes! they may forget,—but not I forget you!  
 In My hands I have handled, your walls stand before Me,— 16  
 Your destroyers shall build you, your wasters sue to you. 17  
 Cast your eyes round and see,—all collecting approach, 18  
 As I live," says the LORD, "All shall clothe you with honours,—  
 You shall wear them, like jewels, your plunderers and wasters, 19  
 Who tore up your land, which your people will fill,  
 And drive out your devourers.
- Then the sons you had lost, shall exclaim in your hearing 20  
 'This place is too narrow, make room for my dwelling.'  
 And you say to your heart, 'Who begot me all these?— 21  
 I was widowed and lonely, an outcast and captive, and prisoner,—  
 So who brought up these?  
 I was shattered to pieces,—  
 So then these, whose were they?'"

## ODE 32.

*The Nations Return Israel.*

Thus says the LORD, the ALMIGHTY:

- "Look! to the Heathen I lift up My hand;— 22  
 And My Banner rear up to the Peoples;—  
 And your boys and your girls they shall bring to your lap,  
 And shall carry them raised on their shoulders!  
 And Kings be your Guardians, and Queens be your nurses, 23  
 And earthward their faces shall bow, and lick dust from your feet,  
 And acknowledge that I am the LORD, Who disgrace not My faithful."

## ODE 33.

*The Folly of Resisting God.*

Who can take spoil from the strong?

Can the captive of Power escape?

Yes, Thus says the LORD;—

- "The slaves may be seized from the Strong, 24  
 And the spoil may be torn from the Fierce, 25

26 For I fight against those who fight you,  
 And so I will rescue your sons.  
 And your Tyrants shall eat their own flesh,  
 And drink their own blood, like new wine,  
 And all men know your Saviour, THE LIFE,  
 And Redeemer, THE MIGHTY OF JACOB."

## ODE 34.

**Was Israel Humbled from God?**

50 The LORD demands reply;—  
 "Is this the Note to cast her off I to your Mother sent?  
 Or who the Creditor of mine to whom I sold yourselves?  
 I sold you for your sins, dismissed your Mother for her faults.  
 2 Why, when I come, meet I no one?  
 I call and none replies,  
 What Reaper cut My hand away?  
 Took My redeeming power?  
 3 At My rebuke the Sea dries up,—to deserts turn the streams,  
 The water gone, their fishes stink, and die because of thirst.  
 And I can clothe the skies in black,—spread sackcloth as their cloak."

## ODE 35.

**The Sufferings of Christ—A Word of Comfort to the Weary.**

4 Th' ALMIGHTY LIFE has given to me an educated tongue;  
 To help the weary with a word He roused me at the dawn,  
 At break of day He waked my ears to listen like a child.  
 5 The MIGHTY LORD unclosed my ears,—I turned not back perverse,  
 6 I gave my back to flogging, let my cheek be stripped of hair,  
 My face I never covered up from insults and from spit.  
 7 But the MIGHTY LORD sustained, so I was not disgraced;  
 I set my face like flint, for I knew I was not shamed.  
 8 My Judge is near at hand; let my accuser rise;  
 Who would assail my cause, let him come to my face:  
 9 See! the GREAT LORD assists, so who can injure me?  
 He strips them like a cloak devoured by the moth!

## ODE 36.

**Trust on God.**

10 Who of you fear the LORD?  
 List to His Servant's voice.  
 You who in darkness walk,  
 And lampless, trust to HIM;  
 Trust on THE LIVING POWER,  
 And lean upon our GOD.  
 11 All you who light a fire,  
 With fuel heaped around,  
 Walk in your fire's light,  
 And by the coals you burn.—  
 My hand will bring you this  
 With sorrow to lie down!

## ODE 37.

**To the Good and Righteous.**

Hear me, you hunters for right, you who seek for the LORD,— 51  
 See the Rock whence you were cut, the pit whence you were hewn;  
 Look to Abraham your father, and Sarah who bore you;— 2  
 I called him when but one; when I blessed him he grew.  
 For the LORD will comfort Zion, restore all her wastes, 3  
 Joy and pleasure meet in her, with music and song;  
 Make her Moorland like an Eden, the LORD'S bower, her Arbah.

## ODE 38.

**Divine Law and Justice Promised**

My Race, attend to Me, 4  
 And My Nation hear My speech;  
 For from Me will come the Law,  
 Justice light the troubled Tribes.  
 My Equity advance, 5  
 And My Salvation meet,  
 My arm the Tribes will guide,  
 The Isles will hope for Me,  
 And on My power confide.

Raise your eyes to heaven, 6  
 And gaze on earth below,  
 For the skies will fade like smoke,  
 Earth will wear out like a cloak,  
 And her people die like gnats,  
 But My Salvation last,  
 And My kindness will not fail!

Hear you who know the right, 7  
 Men with My Law at heart,  
 Fear not the jeers of men,  
 Nor fall before their curse;  
 Moths eat them like a cloak, 8  
 And the grub consumes like wool,  
 But My Righteousness exists,  
 My Salvation for all time.

## ODE 39.

**An Appeal for God's Deliberance.**

Arm of the LORD, awake, awake and clothe Yourself in strength. 9  
 Awake like former times, as in the days of old.  
 Did You not slay the Tyrant, did You not pierce the brute?  
 Did You not waste the Sea,—the mighty splashing tide? 10  
 And make the deep a road for the ransomed to pass o'er?  
 So shall the LORD'S freed men returning come to Zion, 11  
 With cheers and long delight, and joy upon their heads,—  
 And will attain delight, and grief and anguish fly.

