

Isaiah 44:19

Authorized King James Version (KJV)

And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?

Analysis

Isaiah marvels that no one 'considers in his heart' ('lev' - the seat of understanding) the absurdity: burning part for fire and baking, then worshiping the 'residue.' The rhetorical questions expose the failure of basic reasoning: 'Shall I make the residue thereof an abomination?' The Hebrew 'toevah' (abomination) is the strongest term for what God detests.

Historical Context

The call to consider and reason reflects the prophetic appeal to use God-given rationality. Idolatry represents a failure not just of faith but of basic logic.

Related Passages

Romans 10:9 — Confession and belief for salvation

John 3:16 — God's love and salvation

Study Questions

1. How does idolatry represent a failure to think clearly about what we're doing?
2. What does it mean to 'consider in your heart' the implications of your worship?

Interlinear Text

וְלֹא	יִשָּׁב יֵב	אֶל	לִבּוֹ	וְלֹא	עֵת	
H3808	And none considereth	H413	in his heart	H3808	neither is there knowledge	
	H7725		H3820		H1847	
וְלֹא	תְּבוּנָה	לֵאמֹר	חֲצִי וְ	שָׁב פְּתִי	בְּמוֹ	אֵשׁ
H3808	nor understanding	to say	part	I have burned	of it in	the fire
	H8394	H559	H2677	H8313	H1119	H784
אֲפִי	אֶפְיִי	עַל	גַּחְלִי	לֶחֶם	אֶצֶל הַ	
H637	yea also I have baked	H5921	upon the coals	bread	thereof I have roasted	
	H644		H1513	H3899	H6740	
בָּשָׂר	וְאֵכָל	וְיִתְרוֹ	לְתוֹעֵבָה	אֶעֱשֶׂה הַ		
flesh	and eaten	the residue	thereof an abomination	it and shall I make		
H1320	H398	H3499	H8441	H6213		
לְבַב וְ	עֵץ	אֶסְגֹּד:				
to the stock	of a tree	shall I fall down				
H944	H6086	H5456				

Additional Cross-References

Deuteronomy 27:15 (Parallel theme): Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen.

1 Kings 11:5 (Parallel theme): For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

1 Kings 11:7 (Parallel theme): Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

Isaiah 5:13 (Parallel theme): Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst.

Isaiah 45:20 (Parallel theme): Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.

Exodus 7:23 (Parallel theme): And Pharaoh turned and went into his house, neither did he set his heart to this also.

Deuteronomy 32:46 (Parallel theme): And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

Ezekiel 40:4 (Parallel theme): And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel.

Hosea 7:2 (Parallel theme): And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face.

2 Kings 23:13 (Parallel theme): And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.