

Isaiah

A bible within the Bible ©

By Jerry Ingerman

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Other books by Jerry Ingerman

1) Know your Messiah

An argument that Jesus Christ is the Jewish Messiah. Uses Scripture of the 1917 Jewish Publication Society Hebrew-English Bible, Jewish sages, Talmud, Zohar and scientific evidence. An important way of looking at the Bible in a dispensational context is presented.

2) Know your Creator

Directed at the non-believer. Uses a wealth of scientific evidence to state its case. World history throughout the ages and Bible history are shown to be one and the same. The purpose behind our history is shown to directly correlate with God's overall plan for man, the earth and the entire universe.

Preface

Over the course of numerous personal and organized Bible studies I have learned many profound and interesting things regarding the Holy Scriptures. This information has reshaped my very thoughts regarding my responsibilities to God and my commission to serve Him. It has also prompted me to write several books: 'Know your Messiah', 'Know your Creator' and this book.

As was the case with the previous books, sometimes in my studies I come across information that is not only important (everything concerning the Bible *is* important), but intriguing and something that I can use in a powerful way. This is information that concerns itself with a particular issue that needs to be addressed. The goal, as always, is to serve God for His glory.

Recently I came across information that qualified perfectly as intriguing, vital and worthy of making into a book - "The 66 chapters of the book of Isaiah paralleled the 66 books of the Bible both in content and in style." There are 39 books in the Old Covenant, so in order for this to hold true the 27 New Covenant books would have to be included for the mathematics to work out, if for no other reason. A very thorough analysis would be necessary.

The language of the book of Isaiah is often cryptic. It was not immediately apparent how Isaiah could be related to the entire Bible in anything other than a superficial way. I decided to use my background in computer programming to analyze the entire Bible in a way that would, perhaps, shed some light on this problem.

I wrote a series of small computer programs in the Kornshell programming language (the platform on which they were executed was AT&T's Uwin (Unix for Windows) running on a Pentium based computer). These programs were capable of analyzing common words and phrases that could possibly serve to connect Isaiah and the rest of the Bible. Nearly 200 megabytes of data were gathered as output. The complete set of programs, which work in conjunction with each other, was run 66 times for the 66 books of the Bible.

The findings were very gratifying, as will be revealed on the following pages. The final ingredient was the combining of the data with my knowledge of the Bible. The results are all contained in the pages of this book.

Introduction

All Scripture is taken from the King James Version (AV 1611) of the Bible.
The King James Old Covenant is based on the Masoretic text.

This book will first prove that an undeniable correlation exists between the 39 books of the Old Covenant and the first 39 chapters of the book of Isaiah. There will be both Scriptural and secular information to support this claim, but the most important information will be the 'side-by-side' comparison of actual Bible verses. Sometimes there will be common words or phrases. They may possibly be common throughout the Bible. The fact that many of these words or phrases appear together with the less common ones and that they appear together in a given book adds to their weight. There will be an arbitrary ranking system to assign 'weight' to word and verse matches.

While this book is meant to be primarily a learning tool, the information it contains can also serve to bolster one's faith through the recognition that only a supernatural mind could compose such an intricate and complex work as the Bible. Additionally, there is an element of controversy introduced in this book since Judaism, a major religion of the world, does not accept the New Covenant as inspired Scripture.

If the first portion ('Part One') of this book can prove its case then basic mathematics cannot be argued. If the first 39 chapters of the book of Isaiah indeed have a one-to-one correlation with the first 39 books of the Bible (the Old Covenant), then what exactly do the other 27 chapters of the book of Isaiah correlate with? Could it possibly be that the other 27 chapters of the book of Isaiah indeed correlate with the 27 books of the New Covenant? The implication is that a portion of an Old Covenant book is based, to an extent, on the complete New Covenant. This destroys the notion, held by many, that the New Covenant is somehow artificial, a false adaptation of the Old Covenant.

In the second section ('Part Two') of this book similar treatment is applied to the 27 books of the New Covenant. The correlation between the last 27 chapters of the book of Isaiah and the New Covenant books was found to be equally strong. The same ranking system is used to compare verses as in the first section.

This book is more than just a matching of phrases between books to tie them together. There is a relationship of substance as well as one of phraseology between a given chapter of Isaiah and the corresponding Bible book as well. That means, for example, that Isaiah chapter one is not summary of the book of Genesis. Rather Isaiah chapter one has a similar theme to Genesis – God's people are in rebellion against Him. Each chapter of this book will also briefly tie a chapter of Isaiah with a corresponding Bible book in a non-grammatical way. The common phrases contained in these two books serve to further cement the relationship.

The New Covenant is not used to support the material in first section of this book. This serves to only make the premise of an Old Covenant-Isaiah correlation a stronger, stand-alone one. However, in proving a New Covenant-Isaiah correlation, New Covenant verses have a proper place. Primarily, this is because the demonstration of an Old Covenant-Isaiah correlation in part one of this book advocates the validity of the New Covenant. Secondly, it only seems logical to use New Covenant verses when discussing the New Covenant.

Hopefully one will give this material a fair chance and approach it with an open mind. This book itself was composed with such an open mind. There is no point in speaking any further here. Let this book speak for itself.

How to interpret the scale of weights assigned to verses

The weights assigned to verses are based on the context in which they are used, the propensity with which they appear in a given chapter and how frequently they appear in the Bible as a whole. There is, of course, judgment used in the assigning of these values. Discretion is used at all times to keep things as unbiased as possible. There is no fixed rule for the use of these rankings. They are really estimates. Their use can be based on the 'feeling' of a particular situation nearly as much as on a more tangible calculation. However, the higher the ranking the more accurate it is and the less 'feelings' are involved. The chief purpose of this table is to give the relative strength of the rankings under ideal conditions.

	<p>Weakest match. Usually used when keywords, not phrases are matched.</p>
	<p>Slightly stronger. Not really distinguishable from the first ranking. The same idea as for the first item on the scale, but used if the keywords appear more often.</p>
	<p>Stronger than ranking two, but not by much. Not really distinguishable from the second ranking, although weak phrases may appear.</p>
	<p>Stronger as signified by the darker quality of the box. Phrases usually come into play here, not just keywords.</p>



Mainly used for phrase matches,
regardless of the significance of the context.

	<p>A more significant match. Both the content of the phrase and the context are significant.</p>
	<p>A good match both in words and content. Fairly unique to the particular book in which it is used.</p>
	<p>An excellent match. Usually defines the entire chapter. Stronger context in the chapter that it is in, than if it were anywhere else in the Bible. This ranking is more reserved in nature. It is not employed in every chapter.</p>

Part One

Isaiah chapter 1 - Genesis: Bible book 1

Genesis is the book of beginnings. It starts off with the creation of the universe: the heaven and the earth. The early creation rebels against God and He brings about a global flood as a judgment on the wickedness of the people. The patriarchs are then discussed. God makes an unconditional covenant with Abraham and his descendents in which they will have a land. The latter chapters deal with Joseph and the events that take place in Egypt.

In both Isaiah chapter one and in Genesis God's children fall from grace. Isaiah speaks God's cries to the heaven (Isaiah 1:2) and the earth that God created (Genesis 1:1), that His children have rebelled against Him. The people had forgotten about the ways of God and had become a seed of evildoers (Isaiah 1:4). They have corrupted the earth God prepared for them (Genesis 6:12). The word 'rebelled' first appears in Genesis 14:4 and 'nourished' first appears in Genesis 47:12. The rebellion in Genesis is so great that God eventually floods the whole earth (Genesis 6:17), leaving only a small remnant to survive and the earth virtually desolate. In Isaiah the wars with the Assyrian Empire leave Jerusalem and Judah similarly desolate.

The holy seed God planted on the earth had become corrupt, rebellious children. They have gone backwards (Isaiah 1:4):

Jeremiah 2:21 yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

The earth was corrupt and in contempt of God (Genesis 6:12). 'Went backwards' (Genesis 9:23) literally means 'estranged':

Psalms 58:3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

Abraham and his descendents were promised a land in the area of Canaan. Isaac and Jacob continued in that line. The Messiah is promised to come from the line of Judah:

Genesis 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him [shall] the gathering of the people [be].

Finally there is an account of Joseph being taken down to Egypt and the great famine that brings Jacob and his sons there.

About 20 years later, the time frame being the events of Isaiah chapter one, Israel would be led away captive.

2Kings 17:6 In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor [by] the river of Gozan, and in the cities of the Medes.

This occurs around 740 B.C.

Approximately 160 years later Judah would be led away captive (2 Kings 24-25).

The vision of Isaiah comes at a time where everything is coming to a close for Israel and Judah. An individual may come to know the Lord by a vision. God uses visions to forewarn people of impending danger, as is the case here.

Old Testament prophets have visions at times when the word of the Lord came unto an individual.

Numbers 24:4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling [into a trance], but having his eyes open:

You can fall into a trance:

Numbers 24:4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling [into a trance], but having his eyes open:

*Isaiah 1:1 **The vision of Isaiah** the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah.*

Genesis 15:1 After these things the word of the LORD came unto Abram in a vision , saying, Fear not, Abram: I [am] thy shield, [and] thy exceeding great reward.

Here God made a covenant with a man through a vision.

Numbers 12:6 And he said, Hear now my words: If there be a prophet among you, [I] the LORD will make myself known unto him in a vision, [and] will speak unto him in a dream.

Numbers 12:7 My servant Moses [is] not so, who [is] faithful in all mine house.

Numbers 12:8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

Uzziah, Jotham, Ahaz and Hezekiah were kings of Judah. Uzziah was also known as Azariah.

2Kings 14:21 And all the people of Judah took Azariah, which [was] sixteen years old, and made him king instead of his father Amaziah.

Uzziah reigned 52 years in Jerusalem:

2Kings 15:2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name [was] Jecholiah of Jerusalem.

He died a leper.

2Kings 15:5 And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son [was] over the house, judging the people of the land.

2Kings 15:6 And the rest of the acts of Azariah, and all that he did, [are] they not written in the book of the chronicles of the kings of Judah?

2Kings 15:7 So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

God made him to prosper as long as he sought the Lord.

2Chronicles 26:5 And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper.

2Chronicles 26:6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.

2Chronicles 26:7 And God helped him against the Philistines, and against the Arabians that dwelt in Gurbaal, and the Mehunims.

2Chronicles 26:8 And the Ammonites gave gifts to Uzziah: and his name spread abroad [even] to the entering in of Egypt; for he strengthened [himself] exceedingly.

He was a mighty warrior.

2Chronicles 26:11 Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, [one] of the king's captains.

2Chronicles 26:12 The whole number of the chief of the fathers of the mighty men of valour [were] two thousand and six hundred.

2Chronicles 26:13 And under their hand [was] an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

2Chronicles 26:14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings [to cast] stones.

2Chronicles 26:15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong.

But ultimately, he transgressed against the Lord.

2Chronicles 26:16 But when he was strong, his heart was lifted up to [his] destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.

2Chronicles 26:19 Then Uzziah was wroth, and [had] a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

2Chronicles 26:20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he [was] leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him.

And, as mentioned, he died a leper.

2Chronicles 26:21 And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, [being] a leper; for he was cut off from the house of the LORD: and Jotham his son [was] over the king's house, judging the people of the land.

2Chronicles 26:22 Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.

2Chronicles 26:23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which [belonged] to the kings; for they said, He [is] a leper: and Jotham his son reigned in his stead.

Jotham then succeeded to the throne and had a brief reign.

2Kings 15:32 In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign.

2Kings 15:36 Now the rest of the acts of Jotham, and all that he did, [are] they not written in the book of the chronicles of the kings of Judah?

2Kings 15:38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

Ahaz was the next king and he did a poor job.

2Chronicles 28:2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

2Chronicles 28:3 Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.

2Chronicles 28:4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

This is the type of activity that brought about the prophesies of Isaiah. Pekah killed 120,000 people in one day. He also killed people close to the king.

Judah's century-long vassaldom to Assyria had its beginnings under Ahaz.

In 734 B.C. Tiglath-pileser III of Assyria had begun a campaign against his rebellious vassals, including Israel. Ahaz would not cooperate with this coalition of vassal nations and the result was that they laid siege to Jerusalem and tried to overthrow him. In spite of Isaiah's advice Ahaz decided to submit to Assyria.

2Kings 16:5 Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome [him].

Isaiah 7:1 And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, [that] Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

Isaiah 7:2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

Isaiah 7:3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field;

Isaiah 7:4 And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

Isaiah 7:5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

Isaiah 7:6 Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, [even] the son of Tabeal:

Ahaz ignored Isaiah's advice which suggested that he remain neutral and he tried to deal with Assyria for protection (2 Kings 16:7).

2Chronicles 28:16 At that time did king Ahaz send unto the kings of Assyria to help him.

2Chronicles 28:17 For again the Edomites had come and smitten Judah, and carried away captives.

2Chronicles 28:18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Bethshemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

2Chronicles 28:19 For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD.

2Chronicles 28:20 And Tilgathpilneser king of Assyria came unto him, and distressed him, but strengthened him not.

2Chronicles 28:21 For Ahaz took away a portion [out] of the house of the LORD, and [out] of the house of the king, and of the princes, and gave [it] unto the king of Assyria: but he helped him not.

2Chronicles 28:22 And in the time of his distress did he trespass yet more against the LORD: this [is that] king Ahaz.

This is also covered in:

2Kings 16:5 Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome [him].

2Kings 16:6 At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

2Kings 16:7 So Ahaz sent messengers to Tiglathpileser king of Assyria, saying, I [am] thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

2Kings 16:8 And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent [it for] a present to the king of Assyria.

King Ahaz was devoted to pagan worship, the building of shrines and even tried burning his own sons alive in a ritual honoring the idol Moloch. Because of this God never blessed Ahaz' government and Judah lost the empire built by his grandfather King Uzziah and his father King Jotham. The kingdom suffered many military defeats, finally becoming a vassal to Assyria. Hezekiah tried to undo Ahaz' spread of idolatry.

2Chronicles 32:9 After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he [himself laid siege] against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that [were] at Jerusalem, saying,

2Chronicles 32:10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem?

2Chronicles 32:11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?

2Chronicles 32:12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

2Chronicles 32:13 Know ye not what I and my fathers have done unto all the people of [other] lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

2Chronicles 32:14 Who [was there] among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

For this the Lord allowed Hezekiah to prosper.

2Chronicles 32:18 Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that [were] on the wall, to affright them, and to trouble them; that they might take the city.

2Chronicles 32:19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, [which were] the work of the hands of man.

2Chronicles 32:20 And for this [cause] Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

2Chronicles 32:21 And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.

2Chronicles 32:22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all [other], and guided them on every side.

2Chronicles 32:23 And many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

2Chronicles 32:24 In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign.

2Chronicles 32:25 But Hezekiah rendered not again according to the benefit [done] unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.

2Chronicles 32:26 Notwithstanding Hezekiah humbled himself for the pride of his heart, [both] he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.

2Chronicles 32:27 And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;

2Chronicles 32:28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

2Chronicles 32:29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much.

2Chronicles 32:30 This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

Manasseh succeeded Hezekiah. Manasseh came to the throne at only 12 years of age, when his father, King Hezekiah, died. Manasseh means "One who causes to forget."

Things were pretty bad at this time and didn't seem to be getting any better. In the eyes of the Lord His children Judah and Jerusalem were a very rebellious people.

*Isaiah 1:2 **Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.***

Genesis 1:1 In the beginning God created the **heaven and the earth.**

Genesis 2:1 Thus the **heavens and the earth** were finished, and all the host of them.

Genesis 2:4 These [are] the generations of the **heavens and of the earth** when they were created, in the day that the LORD God made the **earth and the heavens,**

Genesis 6:4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, **and they bare [children]** to them, the same [became] mighty men which [were] of old, men of renown.

Genesis 14:4 Twelve years they served Chedorlaomer, and in the thirteenth year **they rebelled.**

Genesis 47:12 And Joseph **nourished** his father, and his brethren, and all his father's household, with bread, according to [their] families.

'rebelled' - **This is how God viewed Israel at the time.**

Isaiah 63:8 For he said, Surely they [are] my people, children [that] will not lie: so he was their Saviour.

Isaiah 63:9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

Isaiah 63:10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, [and] he fought against them.

Isaiah 65:2 I have spread out my hands all the day unto a rebellious people, which walketh in a way [that was] not good, after their own thoughts;

Isaiah 65:3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;

Isaiah 65:4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable [things is in] their vessels;

Isaiah 65:5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These [are] a smoke in my nose, a fire that burneth all the day.

Isaiah 1:3 The ox knoweth his owner, and the ass his master's crib: [but] Israel doth not know, my people doth not consider.

These animals aren't too smart, but they know when and where to get fed. The ass in particular is a very dumb animal that does not even acknowledge his master until feeding time. The ox, on the other hand, is a more intelligent animal, a picture of Israel in this context. Most people don't acknowledge God in the way that He desires and many believe they can be self-sufficient without Him.

*Isaiah 1:4 Ah sinful nation, a people laden with iniquity, a **seed of evildoers, children that are corrupters:** they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, **they are gone away backward.***

Genesis 12:7 And the LORD appeared unto Abram, and said, Unto thy **seed** will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

Genesis 6:12 And God looked upon the earth, and, behold, **it was corrupt**; for **all flesh had corrupted his way** upon the earth.

Genesis 9:23 And Shem and Japheth took a garment, and laid [it] upon both their shoulders, and **went backward**, and covered the nakedness of their father; **and their faces [were] backward**, and they saw not their father's nakedness.

Genesis 49:17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that **his rider shall fall backward**.

Isaiah 14:20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, [and] slain thy people: the seed of evildoers shall never be renowned.

'forsook' -

They forsook the Lord by not obeying His statutes or following His commandments.

They forsook His covenant and worshipped other gods.

They didn't do the things He asked them to do. The Jewish people were told not to forsake the angel of the LORD either.

Exodus 23:20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

Exodus 23:21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name [is] in him.

Exodus 23:22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

Exodus 23:23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

'sinful' -

Amos 9:8 Behold, the eyes of the Lord GOD [are] upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.

Isaiah 1:5 Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

*Isaiah 1:6 From the **sole of the foot** even unto the head [there is] no soundness in it; [but] **wounds, and bruises, and***

putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

Genesis 8:9 But the dove found no rest for the **sole of her foot**, and she returned unto him into the ark, for the waters [were] on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

Genesis 2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and **closed up the flesh** instead thereof;

Genesis 38:28 And it came to pass, when she travailed, that [the one] put out [his] hand: and **the midwife took and bound upon his hand a scarlet thread**, saying, This came out first.

*Isaiah 1:7 Your country [is] desolate, **your cities [are] burned with fire**: your land, strangers devour it in your presence, and [it is] desolate, as **overthrown by strangers**.*

Genesis 19:24 **Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire** from the LORD out of heaven;

Genesis 36:7 For their riches were more than that they might dwell together; and **the land wherein they were strangers** could not bear them because of their cattle.

Leviticus 26:31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

Deuteronomy 28:49 The LORD shall bring a nation against thee from far, from the end of the earth, [as swift] as the eagle flieth; a nation whose tongue thou shalt not understand;

*Isaiah 1:8 And the daughter of Zion is left as a cottage in a **vineyard**, as a lodge in a garden of cucumbers, as a besieged city.*

Genesis 9:20 And Noah began [to be] an husbandman, and he planted a **vineyard**:

The people will leave the home provided for them because of their iniquity and ungodliness. Jerusalem and Judah themselves are the vine God planted in the vineyard spoken of in Isaiah chapter 7. The watchman builds a cottage where he can watch the cucumbers so they are not stolen

and to guard them from birds. But in a larger sense it is Zion that is being ravaged by foreigners and is a 'besieged city'.

Isaiah 1:9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, [and] we should have been like unto Gomorrah.

Isaiah 1:10 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

'remnant' - **something that's left over and used for something else, usually by somebody else**

2Kings 21:14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

*Isaiah 1:11 To what purpose [is] the multitude of your sacrifices unto me? saith the LORD: **I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.***

Genesis 8:20 And Noah builded an altar unto the LORD; **and took of every clean beast, and of every clean fowl, and offered burnt offerings** on the altar.

Isaiah 1:12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

*Isaiah 1:13 Bring no more vain oblations; incense is **an abomination** unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; [it is] iniquity, even the solemn meeting.*

Genesis 43:32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that [is] **an abomination** unto the Egyptians.

Genesis 46:34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, [and] also our fathers: that ye may dwell in the land of Goshen; for every shepherd [is] **an abomination** unto the Egyptians.

To tread or trample on God's courts is to disobey His commands. Only the priests could enter the temple, which symbolized the presence of deity. A temple was also known as the house of God:

1Chronicles 9:11 And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;

*Isaiah 1:14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; **I am weary to bear [them].***

Genesis 4:13 And Cain said unto the LORD, **My punishment [is] greater than I can bear.**

'new moons, appointed festivals' - refers to pagan festivals and new moons that honored pagan deities. Scripture therefore calls them 'your' new moons and 'your' appointed festivals. This distinguishes them from things divinely ordained.

Isaiah 1:15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

Isaiah 1:16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

Isaiah 1:17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

*Isaiah 1:18 Come now, and let us reason together, saith the LORD: though **your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.***

Genesis 38:28 And it came to pass, when she travailed, that [the one] put out [his] hand: and **the midwife took and bound upon his hand a scarlet thread**, saying, This came out first.

Genesis 38:30 And afterward came out **his brother, that had the scarlet thread upon his hand**: and his name was called Zarah.

Genesis 49:12 His eyes **[shall be] red with wine, and his teeth white with milk.**

*Isaiah 1: 19 If ye be willing and obedient, **ye shall eat the good of the land:***

Genesis 1:29 And God said, Behold, I have given you **every herb bearing seed, which [is] upon the face of all the earth, and every tree, in the which [is] the fruit of a tree yielding seed; to you it shall be for meat.**

Genesis 1:30 And to **every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein [there is] life, [I have given] every green herb for meat:** and it was so.

*Isaiah 1:20 **But if ye refuse and rebel, ye shall be devoured with the sword:** for the mouth of the LORD hath spoken [it].*

Genesis 27:40 **And by thy sword shalt thou live,** and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

*Isaiah 1:21 How is the faithful city become an harlot! it was full of judgment; **righteousness** lodged in it; but now murderers.*

Genesis 30:33 So shall my **righteousness** answer for me in time to come, when it shall come for my hire before thy face: every one that [is] not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

Isaiah 1:22 Thy silver is become dross, thy wine mixed with water:

Isaiah 1:23 Thy princes [are] rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

*Isaiah 1:24 Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and **avenge me of mine enemies:***

Genesis 49:8 Judah, thou [art he] whom thy brethren shall praise: **thy hand [shall be] in the neck of thine enemies;** thy father's children shall bow down before thee.

'Ah' - **expressive of surprise**

Jeremiah 1:6 Then said I, Ah, Lord GOD! behold, I cannot speak: for I [am] a child.
or satisfaction -

Jeremiah 32:17 Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, [and] there is nothing too hard for thee:
sombering context -

Jeremiah 22:18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, [saying], Ah my brother! or, Ah sister! they shall not lament for him, [saying], Ah lord! or, Ah his glory!

God Himself uses it three times:

Isaiah 1:4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

Isaiah 1:24 Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

Ezekiel 21:15 I have set the point of the sword against all their gates, that [their] heart may faint, and [their] ruins be multiplied: ah! [it is] made bright, [it is] wrapped up for the slaughter.

Isaiah 1:25 And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

Isaiah 1:26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

*Isaiah 1:27 Zion shall be **redeemed** with judgment, and her converts with righteousness.*

Genesis 48:16 The Angel which **redeemed** me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

'dross' - a mixture of silver and copper. Here it refers to a mixture of the righteous and the wicked, which God will eventually separate.

'convert' - someone who has been converted

*Isaiah 1:28 And the destruction of the transgressors and of the sinners [shall be] together, and they that forsake the LORD **shall be consumed.***

Genesis 19:15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; **lest thou be consumed** in the iniquity of the city.

Genesis 19:17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, **lest thou be consumed.**

Genesis 31:40 [Thus] I was; in the day **the drought consumed me**, and the frost by night; and my sleep departed from mine eyes.

*Isaiah 1:29 For they shall be ashamed of the oaks which ye have desired, and **ye shall be confounded for the gardens that ye have chosen.***

Genesis 2:8 **And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.**

Isaiah 1:29 speaks of the practice of idolatry.

Isaiah 57:5 Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks?

Isaiah 65:3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;

The fall of man began as a result of 'worshipping' the wrong tree and in Isaiah chapter one a rebellious practice of those people is to commit idolatry with the oak trees in the gardens.

Isaiah 1:30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

Isaiah 1:31 And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench [them].

Since the people have sinned in the gardens, God will make them so dry that a spark will cause them to burn. The makers of the idols will burn with the gardens and the idols themselves will as well.

Isaiah chapter 2 - Exodus: Bible book 2

Exodus deals with the early training of Moses, the plagues on Egypt, the journey across the Red Sea and into the Promised Land, construction of the tabernacle and the structure and organization of the priesthood. Many details are given regarding the construction of the tabernacle, a place where God met and communicated with His people:

Exodus 25:8 And let them make me a sanctuary; that I may dwell among them. It was the 'tent of meeting', a sacred tent, a portable and provisional sanctuary, where God met with his people.

God gave Moses instructions to build the tabernacle so He would have a home amongst the Israelites. The tabernacle was steeped in typology. All the items in the tabernacle represented different aspects of God's plan for the redemption of man.

This chapter concerns itself with the millennium. In that day God will gather Israel from among the heathen nations. This is a prediction of a restored Jerusalem with the Gentile nations called to migrate there to learn to walk in His ways and be taught His statutes.

In Exodus Israel will be brought out of Egypt (a strong type of the world) and will eventually have her own nation, as prophesied, for example, in Amos. Exodus is the book that focuses on this exile and the teaching of God's commandments and statutes. Idolatry, which is strongly rebuked here, is now no longer a part of Jewish culture.

In the millennium all nations will flow to the house of God in Israel (Isaiah 2:2). Israel will be a light for the nations. All heads will then bow down to God and pride will be removed from man. In that day the nations will gather at God's house on Mount Zion where they will all be taught in his ways (Isaiah 2:3). They will learn His ordinances and laws (Exodus 18:20) and learn to 'walk in His ways'. The Lord will judge His people at that time, prior to their final deliverance (Exodus 5:21).

Isaiah 2:1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

*Isaiah 2:2 And it shall come to pass in the last days, [that] the mountain of the LORD'S **house** shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.*

Exodus 2:1 And there went a man of the **house** of Levi, and took [to wife] a daughter of Levi.

Exodus is the second book of the Bible, this is the second chapter and verse of Isaiah and the second Hebrew letter 'Beth' (ב) means 'house'. 'Bethel' means 'House of God'. 'Bethlehem' means 'house of bread'.

'in the last days' - an indefinite indication of the distant future. Denotes the Messianic age.

Micah 4:1 But in the last days it shall come to pass, [that] the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

Micah 4:2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

Zechariah 8:3 Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.

In the millennium:

Isaiah 11:4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Isaiah 11:5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Isaiah 11:6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

Isaiah 11:7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

Isaiah 11:8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

Isaiah 11:9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

Isaiah 2:4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Isaiah 2:5 O house of Jacob, come ye, and let us walk in the light of the LORD.

There will be service and sacrifice taking place:

Ezekiel 20:40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things.

*Isaiah 2:3 And many people shall go and say, Come ye, and **let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.***

Exodus 4:12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.
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Exodus 4:15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will **teach you what ye shall do.**

Exodus 18:20 And **thou shalt teach them ordinances and laws,** and shalt shew them the way wherein they must walk, and the work that they must do.

Exodus 24:12 **And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.**

Exodus 19:3 And **Moses went up unto God, and the LORD called unto him out of the mountain,** saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

Exodus 34:24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt **go up to appear before the LORD thy God** thrice in the year.

Exodus 13:9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, **that the LORD'S law may be in thy mouth:** for with a strong hand hath the LORD brought thee out of Egypt.

Exodus 16:4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, **whether they will walk in my law, or no.**

Exodus 16:28 And the LORD said unto Moses, How long refuse ye to keep **my commandments and my laws?**

Exodus 18:16 When they have a matter, they come unto me; and I judge between one and another, and I do make [them] **know the statutes of God, and his laws.**

Exodus 18:20 And **thou shalt teach them ordinances and laws,** and shalt shew them the way wherein they must **walk,** and the work that they must do.

Exodus 24:12 And the LORD said unto Moses, Come up to me into the **mount,** and be there: and I will give thee tables of stone, and a law, and commandments which I have written; **that thou mayest teach them.**

Exodus 35:34 And **he hath put in his heart that he may teach,** [both] he, and Aholiab, the son of Ahisamach, of the tribe of Dan

'out of Zion' - **Isaiah explains that the nations will make a pilgrimage to Zion to learn, since all knowledge will emanate from there.**

Psalms 14:7 Oh that the salvation of Israel [were come] out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, [and] Israel shall be glad.

Psalms 128:5 The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

Psalms 134:3 The LORD that made heaven and earth bless thee out of Zion.

Psalms 135:21 Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

'teach' - **God will teach His people the law and the commandments.**

Ultimately, the Messiah King will teach and judge on Mount Zion. (Isaiah 2:4).

'law' - **Moses is given the Law and the commandments (in stones) to teach.**

Deuteronomy 4:5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

Micah 4:2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

*Isaiah 2:4 **And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.***

Exodus 5:21 And they said unto them, **The LORD look upon you, and judge;** because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

Exodus 18:13 And it came to pass on the morrow, that **Moses sat to judge the people:** and the people stood by Moses from the morning unto the evening.

Exodus 18:16 When they have a matter, they come unto me; and **I judge between one and another, and I do make [them] know the statutes of God, and his laws.**

'he' - **the Messiah**

'judge' - **He shall be the Judge as King in the millennium.**

Micah 4:3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

*Isaiah 2:5 O house of Jacob, come ye, and let us **walk in the light of the LORD.***

Exodus 13:21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in **a pillar of fire, to give them light;** to go by day and night:

Exodus 14:20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness [to them], but it gave **light by night** [to these]: so that the one came not near the other all the night.

*Isaiah 2:6 Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and [are] soothsayers like the Philistines, and they please themselves in the children of **strangers.***

Exodus 6:4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were **strangers.**

*Isaiah 2:7 Their land also is full of **silver and gold,** neither [is there any] end of their treasures; **their land is also full of horses, neither [is there any] end of their chariots:***

Exodus 14:7 And **he took six hundred chosen chariots, and all the chariots of Egypt,** and captains over every one of them.

Exodus 20:23 Ye shall not make with me gods of **silver,** neither shall ye make unto you gods of **gold.** Exodus 20:23 Ye shall not make with me gods of **silver,** neither shall ye make unto you gods of **gold.**

Exodus 14:26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their **chariots,** and upon their **horsemen.**

Exodus 14:28 And the waters returned, and covered **the chariots, and the horsemen**, [and] all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.
Exodus 15:4 Pharaoh's **chariots** and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

Exodus 15:19 For the horse of Pharaoh went in **with his chariots and with his horsemen** into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry [land] in the midst of the sea.

These are things they shouldn't do. They were not to have close relationships with strangers, like they have here.

'chariots' - **they were rich and didn't depend on God. They were very worldly.**

'silver and gold' - **Gold was forbidden to be heaped together:**
Deuteronomy 17:17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

'horses' - **Horses were connected with idolatry:**
2Kings 23:11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathanmelech the chamberlain, which [was] in the suburbs, and burned the chariots of the sun with fire.

God would rather have His people dependent on Him, rather than on the ordinary means of warfare.
Psalms 20:7 Some [trust] in chariots, and some in horses: but we will remember the name of the LORD our God.

*Isaiah 2:8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:
Isaiah 2:9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.*

*Isaiah 2:10 **Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.***

Exodus 33:22 And it shall come to pass, while my glory passeth by, that **I will put thee in a clift of the rock**, and will cover thee with my hand while I pass by:

Exodus 8:16 And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite **the dust of the land**, that it may become lice throughout all the land of Egypt.

Exodus 8:17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all **the dust of the land** became lice throughout all the land of Egypt.

Exodus 9:9 And **it shall become small dust in all the land** of Egypt, and shall be a boil breaking forth [with] blains upon man, and upon beast, throughout all the land of Egypt.

'idols' - **Horses and chariots inevitably led to idolatry. An idol is a figure or image worshipped as a representation of deity. They were strictly prohibited in the Bible. They were worthless in the eyes of God and obviously He forbade them.**

'hide' - **that's what will happen in the tribulation and in the millennium.**

Isaiah 2:11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

'That day' is always a reference to tribulation end times.

'lofty looks' -

The lofty looks of men shall be humbled, and the haughtiness of men shall be lowered and the LORD alone shall be exalted in that day. Lofty means "haughty", "lifted up".

Isaiah 5:15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

Psalms 73:8 They are corrupt, and speak wickedly [concerning] oppression: they speak loftily.

'haughtiness of men' -

Psalms 101:5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.

Haughtiness is not attributed to the eyes, since it is not visible.

'the LORD alone shall be exalted' - **His sovereignty will be made known to all.**

Zechariah 14:9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

Isaiah 2:12 For the day of the LORD of hosts [shall be] upon every [one that is] proud and lofty, and upon every [one that is] lifted up; and he shall be brought low:

'the day of the LORD of hosts' - **"The day of the Lord" shall come at last, beginning with judgment, a 1,000 year day in which God shall be judge and king. It deals with the Jew, the Gentile nations and judgment on earth.**

Joel 2:1 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for [it is] nigh at hand;

Isaiah 2:13 And upon all the cedars of Lebanon, [that are] high and lifted up, and upon all the oaks of Bashan,

'cedars of Lebanon' -

2Kings 19:23 By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedartrees thereof, [and] the choice fir trees thereof and I will enter into the lodgings of his borders, [and into] the forest of his Camel.

Judges 9:15 And the bramble said unto the trees, If in truth ye anoint me king over you, [then] come [and] put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

Psalms 29:5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

Isaiah compares the kings of the nations to the cedars of Lebanon and the governors to the oaks of Basham as the oaks are inferior to the cedars.

Isaiah 2:14 And upon all the high mountains, and upon all the hills [that are] lifted up,

Isaiah 2:15 And upon every high tower, and upon every fenced wall,

Exodus 14:29 But the children of Israel walked upon dry [land] in the midst of the sea; and the waters [were] a wall unto them on their right hand, and on their left.

What is high will be bought low. All pride will be humbled on that day for the Lord will be exalted above everyone.

'hills' -

Psalms 104:18 The high hills [are] a refuge for the wild goats; [and] the rocks for the conies.

'tower' - **Towers were often made on the walls of cities. Towers represent those who take faith in their towers for their protection.**

Isaiah 2:16 And upon all the ships of Tarshish, and upon all pleasant pictures.

'Tarshish' - **"Ships of Tarshish" - richly laden and vessels**

1Kings 10:22 For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.

'pictures' - **another form of idolatry**

Numbers 33:52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

Pictures were on the walls of Nineveh's palaces and those of Egypt, Assyria, Greece, and Rome.

*Isaiah 2:17 **And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.***

Exodus 4:31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, **then they bowed their heads and worshipped.**

Exodus 12:27 That ye shall say, It [is] the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. **And the people bowed the head and worshipped.**

Exodus 34:8 And Moses made haste, and **bowed his head toward the earth, and worshipped.**

*Isaiah 2:18 **And the idols he shall utterly abolish.***

Exodus 23:24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but **thou shalt utterly overthrow them, and quite break down their images.**

*Isaiah 2:19 **And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.***

Exodus 10:5 **And they shall cover the face of the earth, that one cannot be able to see the earth:** and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

'caves' -

Throughout the turbulent history of the Land of Israel the wilderness of the Judean desert became the ideal place to hide. David fled the wrath of Saul, Elijah the Prophet found refuge in its caves. The geological structure of Judea is highly favorable to the formation of caves.

1Samuel 13:6 When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

Caves offer no protection from God's judgments:

Ezekiel 33:27 Say thou thus unto them, Thus saith the Lord GOD; [As] I live, surely they that [are] in the wastes shall fall by the sword, and him that [is] in the open field will I give to the beasts to be devoured, and they that [be] in the forts and in the caves shall die of the pestilence.

'arise' - **when He rises for the judgment day**

Psalms 112:4 Unto the upright there arise light in the darkness: [he is] gracious, and full of compassion, and righteous.

Psalms 104:22 The sun arise, they gather themselves together, and lay them down in their dens.

*Isaiah 2:20 In that day a man shall **cast his idols of silver, and his idols of gold**, which they made [each one] for himself to worship, to the moles and to the bats;*

Exodus 20:23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.
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'moles' - a species of rodent that digs in the ground. On that day of judgment man will cast his self-made idols into a rodent hole.

Isaiah 2:21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he arise to shake terribly the earth.

'cleft' - from cleave, "to split"; is a crevice or narrow opening, as "of the ragged rocks"

*Isaiah 2:22 Cease ye from man, whose **breath [is] in his nostrils**: for wherein is he to be accounted of?*

Exodus 15:8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, [and] the depths were congealed in the heart of the sea.
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The life of a human being depends on the breath in his nostrils. The breath in his nostrils is rather short-lived. So don't have confidence in man, whose life is so brief, especially so if the breath in his nostrils is prematurely cut off. Consider the greater, eternal picture: if you put your confidence in God the solutions will always be eternal ones.

The shaking of the earth will be terrible to those who set their affections on things of the earth. The day of the Lord shall be upon those things in which they put their confidence. God convincing them of the evil they do or by God depriving them of all the things they were proud of will bring down men's haughtiness.

Those who will not be reasoned out of their sins, sooner or later shall be frightened out of them. This whole passage may be applied to the case of an awakened sinner, ready to leave all so that his soul may be saved.

Isaiah chapter 3 - Leviticus: Bible book 3

Leviticus is an instruction book for the Jewish priesthood. There were laws of sacrifice, civil laws, protection of a poor man's rights, laws concerning the observance of holy days and laws concerned with cleanliness. For example, there are directions to the priest on how to judge concerning leprosy. The Lord smites with a scab in 3:17. The laws of cleanliness contained in Leviticus outline the method to deal with this situation.

When the Jews traveled out of Egypt there was much need for regulatory laws. In Isaiah 3 Jerusalem and Judah are being dispersed and this chapter speaks of the necessity of 'ancients' to establish order and the inevitable decline of a nation when led by children and woman. Righteous judgment, as God requires, is not possible under these circumstances. His law is needed to guide the people. The Lord will enter into judgment with these people (Isaiah 3:2). Leviticus is a book of God giving instructions on how the people should judge. God required the people to judge a neighbour righteously (Leviticus 19:15) and to not oppress your neighbour in any way (Leviticus 19:13). They were to keep God's statutes and judgments.

Isaiah 3:14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor [is] in your houses.

Leviticus 18:4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I [am] the LORD your God.

Leviticus 18:5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I [am] the LORD.

Leviticus 18:26 Ye shall therefore keep my statutes and my judgments, and shall not commit [any] of these abominations; [neither] any of your own nation, nor any stranger that sojourneth among you:

Leviticus 19:15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: [but] in righteousness shalt thou judge thy neighbour.

Leviticus 19:37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I [am] the LORD.

Leviticus 20:22 Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out.

Leviticus 25:18 Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

Leviticus 26:46 These [are] the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

The people Isaiah prophesied to were oppressed as a consequence of having children and babes for their rulers (Isaiah 3:5). The women of Zion were 'smite with a scab' (Isaiah 3:17), which is a skin sickness akin to leprosy. In the Bible leprosy is a type of sin, starting in one area and spreading throughout the body. The Levitical priesthood was responsible for overseeing the laws of cleanliness (Leviticus 13) and for dealing with this kind of illness.

There were also regulations on how to dress and groom one's self. The refugees from Babylon were dirty, could not maintain the proper apparel and

suffered the humility of baldness (Isaiah 3:24). Baldness was also a mark of sorrow. Also, any improper cuttings of the flesh were forbidden by Hebrew law (Leviticus 19:28). The priests had a special injunction to be examples and help people to deal with their grief. The rituals for sacrifices are also outlined in this book.

*Isaiah 3:1 For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and **the whole stay of water,***

Leviticus 11:32 And upon whatsoever [any] of them, when they are dead, doth fall, it shall be unclean; whether [it be] any vessel of wood, or raiment, or skin, or sack, whatsoever vessel [it be], wherein [any] work is done, **it must be put into water,** and it shall be unclean until the even; so it shall be cleansed.

*Isaiah 3:2 **The mighty man,** and the man of war, the **judge,** and the prophet, and the prudent, and the ancient,*

Leviticus 19:15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the **person of the mighty:** [but] in righteousness shalt thou **judge** thy neighbour.

'Lord of hosts' - **Isaiah himself defines the term 'Lord of hosts' in Isaiah 6:3 -**

Isaiah 6:3 And one cried unto another, and said, Holy, holy, holy, [is] the LORD of hosts: the whole earth [is] full of his glory.

What 'HOSTS' is He the LORD over?

The Hebrew word for "host" is tsaba, used approximately 486 times, with most uses having something to do with warfare, armies or fighting. In general, "Host" can describe a multitude of men (army), angels (good & bad) or physical stars.

'the stay and the staff' - **the same Hebrew word, the one masculine, the other feminine, an idiom for all kinds of support. Contrast this situation to the gold and silver of earlier days.**

'the whole stay of bread, and the whole stay of water' - **Bread and water are the necessities to sustain life. Water was also necessary for sanitary reasons. Judah and Jerusalem were also going to lose their mighty men of war and their ancients, the wise men of the nations. Their supplies will soon run out. The wise and strong people will also be out of the land. When Nebuchadnezzar took over Babylon, he only left the poor people of the land behind.**

*Isaiah 3:3 The captain of **fifty**, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.*

Leviticus 23:16 Even unto the morrow after the seventh sabbath shall ye number **fifty** days; and ye shall offer a new meat offering unto the LORD.

Leviticus 27:3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be **fifty** shekels of silver, after the shekel of the sanctuary.

There would be no one to lead them into battle (the captain of fifty). That is a low number of men to be captain over, in any event.

'captain of fifty' -

2Kings 1:9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.

2Kings 1:10 And Elijah answered and said to the captain of fifty, If I [be] a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

2Kings 1:11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

Isaiah 3:4 And I will give children [to be] their princes, and babes shall rule over them.

'babes' - **used of children generally In Isaiah 3:4 the word "babes" refers to a succession of weak and wicked princes who reigned over Judah from the death of Josiah downward to the destruction of Jerusalem.**

2Chronicles 23:11 Then they brought out the king's son, and put upon him the crown, and [gave him] the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king.

It was prevalent back then.

*Isaiah 3:5 And **the people shall be oppressed, every one by another, and every one by his neighbour:** the child shall behave himself proudly against the ancient, and the base against the honourable.*

Leviticus 19:13 **Thou shalt not defraud thy neighbour,** neither rob [him]: the wages of him that is hired shall not abide with thee all night until the morning.

'oppress' - **subjugate by undo use of force.**

This verse describes the confusion and frustration that results from having for their rulers children and babes.

Isaiah 3:6 When a man shall take hold of his brother of the house of his father, [saying], Thou hast clothing, be thou our ruler, and [let] this ruin [be] under thy hand:

*Isaiah 3:7 In that day shall he swear, saying, I will not be an healer; **for in my house [is] neither bread nor clothing:** make me not a ruler of the people.*

Leviticus 22:25 **Neither from a stranger's hand shall ye offer the bread** of your God of any of these; because their corruption [is] in them, [and] blemishes [be] in them: they shall not be accepted for you.

'neither bread nor clothing' - **so as to relieve the people and maintain a ruler's dignity. A nation's state must be bad indeed, when none among men, naturally ambitious, is willing to accept office.**

*Isaiah 3:8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings [are] against **the LORD, to provoke the eyes of his glory.***

Leviticus 9:6 And Moses said, This [is] the thing which the LORD commanded that ye should do: and of **the glory the LORD** shall appear unto you.

Leviticus 9:23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and **the glory of the LORD** appeared unto all the people.

*Isaiah 3:9 The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide [it] not. **Woe unto their soul!** for they have rewarded evil unto themselves.*

Leviticus 5:4 Or **if a soul swear**, pronouncing with [his] lips to do evil, or to do good, whatsoever [it be] that a man shall pronounce with an oath, and it be hid from him; when he knoweth [of it], then he shall be guilty in one of these.

Leviticus 5:1 And **if a soul sin**, and hear the voice of swearing, and [is] a witness, whether he hath seen or known [of it]; if he do not utter [it], then he shall bear his iniquity.

You can almost look at somebody and tell if they are a person devoted to God. They outwardly show how they are on the inside. They hurt themselves.

Isaiah 3:10 Say ye to the righteous, that [it shall be] well [with him]: for they shall eat the fruit of their doings.

*Isaiah 3:11 **Woe unto the wicked!** [it shall be] ill [with him]: for the reward of his hands shall be given him.*

Leviticus 18:17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; [for] they [are] her near kinswomen: **it [is] wickedness.**

Leviticus 19:29 Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and **the land become full of wickedness.**

Leviticus 20:17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; **it [is] a wicked thing;** and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

Isaiah 3:12 [As for] my people, children [are] their oppressors, and women rule over them. O my people, they which lead thee cause [thee] to err, and destroy the way of thy paths.

Isaiah 3:13 The LORD standeth up to plead, and standeth to judge the people.

*Isaiah 3:14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for **ye have eaten up the vineyard;** the spoil of the poor [is] in your houses.*

Leviticus 19:10 And **thou shalt not glean thy vineyard,** neither shalt thou gather [every] grape of thy vineyard; thou shalt leave them for the poor and stranger: I [am] the LORD your God.

'standeth up' - In the last days the Lord will stand, prepared to judge all nations, particularly Israel, His people.

'ancients' - **rulers**

Jeremiah 19:1 Thus saith the LORD, Go and get a potter's earthen bottle, and [take] of the ancients of the people, and of the ancients of the priests;

The rich are taking from the poor. The rich always go after the poor.

Isaiah 3:15 What mean ye [that] ye beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.

Isaiah 3:16 Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, **walking and mincing [as] they go**, and making a tinkling with their feet:

Leviticus 20:23 And **ye shall not walk in the manners of the nation**, which I cast out before you: for they committed all these things, and therefore I abhorred them.

Isaiah 3:17 Therefore **the Lord will smite with a scab** the crown of the head of the daughters of Zion, and the LORD will discover **their secret parts**.

Leviticus 1:8 And the priests, Aaron's sons, **shall lay the parts**, the head, and the fat, in order upon the wood that [is] on the fire which [is] upon the altar:

Leviticus 13:2 When a man shall have in the skin of his flesh a rising, **a scab**, or bright spot, and it be in the skin of his flesh [like] the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

Leviticus 13:6 And the priest shall look on him again the seventh day: and, behold, [if] the plague [be] somewhat dark, [and] the plague spread not in the skin, the priest shall pronounce him clean: **it [is but] a scab**: and he shall wash his clothes, and be clean.

Leviticus 13:7 **But if the scab spread much abroad** in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

Leviticus 13:8 And [if] **the priest see that, behold, the scab spreadeth** in the skin, then the priest shall pronounce him unclean: it [is] a leprosy.

Leviticus 14:56 And **for a rising, and for a scab**, and for a bright spot:

Leviticus 21:20 Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, **or scabbed**, or hath his stones broken;

Leviticus 22:22 Blind, or broken, or maimed, or having a wen, or scurvy, **or scabbed**, ye shall not offer these unto the LORD,

nor make an offering by fire of them upon the altar unto the LORD.

That scab is very possibly leprosy. The laws of cleanliness outlined in Leviticus are to deal properly with this problem.

Isaiah 3:18 In that day the Lord will take away the bravery of [their] tinkling ornaments [about their feet], and [their] cauls, and [their] round tires like the moon,

Isaiah 3:19 The chains, and the bracelets, and the mufflers,

Isaiah 3:20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,

Isaiah 3:21 The rings, and nose jewels,

Isaiah 3:22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,

Isaiah 3:23 The glasses, and the fine linen, and the hoods, and the veils.

*Isaiah 3:24 And it shall come to pass, [that] instead of sweet smell there shall be stink; and instead of a girdle a rent; and **instead of well set hair baldness**; and instead of a stomacher a girding of sackcloth; [and] burning instead of beauty.*

Leviticus 21:5 **They shall not make baldness upon their head,** neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

'stomacher' - **an ornament of support for the breasts**

*Isaiah 3:25 **Thy men shall fall by the sword,** and thy mighty in the war.*

Leviticus 26:7 And ye shall chase your enemies, and **they shall fall before you by the sword.**

*Isaiah 3:26 And her gates shall lament and mourn; and **she [being] desolate** shall sit upon the ground.*

Leviticus 26:43 The land also shall be left of them, and shall enjoy her sabbaths, while **she lieth desolate** without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

Isaiah chapter 4 - Numbers: Bible book 4

The Book of Numbers, the fourth of the books of the Bible, is called in Hebrew *be-midbar*,

(במדבר)

meaning "in the wilderness." It contains a record of the numbering of the people in the wilderness of Sinai and of their numbering afterwards on the plain of Moab. After Jerusalem and Judah are virtually barren, the people are, in a sense, wandering in the wilderness. Isaiah 4:3 uses wording as is found in the book of Numbers, verses 11:26 in particular; when it speaks of the numbering of the living in Jerusalem.

This wandering in the wilderness is predicted in Deuteronomy chapter 28. Israel was warned that if she disobeyed God's commandments then her enemies would control her. Israel was regathered into her land as predicted by the prophets, such as Amos and even now there is constant pressure from the many enemies that surround her.

Isaiah 4:2 speaks of the end times when the Messiah comes. He is referred to as the 'Branch':

Isaiah 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

In addition to being the Branch of Jehovah (Isaiah 4:2), He is the Branch of David (Isaiah 11:2) and Jehovah's servant, the Branch (Zechariah 3:8).

In that day there will be a numbering of the survivors of the tribulation. There was also a numbering of the survivors returning from Babylon (Isaiah 4:3), 'they shall be called holy'. This is a picture of those that will be written in the book of life (Daniel 12:1).

'The fruit of the earth' (Isaiah 4:2) may represent the Messiah Himself. He starts out as a sprout then grows to bear fruit. It may also represent the righteous remnant that populates the land.

When Israel came out of Egypt there was a pillar of a cloud to lead them and to provide light day and night.

Exodus 13:21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

This same aura of protection will be afforded to those who dwell in Zion (Isaiah 4:5). The cloud over the tabernacle was a visible sign of God's presence and of His commitment to care for Israel. (Numbers 9:15-22).

Psalms 105:39 He spread a cloud for a covering; and fire to give light in the night.

Leviticus 16:2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy [place] within the vail before the mercy seat, which [is] upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

God promised the people a place of refuge from the storms that surrounded them (Isaiah 4:6). The tabernacle is such a refuge. For the Levites six cities were established as sanctuaries, possibly to protect the impartiality of the priests and judges. This may be a type of the refuge sinners find in their Messiah, refuge from the great destroyer Satan and his influence.

*Isaiah 4:1 And in that day seven women shall take hold of one man, saying, We will eat our own **bread**, and wear our own apparel: only let us be called by thy name, to take away our reproach.*

Numbers 4:7 And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and **the continual bread shall be thereon:**

'in that day' - As discussed in the previous chapter - when the Lord restores Israel and the earth through the coming of the Messiah, who is clearly the 'Branch of the Lord.'

'seven' - the number of perfection and completeness in Scripture. On the seventh day God rested, and hallowed it (Genesis 2:2-3). The division of time into weeks of seven days accounts for many of the instances of the occurrence of this number. Seven colors can be found in the rainbow, etc. This number has thus been called the number of perfection.

'women' - On a 'physical' level we have a number of woman seeking one man, as men are now scarce due to the slaying of many men by the sword in the previous chapter. They are even willing to provide for themselves (their own bread and apparel), rather than seek a man for support. When Pekah the son of Remaliah slew 120,000 men in one day a large number of widows were left.

2Chronicles 28:6 For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, [which were] all valiant men; because they had forsaken the LORD God of their fathers.

On a 'spiritual' level, based on the fact that 'in that day' is the time frame, the context becomes one in which they are offering themselves in type as the bride of the Messiah.

*Isaiah 4:2 In that day shall the branch of the LORD be beautiful and glorious, and **the fruit of the earth** [shall be] excellent and comely for them that are escaped of Israel.*

Numbers 13:20 And what the land [is], whether it [be] fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of **the fruit of the land**. Now the time [was] the time of the first ripe grapes.

Numbers 13:26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them **the fruit of the land**.

'The branch of the LORD' - **related to the land of Israel or the people.**

Isaiah 60:21 Thy people also [shall be] all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. The branch here is the land of Israel.

'fruit of the earth' - **may also refer to the Messiah, who will start off as a sprout and will later bear fruit.**

*Isaiah 4:3 And it shall come to pass, [that he that is] left in Zion, and [he that] **remaineth in Jerusalem**, shall be called holy, [even] every one that is **written among the living in Jerusalem**:*

Numbers 24:19 Out of Jacob shall come he that shall have dominion, and shall destroy him that **remaineth of the city**.

Numbers 11:26 But there remained two [of the] men in the camp, the name of the one [was] Eldad, and the name of the other Medad: and the spirit rested upon them; **and they [were] of them that were written**, but went not out unto the tabernacle: and they prophesied in the camp.

'written among the living' - **the living are the "escaped of Israel."** To be written among them is to belong to their number. The holy ones will have their names written in the book of life.

The Jewish people say that during the Rosh Hashanah-Yum Kippur period a Jewish person supposedly gets his name written in the book of life, through fasting and rituals such as the reading of their prayer book to ask God to forgive them of their transgressions.

Daniel 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation [even] to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Psalms 69:28 Let them be blotted out of the book of the living, and not be written with the righteous.

Ezekiel 13:9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I [am] the Lord GOD.

*Isaiah 4:4 When the Lord shall have **washed away the filth of the daughters of Zion**, and shall have **purged the blood of Jerusalem** from the midst thereof by the spirit of judgment, and by the spirit of burning.*

Numbers 8:21 And the Levites were purified, and they washed their clothes; and Aaron offered them [as] an offering before the LORD; and **Aaron made an atonement for them to cleanse them.**

Numbers 19:5 And [one] shall burn the heifer in his sight; her skin, and her flesh, and **her blood, with her dung, shall he burn:**

Numbers 35:33 So ye shall not pollute the land wherein ye [are]: for blood it defileth the land: and **the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.**

'cleanse' -

Joel 3:21 For I will cleanse their blood [that] I have not cleansed: for the LORD dwelleth in Zion.

At some time when the Lord dwells in Zion that's when He's going to cleanse the land.

Isaiah 28:5 In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

Isaiah 28:6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

Isaiah 28:21 For the LORD shall rise up as [in] mount Perazim, he shall be wroth as [in] the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

Isaiah 30:27 Behold, the name of the LORD cometh from far, burning [with] his anger, and the burden [thereof is] heavy: his lips are full of indignation, and his tongue as a devouring fire:

Isaiah 30:30 And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of [his] anger, and [with] the flame of a devouring fire, [with] scattering, and tempest, and hailstones.

Evidently He's going to judge something and burn something. Some strange work is going to take place.

'daughters of Zion' - **as mentioned in the previous chapter**

Isaiah 3:16 Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing [as] they go, and making a tinkling with their feet:

*Isaiah 4:5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, **a cloud and smoke by day, and the shining of a flaming fire by night:** for upon all the glory [shall be] a defence.*

Numbers 9:15 And on the day that the tabernacle was reared up the **cloud** covered the tabernacle, [namely], the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

Numbers 9:16 So it was alway: the **cloud covered it [by day], and the appearance of fire by night.**

Numbers 9:17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in **the place where the cloud abode**, there the children of Israel pitched their tents.

Numbers 9:18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the **cloud abode upon the tabernacle** they rested in their tents.

Numbers 9:19 And when the **cloud tarried long upon the tabernacle** many days, then the children of Israel kept the charge of the LORD, and journeyed not.

Numbers 9:20 And [so] it was, when **the cloud was a few days upon the tabernacle;** according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

Numbers 9:21 And [so] it was, when the **cloud** abode from even unto the morning, and [that] **the cloud was taken up in the morning, then they journeyed: whether [it was] by day or by night** that the cloud was taken up, they journeyed.

Numbers 9:22 Or [whether it were] two days, or a month, or a year, that the **cloud** tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.

Numbers 14:9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they [are] bread for us: **their defence** is departed from them, and the LORD [is] with us: fear them not.

*Isaiah 4:6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for **a place of refuge**, and for a covert from storm and from rain.*

Numbers 35:6 And among the cities which ye shall give unto the Levites [there shall be] six **cities for refuge**, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities.

Genesis 8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

'tabernacle' - a tent, booth, pavilion or temporary dwelling. In the Scriptures it is employed more particularly of the tent made by Moses at the command of God for the place of religious worship of the Hebrews before the building of the temple.

'refuge' - a place of safety

Isaiah 25:5 Thou shalt bring down the noise of strangers, as the heat in a dry place; [even] the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.
Isaiah 32:2 And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

'storm' - protection from the rain, which will fall on the wicked
Psalms 11:6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: [this shall be] the portion of their cup.