## ODE 40.

**God's Plea to Israel.**

I, I, am He giving you comfort; 12  
 Why, then, do you fear Man the Mortal,  
 Adam's son, who will wither like grass,  
 And forget your Creator the LORD,  
 Who has spread out the skies, and made Earth, 13  
 And fear daily Oppression's fierce face,  
 As the Tyrant prepared to destroy?



Yet, where is the furious Tyrant?  
 14 The Deliverer is quick marching on,  
 So the captive will not die in Jail,  
 And shall not be deprived of his bread;  
 15 For Myself, Who am your LIVING GOD,  
 Calm the waves of the Sea and their roar,—  
 My Name is the LORD of the POWERS;  
 16 My words I have put in your mouth,—  
 I will guard in the shade of My hand,  
 To spread skies and establish the Land,—  
 And say, "You are My people" to Zion.

## ODE 41

*To Zion, Drunk in Sin.*

17 Arouse me, arouse me, Jerusalem pick up,  
 Who drank from the LORD'S hand the Cup of His Wrath.  
 The dregs of the drugged cup, she drank and sucked out!  
 18 Is there none now to help of the sons that she bore?  
 Will none take her hand, of the children she bred?  
 19 These three things have met you—and who will lament you!  
 Break, ruin, and sword, and who will give you comfort?  
 20 Your sons fall in stupor at the top of each street;  
 Like deer to the nets, GOD'S DIVINE WRATH impels!  
 21 So hear this, now, poor wretch, drunk, but yet not with wine;  
 22 Thus your LIVING PRINCE says,—your GOD who guards His Race;—  
 "I will now remove from you, the Cup causing trembling,  
 The great cup of My wrath,—you shall drink it no more.  
 23 But will give to the hand of your wasters, who said:—  
 'Now! lay down your body that we may pass over!  
 Lay your back like the ground, like the streets to the crowd!'"

## ODE 42.

*A Song of Triumph for the Redeemed.*

52 Awake, Zion, awake, and be clothed in your strength!  
 Sacred City, Jerusalem, put on your robes!  
 For no more shall come to you the vile and the wicked,  
 2 Shake from you the dust, rise, Jerusalem, sit up,  
 Loose those ropes from your neck, poor girl, captured from Zion!  
 3 For thus says the LORD, "You were not sold for gain,  
 And with silver shall not be redeemed."  
 4 For thus has the PRINCE EVER-LIVING declared,—  
 "My Race went afore-time to Mitzer to rest,  
 Where they, and now Ashur, extremely depressed;—  
 5 So, now, what should I do?"  
 Asks the LORD,  
 "For My People they seize for no debt,—  
 Their Masters who make them to howl,"  
 Says the LORD.  
 "And My Name all day treat with contempt?  
 6 Yet My Race shall acknowledge My Power,  
 On the day when I come, and exclaim, 'Here I am!'"

## ODE 43.

*The Messenger of Peace.*

7 How fair on the hills the Ambassador's feet,  
 The Announcer of Peace!  
 8 A good message! announcing to Zion good news,  
 That her God is her King!

Lift, Watchmen, your voice, shout together and cheer,  
 When clearly you see that the LORD comes to Zion;  
 Burst out into cheers with Jerusalem's ruins,  
 For the LORD comforts His People,—delivers Jerusalem! 9

The LORD strips His strong arm, in the sight of all Nations,  
 All borders of Earth will then see our GOD is victorious! 10

## ODE 44.

*The Order to Leave Corrupt Babylon.*

Depart, depart, go out from there and touch not now the vile!  
 Come out from her, depart, and bring the Vessels of the LORD. 11

You will not go in haste, or marching as in flight,  
 But the LORD before you march, Israel's GOD will guard your rear. 12

## ODE 45.

*The Suffering Messiah.*

See My Servant is wise; He will rise, and go up very high,—  
 Many will wonder at you,—when they see you selected from men, 13  
 And marked out from the children of Adam. 14

As He will cleanse many nations, before Him their kings will be silent;  
 For what they read not, they will see,—what they had not heard understand. 15

But who will believe our report? over whom is the Lord's Arm revealed? 53  
 For He grew before them a weak shoot, like a plant from dry ground, 2

Unadorned, without honour, He was not respected—nor sought, or desired.  
 Despised and neglected by men, a man in His sorrows acquainted with grief; 3  
 He was despised, like one hiding His presence from us, and we thought not  
 of Him.

However, He carried our griefs, and He bore our sorrows,— 4  
 But we thought He was struck with God's stroke and afflicted;  
 Yet He was convicted because of our crimes, and punished because of our  
 vices; 5

And by His stripes we were healed!

All we like to sheep, went the path each before us; 6  
 And the LORD punished Him for the faults of us all.

He answered not insult, like a lamb led to death He unclosed not His mouth, 7  
 He was dumb, like a sheep to her shearers, nor opened His mouth.

He was seized against Justice and Right; 8

And what will be thought of His age that cut Him from the land of the living;—  
 Destroyed by the crime of my Race?

Who with Criminals fixed Him a grave,—but after His death with the Great; 9  
 For no Crime had He done, and no wrong by His mouth.

Yet the LORD pleased to depress Him with pain; 10

When He laid down His soul with the vile,

But yet He will see His race spreading with Time.

And the LORD's Will attained by His hand.—

The work of His life He shall see with content. 11

By His instructions My Servant will make many righteous, 12  
 For He, Himself carried their sins.

So I gave Him the Many, and Nobles assigned as His spoil. 13

Instead of that wealth, He poured out His life to the death

And was branded with crime.

Yet the Sin of the Many He bore, and He prayed for the wicked.

