

ISAIAH

Book note for Isaiah

Isaiah is a miniature Bible. The book has the same number of chapters as the Bible has books--66. There are two great divisions, just as there are in the Bible, with 39 chapters in the first (like the O.T.) and 27 chapters in the second (like the N.T.). Isaiah begins with the heavens and the earth (1:2 with Gen. 1:1). The 39th chapter of Isaiah and the 39th book of the Bible (Malachi) end with a prediction of judgment (39:6 with Mal. 4:1). Isaiah 40 begins with "the voice of one crying in the wilderness," which refers to John the Baptist.

The last chapter of Isaiah ends where the last book of the Bible ends, with a new heaven and a new earth (66:2 with Rev. 21:1).

Chapter note for Isaiah 1

1 Isaiah complaineth of Judah for her rebellion. 5 He lamenteth her judgments. 10 He upbraideth their whole service. 16 He exhorteth to repentance, with promises and threatenings. 21 Bewailing their wickedness, he denounceth God's judgments. 25 He promiseth grace, 28 and threateneth destruction to the wicked.

Isa 1:1

Micah also prophesied during the last three kings in the list: Mic. 1:1.

Isaiah = salvation of the Lord.

Isaiah's ministry spanned more than 46 years, about 20 or more years either side of **A.M. 3249**.

Isa 1:6

Rom. 7:18.

Isa 1:9

Gen. 18:26-32. That is, they weren't destroyed because of the righteous remnant. 13:19; Rom. 9:29.

Isa 1:13

Contra Seventh-day Adventists etc.

Isa 1:18

The epistemological foundation for science: a reasonable God would have created a reasonable universe.

Sin is the same color as blood.

Isa 1:25

Tin is at times a waste alloy to be removed during purifying of a metal.

Isa 1:27

(Psa. 51:13, Isa. 6:10) Third of fifteen occurrences of "convert." We see here that Zion (Israel, Jews) are redeemed with judgment (law) while her converts (non-Jews, such as Abraham, Gentile and Jewish Christians) are redeemed with the righteousness of Christ.

Chapter note for Isaiah 2

1 Isaiah prophesieth the coming of Christ's kingdom. 6 Wickedness is the cause of God's forsaking. 10 He exhorteth to fear, because of the powerful effects of God's majesty.

Isa 2:1

Jerusalem described as the chief city of the nations during the millennium. Also see Isa. 60:1-3; Mat. 5:35. The world news media are pushing for Jerusalem to be an international city in order to get rid of the Jews there, but unwittingly they're trying to bring in the millennium. They'll fail, but the Lord will do it.

Isa 2:2

For an exposition on last days see Heb. 1:2.

Isa 2:4

Contrast Joel 3:10.

Isa 2:8

Compare 1 Cor. 8:4.

Isa 2:10

Choose: Christ the Rock or Rev. 6:15 v.f.

Chapter note for Isaiah 3

1 The great confusion which cometh by sin. 9 The impudency of the people. 12 The oppression and covetousness of the rulers. 16 The judgments which shall be for the price of the women.

Isa 3:1

Lord = LORD.

Isa 3:4

(Cont'd from v. 12) When God judges a nation babies and children will rule over adult males. Slick Willie Clinton was little more than a teenaged, fornicating dope addict. The prince that finished off Judah began as a prince when he was eight years old, and his mother ruled until he was 18 (2 Ki. 24:8; 2 Chr. 36:9). That is why she was taken into captivity with him (Jer. 13:18). Currently (2002), the US government uses children to break up families and to federalize the schools which, constitutionally, are to be local. [Next: Isa. 5:8.]

Isa 3:9

American sodomites at the end of the twentieth century.

Isa 3:12

Contra women's lib and children's rights movements.

When God deals with a nation about its sins, particularly its rejection of him, the nation will be led by women instead of men. Thus in the 1990s the USA was led by Hillary Clinton and her lesbian lovers. In Russia middle-aged women were placed in government jobs to control the male population. Among reporters and feature writers for daily newspapers, women are the actual controllers of political correctness; these media clones, professional models, were once commonly called "trucklers" [to act in a subservient manner: bend obsequiously: submit (~ to a conqueror) syn. fawn]. [Next: v. 4.]

Isa 3:16

Mincing = to walk with short steps in a prim affected manner.

(Cont'd from 5:8) The nation about to be destroyed was marked by proud, sassy, aggressive, filthy women who strutted their bodies and their boudoir openly before men. Verse 25 says that their men died in battle. [Next 5:11-12.]

Isa 3:22

wimpel = wide head covering (such as worn by nuns).

crisping pins = curling pins for the hair.

Isa 3:23

-- **VEILS**

Vails in A.V.

Chapter note for Isaiah 4

In the extremity of evils, Christ's kingdom shall be a sanctuary.

Isa 4:3

Psa. 87:6

Isa 4:4

Mat. 3:11 (See references there).

Chapter note for Isaiah 5

1 Under the parable of a vineyard God excuseth his severe judgment. 8 His judgments upon covetousness, 11 upon lasciviousness, 13 upon impiety, 20 and upon injustice. 26 The executioners of God's judgments.

Isa 5:1

Mat. 21:33-39.

Isa 5:8

(Cont'd from 3:4) The nation about to be destroyed majors in apartments and condominiums. See the USSR up through 1990 and beyond. [Next 3:16.]

Isa 5:11

(Cont'd from 3:16) The doomed nation was marked by a love of music and partying. They are addicted because they are stupid ("no knowledge," v. 13) and end up in hell (v. 14). [Next vv. 20-21.]

Isa 5:12

Re. operations: see note to Psa. 28:5. 1 Cor. 12:4-6 via v. 5 there ties this to the Son or the Word .

Isa 5:14

Eze. 31:16.

Isa 5:18

One of the alleged errors in the *King James Bible*. Some mistake the word "sin" here for a verb, although it is clearly a noun in context (as it is in Hebrew) since the verb of the sentence is "draw." So they draw iniquity and they draw sin.

Isa 5:20

(Cont'd from v. 11) The nation to be annihilated is marked by heady, high-minded philosophers who are atheistic materialists and swear that all moral standards are relative: there are no absolute good thing nor any absolute evil things. This animal philosophy -- based on evolution -- is called "Secular Humanism" -- a religion of the people, by the people, where God has no "rights." "All power to the people!" Civil rights! Only "humans" have rights; God is not entitled to any. These are wise in their own eyes (v. 21) and justify the wicked (such as the Clintons, Bushes, etc.) for reward (v. 23). Their problem is that they have "cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel" (v. 24). This is why the nations that forget God are "turned into hell" (Psa. 9:17). It has to do with Gen. 3:1 -- rejecting *words* that God spoke (Pr. 13:13). [Next 2 Chr. 16:9.]

Isa 5:26

Rev. 9:13 v.f.

Chapter note for Isaiah 6

1 Isaiah, in a vision of the Lord in his glory, 5 being terrified, is confirmed for his message. 9 He sheweth the obstinacy of the people unto their desolation. 13 A remnant shall be saved.

Isa 6:1

A.M. 3233. In the first verse the Lord (Christ) is referred to; in v. 5 he is equated to the LORD.

Isa 6:2

Rev. 4:8

Isa 6:3

Rev. 4:8. Holiness is one of God's attributes. It is the only one repeated three times, once for each person of the Trinity. We are commanded to be and are said to be holy, which is due to the presence of the Holy Ghost, whose holiness is attributed to us through the sacrifice of the Lord Jesus Christ. We have three aspects to our holiness, an holy calling (2 Tim. 1:9), and holy priesthood (1 Pet. 2:5), and an holy nation (1 Pet. 2:9).

Isa 6:5

Lu. 5:8.

Isa 6:7

See Ex. 29:37

Isa 6:8

"... for us" implies the Trinity.

Isa 6:9

Deu. 29:4; Isa. 29:10-13; Mat. 13:14; Rom. 11:8.

Isa 6:10

Mat. 13:14-15; Mk. 4:12; Jn. 12:40; Ac. 28:27. Also see 2 Cor. 4:4.
Fourth of fifteen occurrences of "convert," (Isa. 1:27; Isa. 60:5).

Isa 6:11

This verse and the next -- Son's witness of the Father. 1 Cor. 15:25; Heb. 2:8.

Isa 6:13

10% eaten in tribulation. Compare Ne. 11:1.

Chapter note for Isaiah 7

1 Ahaz, being troubled with fear of Rezin and Pekah, is comforted by Isaiah. 10 Ahaz, having liberty to choose a sign, and refusing it, hath for a sign, Christ promised. 17 His judgment is prophesied to come by Assyria.

Isa 7:1

Between **A.M. 3249 and 3253.**

Rezin = firm; pleasant; creek

Pekah = open-eyed; observer.

Isa 7:3

Shear-jashub = the remnant shall return.

Solomon's conduit? Isa. 36:2.

Isa 7:6

Tabe-al = pleasing to God, good to God.

Isa 7:8

This was written from 5 to 21 years before Israel went into exile.

Ephraim will no longer be a people: modern "British Israelites" say that they are the true tribe of Ephraim. In so doing, given their legalistic applications of scripture, they condemn themselves by this verse. Note, too, that Ephraim is missing from the 144,000 of Rev. 7:8.

Isa 7:9

Note: Samaria was not yet a half-breed nation.

Isa 7:14

"A virgin" is changed to "the virgin" in modern versions, or even woman or maid. It was the timing that was the sign for Ahaz, of course, and was the immediate fulfillment, but the greater sign persisted because Ahaz embodied the evil world. Therefore it is not "thee" but "you" in "Therefore the Lord himself shall give you a sign;" it's plural!

So the Jews who wrote the New Testament knew there was a primary reference to a virgin, that the immediate fulfillment was secondary. Mat. 1:23; Lu. 7:16.

Isa 7:20

-- **RAZOR**

Spelled razor in the A.V. Found in Nu. 6:5; Judg. 13:5; 16:17; 1 Sam. 1:11; Psa 52:2; Isa. 7:20; Eze. 5:1.

Isa 7:23

Silverling = shekel or other coin.

Chapter note for Isaiah 8

1 In Maher-shalal-hash-baz he prophesieth that Syria and Israel shall be subdued by Assyria. 5 Judah likewise for their infidelity. 9 God's judgments shall be irresistible. 11 Comfort shall be to them that fear God. 19 Great afflictions to idolaters.

Isa 8:1

Maher-shalal-hash-baz = soon the spoil will be prey; in making speed to the spoil he hasteneth to the prey. The longest word in the Bible.