Isaiah chapter 5 – Deuteronomy: Bible book 5

The word 'Deuteronomy' means 'second law'. The main part of this book is a second corpus of laws given to Israel to supplement those given at Horeb:

Deuteronomy 29:1 These [are] the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

This was delivered to Israel on the plains of Moab on the eve of their entry into Canaan. This was all crucial to the covenant, which was established between God and the Israelites. In the latter part of the book Moses warns the people that these statutes must be obeyed and that there will be woes and curses if this is not done.

There are 6 woes pronounced on Judea and Jerusalem starting at Isaiah 5:8.

Isaiah 5:8 **Woe** unto them that join house to house, [that] lay field to field, till [there be] no place, that they may be placed alone in the midst of the earth!

Isaiah 5:11 **Woe** unto them that rise up early in the morning, [that] they may follow strong drink; that continue until night, [till] wine inflame them!

Isaiah 5:18 **Woe** unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

Isaiah 5:20 **Woe** unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Isaiah 5:21 **Woe** unto [them that are] wise in their own eyes, and prudent in their own sight!

Isaiah 5:22 **Woe** unto [them that are] mighty to drink wine, and men of strength to mingle strong drink:

In Deuteronomy there are a series of curses, counterparts to the woes.

Deuteronomy 27:15 **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.

Deuteronomy 27:16 **Cursed** [be] he that setteth light by his father or his mother. And all the people shall say, Amen.

Deuteronomy 27:17 **Cursed** [be] he that removeth his neighbour's landmark. And all the people shall say, Amen.

Deuteronomy 27:18 **Cursed** [be] he that maketh the blind to wander out of the way. And all the people shall say, Amen.

Deuteronomy 27:19 **Cursed** [be] he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

Deuteronomy 27:20 **Cursed** [be] he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

Deuteronomy 27:21 **Cursed** [be] he that lieth with any manner of beast. And all the people shall say, Amen.

Deuteronomy 27:22 **Cursed** [be] he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

Deuteronomy 27:23 **Cursed** [be] he that lieth with his mother in law. And all the people shall say, Amen.

Deuteronomy 27:24 **Cursed** [be] he that smiteth his neighbour secretly. And all the people shall say, Amen.

Deuteronomy 27:25 **Cursed** [be] he that taketh reward to slay an innocent person. And all the people shall say, Amen.

Deuteronomy 27:26 **Cursed** [be] he that confirmeth not [all] the words of this law to do them. And all the people shall say, Amen.

Deuteronomy 28:16 **Cursed** [shalt] thou [be] in the city, and cursed [shalt] thou [be] in the field.

Deuteronomy 28:17 **Cursed** [shall be] thy basket and thy store.

Deuteronomy 28:18 **Cursed** [shall be] the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

Deuteronomy 28:19 **Cursed** [shalt] thou [be] when thou comest in, and cursed [shalt] thou [be] when thou goest out.

The woes of Isaiah 5 are modeled after the curses of Deuteronomy 27 and 28. Again, the word 'Deuteronomy' itself means 'second law'. The main part of the book describes a *second* corpus of laws given to Israel through Moses on the plains of Moab just before they entered into Canaan. These laws supplemented a *first* set of laws given at Herob:

Deuteronomy 29:1 These [are] the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

They are described as a covenant between God and Israel. They are described as a set of decrees, statutes and ordinances.

Deuteronomy 4:45 These [are] the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

In Isaiah 5:24 there is a clue to this duplicity of the laws:

Isaiah 5:24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, [so] their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

What is noteworthy in this chapter is the way Israel has cast away the law and does not even trust in God to fulfill His word. The result was that God exacted severe judgment on His people. This is the first dispersion of Israel. This chapter is referred to as 'The Parable of the vineyard'. God's people are likened to a vineyard that is planted on a fruitful hill. He protected it (fenced it) from predators (enemy nations) (Isaiah 5:2) and made sure it was watered properly. But instead of bringing forth grapes (righteous people) it brought forth wild grapes (worthless fruit).

Similarly, God had planted His people in the land of Canaan and had given them His laws to instruct them in what he expected. But their works were corrupt and wicked; the grapes were of gall (Deuteronomy 32:32). They were corrupting the vineyard: 'Thou shalt not sow thy vineyard with divers seeds' (intermingling with heathen people) (Deuteronomy 22:9) and the result was the producing of bitter fruit.

The parable of the vineyard

The parable compares God to the owner of a vineyard and the people of Judah and Jerusalem to the vineyard itself.

*Isaiah 5:1 Now will I sing to **my well beloved** a **song** of my beloved touching his **vineyard**. My well beloved hath a **vineyard** in a very **fruitful hill**:*

Deuteronomy 33:12 [And] of Benjamin he said, **The beloved of the LORD** shall dwell in safety by him; [and the LORD] shall cover him all the day long, and he shall dwell between his shoulders.

Deuteronomy 31:19 Now therefore **write ye this song for you**, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

Deuteronomy 31:21 And it shall come to pass, when many evils and troubles are befallen them, that this **song** shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swore.

Deuteronomy 31:22 Moses therefore wrote this **song** the same day, and taught it the children of Israel.

Deuteronomy 20:6 And what man [is he] **that hath planted a vineyard**, and hath not [yet] eaten of it? let him [also] go and return unto his house, lest he die in the battle, and another man eat of it.

Deuteronomy 22:9 Thou **shalt not sow thy vineyard** with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

Deuteronomy 23:24 **When thou comest into thy neighbour's vineyard**, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put [any] in thy vessel.

Deuteronomy 24:21 **When thou gatherest the grapes of thy vineyard**, thou shalt not glean [it] afterward: it shall be for the stranger, for the fatherless, and for the widow.

Deuteronomy 28:30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: **thou shalt plant a vineyard**, and shalt not gather the grapes thereof.

Deuteronomy 28:39 **Thou shalt plant vineyards**, and dress [them], but shalt neither drink [of] the wine, nor gather [the grapes]; for the worms shall eat them.

Deuteronomy 31:21 And it shall come to pass, when many evils and troubles are befallen them, that this **song** shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear.

Deuteronomy 31:22 Moses therefore wrote this **song** the same day, and taught it the children of Israel.

Deuteronomy 6:3 Hear therefore, O Israel, and observe to do [it]; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in **the land that floweth with milk and honey**.

Deuteronomy 8:7 For the LORD thy God bringeth thee into a good land, **a land of brooks of water, of fountains and depths that spring out of valleys and hills;**

Isaiah sings a song (parable) to the people.

'I' - God the father

'my well beloved' -

God Himself. Isaiah 5 shows God's love for His people in a way similar to that found in Song of Solomon.

Song of Solomon 2:8 The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

Song of Solomon 2:9 My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.

Song of Solomon 2:10 My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

The phrase 'Rise up' has resurrection implications.

Zephaniah 3:17 The LORD thy God in the midst of thee [is] mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

'hill' - **The fruitful hill may be a representation of the land of milk and honey - probably Jerusalem:**

Isaiah 10:32 As yet shall he remain at Nob that day: he shall shake his hand [against] the mount of the daughter of Zion, the hill of Jerusalem.

'vineyard' - **As is stated in Isaiah 5.7 'the vineyard of the LORD of hosts [is] the house of Israel, and the men of Judah His pleasant plant. Again, this chapter has been called "The Parable of Jehovah's vineyard."**

Isaiah 7:15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

Isaiah 7:22 And it shall come to pass, for the abundance of milk [that] they shall give he shall eat butter: for butter and honey shall every one eat that is left in the land.

Psalms 80:8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

*Isaiah 5:2 **And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.***

Deuteronomy 3:5 **All these cities [were] fenced** with high walls, gates, and bars; beside unwalled towns a great many.

Deuteronomy 28:30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and **shalt not gather the grapes thereof.**

Deuteronomy 28:39 Thou shalt plant vineyards, and dress [them], but shalt **neither drink [of] the wine, nor gather [the grapes];** for the worms shall eat them.

Deuteronomy 32:32 For their vine [is] of the vine of Sodom, and of the fields of Gomorrah: **their grapes [are] grapes of gall, their clusters [are] bitter:**

Deuteronomy 15:14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy **winepress:** [of that] wherewith the LORD thy God hath blessed thee thou shalt give unto him.

The owner carefully protected the vineyard, planted it with the choicest vines and made a winepress to make wine from the grapes.

'fence' - Fences were constructions of unmortared stones, to protect gardens, vineyards, sheepfolds, etc.

'stones' - Israel was brought out of Egypt. Israel is the vineyard; the heathen nations (stones) were cast out and the vineyard was planted in the land (garden) reserved for it.

'choicest vine' - the men of Judea are His precious plant (Isaiah 5:7)

'tower' - to protect the vineyard from thieves and predators

'grapes' - The grapes are the righteous people. Fresh grapes are considered 'new wine' and desirable for consumption.

'wild grapes' - The Hebrew expresses offensive putrefaction, answering to the corrupt state of the Jews. Instead of producing choice grapes the vineyard produced only worthless fruit. The people He planted in the vineyard should have taken care of the vineyard and the people should have done things the right way.

'Wild' means undomesticated, uncultivated, without discipline or control. The people were wild. The first occurrence of 'wild' in the Bible:

Genesis 16:12 And he will be a wild man; his hand [will be] against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

Talks about Ishmael.

Leviticus 26:22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your [high] ways shall be desolate.

Wild beasts can kill; 'wild' is connected with conflict and death.

These people were wild people. They rejected what the prophets said. A prophet was sent to get the people to repent. These people seemed comfortable with things they way they were. Thus, only wild fruit grows in the vineyard.

*Isaiah 5:3 And now, O inhabitants of Jerusalem, and men of Judah, **judge, I pray you,** betwixt me and my vineyard.*

Deuteronomy 1:16 And I charged your judges at that time, saying, Hear [the causes] between your brethren, and **judge righteously between [every] man and his brother,** and the stranger [that is] with him.

Since the inhabitants of Jerusalem and Judah are themselves the vines of the vineyard, the owner of the vineyard asks them to judge themselves, as they themselves brought about their own bad fruit.

Isaiah 5:4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

The owner of the vineyard asks the people what more he could have done with the vineyard.

*Isaiah 5:5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and **it shall be eaten up;** [and] break down the wall thereof, and it shall be trodden down:*

Deuteronomy 12:22 Even as the roebuck and the hart is eaten, so **thou shalt eat them:** the unclean and the clean shall eat [of] them alike.

Deuteronomy 31:17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and **they shall be devoured,** and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God [is] not among us?

'take away the hedge' - **His personal protection - without the protection of the hedge it will make it easier for wild beasts to enter the vineyard and eat it's contents. Hedges made of cut thorn branches or thorny bushes are very common in the plains and particularly in the Jordan valley.**

Job 1:10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

Satan encourages God to take away that hedge so he can get at the contents.

Psalms 89:40 Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.

'it shall be eaten up' - **the Lord will remove His protection from the vineyard and beasts (Gentile nations) will rule over it.**

*Isaiah 5:6 And I will lay it waste: it shall not be pruned, nor **digged**; but there shall come up briers and thorns: I will also **command the clouds that they rain no rain** upon it.*

Deuteronomy 6:11 And houses full of all good [things], which thou filledst not, **and wells digged, which thou diggedst not**, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full;

Deuteronomy 11:17 And [then] the LORD'S wrath be kindled against you, and **he shut up the heaven, that there be no rain**, and that the land yield not her fruit; and [lest] ye perish quickly from off the good land which the LORD giveth you.
Deuteronomy 28:24 **The LORD shall make the rain of thy land powder and dust:** from heaven shall it come down upon thee, until thou be destroyed.

The Lord will remove His blessing from the land; there will be no more rain. Without the proper rain the vineyard will wither and die.

Isaiah 7:24 With arrows and with bows shall [men] come thither; because all the land shall become briers and thorns.

Isaiah 5:7 For the vineyard of the LORD of hosts [is] the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

Here is where Isaiah identifies the owner of the vineyard as the Lord of hosts and the vineyard itself is identified as Israel. Obviously, this is not a literal vineyard.

Psalms 80:8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

Psalms 80:9 Thou preparedst [room] before it, and didst cause it to take deep root, and it filled the land.

Psalms 80:10 The hills were covered with the shadow of it, and the boughs thereof [were like] the goodly cedars.

*Isaiah 5:8 **Woe unto them that join house to house, [that] lay field to field, till [there be] no place, that they may be placed alone in the midst of the earth!***

Deuteronomy 5:21 **Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house,** his field, or his manservant, or his maidservant, his ox, or his ass, or any [thing] that [is] thy neighbour's.

The first woe. There are 6 'woes' mentioned in this chapter (5:8-5:23). Six is the number of man in Scripture. 'Woe' is used 22 times in the book of Isaiah. 'Woe' is sometimes used in a mild way ('woe is me'), but sometimes God uses it when individuals are rebellious against Him.

Isaiah 5:8 **Woe** unto them that join house to house, [that] lay field to field, till [there be] no place, that they may be placed alone in the midst of the earth!

Isaiah 5:11 **Woe** unto them that rise up early in the morning, [that] they may follow strong drink; that continue until night, [till] wine inflame them!

Isaiah 5:18 **Woe** unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

Isaiah 5:20 **Woe** unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Isaiah 5:21 **Woe** unto [them that are] wise in their own eyes, and prudent in their own sight!

Isaiah 5:22 **Woe** unto [them that are] mighty to drink wine, and men of strength to mingle strong drink:

Jeremiah 22:13 Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; [that] useth his neighbour's service without wages, and giveth him not for his work;

'no place' - **It appears that the poor will be squeezed out of their land and have no place to live. There is no compensation given to them. Men full of iniquity were used to obtain such houses:**

Micah 2:1 Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand.

Micah 2:2 And they covet fields, and take [them] by violence; and houses, and take [them] away: so they oppress a man and his house, even a man and his heritage.

Isaiah 5:9 In mine ears [said] the LORD of hosts, Of a truth many houses shall be desolate, [even] great and fair, without inhabitant.

Isaiah 22:14 And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts..

The Lord hears the cries of the poor and this society is being judged. Their cities will become desolate and the fields will be empty.

Isaiah 5:10 Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

'10 acres' - **as much as one yoke of oxen could plow in a day**

'bath' - **a liquid measure equal to about 9 gallons**

'homer, ephah' -

Ezekiel 45:11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

Since the seed of an homer will only yield an ephah and the ephah is only one-tenth of an homer, the conclusion is that the vineyard is now only one tenth as productive as it could be. Thus from the fully productive field a one-tenth tithe could be taken that would be equal in amount to the *full* production of the field in its current state. So a tithe from the production of *this* field would only be 10 percent of the original 10 percent.

Leviticus 26:18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

Leviticus 26:19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

Leviticus 26:20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

*Isaiah 5:11 Woe unto them that rise up early in the morning, [that] they may follow strong **drink**; that continue until night, [till] wine inflame them!*

Deuteronomy 28:39 Thou shalt plant vineyards, and dress [them], but shalt neither drink [of] the wine , nor gather [the grapes]; for the worms shall eat them.

'early' -

This is the second 'woe' God pronounces on the people. They rise up early in the morning to drink strong wine and they continue till night. Early in the morning was a shameful time to drink.

Psalms 127:2 [It is] vain for you to rise up early, to sit up late, to eat the bread of sorrows: [for] so he giveth his beloved sleep.

The effects of strong drink:

Psalms 107:27 They reel to and fro, and stagger like a drunken man, and are at their wits' end.

There is a difference between drink and strong drink.

Leviticus 10:9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: [it shall be] a statute for ever throughout your generations:

'inflame' -

Isaiah 28:1 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty [is] a fading flower, which [are] on the head of the fat valleys of them that are overcome with wine!

Isaiah 5:12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

'the harp, tabret, pipe' - **Musical instruments were played during the feast which would induce more drinking. Music was common at ancient feasts -**

Isaiah 24:8 The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

Isaiah 24:9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

'operation of his hands' -

Psalms 28:5 Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

God destroys, rather than builds up the people. Their society has decayed like their houses. The people had plenty of time for drinking. They drank 'old wine' and became inflamed. Because of the use of this strong wine the people were unconcerned about the judgments that were ahead.

*Isaiah 5:13 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**.*

Deuteronomy 28:41 Thou shalt beget sons and daughters, but thou shalt not enjoy them; for **they shall go into captivity**.

Deuteronomy 28:48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, **in hunger, and in thirst**, and in nakedness, and in want of all [things]: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

Deuteronomy 29:19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to **add drunkenness to thirst**:

Ezekiel 39:23 And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

Ezekiel 39:24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

*Isaiah 5:14 Therefore **hell hath enlarged herself**, and opened her mouth without **measure**: and their **glory**, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.*

Deuteronomy 25:15 [But] thou shalt have a perfect and just weight, a perfect and **just measure** shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

Deuteronomy 32:22 For a fire is kindled in mine anger, and shall burn unto **the lowest hell, and shall consume the earth** with her increase, and set on fire the foundations of the mountains.

Numbers 16:30 But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that [appertain] unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

Isaiah 40:12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

Hell is being enlarged for those who have been wicked, drinking and not knowing God.

'without measure' - There is no limit to the appetite of hell. It has a hunger that won't be satisfied.

Isaiah 5:15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

'mean man' - The adjective "mean" is used in the sense of a "common", "humble" man.

Isaiah 2:9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

Isaiah 5:16 But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

Through the judgment He executes on the wicked of Israel He will be exalted.

Isaiah 1:27 Zion shall be redeemed with judgment, and her converts with righteousness.

'exalted' - lifted up

'sanctified' - regarded as holy by reason of His "righteousness", being made separate

Isaiah 5:17 Then shall the lambs feed after their manner, and the **waste places** of the fat ones shall **strangers** eat.

Deuteronomy 2:14 And the space in which we came from Kadeshbarnea, until we were come over the brook Zered, [was] thirty and eight years; until all the generation of **the men of war were wasted out** from among the host, as the LORD sware unto them.

Deuteronomy 24:14 Thou shalt not oppress an hired servant [that is] poor and needy, [whether he be] of thy brethren, or of thy **strangers that [are] in thy land** within thy gates:

'fat ones' - rich and wealthy Judah will be a feeding grounds for **strangers. When the land of Judah becomes empty then the animals will feed on the waste of the fat ones and strangers will do the same.**

Isaiah 5:18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

The third 'woe'. A cry against those whose sins were strong like cart rope. A cart rope is thick. They are in a sense like spiders in a web of sin.

Isaiah 59:5 They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

The "cords of sin" are the web of sin; the consequences of sin itself.

Proverbs 5:22 His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.

'cart rope' - ties an oxen to a cart, very strong. The people's sins have a strong draw on them.

'carts' - wagons were used to carry Israel into Egypt

Isaiah 5:19 That say, Let him make speed, [and] hasten his work, that we may see [it]: and let **the counsel of the Holy One of Israel** draw nigh and come, that we may know [it]!

Deuteronomy 32:28 **For they [are] a nation void of counsel,** neither [is there any] understanding in them.

'that we may see' - **They don't believe the predictions of the prophets and they want to see events unfold quickly so they can know the outcome.**

Micah 4:12 But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

*Isaiah 5:20 Woe unto them that call evil good, and good evil; that put **darkness for light**, and light for darkness; that put bitter for sweet, and **sweet for bitter!***

Deuteronomy 32:24 [They shall be] burnt with hunger, and devoured with burning heat, and **with bitter destruction:** I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

Deuteronomy 32:32 For their vine [is] of the vine of Sodom, and of the fields of Gomorrah: **their grapes [are] grapes of gall, their clusters [are] bitter:**

Deuteronomy 28:29 And thou shalt grope at noonday, as the blind **gropeth in darkness**, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save [thee].

The fourth 'woe'. Against those that confuse evil and good and cannot make a distinction. The poor become the sinners in the eyes of the rich. Sin is bitter, the fruits of sin are bitter.

In society today good and evil are blurred. Crime, for example, is not judged properly.

Jeremiah 4:18 Thy way and thy doings have procured these [things] unto thee; this [is] thy wickedness, because it is bitter, because it reacheth unto thine heart.

But sin is temporarily sweet-

Proverbs 9:17 Stolen waters are sweet, and bread [eaten] in secret is pleasant.

Proverbs 9:18 But he knoweth not that the dead [are] there; [and that] her guests [are] in the depths of hell.

Isaiah 29:15 Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

Isaiah 5:21 Woe unto [them that are] wise in their own eyes, and prudent in their own sight!

The fifth 'woe.'

'wise' - **They think they are wiser than their prophets. They think their own ways and advice is better.**

Isaiah 29:14 Therefore, behold, I will proceed to do a marvellous work among this people, [even] a marvellous work and a wonder: for the wisdom of their wise [men] shall perish, and the understanding of their prudent [men] shall be hid.

Proverbs 3:7 Be not wise in thine own eyes: fear the LORD, and depart from evil.

*Isaiah 5:22 **Woe unto [them that are] mighty to drink wine, and men of strength to mingle strong drink:***

Deuteronomy 29:6 Ye have not eaten bread, **neither have ye drunk wine or strong drink:** that ye might know that I [am] the LORD your God.

The sixth 'woe'. Against the judge who accepts a reward for his corrupt rulings. They mingle their wine to make it stronger -

Proverbs 9:5 Come, eat of my bread, and drink of the wine [which] I have mingled.

*Isaiah 5:23 Which justify the wicked for reward, **and take away the righteousness of the righteous from him!***

Deuteronomy 1:16 **And I charged your judges at that time, saying, Hear [the causes] between your brethren, and judge righteously between [every] man and his brother, and the stranger [that is] with him.**

This was a woe against all the injustice that was taking place. Strong drink can cause one to not focus on God and His commandments. Their judges were becoming corrupt, rewarding the wicked by taking away from the righteous. They do right and then they lie about it.

*Isaiah 5:24 Therefore as the fire devoureth the stubble, and the **flame consumeth the chaff, [so] their root shall be as rottenness,** and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.*

Deuteronomy 4:24 For **the LORD thy God [is] a consuming fire,** [even] a jealous God.

Deuteronomy 29:18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go [and] serve the gods of these nations; lest there should be among you **a root that beareth gall and wormwood;**

If the root becomes rotten, than the whole plant will die. It then has no ability to absorb water and thus becomes very dry and very flammable.

Job 18:16 His roots shall be dried up beneath, and above shall his branch be cut off.
Malachi 4:1 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

*Isaiah 5:25 Therefore is **the anger of the LORD kindled against his people**, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses [were] torn in the midst of the streets. For all this his anger is not turned away, but his hand [is] stretched out still.*

Deuteronomy 6:15 (For the LORD thy God [is] a jealous God among you) lest **the anger of the LORD thy God be kindled against thee**, and destroy thee from off the face of the earth.

Deuteronomy 7:4 For they will turn away thy son from following me, that they may serve other gods: so will **the anger of the LORD be kindled against you**, and destroy thee suddenly.

Deuteronomy 11:17 And [then] **the LORD'S wrath be kindled against you**, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and [lest] ye perish quickly from off the good land which the LORD giveth you.

Deuteronomy 29:27 And **the anger of the LORD was kindled against this land**, to bring upon it all the curses that are written in this book:

Deuteronomy 31:17 **Then my anger shall be kindled against them in that day**, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God [is] not among us?

Strong judgment is about to take place against Israel.

Jeremiah 4:24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

God stretches out His hand when He is about to judge.

Isaiah 23:11 He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant [city], to destroy the strong holds thereof.

Isaiah 5:26 And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

Deuteronomy 28:49 The LORD shall bring a nation against thee from far, from the end of the earth, [as swift] as the eagle flieth; a nation whose tongue thou shalt not understand;

Deuteronomy 28:64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, [even] wood and stone.

'ensign' - a rod, flag or banner

Numbers 2:2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.

It is an emblem of a family.

The heathen nations are being used as tools for exacting God's judgments against Judah. Isaiah foretells the Assyrian invasion of the northern kingdom of Israel. God signals them to come swiftly, from the far ends of the earth.

Isaiah 10:5 O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

Isaiah 10:6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

Isaiah 10:7 Howbeit he meaneth not so, neither doth his heart think so; but [it is] in his heart to destroy and cut off nations not a few.

Isaiah 5:27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

Assyria will carry out its task without rest. The soldier's clothing shall be fastened well, right down to the soles of their shoes. Soldiers in battle usually get tired, but this won't be the case this time.

'loins, girdled' - "to have the loins girded," is to be prepared for action or service A girdle is a band worn continuously by men.

Psalms 109:19 Let it be unto him as the garment [which] covereth him, and for a girdle wherewith he is girded continually.

Isaiah 5:28 Whose arrows [are] sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

'hoofs shall be counted like flint' - **in ancient times horses were not shod: hence, hardness of hoof was an essential quality of the war horse.**

Isaiah 5:29 Their roaring [shall be] like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry [it] away safe, and none shall deliver [it].

Proverbs 19:12 The king's wrath [is] as the roaring of a lion; but his favour [is] as dew upon the grass.

They shall grab hold of their prey (that which is hunted) and haul it away.

Numbers 14:3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

Numbers 31:8 And they slew the kings of Midian, beside the rest of them that were slain; [namely], Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

Numbers 31:9 And the children of Israel took [all] the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

Numbers 31:10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

Numbers 31:11 And they took all the spoil, and all the prey, [both] of men and of beasts.

Numbers 31:32 And the booty, [being] the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

Isaiah 5:30 And in that day they shall roar against them like the roaring of the sea: and if [one] look unto the land, behold darkness [and] sorrow, and the light is darkened in the heavens thereof.

'in that day' - **the day of the Lord, as mentioned previously, the Jews will find no comfort in Jerusalem or in Judah.**

'the light' - **the sun and the moon - the context is the tribulation**

Genesis 1:16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: [he made] the stars also.

Genesis 1:17 And God set them in the firmament of the heaven to give light upon the earth,

Psalms 139:12 Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light [are] both alike [to thee].

Ezekiel 32:1 And it came to pass in the twelfth year, in the twelfth month, in the first [day] of the month, [that] the word of the LORD came unto me, saying,

Ezekiel 32:2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou [art] as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

Ezekiel 32:3 Thus saith the Lord GOD; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net.

Ezekiel 32:4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

Ezekiel 32:5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

Ezekiel 32:6 I will also water with thy blood the land wherein thou swimmest, [even] to the mountains; and the rivers shall be full of thee.

Ezekiel 32:7 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

Ezekiel 32:8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD.

Ezekiel 32:9 I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

Ezekiel 32:10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at [every] moment, every man for his own life, in the day of thy fall.

Isaiah chapter 6 - Joshua: Bible book 6

The vision of God's temple

The events corresponding to the five books of Moses (the Torah) have been covered in Isaiah 1-5 and this chapter actually begins Isaiah's call as a prophet. This is NOT the first chapter of Isaiah, somehow taken out of chronological order with respect to the first 5 chapters. King Uzziah is now dead so his days are over as opposed to 'in the days of Uzziah' as stated in Isaiah chapter 1 verse 1.

In times of extreme apostasy and the imminent takeover of Israel by Assyria, Isaiah offers a vision of promise and hope. Consider also the contrast with the preceding chapter, where there was no hope for Israel with dispersion of its peoples and desolation of the land the only things that had to look ahead to.

Isaiah has a vision in which he sees the Lord sitting upon a throne. This is a vision that deals with the tribulation, the Lord and the millennial kingdom. It is a period that deals with judgment and what He will do with the nations of the world, Israel specifically.

The fact that He is on His throne and the 'the whole earth [is] full of His glory' (Isaiah 6:3) indicates that the earth is finally under His complete subjection and all attacks on it have ended. This time is referred to as 'the day of the Lord'.

Malachi 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

It will indeed be a great time and dreadful time for the nations who have mistreated Israel.

The book of Joshua deals with the establishment of Israel in the land of Canaan by military conquest after the exodus from Egypt. This is a picture of how the Messiah will establish the nation of Israel in the land grant promised to Abraham in Genesis. There is also an account of how the land was apportioned to the twelve tribes. What unifies this book is the common thread of the movement of the Israelites towards a particular goal of settling in their land.

Genesis 13:14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

Genesis 13:15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

Genesis 13:16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, [then] shall thy seed also be numbered.

Genesis 13:17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

The military conquest in this instance will take place at Armageddon.

This promise to Abraham was fulfilled 400 years later through Moses and Joshua. Canaan became the land of Israel and there the Kingdom was established. It is a picture of the future Messianic Kingdom - a land that was set aside for the people of God where they would live under their Messiah and King.

Isaiah asked the question 'Lord, how long?' (Isaiah 6:11), referring to the time until the future destruction of Judah and the length of time he must continue to prophesy.

Psalms 74:10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

Psalms 79:5 How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?

Psalms 94:3 LORD, how long shall the wicked, how long shall the wicked triumph?

This destruction occurs in the course of the Babylonian captivity and later again through the destructive actions of the Romans. In Joshua 10:39-40, under Joshua's command, the Israelites destroy the Canaanite cities with God's authorization. It was a similar level of destruction to that which Babylon imposed on Judah.

Isaiah is touched by a coal taken from the altar in his vision of the day of the Lord (Isaiah 6:8). This moved him to go forth on the mission that God had sent him. One should be willing to be a humble servant of God and have a prompt zeal for the task. When Joshua requested assistance in order to successfully carry out his mission the men responded in a positive way, being willing to go wherever they are sent (Joshua 1:16).

Isaiah 6:1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

'king Uzziah died' -

2Chronicles 26:19 Then Uzziah was wroth, and [had] a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

2Chronicles 26:20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he [was] leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him.

2Chronicles 26:21 And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, [being] a leper; for he was cut off from the house of the LORD: and Jotham his son [was] over the king's house, judging the people of the land.

'train' - a wide train is the emblem of kingly dignity, the entourage that follows royalty. It can be many people.

1Kings 10:2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

'throne' -

1Kings 22:19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

Isaiah 6:2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

'seraphim' - burning ones, Celestial ones which surround God's throne. They are above the King as He sat upon His throne, ready at once to minister and guard Him. Their form appears to have been human, with the addition of wings. They are eternal beings. In Ezekiel they are spoken of as having 4 not 6 wings:

Ezekiel 1:6 And every one had four faces, and every one had four wings.

It may be that in the context of the temple they had 6 wings, but in the time of Ezekiel the temple was already destroyed so the number of wings diminished to 4.

They are only mention twice in Scripture:

Isaiah 6:2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

Isaiah 6:6 Then flew one of the seraphims unto me, having a live coal in his hand, [which] he had taken with the tongs from off the altar:

'covered his face' - to protect him from the bright light of God's glory

Isaiah 6:3 And one cried unto another, and said, Holy, holy, holy, [is] the LORD of hosts: the whole earth [is] full of his glory.

'Holy, holy, holy' - the number three is often used to mean 'emphasis', in the Scriptures.

More examples:

Jeremiah 22:29 O earth, earth, earth, hear the word of the LORD.

Ezekiel 21:27 I will overturn, overturn, overturn, it: and it shall be no [more], until he come whose right it is; and I will give it [him].

This could also represent the three heavens, the three earths (past, present and future).

*Isaiah 6:4 And the posts of the door moved at the voice of him that cried, and **the house was filled with smoke.***

Joshua 8:20 And when the men of Ai looked behind them, they saw, and, behold, **the smoke of the city ascended up to heaven,** and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

Joshua 8:21 And when Joshua and all Israel saw that the ambush had taken the city, and that **the smoke of the city ascended**, then they turned again, and slew the men of Ai.

'smoke' - **the smoke symbolized God's presence**

Isaiah 6:5 Then said I, Woe [is] me! for I am undone; because I [am] a man of unclean lips, and **I dwell in the midst of a people of unclean lips**: for mine eyes have seen the King, the LORD of hosts.

Joshua 9:7 And the men of Israel said unto the Hivites, Peradventure **ye dwell among us; and how shall we make a league with you?**

'king' - **He is the creator of Israel:**

Isaiah 43:15 I [am] the LORD, your Holy One, the creator of Israel, your King.

His name is 'the LORD of hosts':

Jeremiah 46:18 [As] I live, saith the King, whose name [is] the LORD of hosts, Surely as Tabor [is] among the mountains, and as Carmel by the sea, [so] shall he come.

'unclean lips' - **In the presence of God and His seraphim Isaiah felt unclean.**

Isaiah 6:6 Then flew one of the seraphims unto me, having a live coal in his hand, [which] he had taken with the tongs from off **the altar**:

Joshua 8:30 **Then Joshua built an altar unto the LORD God of Israel** in mount Ebal,

Joshua 8:31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, **an altar** of whole stones, over which no man hath lift up [any] iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.

Joshua 9:27 And Joshua made them that day hewers of wood and drawers of water for the congregation, and for **the altar of the LORD**, even unto this day, in the place which he should choose.

Isaiah 6:7 And he laid [it] upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

The hot coals represent a form of judgment; God had to purge their sins.

Isaiah 6:8 Also I heard the voice of the Lord, saying, **Whom shall I send, and who will go for us?** Then said I, Here [am] I; send me.

Joshua 1:16 And they answered Joshua, saying, All that thou commandest us we will do, and **whithersoever thou sendest us, we will go.**

'send me' - **Isaiah was volunteering to tell God's message to the people.**

'us' -

Genesis 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Isaiah 6:9 And he said, Go, and tell **this people**, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

Joshua 1:2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all **this people**, unto the land which I do give to them, [even] to the children of Israel.

Joshua 1:6 Be strong and of a good courage: for unto **this people** shalt thou divide for an inheritance the land, which I swear unto their fathers to give them.

The people hear the words of the prophet, but they do not understand it and think it's foolish.

Isaiah 6:10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

If the people will only have open eyes and ears they will be receptive to God's message.

'ears heavy' - fill them up with a lot of talk

This is prophetic, telling of a future time where people won't hear or understand the prophet.

*Isaiah 6:11 Then said I, Lord, how long? And he answered, **Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,***

Joshua 10:39 And he took it, and the king thereof, and **all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that [were] therein; he left none remaining:** as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

Joshua 11:12 And **all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, [and] he utterly destroyed them,** as Moses the servant of the LORD commanded.

Isaiah asks how long he must prophesy to the people. God answered that it will be until the cities lay waste with no inhabitants.

Isaiah 6:12 And the LORD have removed men far away, and [there be] a great forsaking in the midst of the land.

'forsaking' - abandonment of dwellings by their inhabitants - the first dispersion

Isaiah 6:13 But yet in it [shall be] a tenth, and [it] shall return, and shall be eaten: as a teil tree, and as an oak, whose substance [is] in them, when they cast [their leaves: so] the holy seed [shall be] the substance thereof.

'a tenth' - a small remnant

'holy seed' - the Jews

Ezra 9:2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of [those] lands: yea, the hand of the princes and rulers hath been chief in this trespass.

Isaiah chapter 7 - Judges: Bible book 7

The book of Judges begins with an introduction that connects it to the book of Joshua. Here we see that the settlement process was incomplete as a result of Israel's disobedience. No leader who was comparable to Joshua replaced him and as a result the unity of the tribes was broken and there was much apostasy.

Rezin, King of Syria, whose capitol is Damascus and Pekah the son of Remaliah, King of the Northern Kingdom of Israel formed an alliance against Judah. After rejecting Isaiah's advice Ahaz appealed to Assyria for protection against the Syrian-Samaritan axis. The result was that Judah became an Assyrian vassal and the allies were incorporated into the Assyrian Empire. Tribute was paid by Ahaz and other rulers and the Assyrian king was even bribed to relieve the pressure on Judah.

2Kings 16:8 And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent [it for] a present to the king of Assyria.

2Kings 16:9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried [the people of] it captive to Kir, and slew Rezin.

Hezekiah was not a poor king like Ahaz and did his best to dismantle the idols of the land. Because of this God foiled the plan of Rezin and Pekah and they could not succeed in capturing Judah.

2Kings 16:5 Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome [him].

Rezin and Pekah are likened to the tails of two smoking firebrands (Isaiah 7:4). God has seen to it that there is no actual flame in them, merely the smoldering smoke of an already quenched fire. They can inflict no real harm. The sticks (firebrands) themselves smolder like miniature torches. In Judges 15:4 Sampson hunts down 300 foxes and put a firebrand between the tails of two of them he had tied together.

The Lord asked king Ahaz to ask Him for a sign, but Ahaz refuses to do so saying he will not tempt the Lord (Isaiah 7:11-12). Basically, God states that He is wearied by Ahaz' refusal and proceeds to give him the sign.

Isaiah 7:13 And he said, Hear ye now, O house of David; [Is it] a small thing for you to weary men, but will ye weary my God also?

This is in contrast to the 'small thing' spoken by Moses to Korah: Numbers 16:9 [Seemeth it but] a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

In Isaiah 7:14 God announces to Ahaz that a young woman will conceive and bear a son and call his name Immanuel. A complete discussion on whether or not the word 'young woman' or 'virgin' is the correct word here is outside the scope of this document (please see the comments on Isaiah 7:14 below). In Judges 13:3-7 the angel of the LORD tells Manoah's wife that she will conceive and bear a child, a Nazarite from God (See also Numbers 6:2-21). The child will be a Nazarite, as Manoah's wife had to observe the law of the Nazarite till the birth of the child. The child will be called Immanuel, which means 'God is with us'. An ordinary woman giving birth to an ordinary child can hardly be considered as a sign from

God, particularly in the context of all the other signs and wonders God has performed on the Jewish people.

In Isaiah 7:20 God says He will shave Judah with a razor from head to toe, meaning she will be completely desolate. The razor will be the nation God chooses as His instrument. 'Shaving' Judah will thus rob that nation of her strength. Sampson claims that being shaven with a razor will take away his strength (Judges 16:17).

Isaiah 7:1 And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, [that] Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

King Uzziah had succumbed to leprosy and after a prosperous reign by Jeroboam II the northern kingdom of Israel became very archaic. There were revolts, assassinations and Baal worship was very rampant. This was around the time Tiglath-Pileser III took the throne of Assyria in 745 B.C. Assyria began to build a very military society and by the late 7th century the Assyrian empire embraced most of the Near East.

Judah is often called the Southern Kingdom to distinguish it from the Northern Kingdom, which is the Kingdom of Israel after the split. Its capital was Jerusalem. Israel and Judah were in no condition to handle such a threat. Zechariah, son of Jeroboam II, took the throne after the 40 year reign of his father, but was assassinated only 6 months later by Shallum, who himself was murdered only 1 month later. In the prophetic books "Ephraim" and "Israel" are the collective names of the ten tribes who, under Jeroboam, established the Northern Kingdom, subsequently called Samaria.

2Kings 15:8 In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

2Kings 15:9 And he did [that which was] evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

2Kings 15:10 And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead.

2Kings 15:11 And the rest of the acts of Zachariah, behold, they [are] written in the book of the chronicles of the kings of Israel.

Manehem took over, but he was a weak ruler, submitting the wealth of the kingdom to pay a protection tax to Assyria to avoid invasion. This, in effect, surrendered his nation to the Assyrians. After his assassination his son Pekahiah took over, but he was quickly assassinated and Pekah the son of Remaliah, a captain of his, conspired against him and killed him.

2Kings 15:25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieah, and with him fifty men of the Gileadites: and he killed him, and reigned in his room. He took the nation on a bad course, eventually forming a military alliance with Rezin the king of Syria to resist the Assyrian threat.

2Kings 15:26 And the rest of the acts of Pekahiah, and all that he did, behold, they [are] written in the book of the chronicles of the kings of Israel.

2Kings 15:27 In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, [and reigned] twenty years.

2Kings 15:28 And he did [that which was] evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

2Kings 15:29 In the days of Pekah king of Israel came Tiglathpileser king of Assyria, and took Ijon, and Abelbethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

2Kings 16:5 Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome [him].

Ahaz did not act in the best interests of Judah. He was facing a civil war with the northern Israelites, the Edomites were attacking Judah's southern port and Ahaz had to retreat. At the same time the Philistines began raiding Judah's southern border. Around this time Assyria stepped into the confusion and took the northern kingdom of Israel. The southern kingdom of Judah was still relatively protected, only because Ahaz and Judah were now vassals of the Assyrian empire, forced to acknowledge the false gods of Assyria, offering sacrifices on their altars. Judah was eventually incorporated into the Assyrian empire.

2Kings 16:3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

The armies of Rezin (ruler of Syria) and Pekah (ruler of Samaria), although they did much damage to Judah (who made a deal with Egypt against Isaiah's advice) and who deserved to be punished for her sins were unable to conquer Jerusalem, although they attacked her hoping to force Ahaz to join their anti-Assyrian coalition.

2Kings 16:5 Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome [him].

It had the house of David to protect it. God Himself stepped in and spared Jerusalem from Assyrian capture:

2Kings 19:35 And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they [were] all dead corpses.

2Kings 19:36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

2Kings 19:37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

Hezekiah was also under pressure to follow the heathen practices of worship. He was under tremendous pressure to keep these practices in Israel. When Sargon II was killed and Sennacherib took over Hezekiah thought he could break completely free from Assyria. He thought he could pay tribute to Sennacherib for protection, but Sennacherib was determined to conquer Jerusalem.

2Kings 18:17 And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which [is] in the highway of the fuller's field.

This was prophesied by Isaiah:

Isaiah 37:33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

Isaiah 37:34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

Isaiah 37:35 For I will defend this city to save it for mine own sake, and for my servant David's sake.

It was possibly because of the faithfulness of Hezekiah:

2Chronicles 30:20 And the LORD hearkened to Hezekiah, and healed the people.

2Chronicles 30:21 And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, [singing] with loud instruments unto the LORD.

Eventually history recorded Babylon conquering both Judah and Jerusalem by 605 B.C.

Isaiah 7:2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

'Ephraim' - **the 10 tribes**

'trees of the wood are moved with the wind' - **Israel was very nervous, her enemies were closing in on her.**

Isaiah 7:3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field;

'Ahaz' - **Hebrew, "possessor" was king of Judah. In the Old Testament, the Kingdom of Judah (Hebrew יהודה 'Yehudah) was the state formed from the territories of the tribes of Judah and Benjamin after the Kingdom of Israel was divided.**

'Shearjashub' - **a remnant shall escape or return, a symbolical name, which the prophet Isaiah gave to his son, perhaps his eldest son.**

'upper pool' - **The upper pool; on the west of Jerusalem, at the head of the valley of Hinnom.**

*Isaiah 7:4 And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the **two tails of these smoking firebrands**, for the fierce anger of Rezin with Syria, and of the son of Remaliah.*

Judges 15:4 And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and **put a firebrand in the midst between two tails.**

'take heed' - Ahaz needed to pay attention to the prophet and trust in the Lord. To God Israel and Judah were as two tails of a smoking firebrand. Smoking embers can be painful, but do not inflict damage as that of actual flames.

2Kings 15:25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieah, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

(Please see notes on Isaiah 7:1)

'firebrands' - fir'-brand (used for a burning stick taken out of the fire): The "brands" (margin "torches") which Samson tied to the foxes' tails. It is a piece of wood that has been burned or is burning. Rezin and Pekah are likened to two smoldering firebrands, not burning, but nevertheless hot.

Amos 4:11 I have overthrown [some] of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.

Proverbs 26:18 As a mad [man] who casteth firebrands, arrows, and death

*Isaiah 7:5 Because Syria, Ephraim, and the son of Remaliah, have taken evil **counsel** against thee, saying,*

Judges 20:18 And the children of Israel arose, and went up to the house of God, and **asked counsel of God**, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said Judah [shall go up] first.

Judges 20:23 (And the children of Israel went up and wept before the LORD until even, and **asked counsel of the LORD**, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

'Counsel' is generally a negative thing in the Bible. The Lord was not involved in *this* counsel. Rezin and Pekah have taken evil counsel together against Judah and Jerusalem in order to depose Ahaz as king. Isaiah is told to assure Ahaz that this coalition will fail and that he shouldn't submit to the Assyrian yoke.

*Isaiah 7:6 Let us go up against Judah, and vex it, and **let us make a breach** therein for us, and set a king in the midst of it, [even] the son of Tabeal:*

Judges 21:15 And the people repented them for Benjamin, because that **the LORD had made a breach in the tribes of Israel.**

'vex' - irate, worry

'breach' - possibly a compromise in the city's walls.

Their plan was to attack Judah. The kings of Syria and Samaria attempted to place on the throne of Ahaz a king of their own choosing, such as the son of Tibeal. Tibeal was an enemy of the house of David.

Isaiah 7:7 Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.

Their evil counsel to get rid of Ahaz will not succeed.

Proverbs 21:30 [There is] no wisdom nor understanding nor counsel against the LORD.

Isaiah 7:8 For the head of Syria [is] Damascus, and the head of Damascus [is] Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.

The subjugation of Ephraim, (the ten tribes) began soon after this prophecy, and was completed by Esahaddon about sixty-five years later. Sennacherib exiled them along with their king, Hosea, sixty five years, counting from the 25 years of the reign of Uzziah, the time at which time Amos prophesied this. Isaiah confirmed that the Israelites would be led into perpetual captivity, which came to pass 20 years after he gave this message. Deportations of Israel happened within one or two years from this time, under Tiglath-pileser (2Kings 15:29)

2Kings 15:29 In the days of Pekah king of Israel came Tiglathpileser king of Assyria, and took Ijon, and Abelbethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

under Hoshea, and under Shalmaneser

2Kings 17:1 In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.

2Kings 17:2 And he did [that which was] evil in the sight of the LORD, but not as the kings of Israel that were before him.

2Kings 17:3 Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents.

2Kings 17:4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as [he had done] year by year: therefore the king of Assyria shut him up, and bound him in prison.

2Kings 17:5 Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

2Kings 17:6 In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor [by] the river of Gozan, and in the cities of the Medes.

about twenty years later. The final one which utterly broke up Israel was accompanied by a colonization of Samaria with foreigners under Esar-

haddon, who carried away Manasseh, king of Judah, in the twenty-second year of his reign, sixty-five years from when this prophecy was spoken.

Isaiah 7:9 And the head of Ephraim [is] Samaria, and the head of Samaria [is] Remaliah's son. If ye will not believe, surely ye shall not be established.

He definitely wasn't established. You don't believe because you don't have firm faith in God. In the Hebrew: "if ye will not confide, ye shall not abide." Ahaz was fearful, but Isaiah said the tails of smoking firebrands, the two kingdoms of Syria and Israel, were nearly burnt out and that the future of the nation was contingent on the accepting of this prophecy. God uses the firebrands for His own purposes, but when He is finished with them they are rapidly extinguished.

Isaiah 7:10 Moreover the LORD spake again unto Ahaz, saying,

The Lord spoke to Ahaz, directly rather than through the prophet.

*Isaiah 7:11 **Ask thee a sign** of the LORD thy God; ask it either in the depth, or in the height above.*

Judges 6:17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

Ahaz was hardly deserving to ask the Lord for a sign:

2Kings 16:1 In the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign.

2Kings 16:2 Twenty years old [was] Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not [that which was] right in the sight of the LORD his God, like David his father.

2Kings 16:3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

2Kings 16:4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

'sign' - In Scripture used generally of an address to the senses to attest to the existence of supersensible and therefore divine power. It is a miraculous token of assurance that God will fulfill His promise. Ahaz did not wholly trust Isaiah's words and the Lord offered to give him a sign. Both in the Old Testament and the New Testament, "signs" are a miraculous, immediate divine intervention.

The first appearance of the word 'sign' is in Exodus chapter 4 with Moses -

Exodus 4:1 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

Exodus 4:2 And the LORD said unto him, What [is] that in thine hand? And he said, A rod.

Exodus 4:3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

Exodus 4:4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

Exodus 4:5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

Exodus 4:6 And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand [was] leprous as snow.

Exodus 4:7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his [other] flesh.

Exodus 4:8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

Voices say something so this is the Lord in some manifestation. God has a voice -

Genesis 3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

The seed of the nations was blessed because Abraham obeyed God's voice -

Genesis 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

1Samuel 2:34 And this [shall be] a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.

Isaiah 19:20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

Signs weren't just for Jewish people. God worked signs on Pharaoh -

Exodus 10:1 And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:

Exodus 10:2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I [am] the LORD.

Exodus 10:3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.

Signs can also be to prophets -

Psalms 74:9 We see not our signs: [there is] no more any prophet: neither [is there] among us any that knoweth how long.

Isaiah 7:12 But Ahaz said, I will not ask, neither will I tempt the LORD.

Ahaz' asking for a sign means he was rejecting the prophet Isaiah and to tempt God is to ask Him for something without good reason. Ahaz did not wish to test God.

Isaiah 7:13 And he said, Hear ye now, O house of David; [Is it] a small thing for you to weary men, but will ye weary my God also?

The prophet is not addressing Ahaz now, but rather the house of Israel. It is, in a way, condescending to be addressed in this manner, as opposed to being addressed with one's own name. The prophet seems clearly tired of the lack of faith Ahaz has and he states that God Himself can be made weary as well.

*Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall **conceive, and bear a son**, and shall call his name Immanuel.*

Judges 13:3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou [art] barren, and bearest not: but **thou shalt conceive, and bear a son**.

Judges 13:4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean [thing]:

Judges 13:5 For, **lo, thou shalt conceive, and bear a son**; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

Judges 13:6 Then the woman came and told her husband, saying, A man of God came unto me, and his countenance [was] like the countenance of an angel of God, very terrible: but I asked him not whence he [was], neither told he me his name:

Judges 13:7 But he said unto me, **Behold, thou shalt conceive, and bear a son**; and now drink no wine nor strong drink, neither eat any unclean [thing]: for the child shall be a Nazarite to God from the womb to the day of his death.

Ahaz never would have known to ask for a sign like the one that was given to him.

This is a prophecy to Judah.

'virgin' - There is no father because the house of Israel and Judah are going to be run out of the land and then the kingly line of the nation of Judah is going to end. The seed is either going to be cursed or killed or in some way be blocked from ascending to the throne or produce any offspring. Disaster is coming on the line as well as on the *line*.

'Immanuel' - God is with us - 'el' always means 'God' in Isaiah.

It is beyond the scope of this book to deal with whether or not 'alma' (Hebrew) means 'virgin' and whether there are Messianic references contained here. Jewish sages refute the Christological references drawn from this verse. They claim that the correct word for 'virgin' is 'betula' not 'alma' and they also refute the idea that the Lord would give Ahaz a sign of something that was to take place 400 years in the future.

These same sages also reject the identification of this child with Ahaz or Hezekiah. But in all actuality it is the house of David that is being addressed here, which suggests that the line of the royal Judean house will not be interrupted by Tabeal or anyone else. Rezin and Pekah may attempt to place on the throne of Judah through an overthrow of king Ahaz. The house of David would look for the fulfillment of the prophetic sign long after Ahaz was dead.

As for the 400-year futuristic meaning of the prophecy, a prophecy can have a dual meaning, both a long term and a short-term meaning. Many Bible events themselves are pictures of a later meaning, as of yet unfulfilled. God is infinite and His word can and should be viewed in an infinite context.

*Isaiah 7:15 **Butter** and honey shall he eat, that he may know to refuse the evil, and choose the good.*

Judges 5:25 He asked water, [and] she gave [him] milk; she brought forth **butter** in a lordly dish.

'butter and honey' - **Physicians directed that the first food given to a child should be honey, the next milk.** It may also be that these are foods which are produced regularly by cows and sheep, even if the land is relatively barren. It also implies that this child will grow up on the diet of a regular child.

*Isaiah 7:16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be **forsaken** of both her kings.*

Judges 10:10 And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because **we have forsaken our God**, and also served Baalim.

The sign had a double application. It is a sign to the house of David (7:13) and it applies up to the point where the land is going to be forsaken of both kings. So it has to have some application after the land

is forsaken too; he says 'before the child shall know to refuse the evil' they will be forsaken.

It's about 250 years later that both kings will be gone from the land and about 750 years later that the child is born. This child will come from the line of Judah. In relation to this prophesy, when the land is forsaken of her kings the line that the Messiah is to come from ends or somehow is disqualified.

Jeremiah 22:24 [As] I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;

Jeremiah 22:25 And I will give thee into the hand of them that seek thy life, and into the hand [of them] whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

Jeremiah 22:26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

Jeremiah 22:27 But to the land whereunto they desire to return, thither shall they not return.

Jeremiah 22:28 [Is] this man Coniah a despised broken idol? [is he] a vessel wherein [is] no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

Jeremiah 22:29 O earth, earth, earth, hear the word of the LORD.

Jeremiah 22:30 Thus saith the LORD, Write ye this man childless, a man [that] shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

Jeremiah 39:6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

Jeremiah 39:7 Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

2Kings 20:15 And he said, What have they seen in thine house? And Hezekiah answered, All [the things] that [are] in mine house have they seen: there is nothing among my treasures that I have not shewed them.

2Kings 20:16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

2Kings 20:17 Behold, the days come, that all that [is] in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD.

2Kings 20:18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

2Kings 20:19 Then said Hezekiah unto Isaiah, Good [is] the word of the LORD which thou hast spoken. And he said, [Is it] not [good], if peace and truth be in my days?

'before' - **Before the age of accountability the child will be able to distinguish between good and evil.**

'the land' - **Ephraim and Syria collectively**

'forsaken' -

The promise that both of the kings would be gone before the virgin birth is historically correct.

Isaiah 7:17 The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; [even] the king of Assyria.

'thee' - the house of David

'Assyria' - mentioned five times (the number of death in Scripture). It is located on what is now northeastern Iraq and is named after the settlement of Ashur on the west bank of the Tigris River. Assyria will be the rod or the instrument of God's punishment (See Isaiah 10:5). Samaria and Syria are exiled and Sennacherib will soon attack Judah. There will be days that have not come since Ephraim (the 12 tribes) departed from Judah. This disaster will be carried out by king Tiglath-pileser of Assyria.

Isaiah 7:18 And it shall come to pass in that day, [that] the LORD shall hiss for the fly that [is] in the uttermost part of the rivers of Egypt, and for the bee that [is] in the land of Assyria.

Isaiah 5:26 And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

The fly, which abounds in the marshes of Egypt, is the symbol for the Egyptian, and the bee for the Assyrian armies. Judah had become a vassal of Assyria and had tried to seek help from Egypt against Isaiah's advice. God now chooses to use Assyria as his 'axe' or instrument to punish His own people.

This also points to a future critical situation in Judah; the consequence of Ahaz selling out to Assyria. Sennacherib's invasion actually came later as a result of Hezekiah's refusal to pay tribute to Assyria.

Scripture mentions bees in a way which can be equated with Assyria: Deuteronomy 1:44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, [even] unto Hormah.

Psalms 118:12 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

Egypt, since it is hot and moist, is full of flies. Assyria, which is cooler, is full of bees. The speed with which these armies move can be likened to the speed of the bee. One could also say the fly is weaker than the bee, as the Egyptians were weaker than the Assyrians; Assyria's threat to Judah was more severe.

Isaiah 7:19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.

The 'bees' and 'flies' (the Assyrian and Egyptian armies) will occupy the land completely. Insects like to occupy the clefts (fissures) of rocks and the leaves of the bushes. These 'hard to get to' areas represent the fortified cities in the valleys of the land. They will completely infiltrate the land.

*Isaiah 7:20 In the same day shall **the Lord shave with a razor** that is hired, [namely], by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.*

Judges 16:17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I [have been] a Nazarite unto God from my mother's womb: **if I be shaven, then my strength will go from me, and I shall become weak,** and be like any [other] man.

Judges 16:19 And she made him sleep upon her knees; and she called for a man, and she caused him to **shave off the seven locks of his head;** and she began to afflict him, and his strength went from him.

God will use His instrument or razor to carry out His wrath. The wrath will extend over the entire land, over the complete body of the land, from 'head' to 'toe'. Judah shall be completely shaven, till she is desolate.

2Samuel 10:5 When they told [it] unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and [then] return.

'hired' - Ahaz' hiring of Tiglath-pileser against Syria and Israel.

*Isaiah 7:21 And it shall come to pass in that day, [that] a man shall nourish **a young cow, and two sheep;***

Judges 6:4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and **left no sustenance for Israel, neither sheep, nor ox, nor ass.**

This is a description of the minimum amount of livestock that will sustain a family. It could also mean a family that once had an abundance of cattle will now have the bare minimum. The land will become a greater pasture for the feeding of animals.

*Isaiah 7:22 And it shall come to pass, for the abundance of milk [that] **they shall give he shall eat butter**: for butter and honey shall every one eat that is left in the land.*

Judges 5:25 **He asked water, [and] she gave [him] milk; she brought forth butter in a lordly dish.**

The fact that the land is now desolate, with very few cows and sheep per household makes the scenario of this verse one which takes place in a future time. The land will flow with milk and honey in a future time. This points to the Messianic future. The cows and sheep do make it possible for milk to be available even under the most desolate conditions.

Also, the fact that many people are killed may serve to make it more abundant for those who remain. In a tribulation context this indicates that after the tribulation the people will eat the correct foods and they will also know to refuse the evil and choose the good. That is what was talked about in relation to the Messiah.

*Isaiah 7:23 And it shall come to pass in that day, [that] every place shall be, where there were a thousand vines at a thousand silverlings, it shall [even] be for **briers and thorns**.*

Judges 8:7 And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the **thorns of the wilderness and with briers**.

Judges 8:16 And he took the elders of the city, and **thorns of the wilderness and briers**, and with them he taught the men of Succoth.

Whatever places were once good will be bad places now.

'silverlings' - Literally the words are "at a thousand of silver", "pieces of silver", or shekels. Where there could be one thousand vines there will be instead briers and thorns.

Song of Solomon 8:11 Solomon had a vineyard at Baalhamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand [pieces] of silver.

