9. My earlier promises have come to pass, and now I tell you new things; before they appear, I tell you of them.

10. Sing a new song to the Eternal; sing God’s praise, all the earth. Let the sea roar and all it contains, you islands and all who live there!

11. Let the wilderness and its towns rejoice, and villagers of Kedar in their settlements; let those who live in Sela sing out, and shout from the mountaintops!

12. Let them give honor to the Eternal, and praise God in the islands.

13. The Eternal goes out like a warrior, like a soldier in fury ready for battle; shouting and roaring, to prevail over the foe.

14. Long enough have I held My peace; I have kept still and held Myself back; now, I cry out like a woman in labor; I pant and I gasp.

**Commentary**

10. *Let the sea roar.* Reading שָׁם וָרָם (sh’m v’ram) instead of בָּדַד (yordel). The emendation preserves the parallel structure of the prophecy, and that is the way Psalm 98:7 also has it.⁵

11. Kedar ... Sela. Even people living in these places (which are located outside of Judah’s borders) will hear of it and marvel.

13. *The Eternal ... like a warrior.* Here and in subsequent verses, God’s power is depicted in highly anthropomorphic terms. While this kind of language was quite acceptable in ancient times, it jars the modern ear.⁶ The meaning is clear: God must not be trifled with.

14. *I cry out like a woman in labor.* One of the Prophet’s distinguishing characteristics is his employment of female imagery for God.⁷ (See also under Gleanings.)