Isa 8:2

Uriah: 2 Ki. 16:10. **Jeberechiah** = blessed of JAH. **Zechariah** = remembered of JAH.

Isa 8:6

Jn. 9:7. Shiloah = sent; the waters from the spring feed the pools of Siloam and Bethesda.

Isa 8:9

E.g., the United Nations: Zeph. 3:8.

-- **ASSOCIATE**

Should be linked to H7462 instead of H7489.

Isa 8:14

See Psa. 118:22 for references.

Isa 8:16

New Testament. Rev. 21:14.

Isa 8:19

Peep = to utter short, soft, high-pitched sounds, like those of a baby bird; cheep; to speak in a hesitant, thin, high-pitched voice.

Mutter = to speak indistinctly in low tones; to complain.

Isa 8:20

The law is the Old Testament, and the testimony (Psa. 22:31) is the New Testament. The light is the light of the dayspring from on high.

Isa 8:22

This describes the modern ecology or "Green" movement.

Chapter note for Isaiah 9

1 What joy shall be in the midst of afflictions, by the kingdom and birth of Christ. 8 The judgments upon Israel for their pride, 13 for their hypocrisy, 18 and for their impenitency.

Isa 9:3

Modern versions change the “not” to “to him” or similar wording. In the opinion of the critics, the “not” seems out of place with the “multiplied.” The joy of the nation of Israel depends on harvest time and spoils, not on a relationship with the Lord (Rom. 11:25-26).

Technically, *lo*, (not) is the *kethiv* reading in the Masoretic text, modern versions eliminate the negative.

Isa 9:5

Eze. 39:9.

“Fuel of fire”: napalm? (which can be made from Styrofoam and gasoline) or gasoline?

Isa 9:6

Modern Judaism fuses these titles into a single name; but observe that doing so (a) makes this by far the longest name in the Scriptures and (b) does not change the meaning inherent in the text and name, and (c) since the implication is that the “son” is “merely” human, would God honor such a one whose name usurps Godhood? 1 Tim. 3:16.

Note: he carries the government on one shoulder, but lost lambs are carried on both shoulders. Note, too, that “Saviour” is missing from the list of names. The government reference is to the *second advent*, not the first.

Compare Rev. 1:8.

Jesus is the Father Jn. 14:9.

Isa 9:7

Implying that there is no limit to the size of the increase. Colonization of outer space? See: Lu. 1:30-32 (yet to be fulfilled); Lu. 1:33; 2 Pet. 2:12-13; Eph. 1:10-12 (“fullness of times”).

Isa 9:16

3:12

Chapter note for Isaiah 10

1 The woe of tyrants. 5 Assyria, the rod of hypocrites, for his pride shall be broken. 20 A remnant of Israel shall be saved. 24 Israel is comforted with promise of deliverance from Assyria.

Isa 10:1

Psa. 94:20; Rom. 13:1.

Isa 10:2

Mat. 23:14.

Isa 10:5

Assyria is modern Iraq and an Assyrian is here identified with Satan.

Isa 10:9

See note to Chemosh in Num. 21:29.

Isa 10:22

Rom. 9:27.

Isa 10:24

The Antichrist will be an Assyrian, he end of the tribulation appears at hand (v. 25) in this prophetic assurance to believers. 14:25.

Isa 10:26

Oreb, Judg. 7:25; Psa. 83:11.

Chapter note for Isaiah 11

1 The peaceable kingdom of the Branch out of the root of Jesse. 10 The victorious restoration of Israel, and vocation of the Gentiles.

Isa 11:1

Rom. 15:12. The candlestick in the tabernacle had seven *branches*. These are the seven spirits of God listed in verse 2.

Isa 11:2

The seven spirits of God, Rev. 1:4; 4:5.

Isa 11:6

Ditto Isa. 65:25. Leopard is associated with the tribulation, Hos. 13:7; Dan. 7:6.
The child shall lead the animals.

Isa 11:8

Re. cockatrice: a serpent, viper; see note to 59:5. Next ref. 14:29. This is the first use of cockatrice.

Isa 11:9

Jer. 31:34.
Surface tension. See note to v. 15 for millennial argument.

Isa 11:10

Rom. 15:12.

Isa 11:11

At the start of the millennium (v.10, his rest; the earlier part of the verse being partially fulfilled with the first advent). There are two gatherings of Israel, two remnants to recover.

Isa 11:15

A- and post-millennialists claim that this prophecy is for the new heaven and the new earth. If this were so, why would we have the references to the sea here, and in v. 9, for in the new earth there is no more sea (Rev. 21:1).

Chapter note for Isaiah 12

A joyful thanksgiving of the faithful for the mercies of God.

Isa 12:2

Salvation = Joshua = Jesus, twice here said to be God and also found in v. 3.
JEHOVAH: (Psa. 83:18; Isa. 26:4).

Chapter note for Isaiah 13

1 God mustereth the armies of his wrath. 6 He threateneth to destroy Babylon by the Medes. 19 The desolation of Babylon.

Isa 13:1

21:9; Rev. 14. Darius took Babylon with as little bloodshed as possible, so the text cannot refer to that conquest. This refers to the fall of Babylon accounted in Revelation 14 for the city, and the subsequent return of the Word of God (v. 5).

Isa 13:5

Apparently at the end of the tribulation (Mat. 24:31; Mk. 13:27). Does this anticipate space travel? Deu. 4:19; Neh. 1:9.

The geocentricity in this verse is because the earth is here at the focus of God's attention. Also, this verse indicates that heaven is finite.

Isa 13:10

Psa. 19:6. The sun shall be darkened in his going forth implies that the Holy Ghost will be removed.

Re. moon's "her light": Eze. 32:7; Mat. 24:29; & Mk. 13:24. The albedo of the moon is roughly 0.123 (Bond albedo) which means 12.3% of the incident sunlight is reflected by the moon. This is about as dark as basalt. Since the reflected light reflects the physical appearance of the object, the Scripture attributes ownership of that object to that object, hence sunlight, once it hits the moon, now belongs to the moon. It does not return to the sun and, indeed, although 12% is reflected, 88% stays on the moon in the form of heat.

Now the moon is also a type of the church. The Scripture teaches that we, the church, should let our light so shine as to reflect the glory of God (Mat. 5:16). That light comes from the Spirit within; in the case of the Church it emanates from the Holy Ghost. Nevertheless, it is called our light, even as with the physical moon.

Isa 13:21

Satyrs are now dismissed as either extinct or mythical. The word is still used in the form *satyriasis* to describe a man with insatiable sexual appetite, corresponding to *nymphomaniac* for woman. Scripturally, satyrs are devils, goats (for sin offering and scapegoat), and the rough goat of Dan. 8:21, which uses two forms of the word. Though we think of satyr as a Greek word and Greek concept, it is actually Hebrew. The first occurrence of the Hebrew *sa'iyir* (H8163) is as "hairy" when describing Esau (Gen. 27:11).

Isa 13:22

Dragons: (Psa. 148:7, Isa. 27:1).

Chapter note for Isaiah 14

1 God's merciful restoration of Israel. 4 Their triumphant insultation over Babel. 24 God's purpose against Assyria. 29 Palestina is threatened.

With Eze. 28 & Hab. 2, a taunt against Lucifer who is Satan.

Isa 14:3

-- **SERVE**

The verse should end in a comma, not a period. The error is not unique to QuickVerse but it seems to have crept into American editions of the twentieth century.

Isa 14:4

Rev. 18:16

Isa 14:9

Eze. 32:21. Verse 15.

Isa 14:12

Lucifer = bright one, shining one; defined here as "son of the morning." The Heb. has overtones of braggart, fool, and mad one. This parallels Eze. 28:13 v.f.

Unbeknownst to the scoffers, the Hebrew word, *heylel*, which is translated "Lucifer" in Isaiah 14:12, wandered into English through the Greek and German. I refer to *helios*, the sun, which in German became *hellen* from which came the word *helder*, meaning "clear" or "shiny." But there is a sense of "blinding" in this, and thus it entered English as "hell," a covered place, a place of darkness as if blinded. So the source of our word "hell," is the *heylel* referred to here in the Hebrew. But if that's not good enough, the words "morning star" do not occur in Hebrew. The Hebrew says: *helel, ben shachar* which means Lucifer, son of the morning. The new versions render this as if the Hebrew said: *shachar kokab, ben shachar*, or "morning star, son of the morning (or dawn)." The word for star, *kokab*, does not appear in the text in any Hebrew manuscript, and the scoffers ignore the word *helel* which is there.

Now, as to the nature of the name Lucifer. The problem is that all the modern versions are Satanically inspired, from the *Revised Version* of 1881 to the *New King James Version*. Whether the revisers consciously knew it or not, the fact remains: these are Devilish versions. Witness first, the *New Age Dictionary*, an occult publication, calls Lucifer "the morning star." To this many occult books concur. In the NIV, Jesus is referred to here, not Lucifer. In 2 Pet. 1:19, the NIV reads "morning star" instead of "day star," which NIV reading is in accord with the Vulgate which says *Lucifer oriator*: Lucifer rising.

The name Lucifer itself supposedly stems from phosphorous, (the Gk. term used in 2 Pet. 1:19), although there is no such connection traceable to the English or Latin. The morning star is referred to as Lucifer as early as 1050, but in a book dating from A.D. 1000, entitled *Christ and Satan*, Satan is also called Lucifer. The commonly used Latin bibles, the Italic bibles which date from about A.D. 150, were the first to use Lucifer in Isaiah 14:12, and this is the earliest known usage of the word and it is used as a name for the Devil. Later the Latin *Vulgate* followed suit. In Latin, the word Lucifer means bright one, as it does in Hebrew.

Beyond that, the title "morning star" properly belongs to Jesus and not to either the king of Babylon (Isa. 14:4) or to Satan (vv. 16-22). Behold Rev. 22:16, which says: "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

To summarize:

- + to force the Hebrew to read "morning star" in Isa. 14:12, one word needs to be removed and two words not found in the text have to be inserted
- + the Hebrew word translated Lucifer in the KJB is the same word from which the English get the word "hell"
- + the earliest reference to the word Lucifer referring to "the morning star" or Venus is in A.D. 1050
- + the earliest reference to the word Lucifer referring to the Devil is in the Old Latin Bible which started about A.D. 150.
- + if Lucifer were to refer to the morning star, then it is clear from this verse that God there gave a title which belongs to Jesus Christ alone (Rev. 22:16) and not to the king of Babylon, and not also to Satan. If God is so careless with that one of Christ's titles, should he not also call Satan "my beloved son in whom I am well pleased?"
- + NIV makes Lucifer to be a twin brother to Jesus Christ.