Isaiah 7:24 With arrows and with bows shall [men] come thither; because all the land shall become briers and thorns.

The land will on the whole be desolate, but men will require weapons to safely enter the remaining fertile areas and hunt for game. The survivors of this disaster will have to live off natural products of the land rather than meat or bread.

Isaiah 7:25 And [on] all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

`mattock' - a digging instrument

All these grounds that will be grazing grounds will eventually recover.

Isaiah chapter 8 – Ruth: Bible book 8

The book opens with the story of a family from Bethlehem sojourning in Moab. The sons marry Moabites. The father and two sons die leaving three widows: Naomi, Orpah and Ruth. Ruth decides to return to Bethlehem where she meets and marries Boaz. The book closes with a genealogy that connects David through Obed and Boaz to Perez, the offspring of Judah.

In the book of Ruth, Ruth and Boaz bare a son named Obed.

Isaiah 8:4 For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

When Obed grew up he had a son named Jesse, who later became the father of King David. Ruth 4:17 and II Samuel 7:11-16 explain that the Messiah will be the direct descendant of David, who is the direct descendant of Judah, who is the direct descendant of Abraham, who is the direct descendant of Adam. God promised David that one of his descendants would always be king.

Genesis 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him [shall] the gathering of the people [be].

Thus we see that Obed, the son of Ruth and Boaz was in the line of Judah, the Messianic line. Isaiah 8:8 connects the name 'Immanuel' with the child of Isaiah 7:14 in that the word 'Immanuel' only occurs twice in Scripture, the other place being Isaiah 7:14 –

Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Furthermore, in Isaiah 9:6 specifically, this child is said to hold the appellations "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." This alone makes the verse Messianic as no human child can ever be referred to as 'the Mighty God.' 'Immanuel' itself means 'God is with us', which in itself is a sign.

Jewish sages state that Immanuel and Mahershalahashbaz are the same person; that possibly Isaiah called him by the name Immanuel, while the prophetess called him Mahershalahashbaz, since the two prophecies coincide. However, this son is not to be confused with the Immanuel of chapter seven who is to be born of a maiden as a sign. Mahershalahashbaz's birth was not a sign, but did serve to confirm the validity of Isaiah's prophecy.

This brings forth another related issue in that there is additional scripture that can be related in a certain sense to Isaiah 7:14. There is a strong similarity between the birth of the child in Isaiah 7:10-17 and the child of Isaiah 8:1-4. A young woman versus a prophetess bares a son.

Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Isaiah 8:3 And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Mahershalahashbaz. (מַהֲרֵשׁלָחַשְׁבַּז)

Thus the meaning of Isaiah's son's name foretells that the lands of Samaria and Damascus are soon to be taken by the King of Assyria before the child begins to speak.

Isaiah 7:16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

Isaiah 7:17 The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; [even] the king of Assyria.

Verses 1-8 contain another prophecy. Isaiah is to write this prophesy out on a roll. Because of the importance of the information that was recorded on the great roll (Isaiah 8:2) two witnesses were sought out to verify that the writing actually was done *prior* to the events that were recorded actually occurred. In the Bible two or three witnesses are required to establish a matter:

Deuteronomy 19:15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

The people who were present at the transfer of the land/marriage of Naomi (Ruth 4:9-11) served as witnesses. Marriage is an ordinance of God and should be carried out in the presence of witnesses. In part it was a legal situation.

The people of Judah and Jerusalem were full of idols and superstitious practices. God was using signs and wonders with these people because of their disbelief and rejection. Even the names of Isaiah ("the salvation of Jehovah") and his children served as signs of what was ahead for these people. The wonders were symbols of the future as well. But they were seeking spirits (Isaiah 8:19) who 'peeped' and were actually consulting the dead on behalf of the living. In Ruth 2:20 the phrase 'to the living and to the dead' does not have the context of communication with the dead, but rather Naomi was making an optimistic reminisce, one made with joy in her heart.

The book of Ruth contains a genealogy from Pharez to David:

Ruth 4:18 Now these are the generations of Pharez: Pharez begat Hezron,

Ruth 4:19 And Hezron begat Ram, and Ram begat Amminadab,

Ruth 4:20 And Amminadab begat Nahshon, and Nahshon begat Salmon,

Ruth 4:21 And Salmon begat Boaz, and Boaz begat Obed,

Ruth 4:22 And Obed begat Jesse, and Jesse begat David.

Isaiah 8:1 Moreover the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Mahershalalhashbaz.

'Mahershalalhashbaz' - Haste, spoil, speed to the prey, the name given by Isaiah to one of his sons for a prophetic intimation of the speedy victory of the Assyrians over Syria and Israel. This is Isaiah's son to be. This 18 letter word is the longest word in the Bible.

'roll' - a tablet on which the prophet wrote the prophecy Isaiah is no longer dealing with a ruler, but the general population.

'man's pen' - writes in ordinary characters which the common man can read easily.

Habakkuk 2:2 And the LORD answered me, and said, Write the vision, and make [it] plain upon tables, that he may run that readeth it.

Jeremiah 17:1 The sin of Judah [is] written with a pen of iron, [and] with the point of a diamond: [it is] graven upon the table of their heart, and upon the horns of your altars;

*Isaiah 8:2 And I took unto me **faithful witnesses** to record, Uriah the priest, and Zechariah the son of Jeberechiah.*

Ruth 4:9 And Boaz said unto the elders, and [unto] all the people, **Ye [are] witnesses this day**, that I have bought all that [was] Elimelech's, and all that [was] Chilion's and Mahlon's, of the hand of Naomi.

Ruth 4:10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: **ye [are] witnesses this day.**

Ruth 4:11 And all the people that [were] in the gate, and the elders, said, **[We are] witnesses.** The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem:

'Uriah' - A high priest in the time of king Ahaz. Isaiah calls him a faithful witness. Zechariah and Uriah may serve as the two witnesses needed to vouch for what Isaiah writes on the tablet. These men aren't mentioned anywhere else in the Bible.

Deuteronomy 17:6 At the mouth of *two witnesses, or three witnesses*, shall he that is worthy of death be put to death; [but] at the mouth of one witness he shall not be put to death.

Jeremiah 26:20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjathjearim, who prophesied against this city and against this land according to all the words of Jeremiah:

2Kings 16:10 And king Ahaz went to Damascus to meet Tiglathpileser king of Assyria, and saw an altar that [was] at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

'Jeberechiah' - **father of a certain Zechariah, in the reign of Ahaz**

*Isaiah 8:3 And I went unto the prophetess; and **she conceived, and bare a son.** Then said the LORD to me, Call his name Mahershalalhashbaz.*

Ruth 4:12 And let thy house be like the house of Pharez, whom Tamar bare unto Judah, **of the seed which the LORD shall give thee of this young woman.**

Ruth 4:13 So Boaz took Ruth, and she was his wife: and when he went in unto her, **the LORD gave her conception, and she bare a son.**

'prophetess' - **perhaps the same as the "virgin". This is Isaiah's wife.**

Isaiah 8:4 For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

2Kings 16:9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried [the people of] it captive to Kir, and slew Rezin.

*Isaiah 8:5 The LORD spake also unto me again, saying,
Isaiah 8:6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;
Isaiah 8:7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, [even] the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:*

'Shiloah' - **a certain soft-flowing stream, better known under the later name of Siloam - the only perennial spring of Jerusalem.**

There is a contrast here. The people have rejected the spiritual good the God gave them and accepted the bad - Rezin and Remaliah's son. Because they rejected the good waters and chose the evil God said He would just let the king of Assyria swarm all over them and Assyria could have their fill of what they want.

Isaiah 8:8 *And he shall pass through Judah; he shall overflow and go over, he shall reach [even] to the neck; and **the stretching out of his wings shall fill the breadth of thy land, O Immanuel.***

Ruth 1:7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to **return unto the land of Judah.**

Ruth 2:12 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, **under whose wings thou art come to trust.**

'Immanuel' - **God with us**

Ezekiel 48:35 [It was] round about eighteen thousand [measures]: and the name of the city from [that] day [shall be], The LORD [is] there.

Isaiah 8:9 Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

'pieces' - **a lot of nations will go against Israel and they will be broken. People from far countries are going to go against one little nation.**

Isaiah 8:10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God [is] with us.

Talks about people who are against Jewish people and take counsel against Israel. It won't work out.

Isaiah 8:11 For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

Isaiah 8:12 Say ye not, A confederacy, to all [them to] whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

Isaiah 8:13 Sanctify the LORD of hosts himself; and [let] him [be] your fear, and [let] him [be] your dread.

War is something people are afraid of. These people are afraid of war with Israel. These people are not trusting in God.

Psalms 111:10 The fear of the LORD [is] the beginning of wisdom: a good understanding have all they that do [his commandments]: his praise endureth for ever.

Isaiah 8:14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

This people are disobedient here and they are going to stumble because they don't sanctify the Lord God in their hearts.

Psalms 118:22 The stone [which] the builders refused is become the head [stone] of the corner.

The rock is the God of Israel.

Deuteronomy 32:31 For their rock [is] not as our Rock, even our enemies themselves [being] judges.

The stone is the Messiah.

Isaiah 8:15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

They will stumble over the stone.

Isaiah 8:16 Bind up the testimony, seal the law among my disciples.

The context is that it's in relation to the stone of stumbling and the rock of offence. The only time the word 'disciples' appears in the Jewish Scriptures. The disciples put the finishing touches on the Bible.

Isaiah 8:17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

The Lord and the disciples show up on the scene to finish the Bible. The stone will be rejected (Psalms 118:22).

God is hiding His face from the house of Jacob (the representation of Judah at the time) because they are spiritually blinded.

Isaiah 8:18 Behold, I and the children whom the LORD hath given me [are] for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

*Isaiah 8:19 And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? **for the living to the dead?***

Ruth 2:20 And Naomi said unto her daughter in law, Blessed [be] he of the LORD, who hath not left off his kindness **to the living and to the dead.** And Naomi said unto her, The man [is] near of kin unto us, one of our next kinsmen.

'peep' - **a high-pitched sound is released**

'mutter' - **a low-pitched sound is released**

The context is the tribulation. At that time the people will be drawn away from the proper spiritual things. They are 'living people' trying to pray to dead people to make intercession for them. They are trying to make inquiries of dead gods who are completely powerless. They are consulting the dead on behalf of the living.

Proverbs 1:31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

One shouldn't seek familiar spirits:

Leviticus 19:31 Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I [am] the LORD your God.

Deuteronomy 18:9 When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

Deuteronomy 18:10 There shall not be found among you [any one] that maketh his son or his daughter to pass through the fire, [or] that useth divination, [or] an observer of times, or an enchanter, or a witch,

Deuteronomy 18:11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

Deuteronomy 18:12 For all that do these things [are] an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

1Samuel 28:3 Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.

Isaiah 8:20 To the law and to the testimony: if they speak not according to this word, [it is] because [there is] no light in them.

Isaiah 8:21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

'bestead' - to profit

Whatever they are doing they are not profiting from it. They are blaming their gods, but in actuality they are reaping the wages of their sin.

Job 4:8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

Isaiah 8:22 And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and [they shall be] driven to darkness.

'darkness' - **This is right at the end of the tribulation when darkness is going to come upon the face of the whole earth.**

Jeremiah 23:12 Wherefore their way shall be unto them as slippery [ways] in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, [even] the year of their visitation, saith the LORD.

Jeremiah 23:13 And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.

Jeremiah 23:14 I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

Jeremiah 23:15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.

Jeremiah 23:16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, [and] not out of the mouth of the LORD.

Jeremiah 23:17 They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.

Jeremiah 23:18 For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard [it]?

Jeremiah 23:19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

Jeremiah 23:20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

Isaiah chapter 9 - 1 Samuel: Bible book 9

Isaiah chapter 9 describes the establishment of God's kingdom on the throne of David, a kingdom that will be an everlasting Kingdom forever. In 1 Samuel 13 God gives the throne to Solomon/David to establish a kingdom without end. Saul is chastised for disobeying God and the kingdom is given to David. This chapter of Isaiah also mentions how the Syrians and the Philistines devour Israel, an event also discussed in 1 Samuel chapter 4.

The Philistines were initially conquered by Jonathan, son of Saul, at Gibeah.

1 Samuel 13:2 Saul chose him three thousand [men] of Israel; [whereof] two thousand were with Saul in Michmash and in mount Bethel, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

1 Samuel 13:3 And Jonathan smote the garrison of the Philistines that [was] in Geba, and the Philistines heard [of it]. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

Eventually Jonathan and his father Saul became to disagree because of **King Saul's unethical behaviors. He commanded to have Jonathan killed for eating honey after a battle:**

1 Samuel 14:43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that [was] in mine hand, [and], lo, I must die.

1 Samuel 14:44 And Saul answered, God do so and more also: for thou shalt surely die, Jonathan.

1 Samuel 14:45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: [as] the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

Saul disobeyed God's commandment regarding devotion versus sacrifice. Samuel, the great prophet who took Israel from the time of the judges and into the time of the kings, is an example of a prophet who exemplified the godly attitude toward animal sacrifices. Having caught King Saul in the act of disobeying a commandment and offering sacrifice, he stated:

1 Samuel 15:22 And Samuel said, Hath the LORD [as great] delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey [is] better than sacrifice, [and] to hearken than the fat of rams.

At this point God rejects Samuel as king and chooses David, the son of Jesse:

1 Samuel 16:1 And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

1 Samuel 28:17 And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, [even] to David:

Saul planned to kill David and the fact that Jonathan was aware of Saul's plan was another factor that divided them.

1 Samuel 23:16 And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.

1Samuel 23:17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

1Samuel 23:18 And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

Both Saul and Jonathan were eventually killed in the battle with the Philistines.

The people of Judah and Israel 'walked in darkness' during the captivity in Babylon, they had literally been in 'the shadow of death' (Isaiah 9:2). Consider now Hannah's song of thanksgiving to God for His favor in giving her Samuel (1 Samuel 2:1-10). In 1 Samuel 2:9 God will 'keep the feet of the saints' and 'the wicked shall be silent in darkness', as the strength of no man will prevail.

The threat of Judah's assault by Ephraim and Syria is discussed in Isaiah 7:1-6 and God's promise of its failure and the shattering of Ephraim is covered in Isaiah 7:7-11. Though now allies of Ephraim, after Rezin's death, they join the Assyrians against Ephraim. In Isaiah 8 there are prophecies of judgment against the northern and southern kingdoms via Assyria. In Isaiah 9:1-6 there is an end to the judgments of darkness against both kingdoms. The everlasting kingdom of David now takes to the forefront of events.

The Syrians before (from the east) and the Philistines behind (from the west) 'shall devour Israel with an open mouth' (Isaiah 9:12) wreaked destruction on Judah in the days of Ahaz:

2Chronicles 28:18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Bethshemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

When the Lord stretches out His hand, its usually in judgment. In 1 Samuel 4 Israel went against the Philistines in battle and Israel was smitten before the Philistines (1 Samuel 4:2) in a major defeat. Because the people would not turn to God, even in times of chastisement, He cut off Israel from head to tail (highest to lowest) in one day (Isaiah 9:14). The power and authority (arm) of the priesthood from Eleazar was cut off when the elder of Aaron's two sons (Nadab and Abihu) was destroyed (1 Samuel 2:31).

The most significant correlation between Isaiah 9 and 1 Samuel occurs in Isaiah 9:7, where the throne of David is established forever. In 2 Samuel 28:17 God takes the kingdom and the throne away from Saul and gives it to David where it is established forever. Saul had disobeyed the Lord - 'nor executedst his fierce wrath upon Amalek' (1 Samuel 28:18).

Isaiah 9:1 Nevertheless the dimness [shall] not [be] such as [was] in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict [her by] the way of the sea, beyond Jordan, in Galilee of the nations.

Isaiah 9:2 **The people that walked in darkness** have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

1Samuel 2:9 He will keep the feet of his saints, and **the wicked shall be silent in darkness**; for by strength shall no man prevail.

There will be the great light of the Messiah shining upon the darkened earth during the tribulation.

Isaiah 9:3 Thou hast multiplied the nation, [and] not increased the joy: they joy before thee according to the joy in **harvest**, [and] as [men] **rejoice** when they divide the spoil.

1Samuel 6:13 And [they of] Bethshemesh [were] reaping their wheat **harvest** in the valley: and they lifted up their eyes, and saw the ark, and **rejoiced** to see [it].

Plenty of nations don't have much joy. That is a travesty of God. There is more concern for the animals today. Men aren't happy until they get something and that peace is only temporary.

Isaiah 9:4 **For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.**

1Samuel 2:10 **The adversaries of the LORD shall be broken to pieces**; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

Judges 7:16 And he divided the three hundred men [into] three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

Judges 7:17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be [that], as I do, so shall ye do.

Judges 7:18 When I blow with a trumpet, I and all that [are] with me, then blow ye the trumpets also on every side of all the camp, and say, [The sword] of the LORD, and of Gideon.

Judges 7:19 So Gideon, and the hundred men that [were] with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that [were] in their hands.

Judges 7:20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow [withal]: and they cried, The sword of the LORD, and of Gideon.

Judges 7:21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

Judges 7:22 And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, [and] to the border of Abelmeholah, unto Tabbath.

Tells about what happened at that time that God helped out and the day of Midian. God sets the people of Midian against each other. One day the yoke of His burden will be broken.

*Isaiah 9:5 For every battle of the warrior [is] with **confused noise**, and garments rolled in blood; but [this] shall be with burning [and] fuel of fire.*

1Samuel 4:6 And **when the Philistines heard the noise of the shout**, they said, **What [meaneth] the noise of this great shout in the camp of the Hebrews?** And they understood that the ark of the LORD was come into the camp.

1Samuel 4:14 And when Eli heard the noise of the crying, he said, **What [meaneth] the noise of this tumult?** And the man came in hastily, and told Eli.

This shows what happens in a battle. It will be with burning and fire when the Messiah comes.

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

*Isaiah 9:7 Of the increase of [his] government and peace [there shall be] no end, **upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.** The zeal of the LORD of hosts will perform this.*

1Samuel 13:13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have **established thy kingdom upon Israel for ever.**

1Samuel 28:17 And the LORD hath done to him, as he spake by me: for the LORD hath rent the **kingdom** out of thine hand, and **given it to thy neighbour, [even] to David:**

'child' – will be part of something God has planned for the future.

'counsellor' – gives advice about future conduct

'throne of David' –

2Samuel 7:12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

2Samuel 7:13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

2Samuel 7:14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

2Samuel 7:15 But my mercy shall not depart away from him, as I took [it] from Saul, whom I put away before thee.

2Samuel 7:16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

2Samuel 7:17 According to all these words, and according to all this vision, so did Nathan speak unto David.

To an extent this refers to king Solomon, but doctrinally it refers to the Messiah.

1Chronicles 17:10 And since the time that I commanded judges [to be] over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house.

David wanted to build God a house, but Nathan said no, God would build him a house.

1Chronicles 17:11 And it shall come to pass, when thy days be expired that thou must go [to be] with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

This is after David's death. It can't be talking about Solomon, because Solomon was his direct son. It has to go further down the line of kings.

1Chronicles 17:12 He shall build me an house, and I will stablish his throne for ever.

1Chronicles 17:13 I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took [it] from [him] that was before thee:

1Chronicles 17:14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

1Chronicles 17:15 According to all these words, and according to all this vision, so did Nathan speak unto David.

1Chronicles 17:16 And David the king came and sat before the LORD, and said, Who [am] I, O LORD God, and what [is] mine house, that thou hast brought me hitherto?

Within a hundred years from now Israel is going to be taken into captivity and a few hundred years after that Judea is going to be taken into captivity, then the godly line of David ends.

Jeremiah 22:28 [Is] this man Coniah a despised broken idol? [is he] a vessel wherein [is] no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

Jeremiah 22:29 O earth, earth, earth, hear the word of the LORD.

Jeremiah 22:30 Thus saith the LORD, Write ye this man childless, a man [that] shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

Physically and judicially the line of David is ended. A supernatural birth is necessary.

'mighty God' -

Isaiah 1:24 Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

'zeal' - **a desire to accomplish something**

Isaiah 9:8 The Lord sent a word into Jacob, and it hath lighted upon Israel.

Isaiah 9:9 And all the people shall know, [even] Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

Isaiah 9:10 The bricks are fallen down, but we will build with hewn stones: the sycomores are cut down, but we will change [them into] cedars.

Isaiah 9:11 Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together;

Isaiah 9:12 **The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth.** For all this his anger is not turned away, but his hand [is] stretched out still.

1Samuel 4:2 And the Philistines put themselves in array against Israel: and when they joined battle, **Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.**

God does some things in a military fashion. His hands are now stretched out to bring judgment upon them. A lion will kill something than go back and eat the bones too.

Isaiah 9:13 For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

Isaiah 9:14 Therefore **the LORD will cut off from Israel head and tail, branch and rush, in one day.**

1Samuel 2:31 Behold, the days come, that **I will cut off thine arm, and the arm of thy father's house,** that there shall not be an old man in thine house.

Isaiah 9:15 The ancient and honourable, he [is] the head; and the prophet that teacheth lies, he [is] the tail.

Isaiah 9:16 For the leaders of this people cause [them] to err; and [they that are] led of them [are] destroyed.

You need good leaders. Bad leaders can take down a whole nation.

Isaiah 9:17 Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one [is] an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand [is] stretched out still.

Isaiah 9:18 For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up [like] the lifting up of smoke.

The buildings shall burn will smoke.

*Isaiah 9:19 Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: **no man shall spare his brother.***

1Samuel 15:3 Now go and smite Amalek, and utterly **destroy all that they have, and spare them not; but slay both man and woman, infant and suckling,** ox and sheep, camel and ass.

Isaiah 9:20 And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:

That's a famine. Their god is their belly.

Lamentations 1:19 I called for my lovers, [but] they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

Lamentations 1:20 Behold, O LORD; for I [am] in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home [there is] as death.

Lamentations 1:21 They have heard that I sigh: [there is] none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done [it]: thou wilt bring the day [that] thou hast called, and they shall be like unto me.

Isaiah 9:21 Manasseh, Ephraim; and Ephraim, Manasseh: [and] they together [shall be] against Judah. For all this his anger is not turned away, but his hand [is] stretched out still.

The tribes of Israel will go against Judah.

Isaiah chapter 10 – 2nd Samuel Bible book 10

1st Samuel opens with Samuel's birth and later his call to the ministry as a prophet. When God rejected Saul as king for disobeying His instructions regarding the Philistines, as spoken through Samuel, David was given the kingship. There were then a series of attempts by Saul, driven by jealousy, to destroy David. Finally in a battle between the Philistines and the Israelites, Saul was slain. Then David became king over Judah.

In 2 Samuel 2:7 David knew he would become king and that he would have to be bold amidst all the turmoil surrounding the throne. In 2 Samuel 7:14 the context is the throne of God in Judah, which will be forever.

2Samuel 2:7 Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

In 2 Samuel 7:8-16, the LORD promises to build a kingdom that will last for ever and ever.

2Samuel 7:8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:

2Samuel 7:9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great [men] that [are] in the earth.

2Samuel 7:10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

2Samuel 7:11 And as since the time that I commanded judges [to be] over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.

2Samuel 7:12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

2Samuel 7:13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

2Samuel 7:14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

2Samuel 7:15 But my mercy shall not depart away from him, as I took [it] from Saul, whom I put away before thee.

2Samuel 7:16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

In one of a series of 'woes' in Isaiah, wicked magistrates who write wicked sentences that oppress the poor people through their unjust decisions are spoke of. These decrees are contrary to God's word. The end result is that the poor are the principal ones that are denied justice (Isaiah 10:1-2). The Parable of the rich and poor man, given by Nathan to David bringing about the conviction of David, deals with a rich man oppressing a poor man.

The chastening of Solomon (representing the throne of David) with a rod (using a nation as His instrument) connects with the way God chastens Israel with the rod of Assyria in the midst of the land (Isaiah 10:23-24). That implies the very heart of the land will be consumed. The throne of

David, in a corporate sense, is to be chastened by the rod of men, a gentler chastening then by God's chastening with the 'rod of nations'. It will be more like a father punishing a son.

The king of Assyria credits the strength of his own hand for the conquest of Jerusalem in a boastful way, 'like a valiant man', not considering that God had used the Assyrians as his tool (Isaiah 10:13). After the death of Saul, King David tells the people to 'let their hands be strengthened' as Saul is now dead and they should stand behind the leadership that God has provided.

Isaiah 10:1 Woe unto them that decree unrighteous decrees, and that write grievousness [which] they have prescribed;

Even criminals will get off here.

*Isaiah 10:2 To turn aside the needy from judgment, and to **take away the right from the poor of my people**, that widows may be their prey, and [that] they may rob the fatherless!*

2Samuel 12:1 And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other **poor**.

2Samuel 12:2 The rich [man] had exceeding many flocks and herds:

2Samuel 12:3 But **the poor [man] had nothing**, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

2Samuel 12:4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but **took the poor man's lamb, and dressed it for the man that was come to him**.

2Samuel 12:5 And David's anger was greatly kindled against the man; and he said to Nathan, [As] the LORD liveth, the man that hath done this [thing] shall surely die:

2Samuel 12:6 And he shall restore the lamb fourfold, because he did this thing, and because **he had no pity**.

They were even taxing someone who died.

Isaiah 10:3 And what will ye do in the day of visitation, and in the desolation [which] shall come from far? to whom will ye flee for help? and where will ye leave your glory?

There is a glory associated with someone who judges.

Isaiah 10:4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand [is] stretched out still.

When He comes back to judge on the day of visitation this world it will be another form of His hand being stretched out.

*Isaiah 10:5 **O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.***

2Samuel 7:14 I will be his father, and he shall be my son. If he commit iniquity, **I will chasten him with the rod of men, and with the stripes of the children of men:**

God sends His axe, the Assyrians, against nations and people. Assyria is given charge to take soil and tread down. God has made Assyria a destroyer inside her heart, even though she doesn't think she is.

*Isaiah 10:6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to **tread them down like the mire of the streets.***

2Samuel 22:43 Then did I beat them as small as the dust of the earth, I did **stamp them as the mire of the street,** [and] did spread them abroad.

Isaiah 10:7 Howbeit he meaneth not so, neither doth his heart think so; but [it is] in his heart to destroy and cut off nations not a few.

The Assyrian thinks she's good and will not hurt anybody, but God has placed something in her heart she doesn't know about.

Isaiah 10:8 For he saith, [Are] not my princes altogether kings?

A king without a kingdom is a prince. But they will get power and have kingdoms.

Isaiah 10:9 [Is] not Calno as Carchemish? [is] not Hamath as Arpad? [is] not Samaria as Damascus?

'Carchemish' - the Euphrates River runs right through it.

Jeremiah 46:2 Against Egypt, against the army of Pharaohnecho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

It's a place where a future sacrifice is going to be made:

Jeremiah 46:10 For this [is] the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

Hamath and Arpad were both overthrown by the Assyrian.

2Kings 18:17 And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which [is] in the highway of the fuller's field.

2Kings 18:18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which [was] over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.

2Kings 18:19 And Rabshakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence [is] this wherein thou trustest?

2Kings 18:20 Thou sayest, (but [they are but] vain words,) [I have] counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

2Kings 18:21 Now, behold, thou trustest upon the staff of this bruised reed, [even] upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so [is] Pharaoh king of Egypt unto all that trust on him.

2Kings 18:22 But if ye say unto me, We trust in the LORD our God: [is] not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

2Kings 18:23 Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

2Kings 18:24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

2Kings 18:25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

2Kings 18:26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand [it]: and talk not with us in the Jews' language in the ears of the people that [are] on the wall.

2Kings 18:27 But Rabshakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? [hath he] not [sent me] to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?

2Kings 18:28 Then Rabshakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

2Kings 18:29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

2Kings 18:30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

2Kings 18:31 Harken not to Hezekiah: for thus saith the king of Assyria, Make [an agreement] with me by a present, and come out to me, and [then] eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern:

2Kings 18:32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live,

and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us.

2Kings 18:33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

2Kings 18:34 Where [are] the gods of Hamath, and of Arpad? where [are] the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

2Kings 18:35 Who [are] they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

So these places are going to be overthrown again in the future.

Jeremiah 49:23 Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are fainthearted; [there is] sorrow on the sea; it cannot be quiet.

These people will all be taken over.

Jeremiah 49:24 Damascus is waxed feeble, [and] turneth herself to flee, and fear hath seized on [her]: anguish and sorrows have taken her, as a woman in travail.

Damascus is where Samaria is, same context.

Jeremiah 49:25 How is the city of praise not left, the city of my joy!

Jeremiah 49:26 Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

Jeremiah 49:27 And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Benhadad.

Jeremiah 49:28 Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil the men of the east.

Shows how the king of Assyria, Sennacherib, takes over these cities.

2Kings 18:17 And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which [is] in the highway of the fuller's field.

2Kings 18:18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which [was] over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.

2Kings 18:19 And Rabshakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence [is] this wherein thou trustest?

2Kings 18:20 Thou sayest, (but [they are but] vain words,) [I have] counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

2Kings 18:21 Now, behold, thou trustest upon the staff of this bruised reed, [even] upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so [is] Pharaoh king of Egypt unto all that trust on him.

2Kings 18:22 But if ye say unto me, We trust in the LORD our God: [is] not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

He was getting rid of the false gods.

2Kings 18:23 Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

2Kings 18:24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

He is a real proud man.

2Kings 18:25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

2Kings 18:26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand [it]: and talk not with us in the Jews' language in the ears of the people that [are] on the wall.

2Kings 18:27 But Rabshakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? [hath he] not [sent me] to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?

2Kings 18:28 Then Rabshakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

2Kings 18:29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

2Kings 18:30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

2Kings 18:31 Hearken not to Hezekiah: for thus saith the king of Assyria, Make [an agreement] with me by a present, and come out to me, and [then] eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern:

2Kings 18:32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us.

2Kings 18:33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

2Kings 18:34 Where [are] the gods of Hamath, and of Arpad? where [are] the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

2Kings 18:35 Who [are] they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

2Kings 18:36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

The king of Assyria destroyed the lands, the people and the idols.
(Isaiah 10:10)

2Kings 18:37 Then came Eliakim the son of Hilkiah, which [was] over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with [their] clothes rent, and told him the words of Rabshakeh.

*Isaiah 10:10 As **my hand hath found the kingdoms of the idols, and whose graven images** did excel them of Jerusalem and of Samaria;*

2Samuel 5:21 And there they left their images, and David and his men burned them.
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2Kings 19:10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

2Kings 19:11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

2Kings 19:12 Have the gods of the nations delivered them which my fathers have destroyed; [as] Gozan, and Haran, and Rezep, and the children of Eden which [were] in Thelasar?

2Kings 19:13 Where [is] the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

2Kings 19:14 And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

2Kings 19:15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest [between] the cherubims, thou art the God, [even] thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

2Kings 19:16 LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

2Kings 19:17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

Isaiah 10:11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

2Kings 19:18 And have cast their gods into the fire: for they [were] no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

2Kings 19:19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou [art] the LORD God, [even] thou only.

2Kings 19:20 Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, [That] which thou hast prayed to me against Sennacherib king of Assyria I have heard.

Devils instigate idolatry; the king of Assyria actually destroys the idol, in contrast to his typology. All the gods of the nations are idols -

Isaiah 37:17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

Isaiah 37:18 Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries,

Isaiah 37:19 And have cast their gods into the fire: for they [were] no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

Isaiah 37:20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou [art] the LORD, [even] thou only.

Most of the idols will come from Egypt.

Isaiah 19:1 The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

Ezekiel 30:13 Thus saith the Lord GOD; I will also destroy the idols, and I will cause [their] images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

Micah 1:7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered [it] of the hire of an harlot, and they shall return to the hire of an harlot.

God will cut off the names of idols -

Zechariah 13:2 And it shall come to pass in that day, saith the LORD of hosts, [that] I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

Idols are connected with the heart of a person-

Ezekiel 14:3 Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them?

Ezekiel 14:4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;

Kingdoms can be based on idols –

Isaiah 10:10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

Lands and nations can be full of idols –

Isaiah 2:8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

Houses can be connected with idolatry –

1Samuel 30:9 So David went, he and the six hundred men that [were] with him, and came to the brook Besor, where those that were left behind stayed.

1Samuel 30:10 But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor.

We have sin inside us, which translates to lust. The idols, in some form, are there already. The perceptions in your life have already accumulated. You just must learn to coexist with them. In the end sin brings forth death.

Spiritual powers are connected with idols. One person starts this idolatry, it spreads through his house and then it goes from house to house. Evil thoughts come into your mind by idolatrous people, houses and cities. Finally, kingdoms and nations are given to idolatry. But everything is born in your heart.

Idols are made of wood, stone, silver and gold –

Deuteronomy 29:17 And ye have seen their abominations, and their idols, wood and stone, silver and gold, which [were] among them:)

Idols are graven images –

Deuteronomy 7:5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

Deuteronomy 7:25 The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold [that is] on them, nor take [it] unto thee, lest thou be snared therein: for it [is] an abomination to the LORD thy God.

Deuteronomy 12:3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

Hosea 11:2 [As] they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.

Sodomites and idolatry are connected –

1Kings 15:12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

1Kings 15:13 And also Maachah his mother, even her he removed from [being] queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt [it] by the brook Kidron.

A woman can influence a man into idolatry –

1Kings 21:25 But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up.

1Kings 21:26 And he did very abominably in following idols, according to all [things] as did the Amorites, whom the LORD cast out before the children of Israel.

People serve idols and fear other gods –

2Kings 17:8 And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

2Kings 17:9 And the children of Israel did secretly [those] things that [were] not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

2Kings 17:10 And they set them up images and groves in every high hill, and under every green tree:

2Kings 17:11 And there they burnt incense in all the high places, as [did] the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

2Kings 17:12 For they served idols, whereof the LORD had said unto them, Ye shall not do this thing.

They worship the sun –

2Kings 23:11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathanmelech the chamberlain, which [was] in the suburbs, and burned the chariots of the sun with fire.

Kings built altars at the two courts of the tabernacle –

The court outside of the tabernacle:

1Kings 8:64 The same day did the king hallow the middle of the court that [was] before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brasen altar that [was] before the LORD [was] too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.

The most holy place:

Exodus 26:33 And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy [place] and the most holy.

The curtains made a boundary for the court:

Exodus 27:9 And thou shalt make the court of the tabernacle: for the south side southward [there shall be] hangings for the court [of] fine twined linen of an hundred cubits long for one side:

The veil inside the temple made a separate court too. Solomon may have changed it from a tent and thus it would have more courts.

Leviticus 10:12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it [is] most holy:

Leviticus 10:13 And ye shall eat it in the holy place, because it [is] thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

These people who worked around the tabernacle always ate in the holy place. When idolatry came around they ate next to the idols also.

Psalms 135:15 The idols of the heathen [are] silver and gold, the work of men's hands.

Psalms 135:16 They have mouths, but they speak not; eyes have they, but they see not;

Psalms 135:17 They have ears, but they hear not; neither is there [any] breath in their mouths.

Psalms 135:18 They that make them are like unto them: [so is] every one that trusteth in them.

All the people who carry these things around are just as dumb as their idols. They are made out of grotesque things. They are not from God.

Isaiah 10:12 Wherefore it shall come to pass, [that] when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

He makes others stout and proud. All kings have high looks.

*Isaiah 10:13 For he saith, **By the strength of my hand** I have done [it], and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants **like a valiant [man]**:*

<p>2Samuel 2:7 Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.</p>

Isaiah 10:14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs [that are] left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

The spiritual wizards supported their actions.

Isaiah 10:15 Shall the axe boast itself against him that heweth therewith? [or] shall the saw magnify itself against him that shaketh it? as if the rod should shake [itself] against them that lift it up, [or] as if the staff should lift up [itself, as if it were] no wood.

'axe' - the Assyrian, the rod, the staff, the saw

God uses the axe to destroy things of the realm. Wood is something that burns.

It brings forth trees:

Ecclesiastes 2:6 I made me pools of water, to water therewith the wood that bringeth forth trees:

Isaiah 7:2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

Wood is used to make idols:

Isaiah 45:20 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.

Wood is likened to people:

Jeremiah 5:14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

Isaiah 10:16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

'leanness' - leanness is death:

Psalms 106:14 But lusted exceedingly in the wilderness, and tempted God in the desert.

Psalms 106:15 And he gave them their request; but sent leanness into their soul.

A dead person looks lean.

Isaiah 10:17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;

Thorns and briers are the opposite of good trees:

Isaiah 55:13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign [that] shall not be cut off.

They use thorns to put under a pot for kindling. They are only good for burning.

Isaiah 10:18 And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth.

A field is connected with a forest.

Isaiah 10:19 And the rest of the trees of his forest shall be few, that a child may write them.

Isaiah 10:20 And it shall come to pass in that day, [that] the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.

'that day' - the tribulation

Isaiah 10:21 The remnant shall return, [even] the remnant of Jacob, unto the mighty God.

The remnant shall return to God. This isn't talking about the land itself.

Isaiah 10:22 For though thy people Israel be as the sand of the sea, [yet] a remnant of them shall return: the consumption decreed shall overflow with righteousness.

A remnant shall return to God.

'consumption' - the act of consuming, devouring or destroying.

Isaiah 28:21 For the LORD shall rise up as [in] mount Perazim, he shall be wroth as [in] the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

Isaiah 28:22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.

Israel and the whole earth will be consumed. It can't be stopped.

Isaiah 10:23 For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

*Isaiah 10:24 Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, **be not afraid of the Assyrian: he shall smite thee with a rod,** and shall lift up his staff against thee, after the manner of Egypt.*

<p><i>2Samuel 7:14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:</i></p>

There is some hope for what the Jews will be going through now and in the tribulation.

Isaiah 10:25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

Isaiah 10:26 And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and [as] his rod [was] upon the sea, so shall he lift it up after the manner of Egypt.

Isaiah 10:27 And it shall come to pass in that day, [that] his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

The burden of Satan, sin and wickedness. The yoke shall be destroyed:

Isaiah 14:25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

'my land' - Israel

That's where the heel is going to bruise the head.

Isaiah 14:26 This [is] the purpose that is purposed upon the whole earth: and this [is] the hand that is stretched out upon all the nations.

His hand is stretched out against them because they didn't want Him.

Isaiah 14:27 For the LORD of hosts hath purposed, and who shall disannul [it]? and his hand [is] stretched out, and who shall turn it back?

No one shall disannul it or turn it back.

'disannul' - a contract can be disannulled and replaced by a new one.

Isaiah 10:28 He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages:

Isaiah 10:29 They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.

Isaiah 10:30 Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.

Isaiah 10:31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

Isaiah 10:32 As yet shall he remain at Nob that day: he shall shake his hand [against] the mount of the daughter of Zion, the hill of Jerusalem.

Isaiah 10:33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature [shall be] hewn down, and the haughty shall be humbled.

'lop' - cut off Men of stature are coming

Isaiah 10:34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

Isaiah chapter 11 - 1st Kings: Bible book 11

1st Kings covers the period from the death of king David and the divided kingdom. Another near tragedy strikes at David's family. His son, Adonijah, plots to seize the throne. Nathan and Bathsheba rush to David's side to assure the proper anointing and appointment of Solomon as successor to the throne. Solomon then builds the Temple of God. Because of Solomon's sins God takes the kingdom from him and it becomes a divided kingdom: Judah became the southern kingdom and Israel was the northern kingdom (Ephraim). The history of these kingships is covered in 1st kings and continued in 2nd kings.

David was promised by God to sit on the throne of Israel, a throne that would last forever, a promised that is fulfilled in 1 Kings 8:25. David's throne and kingdom would continue forever. This is spoken of in Isaiah 9:6-7:

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Isaiah 9:7 Of the increase of [his] government and peace [there shall be] no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

The throne will be without end (Isaiah 9:7) and the fulfillment of this 'endless' continuation is the focus of Isaiah 11:1-2. Jesse was the father of David, so the branch growing from the rod of Jesse is a clear reference to David's future son who will be a righteous branch, bringing knowledge, counsel and righteous judgment to the whole world (Isaiah 11:3-4).

'us' - Israel

'the government shall be upon his shoulder' - he will be a ruler

'Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace' - appellations that could only apply to deity; could not apply to an ordinary man like Hezekiah. This issue is beyond the scope of this book but suffice it to say that the line of David can only continue forever if some sort of supernatural event occurs, as this line was cursed in Jeremiah 22:30.

This passage can only refer to the Messiah of Israel.

Daniel 9:25 Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [shall be] seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

This is the same Prince as in Isaiah 9:6.

Daniel 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined.

This Messiah will be cut off in 69 weeks (of years (Genesis 29:21)) (from 450 B.C. The commandment to restore the temple (see Nehemiah 2:5)).

'cut off' - killed This messiah is coming to die.

Isaiah 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed?

Isaiah 53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, [there is] no beauty that we should desire him.

Isaiah 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were [our] faces from him; he was despised, and we esteemed him not.

Isaiah 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

Isaiah 53:5 But he [was] wounded for our transgressions, [he was] bruised for our iniquities: the chastisement of our peace [was] upon him; and with his stripes we are healed.

Isaiah 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Isaiah 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Isaiah 53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

'cut off' - for the transgressions of the people

Isaiah 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither [was any] deceit in his mouth.

'grave' - He died

Isaiah 53:10 Yet it pleased the LORD to bruise him; he hath put [him] to grief: when thou shalt make his soul an offering for sin, he shall see [his] seed, he shall prolong [his] days, and the pleasure of the LORD shall prosper in his hand.

Isaiah 53:11 He shall see of the travail of his soul, [and] shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Isaiah 53:12 Therefore will I divide him [a portion] with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

'divide him a portion' - He will be alive again.

Also see -

Micah 5:2 But thou, Bethlehem Ephrathah, [though] thou be little among the thousands of Judah, [yet] out of thee shall he come forth unto me [that is] to be ruler in Israel; whose goings forth [have been] from of old, from everlasting.

His throne will be everlasting.

Everything hinges on Isaiah 9:6-7. In God's statement of His promise to David (1 Kings 8:25) Isaiah is repeating the very terms of this

promise: "a son", "the throne of David", "his kingdom", and "for ever", all parts of this message.

The Branch that grows out of the stem of Jesse will have the spirit of the Lord resting upon him (Isaiah 11:1-2). He shall judge out of an 'immediate and infallible knowledge of men's hearts', not merely after external appearances (the sight of his eyes) (Isaiah 11:3). King Solomon asks God for 'an understanding heart' (1 Kings 3:9) to judge the people with an ability to discern between good and evil. The Branch out of the stem of Jesse is said to judge with righteousness (Isaiah 11:4). Solomon also asks for the ability to judge God's servants with righteousness (1 Kings 8:32).

Isaiah 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

The branch is the Messiah.

Jeremiah 23:5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

Jeremiah 23:6 In his days Judah shall be saved, and Israel shall dwell safely: and this [is] his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Jeremiah 23:7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

Jeremiah 23:8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

Zechariah 6:12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name [is] The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

He will build a temple in the millennium.

Isaiah 11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

*Isaiah 11:3 And shall make him of **quick understanding** in the fear of the LORD: and **he shall not judge** after the sight of his eyes, neither reprove after the hearing of his ears:*

1Kings 3:9 Give therefore thy servant an understanding heart to judge thy people , that I may discern between good and bad: for who is able to judge this thy so great a people?
--

The Messiah will judge righteously, according to what He has seen God do. He receives his instructions by example.

Isaiah 11:4 But **with righteousness** shall he **judge the poor**, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he **slay the wicked**.

1Kings 8:32 Then hear thou in heaven, and do, and **judge thy servants, condemning the wicked**, to bring his way upon his head; and justifying the righteous, to give him **according to his righteousness**.

The wicked will burn. Everything before Him will be green, everything behind Him black.

Isaiah 11:5 And righteousness shall be the **girdle of his loins**, and faithfulness the girdle of his reins.

1Kings 2:5 Moreover thou knowest also what Joab the son of Zeruah did to me, [and] what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his **girdle that [was] about his loins**, and in his shoes that [were] on his feet.

Isaiah 11:6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and **the calf and the young lion and the fatling together**; and a little child shall lead them.

1Kings 13:24 And when he was gone, a lion met him by the way, and slew him: and his carcass was cast in the way, and **the ass stood by it, the lion also stood by the carcass**.

This speaks of conditions that will exist in the millennium, conditions which are, as of yet, future.

Isaiah 11:7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

Isaiah 11:8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

Isaiah 11:9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

*Isaiah 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and **his rest shall be glorious.***

1Kings 8:56 **Blessed [be] the LORD, that hath given rest unto his people Israel,** according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

In the millennium Gentiles are going to be coming into Jerusalem and there is going to be an ensign set up. There will be a magnificent and glorious time on the earth.

Isaiah 11:11 And it shall come to pass in that day, [that] the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

In mass people will go to Israel. The first time He recovered a remnant of His people –

Ezra 7:6 This Ezra went up from Babylon; and he [was] a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.

Ezra 7:14 Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which [is] in thine hand;

Ezra 7:28 And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God [was] upon me, and I gathered together out of Israel chief men to go up with me.

Ezra 8:18 And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;

Ezra 8:22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God [is] upon all them for good that seek him; but his power and his wrath [is] against all them that forsake him.

Ezra 8:31 Then we departed from the river of Ahava on the twelfth [day] of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

Nehemiah 1:10 Now these [are] thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

Nehemiah 2:8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which [appertained] to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.'

Talks about the hand of God being on all the people when He brought them back.

Isaiah 11:12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

'ensign' - the flag or banner of a military band, a flag or banner hoisted on a staff carried in battle, any symbol to assemble, something that can be seen.

Armies have banners -

Song of Solomon 2:4 He brought me to the banqueting house, and his banner over me [was] love.

Song of Solomon 6:10 Who [is] she [that] looketh forth as the morning, fair as the moon, clear as the sun, [and] terrible as [an army] with banners?

Psalms 60:4 Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.

Isaiah 49:22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in [their] arms, and thy daughters shall be carried upon [their] shoulders.

Isaiah 49:22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in [their] arms, and thy daughters shall be carried upon [their] shoulders.

'outcasts' - one who is cast out or expelled, one driven from home or country. Some are still outcasts of Israel today.

Psalms 147:2 The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.

He is still gathering outcasts while He's rebuilding Israel. They come back on their own and Gentiles are bringing them back. A few Jews will be outcasts in the tribulation and receive a mark. Some will be in the land (Ezekiel 9).

Isaiah 16:1 Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.

Isaiah 16:2 For it shall be, [that], as a wandering bird cast out of the nest, [so] the daughters of Moab shall be at the fords of Arnon.

Isaiah 16:3 Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.

Isaiah 16:4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

Isaiah 16:5 And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

Some will go to Moab and the people of Moab will go against them. God will take counsel and execute judgment and tell Moab to let the outcasts dwell with them. A lot of different things will happen at this time.

Isaiah 11:13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

In verses 6-8 God took away the thing that separated man ↔ animals and animals ↔ animals.

In verse 13 He takes away things that separate the men of Judah – envy.

Isaiah 11:14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

They will make all those people around them their servants. They will be the head and no more the tail. They will be in charge.

Isaiah 11:15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make [men] go over dryshod.

Israel and Egypt are separated by the Red Sea. It looks like a tongue. It will be possible to get from Israel to Egypt on dry land.

Isaiah 11:16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

When the Jews came up out of Egypt it was across a dry path. It was dusty.

Isaiah 19:23 In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

Isaiah 19:24 In that day shall Israel be the third with Egypt and with Assyria, [even] a blessing in the midst of the land:

Isaiah chapter 12 - 2nd Kings: Bible book 12

2 Kings is concerned with the many circumstances of the kings of Judea and Jerusalem and the division of the kingdom into northern and southern kingdoms. In 1 Kings the narrative began with Israel choosing a human king (Saul) and rejecting God as king. There was a united kingdom under David, but a divided kingdom occurred under Rehoboam. What followed were two separate lines of kings, until the northern kingdom disappeared in about 720 B.C. The history up until about 580 B.C. then focuses on the Judean kings.

Isaiah 12 speaks of a time when Israel will show gratitude towards God and will trust in Him. Isaiah 12:3 speaks of a time when the waters of God's grace can be as drawn from an abundant well. 2 Kings 2:21-23 speaks about God healing the waters that were once hurtful, making them profitable for men's use. This appears contrary to nature, as things will be in the millennium. In that time the anger between God and Israel (2 Kings 17:18) will be replaced with an Israel that sings the praises of God (Isaiah 12:3, 2 Kings 18:5).

In that day (the millennium) the people will sing out that 'God is my salvation' (Isaiah 12:2). With joy they will 'draw water out of the wells of salvation' (Isaiah 11:4). The Lord heals the waters making unprofitable waters into waters that are profitable to men, when Elijah smote the waters in a manner reminiscent of the rod of Moses (2 Kings 2:21-22).

*Isaiah 12:1 And in that day thou shalt say, O LORD, I will praise thee: **though thou wast angry with me, thine anger is turned away, and thou comfortedst me.***

2Kings 17:18 **Therefore the LORD was very angry with Israel,** and removed them out of his sight: there was none left but the tribe of Judah only.

Israel will give thanks to God for getting them out of the mess they had made.

*Isaiah 12:2 Behold, **God [is] my salvation; I will trust,** and not be afraid: for the LORD JEHOVAH [is] my strength and [my] song; he also is become my salvation.*

2Kings 18:5 **He trusted in the LORD God of Israel;** so that after him was none like him among all the kings of Judah, nor [any] that were before him.

These people are praising God.

*Isaiah 12:3 Therefore with joy shall ye **draw water out of the wells of salvation.***

2Kings 2:21 And he went forth unto the spring of the waters, and cast the salt in there, and said, **Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren [land].**

2Kings 2:22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

A usually dry place will now have a throne with water everywhere.

Isaiah 12:4 And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

2Kings 18:5 **He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor [any] that were before him.**

They will be very happy, especially after the way the world has treated them. They have been persecuted and run out of many countries. It's easier to dislike a Jewish person, than other people.

Isaiah 12:5 Sing unto the LORD; for he hath done excellent things: this [is] known in all the earth.

There will be singing again.

Isaiah 12:6 Cry out and shout, thou inhabitant of Zion: for great [is] the Holy One of Israel in the midst of thee.

The Messiah will be with them. He will sit upon the throne of David and rule with a rod of iron. All the nations will worship Him.

Isaiah chapter 13 - 1st Chronicles: Bible book 13

The first 13 of the 22 verse of this chapter refer more specifically to the Babylon of the future rather than the historical Babylon. Verses 14-22 refer to the historical Babylon. Isaiah writes first about a Babylon that as of yet doesn't exist. This isn't the Babylon of Daniel and Nebuchadnezzar. This chapter is about 100 years before Babylon is a nation and a world power in 606 B.C. and falls in 536 B.C. Isaiah is prophesying about what its going to do.

In 1 Chronicles David, a type of the Messiah, was successful in battle against the Philistines (1 Chronicles 11:3, 12:8). While he was battling a tribe called the Amalekites, Saul and Jonathan were killed on Mt. Gilboa in another fight with the Philistines. David also defeated the Moabites, the Edomites, the Ammonites and the Arameans, neighbors of Israel. This is a picture of when the Lord gathers together the nations that were enemies of Israel and defeats them all in the great battle of Armageddon when He judges the nations prior to the 1,000-year millennium (Isaiah 13:4).

God sends His armies from 'a far country' (the Medes and the Persians from the east) to destroy Babylon. God is represented here as leading these armies into combat. God sends an angel (messenger) to destroy Jerusalem (1 Chronicles 21:15).

2Samuel 24:16 And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite.

Isaiah 13:1 The burden of Babylon, which Isaiah the son of Amoz did see.

Isaiah 13:2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

Isaiah 13:3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger, [even] them that rejoice in my highness.

A mighty one has to be an angel.

*Isaiah 13:4 The noise of a multitude in the **mountains**, like as of a great people; a tumultuous noise of **the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.***

1Chronicles 11:13 He was with David at Pasdammim, and **there the Philistines were gathered together to battle**, where was a parcel of ground full of barley; and the people fled from before the Philistines.

1Chronicles 12:8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, [and] **men of war [fit] for the battle, that could handle shield and buckler, whose faces [were like] the faces of lions, and [were] as swift as the roes upon the mountains;**

*Isaiah 13:5 They come from a far country, from the end of heaven, [even] the LORD, **and the weapons of his indignation, to destroy the whole land.***

1Chronicles 9:1 So all Israel were reckoned by genealogies; and, behold, they [were] written in the book of the kings of Israel and Judah, [who] were **carried away to Babylon for their transgression.**

1Chronicles 21:15 **And God sent an angel unto Jerusalem to destroy it:** and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite.

It's the Lord coming back with His army. This is the day of the Lord.

Isaiah 13:6 Howl ye; for the day of the LORD [is] at hand; it shall come as a destruction from the Almighty.

Isaiah 13:7 Therefore shall all hands be faint, and every man's heart shall melt:

Isaiah 13:8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces [shall be as] flames.

'flames' - **they are going to be burning up**

Isaiah 13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

Isaiah 13:10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in

his going forth, and the moon shall not cause her light to shine.

Isaiah 13:11 And I will punish the world for [their] evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

Isaiah 13:12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

'more precious' - because there won't be many men around

'Ophir' - a name connected with where gold comes from

Job 22:24 Then shalt thou lay up gold as dust, and the [gold] of Ophir as the stones of the brooks.

Havilah is where gold is.

Genesis 2:11 The name of the first [is] Pison: that [is] it which compasseth the whole land of Havilah, where [there is] gold;

Isaiah 13:13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

It will be a bad time for Babylon and for the earth. All future.

Isaiah 13:14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

When the destruction of Babylon happens historically. They will head out of the city.

Jeremiah 51:9 We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up [even] to the skies.

Jeremiah 51:16 When he uttereth [his] voice, [there is] a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures

Jeremiah 51:50 Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.

Shows that everybody will head out once judgment comes upon this land.

Isaiah 13:15 Every one that is found shall be thrust through; and every one that is joined [unto them] shall fall by the sword.

Isaiah 13:16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

Isaiah 13:17 Behold, I will stir up the Medes against them, which shall not regard silver; and [as for] gold, they shall not delight in it.

It's a time before the Jews will be taken into captivity. Jeremiah 51 talks about a time just after this happens. After Jeremiah writes those chapters he says to take them and lead them in Babylon. The Medes were vicious people.

Isaiah 13:18 [Their] bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

<p>1Chronicles 12:2 [They were] armed with bows, and could use both the right hand and the left in [hurling] stones and [shooting] arrows out of a bow, [even] of Saul's brethren of Benjamin.</p>

Isaiah 13:19 And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

Isaiah 13:20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

For centuries it has been a desolate heap of mounds.

Isaiah 13:21 But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

'satyrs' - historical mythology

Isaiah 13:22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in [their] pleasant palaces: and her time [is] near to come, and her days shall not be prolonged.

Isaiah chapter 14 – 2nd Chronicles: Bible book 14

Isaiah 14 speaks of Israel's deportation to Babylon followed by a restoration to their own land. The mercy God has on Israel goes in hand with God's judgment on the king of Babylon. The king of Babylon is a type of Satan. Babylon, the fall of Assyria and Satan (Lucifer) are discussed in Isaiah 14. It is a picture of an unholy trinity that will fall in the millennium. In 2nd Chronicles, the Babylon of Nebuchadnezzar falls and the subsequent restoration of Israel has Gentiles (strangers) migrating to Israel, as will also take place in the millennium (Isaiah 14:1, 2 Chronicles 2:17). Isaiah 14 talks about this; the fall of a future Babylon that will exist prior to the millennium. In the millennium Gentile nations will also migrate to Israel.

2nd Chronicles talks about the destruction of Babylon. Isaiah 14 and 2nd Chronicles both speak of a time when the earth is at rest and there is much rejoicing (2 Chronicles 2:8, Isaiah 14:8). The 'cedars of Lebanon being laid down', in the context of trees representing men, pictures the cutting down of Assyria, with the larger meaning being the cutting down of Satan. The Assyrian is described as a 'cedar in Lebanon':

Ezekiel 31:3 Behold, the Assyrian [was] a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

Ezekiel 31:4 The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

Ezekiel 31:5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.

Ezekiel 31:6 All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

Ezekiel 31:7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

Ezekiel 31:8 The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

Ezekiel 31:9 I have made him fair by the multitude of his branches: so that all the trees of Eden, that [were] in the garden of God, envied him.

Satan is also a cedar, the proof being the mention of the trees of Eden. Satan was a 'tree' in the Garden of Eden (the tree of knowledge of good and evil).

Ezekiel 31:10 Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

Ezekiel 31:11 I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness.

Ezekiel 31:12 And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

Ezekiel 31:13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

Ezekiel 31:14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

Ezekiel 31:15 Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

Ezekiel 31:16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

He is ultimately cast down to hell and then all the other trees are comforted and they rejoice. (Isaiah 14:8). The cutting down of cedars (2 Chronicles 2:8) represents the cutting down of Assyria. In a larger sense Satan will be 'cut down' in the time of the millennium. Then 'no feller' (death, which fells all men) 'can come against us' (Isaiah 14:8).

*Isaiah 14:1 For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and **the strangers shall be joined with them**, and they shall cleave to the house of Jacob.*

2Chronicles 2:17 And Solomon numbered all **the strangers that [were] in the land of Israel** after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred.