## ODE 46.

**Israel's Consolation.**

- 54 "Begin singing, you barren and childless!  
Sing and laugh who have never borne child!  
For more are the sons of the withered,  
Than the sons of the suck-giving wife!"  
Says the LORD.
- 2 "Enlarge your Tent's room, and your dwelling extend,  
Shrink not! Your ropes lengthen; and fix your stakes firm!  
3 Your race on the right and the left will spread out,  
Seize Nations, and dwell in their cities o'erthrown.
- 4 Fear not, you shall not be disgraced or insulted;  
Blush not for the shame of your girlhood forgotten,  
And the scorn of your loneliness think of no more;  
5 For your Maker's your husband, His name LORD OF HOSTS,—  
ISRAEL'S HOLY defends you,—called GOD of the Earth!
- 6 As a wife troubled in mind, when deserted;  
The LORD calls for you;—  
And as new wedded wives who displease, says your GOD,—  
7 For a moment sent off, but called back with great pity.  
8 In quick anger My face I had hid for a moment,  
But now with a lasting affection I cherish,"  
Says the LORD your defender.
- 9 "I promised like this in the Waters to Noah,—  
That no more Noah's Waters should pass o'er the earth,  
So I promise to you against anger and wrath,  
10 Though the Mountains may move and the Hills may be shaken,  
My love for you moves not, nor alters My treaty of peace!"  
Says your lover the LORD.

## ODE 47.

**Comforting Israel.**

- 11 "You afflicted by storms and unpitied,  
Your stones shall be marble, foundations be sapphires  
12 And rubies your windows, and gates of rock crystal.  
All your ramparts of beautiful stones!  
13 And the LORD teach your sons and well prosper your children.
- 14 Be steadfast in Right, and keep far from Oppression,  
To it, and Corruption, you never must look,—  
You must not bring them near you.  
15 See! gathering, they gather against you!  
Who gather against you, by you they will fall.
- 16 I made the Smith to blow fire with his bellows,  
By his skill to work out every vessel for use;  
And I also created the Waster to spoil.—  
17 But all tools formed against you shall never succeed;  
You shall conquer all tongues that rise up in contention,  
The LORD's servants have this right from Me," says the LORD.

## ODE 48.

**A Call to the Poor.**

- 55 "Hoy! All you thirsty come on to the waters;  
And you, without money, come buy corn and eat!  
Come! buy corn without cash, wine and milk without cost!

Why should you pay money, and not have the bread? 2  
 And why should you labour and never be fed?  
 Attend to and hear Me, and eat of the best,  
 And nourish your lives on the richest of food!

Attend with your ears and come forward to Me; 3  
 If you listen your souls will revive in yourselves!  
 And I will record a firm contract with you,  
 The strong and the true promise of David!

I give him a witness to Nations; 4  
 A Prince and Lawgiver to Peoples;

You shall call to a Nation you know not— 5  
 To you Pagans who knew not will run  
 Because of your GOD EVER-LIVING,  
 And Israel's HOLY Who honours!"

## ODE 49.

*An Exhortation to Seek the Lord.*

To find the LORD, seek Him—call on Him while near! 6  
 Let the Wicked leave mischief, the Lustful his thoughts; 7  
 And return to the LORD, and then He will find pity,  
 And come to our GOD, Whose forgiveness is great.

"For MY thoughts are not like to your thoughts, 8  
 And your ways are not Mine," says the LORD!

"For as high as the heavens rise over the earth, 9  
 So My ways rise up higher than yours,  
 And My thoughts are thus higher than yours.

For as rain and snow fall from the skies, 10  
 And return not but moisten the earth,

Make it bear, and produce and grow grain, 11  
 And food for the farmer to eat,  
 Thus My word that proceeds from My mouth,  
 Returns not in vain, but will do what I wish,

And effect what I sent it to do.

So with Joy you shall march, and by safety be led; 12  
 Hills and Mountains before you burst out into song;

And all Trees of the field clap their hands! 13  
 Instead of the Briar will spring up the Cypress,  
 In place of the Bramble the Myrtle shall grow!  
 And be fame for the LORD,—a fixed Beacon for ever!"

## ODE 50

*A Message from God.*

Thus the EVER-LIVING says:— 56

"Keep to Justice, practise Right, 56  
 For My victory is approaching,  
 And My Righteousness is near;—

Blessed the mortal doing so, 2  
 The Son of Adam firm in it,

Who keeps Sabbath without breach  
 And his hand from doing wrong.

Let not the convert say:— 3  
 'The LORD cuts from His Race

Nor let the Eunuch cry,  
 'I am a withered tree!'"

4 For thus the EVER-LIVING says:—  
 “ If they My Sabbath keep,  
 5 I give them in My home  
 And walls a place and name,  
 More fair than girls or sons.  
 A lasting name I give,  
 Which will not be destroyed.”

6 And men of Foreign birth  
 Who join the LORD and serve,  
 And love His LIVING NAME,  
 Shall be to Him for sons ;  
 Who keep His Rest unbroken,  
 And hold His Treaty firm ;—

7 “ They shall reach My Sacred Hill,  
 Joy in My House of Prayer,  
 And there upon My Altar  
 Their gifts and offering place,  
 For My House, a House of Prayer,  
 Shall be called for every tribe.”

8 For thus the GREAT LORD says,—  
 “ When lost Israel I collect,  
 I will collect with him,  
 Beyond him, My select !”

## ODE 51.

*The Wild Riot of Sinners.*

9 Come all you beasts of the Field,  
 You beasts of the Wood to a feast !

10 All of the Watchers are blind,—  
 All are stupid dull dogs,  
 Are unable to bark,  
 Think of sleep and love slumber !

11 Yet are greedy souled dogs,  
 Who can never be filled ;  
 And the shepherds care not to look out ;  
 They all go their own way,  
 Each to plunder his share !—

12 “ Come on, let us have wine,  
 Let us seek for strong drink,  
 For to-morrow will be like to-day,  
 When we can get more !”