Isa 14:13

2 Thess. 2:4; Eze. 35:2.

“Ascend”: Psa. 24:3; Rom. 10:6. For geocentric import see note to Psa. 24:3.

Modern versions tend to remove “sides of the north.”

Stars refers to angels.

The phrase “the sides of the north” can be understood several ways, though Psa. 48:2 identifies it precisely as Mount Zion. If not Mount Zion, it could be Mount Moriah, north of Mount Zion.

Other speculations are: first, the earth is pear-shaped and the sides of the north could refer to the narrow section of the earth in the northern hemisphere. The second interpretation is geocentric. Gen. 28:12 says that the throne of God is located over Bethel so the sides of the north could be the cap centered on Bethel and whose circular bottom passes through the north pole. Third, the sides of the north are on a mount (v. 13) and above the clouds (v. 14; Rev. 4; 15). It is the holy hill of Psa. 2:6; 3:4; 15:1; 43:3; 99:9. This indicates that the north has the form of a mount or shoulders (Psa. 102:25-26; Isa. 9:6 with Ex. 28:12 and the congregation of this verse).

Given the above references and the nations mentioned in Jer. 6:22 which come from the sides of the north, evidently all three interpretations apply.

Isa 14:14

Job 20:6-7; cf. Hab. 2:4 v.f. .

Isa 14:15

V. 9. “Sides of the pit” imply no bottom -- Rev. 9:1 v.f.; Rev. 20:1-3. The bottomless pit is here tied to hell. Also see Eze. 28:8; 31:14.

Isa 14:16

Hab. 2:8.

Isa 14:17

This verse is taken by many as support for the gap theory, but note that it refers to the present world and the post-millennium judgment.

Note, too, that the servants of Satan, the “back to the garden” crowd of the ecology and conservation movement want to make the world a wilderness with their emphasis on the rain forest (jungle) and the jungle music of rock and roll.

Isa 14:21

There can be too many cities. The modern ecology movement wants to confine all of mankind (world) into cities.

Isa 14:25

Cf. 10:24.

Isa 14:28

A.M. 3251. Corrected date.

Isa 14:29

Apparently a prophetic reference to Manasseh (2 Ki. 21 and 2 Chr. 33). Also a future reference to the Palestinians of the turn of the millennium (cf. Ex. 15:14).

Re. cockatrice: (prior ref. Isa. 11:8, next 59:5) a serpent, viper; see note to 59:5. Some theistic evolutionists see evolution in this verse (the cockatrice “becomes” a flying serpent). Note that, modern versions to the contrary, there is no “fleeing serpent” in the Holy Bible. Also see 30:6.

Isa 14:32

Zeph. 3:12.

Chapter note for Isaiah 15

The lamentable state of Moab.

Isa 15:5

Horonaim = anger, fury, or liberty; cave dwellers.

Chapter note for Isaiah 16

1 Moab is exhorted to yield obedience to Christ's kingdom. 6 Moab is threatened for her pride. 9 The prophet bewaileth her. 12 The judgment of Moab.

Isa 16:3

For bewray vs. betray see note to Prov. 27:16.

Isa 16:11

Php. 1:8; 2:1; Col. 3:12; Phile. 1:7. Psa. 147:7 invokes us to praise the Lord upon the harp.

Chapter note for Isaiah 17

1 Syria and Israel are threatened. 6 A remnant shall forsake idolatry. 9 The rest shall be plagued for their impiety. 12 The woe of Israel's enemies.

Isa 17:2

-- AROER

Aroer = heath.

Isa 17:12

From above, the noise of a city is like that of the ocean.

Isa 17:13

"Rolling thing" -- specifically, a tumbleweed; whirling dust.

Chapter note for Isaiah 18

1 God in care of his people will destroy the Ethiopians. 7 An access thereby shall grow unto the church.

Chapter note for Isaiah 19

1 The confusion of Egypt. 11 The foolishness of their princes. 18 The calling of Egypt to the church. 23 The covenant of Egypt, Assyria, and Israel.

Isa 19:1

The second coming. Either this happens en-route as the Lord goes to Mt. Sinai, or this happens with his descent on Sinai.

Isa 19:11

Nu. 13:22

Isa 19:24

Israel, Egypt, and Assyria are at the center of mass of the dry land of the earth.

Isa 19:25

This is probably why at the exodus, Israel “borrowed” jewels instead of them being given to Israel (Ex. 3:22).

Chapter note for Isaiah 20

A type prefiguring the shameful captivity of Egypt and Ethiopia.

Isa 20:1

2 Ki. 18:17. Ca. **A.M. 3272.**

Ashdod = ravager, robber, alterer. 1 Sam. 1:5. Sargon has a 14-acre palace discovered in the 1830s.

Chapter note for Isaiah 21

1 The prophet, bewailing the captivity of his people, seeth in a vision the fall of Babylon by the Medes and Persians. 11 Edom, scorning the prophet, is moved to repentance. 13 The set time of Arabia's calamity.

Isa 21:7

Asses were hitched to chariots, as were horses and camels.

Isa 21:9

Isa. 13; Rev. 14. The verse is echoed in Rev. 14:8.

Chapter note for Isaiah 22

1 The prophet lamenteth the invasion of Jewry by the Persians. 8 He reproveth their human wisdom and worldly joy. 15 He prophesieth Shebna's deprivation, 20 and Eliakim prefiguring the kingdom of Christ, his substitution.

Isa 22:8

Covering, the defensive cover.

Isa 22:11

Hezekiah's tunnel and pool seems unlikely. Perhaps a ditch which holds water from the tunnel.

Isa 22:20

Eliakim = God will set up.

Hilkiah = God is my portion; Lord's gentleness.

Isa 22:22

Rev. 3:7.

Chapter note for Isaiah 23

1 The miserable overthrow of Tyre. 17 Their unhappy return.

Isa 23:10

That is, a river takes the easiest path, descending all the way.

Isa 23:17

Re. fornication, cf. note to 2 Chr. 21:11.

Chapter note for Isaiah 24

1 The doleful judgments of God upon the land. 13 A remnant shall joyfully praise him. 16 God in his judgments shall advance his kingdom.

Isa 24:2

Hos. 4:9.

Isa 24:5

The UN has done all of these, as has the US since 1958 when God was kicked out of the courts.

Isa 24:6

Note, the curse devours the earth. The earth was cursed for man's sake (Gen. 3:17), here to try to bring him to repentance to righteousness.

Isa 24:16

Pointing to the time when the gentiles are under the influence of the gospel of the Lord Jesus Christ. In the meantime, the Jewish remnant is impoverished, having been made merchandise of by the treacherous dealers, the Jews such as the Rothschilds (v. 21).

Isa 24:17

The pit relates to both prison and hell, prison as found in Gen. 37:24, Rev. 9:1, and hell as found in Isa. 14:15.

Isa 24:18

Note the windows (of heaven) are here said to be "from on high."

Isa 24:21

Eph. 6:12.

Isa 24:22

Alluding to Satan in the bottomless pit (Rev. 9:1).

Isa 24:23

The moon is a type of the church. Today, the church is confounded (mixed up, perplexed, unable to distinguish) so that she cannot discern the Holy Scripture from humanism; right from wrong. There will also come a literal fulfillment of this verse (Rev. 8:12).

Chapter note for Isaiah 25

1 The prophet praiseth God, for his judgments, 6 for his saving benefits, 9 and for his victorious salvation.

Isa 25:2

Petra?

Isa 25:7

Israel has a covering and the nations a veil (2 Cor. 3:13-16).

-- **VEIL**

Vail in A.V.

Isa 25:8

1 Cor. 15:54.

Chapter note for Isaiah 26

1 A song inciting to confidence in God, 5 for his judgments, 12 and for favour to his people. 20 An exhortation to wait on God.

Isa 26:1

Psa. 46; 125.

Isa 26:3

Job 34:29

Isa 26:4

Psa. 18:2. JEHOVAH: (12:2, Ex. 6:3).

Isa 26:14

By contrast, an indirect reference to the resurrection.

Isa 26:19

“With my dead body...” supports the deity of Christ since God speaks here and Jesus did it.
Plants exhaust moisture and under the right conditions, for example as in a terrarium, form dew.

Chapter note for Isaiah 27

1 The care of God over his vineyard. 7 His chastisements differ from judgments. 12 The church of Jews and Gentiles.

Isa 27:1

Leviathan: Job 41:1. Piercing: as in piercing Jesus on the cross.

Crooked serpent, Job 26:13.

Dragon: (Isa. 13:22, 34:13). Rev. 13:1, out of the sea.

Isa 27:2

Rev. 14:19-20; 19:15 end this present vineyard which will give way to the one of this verse, the millennial one.

Chapter note for Isaiah 28

1 The prophet threateneth Ephraim for thier pride and drunkenness. 5 The residue shall be advanced in the kingdom of Christ. 7 He rebuketh their error. 9 Their untowardness to learn, 14 and their security. 16 Christ the sure foundation is promised. 18 Their security shall be tried. 23 They are incited to the consideration of God's discreet providence.

Isa 28:1

Ephraim, as a tribe, has a particular problem with alcoholism and the pride that is associated with it (v. 7): a lack of judgment (v. 6-7). This crown (v. 3), comes from physical beauty and prosperity. That is why riches are a trap. Contrast the crown of glory in verse 5. Verse 8 reveals the vanity of their pride.

Isa 28:9

Lu. 10:21. 1 Cor. 3:2; Rom. 2:20; Heb. 5:12-13; 1 Pet. 2:2. God won't teach anyone who isn't weaned off the milk of the Scriptures. Furthermore, it seems that there is no understanding of doctrine and knowledge unless God teaches the man.

See note chain starting at Isa. 29:11. (The note below is in that chain.)

[Note continued from Isa. 29:24.] It is babes that master the scriptures and revelations, who find the golden nuggets of Scripture. The gold is found in the *cribs*, not seminaries. After all, the Scripture says, "Except ye be converted and become as little children..." (Mat. 18:3).