*Isaiah 14:2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and **they shall take them captives**, whose captives they were; and they shall rule over their oppressors.*

2Chronicles 6:38 If they return to thee with all their heart and with all their soul in the land of their captivity, whither **they have carried them captives**, and pray toward their land, which thou gavest unto their fathers, and [toward] the city which thou hast chosen, and toward the house which I have built for thy name:

*Isaiah 14:3 And it shall come to pass in the day that **the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,***

2Chronicles 10:4 Thy father made our yoke grievous: **now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.**

Isaiah 14:4 That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

A proverb that will be said against them.

A parable against the king of Babylon. He's an oppressor connected with the golden city, connected with Babylon. He has a staff and rulers under him. He smote the people with wrath; he smote them with a continual stroke and ruled in wrath.

Isaiah 14:24 The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, [so] shall it stand:

Isaiah 14:25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

**The king of Babylon → 14:4, Lucifer → 14:12, the Assyrian → 14:25
- an unholy trinity**

'my land' - **Israel**

'tread him under foot' -

Genesis 3:14 And the LORD God said unto the serpent, Because thou hast done this, thou [art] cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

'then shall his yoke depart' - **at that time Israel will be free of the yoke of Satan**

'burden' - **the Jewish people carry a burden now.**

Isaiah 14:26 This [is] the purpose that is purposed upon the whole earth: and this [is] the hand that is stretched out upon all the nations.

Isaiah 14:27 For the LORD of hosts hath purposed, and who shall disannul [it]? and his hand [is] stretched out, and who shall turn it back?

Zephaniah 3:8 Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination [is] to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, [even] all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

the determination upon the whole earth that will come to pass

Isaiah 14:28 In the year that king Ahaz died was this burden.

2Chronicles 28:26 Now the rest of his acts and of all his ways, first and last, behold, they [are] written in the book of the kings of Judah and Israel.

2Chronicles 28:27 And Ahaz slept with his fathers, and they buried him in the city, [even] in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

— 741 B.C.

Isaiah 14:29 Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit [shall be] a fiery flying serpent.

The king of Babylon is a type of Satan and Babylon is a system that has oppressed Jewish people. The future Babylon will bring people back to Jerusalem. The Jewish people will be top in the millennium and all the people that took them captive will be their handmaidens and servants.

The man, his system and the rulers under the system.

Isaiah 14:5 The LORD hath broken the staff of the wicked, [and] the sceptre of the rulers.

2Chronicles 6:23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

Isaiah 14:6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, [and] none hindereth.

He's upset and mad he has less time than he thought to finish his work. He's had the plan to eliminate the seed before the Messiah comes. He tried to ruin Adam and Eve, David, etc. In the future he will have less time than he thought. Smarter than Daniel. Wiser? He has everything figured out.

He ruled the nations with anger; in this passage he is the Assyrian.

Isaiah 10:5 O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

Isaiah 10:6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

Isaiah 10:7 Howbeit he meaneth not so, neither doth his heart think so; but [it is] in his heart to destroy and cut off nations not a few.

Isaiah 10:8 For he saith, [Are] not my princes altogether kings?

The Assyrian is a type of Satan. God has put it in his heart to punish people here on earth.

He is persecuted and non-hindered.

Satan is persecuted. To afflict, harass or destroy to commit to a mode of worship.

King -> system -> rulers. He has set up a religious system, which he is the head and is being persecuted.

The millennium – (Isaiah 14:7)

Isaiah 14:7 The whole earth is at rest, [and] is quiet: they break forth into singing.

2Chronicles 6:41 Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness.

The fir trees are likened to men. When he is laid down, no feller (death, who cuts everyone down) is among us.

*Isaiah 14:8 Yea, the **fir trees** rejoice at thee, [and] **the cedars of Lebanon**, [saying], Since thou art laid down, no feller is come up against us.*

2Chronicles 2:8 Send me also **cedar trees, fir trees, and alnum trees, out of Lebanon**: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants [shall be] with thy servants,

2Chronicles 2:16 And **we will cut wood out of Lebanon**, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem.

2Chronicles 25:18 And Joash king of Israel sent to Amaziah king of Judah, saying, **The thistle that [was] in Lebanon sent to the cedar that [was] in Lebanon**, saying, Give thy daughter to my son to wife: and there passed by a wild beast that [was] in Lebanon, and trode down the thistle.

Satan's homecoming (millennium)

Isaiah 14:9 Hell from beneath is moved for thee to meet [thee] at thy coming: it stirreth up the dead for thee, [even] all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

Most rulers will go to hell. All those people in hell are in everlasting death. Leaders must make a compact with the devil. Hell either has rulers or rulers have control over it.

Isaiah 14:10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

'we' - death is a weakness. These people are weak because they are dead in hell, in their trespasses. The opposite of weakness is power. The physical body has weaknesses and it dies, the spiritual body must be reborn to have power. Satan has no power to escape his destination.

Isaiah 14:11 Thy pomp is brought down to the grave, [and] the noise of thy viols: the worm is spread under thee, and the worms cover thee.

'pomp' - a show of magnificence

'viol' - a little larger than a violin

Amos 5:23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

Amos 5:24 But let judgment run down as waters, and righteousness as a mighty stream.

Amos 5:25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

Amos 5:26 But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.

False worship, images, Moloch; they played these viols around these idols and made a tabernacle for them. The Star of David.

Worms are disgusting. This is what hell will be like. People are really going there to suffer - People need to know these things.

Isaiah 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! [how] art thou cut down to the ground, which didst weaken the nations!

2Chronicles 20:24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they [were] dead bodies fallen to the earth, and none escaped.

The only mention of Lucifer in the Bible. Lucifer is not the morning star. (See Psalms 199, 'he') he 'h' jod 'y' 89:1 1 (the name of Lucifer)

no vowels (aeiou). They put vowel points. That's who Lucifer is connected with.

He is likened to the king of Babylon; he's a ruler, oppressor.

He hasn't fallen yet, but he will fall from his power and authority in heaven all designed to test us and prove us. How much do we love and serve God?

He's cut down to the ground. He's like a tree too. (Ezekiel 31:3-15)
He was cut down out of heaven.

Isaiah 14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

Isaiah 14:14 I will ascend above the heights of the clouds; I will be like the most High.

Lucifer has a throne. He will ascend above the clouds like the most high. Is it past present or future? Not past. Not present. It's a future occurrence. He's the anointed cherub that covereth. (Ezekiel 28) → deep → heaven → earth (Revelation 12:9) → bottomless pit (Revelation 20) He is deceived. He still attacks things connected with Kingdom of God/Kingdom of Heaven.

He's created, was above the throne till he sinned – one of 5 cherubs
Ezekiel 28:14 Thou [art] the anointed cherub that covereth; and I have set thee [so]: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

Ezekiel 28:15 Thou [wast] perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

God casts His enemies down to hell. God is not going to dwell with iniquity

Isaiah 14:15 Yet thou shalt be brought down to hell, to the sides of the pit.

Isaiah 14:16 They that see thee shall narrowly look upon thee, [and] consider thee, [saying, Is] this the man that made the earth to tremble, that did shake kingdoms;

Isaiah 14:17 [That] made the world as a wilderness, and destroyed the cities thereof; [that] opened not the house of his prisoners?

The focus now switches back to Babylon.

Babylon is going to fall (Isaiah 14:18-23)

Isaiah 14:18 All the kings of the nations, [even] all of them, lie in glory, every one in his own house.

Isaiah 14:19 But thou art cast out of thy grave like an abominable branch, [and as] the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

The pit there has stones too, not just hell.

Isaiah 14:20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, [and] slain thy people: the seed of evildoers shall never be renowned.

The king of Babylon won't have a tomb – there's no inheritance of him

'renowned' – they have temporal popularity – not around long

Isaiah 14:21 Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

People build cities (Cain, Nimrod).

Isaiah 14:22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.

Isaiah 14:23 I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

'besem' – broom

He is likened to a tree.

Job 38:7 When the morning stars sang together, and all the sons of God shouted for joy? So he can be called the sun of the morning.

He is setting up wicked rulers in the world, a manifestation of him

Isaiah 14:24-27 Reveal information about Lucifer

Isaiah 14:24 The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, [so] shall it stand:

Isaiah 14:25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke

depart from off them, and his burden depart from off their shoulders.

Isaiah 14:26 This [is] the purpose that is purposed upon the whole earth: and this [is] the hand that is stretched out upon all the nations.

Isaiah 14:27 For the LORD of hosts hath purposed, and who shall disannul [it]? and his hand [is] stretched out, and who shall turn it back?

Isaiah 14:28 In the year that king Ahaz died was this burden.

Isaiah 14:29 Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit [shall be] a fiery flying serpent.

Babylon will indeed fall.

The serpent is the fall of Babylon in 606 BC; the cockatrice is Rome, 70 AD. Out of the cockatrice comes Satan. Fiery means they burn.

Numbers 21:6 And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

Isaiah 27:1 In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that [is] in the sea.

Isaiah 14:30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I **will kill thy root with famine**, and he shall slay thy remnant.

<p>2Chronicles 20:9 If, [when] evil cometh upon us, [as] the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name [is] in this house,) and cry unto thee in our affliction, then thou wilt hear and help.</p>

In the millennium the poor shall feed and the needy shall lay down in safety. The fiery serpent will be gone.

'root' - **talking to the land**

Deuteronomy 29:17 And ye have seen their abominations, and their idols, wood and stone, silver and gold, which [were] among them:)

Deuteronomy 29:18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go [and] serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood;

Talks about God taking them out of Egypt and planting them. If they go bad, their roots go bad.

Psalms 80:8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

'vine' - **the Jewish people**

Psalms 80:9 Thou preparedst [room] before it, and didst cause it to take deep root, and it filled the land.

Psalms 80:10 The hills were covered with the shadow of it, and the boughs thereof [were like] the goodly cedars.

If the people (the vine) go bad (idolatry, etc.) the root goes bad and must be cleared from the land altogether.

Isaiah 14:31 Howl, O gate; cry, O city; thou, whole Palestina, [art] dissolved: for there shall come from the north a smoke, and none [shall be] alone in his appointed times.

'smoke' -

Deuteronomy 29:20 The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

Psalms 74:1 <<Maschil of Asaph.>> O God, why hast thou cast [us] off for ever? [why] doth thine anger smoke against the sheep of thy pasture?

Some type of judgment brought against this land.

Isaiah 14:32 What shall [one] then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it.

Zionists trust in that land to save them.

Isaiah chapter 15 - Ezra: Bible book 15

Moab was across the Jordan valley to the east of Judah. It occupied a plateau about 3,000 feet above the level of the Mediterranean, or 4,300 feet above the Dead Sea, and rising gradually from north to south. It was bounded on the west by the Dead Sea and the southern section of the Jordan, on the east by Ammon and the Arabian Desert, from which it was separated by low, rolling hills and on the south by Edom. The northern boundary varied, but in general, it may be said to have been represented by a line drawn some miles above the northern extremity of the Dead Sea.

During the reign of Saul and David Israel had control over Moab, but because of various connections between Israel and Moab (Lot was Abraham's nephew, David, Israel's greatest king, was one-quarter Moabite, Ruth, his grandmother, was from Moab) God told Israel not to destroy Moab and take their land:

Deuteronomy 2:9 And the LORD said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land [for] a possession; because I have given Ar unto the children of Lot [for] a possession.

Because of these connections as well as the usual grief associated with defeat there was much weeping at the invasion of Moab. The fleeing of the Moabites to their false gods (Isaiah 15:2) strongly corresponds to the abominations of the people of Israel (Ezra 9:1-3). Significantly, the Moabites tried to stop the Israelites from crossing Moab when Israel attempted to flee their land:

Obadiah 1:14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

Ezra discusses the remnant returning to Israel after the conquering of Babylon by the Persians and the subsequent attempt to rebuild the temple, whose restoration is ordered in Nehemiah 2 with the help of the decree of Darius, king of Persia. In Isaiah 15 the refugees of Moab go to Zoar, the city Lot and his daughters had once escaped from. In the same way Israel was judged and driven from her land. Moab, as a type of the religious world, was judged for apostasy similar to that which caused Israel to go into exile in Babylon. Apparently only a small number of the people of Israel returned from exile and the remnant left after the invasion of Moab (Isaiah 15:9) will be similarly very small. Ezra 9:8 talks of 'a nail in his holy place', symbolic of a resting place, a sure, but temporary place where those that remain can hang their belongings, but not as accommodating as a full-sized closet which would satisfy a larger remnant.

Isaiah 22:23 And I will fasten him [as] a nail in a sure place; and he shall be for a glorious throne to his father's house.

The voluntary pulling out of hair (Isaiah 15:2, Ezra 9:3) is a sign of mourning. To pull a beard in ancient time was to inflict indignity:

2Samuel 10:1 And it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead.

2Samuel 10:2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

2Samuel 10:3 And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David [rather] sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

2Samuel 10:4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, [even] to their buttocks, and sent them away.

2Samuel 10:5 When they told [it] unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and [then] return.

There was an abundance of weeping over the destruction of Moab (Isaiah 15:3). The tops of houses were flat surfaces generally reserved for prayer. There was also great weeping when the people of Jerusalem gathered at their new temple (Ezra 3:13), but in this case the weeping could not be distinguished from the shouts of joy. Expressions of sorrow sounded like howling in that region.

The people of Israel have not separated themselves from the abominations of their neighbors, such as the Moabites:

Ezra 9:1 Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, [doing] according to their abominations, [even] of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

Isaiah 15:1 The burden of Moab. Because in the night Ar of Moab is laid waste, [and] brought to silence; because in the night Kir of Moab is laid waste, [and] brought to silence;

'burden' - the destruction or judgment which is to befall you

2Kings 9:25 Then said [Jehu] to Bidkar his captain, Take up, [and] cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him;

Laying a burden on someone isn't in a good context.

It's like a yoke:

Isaiah 9:4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

A yoke on animals is a burden to them.

A burden is heavy, like God's anger. Its heavy:

Isaiah 30:27 Behold, the name of the LORD cometh from far, burning [with] his anger, and the burden [thereof is] heavy: his lips are full of indignation, and his tongue as a devouring fire:

Nahum 1:1 The burden of Nineveh. The book of the vision of Nahum the Elkoshite.

Nahum 1:2 God [is] jealous, and the LORD revengeth; the LORD revengeth, and [is] furious; the LORD will take vengeance on his adversaries, and he reserveth [wrath] for his enemies.

Nahum 1:3 The LORD [is] slow to anger, and great in power, and will not at all acquit [the wicked]; the LORD hath his way in the whirlwind and in the storm, and the clouds [are] the dust of his feet.

Nahum 1:4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

Nahum 1:5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

Nahum 1:6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

The burden of God's judgment.

Jeremiah 23:23 [Am] I a God at hand, saith the LORD, and not a God afar off?

Jeremiah 23:24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

Jeremiah 23:25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

Jeremiah 23:26 How long shall [this] be in the heart of the prophets that prophesy lies? yea, [they are] prophets of the deceit of their own heart;

Jeremiah 23:27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

Jeremiah 23:28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What [is] the chaff to the wheat? saith the LORD.

Jeremiah 23:29 [Is] not my word like as a fire? saith the LORD; and like a hammer [that] breaketh the rock in pieces?

Wheat gives substance, as opposed to dreams, which have none.

Jeremiah 23:30 Therefore, behold, I [am] against the prophets, saith the LORD, that steal my words every one from his neighbour.

Jeremiah 23:31 Behold, I [am] against the prophets, saith the LORD, that use their tongues, and say, He saith.

Jeremiah 23:32 Behold, I [am] against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

Jeremiah 23:33 And when this people, or the prophet, or a priest, shall ask thee, saying, What [is] the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.

Jeremiah 23:34 And [as for] the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house.

Ar of Moab and Kir of Moab are laid waste.

Numbers 21:15 And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

The area they are going into is filled with giants.

Deuteronomy 2:10 The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;

Deuteronomy 2:11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

The whole area is called 'the land of giants':

Deuteronomy 3:13 And the rest of Gilead, and all Bashan, [being] the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

There were giants in Ammon:

Deuteronomy 2:20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims;

Deuteronomy 2:21 A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

Numbers 33:48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan [near] Jericho.

Ar was called the coast of Moab:

Deuteronomy 2:18 Thou art to pass over through Ar, the coast of Moab, this day:

Ar is on the king's highway:

Numbers 21:22 Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink [of] the waters of the well: [but] we will go along by the king's [high] way, until we be past thy borders.

Deuteronomy 2:18 Thou art to pass over through Ar, the coast of Moab, this day:

When the Jewish people flee Egypt, through the wilderness and pass through Ar the people give them food and drink:

Deuteronomy 2:29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.

Ar, in the future, is going to be destroyed by a northern power:

Numbers 21:26 For Heshbon [was] the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

Numbers 21:27 Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

Numbers 21:28 For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, [and] the lords of the high places of Arnon.

Numbers 21:29 Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

Numbers 21:30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which [reacheth] unto Medeba.

Chemosh is a false god:

Judges 11:24 Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess.\

He is the god of Moab.

Jeremiah 48:1 Against Moab thus saith the LORD of hosts, the God of Israel; Woe unto Nebo! for it is spoiled: Kiriathaim is confounded [and] taken: Misgab is confounded and dismayed.

Jeremiah 48:2 [There shall be] no more praise of Moab: in Heshbon they have devised evil against it; come, and let us cut it off from [being] a nation. Also thou shalt be cut down, O Madmen; the sword shall pursue thee.

Jeremiah 48:3 A voice of crying [shall be] from Horonaim, spoiling and great destruction.

Jeremiah 48:4 Moab is destroyed; her little ones have caused a cry to be heard.

Jeremiah 48:5 For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

Jeremiah 48:6 Flee, save your lives, and be like the heath in the wilderness.

Jeremiah 48:7 For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity [with] his priests and his princes together.

Jeremiah 48:8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

Jeremiah 48:9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

Jeremiah 48:28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove [that] maketh her nest in the sides of the hole's mouth.

For some reason God warns Moab to flee just like He warns the Jewish people to flee. Israel is to flee to the mountains, the wilderness and to the rock also.

Isaiah 16:4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

Jeremiah 48:10 Cursed [be] he that doeth the work of the LORD deceitfully, and cursed [be] he that keepeth back his sword from blood.

The burden of Moab. God is sending people after them.

Jeremiah 48:11 Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.

Jeremiah 48:12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

Jeremiah 48:13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence.

'Chemosh' - **their false god**

Jeremiah 48:14 How say ye, We [are] mighty and strong men for the war?

Jeremiah 48:15 Moab is spoiled, and gone up [out of] her cities, and his chosen young men are gone down to the slaughter, saith the King, whose name [is] the LORD of hosts.

Jeremiah 48:16 The calamity of Moab [is] near to come, and his affliction hasteth fast.

Jeremiah 48:17 All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, [and] the beautiful rod!

Jeremiah 48:18 Thou daughter that dost inhabit Dibon, come down from [thy] glory, and sit in thirst; for the spoiler of Moab shall come upon thee, [and] he shall destroy thy strong holds.

Jeremiah 48:19 O inhabitant of Aroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, [and] say, What is done?

Jeremiah 48:20 Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is spoiled,

Kir and Ar are the only two cities described as desolate. Kir is south of Ar. The king of Assyria took Damascus and carried all those people down to the Kir area and he killed a king named Resin:

2Kings 16:9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried [the people of] it captive to Kir, and slew Rezin.

The king of Assyria was named Tiglith-Pileser, the same king that Ahaz gave gold to (2 Kings 16). He gave the money for help and didn't get

any. Next Ahaz goes up to Damascus and builds an altar and there is much idolatry.

2Kings 16:5 Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome [him].

Isaiah 7:1 And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, [that] Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

Rezin attacks Jerusalem with Remaliah the king of Israel. Syria is not Assyria, but above it. Ahaz asks Tiglith-Pileser to help him out against the king of Syria and the king of Israel who are attacking him. Ahaz give Tiglith-Pileser money, but gets little help. Rezin is called a smoking firebrand:

Isaiah 7:4 And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

Rezin and Remaliah attack Jerusalem so they can set up their own king in Jerusalem. God says it won't come to pass:

Isaiah 7:7 Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.

Tiglith-Pileser (king of Assyria (now Iraq)) attacks northern Israel areas and takes the captives to Assyria:

2Kings 15:27 In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, [and reigned] twenty years.

2Kings 15:28 And he did [that which was] evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

2Kings 15:29 In the days of Pekah king of Israel came Tiglathpileser king of Assyria, and took Ijon, and Abelbethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

2Kings 15:30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remal

iah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah.

2Kings 15:31 And the rest of the acts of Pekah, and all that he did, behold, they [are] written in the book of the chronicles of the kings of Israel.

2Kings 15:32 In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign.

Judah asks Tiglith-Pileser for help but instead he carries captives to Assyrian towns:

2Kings 17:6 In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor [by] the river of Gozan, and in the cities of the Medes.

*Isaiah 15:2 He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: **on all their heads [shall be] baldness, [and] every beard cut off.***

Ezra 9:3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard , and sat down astonished.
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'he' - **refers to Moab**

'high places' -

Numbers 21:28 For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, [and] the lords of the high places of Arnon.

'baldness' - **Shaved heads and beards. Forbidden to the Israelites. The practice had pagan significance. This pictures a type of sorrow.**

Jeremiah 41:5 That there came certain from Shechem, from Shiloh, and from Samaria, [even] fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring [them] to the house of the LORD.

Jeremiah 48:37 For every head [shall be] bald, and every beard clipped: upon all the hands [shall be] cuttings, and upon the loins sackcloth.

Jeremiah 48:21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath,

Judgment and burden are about the same thing.

Jeremiah 48:22 And upon Dibon, and upon Nebo, and upon Bethdiblathaim,

Jeremiah 48:23 And upon Kiriathaim, and upon Bethgamul, and upon Bethmeon,

Jeremiah 48:24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

Jeremiah 48:25 The horn of Moab is cut off, and his arm is broken, saith the LORD.

Jeremiah 48:26 Make ye him drunken: for he magnified [himself] against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

Jeremiah 48:27 For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy.

There is happiness over the judgment that came on the Jews.

Jeremiah 48:28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove [that] maketh her nest in the sides of the hole's mouth.

Jeremiah 48:29 We have heard the pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

Jeremiah 48:30 I know his wrath, saith the LORD; but [it shall] not [be] so; his lies shall not so effect [it].

Isaiah 16:1 Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.

Isaiah 16:2 For it shall be, [that], as a wandering bird cast out of the nest, [so] the daughters of Moab shall be at the fords of Arnon.

Isaiah 16:3 Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.

Isaiah 16:4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

Isaiah 16:5 And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

Isaiah 16:6 We have heard of the pride of Moab; [he is] very proud: [even] of his haughtiness, and his pride, and his wrath: [but] his lies [shall] not [be] so.

Isaiah 16:7 Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Khareseth shall ye mourn; surely [they are] stricken.

Isaiah 16:8 For the fields of Heshbon languish, [and] the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come [even] unto Jazer, they wandered [through] the wilderness: her branches are stretched out, they are gone over the sea.

Isaiah 16:9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen.

God is compassionate.

Isaiah 16:10 And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in [their] presses; I have made [their vintage] shouting to cease.

Wine is the fruit of the vine. Grapes are pressed into a cup:

Genesis 40:11 And Pharaoh's cup [was] in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

Isaiah 16:11 Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kirharesh.

Isaiah 16:12 And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

'sanctuary' - **a sacred place.**

Isaiah 16:13 This [is] the word that the LORD hath spoken concerning Moab since that time.

Isaiah 16:14 But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant [shall be] very small [and] feeble.

Isaiah 15:3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.

Ezra 3:13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.
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Jeremiah 48:31 Therefore will I howl for Moab, and I will cry out for all Moab; [mine heart] shall mourn for the men of Kirheres.

Jeremiah 48:32 O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach [even] to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.

Jeremiah 48:33 And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the winepresses: none shall tread with shouting; [their] shouting [shall be] no shouting.

*Isaiah 15:4 And Heshbon shall cry, and Elealeh: **their voice shall be heard [even] unto Jahaz:** therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.*

Ezra 3:12 But many of the priests and Levites and chief of the fathers, [who were] ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and **many shouted aloud for joy:**
Ezra 10:12 Then all the congregation answered and **said with a loud voice,** As thou hast said, so must we do.

Isaiah 15:5 My heart shall cry out for Moab; his fugitives [shall flee] unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction.

Lot went there before:

Genesis 19:22 Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

Genesis 19:23 The sun was risen upon the earth when Lot entered into Zoar.

Jeremiah 48:34 From the cry of Heshbon [even] unto Elealeh, [and even] unto Jahaz, have they uttered their voice, from Zoar [even] unto Horonaim, [as] an heifer of three years old: for the waters also of Nimrim shall be desolate.

The three-year-old heifer was the age of a sacrifice:

Genesis 15:9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

A red heifer was sacrificed, to be burned to cleanse past transgressions:

Deuteronomy 21:1 If [one] be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, [and] it be not known who hath slain him:

They were also used for sacrifice:

1Samuel 16:2 And Samuel said, How can I go? if Saul hear [it], he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD.

Jeremiah 48:35 Moreover I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods.

Jeremiah 48:36 Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kirheres: because the riches [that] he hath gotten are perished.

Jeremiah 48:37 For every head [shall be] bald, and every beard clipped: upon all the hands [shall be] cuttings, and upon the loins sackcloth.

(Isaiah 15:2)

Isaiah 15:6 For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing.

They are in a drought.

Isaiah 15:7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.

They are going somewhere where there is water. The brook of willows is connected with behemoth:

Job 40:15 Behold now behemoth, which I made with thee; he eateth grass as an ox.

Job 40:16 Lo now, his strength [is] in his loins, and his force [is] in the navel of his belly.

Job 40:17 He moveth his tail like a cedar: the sinews of his stones are wrapped together.

Job 40:18 His bones [are as] strong pieces of brass; his bones [are] like bars of iron.

Job 40:19 He [is] the chief of the ways of God: he that made him can make his sword to approach [unto him].

Job 40:20 Surely the mountains bring him forth food, where all the beasts of the field play.

Job 40:21 He lieth under the shady trees, in the covert of the reed, and fens.

Job 40:22 The shady trees cover him [with] their shadow; the willows of the brook compass him about.

Job 40:23 Behold, he drinketh up a river, [and] hasteth not: he trusteth that he can draw up Jordan into his mouth.

And with Babylon:

Psalms 137:1 By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

Psalms 137:2 We hanged our harps upon the willows in the midst thereof.

Isaiah 15:8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beerelim.

Jeremiah 48:38 [There shall be] lamentation generally upon all the housetops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein [is] no pleasure, saith the LORD.

Jeremiah 48:39 They shall howl, [saying], How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision and a dismaying to all them about him.

Jeremiah 48:40 For thus saith the LORD; Behold, he shall fly as an eagle, and shall spread his wings over Moab.

Jeremiah 48:41 Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

Jeremiah 48:42 And Moab shall be destroyed from [being] a people, because he hath magnified [himself] against the LORD.

Jeremiah 48:43 Fear, and the pit, and the snare, [shall be] upon thee, O inhabitant of Moab, saith the LORD.

Jeremiah 48:44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, [even] upon Moab, the year of their visitation, saith the LORD.

Jeremiah 48:45 They that fled stood under the shadow of Heshbon because of the force: but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones.

In Numbers 21:20 that was a prophecy because it didn't happen yet or in Isaiah's time.

Jeremiah 48:46 Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives.

Jeremiah 48:47 Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far [is] the judgment of Moab.

Sihon is the king of the Amorites that went against Moab and took their land. This was about the time of Og king of Basham.

Deuteronomy 29:7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

Og was at Ashtaroth.

Joshua 9:10 And all that he did to the two kings of the Amorites, that [were] beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which [was] at Ashtaroth.

Og was a remnant of the giants. They fought against the Jewish people.

Kir and Ar are the only cities mentioned as being desolate in Isaiah 15.

*Isaiah 15:9 For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon **him that escapeth of Moab, and upon the remnant of the land.***

Ezra 9:14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed [us], so that [there should be] **no remnant nor escaping?**

Isaiah chapter 16 – Nehemiah: Bible book 16

In Isaiah 16:3 Judah is counseled to hide the outcasts of Moab and in Isaiah 16:4 Moab is asked to hid the outcasts of Judea. There was much weeping for the people of Moab, possibly due to the ties between David and Moab. Jerusalem had just returned from captivity and was also in a sad state of affairs. Nehemiah petitioned king Artaxerxes for permission to return to Jerusalem (Nehemiah 2:16) to restore order and morale to the people there. King Cyrus of Persia also allowed worship to resume in Israel by giving a decree to restore the city and the temple (Nehemiah 2). Judgment on Moab, in part, is due to their seeking their false gods in times of dire need.

Again, in Isaiah 16:3 Judah was told to take counsel to hide the outcasts of Moab. In Isaiah 16:4 Moab is told to hide the outcasts of Judea. (They are encouraged by the knowledge that 'the spoiler' will soon cease and a millennial period will begin (Isaiah 16:5)). This illustrates the difference between the positive, true counsel of God and the negative counsel of men, developed via their false prophets (Nehemiah 6:7). But the pride of Moab must be broken down first. The vineyards that they took pride in must be destroyed as well. Interestingly, the Moabites tried to stop the Israelites from crossing Moab when Israel attempted to flee their land:

Obadiah 1:14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

In spite of the pride of Moab God still has sympathy for that nation. But Isaiah 14:13-14 talks about a three-year judgment on Moab (Isaiah 16:13).

Isaiah 16:1 Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.

'lamb' – a reference to the Messiah

From 1) Sela to 2) the wilderness unto 3) the mount of the daughter of Zion. That combination showed up previously. The Jewish people go to three places in the tribulation- to the mountains, to the wilderness and to the rock. The Messiah prepared all the places for them.

Isaiah 16:4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

Isaiah 16:2 For it shall be, [that], as a wandering bird cast out of the nest, [so] the daughters of Moab shall be at the fords of Arnon.

This relates to

Obadiah 1:14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

where Moabites try to stop the Jewish people from fleeing.

*Isaiah 16:3 **Take counsel**, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.*

Nehemiah 6:7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, [There is] a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and **let us take counsel together**.

Isaiah 16:4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

Here Moab is asked to take in the outcasts of Judea.

'covert' - **something concealed or hidden**

'spoiler' -

Jeremiah 48 corresponds with this. It implies a blessing if the outcasts are taken care of, for the spoiler's time will end one day.

Isaiah 16:5 And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

After the spoiler ceases the millennium will begin. The Messiah will then sit on the throne of David:

Isaiah 24:23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

Jeremiah 14:21 Do not abhor [us], for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

Isaiah 16:6 We have heard of the pride of Moab; [he is] very proud: [even] of his haughtiness, and his pride, and his wrath: [but] his lies [shall] not [be] so.

Jeremiah 48:14 How say ye, We [are] mighty and strong men for the war?

Jeremiah 48:26 Make ye him drunken: for he magnified [himself] against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

Isaiah 16:7 Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kirharieseth shall ye mourn; surely [they are] stricken.

Isaiah 16:8 For the fields of Heshbon languish, [and] the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come [even] unto Jazer, they wandered [through] the wilderness: her branches are stretched out, they are gone over the sea.

People are likened to vines and fields.

Isaiah 16:9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen.

God is still compassionate about what they are going through. But people are going to be killed.

*Isaiah 16:10 And gladness is taken away, and joy out of the plentiful field; and **in the vineyards there shall be no singing**, neither shall there be shouting: **the treaders shall tread out no wine in [their] presses**; I have made [their vintage] shouting to cease.*

Nehemiah 5:5 Yet now our flesh [is] as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and [some] of our daughters are brought unto bondage [already]: neither [is it] in our power [to redeem them]; **for other men have our lands and vineyards.**

Nehemiah 13:15 In those days saw I in Judah [some] **treading wine presses on the sabbath**, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all [manner of] burdens, which they brought into Jerusalem on the sabbath day: and I testified [against them] in the day wherein they sold victuals.

Wine is the fruit of the juice of the grape. It is squeezed out of the grape:

Isaiah 65:8 Thus saith the LORD, As the new wine is found in the cluster, and [one] saith, Destroy it not; for a blessing [is] in it: so will I do for my servants' sakes, that I may not destroy them all.

Grapes are pressed into a cup:

Genesis 40:11 And Pharaoh's cup [was] in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

Isaiah 16:11 Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kirharesh.

Isaiah 16:12 And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

Isaiah 16:13 This [is] the word that the LORD hath spoken concerning Moab since that time.

Isaiah 16:14 But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant [shall be] very small [and] feeble.

This prophecy occurs around 726 B.C.

'years of a hireling' - the days of a hireling are like this:

Job 7:1 [Is there] not an appointed time to man upon earth? [are not] his days also like the days of an hireling?

A person's days are numbered, so the days of Moab are numbered here.

Job 14:1 Man [that is] born of a woman [is] of few days, and full of trouble.

Job 14:2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

Job 14:3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?

Job 14:4 Who can bring a clean [thing] out of an unclean? not one.

Job 14:5 Seeing his days [are] determined, the number of his months [are] with thee, thou hast appointed his bounds that he cannot pass;

Job 14:6 Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

Job 7:2 As a servant earnestly desireth the shadow, and as an hireling looketh for [the reward of] his work:

Everybody looks for quitting time. The days of a hireling are long days. Time drags by when you are working. That is what the days of a hireling are like.

'contemned' - scorned and despised

'great multitude' -

1Kings 20:13 And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I [am] the LORD.

1Kings 20:14 And Ahab said, By whom? And he said, Thus saith the LORD, [Even] by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou.

1Kings 20:15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, [even] all the children of Israel, [being] seven thousand.

1Kings 20:16 And they went out at noon. But Benhadad [was] drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

1Kings 20:17 And the young men of the princes of the provinces went out first; and Benhadad sent out, and they told him, saying, There are men come out of Samaria.

1Kings 20:18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

1Kings 20:19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

1Kings 20:20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Benhadad the king of Syria escaped on an horse with the horsemen.

1Kings 20:21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

1Kings 20:22 And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.

1Kings 20:23 And the servants of the king of Syria said unto him, Their gods [are] gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

1Kings 20:24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:

1Kings 20:25 And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, [and] surely we shall be stronger than they. And he hearkened unto their voice, and did so.

1Kings 20:26 And it came to pass at the return of the year, that Benhadad numbered the Syrians, and went up to Aphek, to fight against Israel.

1Kings 20:27 And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

1Kings 20:28 And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD [is] God of the hills, but he [is] not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I [am] the LORD.

He surrounds Ahab king of Israel with a great multitude. Moab joined a great multitude against Jehoshaphat:

2Chronicles 20:1 It came to pass after this also, [that] the children of Moab, and the children of Ammon, and with them [other] beside the Ammonites, came against Jehoshaphat to battle.

2Chronicles 20:2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they [be] in Hazazontamar, which [is] Engedi.

Multitudes tell of a time when the nations will be gathered against Israel:

Isaiah 13:4 The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

Daniel 11:10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and [one] shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, [even] to his fortress.

Daniel 11:11 And the king of the south shall be moved with choler, and shall come forth and fight with him, [even] with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

Joel 3:14 Multitudes, multitudes in the valley of decision: for the day of the LORD [is] near in the valley of decision.

The world will be gathered together against Israel.

Isaiah chapter 17 - Esther: Bible book 17

Esther, a Jewish maiden, becomes Queen of the Persian Empire (Esther 1-2). Haman is promoted to prime minister. He has a hatred for Mordicai (Esther 3:16). Mordecai saves Xerxes' life (2:21) and this is related to Haman's plot to kill the Jews. Mordicai appeals to Esther's position, encouraging her to help the cause of the Jews (Esther 4). She tries to get the king and Haman to cooperate with her, all in behalf of the Jews. Although Haman is ultimately killed, God supported Esther's efforts and protected Israel from her enemies.

Ultimately, the Syrians, as well as the Jews will look to their maker (Isaiah 17:7). Both Damascus and Israel are 'woman in travail'. The people of Damascus are likened to the people of Israel (Isaiah 17:4) and as God helped Israel through the efforts of Esther, Damascus will turn to her maker and will get to eat of the harvest that they are denied now.

There is a future reference in which God warns that apostate Israel will one day reap what they sow and their harvest 'shall be a heap' (Isaiah 17:11). The Jews flourished after Mordecai and Esther delivered them from the hands of Haman. Their 'harvest' flourished as they were joined by this deliverance, which was followed by the observance of Purim (Esther 9:27).

Isaiah 17:1 The burden of Damascus. Behold, Damascus is taken away from [being] a city, and it shall be a ruinous heap.

'ruinous heap' -

Amos 1:1 The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

Amos 1:2 And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

Amos 1:3 Thus saith the LORD; For three transgressions of Damascus, and for four, I will not turn away [the punishment] thereof; because they have threshed Gilead with threshing instruments of iron:

Amos 1:4 But I will send a fire into the house of Hazael, which shall devour the palaces of Benhadad.

Amos 1:5 I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.

This is actually prophetic. Iraq will drive Syria and Jordan into captivity. These people will go into captivity unto Kir.

2Kings 16:9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried [the people of] it captive to Kir, and slew Rezin.

But Damascus wasn't destroyed because the king of Judah/Israel copies the altar in Damascus and has one of the priests make it.

Jeremiah 49:23 Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are fainthearted; [there is] sorrow on the sea; it cannot be quiet.

Jeremiah 49:24 Damascus is waxed feeble, [and] turneth herself to flee, and fear hath seized on [her]: anguish and sorrows have taken her, as a woman in travail.

Israel is like a woman in travail. God tells them a place to go to. Moab is also in travail and God tells them a place to go to during this time.

Jeremiah 49:25 How is the city of praise not left, the city of my joy!

Jeremiah 49:26 Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

Jeremiah 49:27 And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Benhadad.

Isaiah 17:2 The cities of Aroer [are] forsaken: they shall be for flocks, which shall lie down, and none shall make [them] afraid.

Aroer is near Kir. This is the one in Moab.

Isaiah 17:3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

All the people in Damascus will be just like the Jewish people:

Isaiah 17:4 And in that day it shall come to pass, [that] the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

There will be some starvation going on.

Isaiah 17:5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

This implies that somebody is reaping the food, but the children of Syria and Israel don't get it.

Isaiah 17:6 Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two [or] three berries in the top of the uppermost bough, four [or] five in the outmost fruitful branches thereof, saith the LORD God of Israel.

They will get enough to sustain them.

Isaiah 17:7 At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

The context is talking about Jews and Syrian people. When you get hungry you'll look to somebody.

'maker' - you are to ascribe righteousness to Him:

Job 36:3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

The maker is the Lord:

Psalms 95:6 O come, let us worship and bow down: let us kneel before the LORD our maker.

Isaiah 45:9 Woe unto him that striveth with his Maker! [Let] the potsherd [strive] with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

Isaiah 45:10 Woe unto him that saith unto [his] father, What begetteth thou? or to the woman, What hast thou brought forth?

'Woe' means misery and anguish to the person who does that. The maker is the reader, the holy one of Israel. He is the God of the whole earth:

Isaiah 54:5 For thy Maker [is] thine husband; the LORD of hosts [is] his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

Isaiah 17:8 And he shall not look to the altars, the work of his hands, neither shall respect [that] which his fingers have made, either the groves, or the images.

Deuteronomy 16:21 Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

Says to stay away from that stuff. They will turn from it.

Isaiah 17:9 In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

Isaiah 17:10 Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:

'slip' - a part of a plant that you remove for planting or grafting. Evidently they mixed the crops improperly and the result was not a good harvest. Could relate to intermarriage.

Isaiah 17:11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: [but] the harvest [shall be] a heap in the day of grief and of desperate sorrow.

<p>Esther 9:27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their [appointed] time every year;</p>
--

Esther 9:28 And [that] these days [should be] remembered and kept throughout every generation, every family, every province, and every city; and [that] **these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.**

They planted something that won't come out right.

*Isaiah 17:12 Woe to the **multitude of many people**, [which] make a noise like the noise of the seas; and to the rushing of nations, [that] make a rushing like the rushing of mighty waters!*

Esther 5:11 And Haman told them of the glory of his riches, and the **multitude of his children**, and all [the things] wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

Isaiah 17:13 The nations shall rush like the rushing of many waters: but [God] shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

*Isaiah 17:14 And behold at eveningtide trouble; [and] before the morning he [is] not. **This [is] the portion of them that spoil us, and the lot of them that rob us.***

Esther 8:11 Wherein the king granted the Jews which [were] in every city to gather themselves together, and **to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them**, [both] little ones and women, and [to take] the spoil of them for a prey,

This is what will happen to people that oppress Jewish people.

Isaiah chapter 18 - Job: Bible book 18

Job presents us with an illustrious type of Christ. Job was a great sufferer, who was emptied and humbled, so that God may vindicate His righteousness in His dealings with men. In the end he was exalted, as God richly rewarded Job for what he endured. The Messiah abased himself, that we might all be exalted.

Job was also a type of Israel; he endured great and prolonged suffering and was ultimately 'restored' by God and rewarded by the return of his possessions. Israel will ultimately be restored to the land that was promised to them in Genesis.

Because of their sin God scattered them throughout the nations of the world. The Egyptians were also scattered among the nations:

Ezekiel 30:23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

Ezekiel 30:26 And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I [am] the LORD.

Both Jerusalem and Babylon suffered defeat. Babylon conquered Jerusalem in 606 B.C. and Cambyses, the successor of Cyrus, conquered Egypt in 525 B.C. Isaiah 18:5 speaks of a time when God will prune the fruits of the harvest, meaning He will clip the nations before they can harvest the fruits of their evil works.

The reference to 'wings' (Isaiah 18:2) has an interpretation that leans towards 'wings' being sails of ships, although this very difficult passage can refer to the wings of the insects of the Nile river region. But the former notion of wings as the sails of ships is a better fit, as Judean ambassadors would probably be headed to the court of the Nubian royal house in Napata near the fourth cataract of the Nile (modern Ethiopia). An alternate scenario could be that they were acting as messengers headed to Jerusalem at the time concerning negotiations between Tirhakah and Hezekiah against the expected attack of Sennacherib. In a totally different context the stretched wings of a hawk are employed when it uses its wisdom to fly to a warmer climate during the winter (Job 39:26).

The fowls and the beasts of the earth shall make the Assyrian soldiers and their leaders their prey (Isaiah 18:6). This is powerful judgment: 'friendly' animals will 'take over' a devastated human habitat. The beasts of the earth and the fowls of heaven serve to teach us (Job 35:11). The heathen assigned to birds the gift of divination due to their rapid flight heavenward. But in this case the lesson to men is taught when the birds serve up God's judgment.

*Isaiah 18:1 Woe to the land **shadowing with wings**, which [is] beyond the rivers of Ethiopia:*

Job 39:13 [Gavest thou] the goodly wings unto the peacocks? or wings and feathers unto the ostrich?
--

Job 39:26 Doth the hawk fly by thy wisdom, [and] **stretch her wings** toward the south?

'the land shadowing with wings' - **Egypt - Must connect to Egypt (the bulrushes), it's described as being beyond the rivers of Ethiopia, not Ethiopia itself.**

'wings' - **may be the insects of the Nile valley or the sails of Ethiopian ships**

'beyond' - **on the further side, something close by**

*Isaiah 18:2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, [saying], Go, ye swift messengers, to a nation **scattered** and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!*

Job 12:24 He taketh away the heart of the chief of the people of the earth, and causeth them to **wander in a wilderness** [where there is] no way.

Job 4:11 The old lion perisheth for lack of prey, and the stout lion's whelps are **scattered abroad.**

'bulrush' - **A bulrush is a large kind of a rush growing in wet land or water, without knots. The word is only found one other time in the Bible - when Moses was hid in Egypt. In Isaiah chapter 19 is the destruction of Egypt.**

This verse may describe Ethiopian ambassadors traveling to Babylon. The fact that there were several Israelite colonies in Egypt, as written in Jeremiah 44:1 and Ezekiel 30 must also be considered. Ambassadors of Israel came to the Israelite colonies in Egypt for help against the king of Babylon.

Jeremiah 44:1 The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,

Isaiah 18:7 In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

'peeled' - **stripped of skin, heart and hair, not necessarily all three.**

This may be a reference to people from Babylon. Nebuchadnezzar king of Babylon had men who every head was made bald and every shoulder was peeled.

Ezekiel 29:18 Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head [was] made bald, and every shoulder [was] peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

Ezekiel 29:19 Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army.

Ezekiel 29:20 I have given him the land of Egypt [for] his labour wherewith he served against it, because they wrought for me, saith the Lord GOD.

Ezekiel 29:21 In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I [am] the LORD.

'rivers' - Babylon had two rivers going through it: the Euphrates and the Tigris.

Isaiah 18:3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

Isaiah 18:4 For so the LORD said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, [and] like a cloud of dew in the heat of harvest.

If you have sunshine and moisture its almost like its growing.

Ezekiel 30:9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

Isaiah 18:5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away [and] cut down the branches.

Job 5:5 **Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.**

God will cut off whatever the people are taken counsel for.

Isaiah 16:10 And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in [their] presses; I have made [their vintage] shouting to cease.

He will clip all those people before the fruit of their works comes to pass.

*Isaiah 18:6 They shall be left together unto the fowls of the mountains, and to **the beasts of the earth**: and **the fowls** shall summer upon them, and all the beasts of the earth shall winter upon them.*

Job 12:7 But ask now **the beasts**, and they shall teach thee; and the fowls of the air, and they shall tell thee:

Job 35:11 Who teacheth us more than **the beasts of the earth**, and maketh us wiser than **the fowls of heaven**?

Speaks of a time when the people will be killed and the birds will come and feed on them.

Isaiah 18:7 In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

The people will go through all this in the millennium, but there will be some around who honor God. Ethiopians will come to worship God at Mount Zion.

'terrible from their beginning hitherto' -

Isaiah 13:1 The burden of Babylon, which Isaiah the son of Amoz did see.

Isaiah 13:2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

Isaiah 13:3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger, [even] them that rejoice in my highness.

Isaiah 13:4 The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

Isaiah 13:5 They come from a far country, from the end of heaven, [even] the LORD, and the weapons of his indignation, to destroy the whole land.

Isaiah 13:6 Howl ye; for the day of the LORD [is] at hand; it shall come as a destruction from the Almighty.

Isaiah 13:7 Therefore shall all hands be faint, and every man's heart shall melt:

Isaiah 13:8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces [shall be as] flames.

Isaiah 13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

Isaiah 13:10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

Isaiah 13:11 And I will punish the world for [their] evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

It's a city that has affected the whole world:

Isaiah 25:3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

It's a city of terrible nations:

Ezekiel 30:10 Thus saith the Lord GOD; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

Ezekiel 30:11 He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

More on the king of Babylon:

Ezekiel 32:11 For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee.

Ezekiel 32:12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

Habakkuk 1:6 For, lo, I raise up the Chaldeans, [that] bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces [that are] not theirs.

Habakkuk 1:7 They [are] terrible and dreadful: their judgment and their dignity shall proceed of themselves.

Habakkuk 1:8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle [that] hasteth to eat.

Habakkuk 1:9 They shall come all for violence: their faces shall sup up [as] the east wind, and they shall gather the captivity as the sand.

Habakkuk 1:10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

Habakkuk 1:11 Then shall [his] mind change, and he shall pass over, and offend, [imputing] this his power unto his god.

Talks about the Chaldeans, a terrible nation. A nation trodden down:

Isaiah 13:17 Behold, I will stir up the Medes against them, which shall not regard silver; and [as for] gold, they shall not delight in it.

Isaiah 13:18 [Their] bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

Isaiah 13:19 And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

Isaiah 13:20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

Isaiah 13:21 But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

Isaiah 13:22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in [their] pleasant palaces: and her time [is] near to come, and her days shall not be prolonged.

Isaiah 5:5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; [and] break down the wall thereof, and it shall be trodden down:

God destroys a city and lays it waste, leveled.

Isaiah 25:10 For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

Babylon was scattered in Genesis:

Genesis 11:1 And the whole earth was of one language, and of one speech.

Genesis 11:2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

Shinar is Babel. Nineveh is connected with it.

Genesis 11:3 And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar.

Genesis 11:4 And they said, Go to, let us build us a city and a tower, whose top [may reach] unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

Genesis 11:5 And the LORD came down to see the city and the tower, which the children of men builded.

Genesis 11:6 And the LORD said, Behold, the people [is] one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

Genesis 11:7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

Genesis 11:8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

Genesis 11:9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

Babylon is the land of Shinar:

Daniel 1:1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

Daniel 1:2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

It's a place connected with wickedness:

Zechariah 5:5 Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what [is] this that goeth forth.

Zechariah 5:6 And I said, What [is] it? And he said, This [is] an ephah that goeth forth. He said moreover, This [is] their resemblance through all the earth.

Zechariah 5:7 And, behold, there was lifted up a talent of lead: and this [is] a woman that sitteth in the midst of the ephah.

Zechariah 5:8 And he said, This [is] wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

Zechariah 5:9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind [was] in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

Zechariah 5:10 Then said I to the angel that talked with me, Whither do these bear the ephah?

Zechariah 5:11 And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

Babylon is the land of the Chaldeans:

Ezra 5:12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

Today Babylon is Rome.

Isaiah chapter 19 - Psalms: Bible book 19

In Isaiah 19:1 the phrase 'the heart of Egypt shall melt in the midst of it' contains 'heart', 'melt' and 'midst'. The only other occurrence of a verse containing these three words is Psalms 22:14. This most strongly connects Isaiah 19 to Psalms. In fact Isaiah chapter 19 has the flavor of the Psalms in almost every verse.

There are many instances in this vein.

- ❖ **'the hand of a cruel lord' (Isaiah 19:4) ↔ 'the hand of the wicked' (Psalms 74:1)**

- ❖ **'shall turn the rivers far away; [and] the brooks of defence shall be emptied and dried up' (Isaiah 19:6) ↔ 'thou driedst up mighty rivers' (Psalms 74:15)**

- ❖ **'as a drunken [man] staggereth in his vomit' (Isaiah 19:14) ↔ 'stagger like a drunken man' (Psalms 107:27).**

*Isaiah 19:1 The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the **idols** of Egypt shall be moved at his presence, and **the heart of Egypt shall melt in the midst of it.***

Psalms 96:5 For all the gods of the nations [are] **idols:** but the LORD made the heavens.

Psalms 22:14 I am poured out like water, and all my bones are out of joint: **my heart is like wax; it is melted in the midst of my bowels.**

Ezekiel 29-32 is another condemnation of Egypt. The context of verses 1-4 is just before the tribulation or before the mid-tribulation. Ezekiel prophesied in about 590 B.C and Isaiah in 741 B.C. The places where the Lord is associated with a cloud in Ezekiel are Ezekiel 1 and 10.

Ezekiel 1:4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness [was] about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

Ezekiel 10:3 Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

Ezekiel 10:4 Then the glory of the LORD went up from the cherub, [and stood] over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD'S glory.

The Messiah will come on a cloud.

'burden of Egypt' - **all these things are going to happen to it. Egypt is a type of the world and the world's idols will be moved to the ground.**

*Isaiah 19:2 And I will set the Egyptians against the Egyptians: and they shall fight **every one against his brother**, and every one against his neighbour; city against city, [and] kingdom against kingdom.*

Psalms 50:20 Thou sittest [and] **speakest against thy brother**; thou slanderest thine own mother's son.

Judges 7:22 And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, [and] to the border of Abelmeholah, unto Tabbath.

*Isaiah 19:3 And the spirit of Egypt shall fail in the midst thereof; and **I will destroy the counsel thereof**: and they shall seek to the idols, and **to the charmers**, and to them that have familiar spirits, and to the wizards.*

Psalms 58:5 Which will not hearken to **the voice of charmers**, charming never so wisely.

Psalms 1:1 Blessed [is] the man that walketh not in **the counsel of the ungodly**, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

Psalms 2:2 The kings of the earth set themselves, and **the rulers take counsel together, against the LORD**, and against his anointed, [saying],

Psalms 5:10 **Destroy thou them, O God; let them fall by their own counsels**; cast them out in the multitude of their transgressions; for they have rebelled against thee.

They started out with their wizards in the time of Moses and they are going right back to these people.

*Isaiah 19:4 And the Egyptians will I give over into **the hand of a cruel lord**; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.*

Psalms 71:4 Deliver me, O my God, out of **the hand of the wicked, out of the hand of the unrighteous and cruel man.**

The cruel lord may be a fierce king:

Daniel 8:18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

Daniel is speaking.

Daniel 8:19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end [shall be].

Daniel 8:20 The ram which thou sawest having [two] horns [are] the kings of Media and Persia.

Daniel 8:21 And the rough goat [is] the king of Grecia: and the great horn that [is] between his eyes [is] the first king.

Daniel 8:22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

Daniel 8:23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

Daniel 8:24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

'holy people' - **Jewish people**

Daniel 8:25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify [himself] in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

'Prince of princes' - **the Messiah**

Daniel 8:26 And the vision of the evening and the morning which was told [is] true: wherefore shut thou up the vision; for it [shall be] for many days.

Daniel 8:27 And I Daniel fainted, and was sick [certain] days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood [it].

This fierce king will stand up against the Messiah. He will have some control over Egypt until then, the time of indignation spoken of in Daniel 8:19.

Isaiah 10:24 Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

Isaiah 10:25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

This fierce king is connected with indignation.

Daniel 11:36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Regarding this indignation:

It is connected with the Assyrian who is the rod of God's anger:

Isaiah 10:5 O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

Isaiah 10:6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

The indignation is connected with the Assyrian, in some respects on Jewish people. He will smite the Jewish people:

Isaiah 10:24 Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

Isaiah 10:25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

Isaiah 10:26 And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and [as] his rod [was] upon the sea, so shall he lift it up after the manner of Egypt.

Isaiah 10:27 And it shall come to pass in that day, [that] his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

The Lord's indignation against the world:

Isaiah 13:5 They come from a far country, from the end of heaven, [even] the LORD, and the weapons of his indignation, to destroy the whole land.

Isaiah 13:6 Howl ye; for the day of the LORD [is] at hand; it shall come as a destruction from the Almighty.

Isaiah 13:7 Therefore shall all hands be faint, and every man's heart shall melt:

Isaiah 13:8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces [shall be as] flames.

Isaiah 13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

Isaiah 13:10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

Isaiah 13:11 And I will punish the world for [their] evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

He will use Satan as an axe and He Himself will come back and take care of the whole world.

Isaiah 26:20 Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

Isaiah 26:21 For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

Isaiah 30:27 Behold, the name of the LORD cometh from far, burning [with] his anger, and the burden [thereof is] heavy: his lips are full of indignation, and his tongue as a devouring fire:

Isaiah 30:28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and [there shall be] a bridle in the jaws of the people, causing [them] to err.

Isaiah 34:1 Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

Isaiah 34:2 For the indignation of the LORD [is] upon all nations, and [his] fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

Isaiah 66:14 And when ye see [this], your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and [his] indignation toward his enemies.

Isaiah 66:15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

Isaiah 66:16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

In the tribulation the Jewish people will be reproached for their Messiah by their brethren:

Isaiah 66:5 Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

He will comfort them and they will rejoice:

Isaiah 66:13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

It will be a time of vengeance:

Jeremiah 10:10 But the LORD [is] the true God, he [is] the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

Nahum 1:1 The burden of Nineveh. The book of the vision of Nahum the Elkoshite.

Nahum 1:2 God [is] jealous, and the LORD revengeth; the LORD revengeth, and [is] furious; the LORD will take vengeance on his adversaries, and he reserveth [wrath] for his enemies.

Nahum 1:3 The LORD [is] slow to anger, and great in power, and will not at all acquit [the wicked]: the LORD hath his way in the whirlwind and in the storm, and the clouds [are] the dust of his feet.

Nahum 1:4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

Nahum 1:5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

Nahum 1:6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

Habakkuk 3:12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

Zephaniah 3:8 Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination [is] to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, [even] all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

His indignation towards the Assyrian:

Isaiah 30:30 And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of [his] anger, and [with] the flame of a devouring fire, [with] scattering, and tempest, and hailstones.

Isaiah 30:31 For through the voice of the LORD shall the Assyrian be beaten down, [which] smote with a rod.

Isaiah 30:32 And [in] every place where the grounded staff shall pass, which the LORD shall lay upon him, [it] shall be with tabrets and harps: and in battles of shaking will he fight with it.

Against Babylon:

Jeremiah 50:25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this [is] the work of the Lord GOD of hosts in the land of the Chaldeans.

Against Israeli kings and priests:

Lamentations 2:10 The elders of the daughter of Zion sit upon the ground, [and] keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

Also:

Micah 7:9 I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, [and] I shall behold his righteousness.

Some Jews will make it through this.

Isaiah 19:5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

Psalms 107:33 He turneth rivers into a wilderness, and the watersprings into dry ground;

Isaiah 15:6 For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing.

This will take place in the tribulation. That's when Moses and Elijah come back. They will have power to shut up the heavens and the rain. In the tribulation He rules in wrath and fierceness. The two witnesses will come back.

Isaiah 19:6 And they shall turn the rivers far away; [and] the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

Psalms 74:15 Thou didst cleave the fountain and the flood: thou driedst up mighty rivers.

Isaiah 19:7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no [more].

Isaiah 19:8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

There will be no fish or plant life by the waters.

Isaiah 19:9 Moreover they that work in fine flax, and they that weave networks, shall be confounded.

No flax, nothing to weave.

