

ISAIAH 57

All Poetry

- Verse 1
(and) A The righteous perisheth, (disappear)
B No man layeth it to heart. (No man gives it a thought.)
- (and) A Merciful men are taken away,
B None considering that the righteous (are) taken away from
the evil to come.
- Verse 2
(and) (They) shall enter into peace who walk in uprightness,
(They) shall rest in their beds.
- (This is a description of the righteous making an exodus from the wicked – Like the exodus of Lot from Sodom and Gomorrah, or the exodus of the Israelites from Egypt – Like the exodus of the Saints in the Last Days.)
- Verse 3 (But) (As for you), **draw near hither:**
- (The Lord does not even call these people by a name, “you” here is very derogatory, he is speaking to the wicked who don’t even notice that the righteous are leaving their midst.)
- Ye sons of the sorceress,
Ye seed of the adulterer and the whore.
- Verse 4
Against whom do ye sport yourselves? (amuse)
Against whom do ye make a wide mouth, and draw out the tongue?
- (Remember the “mouthing off” of the King of Assyria - Isaiah 36 – The King of Assyria is always the model for the wicked – Even called “the mouth” at times by Isaiah – These are the wicked of Israel who should have become the “Covenant Bride” - See Isaiah 54 - but instead have become adulterous and are cast off - Per Bro. Gileadi)
- Are ye not:**
- The children of transgression?
The seed of falsehood?
- Verse 5
Are ye not:
- Enflaming yourselves (burning with lust toward) idols under every
green (oak) tree?
Slaying children in the valleys, under the cliffs of the rocks?
- Verse 6
Among the smooth (slippery) stones of the stream, is thy portion;
they, they (indeed) are thy lot. (fate)
To them hast thou poured a drink offering, thou hast offered a
meat offering; *should I receive comfort in these (things)?*

Pulpit Commentary

Verse 6. - **Among the smooth stones of the stream is thy portion.** Smooth stones, rounded by water-action, were among the objects worshipped by many Semitic peoples. Such stones were called βαιτύλοι or βαιτύλια - Bethels, or "houses of God" - and received libations of oil and wine from their worshippers (see [Genesis 28:18](#); and comp. Herod., 3:8; Arnob., 'Adv. Gentes,' 1:39; Lucian, 'Pseudomant.,' p. 30; Apul., p. 349; etc.). Stones of this kind, the prophet says, had now become "the portion" of Israel, instead of Jehovah ([Psalm 119:57](#); comp. [Psalm 16:5](#)). To such objects they offered their "meat offerings" and "drink offerings." **Should I receive comfort in these?** Can I, Jehovah, be comforted, when my people indulge in such practices? [Isaiah 57:6](#)

Verse 7

Upon a lofty and high mountain: ([Lofty elite nation - Babylon](#))

(Even) Thou hast set (made prominent) thy bed,
Thither thou wentest up to offer sacrifice.

Verse 8

Behind doors also and the posts (facades):

(and) Thou hast set up thy remembrance (emblems of prostitution),
Thou hast discovered (exposed) thyself to (others) than me.

(and) Thou hast enlarged thy bed,
(and) Thou hast made thee a covenant with them, with whom, thou
lovedst their bed; where thou sawest it.

(Mounting your bed, you have laid it wide open, and you bargain with those with whom you love to lie; your hand on their nakedness.)

Verse 9

(And) Thou wentest to the king with ointment, (bathed in oil)
(and) Thou didst increase thy perfumes.

(and) Thou didst send thy messengers far off, (procurers of sexual trade)
(and) Thou didst debase thyself even unto hell.

Verse 10

Thou art wearied in the greatness of thy way, (excessive ways)
Yet saidst thou not, "There is no hope." (you have not admitted despair)

(therefore) Thou hast found the life of thy hand, (livelihood)
Thou wast not grieved.

Verse 11

(And) Of whom hast thou been afraid or feared, that thou hast lied,
and hast not remembered me, nor laid it to thy heart?
Have not I held my peace, even of old, and thou fearest me not?
(Is it because I have so long kept silent that you no longer fear me?)

Verse 12

(and) I will declare thy righteousness, (“righteousness” – here as irony)
I will declare thy works; they shall not profit thee.
(I will expose your fornication, and the wantonness of your exploits.)
(See [Isaiah 3:16](#) – The word “wanton” used in relation to women and wickedness of a sexual nature.)

Verse 13

When thou criest, let thy companies (those who flock to thee)
deliver thee:

The wind shall carry them all (off). (As chaff)
A Vapor shall take them away.

But:

(and) He that putteth his trust in me shall possess The Land (Earth),
He that putteth his trust in me shall inherit My Holy Mountain.

Verse 14

And (it) shall (be said):

Cast ye up, (Evacuate)
Cast ye up! (Pave a road!)

Prepare the way,
Take up the stumblingblock out of the way of my people!

(Isaiah 40:3-5,10/Isaiah 62:10 – Prepare for the Lord's coming)

Verse 15 (For)

**Thus saith the High and Lofty One, that inhabiteth eternity,
whose name is Holy:**

(This in contrast to the high and lofty nation/people mentioned above in verse 7.)

I dwell in the high and holy place,
I dwell with him also that is of a contrite and humble spirit.

(and) I revive (refresh) the spirit of the humble,
I revive (refresh) the heart of the contrite ones.

Verse 16 (For)

I will not contend for ever,
Neither will I be always wroth (or) the spirits and the souls
which I have made should fail (faint) before me.

(The next section could have gone at the end of Chapter 52 – The Lord's Servant seems to have had a weakness that is unexplained - He could here be a representative/proxy for the sins of the people – Pro. Gileadi describes this section as something for which we do not have an answer – In many modern translations of the Book of Isaiah the pronoun "him" is replaced with "they" describing the sins of all Israel.)

Verse 17 (and)

For the iniquity of his (the Lord's Servant) covetousness was I wroth,
I smote him, and I hid me (I hid my face in anger).

(When) he went on forwardly,
(When he went on) in the way(s) of his heart.

Verse 18

I have seen his ways (conduct) **and I will heal him:**

(and) I will lead him and I will restore comforts unto him,
I will also lead and restore comforts to his mourners.

Verse 19

I create the fruit of the lips:

(As opposed to the King of Assyria/wicked above)

(and) “Peace, peace (wellbeing) to him that is far off,”
“Peace, peace (wellbeing) to him that is near,” saith the Lord,
(who) heal(s) him.

Verse 20

But, the wicked are like the troubled sea, when it cannot rest,
whose waters cast up mire and dirt.
“There is no peace,” saith my God, “To the wicked.”