Dr. Peter Ruckman listed these ten rules for extracting sound doctrine from Scripture [*Bible Believers Bulletin*, 28(6):5]:

1. Always take the plain, *literal* meaning of any word or verse unless it is absolutely IMPOSSIBLE to take it literally.
2. Never *add* or *subtract* any word, or words, from any verse in a King James 1611 A. V.
3. Always notice the context of a verse when you read it. Always ask yourself, "*who* is doing the talking." and "*to whom* is he talking."
4. Always interpret an *incomplete* truth or statement in the light of a *complete* truth or statement.
5. Never go to any scholar or scholarship to find the meaning of any word or verse *already defined in the Scriptures* by another word or verse.
6. Never begin with an *obscure* verse as a FOUNDATION for a *basic*, doctrinal teaching.
7. Never forget that nearly every verse in the Book has three applications.
 - A. *An historical application*; that is, the thing happened as it says it happened in the text.
 - B. *A spiritual application*, which can be applied to various stages of growth, Christian maturity, lessons to be learned in dealing with the world, the flesh, and the devil, the attributes of God and the operations of the Holy Spirit, prayer life, soul winning, separation and dedication, and so forth.
 - C. *A doctrinal application*, which often is prophetic; it will teach some great truth that needs to be known.
8. In learning anything (the Bible, art, history, music, a musical instrument, physical culture, chemistry, medicine, physics, mathematics, etc.), always begin *divisively and negatively*. Determine, by CONTRAST, those items or things that do NOT fit -- that do NOT fit together. The commandment for this in the New Testament is found in 2 Timothy 2:15, so it has been altered in the NIV, ASV, NRSV, NASV, RSV, NKJV, and other grossly corrupt counterfeit "Bibles."
9. Then learn, by *association*, the things (the chords, the colors, chemicals, formulas, body parts, Bible verses, phyla, etc.) that DO go together -- that "fit."
10. Then, by constant *repetition*--in this case reading through the Book (Genesis to Revelation) at least TWICE a year at a minimum--discern the main motifs, themes, doctrines, prophecies, formulas, color mixtures, body parts, constellations, etc.

Dr. Ruckman concludes: "To whom shall He teach 'SOUND DOCTRINE'?"

"Not to any 'positive thinker' on this earth, nor any Christian scholar, pastor, Bible teacher, or evangelist who wants to USE a Book he doesn't *believe*. Read Isaiah 29:12-15 to see what happens to the positive thinkers who couldn't 'read' the Book because they were either not highly educated or because they didn't have the spiritual discernment of a blind bat backing into a blizzard.

"God has no response to their methods of learning but absolute CONTEMPT.

"Follow Him (Luke 9:59)."

Isa 28:10

V. 13. How one is weaned into knowledge; start with milk (Heb. 5:12-13; 1 Cor. 3:2; 1 Pet. 2:2) and graduate to honey (see note to Deu. 8:8). The foundation is mentioned in v. 16.

Isa 28:11

33:19; 1 Cor. 14:21.

Isa 28:15

I.e., a pact with the Devil. Masonry, Communism, and the Catholicisms are of of this ilk. They will be dashed to pieces on the corner stone of the next verse.

Isa 28:16

See Psa. 118:22 for references. Dan. 2:45. The sure foundation is the word of God, consisting of the words of God, even the Word of God, the second person of the Trinity.

Isa 28:17

Plummet: Am. 7:7-9, q.v.

Hail: Rev. 8:7; 11:19; and esp. Rev. 16:21. Also note Josh. 10:11, q.v. Once the refuge is gone, the lies are exposed and drowned by the truth.

Isa 28:18

Re. covenant, cf. v. 15.

Re. scourge: Rev. 14:19-20; 19:15.

This is the second reference that Arthur Pink uses to conclude that the Antichrist is Judas resurrected. His note (starting at Psalm 55:12) continues: "The 'Covenant' referred to is that seven-year one which is mentioned in Dan. 9:27. But here the one with whom this Covenant is made is termed 'Death' and 'Hell'! This is a title of the Antichrist, as 'the Resurrection and the Life' is of the true Christ. Nor is this verse in Isa. 28 the only one where the Son of Perdition is so denominated. In Rev. 6 a fourfold picture of him is given -- the antithesis of the fourfold portrayal of the Lord Jesus in the Gospels. Here he is seen as the rider on differently colored horses, which bring before us four stages in his awful career, and when we come to the last of them the Holy Spirit exposes his true identity by telling us, 'and his name that sat on him was Death, and Hell followed with him' (Rev. 6:8). Now 'Hell' ... is the place which receives the souls of the dead, and the fact that this awful name is here applied to Antichrist intimates that he has come from there." [Pink's note continues in Mat. 12:43.]

Isa 28:19

This refers to something like legal language, which is a vexation for the layman to read. It is designed to be that way, so that people will not read it; the most subtle form of the proverbial fine print. The context is a legal document (covenant with death, v. 18), and here those who resort to imposing such frustrations on men are themselves trapped by the snares of God's covenants. How can they understand those covenants without the ability to drink the milk of the word, let alone the honey? They can't.

Isa 28:20

Origin of the expression, "You made your bed, now lie in it."

Isa 28:21

Re. Perazim: 2 Sam 5:20; 1 Chr 14:11.

Re. Gibeon: Josh. 10:10. The reference appears to be to the second time the sun will stand still, mentioned in Hab. 3:11.

Isa 28:22

With v. 20, Paul interprets this as "a short work" in Rom. 9:28. The context is the second advent.

Mockery and scornfulness build pride, and pride is a snare, a band.

Consumption is a progressive wasting of the body or other system.

Isa 28:24

A causuistic statement: the consequences of an action are not always immediate; neither are goals always apparent. I.e., the plowman's goal is the fruit of his labor, not to go to the next step in a procedure. This hearkens back to the "precept upon precept..." process of vss. 10-13.

Isa 28:25

Fitch, now spelled *vetch*, refers to any of various herbs of the genus *Vicia*, having pinnately (feather-like) compound leaves that terminate in tendrils and small, variously colored flowers.

Cummin = an annual Mediterranean herb in the parsley family, having finely divided leaves and clusters of small white or pink flowers. Its seedlike fruit is used for seasoning, as in curry and chili powders. American spelling is "cumin."

Isa 28:26

Discretion: in mathematics, a discrete set or function are unrelated or disconnected things or actions that are members of the same set, i.e., result in a useful, coherent goal or thing. E.g., the eye is not the same as the hand, nor the liver as the kidneys, but they are all discrete parts of the body.

Chapter note for Isaiah 29

1 God's heavy judgment upon Jerusalem. 7 The unsatiableness of her enemies. 9 The senselessness, 13 and deep hypocrisy of the Jews. 18 A promise of sanctification to the godly.

Isa 29:1

Ariel = lion of God; lionhearted one; altar of light. A symbolic name for Jerusalem.

Isa 29:9

Re. stay yourselves: = stop what you're doing.

Isa 29:10

6:9-10; Mat. 13:14; Rom. 11:8. This describes the state of today's Bible-searching Christianity, let alone the world.

Isa 29:11

Both the nations (v. 7) and the Jews (v. 10) are being addressed here regarding their dealing with the Holy Scriptures. In this verse, the *learned* are addressed; in v. 12 it is the *unlearned*. Neither will read the words of the Lord, the scholars excuse themselves because "it is sealed," and the unlearned because "I am not learned." That is each man's alibi for leaving the Book to collect dust on the coffee table.

In vss. 13-16, God comments on their lame excuses which deny the work of the Holy Ghost. Today these men are those that will not endure sound doctrine (2 Tim. 4:3). [Note continues in v. 13.]

Isa 29:12

"I am not learned," i.e., "I don't know Greek or Hebrew."

Isa 29:13

Mk. 7:7.

[Note continued from v. 11.] From this verse through v. 16, the Lord shows why men will not endure sound doctrine. In this verse we find that the fear of the Lord that these men attest to is not from the Lord, i.e., from Scripture, but from the precept of men. This includes tradition, for this is the form directly addressed by Jesus at his first advent. Among Catholics, that tradition is the ultimate authority is unchallenged, but among Protestants that is not so. Nevertheless, Protestants today invoke traditions--many less than 150 years old (*viz.* only the original manuscripts are inspired, and that the Bible has been lost and needs scholarship to recover it) rule. [Note continues with v. 14.]

Isa 29:14

[Note continued from v. 13.] Because the men of vss. 11 and 12 refuse to endure sound doctrine because it conflicts with their traditions, what was taught by their teachers, God here says he will destroy the wisdom underlying those traditions. In recent years, for instance, the "wisdom" that teaches that Psa. 12:7 refers to people, not God's words, has been belied on historical grounds and on the basis of Hebrew exegesis (q.v.).

The prudent men are the ones who study the word of God and who teach it and preach it. Nevertheless, except from other prudent men, their reasoning and foundation, their understanding, is hidden from those who reject sound doctrine, particularly those who reject doctrinal study because they deem it divisive. [Continued v. 15.]

Isa 29:15

[Continued from v. 14.] Those that think that their teaching, their counsel, can be deeper than the Lord's. They practice the occult. Among them were Westcott and Hort. They actually think that since God will not regard their wicked practices that God will not know what they practice. [Note continued with v. 16.]

Isa 29:16

Re. potter's clay: the unclean vessels or Rom. 9:21-23.

[Note continued from v. 15.] Evolutionists say this. Note that the creature can talk and accuses its maker of having no understanding. Bible critics, too, teach this. In their view God did not care to preserve his words from corruption and it is up to them to restore God's words for him. This includes passages such as Josh. 10:13 q.v., where God needs to be corrected for his geostatic "error."

So, "whom shall he make to understand doctrine?" (Isa. 28:9, q.v.) [Note continued with v. 24.]

Isa 29:18

A Millennial reference. Either a new technology or, possibly, a change in man's brain allowing a form of hearing to the deaf and seeing to the blind.

Isa 29:21

Things done by the advocates of the new, politically-correct, multiculturally-oriented "tolerance," which is nothing but the old intolerance; the old immorality.

Isa 29:23

We see the seed of this now (A.D. 2006) in the rise of spokesmen against the abomination of v. 21. The Jews are taking the lead, *viz* Laura Schlessinger who teaches a Scriptural, albeit Jewish, moral perspective; Judge Judy on television who presents the same with a no-nonsense attitude; and David Lifschultz who single-handedly witnessed against the sin of Europe and America's leaders to their faces in a fax, phone, and letter writing campaign in the 1990s. Unlike the majority of Jews, these are not attempting to establish their own righteousness (Eze. 33:13; Rom. 10:3; Php. 3:9) but God's.