## ODE 52.

*The Death of the Good.*

57 The Righteous has perished ;—  
 But none lay it to heart,—  
 And the kind man lies buried ;

2 Yes, the Good is removed,  
 But no one will reflect !—  
 From the face of the Bad,  
 They go, and have comfort in peace,  
 They go to their rest on their beds.

3 But, you Sons of Deception approach,  
 You seed of adulterer and whore,  
 4 Against whom do you jeer ?  
 On whom open your mouth ?  
 At whom stretch out your tongue ?  
 Are you not the children of Sin,  
 And the Seed of Disgrace ?

Foul with lust under every green tree ? With child-murder in valleys ? And hid in the shrubs of the rocks ? From the Nymphs of the river you choose,— They, they are your lot !—	5 6
Yes, to them you pour wine,— And you offer your gifts !— How can I approve you for that ? On the hill high and lofty, You spread out your bed, Behind doors, and hinges— You reminders set up. For from Me you have turned, But have spread out your bed, And joined them to yourself ! And loved watching their couch !	7 8
Abroad seeking the King, You increased your perfumes ; Your agents went far, And they sunk down to hell ! Worn out with long journeys, You cried " There is no hope."— But, as you still possessed life, You did not quite despair.	9 10
What fear made you false, And My powers forget ? And placed not to your heart, Because I long was still ? So you feared not My might ? So I tell you the truth, That your Idols help not ; When you ask their protection The Wind blows them away, And a breath will take off !— Who trusts Me owns the Land, And has MY Holy Hill !	11 12 13

## ODE 53.

*How God Helps the Repentant.*

I order to build up and level the road, Pick the stones from the path of My feet, For thus says the Mighty, the LIVING on high,— His Name High and Holy, and Holy His Home ;—	14 15
" The meek humble souled I will cause to revive, Will renew the meek spirit and broken in heart, For not always I blame, and not always reprove. Vexed, I punished his sin, but in mercy I struck, And was wroth when he turned to the road of his heart.— I saw his vile ways,—but will heal and will lead, And give comfort to him for his griefs, Making Gentle-lipped Peace,—peace to distant and near," Says the LORD Who will heal him.	16 17 18 19
" But the Wicked shall toss like the Sea,— Which never can rest,— Which casts up from her waters the mire and dirt, There is no Peace," says my GOD, " for the Wicked	20 21

## ODE 54.

**Proclamation against Sin.**

- 58 " Shout, roar unrestrained like a trumpet!—  
Lift your voice, and declare to My People their crimes,  
To the Household of Jacob their sins!
- 2 Yet daily they seek, and love learning My path,  
Like a race doing right, not forgetting GOD's law;—  
They seek My just laws,—and with joy approach GOD.—
- 3 Say, ' We fast, but You see not,—  
We starve,—but You know not!'
- 4 Why?—Because on your Fast day you meet for your pleasure,  
And drive on your workmen! You fast for contention;  
Your fasting to strike with hard fists, is not fasting.—  
What a day!—when you make your loud voices be heard!
- 5 Is the Fast I approve such as this,—  
Men to torture their bodies a day?  
To hang down like a bulrush their head?  
To make sackcloth and ashes their bed?  
' Call it fast-day' and ' pleasing the Lord?'
- 6 Is not this the Fast I approve?—  
To free those who are wrongfully bound?  
And to loosen your slaves from their yoke?  
And to seek out and free the oppressed?  
And that you should remove every wrong?
- 7 And to give to the famishing food?  
The poor wanderers to bring to your house?  
And those whom you see naked to clothe?  
And to hide not yourself from your kind?—
- 8 Then your light would break forth like the morn,  
And your wings up on high would spread out,  
And before you your bounty would march,  
With the LORD's power guarding your rear.
- 9 You should call, and the LORD would reply,  
You should shout, and He answer, ' I'm here!'  
If oppression you cast from your breast,  
And scorn's finger, and slandering lie.
- 10 When you share with the hungry your bread,  
And you comfort the body in pain,  
Your light will shoot out from the dark,  
And your sunset to splendour be turned.
- 11 And THE LIFE would for ever direct,  
And in Deserts your body refresh,  
And the stiffness remove from your joints,  
And make you like a field by a brook,  
And near rippling unfailing streams.
- 12 Then your offspring shall build up the Ruins,  
And raise old foundations anew,  
And call you ' The Repairer of walls,'  
The Restorer of safety to roads!'
- 13 If on Sabbath you hold back your foot,  
And make My Holy Day your delight,  
And declare that My Rest is a pleasure,  
To worship the LORD with respect,  
And by forming your path do it honour,

Not seeking your pleasure or trade,  
 Thus delighting yourself with the LORD,  
 You shall ride on the Heights of the Earth,  
 And feed on the portion of Jacob, your father,"—  
 So, the LORD's mouth has declared !

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## ODE 55.

**Why Israel is not Helped by God.**

The LORD'S hand is not cut off from saving,—  
 And His ears are not deaf to a sound,  
 If your vices had not made division  
 Between you, and between your own GOD,  
 And your sins hindered listening to you.  
 For your hands are polluted with blood,  
 And your fingers are filthy with sin ;  
 You speak lies from your lips,  
 And your tongue mutters crime.

None pleads for the right ;  
 None decides for the truth ;  
 They trust upon tricks and false speech,  
 Conceive mischief and bring forth deceit.  
 They hatch vipers' eggs,  
 And they spin spiders' webs ;  
 Who eats their eggs dies,  
 And who hatches,—produces a snake.  
 Their webs make no cloak,  
 Nor their fabrics make clothing,  
 Their products make nothing,  
 But wrong in their hands.