Isaiah 19:10 And they shall be broken in the purposes thereof, all that make sluices [and] ponds for fish.

Psalms 105:29 He turned their waters into blood, and slew their fish.

There will be no fish to make ponds for.

Isaiah 19:11 Surely the princes of Zoan [are] fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I [am] the son of the wise, the son of ancient kings?

All these things come to pass and then whoever the counselors are, they won't be wise enough to help.

Isaiah 19:12 Where [are] they? where [are] thy wise [men]? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

*Isaiah 19:13 **The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, [even they that are] the stay of the tribes thereof.***

Psalms 68:31 **Princes shall come out of Egypt;** Ethiopia shall soon stretch out her hands unto God.

Psalms 118:9 **[It is] better to trust in the LORD than to put confidence in princes.**

Psalms 146:3 **Put not your trust in princes,** [nor] in the son of man, in whom [there is] no help.

'Zoan' - a city in Egypt built seven years before Hebron.

Numbers 13:22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, [were]. (Now Hebron was built seven years before Zoan in Egypt.)

Giants may be connected with it. When Moses worked all the miracles in Egypt it took place in Zoan.

Psalms 78:12 Marvellous things did he in the sight of their fathers, in the land of Egypt, [in] the field of Zoan.

Psalms 78:13 He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.

Psalms 78:14 In the daytime also he led them with a cloud, and all the night with a light of fire.

It was the place where Moses turned the river into blood and worked other miracles.

Ezekiel 30:14 And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No.

God is going to set a fire in the midst of Zoan.

There are no wise counsellors to help them. God has shot down their idols.

'Noph' - a city in Egypt

Jeremiah 2:16 Also the children of Noph and Tahapanes have broken the crown of thy head.

Ezekiel 30:13 Thus saith the Lord GOD; I will also destroy the idols, and I will cause [their] images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

Ezekiel 30:14 And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No.

Ezekiel 30:15 And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No.

Ezekiel 30:16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph [shall have] distresses daily.

Ezekiel 30:17 The young men of Aven and of Pibeseth shall fall by the sword: and these [cities] shall go into captivity.

Ezekiel 30:18 At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

This city of Noph is in a country called Pathros:

Jeremiah 44:1 The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,

Egypt is in Pathros:

Jeremiah 44:15 Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

Evidently it's another name for Egypt:

Ezekiel 29:14 And I will bring again the captivity of Egypt, and will cause them to return [into] the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.

So Noph is in Egypt.

*Isaiah 19:14 The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, **as a drunken [man] staggereth in his vomit.***

<p>Psalms 107:27 They reel to and fro, and stagger like a drunken man, and are at their wits' end.</p>

So evidently God put a perverse spirit into these counselors. They can't tell what is going on.

'perverse' - they forsake the right way, they have gone astray; it is connected with madness:

Numbers 22:32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because [thy] way is perverse before me:

Isaiah 19:15 Neither shall there be [any] work for Egypt, which the head or tail, branch or rush, may do.

They have no work to do.

Isaiah 19:16 In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

Isaiah 23:11 He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant [city], to destroy the strong holds thereof.

An example of when God stretches His hand over a country.

Isaiah 11:15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make [men] go over dryshod.

Isaiah 11:16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

Isaiah 19:17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

Evidently Judah, in some way, will be able to terrorize the people of Egypt.

Isaiah 19:18 In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of destruction.

'the language of Canaan' - **pure language**

Zephaniah 3:9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

They will speak Hebrew.

'In that day' - **the millennium**

Nehemiah 13:24 And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.

Isaiah 19:19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

Again the context is the millennium.

'altar' -

Genesis 12:7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

Genesis 26:25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

Isaiah 19:20 **And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt:** for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and **he shall deliver them.**

Psalms 106:21 **They forgat God their saviour, which had done great things in Egypt;**

Isaiah 19:21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, **they shall vow a vow unto the LORD, and perform [it].**

Psalms 61:5 **For thou, O God, hast heard my vows:** thou hast given [me] the heritage of those that fear thy name.

Psalms 116:14 **I will pay my vows unto the LORD** now in the presence of all his people.

Isaiah 19:22 **And the LORD shall smite Egypt: he shall smite and heal [it]:** and they shall return [even] to the LORD, and he shall be intreated of them, and shall heal them.

Psalms 136:10 **To him that smote Egypt** in their firstborn: for his mercy [endureth] forever:

Psalms 78:51 And **smote all the firstborn in Egypt;** the chief of [their] strength in the tabernacles of Ham:

Psalms 105:36 He **smote also all the firstborn in their land,** the chief of all their strength.

Isaiah 19:23 In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

Isaiah 19:24 In that day shall Israel be the third with Egypt and with Assyria, [even] a blessing in the midst of the land:

Isaiah 19:25 **Whom the LORD of hosts shall bless, saying, Blessed [be] Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.**

Psalms 33:12 **Blessed [is] the nation whose God [is] the LORD; [and] the people [whom] he hath chosen for his own inheritance.**

Psalms 78:71 From following the ewes great with young he brought him to feed Jacob his people, and **Israel his inheritance.**

Psalms 106:40 Therefore was the wrath of the LORD kindled against his people, insomuch that **he abhorred his own inheritance.**

Isaiah chapter 20 – Proverbs: Bible book 20

The wording of various verses of Isaiah 20 follows the guidelines and wisdom of the Proverbs. Some of the actions of the kings and of the people are scrutinized in the light of the various verses from the book of Proverbs. The strongest example is in Isaiah 20:4, where Sennacherib leads the Egyptian prisoners in a degrading manner with Proverbs 16:29 being the Biblical rebuke. The Jewish people should have had no false hopes regarding the Philistines and Egypt, for use as allies against Assyria; 'such [is] our expectation' (Isaiah 20:5), as those nations themselves are wicked and the Bible warns that 'the expectation of the wicked [is] wrath' (Proverbs 11:23).

Isaiah 20:1 In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

Proverbs 3:29 Devise not evil against thy neighbour, seeing he dwelleth securely by thee.
--

**Sargon only shows up here in the Bible. He was a great king.
Ashdod is just below Jerusalem, on the coast.**

Joshua 11:22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

It's connected with giants. It had towns and villages:

Joshua 15:47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border [thereof]:

This town has a lot of bad things associated with it. It was conquered by Uzziah in 826 B.C.

2Chronicles 26:6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.

The Jews of Nehemiah's day mixed with these people and other people.

Nehemiah 13:23 In those days also saw I Jews [that] had married wives of Ashdod, of Ammon, [and] of Moab:

Nehemiah 13:24 And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.

Tells that the child is only able to speak in the language that the mother came from. It points to the importance of the woman in the family structure.

Jeremiah 25:20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,

They get to drink of the wine of the cup of God's fury.

Amos 1:8 And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord GOD.

Amos 3:9 Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof.

Zephaniah 2:4 For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.

Zechariah 9:6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

They are in for a lot of trouble.

Kings of Assyria: Neo-Assyrian Period

- Adad-nirari II (911 - 891 BCE)
- Tukulti-Ninurta II (891 - 883 BCE)
- Ashurnasirpal II (883 - 859 BCE)
- Shalmaneser III (858 - 824 BCE)
- Shamshi-Adad V (823 - 811 BCE)
- Adad-nirari III (810 - 783 BCE)
- Shalmaneser IV (783 - 772 BCE)
- Ashur-Dan III (772 - 755 BCE)
- Ashur-nirari V (754 - 745 BCE)
- Tiglath-Pileser III (744 - 727 BCE)
- Shalmaneser V (727 - 722 BCE)
- Sargon II (722 - 705 BCE)
- Sennacherib (705 - 681 BCE)
- Esarhaddon (681 - 669 BCE)
- Ashurbanipal (669 - c.627 BCE)
- Ashur-etil-ilani (627 - c.623 BCE)
- Sin-shar-ishkun (623 - c.612 BCE)

Isaiah 20:2 At the same time spake the LORD by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

Isaiah 20:3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years [for] a sign and wonder upon Egypt and upon Ethiopia;

Put in for a time frame on the prophecy that is coming up on Egypt and Ethiopia.

*Isaiah 20:4 So shall **the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with [their] buttocks uncovered, to the shame of Egypt.***

Proverbs 16:29 A violent man enticeth his neighbour, and **leadeth him into the way [that is] not good.**

Sargon was not the king that led away the Egyptian prisoners – From Sennacherib's annuals 701 B.C. – "I fought with the kings of Egypt, accomplished their overthrow" (Haley's Bible Handbook, page 296).

Isaiah 20:5 **And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.**

Proverbs 3:35 **The wise shall inherit glory: but shame shall be the promotion of fools.**

Isaiah 20:6 **And the inhabitant of this isle shall say in that day, Behold, such [is] our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?**

Proverbs 11:23 **The desire of the righteous [is] only good: [but] the expectation of the wicked [is] wrath.**

'isle' – not Ethiopia or Egypt An isle in the Bible is an island. Its inclusion has a specific meaning for some nation or people.

Somebody else has placed their trust in thinking that Egypt or Ethiopia would help them out. Once the king of Assyria takes over Egypt and Ethiopia they realize they are in trouble.

Isaiah 23:2 Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

The isle here is Tyrus.

Isaiah 23:6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

The isle in Isaiah is unknown.

Isaiah chapter 21 - Ecclesiastes: Bible book 21

In this book Solomon gives his philosophy and wisdom based on his own life experiences. Man is to be content with his own opportunities. This is all based on the premise that our focus should be on our service to God; it is 'the whole [duty] of man.' (Ecclesiastes 12:13). He concludes by summarizing his difficulties and that in the end God will reward every good deed.

Ecclesiastes speaks of a wisdom that cannot be obtained without God. It reveals the emptiness that a life without God will bring. It also outlines the purpose and meaning of life. True satisfaction comes from knowing that what we are doing is part of God's purpose for our lives and not seeking after power, money and the idols, which serve to separate us from the True God. This is a life that ultimately can become a burdensome existence. All is vanity in this world.

The vision of Isaiah (21:2) is about the fall of Babylon. This vision seems to make Isaiah suffer (21:3) with pangs and sorrow, a type of the suffering Israel is going through and will be going through in the tribulation. Dumah is warned that Assyria will attack in the night, necessitating the need for watchmen. They are asked to return, come back to the ways of God, ways they may have adopted, as they were closely associated with Judah. They are asked to repent and return to God's ways. Arabia will be overthrown 'within a year' (21:13). Ecclesiastes speaks of the uncertainty of life; that everything is temporary (Ecclesiastes 1:4). Kedar is said to have fallen to Sargon II shortly after the fall of Samaria in 722 B.C. They will not be wiped out, merely 'diminished'.

Ecclesiastes 1:6 points out that the winds go south and then north in continual, unchanging circuits. The sun and the moon behave in a similar organized way. This is contrasted to the treacherous whirlwinds of men, who traffic as merchants of treachery (Isaiah 21:2) and will continue to do so until the 'spoiler' ceases, the context being both Babylon present and a future Babylon existing in the tribulation.

In Isaiah 21:15 the people must watch for invasion day and night. The necessity of eating and drinking may be needed to allow for survival, particularly when the men must go virtually without sleep to protect their territory, but Ecclesiastes states the futility of worldly achievement as a goal (Ecclesiastes 1:2-3).

The 'desert of the sea' (Isaiah 21:1) seems to be the flat land that remained after Babylon and Persia do battle. Without the interference of landmarks the wind can circulate freely. The north and south winds are the two prevailing winds in Palestine and Egypt (Ecclesiastes 1:6).

Job 37:9 Out of the south cometh the whirlwind: and cold out of the north.

Ecclesiastes 1:6 can be viewed in different ways. The cycles of nature go in a continual pattern without end. However, that is a secular viewpoint. To the believer there will be an end when the present earth is destroyed. The believer also appreciates God's handiwork.

Psalms 19:1 <<To the chief Musician, A Psalm of David.>> The heavens declare the glory of God; and the firmament sheweth his handywork.

But in the context of this life, the futility of repetition seems to be the primary meaning.

*Isaiah 21:1 The burden of the desert of the sea. As **whirlwinds in the south** pass through; [so] it cometh from the desert, from a terrible land.*

Ecclesiastes 1:6 The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

'terrible land' - the condition of the desert

Deuteronomy 1:19 And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadeshbarnea.

One can't get food or water in a desert very easily.

Deuteronomy 8:15 Who led thee through that great and terrible wilderness, [wherein were] fiery serpents, and scorpions, and drought, where [there was] no water; who brought thee forth water out of the rock of flint;

The context of verse one is in verse two. This desert is somewhere around Elam and Media. To the right of Babylon is Media (on top) and Elam (on the bottom). To the right of it is the Caspian Sea. Down below is the Persian Gulf. This desert is in this area.

Ezekiel 47:8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: [which being] brought forth into the sea, the waters shall be healed.

Talks about the desert in the east and could be the Caspian Sea. All of Isaiah 35 talks about a desert.

Isaiah 35:1 The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

Isaiah 35:2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, [and] the excellency of our God.

Talks about a time in the millennium.

'desert' - can also mean wilderness, not just a desert with sand

Job 24:5 Behold, [as] wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness [yieldeth] food for them [and] for [their] children.

Exodus 19:1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they [into] the wilderness of Sinai.

Exodus 19:2 For they were departed from Rephidim, and were come [to] the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

Egypt is referred to as a desert land:

Deuteronomy 32:10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

'whirlwind' -

Zechariah 9:14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.

Jeremiah 23:19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

Jeremiah 30:23 Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

Isaiah 21:2 A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.

'go up' - **usually refers to going to Jerusalem**

'grievous' - **oppressive, burdensome, painful. This is Isaiah speaking.**

'treacherous' - **violating allegiance or faith pledged, vows, betraying a trust, such as in marriage**

'dealer' - **one who deals, like a trader, a trafficker or a merchant**
This is the singular.

Isaiah 24:16 From the uttermost part of the earth have we heard songs, [even] glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

Isaiah 24:17 Fear, and the pit, and the snare, [are] upon thee, O inhabitant of the earth.

There are many treacherous dealers and the whole earth is going to be under some form of treachery from these people. Some might be in the form of cults or conspiracies.

Jeremiah 48:43 Fear, and the pit, and the snare, [shall be] upon thee, O inhabitant of Moab, saith the LORD.

Jeremiah 48:44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, [even] upon Moab, the year of their visitation, saith the LORD.

- about how this type of treachery will happen to Moab.

Proverbs 26:27 Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

Proverbs 28:10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good [things] in possession.

Isaiah 33:1 Woe to thee that spoilest, and thou [wast] not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; [and] when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

Judges 9:23 Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

Abimelech hires many people that go and kill Gideon's sons. One escapes. Evil spirits are connected with treachery.

Jacob and Israel have dealt treacherously with God:

Isaiah 48:8 Yea, thou heardest not; yea, thou knewest not; yea, from that time [that] thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.

Hosea 5:7 They have dealt treacherously against the LORD: for they have begotten strange children: now shall a month devour them with their portions.

Hosea 6:7 But they like men have transgressed the covenant: there have they dealt treacherously against me.

Jeremiah 30:20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

Jeremiah 5:11 For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.

Malachi 2:10 Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

Malachi 2:11 Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god.

Malachi 2:12 The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

Malachi 2:13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth [it] with good will at your hand.

Malachi 2:14 Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet [is] she thy companion, and the wife of thy covenant.

Malachi 2:15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

Malachi 2:16 For the LORD, the God of Israel, saith that he hateth putting away: for [one] covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

Jeremiah 12:1 Righteous [art] thou, O LORD, when I plead with thee: yet let me talk with thee of [thy] judgments: Wherefore doth the way of the wicked prosper? [wherefore] are all they happy that deal very treacherously?

Jeremiah 12:2 Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou [art] near in their mouth, and far from their reins.

Jeremiah 12:3 But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

Treacherous people are happy, but not for long.

Jeremiah 12:1 Righteous [art] thou, O LORD, when I plead with thee: yet let me talk with thee of [thy] judgments: Wherefore doth the way of the wicked prosper? [wherefore] are all they happy that deal very treacherously?

Isaiah 21:3 Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing [of it]; I was dismayed at the seeing [of it].

- Because of this treachery the news effected Isaiah physically. This is a type of what Israel does (travalieth). The time frame of 21:2 and

this vision is the day of the Lord. Pangs and sorrows' are a type of what these people will be going through.

'spoiler' -

Isaiah 16:4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

The outcasts are Israel.

Jeremiah 15:8 Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused [him] to fall upon it suddenly, and terrors upon the city.

The spoiler in relation to Babylon:

Jeremiah 51:54 A sound of a cry [cometh] from Babylon, and great destruction from the land of the Chaldeans:

Jeremiah 51:55 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:

Jeremiah 51:56 Because the spoiler is come upon her, [even] upon Babylon, and her mighty men are taken, every one of their bows is broken: for the LORD God of recompences shall surely requite.

Jeremiah 51:57 And I will make drunk her princes, and her wise [men], her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name [is] the LORD of hosts.

'extortioner' - **has a dishonest game**

Ezekiel 22:12 In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD.

He catches what you have and spoils your labour.

Psalms 109:11 Let the extortioner catch all that he hath; and let the strangers spoil his labour.

They get things any way they can.

References to the day of the Lord

Isaiah 13:6 Howl ye; for the day of the LORD [is] at hand; it shall come as a destruction from the Almighty.

Isaiah 13:7 Therefore shall all hands be faint, and every man's heart shall melt:

Isaiah 13:8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces [shall be as] flames.

Isaiah 13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

Isaiah 13:10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

Isaiah 13:11 And I will punish the world for [their] evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

Jeremiah 48:41 Keriath is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

Isaiah 21:4 My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me.

Isaiah had nightmares about this.

*Isaiah 21:5 Prepare the table, watch in the watchtower, **eat, drink: arise, ye princes,** [and] anoint the shield.*

Ecclesiastes 10:16 Woe to thee, O land, when thy king [is] a child, and **thy princes eat in the morning!**

Elam and Media are coming up against them so they need to prepare themselves for battle and watch.

'anoint the shield' - **get it ready for the battle**

Isaiah 21:6 For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth.

'watchmen' -

They get in the highest place of the city:

Psalms 127:1 <<A Song of degrees for Solomon.>> Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh [but] in vain.

They act as a lookout on a roof or a tower:

2Samuel 18:24 And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

2Samuel 18:25 And the watchman cried, and told the king. And the king said, If he [be] alone, [there is] tidings in his mouth. And he came apace, and drew near.

2Samuel 18:26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold [another] man running alone. And the king said, He also bringeth tidings.

2Samuel 18:27 And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He [is] a good man, and cometh with good tidings.

2Kings 9:17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, [Is it] peace?

2Kings 9:18 So there went one on horseback to meet him, and said, Thus saith the king, [Is it] peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

2Kings 9:19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, [Is it] peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

2Kings 9:20 And the watchman told, saying, He came even unto them, and cometh not again: and the driving [is] like the driving of Jehu the son of Nimshi; for he driveth furiously.

The context is that the watchman reports to the king. Ezekiel was a watchman to the house of Israel:

Ezekiel 3:17 Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

Ezekiel 33:7 So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

He was to warn and blow a trumpet if the enemy was approaching. The people within a group were responsible for setting up a watchman:

Ezekiel 33:2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

If a watchman doesn't warn the people, the blood is on his head. If they ignore him then the blood is on their heads.

Ezekiel 33:1 Again the word of the LORD came unto me, saying,

Ezekiel 33:2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

Ezekiel 33:3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

Ezekiel 33:4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

Ezekiel 33:5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

Ezekiel 33:6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take [any] person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

Ezekiel 33:7 So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

Isaiah 21:7 And he saw a chariot [with] a couple of horsemen, a chariot of asses, [and] a chariot of camels; and he hearkened diligently with much heed:

*Isaiah 21:8 And he cried, A lion: My lord, **I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights:***

<p>Ecclesiastes 8:16 When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also [there is that] neither day nor night seeth sleep with his eyes:)</p>
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Isaiah 21:9 And, behold, here cometh a chariot of men, [with] a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

Jeremiah 51:1 Thus saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind;

Jeremiah 51:2 And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.

Jeremiah 51:3 Against [him that] bendeth let the archer bend his bow, and against [him that] lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host.

Jeremiah 51:4 Thus the slain shall fall in the land of the Chaldeans, and [they that are] thrust through in her streets.

Jeremiah 51:5 For Israel [hath] not [been] forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.

Jeremiah 51:6 Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this [is] the time of the LORD'S vengeance; he will render unto her a recompence.

Jeremiah 51:7 Babylon [hath been] a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

Jeremiah 25:15 For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

Jeremiah 51:8 Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.

Isaiah 21:10 O my threshing, and the corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

Isaiah 21:11 The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?

'Dumah' - It's below and to the left of Hebron and Judah.

Joshua 15:52 Arab, and Dumah, and Eshean,

'Seir' -

It's in Edom.

He's calling to the watchmen. That is the context (21:10).

Elam and Media are coming down from the north to Jerusalem to attack it (21:20). The Lord is coming up from the south (21:1), from the desert like in the whirlwind, He's coming up and He goes through and wipes out things when He gets to Seir, and when He gets there He calls watchmen, 'what of the night'.

Judges 5:4 LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

Judges 5:5 The mountains melted from before the LORD, [even] that Sinai from before the LORD God of Israel.

So He's in Seir; He's going to come across and defend Israel.

Obadiah 1:5 If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave [some] grapes?

Something happens in the night. The night is a bad time.

Ezekiel 35:1 Moreover the word of the LORD came unto me, saying,

Ezekiel 35:2 Son of man, set thy face against mount Seir, and prophesy against it,

Ezekiel 35:3 And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I [am] against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.

Something will happen there.

The night:

Psalms 30:5 For his anger [endureth but] a moment; in his favour [is] life: weeping may endure for a night, but joy [cometh] in the morning.

The watchman said the morning and the night come. (Isaiah 21:12)

Psalms 130:6 My soul [waiteth] for the Lord more than they that watch for the morning: [I say, more than] they that watch for the morning.

The morning will be a time of happiness.

Isaiah 21:12 The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.

Isaiah 21:13 The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.

Arabians are known for horses and they are a nomadic people.

*Isaiah 21:14 The inhabitants of the land of Tema brought water to him that was thirsty, **they prevented with their bread him that fled.***

Ecclesiastes 9:11 I returned, and saw under the sun, that the race [is] not to the swift, nor the battle to the strong, **neither yet bread to the wise,** nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

They are stopped with bread and food, but God wants them to just be able get away.

Tema is related to Ishmael:

Genesis 25:15 Hadar, and Tema, Jetur, Naphish, and Kedemah:

Obadiah 1:14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

These people are actively stopping Jewish people from getting away from the ravages of war and what is coming upon this country.

Job 6:19 The troops of Tema looked, the companies of Sheba waited for them.

Job 6:20 They were confounded because they had hoped; they came thither, and were ashamed.

Job 6:21 For now ye are nothing; ye see [my] casting down, and are afraid.

Job 6:22 Did I say, Bring unto me? or, Give a reward for me of your substance?

Job 6:23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

Job 6:24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

Job 6:25 How forcible are right words! but what doth your arguing reprove?

Job 6:26 Do ye imagine to reprove words, and the speeches of one that is desperate, [which are] as wind?

Job 6:27 Yea, ye overwhelm the fatherless, and ye dig [a pit] for your friend.

Job 6:28 Now therefore be content, look upon me; for [it is] evident unto you if I lie.

Job 6:29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness [is] in it.

Jeremiah 25:23 Dedan, and Tema, and Buz, and all [that are] in the utmost corners,

Jeremiah 25:24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert,

More verses about Tema.

Jeremiah 25:23-24 speaks of a nation that has been made to drink from a cup that Jeremiah had, so they are going to be wiped out too.

The people of Kedar are Ishmaelites:

Genesis 25:13 And these [are] the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

Psalms 120:1 <<A Song of degrees.>> In my distress I cried unto the LORD, and he heard me.

Psalms 120:2 Deliver my soul, O LORD, from lying lips, [and] from a deceitful tongue.

Psalms 120:3 What shall be given unto thee? or what shall be done unto thee, thou false tongue?

Psalms 120:4 Sharp arrows of the mighty, with coals of juniper.

Psalms 120:5 Woe is me, that I sojourn in Mesech, [that] I dwell in the tents of Kedar!

Psalms 120:6 My soul hath long dwelt with him that hateth peace.

Psalms 120:7 I [am for] peace: but when I speak, they [are] for war.

They have black tents:

Song of Solomon 1:5 I [am] black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

They have villages:

Isaiah 42:11 Let the wilderness and the cities thereof lift up [their voice], the villages [that] Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

Jeremiah 2:10 For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

Jeremiah 2:11 Hath a nation changed [their] gods, which [are] yet no gods? but my people have changed their glory for [that which] doth not profit.

- These people have idols, yet they don't change their gods. Buddha remains in China. The idols stay, but the real faith is lost.

Jeremiah 49:28 Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil the men of the east.

Jeremiah 49:29 Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear [is] on every side.

The Lord will send Babylon against them.

Dedan and Kedar are in Arabia and these people work for Tyrus:

Ezekiel 27:15 The men of Dedan [were] thy merchants; many isles [were] the merchandise of thine hand: they brought thee [for] a present horns of ivory and ebony.

Ezekiel 27:16 Syria [was] thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate.

Ezekiel 27:17 Judah, and the land of Israel, they [were] thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.

Ezekiel 27:18 Damascus [was] thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

Ezekiel 27:19 Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

Ezekiel 27:20 Dedan [was] thy merchant in precious clothes for chariots.

Ezekiel 27:21 Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these [were they] thy merchants.

Isaiah 21:15 For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

Isaiah 21:16 For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail:

'years of a hireling' - the days of an hireling are like this:

Job 7:1 [Is there] not an appointed time to man upon earth? [are not] his days also like the days of an hireling?

A person's days are numbered, so the days of Moab are numbered here.

Job 14:1 Man [that is] born of a woman [is] of few days, and full of trouble.

Job 14:2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

Job 14:3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?

Job 14:4 Who can bring a clean [thing] out of an unclean? not one.

Job 14:5 Seeing his days [are] determined, the number of his months [are] with thee, thou hast appointed his bounds that he cannot pass;

Job 14:6 Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

Job 7:2 As a servant earnestly desireth the shadow, and as an hireling looketh for [the reward of] his work:

Everybody looks for quitting time. The days of an hireling are long days. Time drags by when you are working. That is what the days of an hireling are like.

Isaiah 21:17 And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken [it].

'diminished' - Kedar shall not be wiped out totally.

Dedan is connected with Ishmael:

1Chronicles 1:32 Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

This people may be connected with Nimrod.

Isaiah chapter 22 – Song of Solomon: Bible book 22

Song of Solomon is a story about Solomon's love for a country girl of northern Palestine. It is a collection of lyrics celebrating human love. In the larger sense it's an allegory of the Lord's love for Israel. Events in the history of Israel are alluded to throughout the book.

Song of Solomon speaks of God's love for His bride, Israel. Isaiah 22 pictures the siege of Jerusalem and the northern cities of Judah by Sennacherib. The city is preparing for battle and is storing up supplies, but there is not much trust in God (Isaiah 22:11). There appeared to be little repenting taken place. The Jewish people should have wept and mourned over the situation (Isaiah 22:22).

In Isaiah 22:16 building a Sepulchre is likened to hiding in a rock. Song of Solomon 2:14 expresses the greater meaning contained in Isaiah 22:16 with similar language:

'O my dove, [that art] in the clefts of the rock' – The rock is God (1 Samuel 2:2), who compares His bride in her retreat to a dove that has taken refuge in the clefts of the rocks.

Jeremiah 48:28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove [that] maketh her nest in the sides of the hole's mouth.

David referred to the church as a turtledove:

Psalms 74:19 O deliver not the soul of thy turtledove unto the multitude [of the wicked]: forget not the congregation of thy poor for ever.

Isaiah 22:24 speaks of 'vessels of flagons'. In Song of Solomon 2:5 the bride (Jerusalem) is weak and is comforted with flagons (small bottles of wine), (some give the meaning 'cakes of raisins') and apples. She is 'sick of love' (overpowered by it).

Isaiah 22:1 The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?

Refers to Jerusalem in some way.

Isaiah 22:2 Thou that art full of stirs, a tumultuous city, a joyous city: thy slain [men are] not slain with the sword, nor dead in battle.

'tumultuous' – **crying, rage**

1Samuel 4:14 And when Eli heard the noise of the crying, he said, What [meaneth] the noise of this tumult? And the man came in hastily, and told Eli.

2Kings 19:28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

'stirs' – **people who stir up trouble**

1Kings 21:25 But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up.

Isaiah 32:13 Upon the land of my people shall come up thorns [and] briers; yea, upon all the houses of joy [in] the joyous city:

Proverbs 15:1 A soft answer turneth away wrath: but grievous words stir up anger.

'What aileth thee now' -

Genesis 21:17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he [is].

These people have a problem.

'housetops' - **One goes up to the housetops for rest or trouble.**

Isaiah 22:3 All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, [which] have fled from far.

Isaiah 22:4 Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

'I' - **Isaiah**

Somebody has taken over these people because when you spoil them you take away everything they have.

Isaiah 22:5 For [it is] a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

Micah 7:1 Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: [there is] no cluster to eat: my soul desired the firstripe fruit.

Micah 7:2 The good [man] is perished out of the earth: and [there is] none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.

Micah 7:3 That they may do evil with both hands earnestly, the prince asketh, and the judge [asketh] for a reward; and the great [man], he uttereth his mischievous desire: so they wrap it up.

Micah 7:4 The best of them [is] as a brier: the most upright [is sharper] than a thorn hedge: the day of thy watchmen [and] thy visitation cometh; now shall be their perplexity.

Micah 7:5 Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

Micah 7:6 For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies [are] the men of his own house.

Micah 7:7 Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.

'perplexity' - **doubt, confusion**

'treading down' -

Lamentations 1:15 The Lord hath trodden under foot all my mighty [men] in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, [as] in a winepress.

In Lamentations the city (Jerusalem) is doing most of the talking. It is a time of treading down.

Isaiah 22:6 And Elam bare the quiver with chariots of men [and] horsemen, and Kir uncovered the shield.

'Elam' - (Isaiah 21:2)

'kir' - is in Moab

Isaiah 51:15 But I [am] the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts [is] his name.

Evidently some people from Moab are helping out in this battle.

Isaiah 22:7 And it shall come to pass, [that] thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.

This is talking about Jerusalem (context is in Isaiah 22:8). They are getting ready for battle.

Joel 3:2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and [for] my heritage Israel, whom they have scattered among the nations, and parted my land.

In 1948 the British parted the land. Part went to the Jewish people, but they ended up taking it all.

Joel 3:12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

Joel 3:13 Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness [is] great.

Joel 3:14 Multitudes, multitudes in the valley of decision: for the day of the LORD [is] near in the valley of decision.

There are several valleys around Jerusalem.

Joel 3:15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

Joel 3:16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD [will be] the hope of his people, and the strength of the children of Israel.

Isaiah 22:8 And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

They are putting their trust in other things than God to protect them.

Isaiah 22:9 Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

'breaches' - there are holes in the walls

Evidently they are taking over the water supply of this city. People are storing up water.

*Isaiah 22:10 And ye have numbered the houses of Jerusalem, **and the houses have ye broken down to fortify the wall.***

Isaiah 22:11 **Ye made also a ditch between the two walls for the water of the old pool:** but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

SongofSolomon 8:9 **If she [be] a wall, we will build upon her a palace of silver:** and if she [be] a door, we will inclose her with boards of cedar.

They are trusting everything else except God.

Isaiah 22:12 And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

This is what the Jewish people at that time should have done. They should have been weeping, mourning, they had baldness and sackcloth all over them.

Here is what they did:

Isaiah 22:13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die.

They should have repented and trusted in God, but He wasn't in any of their thoughts.

Isaiah 22:14 And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts.

The iniquity of eating, drinking and living for the moment. People with that attitude won't get rid of it until they die; it still applies today.

Isaiah 22:15 Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, [even] unto Shebna, which [is] over the house, [and say],

This is the first treasurer up until this time. The only one after this is in Nehemiah 13:13:

Nehemiah 13:13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiiah: and next to them [was] Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office [was] to distribute unto their brethren.

Isaiah 22:16 What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, [as] he that heweth him out a sepulchre on high, [and] **that graveth an habitation for himself in a rock?**

Song of Solomon 2:14 O my dove, **[that art] in the clefts of the rock**, in the secret [places] of the stairs, let me see thy countenance, let me hear thy voice; for sweet [is] thy voice, and thy countenance [is] comely.

Isaiah 22:17 Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee.

Isaiah 22:18 He will surely violently turn and toss thee [like] a ball into a large country: there shalt thou die, and there the chariots of thy glory [shall be] the shame of thy lord's house.

Isaiah 22:19 And I will drive thee from thy station, and from thy state shall he pull thee down.

Isaiah 22:20 And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:

'Hilkiah' - he was a man who was over the household

Isaiah 37:2 And he sent Eliakim, who [was] over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

Here it talks about the son of Hilkiah:

2 Kings 18:37 Then came Eliakim the son of Hilkiah, which [was] over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with [their] clot hes rent, and told him the words of Rabshakeh.

Isaiah 22:21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

'I' - God, talking to Isaiah. He is going to clothe Eliakim with Isaiah's robe.

Isaiah 22:22 And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

The open door is for preaching. He will preach just like Isaiah and the things he says will come to pass.

Isaiah 22:23 And I will fasten him [as] a nail in a sure place; and he shall be for a glorious throne to his father's house.

Fastening a nail in a secure place is likened to a reviving.

Ezra 9:8 And now for a little space grace hath been [shewed] from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

Even though things are bad this man will take things to a higher level.

*Isaiah 22:24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the **vessels of flagons.***

SongofSolomon 2:5 Stay me with flagons , comfort me with apples: for I [am] sick of love.

Isaiah 22:25 In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that [was] upon it shall be cut off: for the LORD hath spoken [it].

He had a burden to uphold the burden of Isaiah. It will be gone when He is cut off. It won't be much longer till the captivity and destruction for the nation of Israel.

Isaiah chapter 23 - Isaiah: Bible book 23

(Note: This is Isaiah chapter 23 against the whole book of Isaiah)

Isaiah's name means 'Yahweh saves'. The first 39 chapters discuss the threats from Assyria to Judah. There are many burdens in this part of Isaiah, as is evidenced in the first boxed section under verse Isaiah 23:1 below. The underlying theme is that God will deliver His people from these burdens. In the Bible a burden usually has a serious connotation:

Isaiah 17:1 The burden of Damascus. Behold, Damascus is taken away from [being] a city, and it shall be a ruinous heap.

Isaiah 23 is a wide vision of how God delivers Israel from the nations that are attacking her, both present and future. It is a microcosm of the entire book of Isaiah. While the first 39 chapters deal with the problems facing God's people, chapters 40-66 are concerned with future deliverance and restoration.

Isaiah is a book of many burdens (Isaiah 23:1). In verse 23:9 we see that God 'purposed' the events and tragedies, partly because Israel needed chastening for their apostasy, but also to show the world that their prideful actions (Isaiah 23:9) and the pursuit of wealth and happiness always result in the humbling of the nations in the end. When God 'stretches out his hand' (Isaiah 23:11) it's usually in judgment against man's disobedience to His commandments and the result is a judgment of some form of destruction (Isaiah 25:7).

Isaiah 23:1 The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

Isaiah 13:1 **The burden of Babylon**, which Isaiah the son of Amoz did see.

Isaiah 15:1 **The burden of Moab**. Because in the night Ar of Moab is laid waste, [and] brought to silence; because in the night Kir of Moab is laid waste, [and] brought to silence;

Isaiah 17:1 **The burden of Damascus**. Behold, Damascus is taken away from [being] a city, and it shall be a ruinous heap.

Isaiah 19:1 **The burden of Egypt**. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

Isaiah 21:1 **The burden of the desert of the sea**. As whirlwinds in the south pass through; [so] it cometh from the desert, from a terrible land.

Isaiah 21:11 **The burden of Dumah**. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?

Isaiah 21:13 **The burden upon Arabia**. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.

Isaiah 22:1 **The burden of the valley of vision.** What aileth thee now, that thou art wholly gone up to the housetops?

Isaiah 2:16 And **upon all the ships of Tarshish,** and upon all pleasant pictures.

Isaiah 60:9 Surely the isles shall wait for me, and **the ships of Tarshish** first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

*Isaiah 23:2 Be still, ye **inhabitants of the isle;** thou whom the merchants of Zidon, that pass over the sea, have replenished.*

Isaiah 20:6 And the **inhabitant of this isle** shall say in that day, Behold, such [is] our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

Isaiah 42:4 He shall not fail nor be discouraged, till he have set judgment in the earth: and **the isles shall wait for his law.**

Isaiah 42:10 Sing unto the LORD a new song, [and] his praise from the end of the earth, ye that go down to the sea, and all that is therein; **the isles, and the inhabitants thereof.**

Isaiah 49:1 **Listen, O isles,** unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

Isaiah 23:3 And by great waters the seed of Sihor, the harvest of the river, [is] her revenue; and she is a mart of nations.

'Sihor' - a river near Egypt

Joshua 13:3 From Sihor, which [is] before Egypt, even unto the borders of Ekron northward, [which] is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:

Jeremiah 2:18 And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

'revenue' - these people are fisherman too

'mart' - a market place of sale or traffic, she is a mart of nations

*Isaiah 23:4 Be thou **ashamed,** O Zidon: for the sea hath spoken, [even] the strength of the sea, saying, **I travail not, nor bring forth children, neither do I nourish up young men,** [nor] bring up virgins.*

Isaiah 1:29 For **they shall be ashamed** of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

Isaiah 24:23 **Then the moon shall be confounded, and the sun ashamed,** when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

Isaiah 54:1 Sing, O barren, thou [that] didst not bear; break forth into singing, and cry aloud, **thou [that] didst not travail with child:** for more [are] the children of the desolate than the children of the married wife, saith the LORD.

Isaiah 1:2 Hear, O heavens, and give ear, O earth: for the LORD hath spoken, **I have nourished and brought up children,** and they have rebelled against me.

Isaiah 7:21 And it shall come to pass in that day, [that] **a man shall nourish a young cow, and two sheep;**

*Isaiah 23:5 As at the **report concerning Egypt,** [so] shall they be sorely pained at the report of Tyre.*

Isaiah 1:1 The vision of Isaiah the son of Amoz, which he saw **concerning Judah and Jerusalem** in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah.

Isaiah 37:33 **Therefore thus saith the LORD concerning the king of Assyria,** He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

These people of Zidon, when they hear what happened to Tyre and Egypt, will feel bad about it too.

Isaiah 23:6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

*Isaiah 23:7 [Is] this your joyous [city], **whose antiquity [is] of ancient days?** her own feet shall carry her afar off to sojourn.*

Isaiah 45:21 Tell ye, and bring [them] near; yea, let them take counsel together: **who hath declared this from ancient time?**

[who] hath told it from that time? [have] not I the LORD? and [there is] no God else beside me; a just God and a Saviour; [there is] none beside me.

Isaiah 46:10 **Declaring the end from the beginning, and from ancient times** [the things] that are not [yet] done, saying, My counsel shall stand, and I will do all my pleasure:

This city is Tyre, not Jerusalem. People will have to leave that area.

Isaiah 37:26 Hast thou not heard long ago, [how] I have done it; [and] of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities [into] ruinous heaps.

*Isaiah 23:8 **Who hath taken this counsel against Tyre, the crowning [city], whose merchants [are] princes, whose traffickers [are] the honourable of the earth?***

Isaiah 16:3 **Take counsel, execute judgment;** make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.

Isaiah 9:15 **The ancient and honourable, he [is] the head; and the prophet that teacheth lies, he [is] the tail.**

*Isaiah 23:9 The LORD of hosts hath purposed it, to stain the **pride** of all glory, [and] to bring into contempt all the honourable of the earth.*

Isaiah 28:1 Woe to the crown of **pride**, to the drunkards of Ephraim, **whose glorious beauty** [is] a fading flower, which [are] on the head of the fat valleys of them that are overcome with wine!

Isaiah 28:3 The crown of **pride**, the drunkards of Ephraim, shall be trodden under feet:

Isaiah 23:10 Pass through thy land as a river, O daughter of Tarshish: [there is] no more strength.

*Isaiah 23:11 He stretched out his hand over the sea, he shook the kingdoms: **the LORD hath given a commandment** against the **merchant** [city], to **destroy the strong holds** thereof.*

Isaiah 48:18 **O that thou hadst hearkened to my commandments!** then had thy peace been as a river, and thy righteousness as the waves of the sea:

Isaiah 25:7 **And he will destroy in this mountain the face of the covering cast over all people,** and the vail that is spread over all nations.

Isaiah 47:15 Thus shall they be unto thee with whom thou hast laboured, [even] **thy merchants,** from thy youth: they shall wander every one to his quarter; none shall save thee.

*Isaiah 23:12 And he said, Thou shalt no more rejoice, O **thou oppressed virgin, daughter of Zidon:** arise, pass over to Chittim; there also shalt thou have no rest.*

Isaiah 52:2 Shake thyself from the dust; arise, [and] sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive **daughter of Zion.**

Isaiah 53:7 **He was oppressed, and he was afflicted,** yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Chitim is Cyprus.

*Isaiah 23:13 Behold the land of the Chaldeans; this people was not, [till] the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, **they raised up the palaces thereof;** [and] he brought it to ruin.*

Isaiah 13:22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in **[their] pleasant palaces:** and her time [is] near to come, and her days shall not be prolonged.

Isaiah 32:14 Because **the palaces shall be forsaken;** the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

The Assyrian may destroy this place too. In Ezekiel 28 Cyrus is pictured as Satan.

Isaiah 2:2 And it shall come to pass in the last days, [that] the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills;

and all nations shall flow unto it, and shall be exalted above the hills; and all nations shall flow unto it.

Isaiah 3:24 And it shall come to pass, [that] instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; [and] burning instead of beauty.

Isaiah 4:2 In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth [shall be] excellent and comely for them that are escaped of Israel.

Isaiah 4:3 And it shall come to pass, [that he that is] left in Zion, and [he that] remaineth in Jerusalem, shall be called holy, [even] every one that is written among the living in Jerusalem:

Isaiah 7:18 And it shall come to pass in that day, [that] the LORD shall hiss for the fly that [is] in the uttermost part of the rivers of Egypt, and for the bee that [is] in the land of Assyria.

Isaiah 7:19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes. Isaiah 7:21 And it shall come to pass in that day, [that] a man shall nourish a young cow, and two sheep;

Isaiah 7:22 And it shall come to pass, for the abundance of milk [that] they shall give he shall eat butter: for butter and honey shall every one eat that is left in the land.

Isaiah 7:23 And it shall come to pass in that day, [that] every place shall be, where there were a thousand vines at a thousand silverlings, it shall [even] be for briers and thorns.

Isaiah 10:12 Wherefore it shall come to pass, [that] when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

Isaiah 10:27 And it shall come to pass in that day, [that] his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

Isaiah 11:11 And it shall come to pass in that day, [that] the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

Isaiah 14:3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

Isaiah 16:12 And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

Isaiah 17:4 And in that day it shall come to pass, [that] the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

Isaiah 22:7 And it shall come to pass, [that] thy choicest valleys shall be full of c harriots, and the horsemen shall set themselves in array at the gate.

Isaiah 22:20 And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiyah:

Isaiah 23:14 Howl, ye ships of Tarshish: for your strength is laid waste.

*Isaiah 23:15 And it shall come to pass in that day, that **Tyre shall be forgotten** seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.*

Isaiah 49:14 But Zion said, The LORD hath forsaken me, and **my Lord hath forgotten me.**

*Isaiah 23:16 Take an harp, **go about the city, thou harlot** that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.*

Isaiah 1:21 How is **the faithful city become an harlot!** it was full of judgment; righteousness lodged in it; but now murderers.

Isaiah 51:3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

Isaiah 23:17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

A type of Babylon.

'Tyre' - **An ancient Phoenician city located on the shore of the Mediterranean, where Lebanon is now. It is 20 miles from Sidon.**

Assur's inheritance went all the way up to the strong city of Tyre:
Joshua 19:29 And [then] the coast turneth to Ramah, and to the strong city Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib:

The Jewish people could have stayed right where they were at, in Lebanon, and still been within their bounds.

Hiram, king of Tyre, helped David build some of the things he built for the house of the Lord:

2Samuel 5:11 And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house.

The city of Tyre is related to the Hivites and the Canaanites:

2Samuel 24:7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, [even] to Beersheba.

The Hivites and Canaanites are Hametic:

Genesis 10:6 And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

Genesis 10:7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

Genesis 10:8 And Cush begat Nimrod: he began to be a mighty one in the earth.

Genesis 10:9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

Genesis 10:10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

Genesis 10:11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

Genesis 10:12 And Resen between Nineveh and Calah: the same [is] a great city.

Genesis 10:13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

Genesis 10:14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

Genesis 10:15 And Canaan begat Sidon his firstborn, and Heth,

Genesis 10:16 And the Jebusite, and the Amorite, and the Girgasite,

Genesis 10:17 And the Hivite, and the Arkite, and the Sinite,

Hiram contacts Solomon when he ascends to the throne of David; Solomon sends him greetings and asks for a trade agreement:

1Kings 5:1 And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.

1Kings 5:2 And Solomon sent to Hiram, saying,

1Kings 5:3 Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet.

1Kings 5:4 But now the LORD my God hath given me rest on every side, [so that there is] neither adversary nor evil occurrent.

1Kings 5:5 And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

1Kings 5:6 Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that [there is] not among us any that can skill to hew timber like unto the Sidonians.

1Kings 5:7 And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed [be] the LORD this day, which hath given unto David a wise son over this great people.

1Kings 5:8 And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: [and] I will do all thy desire concerning timber of cedar, and concerning timber of fir.

1Kings 5:9 My servants shall bring [them] down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive [them]: and thou shalt accomplish my desire, in giving food for my household.

1Kings 5:10 So Hiram gave Solomon cedar trees and fir trees [according to] all his desire.

1Kings 5:11 And Solomon gave Hiram twenty thousand measures of wheat [for] food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

1Kings 5:12 And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

All this shows the importance of this city. In the context, the people of Tyre are connected with Sidonians:

Genesis 10:19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

but to a certain extent they are separated from them:

1Chronicles 22:4 Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David.

The whole area is covered with Hamites. The Masons make a big deal over this Hiram. He was the son of a daughter of Dan, so his mother was Jewish, but he was a man of mixed blood:

2Chronicles 2:14 The son of a woman of the daughters of Dan, and his father [was] a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

The city of Tyre is also related to the Philistines.

Isaiah 24:18 And it shall come to pass, [that] he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

Isaiah 24:21 And it shall come to pass in that day, [that] the LORD shall punish the host of the high ones [that are] on high, and the kings of the earth upon the earth.

Isaiah 27:12 And it shall come to pass in that day, [that] the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

Isaiah 27:13 And it shall come to pass in that day, [that] the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

Isaiah 45:14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, [saying], Surely God [is] in thee; and [there is] none else, [there is] no God.

*Isaiah 23:18 And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and **for durable clothing.***

Isaiah 3:6 When a man shall take hold of his brother of the house of his father, [saying], **Thou hast clothing,** be thou our ruler, and [let] this ruin [be] under thy hand:

Isaiah 3:7 In that day shall he swear, saying, I will not be an healer; **for in my house [is] neither bread nor clothing:** make me not a ruler of the people.

Isaiah chapter 24 - Jeremiah: Bible book 24

Isaiah 24 contains a dire, end of the world prophesy. After specifically dealing with Babylon, the Philistines, Moab, Syria, Egypt, Ethiopia and Tyre the entire world's fate is discussed. Isaiah 24:1 is the antithesis of the Genesis creation. Jeremiah 4:23 makes this even clearer. It describes the Genesis 1:2 earth, an earth without substance.

Jeremiah was known as 'the weeping prophet'. He repeatedly wept over the sins of Israel and the impending disaster that was forthcoming. Isaiah 24:15-16 speaks of the way Israel has dealt treacherously with God. Jeremiah 3:20 likens this behavior to a wife who has treacherously departed from her husband. This is in strong contrast to Isaiah 22, in which there is a 'romantic' interlude between God and Israel His bride.

As was the case when God wiped out the people of the earth in Noah's flood there will be a remnant here that is spared:

Isaiah 10:22 For though thy people Israel be as the sand of the sea, [yet] a remnant of them shall return: the consumption decreed shall overflow with righteousness.

Isaiah 24:13 mentions 'a shaking olive tree' and Jeremiah 11:16 amplifies on this by saying this was due to a 'great tumult' (the invading armies of nations).

Isaiah 13:4 The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

When the cities of the earth are desolate strong drink will taste bitter to the people (Isaiah 24:9). When the people flee into the defenced cities (Jeremiah 8:14) they will celebrate their feasts with the 'water of gall' (a poisonous drink, extreme affliction) as their drink.

Ultimately, Isaiah 24:21 tells of punishment for the enemies of the spiritual realm. It makes a distinction between this realm and the kings of the earth, whose punishment is mentioned repeatedly in Jeremiah 25-50. Isaiah 24:23 extends the prophecy to the kingdom being set up on Mount Zion and the coming of the Messiah to rule and reign on the throne of David.

*Isaiah 24:1 Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad **the inhabitants thereof.***

Jeremiah 4:23 **I beheld the earth, and, lo, [it was] without form, and void;** and the heavens, and they [had] no light.

Jeremiah 51:25 Behold, I [am] against thee, O destroying mountain, **saith the LORD, which destroyest all the earth:** and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

Jeremiah 10:10 But the LORD [is] the true God, he [is] the living God, and an everlasting king: **at his wrath the earth shall tremble**, and the nations shall not be able to abide his indignation.

Jeremiah 46:8 Egypt riseth up like a flood, and [his] waters are moved like the rivers; and he saith, I will go up, [and] will cover the earth; I will destroy the city and **the inhabitants thereof**.

'behold' - **to gaze or look upon, an expression of amazement**

'empty' - **in general it means not possessing what it should possess**

Genesis 37:24 And they took him, and cast him into a pit: and the pit [was] empty, [there was] no water in it.

No water:

Everything created or formed is formed to contain something.

Jeremiah 14:3 And their nobles have sent their little ones to the waters: they came to the pits, [and] found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

Characteristically, people went to a pit to obtain water. If the pit was empty, it wasn't containing what it was supposed to contain – water.

'Empty' also means 'an action of clearing out an area':

Leviticus 14:36 Then the priest shall command that they empty the house, before the priest go [into it] to see the plague, that all that [is] in the house be not made unclean: and afterward the priest shall go in to see the house:

So something being empty can mean that it is not holding what it is meant to hold. The word "empty" as given in the Hebrew text means "to utterly make void; to completely empty out".

'waste' - **a desert or wilderness, to become weak. There will be a time when the earth will be in that condition.**

'turn' - **change the direction or course**

2Kings 21:13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as [a man] wipeth a dish, wiping [it], and turning [it] upside down.

Psalms 146:9 The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

Man is trying to turn creation upside down in favor of the idea of evolution:

Isaiah 29:16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

They are trying to say God didn't make man, and they will ultimately question His understanding.

'scattered' - **to disperse**

'abroad' - out of one's own country

Isaiah 24:2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

No class of people will be exempt from the situation that will come upon the earth. All will be equal partakers of the destruction and suffering.

*Isaiah 24:3 **The land shall be utterly emptied, and utterly spoiled:** for the LORD hath spoken this word.*

Jeremiah 28:16 Therefore thus saith the LORD; Behold, **I will cast thee from off the face of the earth:** this year thou shalt die, because thou hast taught rebellion against the LORD.

He will empty the land. 'Spoil' means to plunder or rob goods. It also means to seize by force:

Exodus 12:36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them [such things as they required]. And they spoiled the Egyptians.

Isaiah 24:4 The earth mourneth [and] fadeth away, the world languisheth [and] fadeth away, the haughty people of the earth do languish.

Isaiah 33 almost parallels this passage.

Isaiah 33:8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

Isaiah 33:9 The earth mourneth [and] languisheth: Lebanon is ashamed [and] hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off [their fruits].

Isaiah 33:10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

'fade' - to lose its brightness The water may be gone.

'haughty' - proud, looks at one with contempt - God will bring down the haughty people.

2Samuel 22:28 And the afflicted people thou wilt save: but thine eyes [are] upon the haughty, [that] thou mayest bring [them] down.

Haughtiness is a problem that proceeds from the heart:

Psalms 131:1 <<A Song of degrees of David.>> LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.

Proverbs 16:18 Pride [goeth] before destruction, and an haughty spirit before a fall.

Proverbs 18:12 Before destruction the heart of man is haughty, and before honour [is] humility.

Proverbs 21:24 Proud [and] haughty scorner [is] his name, who dealeth in proud wrath.

Ezekiel 16:50 And they were haughty, and committed abomination before me: therefore I took them away as I saw [good].

God will deal with the haughty as He sees fit.

*Isaiah 24:5 The earth also is defiled under the inhabitants thereof; because **they have transgressed the laws**, changed the ordinance, broken the everlasting covenant.*

Jeremiah 6:19 Hear, O earth: behold, I will bring evil upon this people, [even] the fruit of their thoughts, because **they have not hearkened unto my words, nor to my law**, but rejected it.

'ordinance' - **a rule established by authority, a permanent rule of action:**

Exodus 13:1 And the LORD spake unto Moses, saying,

Exodus 13:2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, [both] of man and of beast: it [is] mine.

Exodus 13:3 And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this [place]: there shall no leavened bread be eaten.

Exodus 13:4 This day came ye out in the month Abib.

Exodus 13:5 And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

Exodus 13:6 Seven days thou shalt eat unleavened bread, and in the seventh day [shall be] a feast to the LORD.

Exodus 13:7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

Exodus 13:8 And thou shalt shew thy son in that day, saying, [This is done] because of that [which] the LORD did unto me when I came forth out of Egypt.

Exodus 13:9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

Exodus 13:10 Thou shalt therefore keep this ordinance in his season from year to year.

The feast of Passover was ordained as an ordinance. The Jews were to keep it as a memorial forever.

One ordinance covers a number of offences:

Leviticus 18:30 Therefore shall ye keep mine ordinance, that [ye] commit not [any one] of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I [am] the LORD your God.

The priesthood was established by an ordinance:

Numbers 18:8 And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.

The killing of the red heifer was established by an ordinance:

Numbers 19:2 This [is] the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein [is] no blemish, [and] upon which never came yoke:

**To tie all this with Isaiah 24:5 -
Ordinances - the law given to Moses.**

Psalms 99:7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance [that] he gave them.

This ordinance is connected with a covenant (this verse, Isaiah 24:5). Also:

Joshua 24:25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

This ordinance starts at a specific time:

1Samuel 30:25 And it was [so] from that day forward, that he made it a statute and an ordinance for Israel unto this day.

2Chronicles 2:4 Behold, I build an house to the name of the LORD my God, to dedicate [it] to him, [and] to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This [is an ordinance] for ever to Israel.

Israel's problem from Isaiah 24:5 in relation to all this is found in:

Isaiah 58:1 Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

Isaiah 58:2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

They didn't do anything they should have done even though they say they are doing so.

Isaiah 58:3 Wherefore have we fasted, [say they], and thou seest not? [wherefore] have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

Isaiah 58:4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as [ye do this] day, to make your voice to be heard on high.

They do everything for the wrong reasons.

Isaiah 58:5 Is it such a fast that I have chosen? a day for a man to afflict his soul? [is it] to bow down his head as a bulrush, and to spread sackcloth and ashes [under him]? wilt thou call this a fast, and an acceptable day to the LORD?

Isaiah 58:6 [Is] not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

Isaiah 58:7 [Is it] not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

God is now giving the real reasons why one should fast.

Isaiah 58:8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward.

Regarding the Sabbath:

Isaiah 58:13 If thou turn away thy foot from the sabbath, [from] doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt

honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking [thine own] words:

Isaiah 58:14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken [it].

Malachi 3:14 Ye have said, It [is] vain to serve God: and what profit [is it] that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?

They do not serve God properly.

'Everlasting covenant' examples –

1) with Noah, the land, the creatures (Genesis 17)

2) with Abraham and his seed (the circumcision)

1Chronicles 16:15 Be ye mindful always of his covenant; the word [which] he commanded to a thousand generations;

1Chronicles 16:16 [Even of the covenant] which he made with Abraham, and of his oath unto Isaac;

1Chronicles 16:17 And hath confirmed the same to Jacob for a law, [and] to Israel [for] an everlasting covenant,

1Chronicles 16:18 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance;

3) the priesthood and its ordinances (Leviticus 24)

4) with David

2Samuel 23:5 Although my house [be] not so with God; yet he hath made with me an everlasting covenant, ordered in all [things], and sure: for [this is] all my salvation, and all [my] desire, although he make [it] not to grow.

5) an offer from God of an everlasting covenant to David

Isaiah 55:3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, [even] the sure mercies of David.

'sure mercies of David' – David committed a crime; God had mercy on him and saved him from the death penalty.

Isaiah 61:8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

Jeremiah 32:37 Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

Jeremiah 32:38 And they shall be my people, and I will be their God:

Jeremiah 32:39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

Jeremiah 32:40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

6) with the Jews that make it through the tribulation

Ezekiel 16:60 Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

Ezekiel 16:61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

Ezekiel 16:62 And I will establish my covenant with thee; and thou shalt know that I [am] the LORD:

Ezekiel 16:63 That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

Ezekiel 37:24 And David my servant [shall be] king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

Ezekiel 37:25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, [even] they, and their children, and their children's children for ever: and my servant David [shall be] their prince for ever.