These freely reference the Scriptures, something that is not so in other contemporaries such as Dobson and Graham (masons), or the Bennets (Catholic). Though these make a lot of noise against the new morality and have fooled many. Their main goal seems to be power and money.

There is a remnant among Bible believers, such as Dr. Peter Ruckman and Michael Pearl (a former Jew) with his wife, Debbie, but they are shouted down by the majority of Christian leadership.

Isa 29:24

[Continued from v. 16.] The ones who learn doctrine are those mentioned by Jesus in Lu. 10:21, for there he cites Isa. 28:9, and those mentioned by David in Psa. 8:2, namely babes (1 Pet. 2:2.) [Note continued with Isa. 28:9.]

Chapter note for Isaiah 30

1 The prophet threateneth the people for their confidence in Egypt, 8 and contempt of God's word. 18 God's mercies towards his church. 27 God's wrath, and the people's joy, in the destruction of Assyria.

Isa 30:2

V. 26.

Isa 30:4

Num. 13:22.

Isa 30:6

No "known" serpents can fly.

Isa 30:10

If that is not this age, with its new morality (which is the old immorality) and new definition of tolerance (which tolerates everything but the truth).

Isa 30:26

The shadow of Egypt (v. 2) will not at all help against this.

Isa 30:28

Television as the bridle in the jaws of the people.

Isa 30:31

The sharp tongue of Rev. 19:15 will beat down the Antichrist (Assyrian).

Chapter note for Isaiah 31

*The prophet sheweth the cursed folly in trusting to Egypt, and forsaking of God. 6 He exhorteth to conversion.
8 He sheweth the fall of Assyria.*

Isa 31:8

10:24.

Chapter note for Isaiah 32

1 The blessings of Christ's kingdom. 9 Desolation is foreshewn. 15 Restoration is promised to succeed.

Isa 32:1

This chapter is what led John Nelson Darby to accept the truth of the rapture of the saints. In an undated letter to a French brother's inquiry, Darby wrote: "In my retreat [from the dead formality of the English National Episcopal body in Ireland], the 32nd chapter of Isaiah taught me clearly that, in God's ordering, there was still an economy to come; a state of things in no way established yet. The consciousness of my union with Christ had given me the present heavenly portion of the glory, whereas this chapter sets forth the corresponding earthly part." (*Treasury of Truth* No. 110, "Early Days." New York: Loizeaux Brothers, circa 1900.)

Isa 32:5

Political liberals and wealthy "philanthropists," etc.

Churl = dog, that is, harsh and sharp. This is first time the noun, *churl*, appears in Scripture, although *churlish* appears earlier in 1 Sam. 25:3. The last time *churl* is used in in verse 7. The noun is the Hebrew word, *kiylay* (H3596), which is related to *keleb*, (H3611), meaning *dog*. Rev. 22:15.

Isa 32:7

Re. *churl*, cf note to v. 5.

Chapter note for Isaiah 33

1 God's judgment against the enemies of his church. 13 The privileges of the godly.

Isa 33:14

Fear of hell fire.

Isa 33:15

Contra television & other entertainment media.

Isa 33:18

Am. 8:11. "Counted the towers..." that is, trusted in the towers; counted on them.

Isa 33:19

28:11; 1 Cor. 14:21.

Chapter note for Isaiah 34

1 The judgments wherewith God revengeth his church. 11 The desolation of her enemies. 16 The certainty of the prophecy.

Isa 34:1

Psa. 24:1.

Isa 34:3

Rev. 14:19-20; 19:15.

Isa 34:4

Rev. 6:13-14; Psa. 102:26; Hab. 1:11.

Isa 34:5

Idumea = Edom = red. The region settled by Dumah, a descendent of Ishmael (Gen. 25:14).

Isa 34:6

Bozrah = sheep fold; fortification.

Isa 34:7

Last mention of unicorns in the Bible. The previous reference to unicorn is Psa. 92:10. For note on unicorn, see the first reference, Num. 23:22. Unicorns are now extinct, but will return in the day of the Lord's vengeance (v. 8), a thing echoed in Num. 24:8.

Isa 34:9

Beginning a description of the lake of fire.

Isa 34:10

Rev. 19:3.

Isa 34:11

Cormorant: Zeph. 2:14. Bittern: 14:23. Stones of emptiness: meteorites? (in the sense of stones from empty space).

Isa 34:13

Dragons: (27:1, 35:7).

Isa 34:14

Jer. 50:39; Rev. 18:2.

Isa 34:16

Implies preservation. Gordon Bane thinks this refers to each verse of the Bible. That may well be, though the more immediate context is the prophecies of this chapter which are attested to by other passages in Scripture.

Chapter note for Isaiah 35

1 They joyful flourishing of Christ's kingdom. 3 The weak are encouraged by the virtues and privileges of the gospel.

Isa 35:1

Sol. 2:1.

Isa 35:7

Dragons: (34:13, 43:20).

Chapter note for Isaiah 36

1 Sennacherib invadeth Judah. 4 Rabshekeh, sent by Sennacherib, by blasphemous persuasions soliciteth the people to revolt. 22 His words are told the Hezekiah.

Isa 36:1

2 Ki. 18:12 v.f. **A.M. 3376.**

Chapter note for Isaiah 37

1 Hezekiah mourning sendeth to Isaiah to pray for them. 6 Isaiah comforteth them. 8 Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah. 14 Hezekiah's prayer. 21 Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion. 36 An angel slayeth the Assyrians. 37 Sennacherib is slain at Nineveh by his own sons.

Isa 37:1

2 Kings 19. **A.M. 3376.**

Isa 37:26

2 Ki. 19:28.

Isa 37:29

(Cont'd from Ac. 17:21) The nation about to be destroyed has been harnessed with a hook and bridle. In the USA this takes the form of news media "fundamentalism," a total belief in the government and business propaganda touted as "news" by newspapers, radio, Internet, and especially television. America has to err because she has substituted magazines, radios, newspapers, and TV for the Holy Bible. [Next Jer. 11:11.]

Isa 37:30

The conditions of a sabbatical year followed by a jubile year are here given for a sign of deliverance.

Isa 37:36

At Lachish.

Isa 37:38

2 Ki. 19:37.

Chapter note for Isaiah 38

1 Hezekiah, having received a message of death, by prayer hath his life lengthened. 8 The sun goeth ten degrees backward, for a sign of that promise. 9 His song of thanksgiving.

Isa 38:1

2 Ki. 20:8-11; 2 Chr. 32:24. Verses 1-8 tell of Hezekiah's sign and have geocentric implications (cf. v. 8).
A.M. 3272.

Isa 38:8

For geocentric impact see note to 2 Ki. 20:9. 2 Chr. 32:24.

Isa 38:10

2 Ki. 20:3

Isa 38:11

"In the land of the living..." implies he did believe in an afterlife.

Isa 38:14

The holy Spirit can be grieved (dove: Sol. 6:9, Isa. 59:11).

Isa 38:16

Regarding the resurrection: "these things" refers to v. 15, viz. the things the Lord has spoken, meaning to live by the words of God, and by the resurrection of the Lord ("and himself hath done it" in v. 15), so the Lord will "recover me, and make me to live" i.e., the believer. In essence, Hezekiah's recovery is a type of the resurrection of the Jews about to enter into the millennium.

Note, after this is established and Hezekiah gets a new lease on life, Babylon (representing the world) shows up and tempts him (chapter 39).

Isa 38:18

The pit = hell (Isa. 14:15).

This is the third and last occurrence of "celebrate" in the scriptures. In Lev. 23:32, 41; Israel is to celebrate the day of atonement and the feast of tabernacles. The former relates to the first advent, and the latter to the second. As noted here in v. 16 we noted the resurrection overtones here. Applying to the second advent, the dead Jews--both physically and spiritually dead--cannot celebrate the Lord, this time at his coming to "tabernacle" among them.

Chapter note for Isaiah 39

1 Merodach-baladan, sending to visit Hezekiah because of the wonder, hath notice of his treasures. 3 Isaiah, understanding thereof, foretelleth the Babylonian captivity.

Isa 39:1

A.M. 3272.

Isa 39:7

2 Ki. 20:18.

Chapter note for Isaiah 40

1 The promulgation of the gospel. 3 The preaching of John Baptist. 9 The preaching of the apostles. 12 The prophet, by the omnipotency of God, 18 and his incomparableness, 26 comforteth the people.

Isa 40:2

61:7

Isa 40:3

John the Baptist: Mat. 3:3; Mk. 1:2; Lu. 3:4; Jn. 1:23; Mal. 3:1. There will be a further fulfillment at the second coming.

Isa 40:4

The crooked refers to those who are crooked, who are corrupt and who study to do evil. On the other hand, the straight path (Psa. 5:8; Heb. 12:13) studies the things of the Lord, the good, and not the evil.

Although the context is landscape, the preparation done by John the Baptist, of whom the passage speaks (v. 3) is spiritual. In connection with that it is significant that a linear (straight-line) transform in a neural network serves only to amplify the signal coming into it. the neuron cannot learn anything new from it in and of itself. What goes into it is the same that comes out of it. Thus the straight path will not teach war anymore (Isa. 2:4; Mic. 4:3), nor will it teach the ways of the wicked, but it will amplify the Lord (Rev. 14:6-7).

Isa 40:6

Compare v. 31. 1 Pet. 1:24-25. Mat. 26:41.

Isa 40:7

Vegetation is effected by the spirit (lower case) of the LORD. God's spirit is associated with wind in several scriptures.

Isa 40:8

Psa. 12:6-7; 1 Pet. 1:25.

Isa 40:9

Two good tidings, two advents: for Zion (second advent, as per Isa. 52:7) and second for Jerusalem (second advent). Cf. 41:27.

Isa 40:12

Refers to Jesus who is God in body.

Isa 40:19

41:7

Isa 40:20

Typical of poor countries where money is freely given to idols although the giver himself is in need, especially of Roman Catholic countries.

Isa 40:22

Support for a spherical earth.

Those who claim that the Bible teaches a flat earth use the verses which refer to the four corners of the earth to support that notion. If the Bible teaches a flat earth, then this verse says it's a circle. So the four corners cannot be taken in support of a flat earth. Cf. Lu. 17:34 for more.