Their feet run to evil,—  
 And haste to shed innocent blood ;  
 Their genius,—contrivance of crime,—  
 In their haunts are destruction and ruin ;  
 They know no path of Peace ;—  
 No Justice is found in their trades ;  
 They distort their own roads ;  
 All who travel them never know peace.

Therefore Justice is distant from us ;  
 And Right does not accost,—  
 When we hope for the light, it is dark ;  
 When for brightness,—we walk in the gloom.  
 We grope like the blind for a wall ;  
 We stumble in light as at dusk,  
 In prosperity fear as at Death !

We all groan like the bears ;—  
 And we mourn like the doves ;—  
 Hope for Justice,—but find not—  
 For safety,—but it is far off !  
 For our crimes grow before you,—  
 Our sins speak, against us,—  
 Our crimes are convicting,  
 And the witnesses are our lusts !  
 By revolt and deserting the LORD,  
 And marching away from our GOD,  
 By distorting, and breeding the wrong,  
 By false reasons sent out from the heart,

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- 14 So Justice retires,  
And right stands afar off,  
For Truth falls in the Square,  
And Right cannot come in.
- 15 And Truth has been lost,—  
That the Head Shepherd stole,—  
But the LORD saw, and His eyes were displeased,  
For no Justice was done!—
- 16 And He saw that there was not a Man;—  
And He wondered that none interfered,  
But His own arm then saved for itself,  
It supported His Rights.
- 17 As armour, He Righteousness wore,  
Salvation the Helm on His head,  
And wore garments of Justice as robes,  
And Energy spread as a cloak,
- 18 Then rose up to punish,—  
Rose up to repay,—  
To His enemies wrath,—  
To His haters their due,—  
And their due to the Isles.
- 19 Then from the West they shall see the LORD'S power —  
From the Sunrise His glory,—  
When He comes like a torrent,  
Which fierce wind from the LORD drives along:  
“And bringing Redemption to Zion,  
And driving rebellion from Jacob,”—says THE LIFE,
- 20 “I will make this My Treaty with them,” says the LORD,  
21 “The Spirit I place upon you,  
And the Words that I put in your mouth,  
Shall not go from your mouth,  
Or the mouth of your Race,  
Or the mouth of the seed of your Race,”  
Says the LORD,  
“From now and for ever!”

## ODE 56.

*The Return of Light to Israel.*

- 60 Arise to the light, for your dawn has arrived;  
The LORD'S splendour above you has sprung;  
2 For though darkness may cover the earth,  
And black gloom the Peoples,  
THE LIFE shines over you, and His splendour on you,  
5 And Nations shall walk by your light,  
And Kings come to your sun-rise!
- 4 Lift your eyes round and look!—  
All collecting come to you;—  
Your sons come from afar,  
And your daughters are carried in panniers.
- 5 You will see it and run,  
And shall fear with a galloping heart,  
When rolls up to you all the wealth of the Sea,  
And Nations come dancing to you!
- 6 Troops of Camels shall cover,  
With Princes of Midian and Eifa,  
All will bring gold from Sheba,  
And frankincense carry,  
Proclaiming the praise of the LORD

- All Kedar's flocks gather to you,—  
The rams of Nebaioth shall serve,  
To My Altar ascend with delight,  
And My Beautiful House will adorn. 7
- " Who are these flying up like a cloud ?  
And like doves on long wings ? 8  
Why turn the Islesmen to Me ?  
And the best of the shipping of Tarshish ? "— 9  
To bring your sons from afar, with their silver and gold,  
To the NAME, EVER-LIVING,—YOUR GOD.  
And Israel's HOLY,—Your honour.
- Then the strangers will build up your walls,  
And their Kings form alliance with you, 10  
Whom in anger I struck, but I tenderly love.  
And your Gates shall be wide both by day and by night,  
Never shut to the Nations who bring you their wealth, 11  
With their Kings riding in.  
For the Nation and Kingdom which serves not to you,  
Shall perish ;— 12  
And the Nations destructive, destroyed.
- To you they shall come up, like Lebanon's glory,  
With the fir, and the elm, and the box tree together, 13  
To deck My Holy Place,—  
The Place resting My feet.
- There the sons of your Tyrants come bending to you ;  
All your scornors bend down to the soles of your feet, 14  
And proclaim you the CITY OF LIFE,—  
Zion, the Holy of Israel !
- Instead of you being forsaken and hated,  
With none passing through, 15  
I will make you a Glory for ever,—  
For ages and ages a Joy !  
You shall suck milk from the Nations  
Their Kings' laps shall support,— 16  
For I, the LORD, saved,  
And the MIGHTY of Jacob set free.
- For brass, I will bring gold,  
And for iron, bring silver, 17  
For wood bronze, and for iron bring stones,  
Make your rulers gentle, and your taxers just.  
No more shall oppression be heard in your land,  
Destruction or breaking be heard in your bounds ; 18  
But your walls called Salvation, and Thanks be your Gates !
- No more shall the Sun be your light in the day,  
And at night the Moon give you her light, 19  
But the LORD shall be to you a light everlasting,  
And your GOD be the Splendour for you !  
Your Sun never set,— 20  
And your Moon never cease,
- For the LORD shall be to you perpetual light,  
And the days of your sorrow will end.
- When your People will always be just,  
They shall conquer the earth ;— 21
- Like a plant My hand set and made grow,  
The few will become thousands,— 22  
The weak a strong Nation ;—  
I, the LORD, hasten it now !