Ezekiel 37:26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

Ezekiel 37:27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

So the earth will not be totally empty and will have some people here then.

*Isaiah 24:6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore **the inhabitants of the earth are burned**, and few men left.*

Jeremiah 2:15 The young lions roared upon him, [and] yelled, and they made his land waste: **his cities are burned without inhabitant.**

Deuteronomy 28:15 But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

Daniel 9:11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that [is] written in the law of Moses the servant of God, because we have sinned against him.

Talks about the curse that comes on people who didn't do things the way they were supposed to be done. All the sins of the people of the world have a part in the tribulation. The sun will be brighter.

*Isaiah 24:7 The new **wine** mourneth, the vine languisheth, all the merryhearted do sigh.*

Jeremiah 23:9 Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and **like a man whom wine hath overcome**, because of the LORD, and because of the words of his holiness.

People are unhappy without their drink or water.

Isaiah 24:8 The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

Isaiah 24:9 They shall not drink wine with a song; **strong drink shall be bitter** to them that drink it.

Jeremiah 8:14 Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and **given us water of gall to drink**, because we have sinned against the LORD.

Jeremiah 23:15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and **make them drink the water of gall**: for from the prophets of Jerusalem is profaneness gone forth into all the land.

Isaiah 24:10 The city of confusion is broken down: every house is shut up, that no man may come in.

Isaiah 24:11 [There is] a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

Isaiah 24:12 In the city is left desolation, and **the gate is smitten with destruction**.

Jeremiah 14:2 Judah mourneth, and **the gates thereof languish**; they are black unto the ground; and the cry of Jerusalem is gone up.

Isaiah 24:13 When thus it shall be in the midst of the land among the people, [there shall be] as **the shaking of an olive tree**, [and] as the gleaning grapes when the vintage is done.

Jeremiah 11:16 The LORD called thy name, **A green olive tree**, fair, [and] of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

Just a few people will be left:

Isaiah 17:6 Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two [or] three berries in the top of the uppermost bough, four [or] five in the outmost fruitful branches thereof, saith the LORD God of Israel.

Isaiah 24:14 They shall lift up their voice, they shall sing for the majesty of the LORD, **they shall cry aloud from the sea**.

Jeremiah 49:21 The earth is moved at the noise of their fall, at **the cry the noise thereof was heard in the Red sea**.

'majesty' -

Job 37:22 Fair weather cometh out of the north: with God [is] terrible majesty.

Job 40:10 Deck thyself now [with] majesty and excellency; and array thyself with glory and beauty.

Psalms 29:1 <<A Psalm of David.>> Give unto the LORD, O ye mighty, give unto the LORD glory and strength.

Psalms 29:2 Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.

Psalms 29:3 The voice of the LORD [is] upon the waters: the God of glory thundereth: the LORD [is] upon many waters.

Psalms 29:4 The voice of the LORD [is] powerful; the voice of the LORD [is] full of majesty.

Psalms 29:5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

Psalms 29:6 He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

Psalms 29:7 The voice of the LORD divideth the flames of fire.

'cry aloud' - **singing**

Isaiah 54:1 Sing, O barren, thou [that] didst not bear; break forth into singing, and cry aloud, thou [that] didst not travail with child: for more [are] the children of the desolate than the children of the married wife, saith the LORD.

'isles of the sea' -

Isaiah 51:5 My righteousness [is] near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

Isaiah 24:15 Wherefore glorify ye the LORD in the fires, [even] the name of the LORD God of Israel in the isles of the sea.

Psalms 104:4 Who maketh his angels spirits; his ministers a flaming fire:

Psalms 72:10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

Psalms 97:1 The LORD reigneth; let the earth rejoice; let the multitude of isles be glad [thereof].

*Isaiah 24:16 From the uttermost part of the earth have we heard songs, [even] glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have **dealt very treacherously**.*

Jeremiah 3:20 **Surely [as] a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel,** saith the LORD.

Jeremiah 5:11 **For the house of Israel and the house of Judah have dealt very treacherously against me,** saith the LORD.

Jeremiah 12:1 Righteous [art] thou, O LORD, when I plead with thee: yet let me talk with thee of [thy] judgments: Wherefore doth the way of the wicked prosper? **[wherefore] are all they happy that deal very treacherously?**

*Isaiah 24:17 **Fear, and the pit, and the snare,** [are] upon thee, O inhabitant of the earth.*

Jeremiah 5:26 For among my people are found wicked [men]: they lay wait, as **he that setteth snares; they set a trap, they catch men.**

Jeremiah 18:22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: **for they have digged a pit to take me, and hid snares for my feet.**

Jeremiah 48:43 **Fear, and the pit, and the snare,** [shall be] upon thee, O inhabitant of Moab, saith the LORD.

Jeremiah 48:44 **He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare:** for I will bring upon it, [even] upon Moab, the year of their visitation, saith the LORD.

Jeremiah 50:24 **I have laid a snare for thee,** and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.

Psalms 40:1 <<To the chief Musician, A Psalm of David.>> I waited patiently for the LORD; and he inclined unto me, and heard my cry.

Psalms 40:2 He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, [and] established my goings.

Psalms 40:3 And he hath put a new song in my mouth, [even] praise unto our God: many shall see [it], and fear, and shall trust in the LORD.

Lamentations 3:47 Fear and a snare is come upon us, desolation and destruction.

Isaiah 24:18 And it shall come to pass, [that] he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

The windows open for two reasons:

Genesis 7:11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

Genesis 8:2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

(This verse, (Isaiah 24:18 also))

They open for destruction and punishment. When God destroyed the earth with a flood He poured out the water through the windows of heaven.

The windows of heaven are also used for a blessing:

Malachi 3:10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that [there shall] not [be room] enough [to receive it].

Isaiah 24:19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

'dissolved' - to enter into solution, to melt - It won't disappear.

Psalms 75:3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

Isaiah 14:31 Howl, O gate; cry, O city; thou, whole Palestina, [art] dissolved: for there shall come from the north a smoke, and none [shall be] alone in his appointed times.

Isaiah 34:4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling [fig] from the fig tree.

Isaiah 24:20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

*Isaiah 24:21 **And it shall come to pass in that day, [that] the LORD shall punish the host of the high ones [that are] on high, and the kings of the earth upon the earth.***

Jeremiah 25:12 **And it shall come to pass**, when seventy years are accomplished, [that] **I will punish the king of Babylon**, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

Jeremiah 27:8 **And it shall come to pass**, [that] the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, **that nation will I punish**, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

Jeremiah 29:32 Therefore thus saith the LORD; Behold, **I will punish Shemaiah the Nehelamite, and his seed**: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; because he hath taught rebellion against the LORD.

Jeremiah 30:11 For I [am] with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, **and will not leave thee altogether unpunished**.

Jeremiah 46:25 The LORD of hosts, the God of Israel, saith; Behold, **I will punish the multitude of No, and Pharaoh, and Egypt**, with their gods, and their kings; even Pharaoh, and [all] them that trust in him:

Jeremiah 50:18 Therefore thus saith the LORD of hosts, the God of Israel; Behold, **I will punish the king of Babylon and his land**, as I have punished the king of Assyria.

Jeremiah 51:44 And **I will punish Bel in Babylon**, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall.

Two groups: Spiritual angelic beings and the kings of the earth.

*Isaiah 24:22 And they shall be gathered together, [as] prisoners are gathered in **the pit**, and shall be shut up in the prison, and after many days shall they be visited.*

Jeremiah 48:43 Fear, and **the pit**, and the snare, [shall be] upon thee, O inhabitant of Moab, saith the LORD.

'gathered' - **The kings of the earth shall be gathered together against Israel.**

Zechariah 14:2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

Zephaniah 3:8 Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination [is] to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, [even] all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

Joel 3:2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and [for] my heritage Israel, whom they have scattered among the nations, and parted my land.

Their visitation will be a judgment.

*Isaiah 24:23 Then **the moon** shall be confounded, and **the sun** ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.*

Jeremiah 31:35 Thus saith the LORD, which giveth **the sun** for a light by day, [and] the ordinances of **the moon** and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts [is] his name:

After the people and the spiritual beings that caused the problems on the earth are put into the pit the Messiah will reign. The Messiah will have a countenance above both the sun and the moon, thus they will be confounded. Neither one will shine as brightly as the sun shines in that day.

Isaiah chapter 25 – Lamentations: Bible book 25

In Lamentations Jeremiah the prophet becomes Jeremiah the poet. Isaiah 25 tells of a promising future for Israel in the midst of being crushed by her enemies (Isaiah 25:4-11). God's faithfulness is connected with His loyalty, mercy and lovingkindness. Lamentations 3:23 proclaims "God is faithful to his nature".

God is loyal, faithful and true. These qualities are all connected with salvation. Isaiah 25:9 states 'we will be glad and rejoice in his salvation'. Lamentations 3:26 says 'a man should wait quietly for the salvation of the Lord'.

In Isaiah 25:5 the Hebrew word for 'dry place' is Zion. The phrase repeatedly used: 'in this mountain' (Isaiah 25:6-7,10) refers to Mount Zion. The day of Zion in the preceding chapter is a "day" of blessings at which time tears will be wiped away and death will be destroyed by a great victory, when God's long awaited "salvation" is introduced. In contrast to Moab being described as 'even as straw is trodden down for the dunghill' (Isaiah 25:10) will also be trodden down in battle (Lamentations 1:15), but will be renewed when God sets up His government on Mount Zion at the time of the millennium. In that day (Isaiah 25:9), when death has been swallowed up for ever, 'we will be glad and rejoice in his salvation'. We should 'quietly wait' (be in silence) 'for the salvation of the LORD' (Lamentations 3:26).

Isaiah 25:1 O LORD, thou [art] my God; I will exalt thee, I will praise thy name; for thou hast done wonderful [things; thy] counsels of old [are] faithfulness [and] truth.

Lamentations 3:23 [They are] new every morning: **great [is] thy faithfulness.**

God is faithful to His nature.

'faithfulness' - **fidelity, loyalty, affirm adherence to a duty**

It is connected with the mouth:

Psalms 5:9 For [there is] no faithfulness in their mouth; their inward part [is] very wickedness; their throat [is] an open sepulchre; they flatter with their tongue.

If you don't keep your word you are not faithful.

God's faithfulness is connected with salvation:

Psalms 40:10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

Salvation and faith are connected. Lovingkindness and truth are connected. One's salvation is directly connected to God's faithfulness to keep His word.

God's faithfulness is connected with mercy:

Psalms 89:1 <<Maschil of Ethan the Ezrahite.>> I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.

God's faithfulness shall be established in the heavens:

Psalms 89:2 For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

Wonders are connected with God's faithfulness:

Psalms 89:5 And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

'wonder' - that emotion which is excited by novelty or by the presentation to the sight or mind of something great, extraordinary, strange or something that's not well understood. We wonder about God all the time. All the wonderful things He does are done in faithfulness and truth.

Psalms 40:5 Many, O LORD my God, [are] thy wonderful works [which] thou hast done, and thy thoughts [which are] to us-ward: they cannot be reckoned up in order unto thee: [if] I would declare and speak [of them], they are more than can be numbered.

Psalms 78:1 <<Maschil of Asaph.>> Give ear, O my people, [to] my law: incline your ears to the words of my mouth.

Psalms 78:2 I will open my mouth in a parable: I will utter dark sayings of old:

Psalms 78:3 Which we have heard and known, and our fathers have told us.

Psalms 78:4 We will not hide [them] from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

Psalms 78:5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:

Psalms 78:6 That the generation to come might know [them, even] the children [which] should be born; [who] should arise and declare [them] to their children:

Psalms 78:7 That they might set their hope in God, and not forget the works of God, but keep his commandments:

Psalms 78:8 And might not be as their fathers, a stubborn and rebellious generation; a generation [that] set not their heart aright, and whose spirit was not stedfast with God.

Psalms 107:1 O give thanks unto the LORD, for [he is] good: for his mercy [endureth] for ever.

Psalms 107:2 Let the redeemed of the LORD say [so], whom he hath redeemed from the hand of the enemy;

Death is the enemy spoken of here.

Psalms 107:3 And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

Psalms 107:4 They wandered in the wilderness in a solitary way; they found no city to dwell in.

Psalms 107:5 Hungry and thirsty, their soul fainted in them.

Psalms 107:6 Then they cried unto the LORD in their trouble, [and] he delivered them out of their distresses.

Psalms 107:7 And he led them forth by the right way, that they might go to a city of habitation.

Psalms 107:8 Oh that [men] would praise the LORD [for] his goodness, and [for] his wonderful works to the children of men!

It's a wonder that God still has mercy on those that reject His word.

*Isaiah 25:2 For **thou hast made of a city an heap; [of] a defenced city a ruin: a palace of strangers to be no city; it shall never be built.***

Lamentations 1:1 **How doth the city sit solitary, [that was] full of people!** [how] is she become as a widow! she [that was] great among the nations, [and] princess among the provinces, [how] is she become tributary!

Lamentations 5:2 **Our inheritance is turned to strangers,** our houses to aliens.

In the context of chapter 25 this city could be a city in Moab.

Isaiah 25:10 For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

Isaiah 25:11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth [his hands] to swim: and he shall bring down their pride together with the spoils of their hands.

Isaiah 25:12 And the fortress of the high fort of thy walls shall he bring down, lay low, [and] bring to the ground, [even] to the dust.

'a heap' - **to pile up**

Deuteronomy 13:13 [Certain] men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

Deuteronomy 13:14 Then shalt thou enquire, and make search, and ask diligently; and, behold, [if it be] truth, [and] the thing certain, [that] such abomination is wrought among you;

Deuteronomy 13:15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that [is] therein, and the cattle thereof, with the edge of the sword.

Deuteronomy 13:16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.

This city won't be built again. A picture.

Isaiah 25:3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

Isaiah 53:12 Therefore will I divide him [a portion] with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Joel 2:1 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for [it is] nigh at hand;

Joel 2:2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, [even] to the years of many generations.

Joel 2:3 A fire devoureth before them; and behind them a flame burneth: the land [is] as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

Joel 2:4 The appearance of them [is] as the appearance of horses; and as horsemen, so shall they run.

Joel 2:5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

Joel 2:6 Before their face the people shall be much pained: all faces shall gather blackness.

Joel 2:7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

Joel 2:8 Neither shall one thrust another; they shall walk every one in his path: and [when] they fall upon the sword, they shall not be wounded.

Isaiah 25:4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones [is] as a storm [against] the wall.

Poor people are oppressed. God helps the poor. This verse pictures this.

Job 34:28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

The wall pictures God. He put up a hedge around our lives so we aren't torn apart by the storms.

*Isaiah 25:5 Thou shalt bring down the noise of strangers, as the heat in a dry place; [even] the heat with **the shadow of a cloud**: the branch of the terrible ones shall be brought low.*

Lamentations 2:1 **How hath the Lord covered the daughter of Zion with a cloud** in his anger, [and] cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!

Lamentations 3:44 **Thou hast covered thyself with a cloud**, that [our] prayer should not pass through.

Isaiah 25:6 And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

Ecclesiastes 10:19 A feast is made for laughter, and wine maketh merry: but money answereth all [things].

- shows what a feast is for

'lees' - a covering

Isaiah 25:7 And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

Exodus 34:33 And [till] Moses had done speaking with them, he put a vail on his face.
Exodus 34:34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel [that] which he was commanded.

Isaiah 25:8 He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken [it].

*Isaiah 25:9 And it shall be said in that day, Lo, this [is] our God; we have waited for him, and he will save us: this [is] the LORD; **we have waited for him, we will be glad and rejoice in his salvation.***

Lamentations 3:26 [It is] good that [a man] should both hope and quietly **wait for the salvation of the LORD.**

*Isaiah 25:10 For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, **even as straw is trodden down for the dunghill.***

Lamentations 1:15 The Lord hath trodden under foot all my mighty [men] in the midst of me: he hath called an assembly against me to crush my young men: **the Lord hath trodden the virgin, the daughter of Judah, [as] in a winepress.**

Isaiah 25:11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth [his hands] to swim: and he shall bring down their pride together with the spoils of their hands.

The people are behaving badly despite all these bad things. That's human nature.

*Isaiah 25:12 And **the fortress of the high fort of thy walls shall he bring down, lay low, [and] bring to the ground, [even] to the dust.***

Lamentations 2:7 The Lord hath cast off his altar, he hath abhorred his sanctuary, **he hath given up into the hand of the enemy the walls of her palaces;** they have made a noise in the house of the LORD, as in the day of a solemn feast.

Isaiah chapter 26 - Ezekiel: Bible book 26

The Jews mistakenly believed that God would not allow the fall of Jerusalem, but Ezekiel sought to correct their thinking. When the destruction of the temple and city actually did take place the Jews surrendered and went into captivity. Ezekiel was sent by God to be a prophet to the exiles in Babylon.

Ezekiel's first message announced the fall of Jerusalem. The second message dealt with the captivity of apostate Israel. The latter part of the book deals with the end of captivity and the restoration of Israel to it's land. God will then enter into a new covenant with them. Israel will again be a reunited people, all of her enemies will be destroyed, the temple will be rebuilt and the Messiah will dwell in Jerusalem.

Some of the key verses on this resurrection of the nation are Ezekiel 37:1-5. They are directly related to Isaiah 26:19 -

Ezekiel 37:1 The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which [was] full of bones,

Ezekiel 37:2 And caused me to pass by them round about: and, behold, [there were] very many in the open valley; and, lo, [they were] very dry.

Ezekiel 37:3 And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.

Ezekiel 37:4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

Ezekiel 37:5 Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

Isaiah 26:1 states 'salvation will [God] appoint [for] walls and bulwarks'. In the previous chapter we discussed the relationship between God's loyalty, faithfulness and salvation. In Hebrew "salvation" is the identical form of the name Yeshu'ah, the Messiah of Israel (Strong's #3444), which defines salvation as "Deliverance."

Ezekiel 37:28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Isaiah 45:23 I have sworn by myself, the word is gone out of my mouth [in] righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

Ezekiel 38:11 speaks of dwelling safely without walls or bars and gates, without fear or danger.

Esther 9:19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar [a day of] gladness and feasting, and a good day, and of sending portions one to another.

This is a security that comes from trust and faith in God. This time of gladness is celebrated in the Jewish holiday Purim.

Isaiah 26:19 speaks of a resurrection 'Thy dead [men] shall live, [together with] my dead body shall they arise'. The reference to 'ye that dwell in the dust' in this verse indicates the physical body that is left behind when the spirit departs. This is clearly an 'end time' prophecy. 'Dust' in Isaiah 19:5 will also be the end product of the lofty cities that were enemies of Jerusalem (Isaiah 26:5-6). Ezekiel 26:4,10, and 12 speak of the dust that remains when the mighty cities are trodden down. Isaiah 26:13 mentions the fact that other 'lords' have had dominion over

Israel and the names of these nations are specified in Ezekiel in 23:23, where they are significantly referred to as 'great lords'.

*Isaiah 26:1 In that day shall this song be sung in the land of Judah; We have a strong city; **salvation will [God] appoint [for] walls and bulwarks.***

Ezekiel 38:11 And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, **that dwell safely, all of them dwelling without walls, and having neither bars nor gates,**

Isaiah 60:1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

Isaiah 60:2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

Isaiah 60:3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Isaiah 60:4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at [thy] side.

Isaiah 60:5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

Isaiah 60:6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.

Isaiah 60:7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

Isaiah 60:8 Who [are] these [that] fly as a cloud, and as the doves to their windows?

Isaiah 60:9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

Isaiah 60:10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

Isaiah 60:11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that [men] may bring unto thee the forces of the Gentiles, and [that] their kings [may be] brought.

Isaiah 60:12 For the nation and kingdom that will not serve thee shall perish; yea, [those] nations shall be utterly wasted.

Isaiah 60:13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

Isaiah 60:14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

Isaiah 60:15 Whereas thou hast been forsaken and hated, so that no man went through [thee], I will make thee an eternal excellency, a joy of many generations.

Isaiah 60:16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD [am] thy Saviour and thy Redeemer, the mighty One of Jacob.

Isaiah 60:17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

Isaiah 60:18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

Salvation is likened to the walls of a city. It's a 'place' where you can feel safe, comforted and protected.

'song' -

Deuteronomy 31:30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

This continues until:

Deuteronomy 32:45 And Moses made an end of speaking all these words to all Israel:

Where the song that begins in Isaiah 26:1 ends is less clear.

Isaiah 26:2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

Zechariah 8:20 Thus saith the LORD of hosts; [It shall] yet [come to pass], that there shall come people, and the inhabitants of many cities:

Zechariah 8:21 And the inhabitants of one [city] shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

Zechariah 8:22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

Zechariah 8:23 Thus saith the LORD of hosts; In those days [it shall come to pass], that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard [that] God [is] with you.

Isaiah 26:3 Thou wilt keep [him] in perfect peace, [whose] mind [is] stayed [on thee]: because he trusteth in thee.

Trust in God to get you through something and He'll give you the peace.

Isaiah 26:4 Trust ye in the LORD for ever: for in the LORD JEHOVAH [is] everlasting strength:

'Jehovah' - **The most specific name of God. A word put together from the four letter Hebrew name of God.**

Exodus 3:13 And Moses said unto God, Behold, [when] I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What [is] his name? what shall I say unto them?

Exodus 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Exodus 3:15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this [is] my name for ever, and this [is] my memorial unto all generations.

Genesis 22:14 And Abraham called the name of that place Jehovahjireh: as it is said [to] this day, In the mount of the LORD it shall be seen.

'jireh' - **will see**

Exodus 6:1 Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

Exodus 6:2 And God spake unto Moses, and said unto him, I [am] the LORD:

Exodus 6:3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty, but by my name JEHOVAH was I not known to them.

Exodus 6:4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

Exodus 6:5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

Abraham (Abram), Isaac and Jacob referred to God as 'God Almighty'.

Genesis 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I [am] the Almighty God; walk before me, and be thou perfect.

Genesis 28:3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

Genesis 35:11 And God said unto him, I [am] God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

*Isaiah 26:5 For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, [even] to the ground; **he bringeth it [even] to the dust.***

Ezekiel 26:4 And they shall destroy the walls of Tyrus, and break down her towers: **I will also scrape her dust from her**, and make her like the top of a rock.

Ezekiel 26:10 By reason of the abundance of his horses **their dust shall cover thee**: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.

Ezekiel 26:12 And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and **thy dust in the midst of the water**.

Ezekiel 27:30 And shall cause their voice to be heard against thee, and shall cry bitterly, **and shall cast up dust** upon their heads, they shall wallow themselves in the ashes:

Isaiah 25:12 And the fortress of the high fort of thy walls shall he bring down, lay low, [and] bring to the ground, [even] to the dust.

'lofty city' - **the Moabite city (in the context of his chapter)**

Isaiah 25:10 For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

This lofty city will be laid low and tread down.

*Isaiah 26:6 **The foot shall tread it down**, [even] the feet of the poor, [and] the steps of the needy.*

Ezekiel 26:11 **With the hoofs of his horses shall he tread down all thy streets**: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

Ezekiel 34:18 [Seemeth it] a small thing unto you to have eaten up the good pasture, but **ye must tread down with your feet** the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

The poor and needy will be helped out in the tribulation.

Isaiah 26:7 The way of the just [is] uprightness: thou, most upright, dost weigh the path of the just.

God is upright and that is the way we should walk.

'weigh' - to ponder in the mind, to consider or examine for the purpose of forming an opinion or coming to a conclusion. God does the same thing with us. He watches all of our works, thoughts and words.

Psalms 58:1 <<To the chief Musician, Altaschith, Michtam of David.>> Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

Psalms 58:2 Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.

One weighs the wickedness in the heart. God weighs what people do right.

Psalms 58:3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

'uprightness' - honor God with what you do

Isaiah 26:8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of [our] soul [is] to thy name, and to the remembrance of thee.

Ezekiel 29:16 And it shall be no more the confidence of the house of Israel, which **bringeth [their] iniquity to remembrance**, when they shall look after them: but they shall know that I [am] the Lord GOD.

Isaiah 56:1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation [is] near to come, and my righteousness to be revealed.

Isaiah 26:9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments [are] in the earth, the inhabitants of the world will learn righteousness.

A desire for the millennium.

Isaiah 55:6 Seek ye the LORD while he may be found, call ye upon him while he is near:

Hosea 5:15 I will go [and] return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

'learn righteousness' -

Deuteronomy 4:10 [Specially] the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and [that] they may teach their children.

Deuteronomy 17:18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of [that which is] before the priests the Levites:

Deuteronomy 17:19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

Deuteronomy 17:20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, [to] the right hand, or [to] the left: to the end that he may prolong [his] days in his kingdom, he, and his children, in the midst of Israel.

Deuteronomy 31:12 Gather the people together, men, and women, and children, and thy stranger that [is] within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

Deuteronomy 31:13 And [that] their children, which have not known [any thing], may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

You learn righteousness by hearing God's word and learn to fear Him.

Proverbs 9:10 The fear of the LORD [is] the beginning of wisdom: and the knowledge of the holy [is] understanding.

Do righteousness by learning God's statutes:

Psalms 119:71 [It is] good for me that I have been afflicted; that I might learn thy statutes.

Psalms 119:73 JOD. Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

War won't be learned in the millennium:

Isaiah 2:4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Micah 4:3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

The above passages have a millennial context.

You learn righteousness by learning doctrine:

Isaiah 29:24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

They will be learning doctrine in the millennium.

Isaiah 26:10 Let favour be shewed to the wicked, [yet] will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

'unjustly' -

Zephaniah 3:5 The just LORD [is] in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.

Unjustness is iniquity. God is just and faithful. He takes care of what He makes.

Isaiah 26:11 LORD, [when] thy hand is lifted up, they will not see: [but] they shall see, and be ashamed for [their] envy at the people; yea, the fire of thine enemies shall devour them.

When He raises His hand for judgment they will envy at the people who were right.

'envy' - **discontent, uneasiness at the sight of superior excellence, reputation or happiness enjoyed by another. To hate another because of his supposed superiority.**

Moses and Aaron were envied by the people:

Psalms 106:16 They envied Moses also in the camp, [and] Aaron the saint of the LORD.

The Assyrian was a cedar in Lebanon. He was envied by all the trees in Eden:

Ezekiel 31:3 Behold, the Assyrian [was] a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

Ezekiel 31:4 The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

Ezekiel 31:5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.

Ezekiel 31:6 All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

Ezekiel 31:7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

Ezekiel 31:8 The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

Ezekiel 31:9 I have made him fair by the multitude of his branches: so that all the trees of Eden, that [were] in the garden of God, envied him.

The wicked are envied by the good:

Psalms 37:1 <<[A Psalm] of David.>> Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.

Psalms 73:3 For I was envious at the foolish, [when] I saw the prosperity of the wicked.

Proverbs 24:1 Be not thou envious against evil men, neither desire to be with them.

Proverbs 24:2 For their heart studieth destruction, and their lips talk of mischief.

Proverbs 23:17 Let not thine heart envy sinners: but [be thou] in the fear of the LORD all the day long.

*Isaiah 26:12 **LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.***

Ezekiel 34:25 And **I will make with them a covenant of peace,** and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

*Isaiah 26:13 **O LORD our God, [other] lords beside thee have had dominion over us: [but] by thee only will we make mention of thy name.***

Ezekiel 23:23 **The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, [and] all the Assyrians with them: all of**

them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

Isaiah 26:14 [They are] dead, they shall not live; [they are] deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

Isaiah 26:15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed [it] far [unto] all the ends of the earth.

Isaiah 26:16 LORD, in trouble have they visited thee, they poured out a prayer [when] thy chastening [was] upon them.

The rulers and the wicked.

'travail' -

Genesis 38:27 And it came to pass in the time of her travail, that, behold, twins [were] in her womb.

Genesis 38:28 And it came to pass, when she travailed, that [the one] put out [his] hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

Genesis 38:29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? [this] breach [be] upon thee: therefore his name was called Pharez.

Psalms 48:6 Fear took hold upon them there, [and] pain, as of a woman in travail.

Isaiah 26:17 Like as a woman with child, [that] draweth near the time of her delivery, is in pain, [and] crieth out in her pangs; so have we been in thy sight, O LORD.

Travail is connected with the pain of childbirth. This is a nation going through this.

Isaiah 26:18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.

What they went through wasn't profitable and didn't help anybody out.

Isaiah 26:19 Thy dead [men] shall live, [together with] my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew [is as] the dew of herbs, and the earth shall cast out the dead.

They will live again, a resurrection.

Ezekiel 37:1 The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which [was] full of bones,

Ezekiel 37:2 And caused me to pass by them round about: and, behold, [there were] very many in the open valley; and, lo, [they were] very dry.

Ezekiel 37:3 And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.

Ezekiel 37:4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

Ezekiel 37:5 Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

Ezekiel 37:6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I [am] the LORD.

Ezekiel 37:7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

Ezekiel 37:8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but [there was] no breath in them.

Ezekiel 37:9 Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.

Ezekiel 37:10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Ezekiel 37:11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

Ezekiel 37:12 Therefore prophecy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

Ezekiel 37:13 And ye shall know that I [am] the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

Ezekiel 37:14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken [it], and performed [it], saith the LORD.

Ezekiel 37:15 The word of the LORD came again unto me, saying,

Ezekiel 37:16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and [for] all the house of Israel his companions:

Ezekiel 37:17 And join them one to another into one stick; and they shall become one in thine hand.

Ezekiel 37:18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou [meanest] by these?

Ezekiel 37:19 Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which [is] in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, [even] with the stick of Judah, and make them one stick, and they shall be one in mine hand.

Ezekiel 37:20 And the sticks whereon thou writest shall be in thine hand before their eyes.

The earth went through all this so they could live and sing.

'my' - Verse 20 says 'my people'. May be talking about Isaiah himself.

*Isaiah 26:20 Come, my people, **enter thou into thy chambers**, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.*

Ezekiel 8:12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, **every man in the chambers of his imagery?** for they say, The LORD seeth us not; the LORD hath forsaken the earth.

Ezekiel 40:12 **The space also before the little chambers** [was] one cubit [on this side], and the space [was] one cubit on that side: and the little chambers [were] six cubits on this side, and six cubits on that side.

Ezekiel 40:16 And **[there were] narrow windows to the little chambers**, and to their posts within the gate round about, and likewise to the arches: and windows [were] round about inward: and upon [each] post [were] palm trees.

Ezekiel 40:17 Then brought he me into the outward court, and, lo, **[there were] chambers**, and a pavement made for the court round about: **thirty chambers [were] upon the pavement.**

*Isaiah 26:21 For, behold, **the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity:** the earth also shall disclose her blood, and shall no more cover her slain.*

Ezekiel 9:9 Then said he unto me, **The iniquity of the house of Israel and Judah [is] exceeding great**, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not.

'punish' - to afflict with bodily pain **The people in hell really are suffering everlasting punishment.**

Isaiah chapter 27 - Daniel: Bible book 27

The book of Daniel is both historical and prophetic. In the historical part God's dealings with Babylon are a prototype of how He will deal with Satan and all the heathen nations of the world. All the prophecies in Daniel are 'end time', meaning they reach into the 'last days'. Satan is represented by 'the dragon that is in the sea' in Isaiah 27:1. Leviathan is also a symbol for Satan. Satan is pictured as a dragon or serpent throughout Scripture. There are four beasts that come out of the sea (Daniel 7:3): the lion (representing the Babylonian Empire), the Bear (representing the Media-Persian Empire), the Leopard (representing the Greek Empire) and a fourth Beast (representing the Roman Empire).

While this is a highly detailed prophesy, the displacing of the 3 horns of the fourth beast by a little horn represents Satan's attempt to subvert the Jewish faith in tribulation times. The great sea in both of these verses is a sea of humanity.

Isaiah 27:6 offers an optimistic ending where universal doom will come to an end as God replants Israel and it will be as a tree that blossoms and spread its fruit throughout the world. Israel will be regathered (Isaiah 27:12). This goes hand in hand with the slaying of the great obstacle, the dragon (Isaiah 21:1). This parallels the vision of King Nebuchadnezzar (Daniel 4:12) where he has a dream about a giant fruitful tree that all the beasts of the field and the fowls of the heaven dwell under. This tree is cut down but there are specific instructions to preserve the root, as the tree, represents God's visible kingdom on earth, which in the end will be restored. In the millennium all the nations will migrate to the replanted Israel. Israel will 'blossom and bud, and fill the face of the world with fruit' (Isaiah 27:6). The Messiah will plant the tree of his kingdom in that day (Daniel 4:12); a tree that alone will realize God's purpose:

Ezekiel 17:23 In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

*Isaiah 27:1 In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and **he shall slay the dragon that [is] in the sea.***

Daniel 7:2 Daniel spake and said, I saw in my vision by night, and, behold, **the four winds of the heaven strove upon the great sea.**

Daniel 7:3 **And four great beasts came up from the sea, diverse one from another.**

'in that day' - **Once again, it's the day that the Lord comes to punish the people of the earth for their iniquity. This day lasts for about 1,000 years.**

'sore' - **painful physically:**

Genesis 34:25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

- **painful spiritually:**

Genesis 20:8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

Genesis 31:30 And now, [though] thou wouldest needs be gone, because thou sore longedst after thy father's house, [yet] wherefore hast thou stolen my gods?

Genesis 50:10 And they came to the threshingfloor of Atad, which [is] beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

'sword' - **wicked people are God's sword**

Psalms 17:13 Arise, O LORD, disappoint him, cast him down: deliver my soul from the wicked, [which is] thy sword:

God wears a sword. He is a man of war.

Psalms 45:3 Gird thy sword upon [thy] thigh, O [most] mighty, with thy glory and thy majesty.

Exodus 15:3 The LORD [is] a man of war: the LORD [is] his name.

Isaiah 34:5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.

Isaiah 34:6 The sword of the LORD is filled with blood, it is made fat with fatness, [and] with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

Isaiah 34:7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

Isaiah 34:8 For [it is] the day of the LORD'S vengeance, [and] the year of recompences for the controversy of Zion.

Isaiah 34:9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

Isaiah 34:10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

Before He does this, the Lord sacrifices animals. He does it with His own sword.

Isaiah 66:16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

It devours:

Jeremiah 12:12 The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the [one] end of the land even to the [other] end of the land: no flesh shall have peace.

It makes nations mad:

Jeremiah 25:15 For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

Jeremiah 25:16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

Jeremiah 25:17 Then took I the cup at the LORD'S hand, and made all the nations to drink, unto whom the LORD had sent me:

He will sacrifice his adversaries:

Jeremiah 46:10 For this [is] the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

'leviathan' - **in the context of this passage he is a piercing, crooked serpent.**

He has several heads:

Psalms 74:14 Thou brakest the heads of leviathan in pieces, [and] gavest him [to be] meat to the people inhabiting the wilderness.

He will be defeated in the end time:

Isaiah 27:1 In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that [is] in the sea.

He is fully under God's control:

Job 41:1 Canst thou draw out leviathan with an hook? or his tongue with a cord [which] thou lettest down?

Job 41:2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?

Job 41:3 Will he make many supplications unto thee? will he speak soft [words] unto thee?

Job 41:4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

Job 41:5 Wilt thou play with him as [with] a bird? or wilt thou bind him for thy maidens?

Job 41:6 Shall the companions make a banquet of him? shall they part him among the merchants?

Crooked is connected with perverse:

Deuteronomy 32:5 They have corrupted themselves, their spot [is] not [the spot] of his children: [they are] a perverse and crooked generation.

Crooked is connected with the wicked:

Psalms 125:3 For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

Psalms 125:4 Do good, O LORD, unto [those that be] good, and [to them that are] upright in their hearts.

Psalms 125:5 As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: [but] peace [shall be] upon Israel.

It is connected with darkness:

Proverbs 2:13 Who leave the paths of uprightness, to walk in the ways of darkness;

Proverbs 2:14 Who rejoice to do evil, [and] delight in the frowardness of the wicked;

Proverbs 2:15 Whose ways [are] crooked, and [they] froward in their paths:

Proverbs 2:16 To deliver thee from the strange woman, [even] from the stranger [which] flattereth with her words;

Proverbs 2:17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

It is connected with something that can't be made straight:

Ecclesiastes 1:15 [That which is] crooked cannot be made straight: and that which is wanting cannot be numbered.

Ecclesiastes 7:13 Consider the work of God: for who can make [that] straight, which he hath made crooked?

Leviathan is the dragon: This verse (Isaiah 27:1).

He's connected with Egypt:

Ezekiel 29:3 Speak, and say, Thus saith the Lord GOD; Behold, I [am] against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river [is] mine own, and I have made [it] for myself.

The Messiah will tread upon this dragon:

Psalms 91:10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

Psalms 91:11 For he shall give his angels charge over thee, to keep thee in all thy ways.

Psalms 91:12 They shall bear thee up in [their] hands, lest thou dash thy foot against a stone.

Psalms 91:13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

He will wound the dragon:

Isaiah 51:9 Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. [Art] thou not it that hath cut Rahab, [and] wounded the dragon?

This dragon has several heads:

Psalms 74:14 Thou brakest the heads of leviathan in pieces, [and] gavest him [to be] meat to the people inhabiting the wilderness.

He is around ships:

Psalms 104:26 There go the ships: [there is] that leviathan, [whom] thou hast made to play therein.

Psalms 104:27 These wait all upon thee; that thou mayest give [them] their meat in due season.

Psalms 104:28 [That] thou givest them they gather: thou openest thine hand, they are filled with good.

He is a king over the children of pride:

Job 41:31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

Job 41:32 He maketh a path to shine after him; [one] would think the deep [to be] hoary.

Job 41:33 Upon earth there is not his like, who is made without fear.

Job 41:34 He beholdeth all high [things]: he [is] a king over all the children of pride.

Isaiah 27:2 In that day sing ye unto her, A vineyard of red wine.

'her' - **possibly refers to the sea**

'vineyard' -

Vineyards produce wine and grapes. The worms eat the grapes:

Deuteronomy 28:39 Thou shalt plant vineyards, and dress [them], but shalt neither drink [of] the wine, nor gather [the grapes]; for the worms shall eat them.

A whole area was made up of little vineyards:

Judges 11:23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

It's only for grapes and wine:

Amos 5:11 Forasmuch therefore as your treading [is] upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

Amos 9:14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit [them]; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

Zephaniah 1:13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit [them]; and they shall plant vineyards, but not drink the wine thereof.

There are pomegranates in the vineyard:

SongofSolomon 7:12 Let us get up early to the vineyards; let us see if the vine flourish, [whether] the tender grape appear, [and] the pomegranates bud forth: there will I give thee my loves.

A vineyard is a type of people:

Psalms 80:7 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

Psalms 80:8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

Psalms 80:9 Thou preparedst [room] before it, and didst cause it to take deep root, and it filled the land.

Psalms 80:10 The hills were covered with the shadow of it, and the boughs thereof [were like] the goodly cedars.

Psalms 80:11 She sent out her boughs unto the sea, and her branches unto the river.

Psalms 80:12 Why hast thou [then] broken down her hedges, so that all they which pass by the way do pluck her?

Psalms 80:13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

Psalms 80:14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

Psalms 80:15 And the vineyard which thy right hand hath planted, and the branch [that] thou madest strong for thyself.

Psalms 80:16 [It is] burned with fire, [it is] cut down: they perish at the rebuke of thy countenance.

Psalms 80:17 Let thy hand be upon the man of thy right hand, upon the son of man [whom] thou madest strong for thyself.

Psalms 80:18 So will not we go back from thee: quicken us, and we will call upon thy name.

Psalms 80:19 Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

Some vineyards can have a cottage:

Isaiah 1:8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

Isaiah 27:3 I the LORD do keep it; I will water it every moment: lest [any] hurt it, I will keep it night and day.

Could be the earth.

Isaiah 27:4 **Fury [is] not in me:** who would set the briers [and] thorns against me in battle? I would go through them, I would burn them together.

Daniel 9:16 O Lord, according to all thy righteousness, I beseech thee, **let thine anger and thy fury** be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people [are become] a reproach to all [that are] about us.

Isaiah 27:5 Or let him take hold of my strength, [that] he may make peace with me; [and] he shall make peace with me.

Strength has something to do with salvation.

Isaiah 27:6 He shall cause them that come of Jacob to take root: **Israel shall blossom and bud, and fill the face of the world with fruit.**

Daniel 4:12 **The leaves thereof [were] fair, and the fruit thereof much,** and in it [was] meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

Some people are going to be able to make peace with God and bear fruit.

Isaiah 37:31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

We should be rooted and grounded in faith and love.

Isaiah 27:7 Hath he smitten him, as he smote those that smote him? [or] is he slain according to the slaughter of them that are slain by him?

God has smitten Israel.

Isaiah 27:8 In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind.

The people are going to debate whether what they suffered was more grievous than what others suffered. He's holding back His particular judgment on these people.

'east wind' - **it's a type of famine:**

Genesis 41:6 And, behold, seven thin ears and blasted with the east wind sprung up after them.

The east wind brings forth locusts:

Exodus 10:13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all [that] night; [and] when it was morning, the east wind brought the locusts.

Exodus 10:14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous [were they]; before them there were no such locusts as they, neither after them shall be such.

The east wind made the sea dry land for the Jews to go across:

Exodus 14:21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go [back] by a strong east wind all that night, and made the sea dry [land], and the waters were divided.

It's likened to a man who utters vain knowledge:

Job 15:2 Should a wise man utter vain knowledge, and fill his belly with the east wind?

It's likened to lies:

Hosea 12:1 Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.

Wicked men are a type of the east wind:

Habakkuk 1:9 They shall come all for violence: their faces shall sup up [as] the east wind, and they shall gather the captivity as the sand.

Isaiah 27:9 By this therefore shall the iniquity of Jacob be purged; and this [is] all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.

'purge' - eliminate everything - Purging is refining:

Isaiah 1:25 And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

Blood purges:

Ezekiel 43:20 And thou shalt take of the blood thereof, and put [it] on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

Ezekiel 43:26 Seven days shall they purge the altar and purify it; and they shall consecrate themselves.

When you fall its to try you and purge you:

Daniel 11:25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

God is the purger:

Malachi 3:2 But who may abide the day of his coming? and who shall stand when he appeareth? for he [is] like a refiner's fire, and like fullers' soap:

Malachi 3:3 And he shall sit [as] a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

*Isaiah 27:10 Yet **the defenced city [shall be] desolate, [and] the habitation forsaken, and left like a wilderness: there shall***

the calf feed, and there shall he lie down, and consume the branches thereof.

Daniel 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall **destroy the city and the sanctuary**; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined.

Daniel 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations **he shall make [it] desolate**, even until the consummation, and that determined shall be poured upon the desolate.

Daniel 4:21 **Whose leaves [were] fair, and the fruit thereof much, and in it [was] meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:**

Jerusalem is the defenced city:

Exodus 21:20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.

The calf typifies Satan, who prompted the production of the golden calf.

Isaiah 27:11 When the boughs thereof are withered, they shall be broken off: the women come, [and] set them on fire: for it [is] a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

Psalms 28:5 Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

Isaiah 41:15 Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat [them] small, and shalt make the hills as chaff.

Isaiah 27:12 And it shall come to pass in that day, [that] the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

The Lord will clear that land and plant His vine again.

Isaiah 27:13 And it shall come to pass in that day, [that] the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

The people are coming back and worshipping God after what they have seen happen.

Isaiah chapter 28 - Hosea: Bible book 28

Hosea is the story of a faithful husband's affection for his wayward wife. But the greater picture represents faithful God and His wife Israel, who herself is full of iniquity. This is discussed in Hosea 4-14. The analogy is found immediately in Isaiah 28 where Ephraim is likened to a 'fading flower' (Isaiah 28:1).

Israel became divided into two kingdoms, the Northern kingdom (Israel), which fell to the Assyrians in 721 B.C. and the Southern kingdom (Judah), which fell to the Babylonians in 586 B.C. Ephraim was part of the Northern kingdom. The Babylonians like to scatter the nations they conquered, so Ephraim eventually lost its language and virtually all Bible understanding. Isaiah 28:13 notes how little these people understand God's precepts, which basically, are God's standards, the knowledge of which is necessary to please Him.

Without a proper knowledge of how to please God pride and strong drink took over their lives and sparked their fall (Isaiah 28:1, Hosea 5:5). But their drink was bitter in the sense that they have made a covenant with death and hid behind (Isaiah 28:15) a false covenant (Hosea 7:1). God has a systematic plan to punish them where He will not only plow them, but will break up the resulting clod-sized pieces that the plow leaves in its wake (Isaiah 28:29, Hosea 10:11). God will yoke fat Ephraim with the yoke of Assyria. Ephraim 'loveth to tread out the corn' because she can have an abundance of food.

Deuteronomy 25:4 Thou shalt not muzzle the ox when he treadeth out [the corn].

Isaiah 28:1 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty [is] a fading flower, which [are] on the head of the fat valleys of them that are overcome with wine!

Hosea 5:5 And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.
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'woe' - trouble is coming

'wine' - drinking is not what society makes it to be - It can be done to excess. There are three crowns of pride here - drunken with pride, wine, and the other one is sober - glory. The crown of glory is connected with God. The crown of glory symbolizes wisdom:

Proverbs 4:9 She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

Age in the sense of experience is a crown of glory:

Proverbs 16:31 The hoary head [is] a crown of glory, [if] it be found in the way of righteousness.

A crown of glory will be the future of Jerusalem when the Messiah rules there:

Isaiah 62:1 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp [that] burneth.

Isaiah 62:2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

Isaiah 62:3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

Isaiah 62:4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

A crown of glory is a principality (a territory ruled by a prince):

Jeremiah 13:18 Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, [even] the crown of your glory.

A crown of pride symbolizes walking contrary to God:

Leviticus 26:19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

Leviticus 26:23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

It's connected with wickedness:

Psalms 10:2 The wicked in [his] pride doth persecute the poor: let them be taken in the devices that they have imagined.

It's connected with not seeking God:

Psalms 10:4 The wicked, through the pride of his countenance, will not seek [after God]: God [is] not in all his thoughts.

It's indicative of a fall:

Proverbs 16:18 Pride [goeth] before destruction, and an haughty spirit before a fall.

It's connected with deception:

Obadiah 1:3 The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation [is] high; that saith in his heart, Who shall bring me down to the ground?

'fat valleys overcome with wine' -

Ezekiel 34:14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and [in] a fat pasture shall they feed upon the mountains of Israel.

Israel has made the most of a desolate land.

Genesis 45:18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

1Chronicles 4:40 And they found fat pasture and good, and the land [was] wide, and quiet, and peaceable; for [they] of Ham had dwelt there of old.

Nehemiah 9:25 And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

Isaiah 28:2 Behold, the Lord hath a mighty and strong one, [which] as a tempest of hail [and] a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

Isaiah 28:3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet:

Isaiah 28:4 And the glorious beauty, which [is] on the head of the fat valley, shall be a fading flower, [and] as the hasty fruit before the summer; which [when] he that looketh upon it seeth, while it is yet in his hand he eateth it up.

Isaiah 28:5 In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

Isaiah 28:6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

A gate typifies a place of judgment.

Isaiah 28:7 But **they also have erred through wine, and through strong drink** are out of the way; **the priest and the prophet have erred through strong drink**, they are swallowed up of wine, **they are out of the way through strong drink**; they err in vision, they stumble [in] judgment.

Hosea 4:9 And there shall be, like people, like priest: and **I will punish them for their ways, and reward them their doings.**

Hosea 4:18 **Their drink is sour:** they have committed whoredom continually: her rulers [with] shame do love, Give ye.

Drink makes one err.

Isaiah 29:24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

Isaiah 28:8 For all tables are full of vomit [and] filthiness, [so that there is] no place [clean].

Isaiah 28:9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? [them that are] weaned from the milk, [and] drawn from the breasts.

Isaiah 28:10 For precept [must be] upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little:

'precept' – a rule of principle imposing a standard or conduct They won't find out what they have to do that is necessary to please God. They didn't follow His precepts.

God began the Bible with precepts:

Daniel 9:5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

It's a sin to depart from His precepts. Psalms 119 talks about precepts in 21 places.

Isaiah 28:11 For with stammering lips and another tongue will he speak to this people.

Isaiah 28:12 To whom he said, This [is] the rest [wherewith] ye may cause the weary to rest; and this [is] the refreshing: yet they would not hear.

Isaiah 28:13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little; that they might go, and fall backward, and be broken, and snared, and taken.

They must understand God's word in order to know what He expects.

Isaiah 28:14 Wherefore hear the word of the LORD, ye scornful men, that rule this people which [is] in Jerusalem.

*Isaiah 28:15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, **and under falsehood have we hid ourselves:***

*Hosea 7:1 When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: **for they commit falsehood;** and the thief cometh in, [and] the troop of robbers spoileth without.*

*Hosea 10:4 They have spoken words, **swearing falsely in making a covenant:** thus judgment springeth up as hemlock in the furrows of the field.*

Almost every covenant in the Bible relates to the Jewish people.

Isaiah 28:16 Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner [stone], a sure foundation: he that believeth shall not make haste.

If you believe, you won't make haste to make a pact with Satan or hell. You will consider what you say.

Isaiah 28:17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

They have hid behind lies. Everybody will be judged.

Isaiah 28:18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

Isaiah 28:19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only [to] understand the report.

Isaiah 28:20 For the bed is shorter than that [a man] can stretch himself [on it]: and the covering narrower than that he can wrap himself [in it].

Isaiah 28:21 For the LORD shall rise up as [in] mount Perazim, he shall be wroth as [in] the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

Isaiah 28:22 Now therefore be ye not mockers, **lest your bands be made strong**: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.

Hosea 11:4 I drew them with cords of a man, **with bands of love**: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

Isaiah 28:23 Give ye ear, and hear my voice; **hearken, and hear my speech**.

Hosea 9:17 **My God will cast them away, because they did not hearken unto him**: and they shall be wanderers among the nations.

Isaiah 28:24 Doth the plowman plow all day to sow? **doth he open and break the clods of his ground?**

Hosea 10:11 And Ephraim [is as] an heifer [that is] taught, [and] loveth to treadout [the corn]; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, [and] **Jacob shall break his clods**.

Isaiah 28:25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and **the appointed barley** and the rie in their place?

Hosea 3:2 So I bought her to me for fifteen [pieces] of silver, and [for] an homer of barley, and an **half homer of barley:**

Isaiah 28:26 For his God doth instruct him to discretion, [and] doth teach him.

Isaiah 28:27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

Isaiah 28:28 Bread [corn] is bruised; because he will not ever be threshing it, nor break [it with] the wheel of his cart, nor bruise it [with] his horsemen.

Isaiah 28:29 This also cometh forth from the LORD of hosts, [which] is wonderful in counsel, [and] excellent in working.

God gave them the ability to keep and sow a garden. With a different variety of grains a whole meal could be made of bread. Finally, there are instructions on how to harvest the crop.

Isaiah chapter 29 - Joel: Bible book 29

Joel first urges Israel to repent, there is a warning of an Assyrian siege of Jerusalem and then there is a promise of restoration. This siege will be severe; God will use the Assyrian as His instrument against Jerusalem. It is all laid out in a very militaristic way. God will set up a 'camp' (encampment) in preparation to lay siege on Jerusalem (Isaiah 29:3, Joel 2:11). The city will speak from the dust (Isaiah 29:4) in the style found in the book of Lamentations.

The city will be 'devoured with fire' (Isaiah 29:6), a fire which devours the pastures, fields and creates a desolate wilderness (Joel 1:19-20, 2:3). The nations will be brought against Israel (Isaiah 29:7). God through Isaiah explains that these woes are because the people's hearts have grown cold and they have followed the precepts (instructions) of men, ignoring those of God (Isaiah 2:13). Joel's instructions regarding this are that Jerusalem must 'rend your heart and not your garments' (Joel 2:13) and become pure inwardly, as God is gracious and merciful and repentance is what is called for.

Ultimately, 'the meek shall inherit the earth' and even the poor will rejoice in the holy one of Israel (Isaiah 29:19). Joel 2:23 contains the exact same instructions for the people of Zion. He also mentions the 'latter day rain' (Joel 2:23). The phrase 'former rain' is used to describe the rain that occurs in the spring, and the phrase 'latter rain' denotes the autumn rain. Joel is saying that in the millennium, both of these rains will occur in the first month. God will pour out this extra rain on His people, giving Israel abundance and restoring the material blessings, proving that He is again with them and that their suffering has come to an end.

Isaiah 29:1 Woe to Ariel, to Ariel, the city [where] David dwelt! add ye year to year; let them kill sacrifices.

'woe' - it doesn't mean 'stop', rather that one has crossed the line

'Ariel' -lion of God, symbolic for the name of Jerusalem - Strong's #740

It's Mount Zion:

Isaiah 29:7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

Isaiah 29:8 It shall even be as when an hungry [man] dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, [he is] faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

Mount Zion and Jerusalem are essentially the same place:

Joel 2:32 And it shall come to pass, [that] whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

Isaiah 30:19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

Zechariah 1:14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.

In the context of Isaiah 29:7-8 this can also be seen.

'add' - means you already possess one item of which another like item is to be added to it

Genesis 30:24 And she called his name Joseph; and said, The LORD shall add to me another son.

You have to have the word in order to add to it.

Deuteronomy 4:2 Ye shall not add unto the word which I command you, neither shall ye diminish [ought] from it, that ye may keep the commandments of the LORD your God which I command you.

There are more books after Deuteronomy because God *can* add to His own Bible.

Isaiah 29:2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

'yet' - **There are plenty of places in the Bible where God wasn't satisfied with their sacrifices.**

Isaiah 29:3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

Joel 2:11 And the LORD shall utter his voice before his army: for his camp [is] very great: for [he is] strong that executeth his word: for the day of the LORD [is] great and very terrible; and who can abide it?

Isaiah 29:4 And thou shalt be brought down, [and] shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

'thou' - **This is a city speaking. In Lamentations a city speaks like it is a person throughout the book.**

Lamentations 1:1 How doth the city sit solitary, [that was] full of people! [how] is she become as a widow! she [that was] great among the nations, [and] princess among the provinces, [how] is she become tributary!

Lamentations 1:2 She weepeth sore in the night, and her tears [are] on her cheeks: among all her lovers she hath none to comfort [her]: all her friends have dealt treacherously with her, they are become her enemies.

Lamentations 1:3 Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

Lamentations 1:4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she [is] in bitterness.

Lamentations 1:5 Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.

Lamentations 1:6 And from the daughter of Zion all her beauty is departed: her princes are become like harts [that] find no pasture, and they are gone without strength before the pursuer.

Lamentations 1:7 Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, [and] did mock at her sabbaths.

Lamentations 1:8 Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward.

Lamentations 1:9 Her filthiness [is] in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction: for the enemy hath magnified [himself].

Lamentations 1:10 The adversary hath spread out his hand upon all her pleasant things: for she hath seen [that] the heathen entered into her sanctuary, whom thou didst command [that] they should not enter into thy congregation.

Lamentations 1:11 All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O LORD, and consider; for I am become vile.

Lamentations 1:12 [Is it] nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted [me] in the day of his fierce anger.

Lamentations 1:13 From above hath he sent fire into my bones, and it prevaieth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate [and] faint all the day.

Lamentations 1:14 The yoke of my transgressions is bound by his hand: they are wreathed, [and] come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into [their] hands, [from whom] I am not able to rise up.

Lamentations 1:15 The Lord hath trodden under foot all my mighty [men] in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, [as] in a winepress.

Lamentations 1:16 For these [things] I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed.

Lamentations 1:17 Zion spreadeth forth her hands, [and there is] none to comfort her: the LORD hath commanded concerning Jacob, [that] his adversaries [should be] round about him: Jerusalem is as a menstruous woman among them.

Lamentations 1:18 The LORD is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.

Lamentations 1:19 I called for my lovers, [but] they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

Lamentations 1:20 Behold, O LORD; for I [am] in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home [there is] as death.

Lamentations 1:21 They have heard that I sigh: [there is] none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done [it]: thou wilt bring the day [that] thou hast called, and they shall be like unto me.

Lamentations 1:22 Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions: for my sighs [are] many, and my heart [is] faint.

The people of the city and the city itself have sinned and judgment is being brought against them.

Isaiah 29:5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones [shall be] as chaff that passeth away: yea, it shall be at an instant suddenly.

*Isaiah 29:6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, **and the flame of devouring fire.***

Joel 1:19 O LORD, to thee will I cry: **for the fire hath devoured the pastures of the wilderness,** and the flame hath burned all the trees of the field.

Joel 1:20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and **the fire hath devoured the pastures of the wilderness.**

Joel 2:3 **A fire devoureth before them;** and behind them a flame burneth: the land [is] as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

*Isaiah 29:7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, **shall be as a dream of a night vision.***

Joel 2:28 And it shall come to pass afterward, [that] I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, **your old men shall dream dreams, your young men shall see visions:**

The nations will be brought against Israel.

Zechariah 14:1 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

Zechariah 14:2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

Zechariah 14:3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

Zephaniah 3:8 Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination [is] to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, [even] all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

Isaiah 29:8 It shall even be as when an hungry [man] dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, [he is] faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

The nations are coming up against Mount Zion.