The Hebrew word is *chuwg* (H2329). Some insist that its use in this verse supports a flat earth in that it suggests the circle of the horizon instead of a sphere. Now this word occurs twice more in Scripture, namely in Job 22:14 (*circuit* of heaven) and Prov. 8:27. The verb form, *chuwg* (H2328), appears only once, in Job 26:10, where it speaks of the "compassing of waters with bouds." Clearly, in Job 26:10 and Prov. 8:27 the surface of the ocean is meant (as well as the shoreline) and is consistent with a spheroidal earth.

Re. stretching the heavens, see note to Psa. 104:2. Next reference is Isa. 42:5.

Isa 40:25

= Messiah, Psa. 16:10.

Isa 40:26

Psa. 147:4.

When the Columbia shuttle disaster happened on 1 Feb. 2003, Pres. Bush quoted this verse from the NIV: "Lift up your eyes and look to the heavens: Who created all these? He who brings out the starry host one by one, and calls them each by name. Because of his great power and mighty strength, not one of them is missing." This is not at all the sense of this verse.

Isa 40:28

41:5.

Some see a contradiction with Gen. 2:2, which see. Also with Isa. 1:14 where God says "I am weary to bear" Israel's feasts. The key word is "bear," for God can chose to bear them or not to bear them. It means that God's forbearance or indulgence is near an end. The context here is a physical weariness.

Isa 40:31

Ex. 19:4; Deu. 32:11; Mat. 24:20; Lu. 17:37; Rev. 12:14; Psa. 103:5.

Chapter note for Isaiah 41

1 God expostulateth with his people, about his mercies to the church, 10 about his promises, 21 and about the vanity of idols.

Isa 41:2

Jesus Christ.

Isa 41:4

Mat. 1:1. Isa. 44:6; Rev. 1:8.

Isa 41:5

40:28.

Isa 41:7

40:19

-- **SOLDERING**

AV: sodering

Isa 41:8

2 Chr. 20:7; Jas. 2:23.

Isa 41:24

Creation *ex nihilo*? Probably not (Rom. 1:20). 1 Cor. 8:4.

Isa 41:27

Cf. Isa. 40:9.

Chapter note for Isaiah 42

1 The office of Christ, graced with meekness and constancy. 5 God's promise unto him. 10 An exhortation to praise God for his gospel. 17 He reproveth the people of incredulity.

Isa 42:3

Mat. 12:20.

Isa 42:5

“Spread forth could mean earth was formed from core-to-crust in sequence. Probably not continental drift here because the context is creation. Cf. 44:24.

Re. stretching the heavens, see note to Psa. 104:2. (Isa. 40:22, Isa. 44:24). Past tense here implies an inflationary period.

Isa 42:7

Verse 22; Eph. 4:8; 1 Pet. 3:19; Isa. 61:1.

Isa 42:10

The end of the earth -- singular.

Isa 42:13

God stirs up jealousy in Israel as well as in Israel's enemies.

Chapter note for Isaiah 43

1 The Lord comforteth the church with his promises. 8 He appealeth to the people for witness of his omnipotency. 14 He foretelleth them the destruction of Babylon, 18 and his wonderful deliverance of his people. 22 He reproveth the people as inexcusable.

Isa 43:7

Rom. 9:22 v.f.

Isa 43:10

Jehovah's Witnesses claim they are these witnesses, but they believe in two gods, the uncreated Father, and the created Jesus. "Formed" here speaks of the body of Jesus Christ, God incarnate. See Jn. 1:1.

Isa 43:11

Jesus is the LORD.

Isa 43:13

Evidence for the omnipresence of God not just in space, but in time, too.

Let = to hinder, to make late, to leave undone.

Isa 43:16

Psa. 8:8.

Isa 43:20

Dragons: (Isa. 35:7, 51:9).

Isa 43:24

Service: on the cross.

Chapter note for Isaiah 44

1 God comforteth the church with his promises. 7 The vanity of idols, 9 and folly of idol makers. 21 He exhorteth to praise God for his redemption and omnipotency.

Isa 44:6

48:12. Rev. 1:8; 22:13.

Isa 44:18

6:9-10.

Isa 44:22

As noted in the note to Gen. 9:14, the rainbow is always present in every cloud.

Isa 44:24

45:18. Col. 1:16 and the deity of Christ.

Re. stretching the heavens, see note to Psa. 104:2. (Isa. 42:5, 45:12)

Isa 44:27

The deep has rivers.

Isa 44:28

Ezr. 1:1; Dan. 10:1. This was written some 200 years before Cyrus was born.

Re. Cyrus, see notes to Dan. 5:1 and Dan. 10:1. When Cyrus II, king of Medo-Persian Empire, had conquered Babylon he wrote these words on what is now called the Cyrus Cylinder:

“...I am Cyrus. King of the world. When I entered Babylon...I did not allow anyone to terrorize the land...I kept in view the needs of the people and all its sanctuaries to promote their well-being...I put an end to their misfortune. The Great God has delivered all the lands into my hand; the lands that I have made to dwell in a peaceful habitation...”

The date was October 29, 539 BC and with the fall of the city of Babylon, to Cyrus' Armies, he had, without exaggeration, established a world empire.

Before Cyrus' conquest of Babylon, he was the lord and master of the regions of modern Turkey, Iran and possibly Afghanistan. With the addition of the city Babylon, and the ancient world's capital of scholarship and science, the Babylonian empire effectively extended Cyrus' control over modern Iraq, Syria, Lebanon, and Israel. Cyrus established what historians know as the Achaemenid Empire, an empire that was to last for more than two centuries and was only dissolved after the death of the Macedonian king Alexander the Great when it was divided among Alexander's successors.

As kings fare, Cyrus II would have to rank as one of the better monarchs of history. The Nabonidus Chronicle elaborates:

“In the month of Arahamna, the third day, Cyrus entered Babylon, green twigs were spread in front of him - the state of peace was imposed upon the city. Cyrus sent greetings to all Babylon.”

Cyrus II fully understood the Akkadian mind. He also saw that what had occurred was a classic example of an inept monarchy loosing its consent to rule from the people. The last king of the Chaldean dynasty in Babylonia was a commoner by the name of Nabonidus, who had come to power through suspicious if not murderous circumstances in 555 BC. Of Nabonidus it can only be said that he was consumed with antiquarian and religious speculations. He built temples while the Empire of Babylonia was left undefended and from the ancient records he appears to have been quite mentally unstable.

Nabonidus actions left him hated by both the priesthoods and the general population. So great was this loathing that Nabonidus was forced into a self imposed exile while leaving his drunken lout of a son, Bel-shar-usur, (the biblical Belshezzar) in Babylon as co-regent and in charge of empire's officials and the Babylonian Army. This resulted in the monarchy rapidly decaying into a kleptocracy. In a very short time the empire, under the rule of Bel-shar-usur, became so corrupt that no pretense of honesty or the traditional ways remained. Religious morals were held in disdain, the local economies began to perform badly, and as the systematic corruption gained steam the ruling class imposed massive tax burdens on the people. This brought hardship and suffering for the vast majority of citizens as the civil society and the rule of law disintegrated.

As the abhorrence for the father/son monarchy expanded it caused the invasion of Babylonia by Cyrus II to be facilitated by the existence of a number of disaffected parties within the state. Among those who saw relief in Cyrus II was the governor of the province of Gutium, by the name of Gobryas [Ugbaru].

Gobryas allied himself and his army with Cyrus' forces and on the night October 16, 539 BC, while Bel-shasar held a drunken feast for over 1000 guests, Cyrus' army began the invasion of the city of Babylon.

What the Medo-Persian army faced was a 225 square-mile city, which was completely surrounded by a wall eighty-seven feet thick, and three hundred feet high. Outside the wall was either a moat or ditch equal, in cubic feet, in capacity to the city wall itself.

On that night in October, in a military maneuver that has few parallels in history, Cyrus and his army, using the canal system from

the Euphrates River that supplied the water to the city, breached the Babylonian defenses, and completely subdued the capital of the Babylonian Empire in one night. Not one warning was given, not one alarm sounded, nor one drop of blood spilt by either the general population or the defending Babylonian army.

In that one night, passed the much celebrated glory, power and prestige that was the Babylonian Empire into the hands of the Persians and history.

Chapter note for Isaiah 45

1 God calleth Cyrus for his church's sake. 5 By his omnipotency he challengeth obedience. 20 He convinceth the idols of vanity by his saving power.

Isa 45:1

Written about 200 years before Cyrus's birth.

The two leaved gates are probably the tall gates of Babylon, now in the museum in London. They were probably covered with gold leaf.

Isa 45:4

Hence the distinction between Old Testament and New Testament saints may be artificial.

Thus Cyrus learned that his coming was foretold, even in this chapter, two hundred years before his birth.

Isa 45:6

Hence the rising of the sun is coupled to the knowledge of the Lord. If these motions are apparent instead of real, we know not the Lord.

Isa 45:7

God is light and uncreated, but darkness must be created. 1 Jn. 1:5. N.B., light has form. Hence darkness is more than the absence of light. Ex. 10:21.

Isa 45:8

Resurrection.

Isa 45:9

Job 10:9; Isa. 64:8; Jer. 18:1 v.f.; Rom. 9:21 v.f.

Isa 45:11

His Son, the Lord Jesus Christ, and his sons, the believers in the Lord Jesus Christ.

Isa 45:12

Re. stretching the heavens, see note to Psa. 104:2. (Isa. 44:24, 51:13). Past tense here implies an inflationary event.

Isa 45:13

I.e., man is raised in righteousness with the resurrection of Jesus Christ.

Isa 45:18

Gappist claim that "created it not in vain" refers to the pre-world and that to assume otherwise violates Gen. 1:2. But to do this they refer to the "original Hebrew" and ignore the word "formed" which points to Gen. 1:9 v.f., the third day, not the first day. The Hebrew *tohuw* which is translated as "without form" in Gen. 1:2 and Jer. 4:23, also appears twice as "vain" in 1 Sam. 12:21 where it refers to "vain things," and it appears here in v. 19 as "vain." This verse refers to a void, vain, or empty purpose, not a physical state in which case the word "in" should not be here before the word vain.

Isa 45:19

Jn. 18:20.

Isa 45:22

Num. 21:8 v.f.; Jn. 3:14.

Isa 45:23

Rom. 14:11.

Chapter note for Isaiah 46

1 The idols of Babylon could not save themselves. 3 God saveth his people to the end. 5 Idols are not comparable to God for power, 12 or present salvation.

Isa 46:1

Rev. 17-18.

Bel = lord, master; the Babylonian name for Baal.