## ODE 57.

*The Messiah Proclaimed.*

- 91 The MIGHTY LORD'S Spirit is on me,—  
 Yes, the LORD chose me to preach to oppressed,  
 Has sent me to bind broken hearts,  
 To proclaim to the prisoners freedom,  
 To the bondsmen a means of escape ;  
 2 To proclaim times delighting the LORD,  
 And a Period of gift from our GOD,  
 And comfort to all those who mourn.
- 3 To give Zion's mourners a Gift,  
 And in place of their ashes a Crown ;  
 Change their sorrow to Oil giving joy,  
 For a broken mind, clothe them in song.  
 And proclaim them true Oaks,—  
 The fair plants of the LORD.
- 4 They shall rebuild old ruins,—  
 The wrecks of the past,—  
 They shall raise and renew ruined towns,  
 Wrecks from ages of ages.
- 5 Then the strangers shall stand and shall shepherd your flocks,  
 Sons of Strangers shall plow and shall garden,  
 6 And you be called " Priests of the LORD,"  
 Your title,— " The SERVANTS of GOD ! "  
 You shall feed on the wealth of the heathen,  
 And rule over their pride.
- 7 Instead of your shame and your double disgrace,  
 Cheer when you spoil them,  
 When double you seize in their land !  
 For to you lasting pleasure will come ;
- 8 " For I am the LORD loving justice,  
 And plunder and crime I detest,  
 So I give them the wages they earned,  
 But make lasting My Treaty with you.
- 9 And your Race shall be known to the heathen,  
 And your shoots in the midst of the tribes.  
 All who see them will treat with respect  
 As the Race that is blessed by the LORD."

## ODE 58.

*The Messiah's Joy in His Office.*

- 10 With joy I rejoice in the LORD,  
 My Soul will be glad in my GOD,  
 Who has clothed me in Salvation's robes.  
 And has spread Mercy's cloak over me,  
 Like a Bridegroom adorned with a crown,  
 Like a Bride who is decked with her gems !
- 11 For, as the Earth shoots up her plants,  
 And a Garden produces from seeds,  
 So the GREAT LORD makes righteousness grow,  
 And from all Nations joyfulness brings.

## ODE 59.

*The Splendour Promised to Zion.*

- 62 For Zion, I will not be still,—  
 For Jerusalem I will not rest,—  
 Till her Pardon arrives like a flash,

And Salvation shines out like a lamp,  
 And the Heathen your pardon can see, 2  
 And all Kingdoms your splendour behold,  
 When to you shall be given a New Name,  
 Which the mouth of the LORD will impose,  
 And you be a beautiful crown in the head of the LORD, 3  
 An Imperial Staff in the hand of your GOD!

No more will they call you "Forsaken,"  
 No more shall they call your land "Waste," 4  
 But you shall be named "My Delight,"  
 And your country the "BRIDE the LORD LOVES,"  
 And your land, like yourself be a wife!  
 As a youth weds a maid,  
 So your husband will shelter, 5  
 And as a Groom in his Bride,  
 Your GOD will rejoice over you.

ODE 60.

*The Watchmen over Jerusalem.*

On Jerusalem's Walls I fix watchmen by day and by night,  
 They never keep silence reminding the LORD,— 6  
 They never are dumb,—  
 They will give Him no rest, 7  
 Till He fixes and places Jerusalem the Glory of Earth.

The LORD swore by His right and His powerful arm,  
 I will no more give your corn to your foes to devour; 8  
 Nor foreigners feast on the fruits that you cultured;  
 But your reapers shall eat and give thanks to the LORD, 9  
 And in My Holy Courts shall the gatherers consume."

ODE 61.

*The Restoration of Zion Rear.*

Pass, pass through the Gates, clear the road for the People;  
 Build, build up the highway, and clear it from stones; 10  
 And raise the flag over the Tribes.

Thus the LORD has proclaimed to the bounds of the earth,  
 "Tell Zion's Daughter your Saviour has come, 11  
 He brings His wage with Him,—His work has been done.  
 And they call you bless'd People set free by the LORD, 12  
 And name you The Sought-for, the Town-not-forsaken."

ODE 62.

*The Conquering Messiah.*

THE CROWD.  
 "Who is this Who comes up from Edom?  
 In red robes from Botzrah? 63  
 Him splendid in clothing,  
 Who steps with great power?"

THE MESSIAH.  
 "I, Who decree Justice,—  
 THE MIGHTY TO SAVE!"

THE CROWD.  
 "But, why are Your garments all red?  
 And Your robes as if treading out wine?" 2

## THE MESSIAH.

- 3 "I trod the wine-press alone,—  
Of the People no one was with Me,—  
So I trod in excitement, and trampled in rapture,  
The juice sprinkling over My robes,  
And has stained all My garments.
- 4 For to My mind the fit day,  
And the year for redemption had come.—
- 5 And I hoped,—but none eased,  
And I wondered none helped.—  
So My arm saved Myself,  
And excitement sustained Me.—
- 6 So I trod Peoples down in My rapture,  
And crushed in excitement,  
And scattered their blood on the ground!"

## ODE 63.

## A Psalm of Thanksgiving.

- 7 I record the LORD'S mercy,—  
Give thanks to the LORD,—  
For all the LORD gives us,—  
The great blessing to Israel's House which He gave,  
In His kindness and manifold love.
- 8 He said, "They are My Race,  
My Sons will not be false,"  
So He was their Saviour  
In all their distresses;—  
Not a Stranger or Agent from Him,—  
But His own love and pity set free.
- 10 He took up and carried through all the old times,  
Though His Holy Spirit they grieved by revolt,  
So He turned as their foe, and Himself fought against.
- 11 Then He thought of old times and of Moses, His Man,  
Who led them from the Sea like a shepherd his flock,  
When His own holy thoughts He had placed in his breast,
- 12 When HE marched at the right hand of Moses, directing his arm;—  
And poured water—for them, to make lasting his fame.
- 13 And led them in the waves like a horse on the moorland,  
That they stumbled not!
- 14 As cattle to valleys, the LORD'S Spirit led them,—  
You led on Your People to make You a beautiful name.
- 15 Bend, and look down from Your Holy Home in the Heavens,—  
Where now is Your beauty, Your love and Your might?  
My GOD, are Your feelings and mercies restricted?
- 16 For You are our Father, though Abraham denies us,  
And Israel owns not,—You, LORD, are our Father,  
Whose Name is Eternal.
- 17 LORD, why let us wander away from Your paths?  
To harden our hearts from reflection on You?  
Return to Your servants, the Tribes of Your land.—
- 18 Is it nothing they seize upon Your sacred People?  
That Your Holy Place our oppressors tread down?
- 19 We are like those You ruled not of old,  
Those who call not upon them Your name.