Isaiah 29:9 Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

0 *Isaiah 29:10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.*

'you' - the Jews If God puts sleep on these people the eyes of the nations have no direction.

Isaiah 29:11 And the vision of all is become unto you as the words of a book that is sealed, which [men] deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it [is] sealed:

If God doesn't reveal it then it can't be understood. The prophets, the seers and the rulers can't see it.

Isaiah 29:12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

*Isaiah 29:13 Wherefore the Lord said, Forasmuch as this people draw near [me] with their mouth, and with their lips do honour me, **but have removed their heart far from me**, and their fear toward me is taught by the precept of men:*

Joel 2:13 **And rend your heart**, and not your garments, and turn unto the LORD your God: for he [is] gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Isaiah 29:14 Therefore, behold, I will proceed to do a marvellous work among this people, [even] a marvellous work and a wonder: for the wisdom of their wise [men] shall perish, and the understanding of their prudent [men] shall be hid.

The marvelous work is the fact that they have the Bible in hand. They have a lot of wisdom yet they don't understand it. They use the teachings of men, things that aren't even connected with the Bible.

Isaiah 29:15 Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

Isaiah 29:16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

Isaiah 29:17 [Is] it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

Isaiah 29:18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

Isaiah 29:19 The meek also shall increase [their] joy in the LORD, and **the poor among men shall rejoice in the Holy One of Israel.**

Joel 2:23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first [month].

Isaiah 29:20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

Isaiah 29:21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

Isaiah 29:22 Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, **Jacob shall not now be ashamed,** neither shall his face now wax pale.

Joel 2:27 And ye shall know that I [am] in the midst of Israel, and [that] I [am] the LORD your God, and none else: and **my people shall never be ashamed.**

Joel 2:26 And ye shall eat in plenty, and be satisfied, and praise the name of the

LORD your God, that hath dealt wondrously with you: and **my people shall never be ashamed.**

Isaiah 29:23 But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

Isaiah 29:24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

Isaiah chapter 30 - Amos: Bible book 30

In the first part of the book of Amos the prophet, as is the case with the other Minor Prophets, Amos was commissioned by God to warn the northern kingdom of its impending doom and offer them a final opportunity to repent of their evil ways.

Amos 5:4 For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live:

He seeks to warn the people that divine judgment is imminent. Amos first rebukes his own nation of Judah for rejecting God's will. He carried his message to the town of Bethel in the northern kingdom, spelling out what God had done for them. He tried to make them realize that their behavior is as apostate as that of the surrounding nations that are invading them.

God calls them rebellious, lying children that will not hear the law of the Lord (Isaiah 30:9). They have despised His word (Isaiah 30:12). Amos 2:4 warns them that there will be punishment for despising the law of God and not following his word. Instead, they have following their own wicked counsel that was not of God (Isaiah 30:1).

Because God is gracious, after He has gathered and used the nations as His 'axe' He will sift them (Isaiah 30:28, Amos 9:9) without letting a single grain fall to the earth where it may once again grow. The people will dwell safely in Zion at Jerusalem (Isaiah 30:19) and this is confirmed by the prophet Amos in Amos 5:15.

Isaiah 30:1 Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:

God would like to have the people ask Him about a particular situation. They shouldn't be enquiring of ungodly counsels.

Isaiah 59:6 Their webs shall not become garments, neither shall they cover themselves with their works: their works [are] works of iniquity, and the act of violence [is] in their hands.

Isaiah 59:7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts [are] thoughts of iniquity; wasting and destruction [are] in their paths.

They are using the wrong works to 'clothe' themselves. Take counsel from the Bible. It needs to be implemented in your life.

Isaiah 30:2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

Isaiah 30:3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt [your] confusion.

They are not to go that way again.

Deuteronomy 17:16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

Isaiah 31:1 Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because [they are] many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!

Isaiah 30:4 For his princes were at Zoan, and his ambassadors came to Hanes.

'Zoan' - **where Moses did all his signs and wonders while he was in Egypt**
Psalms 78:12 Marvellous things did he in the sight of their fathers, in the land of Egypt, [in] the field of Zoan.

Psalms 78:43 How he had wrought his signs in Egypt, and his wonders in the field of Zoan:

Isaiah 30:5 They were all ashamed of a people [that] could not profit them, nor be an help nor profit, but a shame, and also a reproach.

Isaiah 30:6 The burden of the beasts of the south: into the land of trouble and anguish, from whence [come] the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people [that] shall not profit [them].

Isaiah 30:7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength [is] to sit still.

If they don't know what to do they shouldn't do anything.

Isaiah 30:8 Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:

*Isaiah 30:9 That this [is] a rebellious people, **lying children, children [that] will not hear the law of the LORD:***

Amos 1:13 Thus saith the LORD; **For three transgressions of the children of Ammon,** and for four, I will not turn away [the punishment] thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border:

Amos 2:4 Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away [the punishment] thereof; **because they have despised the law of the LORD,** and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:

Isaiah 30:10 Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits:

*Isaiah 30:11 Get you out of the way, turn aside out of the path, **cause the Holy One of Israel to cease from before us.***

Amos 7:5 **Then said I, O Lord GOD, cease,** I beseech thee: by whom shall Jacob arise? for he [is] small.

*Isaiah 30:12 Wherefore **thus saith the Holy One of Israel, Because ye despise this word,** and trust in oppression and perverseness, and stay thereon:*

Amos 2:4 Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away [the punishment] thereof; **because they have despised the law of the LORD,** and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:

Jeremiah 5:31 The prophets prophesy falsely, and the priests bear rule by their means; and my people love [to have it] so: and what will ye do in the end thereof?

They do all they can to reject the truth.

1Kings 22:13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets [declare] good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak [that which is] good.

1Kings 22:14 And Micaiah said, [As] the LORD liveth, what the LORD saith unto me, that will I speak.

1Kings 22:15 So he came to the king. And the king said unto him, Micaiah, shall we go against Ramothgilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver [it] into the hand of the king.

This king is going into battle and he doesn't want to know the truth.

Isaiah 30:13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

'breach' - a state of being broken, a violation of the law and the non-performance of a moral duty. The breaking spoken of here will come in an instant or suddenly.

'Instant' relates to judgment:

Jeremiah 18:7 [At what] instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy [it];

Isaiah 30:14 And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water [withal] out of the pit.

This is a type of what God will do to the nations.

Isaiah 30:15 For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

God had said that their strength was to sit still, to wait on the Lord.

Isaiah 30:7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength [is] to sit still.

He didn't want them to go to Israel, now He was trying to get them back.

Isaiah 30:16 But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

You can't run from God. He has people He can use everywhere.

*Isaiah 30:17 **One thousand [shall flee] at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.***

Amos 2:16 And [he that is] courageous among the mighty shall flee away naked in that day, saith the LORD.
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Amos 5:3 For thus saith the Lord GOD; The city that went out [by] a thousand shall leave an hundred, and that which went forth [by] an hundred shall leave ten, to the house of Israel.
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*Isaiah 30:18 And therefore will the LORD wait, **that he may be gracious unto you,** and therefore will he be exalted, that he may*

have mercy upon you: for the LORD [is] a God of judgment:
blessed [are] all they that wait for him.

Isaiah 30:19 For the people shall dwell in Zion at Jerusalem:
thou shalt weep no more: **he will be very gracious unto thee at
the voice of thy cry;** when he shall hear it, he will answer
thee.

Amos 5:15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

Isaiah 30:20 And [though] the Lord give you the bread of
adversity, and the water of affliction, yet shall not thy
teachers be removed into a corner any more, but thine eyes shall
see thy teachers:

'bread of adversity' -

2Chronicles 15:5 And in those times [there was] no peace to him that went out, nor to him
that came in, but great vexations [were] upon all the inhabitants of the countries.

- **oppression, being vexed**

'water of affliction' -

Deuteronomy 16:3 Thou shalt eat no leavened bread with it; seven days shalt thou eat
unleavened bread therewith, [even] the bread of affliction; for thou camest forth out of the
land of Egypt in haste: that thou mayest remember the day when thou camest forth out of
the land of Egypt all the days of thy life.

'bread and water of affliction' - **being in prison**

1Kings 22:27 And say, Thus saith the king, Put this [fellow] in the prison, and feed him
with bread of affliction and with water of affliction, until I come in peace.

Isaiah 30:21 And thine ears shall hear a word behind thee,
saying, This [is] the way, walk ye in it, when ye turn to the
right hand, and when ye turn to the left.

Isaiah 30:22 Ye shall defile also the covering of thy graven
images of silver, and the ornament of thy molten images of gold:
thou shalt cast them away as a menstruous cloth; thou shalt say
unto it, Get thee hence.

They are going to give up their idolatry.

Isaiah 30:23 Then shall he give the rain of thy seed, that thou
shalt sow the ground withal; and bread of the increase of the
earth, and it shall be fat and plenteous: in that day shall thy
cattle feed in large pastures.

Isaiah 30:24 The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.

Isaiah 30:25 And there shall be upon every high mountain, and upon every high hill, rivers [and] streams of waters in the day of the great slaughter, when the towers fall.

Isaiah 30:26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

Isaiah 30:27 Behold, the name of the LORD cometh from far, burning [with] his anger, and the burden [thereof is] heavy: his lips are full of indignation, and his tongue as a devouring fire:

Isaiah 30:28 And his breath, as an overflowing stream, shall reach to the midst of the neck, **to sift the nations with the sieve of vanity:** and [there shall be] a bridle in the jaws of the people, causing [them] to err.

Amos 9:9 For, lo, I will command, and I will sift the house of Israel among all nations, like as [corn] is sifted in a sieve, yet shall not the least grain fall upon the earth.

God will gather the nations against Israel and then sift them.

Isaiah 30:29 Ye shall have a song, as in the night [when] a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel.

Isaiah 30:30 And the LORD shall cause his glorious voice to be heard, as shall shew the lighting down of his arm, with the indignation of [his] anger, and [with] the flame of a devouring fire, [with] scattering, and tempest, and hailstones.

Isaiah 30:31 For through the voice of the LORD shall the Assyrian be beaten down, [which] smote with a rod.

Isaiah 30:32 And [in] every place where the grounded staff shall pass, which the LORD shall lay upon him, [it] shall be with tabrets and harps: and in battles of shaking will he fight with it.

Isaiah 30:33 For Tophet [is] ordained of old; yea, for the king it is prepared; he hath made [it] deep [and] large: **the pile thereof [is] fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.**

Amos 1:14 But **I will kindle a fire in the wall of Rabbah**, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind:

Isaiah chapter 31 - Obadiah: Bible book 31

This chapter is a continuation of Isaiah chapter 30, with the prophet addressing his message to the southern kingdom, mainly to Edom, a land to the south of Judah, which implies that the prophet spoke his message to the southern kingdom of Judah. In fact, the theme of Obadiah is the destruction of Edom because of its violence against the Jews.

So Obadiah is concerned first with the destruction of Edom and then the restoration of Israel.

In Isaiah 31:1 there is woe for the Jews that go to Egypt for help, as God ordered them to never return there.

Deuteronomy 17:16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

They would also risk being corrupted with the superstitions and idolatry of Egypt if they did so.

Because of Edom's violence, she is to be plundered and her people, then destroyed (Obadiah 1:8). But the wise men of Edom are not wise like God and the Egyptians are viewed the same way (Isaiah 31:3). They must depend on their horses and chariots for transport.

In 'that day', a phrase with a millennial context, Assyria will fall with the sword (Isaiah 31:8) and the fiery furnace of judgment and cleansing will burn in the house of Jacob, when the Messiah reigns in Zion (Isaiah 31:9, Obadiah 1:18).

Isaiah 31:1 Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because [they are] many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!

Isaiah 31:2 Yet he also [is] wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity.

Obadiah 1:8 Shall I not in that day, saith the LORD, even **destroy the wise [men] out of Edom**, and understanding out of the mount of Esau?

God is wise, but these people also think they are wise.

Isaiah 31:3 Now the Egyptians [are] men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

They are merely flesh and blood, confined to horses and chariots. The Egyptians are men and not God.

Isaiah 31:4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, [he] will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

Isaiah 31:5 As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver [it; and] passing over he will preserve it.

'defend' -

2Kings 19:34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

'city' - **Jerusalem**

2Kings 19:35 And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they [were] all dead corpses.

2Kings 20:6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.

Psalms 20:1 <<To the chief Musician, A Psalm of David.>> The LORD hear thee in the day of trouble; the name of the God of Jacob defend thee;

Psalms 20:2 Send thee help from the sanctuary, and strengthen thee out of Zion;

Psalms 20:3 Remember all thy offerings, and accept thy burnt sacrifice; Selah.

Psalms 20:4 Grant thee according to thine own heart, and fulfil all thy counsel.

Psalms 20:5 We will rejoice in thy salvation, and in the name of our God we will set up [our] banners: the LORD fulfil all thy petitions.

Psalms 20:6 Now know I that the LORD saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.

Psalms 20:7 Some [trust] in chariots, and some in horses: but we will remember the name of the LORD our God.

Psalms 20:8 They are brought down and fallen: but we are risen, and stand upright.

Psalms 20:9 Save, LORD: let the king hear us when we call.

They will fall because they are trusting in the wrong things.

Psalms 59:1 <<To the chief Musician, Altaschith, Michtam of David; when Saul sent, and they watched the house to kill him.>> Deliver me from mine enemies, O my God: defend me from them that rise up against me.

Psalms 59:17 Unto thee, O my strength, will I sing: for God [is] my defence, [and] the God of my mercy.

Isaiah 37:33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

Isaiah 37:34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

Isaiah 37:35 For I will defend this city to save it for mine own sake, and for my servant David's sake.

Isaiah 37:36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they [were] all dead corpses.

Zechariah 9:14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.

Zechariah 9:15 The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, [and] make a noise as through wine; and they shall be filled like bowls, [and] as the corners of the altar.

Zechariah 9:16 And the LORD their God shall save them in that day as the flock of his people: for they [shall be as] the stones of a crown, lifted up as an ensign upon his land.

Zechariah 9:17 For how great [is] his goodness, and how great [is] his beauty! corn shall make the young men cheerful, and new wine the maids.

Isaiah 31:6 Turn ye unto [him from] whom the children of Israel have deeply revolted.

'turn' - turn to God.

'revolt' - to renounce an allegiance to one's country or state

2Chronicles 21:8 In his days the Edomites revolted from under the dominion of Judah, and made themselves a king.

They got a new king.

Isaiah 1:5 Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

Isaiah 31:7 For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you [for] a sin.

Isaiah 31:8 Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited.

*Isaiah 31:9 And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, **saith the LORD, whose fire [is] in Zion, and his furnace in Jerusalem.***

<p>Obadiah 1:18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be [any] remaining of the house of Esau; for the LORD hath spoken [it].</p>
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'furnace' -

Genesis 15:17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

Abraham made a sacrifice and a furnace passed between the pieces.

It's connected with judgment:

Genesis 19:28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

It's connected with a cleansing:

Isaiah 4:4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

This furnace is connected with sacrifice, judgment and cleansing.

It's connected with cleaning out everything on top of the earth in Jerusalem and with hell and eternal judgment.

Isaiah chapter 32 - Jonah: Bible book 32

In contrast to other of God's prophets Jonah was sent to prophesize to a foreign land. The message was towards Nineveh, that they should repent of their ways. Jonah being swallowed by the whale is truly a supernatural event, making this chapter unique, apart from the destination where he carried God's message. Furthermore, Jonah tried to flee his commission, thinking that as he was a Jew it was hopeless to deliver a message to a Gentile audience.

This intention was thwarted by a great sea tempest (Jonah 1:4) of which Jonah sought a hiding place (Isaiah 32:2). From the Hebrew there is the sense of an analogy which can be made between Jonah seeking a hiding place for his *physical* being as opposed to his desire to hide his words, his *spiritual* being. Furthermore, in the same way he sought the shadow of a great rock for protection from the storm (Isaiah 32:2) Jonah sought shelter and even constructed a booth (Jonah 4:5) to await God's judgment upon Nineveh from a safe location. God supplies him with a gourd for this purpose, but when a worm destroyed the gourd and he was again exposed to rough weather conditions Jonah wanted to simply die. The lesson here is that if Jonah can pity an insignificant gourd, which he did nothing to create or care for, how great God's mercy is on the hundreds of thousands of Ninevites He *did* create and care for.

In Isaiah 32:20 the word 'besides' has its roots in the Hebrew word 'upon'. The context is the abundance that the area will have because of these waters. In Jonah 2:5 Jonah is upon the waters, waters that eventually 'encompassed' him. But in similar vein to that in which God preserved the land by providing the waters, He preserved Jonah's life through Jonah's survival in the whale.

Isaiah 32:1 Behold, a king shall reign in righteousness, and princes shall rule in judgment.

It has never happened yet. 'Shall' is used many times in this passage.

*Isaiah 32:2 And a man shall be as **an hiding place from the wind, and a covert from the tempest;** as rivers of water in a dry place, **as the shadow of a great rock** in a weary land.*

Jonah 1:4 But the LORD sent out **a great wind into the sea, and there was a mighty tempest in the sea,** so that the ship was like to be broken.

Jonah 4:5 So Jonah went out of the city, and sat on the east side of the city, and there **made him a booth, and sat under it in the shadow,** till he might see what would become of the city.

Jonah 4:6 And the LORD God prepared a gourd, and made [it] to come up over Jonah, **that it might be a shadow over his head**, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

Isaiah 32:3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

Isaiah 32:4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

There will be good health in the millennium.

'rash' - **something done because of an emotional reason rather than from a logical standpoint. Hasty in your counsel or action without due deliberation.**

Isaiah 32:5 The vile person shall be no more called liberal, nor the churl said [to be] bountiful.

'vile' - **base, mean, worthless, wicked, depraved.**

Judges 19:24 Behold, [here is] my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.

Sodomy is a vile sin:

Judges 19:24 Behold, [here is] my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.

Fornication and adultery are vile sins:

1Samuel 3:14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

1Samuel 2:22 Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled [at] the door of the tabernacle of the congregation.

1Samuel 2:23 And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people.

1Samuel 2:24 Nay, my sons; for [it is] no good report that I hear: ye make the LORD'S people to transgress.

1Samuel 2:25 If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.

A disregard for God's ordinances:

1Samuel 2:12 Now the sons of Eli [were] sons of Belial; they knew not the LORD.

1Samuel 2:13 And the priests' custom with the people [was, that], when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand;

1Samuel 2:14 And he struck [it] into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

1Samuel 2:15 Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

1Samuel 2:16 And [if] any man said unto him, Let them not fail to burn the fat presently, and [then] take [as much] as thy soul desireth; then he would answer him, [Nay]; but thou shalt give [it me] now: and if not, I will take [it] by force.

1Samuel 2:17 Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

A flatterer is someone who is vile:

Daniel 11:22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

'churl' - **rude or ill bred, uncouth**

*Isaiah 32:6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to **make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.***

Jonah 2:7 **When my soul fainted within me** I remembered the LORD: and my prayer came in unto thee, into thine holy temple.

Jonah 3:7 And he caused [it] to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: **let them not feed, nor drink water:**

'Villainy' - **connected with adultery, lying in God's name**

Jeremiah 29:23 Because they have committed villainy in Israel, and have committed adultery with their neighbors' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and [am] a witness, saith the LORD.

'hypocrisy' - **a deceitful show of good character, a feigning to be what one is not**

*Isaiah 32:7 The instruments also of the churl [are] evil: he deviseth wicked devices **to destroy the poor with lying words,** even when the needy speaketh right.*

Jonah 2:8 **They that observe lying vanities** forsake their own mercy.

A poor person doesn't get due justice, even when he is right.

Isaiah 32:8 *But the liberal deviseth liberal things; and by liberal things shall he stand.*

Isaiah 32:9 *Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.*

Isaiah 32:10 *Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.*

Isaiah 32:11 *Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and **gird [sackcloth] upon [your] loins.***

Jonah 3:5 *So the people of Nineveh believed God, and proclaimed a fast, **and put sackcloth, from the greatest of them even to the least of them.***

Isaiah 32:12 *They shall lament for the teats, for the pleasant fields, for the fruitful vine.*

Isaiah 32:13 *Upon the land of my people shall come up thorns [and] briers; yea, upon all the houses of joy [in] the joyous city:*

Isaiah 32:14 *Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;*

Isaiah 32:15 *Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.*

Isaiah 32:16 *Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.*

Isaiah 32:17 *And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.*

Isaiah 32:18 *And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;*

Isaiah 32:19 *When it shall hail, coming down on the forest; and the city shall be low in a low place.*

Isaiah 32:20 **Blessed [are] ye that sow beside all waters, that send forth [thither] the feet of the ox and the ass.**

Jonah 2:5 **The waters compassed me about, [even] to the soul:** the depth closed me round about, the weeds were wrapped about my head.

Isaiah chapter 33 - Micah: Bible book 33

Micah addressed himself to both the northern and southern kingdoms. Sennacherib had come not only to Judah, but to Jerusalem as well. Due to their apostasy these cities were in an incurable state. Micah appeals particularly to the leaders of the people, who were responsible for providing justice, they who were also figuratively eating the very flesh of the common people and flaying them alive instead.

Micah 3:3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

The prophet's message speaks of the need for repentance and there is the promise of a glorious future. The nations that were gathered against Israel (Micah 4:11) will be scattered (Isaiah 33:1) and Zion will be filled with 'judgment and righteousness' (Isaiah 33:5), as the house of the Lord is established in the mountains and 'exalted above the hills' (Micah 4:1).

The people of the enemy nations will be burned with fire (Isaiah 3:12), the idols and the spoils of their harlotry (hires), as well as their graven images that will be burned as well (Micah 1:7). The restored Zion will be 'built up with iniquity' (Micah 3:10). The people there will experience no sickness (Isaiah 33:24) and all iniquities will be forgiven.

Isaiah 33:1 Woe to thee that spoilest, and thou [wast] not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; [and] when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

Isaiah 33:2 O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

*Isaiah 33:3 At the noise of the tumult the people fled; **at the lifting up of thyself the nations were scattered.***

Micah 4:11 Now also **many nations are gathered against thee,** that say, Let her be defiled, and let our eye look upon Zion.

Isaiah 33:4 And your spoil shall be gathered [like] the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

*Isaiah 33:5 The LORD is exalted; for **he dwelleth on high: he hath filled Zion with judgment and righteousness.***

Micah 4:1 But in the last days it shall come to pass, [that] **the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills;** and people shall flow unto it.

Micah 7:9 I will bear the indignation of the LORD, because I have sinned against him, until **he plead my cause, and execute judgment for me:** he will bring me forth to the light, [and] **I shall behold his righteousness.**

*Isaiah 33:6 And **wisdom and knowledge shall be the stability of thy times,** [and] strength of salvation: the fear of the LORD [is] his treasure.*

Micah 6:9 The LORD'S voice crieth unto the city, and **[the man of] wisdom shall see thy name:** hear ye the rod, and who hath appointed it.

Judgment, righteousness, wisdom and knowledge describe conditions in the millennium.

Jeremiah 5:22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand [for] the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

Jeremiah 5:23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

Jeremiah 5:24 Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

Jeremiah 5:25 Your iniquities have turned away these [things], and your sins have withholden good [things] from you.

Jeremiah 5:22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand [for] the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

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Jeremiah 5:25 Your iniquities have turned away these [things], and your sins have withholden good [things] from you.

Jeremiah 5:26 For among my people are found wicked [men]: they lay wait, as he that setteth snares; they set a trap, they catch men.

Jeremiah 5:27 As a cage is full of birds, so [are] their houses full of deceit: therefore they are become great, and waxen rich.

Jeremiah 5:28 They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge.

Jeremiah 5:29 Shall I not visit for these [things]? saith the LORD: shall not my soul be avenged on such a nation as this?

The fear of the Lord is His treasure.

*Isaiah 33:7 Behold, **their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.***

Micah 3:4 **Then shall they cry unto the LORD**, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

Micah 4:9 Now **why dost thou cry out aloud?** [is there] no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.

*Isaiah 33:8 **The highways lie waste**, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.*

Micah 5:6 And **they shall waste the land of Assyria** with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver [us] from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

'wayfaring' - **traveler, sojourner**

*Isaiah 33:9 The earth mourneth [and] languisheth: **Lebanon is ashamed** [and] hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off [their fruits].*

Micah 3:7 **Then shall the seers be ashamed**, and the diviners confounded: yea, they shall all cover their lips; for [there is] no answer of God.

Isaiah 24:1 Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

Isaiah 24:2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

Isaiah 24:3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

Isaiah 24:4 The earth mourneth [and] fadeth away, the world languisheth [and] fadeth away, the haughty people of the earth do languish.

Isaiah 33:10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

Isaiah 33:11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, [as] fire, shall devour you.

Jeremiah 5:13 And the prophets shall become wind, and the word [is] not in them: thus shall it be done unto them.

Jeremiah 5:14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

They speak the wrong thing at the wrong time.

Isaiah 33:12 And **the people shall be [as] the burnings of lime: [as] thorns cut up shall they be burned in the fire.**

Micah 1:7 And all the graven images thereof shall be beaten to pieces, and **all the hires thereof shall be burned with the fire**, and all the idols thereof will I lay desolate: for she gathered [it] of the hire of an harlot, and they shall return to the hire of an harlot.

Isaiah 33:13 Hear, ye [that are] far off, **what I have done**; and, ye [that are] near, acknowledge my might.

Micah 6:3 O my people, **what have I done unto thee?** and wherein have I wearied thee? testify against me.

Isaiah 33:14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

Isaiah 33:15 **He that walketh righteously, and speaketh uprightly**; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, **that stoppeth his ears from hearing of blood**, and shutteth his eyes from seeing evil;

Micah 2:7 O [thou that art] named the house of Jacob, is the spirit of the LORD straitened? [are] these his doings? do not my words do good to him that **walketh uprightly?**

Micah 7:16 The nations shall see and be confounded at all their might: they shall lay [their] hand upon [their] mouth, **their ears shall be deaf.**

Isaiah 33:16 He shall dwell on high: his place of defence [shall be] the munitions of rocks: bread shall be given him; his waters [shall be] sure.

Isaiah 33:17 Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

Isaiah 33:18 Thine heart shall meditate terror. Where [is] the scribe? where [is] the receiver? where [is] he that counted the towers?

Isaiah 33:19 Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, [that thou canst] not understand.

Isaiah 33:20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle [that] shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

Isaiah 33:21 But there the glorious LORD [will be] unto us a place of broad rivers [and] streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

'there' - **Jerusalem**

'gallant' - **big and beautiful**

Isaiah 33:22 **For the LORD [is] our judge, the LORD [is] our lawgiver, the LORD [is] our king; he will save us.**

Micah 4:3 **And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.**

Isaiah 33:23 Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

'tacklings' - **the riggings and apparatus of a ship (rope, pulleys)**

Isaiah 33:24 And the inhabitant shall not say, I am sick: **the people that dwell therein [shall be] forgiven [their] iniquity.**

Micah 3:10 They build up Zion with blood, **and Jerusalem with iniquity.**

Isaiah chapter 34 - Nahum: Bible book 34

The book of Nahum deals with the imminent fate of Nineveh. The first part describes God's vengeance in the day of the Lord. The second part deals with the fall of Nineveh. The book starts off, as do many chapters of Isaiah: with a nation's burden:

Nahum 1:1 The burden of Nineveh. The book of the vision of Nahum the Elkoshite.

God intends to punish Nineveh because of her crimes and her immorality. Babylon had made an alliance with the Medes and attacked Assyria with the intent of destroying all its military might. Assyria's capital city, Ashur, fell in 614 BC, followed two years later, by the capital city of Nineveh.

Nahum's prophecy has an 'end time' element to it as there is an indication that 'the heavens will be rolled up as a scroll', which is likened to figs falling off a fig tree (Isaiah 34:4). Nahum 3:12 also employs the fig tree analogy to indicate the strongholds of Assyria consuming Nineveh with the ease of fallen figs, which are easily gathered and consumed.

The 'cleansing' of the area was so severe that 'none shall pass through it' (Isaiah 34:10) and parts of it are desolate even today. In a lesser sense, the wicked can no longer pass through Judah due to the fall of Sennacherib of Assyria (Nahum 1:15). 'the mountains shall be melted with their blood' (washed with their blood) when the indignation of the Lord is upon all nations (Isaiah 34:3) and his fury is poured out like fire (Nahum 1:6).

Jeremiah 7:20 Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

Jeremiah 51:25 Behold, I [am] against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

Isaiah 34:1 Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

*Isaiah 34:2 For **the indignation of the LORD [is] upon all nations**, and [his] fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.*

Nahum 1:6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.
--

*Isaiah 34:3 Their slain also shall be cast out, and **their stink shall come up out of their carcasses**, and **the mountains shall be melted** with their blood.*

Nahum 1:5 The mountains quake at him, and **the hills melt**, and the earth is burned at his presence, yea, the world, and all that dwell therein.

Nahum 3:3 The horseman lifteth up both the bright sword and the glittering spear: and [thereis] a multitude of slain, and **a great number of carcasses**; and [there is] none end of [their] corpses; they stumble upon their corpses:

*Isaiah 34:4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and **as a falling [fig] from the fig tree.***

Nahum 3:12 **All thy strong holds [shall be like] fig trees with the firstripe figs**: if they be shaken, they shall even fall into the mouth of the eater.

Isaiah 34:5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.

Isaiah 34:6 The sword of the LORD is filled with blood, it is made fat with fatness, [and] with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

Isaiah 34:7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

*Isaiah 34:8 For **[it is] the day of the LORD'S vengeance**, [and] the year of recompences for the controversy of Zion.*

Nahum 1:2 God [is] jealous, and the LORD revengeth; the LORD revengeth, and [is] furious; **the LORD will take vengeance on his adversaries**, and he reserveth [wrath] for his enemies.

Nahum 1:7 The LORD [is] good, a strong hold in **the day of trouble**; and he knoweth them that trust in him.

Isaiah 34:9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

Isaiah 34:10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; **none shall pass through it for ever and ever.**

Nahum 1:15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: **for the wicked shall no more pass through thee;** he is utterly cut off.

Isaiah 34:11 But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.

Isaiah 34:12 They shall call **the nobles thereof to the kingdom, but none [shall be] there, and all her princes shall be nothing.**

Nahum 3:18 Thy shepherds slumber, O king of Assyria: **thy nobles shall dwell [in the dust]:** thy people is scattered upon the mountains, and no man gathereth [them].

Isaiah 34:13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, [and] a court for owls.

Isaiah 34:14 The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.

Isaiah 34:15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

Isaiah 34:16 Seek ye out of **the book of the LORD,** and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

Nahum 1:1 The burden of Nineveh. **The book of the vision of Nahum** the Elkoshite.

Isaiah 34:17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall **they dwell therein.**

Nahum 1:5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, **and all that dwell therein.**

Isaiah chapter 35 – Habakkuk: Bible book 35

The prophet Habakkuk, in a fashion reminiscent of the questioning of life itself in book of Job, explores the question of why God permits sin and wickedness to go unpunished, particularly regarding the nation of Judah. Habakkuk wants this issue addressed.

God then informs him of the impending Babylonian invasion. God outlines the sins of Babylon in detail, informing Habakkuk that God's wisdom shouldn't be questioned in any way. Habakkuk then pleads for God to have mercy on Judah. The book ends on an optimistic note with a vision where God judges the nations and provides salvation for His chosen people. Habakkuk then rejoices and praises God.

Isaiah 35 actually opens with God revealing His majesty over His creation and encourages his people to be strong in the rough times ahead. It almost immediately speaks of God's majesty over his creation (Isaiah 35:6), that people formally unable to speak now had that ability. Similar wording found in Habakkuk 2:19 has the opposite connotation. Idols of stone, overlaid with gold and silver, but empty inside are actually expected to in some way teach. Again, the book ends on an optimistic note with the redeemed returning to Zion where there is feasting, singing and joy. The redeemed will walk there (Isaiah 35:9); walk on God's 'high places' (Habakkuk 3:19).

Isaiah 35:1 The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

Habakkuk 1:15 They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore **they rejoice and are glad.**

The abominable things are now confined. Now all the good things can blossom. A lot of things will be different in the millennium.

Isaiah 35:2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, [and] the excellency of our God.

Isaiah 35:3 Strengthen ye the weak hands, and confirm the feeble knees.

Isaiah 35:4 Say to them [that are] of a fearful heart, Be strong, fear not: behold, your God will come [with] vengeance, [even] God [with] a recompence; he will come and save you.

God wants to encourage people that things will be good for them in the long run.

Proverbs 15:23 A man hath joy by the answer of his mouth: and a word [spoken] in due season, how good [is it]!

People can say encouraging things.

Isaiah 35:5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

*Isaiah 35:6 Then shall the lame [man] leap as an hart, and the **tongue of the dumb sing: for in the wilderness shall waters break out,** and streams in the desert.*

Habakkuk 2:19 Woe unto him that saith to the wood, **Awake; to the dumb stone, Arise, it shall teach!** Behold, it [is] laid over with gold and silver, and [there is] no breath at all in the midst of it.

Habakkuk 2:14 For the earth shall be filled with the knowledge of the glory of the LORD, **as the waters cover the sea.**

The whole earth will again flourish.

Isaiah 35:7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, [shall be] grass with reeds and rushes.

Isaiah 35:8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it [shall be] for those: the wayfaring men, though fools, shall not err [therein].

*Isaiah 35:9 No lion shall be there, nor [any] ravenous beast shall go up thereon, it shall not be found there; **but the redeemed shall walk [there]:***

Habakkuk 3:19 The LORD God [is] my strength, and he will make my feet like hinds' [feet], and **he will make me to walk upon mine high places.** To the chief singer on my stringed instruments.

'ravenous' - **extremely hungry**

Isaiah 35:10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Isaiah chapter 36 - Zephaniah: Bible book 36

The first part of the book of Zephaniah is a warning of impending judgment - the destructive day of the Lord - the judgment against the false worship of Judah and Jerusalem. Zephaniah proclaims that the Lord is going to imminently intervene in the world with this intense judgment, one in which He will only judge all people, including the evil ones among Judah and Jerusalem.

The second part starts with a request that the people repent. The prophet defines the unavoidable judgment that is to come upon Jerusalem for their sinning ways. The last section of the book contains the optimistic promise of restoration. God will protect, restore and allow His people to prosper. He will then deal with their enemies, the gods of the earth, those who would wish to deliver Jerusalem *out* of His hands. The gods of the earth will be punished with famine (Zephaniah 2:11).

King Sennacherib of Assyria, God's instrument of vengeance, will come against Judah's defenced cities (Isaiah 36:1) and their high towers (Zephaniah 1:16). In Isaiah 36:10 God uses Assyria as a 'rod'. Assyria thinks they are acting independently, but they are really acting on God's behalf. Using similar language to that found in Isaiah 36:10, the prophet foretells the complete desolation of Assyria and Nineveh (Zephaniah 2:13).

In the promised happy ending God's people are in a plentiful land, a land of corn and wine, a land of bread and vineyards (Isaiah 36:17). The day of the Lord is at hand (Zephaniah 1:7). In that day Jerusalem will indeed be delivered to their land.

*Isaiah 36:1 Now it came to pass in the fourteenth year of king Hezekiah, [that] **Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.***

Zephaniah 1:16 A day of the trumpet and alarm against the fenced cities , and against the high towers.

"defenced cities" - **those cities that were walled with armed guards on the walls**

Isaiah 36:2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

Isaiah 36:3 Then came forth unto him Eliakim, Hilkiyah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

Isaiah 36:4 And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence [is] this wherein thou trustest?

Isaiah 36:5 I say, [sayest thou], (but [they are but] vain words) [I have] counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

Isaiah 36:6 Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so [is] Pharaoh king of Egypt to all that trust in him.

Isaiah 36:7 But if thou say to me, We trust in the LORD our God: [is it] not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

Hezekiah cleans up the altars and idols.

Isaiah 36:8 Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

Isaiah 36:9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

Isaiah 36:10 And am I now come up without the LORD against this land to destroy it? the LORD said unto me, **Go up against this land, and destroy it.**

Zephaniah 2:5 Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the LORD [is] against you; O Canaan, **the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.**

Zephaniah 2:13 And **he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation,** [and] dry like a wilderness.

Zephaniah 3:6 I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: **their cities are destroyed,** so that there is no man, that there is none inhabitant.

Isaiah 36:11 Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand [it]: and speak not to us in the Jews' language, in the ears of the people that [are] on the wall.

Isaiah 36:12 But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? [hath he] not [sent me]

to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

Isaiah 36:13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

Isaiah 36:14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

Isaiah 36:15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

Isaiah 36:16 Hearken not to Hezekiah: for thus saith the king of Assyria, Make [an agreement] with me [by] a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern;

Isaiah 36:17 Until I come and take you away to a land like your own land, **a land of corn and wine, a land of bread and vineyards.**

Zephaniah 1:13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit [them]; and **they shall plant vineyards, but not drink the wine thereof.**

Isaiah 36:18 [Beware] lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

Isaiah 36:19 Where [are] the gods of Hamath and Arphad? where [are] the gods of Sepharvaim? and have they delivered Samaria out of my hand?

Isaiah 36:20 Who [are they] **among all the gods of these lands,** that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

Zephaniah 2:11 The LORD [will be] terrible unto them: for he will famish **all the gods of the earth;** and [men] shall worship him, every one from his place, [even] all the isles of the heathen.

Isaiah 36:21 **But they held their peace**, and answered him not a word: for the king's commandment was, saying, Answer him not.

Zephaniah 1:7 **Hold thy peace** at the presence of the Lord GOD: for the day of the LORD [is] at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.

Isaiah 36:22 Then came Eliakim, the son of Hilkiah, that [was] over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with [their] clothes rent, and told him the words of Rabshakeh.

Isaiah chapter 37 - Haggai: Bible book 37

The message of the prophet Haggai is directed at the returned exiles of Jerusalem and their task of the rebuilding of the temple. The book contains five messages of inspiration to help the people accomplish this work, work which was commissioned by Cyrus of Persia in 450 B.C. The rebuilding was temporarily interrupted by the interference of enemy nations, but the work did complete in the subsequent four or five years.

Haggai delivers four messages to the people. In the first he assures them that the house they were now building should, in a spiritual context, be patterned after Solomon's temple. In the second message he assures them that their sin had delayed the building of the temple, yet now that they had set about it God would bless them and help them to succeed. In the third message he assures Zerubbabel that as a result of his activity he would be rewarded, and the Messianic kingdom would be set up on the ruins of all the opposing powers. God would overthrow the heathen nations, their chariots and the horses they depend on for travel.

The same way the Assyrians laid waste their enemy nations (Isaiah 37:18), the people of Jerusalem had laid waste God's house through their neglecting of his temple, as a result of their disregard and greediness. Just as the Assyrians destroyed their idols upon conquering them (Isaiah 37:19), the idols offered up at the altar of Cyrus did not make them holy in God's eyes and the prophet stated that all these works they offered were unclean (Haggai 2:14). A remnant that survives Sennacherib's invasion (Isaiah 37:31) shall again bear fruit. All that have returned from exile will be safe under Darius, and will do the work on the house of the Lord (Haggai 1:12, 14) .

Isaiah 37 is like 2 Kings 19 and 2 Chronicles 32, which give another view of the same story.

Isaiah 37:1 And it came to pass, when king Hezekiah heard [it], that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

Isaiah 37:2 And he sent Eliakim, who [was] over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

Isaiah 37:3 And they said unto him, Thus saith Hezekiah, This day [is] a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and [there is] not strength to bring forth.

Isaiah 37:4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up [thy] prayer for the remnant that is left.

Isaiah 37:5 So the servants of king Hezekiah came to Isaiah.

Isaiah 37:6 And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

Isaiah 37:7 Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

Isaiah 37:8 So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

Isaiah 37:9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard [it], he sent messengers to Hezekiah, saying,

Isaiah 37:10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

Isaiah 37:11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

Isaiah 37:12 Have the gods of the nations delivered them which my fathers have destroyed, [as] Gozan, and Haran, and Rezeph, and the children of Eden which [were] in Telassar?

Isaiah 37:13 Where [is] the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

Isaiah 37:14 And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

Isaiah 37:15 And Hezekiah prayed unto the LORD, saying,

Isaiah 37:16 O LORD of hosts, God of Israel, that dwellest [between] the cherubims, thou [art] the God, [even] thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

Isaiah 37:17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

Isaiah 37:18 Of a truth, LORD, the kings of Assyria have **laid waste all the nations**, and their countries,

Haggai 1:4 [Is it] time for you, O ye, to dwell in your cieled houses, and **this house [lie] waste?**

Haggai 1:9 Ye looked for much, and, lo, [it came] to little; and when ye brought [it] home, I did blow upon it. Why? saith the LORD of hosts. Because of **mine house that [is] waste**, and ye run every man unto his own house.

*Isaiah 37:19 And have cast their gods into the fire: for they [were] no gods, **but the work of men's hands, wood and stone: therefore they have destroyed them.***

Haggai 2:14 Then answered Haggai, and said, So [is] this people, and so [is] this nation before me, saith the LORD; and so [is] **every work of their hands; and that which they offer there [is] unclean.**

Isaiah 37:20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou [art] the LORD, [even] thou only.

Isaiah 37:21 Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:

Isaiah 37:22 This [is] the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, [and] laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

Isaiah 37:23 Whom hast thou reproached and blasphemed? and against whom hast thou exalted [thy] voice, and lifted up thine eyes on high? [even] against the Holy One of Israel.

*Isaiah 37:24 By thy servants hast thou reproached the Lord, and hast said, **By the multitude of my chariots** am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, [and] the choice fir trees thereof: and I will enter into the height of his border, [and] the forest of his Carmel.*

Haggai 2:22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and **I will overthrow the chariots**, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

Isaiah 37:25 I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places.

Isaiah 37:26 Hast thou not heard long ago, [how] I have done it; [and] of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities [into] ruinous heaps.

Sennacherib had the idea that he was going to do things with his might, but God points out that it is *His* power that overthrows nations.

Isaiah 37:27 Therefore their inhabitants [were] of small power, they were dismayed and confounded: they were [as] the grass of the field, and [as] the green herb, [as] the grass on the housetops, and [as corn] blasted before it be grown up.

Isaiah 37:28 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

Isaiah 37:29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

2Chronicles 32:21 And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.

Isaiah 37:30 And this [shall be] a sign unto thee, Ye shall eat [this] year such as groweth of itself; and the second year that which springeth of the same: and **in the third year sow ye**, and reap, and plant vineyards, and eat the fruit thereof.

Haggai 1:6 **Ye have sown much**, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages [to put it] into a bag with holes.

Isaiah 37:31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

Isaiah 37:32 For **out of Jerusalem shall go forth a remnant**, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

Haggai 1:12 Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, **with all the remnant of the people**, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

Haggai 1:14 And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of **all the remnant of the people**; and they came and did work in the house of the LORD of hosts, their God,

Isaiah 37:33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

Isaiah 37:34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

Isaiah 37:35 For I will defend this city to save it for mine own sake, and for my servant David's sake.

*Isaiah 37:36 **Then the angel of the LORD went forth, and smote in the camp of the Assyrians** a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they [were] all dead corpses.*

Haggai 2:17 **I smote you with blasting and with mildew and with hail** in all the labours of your hands; yet ye [turned] not to me, saith the LORD.

Isaiah 37:37 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

*Isaiah 37:38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer **his sons smote him with the sword**; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.*

Haggai 2:22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, **every one by the sword of his brother**.

Isaiah chapter 38 - Zechariah: Bible book 38

Along with Haggai, Zechariah also encouraged the people to rebuild the Temple. The book contains visions of future events such as the coming of the Messiah. In one vision a man with a measuring tool actually measures Jerusalem for the temple. A flying scroll rejects thieves and those who bear false witness. The book concludes with the judgment of the heathen nations and the ushering in of God's kingdom. He promises to bless Jerusalem and make it prosper.

God promises to deliver Jerusalem out of the hands of the Assyrians (Isaiah 38:6) and defend her inhabitants (Zechariah 12:8). There had been great mourning by Hezekiah (Isaiah 38:14), a type of the mourning of Jerusalem, as there will be great mourning in Jerusalem at the time of Armageddon (Zechariah 12:11). In the end time God will be ready to offer the people salvation (Isaiah 38:20), He will save them in that day (Zechariah 9:16). He will strengthen the house of Judah and the house of Joseph with his mercy and things will be as if He had not cast them off. (Zechariah 10:6).

Isaiah 38:1 In those days was Hezekiah sick unto death and Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live.

2Chronicles 32:24 In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign.

2Chronicles 32:25 But Hezekiah rendered not again according to the benefit [done] unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.

2Chronicles 32:26 Notwithstanding Hezekiah humbled himself for the pride of his heart, [both] he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.

He was going to die in three years of a boil.

Isaiah 38:2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

Isaiah 38:3 And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done [that which is] good in thy sight. And Hezekiah wept sore.

*Isaiah 38:4 Then came the word of the LORD to Isaiah, saying,
Isaiah 38:5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.*

*Isaiah 38:6 And **I will deliver thee and this city** out of the hand of the king of Assyria: and I will defend this city.*

Zechariah 12:8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David [shall be] as God, as the angel of the LORD before them.

Isaiah 38:7 And this [shall be] a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

Isaiah 38:8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

2Kings 20:9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

2Kings 20:10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

2Kings 20:11 And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

Isaiah 38:9 The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

Isaiah 38:10 I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

Isaiah 38:11 I said, I shall not see the LORD, [even] the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.

*Isaiah 38:12 **Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day [even] to night wilt thou make an end of me.***

Zechariah 8:4 Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

'pining' - to waste away, to bemoan in silence

Isaiah 38:13 I reckoned till morning, [that], as a lion, so will he break all my bones: from day [even] to night wilt thou make an end of me.

Isaiah 38:14 Like a crane [or] a swallow, so did I chatter: **I did mourn as a dove**: mine eyes fail [with looking] upward: O LORD, I am oppressed; undertake for me.

Zechariah 12:11 **In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon** in the valley of Megiddon.

Zechariah 12:12 And **the land shall mourn**, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

Isaiah 38:15 What shall I say? he hath both spoken unto me, and himself hath done [it]: I shall go softly all my years in the bitterness of my soul.

Isaiah 38:16 O Lord, by these [things men] live, and in all these [things is] the life of my spirit: so wilt thou recover me, and make me to live.

Isaiah 38:17 Behold, for peace I had great bitterness: but thou hast in love to my soul [delivered it] from the pit of corruption: for thou hast cast all my sins behind thy back.

Isaiah 38:18 For the grave cannot praise thee, death can [not] celebrate thee: they that go down into the pit cannot hope for thy truth.

Isaiah 38:19 The living, the living, he shall praise thee, as I [do] this day: the father to the children shall make known thy truth.

Isaiah 38:20 **The LORD [was ready] to save me:** therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

Zechariah 8:7 **Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;**

Zechariah 8:13 And it shall come to pass, [that] as ye were a curse among the heathen, O house of Judah, and house of Israel; **so will I save you,** and ye shall be a blessing: fear not, [but] let your hands be strong.

Zechariah 9:16 And **the LORD their God shall save them in that day** as the flock of his people: for they [shall be as] the stones of a crown, lifted up as an ensign upon his land.

Zechariah 10:6 And **I will strengthen the house of Judah, and I will save the house of Joseph,** and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I [am] the LORD their God, and will hear them.

Isaiah 38:21 For Isaiah had said, Let them take a lump of figs, and lay [it] for a plaister upon the boil, and he shall recover.

Isaiah 38:22 Hezekiah also had said, What [is] the sign that I shall go up to the house of the LORD?

Isaiah chapter 39 - Malachi: Bible book 39

In the first part of the book God reveals to the people their apostasy. He declares His love for his people, but they are not convinced that this is really true. God claims that His own priests despise Him, but they deny this. He accuses them of polluting their office, that their sacrifices are not proper. The people think it unfair of God to reject their sacrifices, but God shows them how the covenant He had made with them has been violated.

God even accuses them of 'stealing' the tithes that should be His. He accuses the priests of treating their work as a burden. Significantly, Malachi was the last of the prophets God supplied to His people.

In Isaiah 39:2 Hezekiah, buoyed by the fact that he thought he was going to die until God gave him fifteen additional years, wanted to show off the possessions he was so proud of, such as the gold, silver and precious ointments in his house. However, God is actually the owner of all that property. Hezekiah sat over those precious metals as a refiner would sit over a crucible, making sure the fire was not too hot while he separates out any impurities (dross) from the metal until he clearly sees his own image being reflected in the mix. As the refining process purifies the metals, the Lord refines the heart:

Proverbs 17:3 The fining pot [is] for silver, and the furnace for gold: but the LORD trieth the hearts.

In the same way the Levite priests needed to undergo a purification process (Malachi 3:3). As ministers of God they needed to be purged of their sins. Again, the purifier sits before the crucible making sure that the fire is not too hot and cooks the mixture until he sees his reflection in it. In Isaiah 39:6 there is a cleansing of all these stored up treasures as they are all carried off to Babylon. It seems that God was saying that if the people wouldn't bring their treasures to His house these treasures would all be taken away. In Malachi 3:10 the people are told to bring their tithes to the house of God. They should pour out their blessings on Him and in turn they will be blessed abundantly.

Isaiah 39:1 At that time Merodachbaladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2Kings 20:12 At that time Berodachbaladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

2Kings 20:13 And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and [all] the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

2Kings 20:14 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, [even] from Babylon.

2Kings 20:15 And he said, What have they seen in thine house? And Hezekiah answered, All [the things] that [are] in mine house have they seen: there is nothing among my treasures that I have not shewed them.

2Kings 20:16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

2Kings 20:17 Behold, the days come, that all that [is] in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD.

2Kings 20:18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

2Kings 20:19 Then said Hezekiah unto Isaiah, Good [is] the word of the LORD which thou hast spoken. And he said, [Is it] not [good], if peace and truth be in my days?

2Kings 20:20 And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, [are] they not written in the book of the chronicles of the kings of Judah?

2Kings 20:21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

*Isaiah 39:2 And Hezekiah was glad of them, **and shewed them the house of his precious things, the silver, and the gold, and the spices,** and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.*

Malachi 3:3 And **he shall sit [as] a refiner and purifier of silver:** and he shall purify the sons of Levi, **and purge them as gold and silver,** that they may offer unto the LORD an offering in righteousness.

2Chronicles 32:31 Howbeit in [the business of] the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was [done] in the land, God left him, to try him, that he might know all [that was] in his heart.

Isaiah 39:3 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, [even] from Babylon.

Isaiah 39:4 Then said he, What have they seen in thine house? And Hezekiah answered, All that [is] in mine house have they seen: there is nothing among my treasures that I have not shewed them.

*Isaiah 39:5 Then said Isaiah to Hezekiah, **Hear the word of the LORD of hosts:***

Malachi 1:1 **The burden of the word of the LORD to Israel** by Malachi.

Isaiah 39:6 Behold, the days come, that all that [is] in thine house, and [that] which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

Malachi 3:10 **Bring ye all the tithes into the storehouse,** that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that [there shall] not [be room] enough [to receive it].

Isaiah 39:7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

The eunuchs were Daniel and his friends: Hananiah, Mishael and Azariah.

Daniel 1:1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

Daniel 1:2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

Daniel 1:3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring [certain] of the children of Israel, and of the king's seed, and of the princes;

Daniel 1:4 Children in whom [was] no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as [had] ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

Daniel 1:5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

Daniel 1:6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

*Isaiah 39:8 Then said Hezekiah to Isaiah, Good [is] the word of the LORD which thou hast spoken. He said moreover, **For there shall be peace and truth in my days.***

Malachi 2:6 **The law of truth was in his mouth,** and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

Part Two

Isaiah chapter 40 - Matthew: Bible book 40

Matthew, Mark and Luke are referred to as the 'synoptic' (similar) gospels. John, the fourth of the gospels, was written much later and thus contains information that was not known to the other gospel writers. Mark records nearly half of what occurred in Matthew, using less space to do so. However, the important thing to realize when comparing the four gospels is not so much their similarities and differences. The significant thing to note is that the four gospels present the Messiah in four different guises.

It is interesting that each time one encounters the beings called *cherubim* that surround the Throne of God, it can be noted that there are four "faces" involved: a lion, an ox, a man and an eagle. This information can be found in Ezekiel:

Ezekiel 1:10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

Each of these "faces" is suggestive of each of the four Gospels:

- ❖ **Matthew, presenting the lion of the Judah;**
- ❖ **Mark, the ox (the classic emblem of servanthood);**
- ❖ **Luke, the Son of Man;**
- ❖ **John, the Son of God in the heavens. (eagle)**

Matthew deals first with the genealogy of Jesus Christ and then with the preparatory events of His ministry, His baptism and His testing in the wilderness. Next his Galilean ministry is covered in detail followed by the events leading up to His crucifixion. Chapters 5-7 contain the Sermon on the Mount, a 'constitution' on how life should be lived. It is directed primarily at the Jewish audience that was present when the sermon was delivered.

Mourning goes before comfort. Jerusalem went through much mourning up until now and king Cyrus has arrived to comfort her. The Babylonian oppression of the Jews ended when Cyrus conquered Babylon. He then set forth the decree to rebuild God's temple (Nehemiah 2). This is a *type* of the restoration of Israel that will occur when the Messiah arrives.

There is a forerunner to the Messiah who is sent in advance to lead the way (Isaiah 40:3). This very verse is quoted in Matthew (Matthew 3:3). The Messianic ministry required some advance preparation, as the message would be more spiritual; salvation would now be earned not by works, but by repentance and acceptance of a new message.

Now that their trials and their mourning are over, a time of comfort is spoken of (Isaiah 40:1-2). Since mourning usually comes before comfort and now the mourning is through it is thus a time for comfort (Matthew 5:4). On a more spiritual level godly sorrow and mourning for people's sins brings comfort and an everlasting joy.

The period of comfort is confirmed in the sense that the princes, judges and leaders of the heathen nations who opposed God's people have been uprooted and will not again be sown, they will not grow again (Isaiah

40:24). But in keeping with a shift from the physical works of men to their spiritual ones the greater meaning of Isaiah 40:24 is that the false doctrines and teachings of men will be rooted up, not replanted, ultimately to be blown away by whirlwinds. Every 'plant' (false doctrine) not planted by God will be rooted up. The Messiah, in his ministry, is determined to 'root up' all the false doctrine being planted by the Scribes and Pharisees (Matthew 15:13).

The message of comfort starts immediately in Isaiah 40:1 and is one of the points of the Sermon on the Mount (Matthew 5-7). The book of Matthew launches a New covenant, a covenant that is more spiritual in nature than the Old Covenant with its rigid system of laws and works. God Himself is a spiritual being. Ultimately man will conform to His image in a spiritual fashion.

The Law was given so that sin would be made manifest, but the Law was always impossible to completely fulfill by man. It was mandatory to follow the Law as best as one could (in a dispensational context), but as circumstances on the earth changed God changed the way in which a man could be righteous in God's eyes (justified).

Christ came to introduce a New Covenant to the Jewish people. As history has spoken, the Jews rejected His message. With His foreknowledge God knew that this would take place, but it opened the door for Gentiles, as well as Jews to be part of the spiritual body God was forming. This does not eliminate the kingdom God promised to Abraham in Genesis. Those that lived prior to the death of Christ possibly earned their way into that kingdom, depending on whether or not they followed God's guidelines for obtaining salvation at the time these individuals were alive.

*Isaiah 40:1 **Comfort ye, comfort ye my people, saith your God.***

*Isaiah 40:2 **Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned:** for she hath received of the LORD'S hand double for all her sins.*

Matthew 5:4 Blessed [are] they that mourn: for they shall be comforted.
--

Matthew 23:28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Matthew 24:12 And because iniquity shall abound, the love of many shall wax cold.
--

'double for all her sins' -

Exodus 22:6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed [therewith]; he that kindled the fire shall surely make restitution.

Exodus 22:7 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

Exodus 22:8 If the thief be not found, then the master of the house shall be brought unto the judges, [to see] whether he have put his hand unto his neighbour's goods.

Exodus 22:9 For all manner of trespass, [whether it be] for ox, for ass, for sheep, for raiment, [or] for any manner of lost thing, which [another] challengeth to be his, the cause of both parties shall come before the judges; [and] whom the judges shall condemn, he shall pay double unto his neighbour.

They received double because of their sins.

Jeremiah 16:17 For mine eyes [are] upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

Jeremiah 16:18 And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things.

Revelation 18:6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

'Comfort ye' - **because when the rough times are all over they will receive double.**

Isaiah 61:7 For your shame [ye shall have] double; and [for] confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

Isaiah 40:3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

Matthew 3:3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, **Prepare ye the way of the Lord, make his paths straight.**

Isaiah 40:4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

Matthew 23:12 **And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.**

Isaiah 40:5 And the glory of the LORD shall be revealed, and all flesh shall see [it] together: for the mouth of the LORD hath spoken [it].

Matthew 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by **every word that proceedeth out of the mouth of God.**

Matthew 10:26 Fear them not therefore: **for there is nothing covered, that shall not be revealed; and hid, that shall not be known.**

Isaiah 40:6 The voice said, Cry. And he said, What shall I cry? All flesh [is] grass, and all the goodliness thereof [is] as the flower of the field:

Isaiah 40:7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people [is] grass.

Isaiah 40:8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

Isaiah 40:9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, **lift up thy voice with strength; lift [it] up, be not afraid; say unto the cities of Judah, Behold your God!**

Matthew 9:35 **And Jesus went about all the cities and villages, teaching in their synagogues,** and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

Isaiah 40:10 Behold, the Lord GOD will come with strong [hand], and his arm shall rule for him: behold, his reward [is] with him, and his work before him.