Nebo = height; prophet. It is also the name of the mountain from which Moses saw the promised land.

Isa 46:12

In Dutch, *stout* means naughty, rebellious.

Chapter note for Isaiah 47

1 God's judgment upon Babylon and Chaldea, 6 for their unmercifulness, 7 pride, 10 and overboldness, 1 shall be irresistible.

Isa 47:1

Rev. 17-18. The Queen of Heaven or the Babylonian Madonna.

Isa 47:3

Rev. 17:16.

Isa 47:8

Rev. 18:7-8.

Isa 47:10

Rom. 1:21 v.f. Atheistic evolutionists.

Isa 47:13

Astrologers is made up of two Heb. words, *habar* (sayer, jabber; oracle) and *shamayin* (heaven). This is the first of nine references in Scripture. All the others are in Daniel, starting with Dan. 1:20. Astrologers were common during the Dark Ages because men believed stars influenced the affairs of men. Now our genes have replaced the stars, and our fate is believed to be influenced by "strings of proteins."

Stargazers is also made up of two Heb. words, *chozeh kochab*, seer of stars or prophet of stars. Only occurrence of the word.

Chapter note for Isaiah 48

1 God to convince the people of thier foreknown obstinacy, revealeth his prophecies. 9 He saveth them for his own sake. 12 He exhorteth them to obedience, because of his power and providence. 16 He lamenteth their backwardness. 20 He powerfully delivereth his people out of Babylon.

Isa 48:1

Deu. 33:28; Psa. 68:26.

Isa 48:7

Relates to Jesus's miracles.

Isa 48:8

Gen. 25:26; Psa. 53:3.

Isa 48:10

Refining by silver is through the words of God (Psa. 12:6), but Israel is refined in the tribulation.

Isa 48:12

Isa. 44:6.

Isa 48:16

The Word is speaking.

Trinity: I + Lord GOD + Spirit.

Isa 48:20

Note end, not ends: temporal?

Isa 48:22

57:21.

Chapter note for Isaiah 49

1 Christ, being sent to the Jews, complaineth of them. 5 He is sent to the Gentiles with gracious promises. 13 God's love is perpetual to his church. 18 The ample restoration of the church. 24 The powerful deliverance out of captivity.

Isa 49:1

A chapter about our Lord Jesus Christ.
Cf. note to v. 22.
Psa. 139; Lu. 1:26 v.f. Jesus.

Isa 49:2

Rev. 19:15.

Isa 49:3

Jesus is Israel; the true Israel, even the remnant.

Isa 49:4

The Jews rejected him and had him executed. It looked like he was a failure.

Isa 49:5

N.B., the LORD addresses the Lord. First coming was not for the “gathering” of Israel.

Isa 49:6

“Salvation” is the Hebrew, “Joshua,” in this verse. In other words, the name of Jesus appears here in this context. Jesus is the light of the world (Jn. 8:12).

Note, “end of the earth,” not “ends.”

Isa 49:8

This promise is given to the Messiah, Jesus Christ; but Paul applies it to believers, too (2 Cor. 6:2), q.v.

Isa 49:9

Done in the tomb.

Isa 49:16

Nail prints of the cross.

Isa 49:18

The Church.

Isa 49:22

Salvation to the gentiles.

Isa 49:24

Of Christ's resurrection.

Isa 49:25

Captivity captive.

Chapter note for Isaiah 50

1 Christ sheweth that the dereliction of the Jews is not to be imputed to him, by his ability to save, 5 by his obedience in that work, 7 and by his confidence in that assistance. 10 An exhortation to trust in God, and not in ourselves.

Isa 50:1

Jer. 3:8 v.f. gives the bill, Eze. 23:9 and 23 list the creditors.

Isa 50:11

Those who trust man's light (knowledge). Hab. 2:13.

Chapter note for Isaiah 51

1 An exhortation, after the pattern of Abraham, to trust in Christ, 3 by reason of his comfortable promises, 4 of his righteous salvation, 7 and man's mortality. 9 Christ by his sanctified arm defendeth his from the fear of man. 17 He bewaileth the afflictions of Jerusalem, 21 and promiseth deliverance.

Isa 51:9

Dragon: (43:20, Jer. 9:11).

Not the Rahab of Joshua 1 but an epithet of Egypt. This word means *proud*.

Isa 51:13

Compare future tense of v. 16.

Re. stretching the heavens, see note to Psa. 104:2. (Isa. 45:12, Jer. 10:12).

Isa 51:16

Compare past tense of v. 13.

Chapter note for Isaiah 52

1 Christ persuadeth the church to believe his free redemption, 7 to receive the ministers thereof, 9 to joy in the power thereof, 11 and to free themselves from bondage. 13 Christ's kingdom shall be exalted.

Isa 52:3

Contra indulgences.

Isa 52:4

10:24. See Ex. 1:9 note.

Isa 52:7

Sol. 7:1; Rom. 10:15. Two good tidings again: see note to 40:9. Here, first one "publisheth salvation" (e.g., Lu. 2:10, first advent published the New Testament), and the second "Thy God reigneth!" (second advent, Millennium and beyond).

Isa 52:11

2 Cor. 6:17, where it is applied to the Christian; here to Israel. The reference here is to Israel at the second advent. Paul's reference is to the Christian exhorting him to "be in the world, not of it." It is not a condition of salvation; rather it is an act of obedience, an act of faith.

Isa 52:12

Rereward is an old literate term with military overtones. "[B]ut if such supplie be placed after all the clauses," wrote Puttenham in 1589, (*Eng. Poesie*, III, xii), "...then is he called by the Greeks *Ilypozeugma*, and by vs the Rerewarder." When *supply* is used in the sense of military reinforcement, and *clause* is used in the sense of a period of time (think prison sentence, with clause being a sentence or part of a sentence) then the promise here is that the Lord is himself the supply meeting Israel's needs at the end of dispensations (Gen. 15:1). Before and after, first and last, Alpha and Omega.

Isa 52:13

N.B., servant is not Israel: cf. 44:1. Jacob relates to a servant, Israel to elect. Also see 45:4. Contrast 41:8 and 49:3.

Isa 52:15

Sprinkle: water or blood? Compare Exe. 36:25.

Chapter note for Isaiah 53

1 The prophet, complaining of incredulity, excuseth the scandal of the cross, 4 by the benefit of his passion, 10 and the good success thereof.

Isa 53:1

Rom. 10:16.

The Jews claim this chapter applies to Israel instead of Jesus Christ, but Israel has never suffered for anyone's sins but his own (v. 6). Besides, who, then, is the speaker?

Isa 53:3

Present tense here, but later in the verse, when the believer speaks, it is past tense.

If the servant is Israel, who is the "we" at then end of this verse?

Isa 53:4

Jer. 10:19.

Isa 53:5

Rom. 4:25; 1 Pet. 2:24.

The healing here is not a physical healing. The context is "chastisement of our peace." There is a double entendre here; his chastisement of us heals us.

Isa 53:7

Male lambs and both male and female sheep keep silent during shearing, but not female lambs. Contrast Ac. 8:32.

Isa 53:8

Ac. 8:33.

Generation: Ps. 22:30; Mk. 13:30; Lu. 21:32; Mat. 1:1; 23:36; 24:34; Ac. 8:23; Gal. 3:16; 1 Pet. 2:9.

Isa 53:9

Mat. 27:57; Mk. 15:43 v.f.

Isa 53:11

Jews maintain that they are the suffering servant of Isaiah 53, but see Php. 2:7.

The Masoretic text "He shall...satisfied." This is in harmony with other passages on propitiation (satisfaction) of Christ (1 Jn. 2:2). The Hebrew of the Dead Sea Scrolls reads "he will see the light of life and be satisfied," replacing the Masoretic clause. The DSS rendering takes the propitiation the Father requires for the sin that causes his righteous wrath from the Messiah and places it on "the light of life." The expression "the light of life" has dualistic and gnostic overtones for the Qumran Messiah and radically changes the doctrine of Christ's propitiation. The Qumran sect was a form of first-century Gnosticism that embraced dualism and esoteric knowledge and should not be used as a source for Bible truths [Cf. C. F. Pfeifer, 1969. *The Dead Sea Scrolls and the Bible*, (NY: Weathervane Books), pp. 135-145].

Chapter note for Isaiah 54

1 The prophet, for the comfort of the Gentiles, prophesieth the amplitude of their church, 4 their safety, 6 their certain deliverance out of affliction, 11 their fair edification, 15 and their sure preservation.

Isa 54:2

William Carey's 1792 sermon on verses 2-3 led to the founding of the first mission board and his commission to India.

Isa 54:9

Gen. 9:11.

Isa 54:13

Jer. 31:34; Mic. 4:2; Jn. 6:45; 1 Jn. 2:27; Heb. 8:11.

Chapter note for Isaiah 55

1 The prophet, with the promises of Christ, calleth to faith, 6 and to repentance. 8 The happy success of them that believe.

Isa 55:3

2 Chr. 6:42; Ac. 13:34.

Isa 55:9

Contra a small universe.

Isa 55:11

The word that God has inspired, he will preserve it.

Isa 55:12

Psa. 98:8; Isa. 61:3.

Chapter note for Isaiah 56

1 The prophet exhorteth to sanctification. 3 He promiseth it shall be general without respect of persons. 9 He inveigheth against blind watchmen.

Isa 56:7

Lu. 19:46; Mk. 11:17; Mat. 21:13.

Isa 56:8

Alluding to gentiles. "Him" is Jesus. Also, unbelievers are gathered -- Rev. 19:19; 20:8 -- unto which the next four verses (Isa. 56:9-12) pertain.

Isa 56:10

The selfish shepherds (pastors) of v. 11 cannot or will not bark out a warning because they fear the consequences to their income and reputations. This is a very common fault in pastors at the turn of the 20th to 21st centuries.

Isa 56:11

A dog's greed is here associated with selfish shepherds (Psa. 22:20).

Isa 56:12

Lu. 12:16-21.

Chapter note for Isaiah 57

1 The blessed death of the righteous. 3 God reproveth the Jews for their whorish idolatry. 13 He giveth evangelical promises to the penitent.

Isa 57:1

The rapture is one example. So is Lot (Gen. 19), and so is Enoch (Gen. 5:24).

Isa 57:3

Vv. 3-20 refer to the Baalite race, personified in modern Roman Catholicism.

Isa 57:5

Re. green tree: (2 Chr. 28:4, Jer 2:20).