## ODE 64.

64

*A Prayer for Divine Aid.*

Why not rend the skies and descend ?	19
Make the mountains to melt at Your sight ?	
As fire lights the brushwood, makes water to boil,	1
To make Your power known to Your foes,	
And the Heathen to shake at Your sight,	
As when You did wonders unhop'd for,	2
The melting hills ran from Your face.	
From of old none had heard, nor perceived, nor eye seen,	3
A GOD working like You for those trusting on Him !	
You delight to meet those who do right,	4
Who bring Your loving ways to their mind,—	
You break from their sin and You save ;— <sup>1</sup>	
For we all are defiled, and our virtues old rags,—	5
We are all withered leaves, and our lusts drive like wind ;	
None call on Your name, or awake to seek You,	6
So You hide Your face, and we waste in the hand of our lusts.	

## ODE 65.

*An Entreaty to God.*

But, LORD, You are our Father,—	7
We were the clay, and You formed,	
And we all are the work of Your hand.	
Be not wroth, LORD, for ever,	8
Nor always remember our sin.—	
Oh ! regard us,—we all are Your Race.	
Your sweet Cities Deserts ;	9
A Waste will Your Zion become ;	
And Jerusalem wasted ;—	
Our Holy and Beautiful Temple,	
In which our fathers praised You,	10
Will be burnt up with fire,	
And all that we treasured destroyed !—	
Can You hold back from these, LORD,	
And keep yourself silent,	
And answer no more ?	

## ODE 66.

*The Messiah Discovered by Strangers.*

' To those who asked not, I am taught,	65
Discovered by those who sought not,	
I have said, ' I am here, look at Me,'	
To a Nation who knew not My Name.	
" All day I stretch out My hand to a People perverse,	2
Who walk a wrong path they contrived for themselves.	
A People who always insult to My face,	3
With their Altars in Gardens, and Incense on Roofs !	
Who dwell in the Tombs, and who lodge in the Dens,	4
Where they eat flesh of swine, and foul broth from their pots,—	
Who say, ' Keep to yourself,—I am better than you !'	5

<sup>1</sup> NOTE.—Ch. 64, v. 4. This fourth verse of Ch. 64 has been the despairing puzzle of commentators and translators for over 2,000 years, for as it now stands in the Hebrew it

gives no sense, nor did it to the Septuagint. I have tried to find a consistent meaning, but may have failed as others before me.—F. F.

- 6 "Such are a smoke in My face,—  
Fire scorching all day.  
7 It is written before Me,—  
I will not be still, but repay,—  
Will repay their own sin to their breast  
And the sins of their fathers at once,"  
Says the LORD,  
"Who burnt Incense on Hills,  
And insulted on Heights,  
Their own web I will spread on their breasts."

## ODE 67.

## A Promise of Forbearance.

- 8 Thus says the LORD ;—  
"As when one finds in a cluster the juice,  
And says, 'Injure it not, for the goodness it holds,'  
So will I do with My servants,—  
Refrain from destroying the whole ;  
9 And will bring out from Jacob a Seed,  
And from Judah an Heir for My Hill,  
And he shall inherit My Chosen,  
And My Servants dwell there.  
10 And Sharon be pasture for flocks,  
And cattle in Akbar's Vale rest,  
For My People who sought Me.  
11 "But you, who leave the LIFE,  
Forsake My Holy Hill ;  
Who spread tables to Gad,  
And fill flagons to Mani ;—  
12 I will measure yourselves for the sword,  
And you all shall to slaughter bow down.  
You shall call, but I will not reply,  
Shall entreat Me, but I will not hear,  
For you practised wrong in My sight,  
And what I approved not, you chose.  
13 "Therefore," thus says the Almighty LORD,  
"My Servants shall feed,—but you starve ;  
My Servants shall drink—but you thirst ;  
And My Servants be glad,—but you shamed ;  
14 My Servants shall glad-hearted sing,—  
But you wail for your sorrow of heart,  
And howl for vexation of spirit !  
15 To My Chosen your name shall be left as a Curse ;—  
The GREAT LORD will kill you ;  
But a new Name will give to His friends.  
16 "Then who blesses on earth, will bless by the TRUE GOD ;  
And who swears upon earth, will swear by the TRUE GOD ;  
When old wrongs are forgot, and are hid from My sight,  
17 When New Skies I create and New Earth,  
Nor the Old be remembered, or brought up to mind.  
18 For ever and ever in what I create,  
They will joy and be glad,  
For Jerusalem I will create a Delight,  
And her People a Joy !

<sup>1</sup> NOTE.—Ch. 65, v. 11. In v. 11, ch. 65, the Prophet plays upon the name of the Idol "Mani" in the next line, where in Hebrew to measure is MANI-THI, but I cannot do so in

English. I suggest that Mani was the drunkards' God, or the equivalent of Bacchus. Gad was, apparently, the God, or Idol of Thieves, Mercury.