During the crusades, the Crusaders would travel through northern Italy and hurl Waldensians (Bible believers) off cliffs. Catholicism plants groves of trees around the idols of Mary.

Isa 57:13

Cf. Job 37:21 note.

Isa 57:15

Eternity is related to *ever*; vital force, young (*ought* = ever a creature).

“Him” = Jesus.

Isa 57:20

Jude 1:13; Rev. 21:1.

Isa 57:21

48:22.

Chapter note for Isaiah 58

1 The prophet, being sent to reprove hypocrisy, 3 expresseth a counterfeit fast and a true. 8 He declareth what promises are due unto godliness, 13 and to the keeping of the sabbath.

Isa 58:4

All the wrong reasons for fasting. The right reason and the right fast is found in v. 6.

Isa 58:7

Hence the bread can't be stale.

Chapter note for Isaiah 59

1 The damnable nature of sin. 3 The sins of the Jews. 9 Calamity is for sin. 16 Salvation is only of God. 20 The covenant of the Redeemer.

Isa 59:2

Psa. 66:16-20.

Isa 59:5

Cockatrice: (prior ref. 14:29, next Jer. 8:17) modern dictionaries equate a cockatrice with a mythical reptile hatched from a cock's egg on a dunghill, and capable of killing at a glance; but such is a late invention and based on the Latin, *basiliscus*, not the Hebrew, *tsepha*. **Basilisk** = Any of various tropical American lizards of the genus *Basiliscus*, characterized by a crest on the head, back, and tail and the ability to run on the hind legs. *Tsepha* = adder (in its original, general, form of snake). Pliny connects this creature with the eating of crocodile eggs. Thus it appears to be a snake. The origin of the word *cockatrice*: from Old French *cocatrix*, from Medieval Latin *cocatrix*, *cocatric-*, possibly alteration of *calcatrix*, from Latin *calcare*, to track, from *calx*, *calc-*, heel. So we see a cross reference to Gen. 3:15. *Tsepha* is related to the word translated peep, thus to wizards, in Isa. 8:19.

This note from the *American Heritage Dictionary*: "**WORD HISTORY:** The biblical injunction to be wise as serpents and [harmless] as doves [Mat. 10:16] looks somewhat alien in the Middle English guise *e ye be prudent as neddris* and *symple as dowves.eddris*, which is perhaps the strangest-looking word in this Middle English passage, would be adders in Modern English, with a different meaning and form. Adder, an example of specialization in meaning, no longer refers to just any serpent or snake, as it once did, but now denotes only specific kinds of snakes. *Adder* also illustrates a process known as false splitting, or juncture loss: the word came from Old English *n* and kept its *n* into the Middle English period, but later during that stage of the language people started analyzing the phrase *a naddre as an addre* false splitting that has given us *adder*."

Finally, the AV translates the same Hebrew word as cockatrice and adder. Where they say *cockatrice*, most modern versions say adder. But adder is a term which includes nonvenomous snakes, such as the milk snake, which are popularly thought to be venomous, and vipers, which are venomous. But vipers and adders bear live young and so do not fit in the translation here, where the *tsepha* lays eggs. The Hebrew for viper at the end of the verse is *epha*, which is *tsepha* without the leading *ts*.

The cockatrice is a snake, that is Satan, who feeds on the eggs of the crocodile (Pharaoh), and is related to wizards.

11:8; 14:29; Jer. 8:17.

Isa 59:7

Rom. 3:15.

Isa 59:11

Dove: (38:14; 60:8).

Isa 59:12

Num. 32:23.

Isa 59:17

Eph. 5:13 v.f.

-- **CLOAK**

A.V. cloke.

Isa 59:19

At the end of the twentieth century, America is run by drug dealers and murderers (Clinton). The standard which the Lord has raised up against them is of three parts, in order of increasing strength: 1) creationism, 2) geocentricity, and 3) inerrancy of the King James Bible. These are utter foolishness to all except those who, as per this verse, "fear the name of the LORD." Note also, in this context, "his glory from the RISING OF THE SUN."

Isa 59:21

God uses the Jewish remnant, upon whom resides God's spirit, to preserve his words as Paul states in Rom. 3:2.

Chapter note for Isaiah 60

1 The glory of the church in the abundant access of the Gentiles, 15 and the great blessings after a short affliction.

Isa 60:1

Jerusalem during the millennium. See vv. 12-14 and Isa. 2 and Mat. 5:35.

Isa 60:3

This is why it is thought that the wise men visiting the infant Jesus were kings (v. 6). Note the resurrection reference.

Isa 60:5

Fifth of fifteen occurrences of “convert,” (6:10; Mat. 13:15). Note “seeing” in the context of v. 4.

Isa 60:6

Because of the gifts, this verse is often taken to refer to the wise men of Mat. 2:1, but the context here seems to be after the regathering of Israel. Cf. Psa. 72:10, 15.

Isa 60:8

Airplanes? Re. dove: (59:11, Jer. 48:28).

Isa 60:20

The moon is receding (withdrawing) from the earth. It can also mean that the moon may no longer go through its phases (e.g, if the light came from earth).

Chapter note for Isaiah 61

1 The office of Christ. 4 The forwardness, 7 and blessings of the faithful.

Isa 61:1

Lu. 4:18-19. Job 3:18.

-- **SPIRIT**

Upper case Spirit.

Isa 61:3

55:12.

Chapter note for Isaiah 62

1 The fervent desire of the prophet to confirm the church in God's promises. 5 The office of the ministers (unto which they are incited) in preaching the gospel, 10 and preparing the people thereto.

Isa 62:1

Gal. 4:26. The righteousness is the Lord Jesus Christ, even as the salvation of Zion and Jerusalem.

Isa 62:4

Isa. 54:1. "Azubah," used as a Heb. name, appears in the margin of some Bibles where it is tied to "desolate." But the Hebrew word is here translated "Forsaken." The Heb. here translated as "desolate" is *shemamah*.

Hephzi-bah = my delight is in her. Also compare 2 Ki. 21:1.

Beulah = married.

Chapter note for Isaiah 63

1 Christ sheweth who he is, 2 what his victory over his enemies, 7 and what his mercy toward his church. 10 In his just wrath he remembereth his free mercy. 15 The church in their prayer, 17 and complaint, profess their faith.

Isa 63:2

Winefat: a vessel holding the “fat” of the grapes. Cf. Joel 2:24; 3:13.

Isa 63:3

Rev. 19:13, 15; 14:20.

Isa 63:8

Ex. 33:34.

Chapter note for Isaiah 64

1 The church prayeth for the illustration of God's power. 5 Celebrating God's mercy, it maketh confession of their natural corruptions. 9 It complaineth of their affliction.

Isa 64:4

1 Cor. 2:9 quotes this and verse 10 there reveals it.

Isa 64:6

Man is basically evil -- Psa. 39:5. Gen. 3:7.

Isa 64:8

Job 10:9; Jer. 18:6; Isa. 45:9; Rom. 9:21.

Isa 64:11

This was written long before the destruction of the temple.

Chapter note for Isaiah 65

1 The calling of the Gentiles. 2 The Jews, for their incredulity, idolatry, and hypocrisy, are rejected. 8 A remnant shall be saved. 11 Judgments on the wicked, and blessings on the godly. 17 The blessed state of the new Jerusalem.

Isa 65:8

See Gen. 18:23 v.f.

Isa 65:10

Achor = trouble.

Isa 65:11

Post-reformation scholarship claims “that troop” is Gad, a Babylonian deity. Likewise, “number,” (*meniy* H4507 which only occurs here), is taken to be Babylonian deity of fate, the “apportioner” or appointer of destiny. Now the “number” in v. 12 is the Heb. *manah*, (H4487) which is translated as “appoint” by the AV translators. Gad is consistently troop.

Isa 65:16

I.e., God chooses not to look on certain things.

Isa 65:17

Rev. 21. We’ll have no memory of this life in New Jerusalem. Cf. also Isa. 66:22 and 2 Pet. 3:13.

Isa 65:18

Gal. 4:26.

Isa 65:25

Re. wolf, Jer. 5:6. Indicates complete physiological changes in the millennium and new earth.

Chapter note for Isaiah 66

1 The glorious God will be served in humble sincerity. 5 He comforteth the humble with the marvellous generation, 10 and with the gracious benefits of the church. 15 God's severe judgments against the wicked. 19 The Gentiles shall have an holy church, 24 and see the damnation of the wicked.

Isa 66:1

1 Chr. 28:2; Psa. 99:5; 132:7; Pr. 16:12; 25:5; Mat. 23:22; Psa. 110:1; Mat. 24:44.

Psa. 89:14 and 97:2 indicate that justice, judgment, and righteousness are the habitation of the throne. These embody moral standards. The earth is here linked with that habitation in the form of the footstool. Thus the habitation of the earth presents the same moral standards. If the earth is viewed as moving, then these standards are seen to "move" with it. This allows for two possible points of view:

- 1) moral standards are universal or
- 2) they are local to the earth.

The second view allows moral relativism, especially if "all is relative." At this point there is a connection with the theory of relativity in physics which, among other things, is designed to account for why the earth "seems" to be standing still at the dynamic center of the universe. Note that the Bible recognizes the issue is one of a standard of rest (see last clause -- compare Ac. 7:49 which reads "what" instead of "where," thus recognizing a yet broader issue). Note also Psa. 82:5.

2 Chr. 9:18 suggests that the footstool was fastened to the throne.

Isa 66:2

"This man": is the *place of my rest* of v. 1.

Isa 66:3

Examples of a contrite spirit and trembling at the word of God. He considers himself to be so unworthy that he corrupts his sacrifices. By contrast, the ungodly delight in their own ways, like the hypocrites who heralded their alms (Mat. 6:2). The verse ends with a turnaround; God views the sacrifice of the proud in this light. Compare dog's head in 2 Sam. 3:8. For more on dogs, see note to Rev. 22:15.

Isa 66:8

Rev. 12.

Isa 66:19

A prophecy pointing to the Greek New Testament and the Reformation Bibles. Cf. Psa. 22:30.

Isa 66:22

Rev. 21:1 v.f. The seed and the name is Jews. Compare Eph. 1:10; Isa. 65:17; Jer. 33:21, 17, 18.

Isa 66:24

Mk. 9:44, 46, 48; Rev. 20:14. A verse difficult to understand. Either the carcasses never decay and are constantly renewed *in situ*, or in the new heaven and new earth sinners end up here to be slain in unending sequence. The former seems more likely.