- In Jerusalem I will rejoice,  
 And be glad in My Race ; 19  
 For no more sound of weeping in her shall be heard,  
 Nor the voice of distress.
- " An infant of days shall no longer be there, 20  
 Nor a man who has not filled his time,  
 But the hundred year old when he dies be a youth,  
 And the villain a hundred years old be accursed.  
 Then they shall build houses and dwell ; 21  
 And plant vineyards and eat of their fruits ;  
 They shall not build them and others possess, 22  
 Nor plant for another to eat.
- " Like the days of a tree shall be My People's days,  
 And My Chosen shall wear out the work of their hands, 23  
 Not labour for smoke, and not breed for a puff,  
 For the Race, and their offspring are blessed by the LORD,  
 And before they can call I will answer, 24  
 Whilst they speak, I will hear!
- " Then shall the Wolf and the Lamb feed together,  
 And the Lion eat straw like an Ox, 25  
 And the food of the Serpent be dust!—  
 They shall not injure or hurt," says the LORD,  
 " On all My Holy Hill."

## ODE 68.

*The Omnipotence of God.*

- Thus says the LORD ;— 66  
 " The Heavens are My Throne, and the Earth My footstool ;—  
 What is this House which you built as for Me ?  
 And where is the Place of My rest ?  
 For My hand made all these, 2  
 And all these,—they are Mine,"  
 Says the LORD,  
 " But I honour the meek, and the gentle in spirit,  
 Who fear My commands.
- " He who offers an Ox,—but who murders a Man,— 3  
 For a Lamb,—who presents a hung dog,—  
 Who offers swine's blood for a gift,  
 For frankincense blesses an Idol ;—  
 Such as these who select their own path,  
 And whose soul in their falsehood delights ;  
 I too will delight in their woes, 4  
 And their terror will bring upon them.  
 For I called but I had no reply,  
 I spoke,—but they never would hear,—  
 But did wrong in My sight,  
 And that which I hated they chose."
- But hear the LORD's promise, you fearing His word, 5  
 And report to your brothers, who hate and drive out,  
 That His Power the LORD will display,  
 And appear to your pleasure, but to their disgrace.

## ODE 69.

*Promise of a New Birth to Zion.*

- A shout sounds from the City, a voice from the Temple,— 6  
 The LORD's voice is sent out to punish His foes !



- 7 Before she was anguished, she childed,—  
Before she had come to her torture,  
She brought forth a son!
- 8 Who has heard such a thing?  
Who has seen it like that?  
For the earth to produce in a day!—  
In a moment a Nation be born?  
Thus Zion travailed,—thus brought forth her sons!
- 9 "Shall I produce, and not cause to be born?"  
Asks the LORD?  
"If I cause the birth, why restrain?"  
Asks your GOD.
- 10 Be glad with Jerusalem, and laugh all her friends,  
Bring joy upon joy, all who mourned over her;—
- 11 You shall suck and be fed from her comforting breast;  
You shall press out sweet food from her plentiful store!
- 12 For thus says the LORD:—  
"Like a river I clothe her in peace,  
Wealth of Nations pour out like a brook  
You shall suck and be borne,  
And be danced on their knees!  
As a man by his mother is cheered,  
I, Myself, will cheer you,  
And you in Jerusalem rejoice."
- 14 You shall see, and be glad in your hearts,  
And your vigour shall grow like the grass,  
And the LORD'S hand be shown to His Servants,  
And His wrath to His foes,—
- 15 For, see, the LORD coming like fire,  
And His Chariot rush on like the wind,  
To send forth His anger in heat,  
And His wrath like the flame of a fire;  
For by fire the LORD will decide,  
And the whole of mankind by His heat,  
And the many the LORD will destroy.
- 17 "Those who give, and devote in the gardens to Akhad,<sup>1</sup>  
Amongst eaters of flesh of the hog,  
Along with the rat and the mouse,  
Shall fall," says the LORD,
- 18 "For I know<sup>2</sup> their plans and their tricks.
- "And then I will come to collect all the heathen, and tongues,  
Who will stand and shall gaze on My might.  
And I will give to them a Standard,  
And send to the Nations in troops,—  
To Tarshish, and Pul and to Lud, who draw bows,  
To Tubal, and Ion, the far distant shores,  
Who have not heard My News, and have not seen My Power,  
And My Glory will tell to those Tribes;  
And from all the heathen your brothers bring back,

<sup>1</sup> Ch. 66, v. 17. "Akhad" the supposed goddess of the Moon, the Greek "Hecate."  
<sup>2</sup> NOTE.—Ch. 66, v. 18. Following Bp. Lowth and the Chaldee, Arabic and Septua-

gint versions, I insert the word "know" <sup>NT</sup> Yoda, to give meaning to the text, where some early copies seemingly omitted it.—  
F. F.

- On horses and chariots, a gift to the LORD.  
 And on waggons, and mules, and on camels,  
 To Jerusalem, My Holy Hill,"  
 Says the LORD,  
 "As Israel's sons bring their gifts,  
 On fair trays to the House of the LORD!
- "And from them I will take for My Levites and Priests," 21  
 Says the LORD,  
 "When I make the New Skies, and New Earth, 22  
 To stand before Me," 23  
 Says the LORD,  
 "So your Name and Race shall abide,  
 From New Moon to New Moon,  
 And from Sabbath to Sabbath;  
 And all men shall bow before Me,"  
 Says the LORD,  
 "And shall go out and look on the bodies of men, 24  
 Who revolted from Me,  
 How their worms never die,  
 And the fire is not quenched,  
 And they are abhorred of mankind!"

END OF THE PROPHECIES OF ISAIAH-BEN-AMOZ.

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TRANSLATOR'S NOTE.

The period of Isaiah's Prophetic Office ran from B C. 760 to 698