Revelation 11:18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.

God does have rewards that He's going to give out.

Revelation 22:12 And, behold, I come quickly; and my reward [is] with me, to give every man according as his work shall be.

However you have to do work.

1Corinthians 3:8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

1Corinthians 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

1Corinthians 9:17 For if I do this thing willingly, I have a reward: but if against my wil, a dispensation [of the gospel] is committed unto me.

- when you preach God's word you will have a reward

Colossians 2:18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

Isaiah 40:11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry [them] in his bosom, [and] shall gently lead those that are with young.

Isaiah 40:12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, **and comprehended the dust of the earth in a measure**, and weighed the mountains in scales, and the hills in a balance?

Matthew 7:2 For with what judgment ye judge, ye shall be judged: **and with what measure ye mete, it shall be measured to you again.**

Isaiah 40:13 Who hath directed the Spirit of the LORD, **or [being] his counsellor hath taught him?**

Matthew 7:29 **For he taught them as [one] having authority**, and not as the scribes.

Isaiah 40:14 With whom took he counsel, and [who] instructed him, and taught him in the path of judgment, and taught him knowledge, **and shewed to him the way of understanding?**

Matthew 15:16 And Jesus said, **Are ye also yet without understanding?**

Isaiah 40:15 Behold, the nations [are] as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

Isaiah 40:16 And Lebanon [is] not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

Isaiah 40:17 All nations before him [are] as nothing; and they are counted to him less than nothing, and vanity.

Isaiah 40:18 To whom then will ye liken God? or what likeness will ye compare unto him?

Isaiah 40:19 *The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.*

Isaiah 40:20 **He that [is] so impoverished that he hath no oblation chooseth a tree [that] will not rot; he seeketh unto him a cunning workman to prepare a graven image, [that] shall not be moved.**

Matthew 10:9 **Provide neither gold, nor silver, nor brass in your purses,**

Matthew 22:20 And he saith unto them, **Whose [is] this image and superscription?**

Isaiah 40:21 *Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?*

Matthew 19:4 And he answered and said unto them, **Have ye not read, that he which made [them] at the beginning made them male and female,**

Isaiah 40:22 [It is] he that sitteth upon the circle of the earth, and the inhabitants thereof [are] as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

'circle' - **the earth is round**

Isaiah 40:23 *That bringeth the princes to nothing; he maketh the judges of the earth as vanity.*

Matthew 12:27 And if I by Beelzebub cast out devils, by whom do your children cast [them] out? therefore **they shall be your judges.**

Isaiah 40:24 **Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.**

Matthew 15:13 But he answered and said, **Every plant, which my heavenly Father hath not planted, shall be rooted up.**

Isaiah 40:25 **To whom then will ye liken me, or shall I be equal? saith the Holy One.**

Matthew 7:26 And every one that heareth these sayings of mine, and doeth them not, **shall be likened unto a foolish man,** which built his house upon the sand:

Isaiah 40:26 **Lift up your eyes on high, and behold who hath created these [things],** that bringeth out their host by number: he calleth them all by names by the greatness of his might, **for that [he is] strong in power;** not one faileth.

Matthew 13:16 **But blessed [are] your eyes, for they see:** and your ears, for they hear.

Matthew 28:18 And Jesus came and spake unto them, saying, **All power is given unto me in heaven and in earth.**

Isaiah 40:27 Why sayest thou, O Jacob, and speakest, O Israel, **My way is hid from the LORD,** and my judgment is passed over from my God?

Matthew 10:26 Fear them not therefore: **for there is nothing covered, that shall not be revealed; and hid, that shall not be known.**

Isaiah 40:28 Hast thou not known? hast thou not heard, [that] the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? [there is] no searching of his understanding.

Isaiah 40:29 He giveth power to the faint; and to [them that have] no might he increaseth strength.

Isaiah 40:30 Even the youths shall faint and be weary, and the young men shall utterly fall:

Isaiah 40:31 But they that wait upon the LORD shall renew [their] strength; they shall mount up with wings as eagles; they shall run, and not be weary; [and] they shall walk, and not faint.

People are impatient, but they must wait on the Lord.

Isaiah chapter 41 - Mark: Bible book 41

Mark is the second of the three synoptic gospels. In Mark the miracles performed by the Messiah are more prominently featured. The miracles served to present man with visible evidence of His divinity. This was the kind of evidence that could not be duplicated by the Scribes and the Pharisees who were constantly challenging His claim to be their Messiah.

One of the trademarks of the Messianic ministry of Christ was His identification with the sick and the poor. These were the people who were most receptive to His message. In Isaiah 41:17 the Lord states that He will not forsake the poor and needy when they need water. In addition to the water meaning a relief from their affliction, in a greater sense water also represents the word of God. It is also a picture of God not forsaking those who are faithful to Him; His servants.

In Matthew 19:20 the issue was whether the young man loved his wealth more than he loved God. In Mark 10:21 Jesus urges the people to sell or give to the poor whatever they can, thus showing that their desire to follow God was greater than their desire to accumulate possessions. At the same time they were displaying the attribute of mercy towards the poor and needy as God had done in Isaiah 41:17.

God has called the generations from the beginning (Isaiah 41:4). He chose Israel as His servant, not to be cast away (Isaiah 41:9). The origin and position of all nations are from God. He Himself is the first and the last, thus the beginning and the end.

Isaiah 44:6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I [am] the first, and I [am] the last; and beside me [there is] no God.

Isaiah 48:12 Hearken unto me, O Jacob and Israel, my called; I [am] he; I [am] the first, I also [am] the last.

From the beginning God made all people (Mark 10:6).

Genesis 1:27 So God created man in his [own] image, in the image of God created he him; male and female created he them.

Isaiah 41:1 Keep silence before me, O islands; and let the people renew [their] strength: let them come near; then let them speak: let us come near together to judgment.

Isaiah 40:31 But they that wait upon the LORD shall renew [their] strength; they shall mount up with wings as eagles; they shall run, and not be weary; [and] they shall walk, and not faint.

They should keep silent and wait upon the Lord.

'silence' -

Psalms 27:14 Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

Isaiah 41:2 Who raised up the righteous [man] from the east, called him to his foot, gave the nations before him, and made [him] rule over kings? he gave [them] as the dust to his sword, [and] as driven stubble to his bow.

Matthew 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

Matthew 24:28 For wheresoever the carcase is, there will the eagles be gathered together.

Matthew 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

Matthew 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Matthew 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

It is the Messiah that is the man coming out of the east.

Ezekiel 43:3 And [it was] according to the appearance of the vision which I saw, [even] according to the vision that I saw when I came to destroy the city: and the visions [were] like the vision that I saw by the river Chebar; and I fell upon my face.

That is when the Lord is showing Himself to Ezekiel.

Revelation 1:5 And from Jesus Christ, [who is] the faithful witness, [and] the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

He is the prince of the kings of the earth.

Revelation 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become [the kingdoms] of our Lord, and of his Christ; and he shall reign for ever and ever.

Isaiah 41:3 He pursued them, [and] passed safely; [even] by the way [that] he had not gone with his feet.

Isaiah 41:4 Who hath wrought and done [it], **calling the generations from the beginning?** I the LORD, **the first, and with the last;** I [am] he.

Mark 10:6 But **from the beginning of the creation** God made them male and female.

Mark 13:19 For [in] those days shall be affliction, such as was not **from the beginning of the creation** which God created unto this time, neither shall be.

Mark 9:35 And he sat down, and called the twelve, and saith unto them, **If any man desire to be first, [the same] shall be last of all,** and servant of all.

Revelation 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Revelation 1:11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send [it] unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Revelation 1:17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

Revelation 1:18 I [am] he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Isaiah 44:6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I [am] the first, and I [am] the last; and beside me [there is] no God.

Isaiah 48:12 Hearken unto me, O Jacob and Israel, my called; I [am] he; I [am] the first, I also [am] the last.

There can only be one first and last.

Isaiah 41:5 The isles saw [it], and feared; the ends of the earth were afraid, drew near, and came.

*Isaiah 41:6 **They helped every one his neighbour;** and [every one] said to his brother, Be of good courage.*

Mark 12:31 And the second [is] like, [namely] this, **Thou shalt love thy neighbour** as thyself. There is none other commandment greater than these.

Mark 12:33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and **to love [his] neighbour as himself**, is more than all whole burnt offerings and sacrifices.

Isaiah 41:7 So the carpenter encouraged the goldsmith, [and] he that smootheth [with] the hammer him that smote the anvil, saying, It [is] ready for the soldering: and he fastened it with nails, [that] it should not be moved.

They were foolish enough to worship something they made with their own hands.

Micah 4:5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

The Jews must abandon their idols and walk in God's ways. In some people it may be human nature to follow their own gods.

Revelation 9:20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

Revelation 9:21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Many religions today worship idols. Some people will hold on to their idols till the bitter end.

Isaiah 41:8 But thou, Israel, [art] my servant, Jacob whom I have chosen, the seed of Abraham my friend.

*Isaiah 41:9 [Thou] whom I have taken from the ends of the earth, and **called thee from the chief men thereof**, and said unto thee, Thou [art] my servant; I have chosen thee, and not cast thee away.*

Mark 10:44 And **whosoever of you will be the chiefest**, shall be servant of all.

Isaiah 41:10 Fear thou not; for I [am] with thee: be not dismayed; for I [am] thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Isaiah 41:11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

Isaiah 41:12 Thou shalt seek them, and shalt not find them, [even] them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

Isaiah 41:13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

Isaiah 41:14 Fear not, thou worm Jacob, [and] ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.

Isaiah 41:15 Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat [them] small, and shalt make the hills as chaff.

'threshing instrument' - used to beat out grain from a husk The sense of this passage is judgment on the people of the earth and on the earth itself. Also, Jerusalem will be risen up in the millennium, so some type of topological change will occur on the earth.

Isaiah 41:16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, [and] shalt glory in the Holy One of Israel.

Isaiah 41:17 [When] the poor and needy seek water, and [there is] none, [and] their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them.

Mark 10:21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, **sell whatsoever thou hast, and give to the poor,** and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

Isaiah 41:18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

Isaiah 41:19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, [and] the pine, and the box tree together:

*Isaiah 41:20 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and **the Holy One of Israel hath created it.***

Mark 13:19 For [in] those days shall be affliction, such as was not from the beginning of **the creation which God created** unto this time, neither shall be.

Isaiah 41:21 Produce your cause, saith the LORD; bring forth your strong [reasons], saith the King of Jacob.

*Isaiah 41:22 Let them bring [them] forth, and shew us what shall happen: **let them shew the former things, what they [be], that we may consider them,** and know the latter end of them; or declare us things for to come.*

Mark 10:32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, **and began to tell them what things should happen unto him,**

Isaiah 41:23 Shew the things that are to come hereafter, that we may know that ye [are] gods: yea, do good, or do evil, that we may be dismayed, and behold [it] together.

Isaiah 41:24 Behold, ye [are] of nothing, and your work of nought: an abomination [is he that] chooseth you.

Isaiah 41:25 I have raised up [one] from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as [upon] mortar, and as the potter treadeth clay.

Isaiah 41:26 Who hath declared from the beginning, that we may know? and beforetime, that we may say, [He is] righteous? yea, [there is] none that sheweth, yea, [there is] none that declareth, yea, [there is] none that heareth your words.

Isaiah 41:27 The first [shall say] to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.

Isaiah 41:28 For I beheld, and [there was] no man; even among them, and [there was] no counsellor, that, when I asked of them, could answer a word.

Isaiah 41:29 Behold, they [are] all vanity; their works [are] nothing: their molten images [are] wind and confusion.

Isaiah chapter 42 - Luke: Bible book 42

Luke was not an eyewitness to Christ's ministry, but received much information. It was not to him that Christ appeared. He gathered much evidence and presented a message, which was a systematic combination of Matthew and Mark with some additional information. The most detail of Christ's infant life can be found here, as well as his ministry to Samaria. Only Luke recorded Christ's first visit to Nazareth at the beginning of the Galilean ministry. Finally, as do Matthew and Mark, Luke deals at length with the events of the post-resurrection period.

In Isaiah 42:1 it is God speaking of Christ His servant and head of a corporate group known as 'the elect'. As is covered below, there are several categories of His elect. If God can be moved by the prayers of a widow (Luke 18:5), how much will He uphold His own elect? In Luke 18:7 God comments on His own parable stating that He is not an unjust judge and can be 'swayed' by the prayers of a widow and if that is true then He will more certainly respond to the prayers of His elect.

Isaiah 42:7 states that God will open blind eyes and free prisoners from the darkness of the prison house. This can be viewed as the physical woes of refugee life, but there is also a spiritual application in that opening one's eyes can be a way of saying that He will open a person's awareness and darkness which represents those who walk in darkness spiritually and need to know God (the light). In Luke 1:79 the darkness spoken of is the darkness of sin:

Psalms 14:1 <<To the chief Musician, [A Psalm] of David.>> The fool hath said in his heart, [There is] no God. They are corrupt, they have done abominable works, [there is] none that doeth good.

Psalms 14:2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, [and] seek God.

Psalms 14:3 They are all gone aside, they are [all] together become filthy: [there is] none that doeth good, no, not one.

Christ is the light:

John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Isaiah 9:2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Travelers depend on the morning light to guide their steps. Spiritually we also need light so we don't stumble in the darkness of the prison of sin. The crooked paths where one can stumble will be made straight in the millennium (Isaiah 42:16), as will the 'crooked' people. In Luke 3:5 there is similar language, but spiritually those that are hills and mountains of self-righteousness will all be leveled. Crooked paths and people will be straightened out with righteousness. This is in preparation for the way of the Lord.

Isaiah 42:1 Behold my servant, whom **I uphold; mine elect**, [in whom] my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

Luke 18:7 And shall not God avenge **his own elect**, which cry day and night unto him, though he bear long with them?

Jesus Christ is the elect:

Isaiah 42:1 Behold my servant, whom I uphold; mine elect, [in whom] my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

Titus 1:1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

1Peter 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

Israel is God's elect:

Isaiah 45:4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

Those who accept Christ are His elect:

Romans 8:31 What shall we then say to these things? If God [be] for us, who [can be] against us?

Romans 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Romans 8:33 Who shall lay any thing to the charge of God's elect? [It is] God that justifieth.

Romans 8:34 Who [is] he that condemneth? [It is] Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Colossians 3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

1Peter 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

There are elect angels:

1Timothy 5:21 I charge [thee] before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

'I have out my spirit upon him' -

Matthew 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

It is Jesus Christ.

Isaiah 42:2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

Isaiah 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth

Isaiah 42:3 **A bruised reed shall he not break,** and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

Luke 4:18 The Spirit of the Lord [is] upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, **to set at liberty them that are bruised,**

Isaiah 42:4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Isaiah 42:5 Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

Colossians 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Colossians 1:17 And he is before all things, and by him all things consist.

Christ created all things. Everything was created of the Father and by the Son.

Hebrews 3:4 For every house is builded by some [man]; but he that built all things [is] God.

Isaiah 42:6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

Luke 2:32 A light to lighten the Gentiles, and the glory of thy people Israel.

James 2:1 My brethren, have not the faith of our Lord Jesus Christ, [the Lord] of glory, with respect of persons.

God doesn't give His glory to anybody else, so Christ is the Lord. His 'glory' depicts the totality of His divine attributes and perfection. God zealously protects His glory.

Hebrews 1:3 Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Isaiah 42:7 **To open the blind eyes, to bring out the prisoners from the prison, [and] them that sit in darkness out of the prison house.**

Luke 1:79 **To give light to them that sit in darkness** and [in] the shadow of death, to guide our feet into the way of peace.

Isaiah 42:8 I [am] the LORD: that [is] my name: and my glory will I not give to another, neither my praise to graven images.

Isaiah 42:9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

Isaiah 42:10 Sing unto the LORD a new song, [and] his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

Isaiah 42:11 Let the wilderness and the cities thereof lift up [their voice], the villages [that] Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

Isaiah 42:12 Let them give glory unto the LORD, and declare his praise in the islands.

Isaiah 42:13 **The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.**

Luke 1:49 **For he that is mighty** hath done to me great things; and holy [is] his name.

Luke 20:43 Till **I make thine enemies thy footstool.**

The Lord is a jealous God:

Exodus 34:14 For thou shalt worship no other god: for the LORD, whose name [is] Jealous, [is] a jealous God:

Isaiah 42:14 I have long time holden my peace; I have been still, [and] refrained myself: [now] will I cry like a travailing woman; **I will destroy and devour at once.**

Luke 9:56 For **the Son of man is not come to destroy men's lives,** but to save [them]. And they went to another village.

Isaiah 42:15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

Isaiah 42:16 And I will bring the blind by a way [that] they knew not; I will lead them in paths [that] they have not known: I will make darkness light before them, **and crooked things straight**. These things will I do unto them, and not forsake them.

Luke 3:5 Every valley shall be filled, and every mountain and hill shall be brought low; and **the crooked shall be made straight**, and the rough ways [shall be] made smooth;

Isaiah 42:17 They shall be turned back, **they shall be greatly ashamed, that trust in graven images, that say to the molten images**, Ye [are] our gods.

Luke 9:26 For **whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed**, when he shall come in his own glory, and [in his] Father's, and of the holy angels.

Isaiah 42:18 Hear, ye deaf; **and look, ye blind, that ye may see**.

Luke 4:18 The Spirit of the Lord [is] upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, **and recovering of sight to the blind**, to set at liberty them that are bruised,

Luke 7:21 And in that same hour he cured many of [their] infirmities and plagues, and of evil spirits; **and unto many [that were] blind he gave sight**.

Luke 7:22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; **how that the blind see**, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

Isaiah 42:19 Who [is] blind, but my servant? or deaf, as my messenger [that] I sent? who [is] blind as [he that is] perfect, and blind as the LORD'S servant?

Isaiah 42:20 Seeing many things, but thou observest not; opening the ears, but he heareth not.

Romans 11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

Romans 11:8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

Romans 11:9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

*Isaiah 42:21 **The LORD is well pleased for his righteousness' sake;** he will magnify the law, and make [it] honourable.*

<p><i>Luke 3:22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.</i></p>

Isaiah 42:22 But this [is] a people robbed and spoiled; [they are] all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

Isaiah 42:23 Who among you will give ear to this? [who] will hearken and hear for the time to come?

Isaiah 42:24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

Isaiah 42:25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid [it] not to heart.

Isaiah chapter 43 - John: Bible book 43

As previously stated, the first three of the four gospels are called the synoptic gospels since they are similar, but John was written much later and there was more information available when this book was written. In the opening verses John states that God and the Word (Christ) are one in the same. John then deals with Christ's public ministry, omitting the Galilean ministry almost completely. He traces in great detail the steps by which the Jewish leaders came to condemn Christ and reject Him as the Messiah. John devotes almost half of his gospel to the crucifixion week and the post-resurrection period.

In Isaiah 43:4 the word 'men' is actually singular in the Hebrew and is translated as 'Adam'. 'I will give men' indicates a payment is being made. An example of this is in Isaiah 43:3:

Isaiah 43:3 For I [am] the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt [for] thy ransom, Ethiopia and Seba for thee.

- where God gave three nations to Persia as a ransom for the release of Israel via king Cyrus of Persia. The giving of the Adam in Isaiah 43:4 is a picture of God giving a second Adam as a second ransom (John 3:16) out of the love He had for the world.

Isaiah 43:8 speaks of people who can see and hear, yet have no spiritual understanding. It is merely a millennial hope for them. In John 5:3 they are many people gathered by a large pool waiting for the moving of the water. The healing part of Christ's ministry is in effect, so Christ heals some of the people.

In Isaiah 43:8 the blind people were those that were patrons of idolatry. They were blind spiritually, although they had the eyes to see and the ears to hear.

Romans 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, [even] his eternal power and Godhead; so that they are without excuse:

Romans 1:21 Because that, when they knew God, they glorified [him] not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

The people gathered by the pool near the sheep market in Jerusalem were truly infirmed and some were healed as a part of Christ's healing ministry. As part of this ministry sick people were made whole again.

Isaiah 43:1 But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called [thee] by thy name; thou [art] mine.

'redeemed' -

Leviticus 25:25 If thy brother be waxen poor, and hath sold away [some] of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

Leviticus 25:26 And if the man have none to redeem it, and himself be able to redeem it;

Leviticus 25:27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

Leviticus 25:28 But if he be not able to restore [it] to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.

1Chronicles 17:21 And what one nation in the earth [is] like thy people Israel, whom God went to redeem [to be] his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

1Chronicles 17:22 For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

Isaiah 51:10 [Art] thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

Isaiah 51:11 Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy [shall be] upon their head: they shall obtain gladness and joy; [and] sorrow and mourning shall flee away.

*Isaiah 43:2 When thou passest through the waters, I [will be] with thee; and through the rivers, they shall not overflow thee: **when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.***

John 15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, **and cast [them] into the fire,** and they are burned.

Isaiah 43:3 For I [am] the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt [for] thy ransom, Ethiopia and Seba for thee.

Jeremiah 31:11 For the LORD hath redeemed Jacob, and ransomed him from the hand of [him that was] stronger than he.

Exodus 6:6 Wherefore say unto the children of Israel, I [am] the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

Exodus 6:7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I [am] the LORD your God, which bringeth you out from under the burdens of the Egyptians.

*Isaiah 43:4 **Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.***

John 3:16 **For God so loved the world, that he gave his only begotten Son,** that whosoever believeth in him should not perish, but have everlasting life.

Isaiah 43:5 *Fear not: for I [am] with thee: I will bring thy seed from the east, and gather thee from the west;*

Isaiah 43:6 *I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;*

Isaiah 43:7 *[Even] every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.*

Isaiah 43:8 **Bring forth the blind people that have eyes, and the deaf that have ears.**

John 5:3 **In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.**

Isaiah 43:9 *Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, [It is] truth.*

Isaiah 43:10 **Ye [are] my witnesses, saith the LORD,** and my servant whom I have chosen: that ye may know and believe me, and understand that I [am] he: before me there was no God formed, neither shall there be after me.

John 1:7 **The same came for a witness, to bear witness of the Light,** that all [men] through him might believe.

Isaiah 43:11 *I, [even] I, [am] the LORD; and beside me [there is] no saviour.*

Titus 1:4 *To Titus, [mine] own son after the common faith: Grace, mercy, [and] peace, from God the Father and the Lord Jesus Christ our Saviour.*

Isaiah 43:12 *I have declared, **and have saved,** and I have shewed, when [there was] no strange [god] among you: therefore ye [are] my witnesses, saith the LORD, that I [am] God.*

John 3:17 **For God sent not his Son into the world to condemn the world; but that the world through him might be saved.**

Isaiah 43:13 Yea, before the day [was] I [am] he; and [there is] none that can deliver out of my hand: I will work, and who shall let it?

John 18:4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

John 18:5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am [he]. And Judas also, which betrayed him, stood with them.

John 18:6 As soon then as he had said unto them, I am [he], they went backward, and fell to the ground.

They knew the significance of 'I am'.

John 10:28 And I give unto them eternal life; and they shall never perish, neither shall any [man] pluck them out of my hand.

John 10:29 My Father, which gave [them] me, is greater than all; and no [man] is able to pluck [them] out of my Father's hand.

- out of my hand

Isaiah 43:14 Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry [is] in the ships.

Isaiah 43:15 I [am] the LORD, your Holy One, the creator of Israel, **your King.**

John 19:19 And Pilate wrote a title, and put [it] on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

Isaiah 43:16 Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters;

Isaiah 43:17 Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

Isaiah 43:18 Remember ye not the former things, neither consider the things of old.

Isaiah 43:19 Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, [and] rivers in the desert.

Isaiah 43:20 The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, [and] rivers in the desert, to give drink to my people, my chosen.

Isaiah 43:21 This people have I formed for myself; they shall shew forth my praise.

Isaiah 43:22 *But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.*

Isaiah 43:23 *Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.*

Isaiah 43:24 *Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.*

Isaiah 43:25 *I, [even] I, [am] he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.*

Isaiah 43:26 **Put me in remembrance:** *let us plead together: declare thou, that thou mayest be justified.*

<p>John 14:26 <i>But the Comforter, [which is] the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.</i></p>

Isaiah 43:27 *Thy first father hath sinned, and thy teachers have transgressed against me.*

Isaiah 43:28 *Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.*

Isaiah chapter 44 - Acts: Bible book 44

The book of Acts was written by Luke between 59 and 65 A.D. Acts is the transition from the emphasis on 12 apostles → Paul, Jewish → Gentile, gospel of kingdom preached → gospel of the grace of God preached. Acts follows the growth of the church. Reflected in these changes is the variety of ways people can earn their salvation. Because of the changes that the church goes through, many of these changes are isolated and misapplied.

In Isaiah 44:3 God states that He will 'pour water upon him that is thirsty'.

Joel 2:28 And it shall come to pass afterward, [that] I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

The land was thirsty and the refuges were thirsty, but in a bigger sense pouring water on him that is thirsty pictures God pouring His Spirit on the people. An instance of this occurs on the day of Pentecost, in Acts it was the day on which God's Spirit descended upon the apostles and the day on which many thousands were converted in Jerusalem. In the last days God will pour out His Spirit upon all flesh (Acts 2:17-18). Similar language can be found in Acts 2:18 where He will pour out His Spirit in 'those days'.

God finds it necessary to remind people (Isaiah 44:24) that He made the world and that He alone controls the lives of men, partly to counteract all the idolatry that existed and still exists today. In Acts 17:24 the apostle Paul makes a discourse to convince the people of the hopelessness of idolatry and to lead the people to repentance. Acts 17:29 clearly states that the Godhead is not made of the precious metals that men use to adorn their idols with.

Sin is blotted out from the account book that it was entered (Isaiah 44:22).

Exodus 32:32 Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written.

Exodus 32:33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

Our sin can be likened to clouds, having many shapes and shades.

'At the times of refreshing', Christ shall come again from heaven to judge His enemies and give rest to His people. By repentance and conversion, through the merits and grace of Christ, sin may be pardoned, blotted out (Acts 3:19).

Isaiah 44:1 Yet now hear, O Jacob my servant; and Israel, whom I have chosen:

Isaiah 44:2 Thus saith the LORD that made thee, and formed thee from the womb, [which] will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.

Isaiah 44:3 For **I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:**

Acts 2:18 And on my servants and on my handmaidens **I will pour out in those days of my Spirit;** and they shall prophesy:

Acts 3:25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, **And in thy seed shall all the kindreds of the earth be blessed.**

Isaiah 44:4 And they shall spring up [as] among the grass, as willows by the water courses.

Isaiah 44:5 One shall say, I [am] the LORD'S; and another shall call [himself] by the name of Jacob; and another shall subscribe [with] his hand unto the LORD, and surname [himself] by the name of Israel.

Isaiah 44:6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I [am] the first, and I [am] the last; and beside me [there is] no God.

Revelation 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Revelation 1:17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

Revelation 1:18 I [am] he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

1John 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, [even] in his Son Jesus Christ. This is the true God, and eternal life.

1Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Isaiah 44:7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

Isaiah 44:8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared [it]? **ye [are] even my witnesses.** Is there a God beside me? yea, [there is] no God; I know not [any].

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and **ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.**

Acts 2:32 This Jesus hath God raised up, whereof **we all are witnesses.**

Isaiah 44:9 They that make a graven image [are] all of them vanity; and their delectable things shall not profit; and they [are] their own witnesses; they see not, nor know; that they may be ashamed.

*Isaiah 44:10 **Who hath formed a god, or molten a graven image [that] is profitable for nothing?***

Acts 17:29 Forasmuch then as we are the offspring of God, **we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.**

Isaiah 44:11 Behold, all his fellows shall be ashamed: and the workmen, they [are] of men: let them all be gathered together, let them stand up; [yet] they shall fear, [and] they shall be ashamed together.

Isaiah 44:12 The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

Isaiah 44:13 The carpenter stretcheth out [his] rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

Isaiah 44:14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish [it].

Isaiah 44:15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth [it], and baketh bread; yea, he maketh a god, and worshippeth [it]; he maketh it a graven image, and falleth down thereto.

Isaiah 44:16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied:

yea, he warmeth [himself], and saith, Aha, I am warm, I have seen the fire:

Isaiah 44:17 And the residue thereof he maketh a god, [even] his graven image: he falleth down unto it, and worshippeth [it], and prayeth unto it, and saith, Deliver me; for thou [art] my god.

Isaiah 44:18 They have not known nor understood: for he hath shut their eyes, that they cannot see; [and] their hearts, that they cannot understand.

Isaiah 44:19 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?

Isaiah 44:20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, [Is there] not a lie in my right hand?

The problem of idolatry – a deceived heart

Isaiah 44:21 Remember these, O Jacob and Israel; for thou [art] my servant: I have formed thee; thou [art] my servant: O Israel, thou shalt not be forgotten of me.

Isaiah 44:22 **I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins:** return unto me; for I have redeemed thee.

Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

Isaiah 44:23 Sing, O ye heavens; for the LORD hath done [it]: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

Isaiah 44:24 Thus saith the LORD, thy redeemer, and he that formed thee from the womb, **I [am] the LORD that maketh all [things];** that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

Acts 17:24 **God that made the world and all things therein,** seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

Colossians 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Colossians 1:17 And he is before all things, and by him all things consist.

Hebrews 1:2 Hath in these last days spoken unto us by [his] Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Hebrews 3:4 For every house is builded by some [man]; but he that built all things [is] God.

Isaiah 44:25 That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise [men] backward, and maketh their knowledge foolish;

1 Corinthians 1:19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

1 Corinthians 1:20 Where [is] the wise? where [is] the scribe? where [is] the disputer of this world? hath not God made foolish the wisdom of this world?

Isaiah 44:26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:

Isaiah 44:27 That saith to the deep, Be dry, and I will dry up thy rivers:

Isaiah 44:28 That saith of Cyrus, [He is] my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

'Cyrus' -

King of Persia and he reigns till Darius.

Ezra 4:5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

He also became the king of Babylon:

Ezra 5:13 But in the first year of Cyrus the king of Babylon [the same] king Cyrus made a decree to build this house of God.

Ezra 5:14 And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that [was] in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto [one], whose name [was] Sheshbazzar, whom he had made governor;

He gave the vessels back to the Jewish people.

Ezra 1:7 Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

Ezra 1:8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

Ezra 1:9 And this [is] the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

Ezra 1:10 Thirty basons of gold, silver basons of a second [sort] four hundred and ten, [and] other vessels a thousand.

Ezra 1:11 All the vessels of gold and of silver [were] five thousand and four hundred. All [these] did Sheshbazzar bring up with [them of] the captivity that were brought up from Babylon unto Jerusalem.

He did God's pleasure:

Ezra 3:7 They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

Ezra 4:3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

Ezra 1:2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which [is] in Judah.

Ezra 6:3 In the first year of Cyrus the king [the same] Cyrus the king made a decree [concerning] the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, [and] the breadth thereof threescore cubits;

2Chronicles 36:20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

2Chronicles 36:21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: [for] as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

2Chronicles 36:22 Now in the first year of Cyrus king of Persia, that the word of the LORD [spoken] by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and [put it] also in writing, saying,

2Chronicles 36:23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which [is] in Judah. Who [is there] among you of all his people? The LORD his God [be] with him, and let him go up.

Isaiah chapter 45 - Romans: Bible book 45

The book of Romans is not a transitional book, but a book of doctrine.

Divisions

Chapters 1-11 are doctrinal.

1-6: the doctrines of salvation and sin

6-8: sanctification

9-11: the sovereignty of God and God's dealing with Israel

14: The judgment seat of Christ

15: Paul's ministry to the Gentiles

The rest of Romans is practical. The theme of the book is that man is justified by faith alone. In Romans Paul sets forth the doctrine of justification by faith. Galatians, the sequel to Romans, teaches that a man is *kept* by faith. He attributes the presence of sin in the world to Adam, but shows that while the sin of one man brought condemnation upon the world, so the obedience of one man, the Christ brings justification. Due to the Jewish rejection of God's provisions for salvation the Gentiles (wild olive tree) are given the opportunity to be grafted into the olive tree (The Jewish people).

Romans 11:17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

Next Paul makes a practical application of the doctrine of righteousness by faith. Finally he again sends greetings, as he had done in the first chapter. He then warns the people not to follow false teachings.

One has no right to question God on matters of life or to question the creation in general (Isaiah 45:9) and nothing we can fashion with our own hands has any life whatsoever. The potter can either form the clay into something that honors God or something that dishonors Him (Romans 9:21). When they do the former they '*changed the glory of the uncorruptible God into an image made like to corruptible man*' (Romans 1:23). The phrase '*every knee shall bow, every tongue shall swear*' (Isaiah 45:23) is quoted in Romans 14:11. To bow the knee is an act expressing submission, or adoration. It means, that every person shall acknowledge Him as God, and admit His right to universal dominion.

Through God's word and through the seed of Israel, Christ, everyone can be justified (become righteous in God's eyes) (Isaiah 45:25). Romans 14:11 states that this is by his freely by His grace (Romans 3:24) and that no works or the Law are necessary (Romans 3:28).

Isaiah 45:1 Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

Isaiah 45:2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

Isaiah 45:3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call [thee] by thy name, [am] the God of Israel.

'treasures of darkness' - **the things that people have hidden away**

Isaiah 45:4 For Jacob my servant's sake, and **Israel mine elect**, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

Romans 8:33 Who shall lay any thing to the charge of **God's elect**? [It is] God that justifieth.

Isaiah 45:5 I [am] the LORD, and [there is] none else, [there is] no God beside me: I girded thee, though thou hast not known me:

Isaiah 45:6 That they may know from the rising of the sun, and from the west, that [there is] none beside me. I [am] the LORD, and [there is] none else.

Isaiah 45:7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these [things].

Isaiah 45:8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

Isaiah 45:9 Woe unto him that striveth with his Maker! **[Let] the potsherd [strive] with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?**

Romans 9:21 **Hath not the potter power over the clay, of the same lump to make one vessel** unto honour, and another unto dishonour?

Isaiah 45:10 Woe unto him that saith unto [his] father, What begettest thou? or to the woman, What hast thou brought forth?

Isaiah 45:11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

Isaiah 45:12 I have made the earth, and created man upon it: I, [even] my hands, have stretched out the heavens, and all their host have I commanded.

Isaiah 45:13 I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.

This speaks of Cyrus.

Ezra 1:1 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and [put it] also in writing, saying,

Ezra 1:2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which [is] in Judah.

Ezra 1:3 Who [is there] among you of all his people? his God be with him, and let him go up to Jerusalem, which [is] in Judah, and build the house of the LORD God of Israel, (he [is] the God,) which [is] in Jerusalem.

Ezra 1:4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that [is] in Jerusalem.

Ezra 1:5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all [them] whose spirit God had raised, to go up to build the house of the LORD which [is] in Jerusalem.

Ezra 1:6 And all they that [were] about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all [that] was willingly offered.

Ezra 1:7 Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

Ezra 1:8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

Ezra 1:9 And this [is] the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

Ezra 1:10 Thirty basons of gold, silver basons of a second [sort] four hundred and ten, [and] other vessels a thousand.

Ezra 1:11 All the vessels of gold and of silver [were] five thousand and four hundred. All [these] did Sheshbazzar bring up with [them of] the captivity that were brought up from Babylon unto Jerusalem.

Isaiah 45:14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, [saying], Surely God [is] in thee; and [there is] none else, [there is] no God.

Isaiah 45:15 Verily thou [art] a God that hidest thyself, O God of Israel, the Saviour.

Isaiah 45:16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together [that are] makers of idols.

Isaiah 45:17 [But] Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

Isaiah 45:18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I [am] the LORD; and [there is] none else.

Isaiah 45:19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

Isaiah 45:20 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.

Romans 1:23 And changed the glory of the uncorruptible God into an image made like to corruptible man , and to birds, and fourfooted beasts, and creeping things.
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Isaiah 45:21 Tell ye, and bring [them] near; yea, let them take counsel together: who hath declared this from ancient time? [who] hath told it from that time? [have] not I the LORD? and [there is] no God else beside me; a just God and a Saviour; [there is] none beside me.

Isaiah 45:22 Look unto me, and be ye saved, all the ends of the earth: for I [am] God, and [there is] none else.

*Isaiah 45:23 I have sworn by myself, the word is gone out of my mouth [in] righteousness, and shall not return, **That unto me every knee shall bow, every tongue shall swear.***

Romans 14:11 **For it is written, [As] I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.**

Isaiah 45:24 Surely, shall [one] say, in the LORD have I righteousness and strength: [even] to him shall [men] come; and all that are incensed against him shall be ashamed.

*Isaiah 45:25 **In the LORD shall all the seed of Israel be justified, and shall glory.***

Romans 3:24 **Being justified freely by his grace** through the redemption that is in Christ Jesus:

Romans 3:28 Therefore we conclude that **a man is justified by faith without the deeds of the law.**

Isaiah chapter 46 - 1st Corinthians: Bible book 46

Corinth was a principal city of Greece. Corinth was a place of great trade and wealth; and this affluence produced much fornication and idolatry. In spite of all this Paul, with God's blessing, did manage to start a small church there. Paul's method was to go into a seaport atmosphere where whatever knowledge he taught would then be rapidly carried to other parts of the world by the sailors and other travelers. So he developed this church in about two years and then traveled to Syria.

Acts 18:18 And Paul [after this] tarried [there] yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn [his] head in Cenchrea: for he had a vow.

After a time he wrote the epistles (1st and 2nd Corinthians) to the church there to 'feed' the plant he had planted and to try and correct some of the false teachings that had crept into this church. Pride, greed, luxury, lust and idolatry, the natural products of a carnal and corrupt mind, are all fed by outward wealth and possessions.

In Isaiah 46:1 the idols of the people, such as images of Bel and Nebo (Babylonian gods), were actually carried away with the captives. Because they were idolaters they carried their idols with them, even as they were led away by the Medes and Persians, who probably wanted the idols for themselves due to the precious metals, the gold and silver, used in their construction. 'Led' can be viewed in another sense: they were actually led by their idols, as they had no knowledge of the True God (1 Corinthians 12:2).

These idols were made without concern for their expense and a great deal of forethought went into their construction. They created their gods in a premeditated way, out of precious metals, which were carefully measured (Isaiah 46:6). On the other hand the True God can be worshiped at no expense. Every man's works will be tried in the fire and God will ultimately be the refiner of men, trying every work in the fire. In 1 Corinthians precious metals are spoken of in a spiritual context. They represent the pure truths of God, as opposed to the wood, hay and stubble - the heresy and bad works of men (1st Corinthians 3:12).

1Corinthians 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

To bear their idols 'upon the shoulder' (Isaiah 46:7) is indeed a physical task in the context of the verse. But bearing something on one's shoulder is actually a burden of the mind. In 1 Corinthians 3:2 the burden is clearly a mental one in that people in the church of Corinth were not sufficiently advanced in their Bible knowledge to understand the more advanced teachings, thus it was more than they could bear. Finally 1 Corinthians 13:7 petitions us to beareth all things in the sense of not being deterred from your service to God by the evil things of the world, holding fast.

*Isaiah 46:1 Bel boweth down, Nebo stoopeth, **their idols were upon the beasts**, and upon the cattle: your carriages [were] heavy loaden; [they are] a burden to the weary [beast].*

1Corinthians 8:4 As **concerning therefore the eating of those things that are offered in sacrifice unto idols**, we know that an idol [is] nothing in the world, and that [there is] none other God but one.

1Corinthians 12:2 Ye know that ye were Gentiles, **carried away unto these dumb idols, even as ye were led.**

Isaiah 46:2 They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.

Isaiah 46:3 Harken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne [by me] from the belly, which are carried from the womb:

*Isaiah 46:4 And **[even] to [your] old age I [am] he**; and [even] to hoar hairs will I carry [you]: I have made, and I will bear; even I will carry, and will deliver [you].*

1Corinthians 7:36 But if any man think that he behaveth himself uncomely toward his virgin, **if she pass the flower of [her] age**, and need so require, let him do what he will, he sinneth not: let them marry.

Isaiah 46:5 To whom will ye liken me, and make [me] equal, and compare me, that we may be like?

*Isaiah 46:6 **They lavish gold out of the bag, and weigh silver in the balance**, [and] hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.*

1Corinthians 3:12 Now **if any man build upon this foundation gold, silver**, precious stones, wood, hay, stubble;

Isaiah 46:7 **They bear him upon the shoulder**, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, [one] shall cry unto him, yet can he not answer, nor save him out of his trouble.

1Corinthians 3:2 I have fed you with milk, and not with meat: for hitherto **ye were not able [to bear it]**, neither yet now are ye able.

1Corinthians 10:13 There hath no temptation taken you but such as is common to man: but God [is] faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, **that ye may be able to bear [it]**.

1Corinthians 13:7 **Beareth all things**, believeth all things, hopeth all things, endureth all things.

Isaiah 46:8 Remember this, and **shew yourselves men**: bring [it] again to mind, O ye transgressors.

Isaiah 46:9 Remember the former things of old: for I [am] God, and [there is] none else; [I am] God, and [there is] none like me,

Isaiah 46:10 Declaring the end from the beginning, and from ancient times [the things] that are not [yet] done, saying, My counsel shall stand, and I will do all my pleasure:

God declares the end from the beginning.

Isaiah 46:11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken [it], I will also bring it to pass; I have purposed [it], I will also do it.

The completion of the previous verse. Here He explains what the end is.

Revelation 19:17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

Revelation 19:18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all [men, both] free and bond, both small and great.

A ravenous bird is a hungry bird; the food will be the people.

Ezekiel 39:1 Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I [am] against thee, O Gog, the chief prince of Meshech and Tubal:

Ezekiel 39:2 And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:

Ezekiel 39:3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

Ezekiel 39:4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that [is] with thee: I will give thee unto the ravenous birds of every sort, and [to] the beasts of the field to be devoured.

'the man that executeth my counsel from a far country' -

Matthew 21:33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

Matthew 21:34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

Matthew 21:35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

Matthew 21:36 Again, he sent other servants more than the first: and they did unto them likewise.

Matthew 21:37 But last of all he sent unto them his son, saying, They will reverence my son.

Matthew 21:38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

Matthew 21:39 And they caught him, and cast [him] out of the vineyard, and slew [him].

Matthew 21:40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

Matthew 21:41 They say unto him, He will miserably destroy those wicked men, and will let out [his] vineyard unto other husbandmen, which shall render him the fruits in their seasons.

Matthew 21:42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

Matthew 21:43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Matthew 21:44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Matthew 21:45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

Matthew 21:46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

In type it's Jesus Christ.

Hebrews 11:16 But now they desire a better [country], that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

- heaven is a far country

Isaiah 46:12 Hearken unto me, ye stouthearted, that [are] far from righteousness:

People who are still messing around with idols.

Isaiah 46:13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

It happened in 33 A.D.

Isaiah chapter 47 - 2nd Corinthians: Bible book 47

2nd Corinthians is more personal than 1st Corinthians in the sense that the first epistle had been rather well received. The apostle Paul apologizes for not being able to personally attend the church and he gives advice and counsel to some of the members. He appeals to them to lead holy lives. In the second part of the book Paul endeavors to set up a collection for the poor at Jerusalem and appoints Titus to take charge of this work.

Finally, he appeals to those who are still unwilling to repent to get them to do so. There is also a section regarding distinguishing between true and false teachers (2nd Corinthians 11). The book closes with another appeal regarding repentance and additional greetings.

Our redeemer is identified as 'the Lord of hosts' and 'the holy one of Israel (Isaiah 47:4).

Jeremiah 50:34 Their Redeemer [is] strong; the LORD of hosts [is] his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

In 2nd Corinthians 11:22 God is announcing Himself to be a Hebrew, of the same heritage possessed by the troublemakers in the church of Corinth. The trouble apparently came from false teachers who were of the Jewish heritage. They did teach of Christ, but at the same time were having difficulty separating themselves from the Law, for example on the issue of circumcision.

In Isaiah 47:14 they cannot 'deliver themselves from the power of the flame'. They are totally and rapidly consumed by it as stubble is very quick to burn and becomes dead ash almost immediately. This is the way men are 'delivered' using their own devices. It will be a devouring fire, one in which nothing will remain except for the ashes.

The sense of this, as stated in 2nd Corinthians 11:29, is the person who is weakened by some form of distress (1st Corinthians 9:22), burdened by persecution or sorrow. Agitation and anger of the mind also brings about a burning. A believer can become spiritually dead rather quickly under these circumstances and not have a hot ash remaining to revive him. Paul was greatly concerned about this problem. Paul burns not for himself, but rather burns at the offender.

Isaiah 47:1 Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: [there is] no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

Revelation 17:1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

The tender and delicate system of Isaiah 47:1 becomes a whore:

Revelation 2:18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet [are] like fine brass;

Revelation 2:19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last [to be] more than the first.

Revelation 2:20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

This is the political system, in type, of Revelation 17.

Revelation 2:21 And I gave her space to repent of her fornication; and she repented not.

Revelation 2:22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

She becomes a whore by messing with the political systems of the world and not honoring God. This political system started out as a tender, delicate virgin and was rapidly corrupted.

Isaiah 47:2 Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

Isaiah 47:3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet [thee as] a man.

Revelation 3:18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and [that] the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

Philippians 3:19 Whose end [is] destruction, whose God [is their] belly, and [whose] glory [is] in their shame, who mind earthly things.)

*Isaiah 47:4 [As for] our redeemer, **the LORD of hosts [is] his name, the Holy One of Israel.***

<p><i>2Corinthians 11:22 Are they Hebrews? so [am] I. Are they Israelites? so [am] I. Are they the seed of Abraham? so [am] I.</i></p>

Isaiah 47:5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

This political system is a lady.

Isaiah 47:6 I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew

them no mercy; upon the ancient hast thou very heavily laid thy yoke.

'my people' - the Jewish people, given into the hands of this system

Revelation 18:1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

Revelation 18:2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

Revelation 18:3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

Revelation 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Revelation 18:5 For her sins have reached unto heaven, and God hath remembered her iniquities.

They will choose this system again when the Messiah arrives.

Isaiah 47:7 And thou saidst, I shall be a lady for ever: [so] that thou didst not lay these [things] to thy heart, neither didst remember the latter end of it.

Isaiah 47:8 Therefore hear now this, [thou that art] given to pleasures, that dwellest carelessly, that sayest in thine heart, I [am], and none else beside me; I shall not sit [as] a widow, neither shall I know the loss of children:

Revelation 18:6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

Revelation 18:7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

Isaiah 47:9 But these two [things] shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, **[and] for the great abundance of thine enchantments.**

2Corinthians 8:2 How that in a great trial of affliction **the abundance of their joy** and their deep poverty abounded unto the riches of their liberality.

2Corinthians 8:14 But by an equality, [that] **now at this time your abundance** [maybe supply] for their want, that **their abundance** also may be [a supply] for your want: that there may be equality:

2Corinthians 8:20 Avoiding this, that **no man should blame us in this abundance which is administered by us:**

2Corinthians 12:7 And lest I should be exalted above measure **through the abundance of the revelations,** there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

Revelation 18:8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong [is] the Lord God who judgeth her.

Revelation 18:9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

Isaiah 47:10 For thou hast trusted in thy wickedness: thou hast said, None seeth me. **Thy wisdom and thy knowledge, it hath perverted thee;** and thou hast said in thine heart, I [am], and none else beside me.

2Corinthians 1:12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, **not with fleshly wisdom,** but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

2Corinthians 10:5 Casting down imaginations, and **every high thing that exalteth itself against the knowledge of God**, and bringing into captivity every thought to the obedience of Christ;

Isaiah 47:11 Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, [which] thou shalt not know.

Isaiah 47:12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

Isaiah 47:13 Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from [these things] that shall come upon thee.

Isaiah 47:14 Behold, they shall be as stubble; the fire shall burn them; **they shall not deliver themselves from the power of the flame**: [there shall] not [be] a coal to warm at, [nor] fire to sit before it.

2Corinthians 11:29 Who is weak, and I am not weak? who is offended, **and I burn not?**

2Corinthians 1:10 **Who delivered us from so great a death**, and doth deliver: in whom we trust that he will yet deliver [us];

2Corinthians 4:11 **For we which live are always delivered unto death for Jesus' sake**, that the life also of Jesus might be made manifest in our mortal flesh.

Isaiah 47:15 Thus shall they be unto thee with whom thou hast laboured, [even] thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

Isaiah chapter 48 - Galatians: Bible book 48

Galatians is divided into 3 sections as a book. The first two chapters contain Paul's personal testimony and the vindication of his ministry. Chapters 3 and 4 are doctrinal. Chapter 5 and 6 are practical. The book of Romans is similar: the first 8 chapters being doctrinal, the last half containing the more practical aspects of Christian life. Romans and Galatians are like 'bookends'.

The book of Romans is about justification - the just shall live by faith for their salvation.

- deals with the doctrines of salvation

- salvation is explained here, faith being the only requirement

Romans is in a sense a courtroom scene where Paul defends the gospel using Old Covenant references.

Galatians deals with the doctrines of security for those who have secured their salvation.

- Galatians explains how your salvation is KEPT by faith

- Galatians was written to show that your salvation is not based on works.

- Galatians is the book to use when dealing with someone about security

- John and Romans - use when dealing with salvation

- Romans and Galatians are a matched set like Daniel and Revelation.

- Galatians finishes Romans when it comes to the doctrines of salvation

In Galatians Paul must deal with the struggle between Judaism's legal system and justification by faith alone. An acute sign of this was in the issue of circumcision, with the Jewish side clinging to circumcision, possibly as a microcosm of the Law in general. This is completely incompatible with the doctrine of justification by faith.

Obedience and devotion to the teachings of God can only be profitable. Even the afflictions that Israel underwent in the Babylonian captivity can be to their profit (Isaiah 48:17).

Hebrews 12:10 For they verily for a few days chastened [us] after their own pleasure; but he for [our] profit, that [we] might be partakers of his holiness.

One is therefore urged to share the knowledge of God's teachings with others, thus propagating those teachings. The Galatians were stirred up to be ready to distribute the word of God by communicating it to others. The duty is, as ministers, is to teach the word in a two-way, common participation (Galatians 6:6).

Isaiah 48:1 Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, [but] not in truth, nor in righteousness.

This is Charismatic behavior.

Isaiah 48:2 For they call themselves of the holy city, and stay themselves upon the God of Israel; The LORD of hosts [is] his name.

Isaiah 48:3 I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did [them] suddenly, and they came to pass.

Isaiah 48:4 Because I knew that thou [art] obstinate, and thy neck [is] an iron sinew, and thy brow brass;

Isaiah 48:5 I have even from the beginning declared [it] to thee; before it came to pass I shewed [it] thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.

Isaiah 48:6 Thou hast heard, see all this; and will not ye declare [it]? I have shewed thee new things from this time, even hidden things, and thou didst not know them.

Isaiah 48:7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.

Isaiah 48:8 Yea, thou heardest not; yea, thou knewest not; yea, from that time [that] thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.

Psalms 58:3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

Isaiah 48:9 For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

Isaiah 48:10 Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

Isaiah 63:9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

The Lord puts us through afflictions to prove a point. The affliction is what refines us.

Hebrews 10:32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

Most afflictions come after you obtain salvation. There are persecutions, which arise for the word's sake:

Mark 4:17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

Mark 4:18 And these are they which are sown among thorns; such as hear the word,

Mark 4:19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

Needing something is an affliction:

Philippians 4:14 Notwithstanding ye have well done, that ye did communicate with my affliction.

The prophets are our example of affliction:

James 5:10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

Isaiah 48:11 For mine own sake, [even] for mine own sake, will I do [it]: for how should [my name] be polluted? and **I will not give my glory unto another.**

Galatians 1:5 **To whom [be] glory for ever and ever.** Amen.

Isaiah 48:12 Hearken unto me, O Jacob and Israel, my called; I [am] he; I [am] the first, I also [am] the last.

Isaiah 48:13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: [when] I call unto them, they stand up together.

Isaiah 48:14 All ye, assemble yourselves, and hear; which among them hath declared these [things]? The LORD hath loved him: he will do his pleasure on Babylon, and his arm [shall be on] the Chaldeans.

Isaiah 48:15 I, [even] I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.

Isaiah 48:16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there [am] I: and now the Lord GOD, and his Spirit, hath sent me.

Isaiah 48:17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; **I [am] the LORD thy God which teacheth thee to profit, which leadeth thee by the way [that] thou shouldest go.**

Galatians 6:6 Let him that is taught in the word communicate unto him **that teacheth in all good things.**

*Isaiah 48:18 O that thou hadst hearkened to my commandments!
then had thy peace been as a river, and thy righteousness as the
waves of the sea:*

Galatians 6:16 **And as many as walk according to this rule,
peace [be] on them, and mercy, and upon the Israel of God.**

'waves' - implies you are stirred up to serve God and are filled with His Spirit

Waves are connected with the sea and storms:

Psalms 107:25 For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

Waves are connected with a flood:

Psalms 93:3 The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

Waves are stirred up by the wind:

Psalms 107:29 He maketh the storm a calm, so that the waves thereof are still.

*Isaiah 48:19 Thy seed also had been as the sand, and the
offspring of thy bowels like the gravel thereof; his name should
not have been cut off nor destroyed from before me.*

Galatians 3:16 **Now to Abraham and his seed were the promises
made.** He saith not, And to seeds, as of many; but as of one, And
to thy seed, which is Christ.

*Isaiah 48:20 Go ye forth of Babylon, flee ye from the
Chaldeans, with a voice of singing declare ye, tell this, utter
it [even] to the end of the earth; say ye, The LORD hath
redeemed his servant Jacob.*

*Isaiah 48:21 And they thirsted not [when] he led them through
the deserts: he caused the waters to flow out of the rock for
them: he clave the rock also, and the waters gushed out.*

*Isaiah 48:22 [There is] no peace, saith the LORD, unto the
wicked.*

That's why they need some kind of external excitement to distract themselves.

Isaiah chapter 49 - Ephesians: Bible book 49

The apostle Paul labored in Ephesus for approximately 3 years during his 3rd missionary journey. This is an epistle that Paul wrote while in prison in Rome:

Ephesians 3:1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

The main theme of Ephesians is the position of Christ in man's salvation. Ephesians is usually grouped with Philippians, Colossians, and Philemon, which were also written during the time of Paul's imprisonment. There are many parallels between Ephesians and the book of Colossians.

Once again Paul used a port city to launch his new church, as people who traveled through the area would take the message with them when they departed for distant shores. There is a theme running through the book, as his message was directed at a very diverse population. He stressed the unity of Christ as a way of bringing people together.

Believers have the 'equipment' to bring people the truth. In Isaiah 49:2 God has made their mouths 'like a sharp sword' -

Isaiah 11:4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

The sharp sword is the word of God. The word, like the sword is very piercing, in this case the heart and mind are what is being pierced. In Ephesians 6:17 the armour of a soldier is likened to the armour a believer equips himself with - the whole armour of God: having your loins girt about with truth, wearing the breastplate of righteousness, feet shod with the preparation of the gospel of peace, taking the shield of faith, the helmet of salvation and the sword of the spirit (Ephesians 6:13-17). The sword of the ancient soldier was sharp and two-edged. God's Spirit (Genesis 1:2) conquers with this sword.

Isaiah 49:9 describes the state of darkness that the captives experienced while in the prisons of Babylon. This darkness was due to prison conditions, where the light was undoubtedly poor, but in a spiritual context it represents the prison of sin in which they were prisoners. Ephesians 5:8 speaks of a spiritual darkness and thus fulfills the spiritual sense of Isaiah 49:9. Furthermore, it encourages us to walk in the light of God. Ephesians 5:11 speaks in the same vein. We are to avoid 'the unfruitful works of darkness', works which are contrary and opposite of the 'fruit of the Spirit (Ephesians 5:9).

*Isaiah 49:1 Listen, O isles, unto me; and hearken, ye people, from far; **The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.***

Ephesians 4:4 [There is] one body, and one Spirit, even as ye are called in one hope of your calling

Isaiah 49:2 And **he hath made my mouth like a sharp sword**; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

Ephesians 6:17 And take the helmet of salvation, and **the sword of the Spirit**, which is the word of God:

Ephesians 6:19 And for me, that utterance may be given unto me, **that I may open my mouth boldly, to make known the mystery of the gospel,**

Isaiah 51:16 And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou [art] my people.

Psalms 127:4 As arrows [are] in the hand of a mighty man; so [are] children of the youth.

Revelation 1:16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance [was] as the sun shineth in his strength.

The sharp sword may also mean the oracles of God, which were given to the Jewish people.

Isaiah 49:3 And said unto me, Thou [art] my servant, O Israel, in whom I will be glorified.

God expects us to give Him glory. Christ gave God glory.

Isaiah 49:4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: [yet] surely my judgment [is] with the LORD, and my work with my God.

God didn't get glory from the people.

Isaiah 49:5 And now, saith the LORD that **formed me from the womb [to be] his servant**, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

Ephesians 6:6 Not with eyeservice, as menpleasers; but **as the servants of Christ, doing the will of God** from the heart;

Isaiah 49:6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a

light to the Gentiles, that **thou mayest be my salvation** unto the end of the earth.

Ephesians 1:13 In whom ye also [trusted], after that ye heard the word of truth, **the gospel of your salvation:** in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

'preserved' - **to protect or keep from peril** **The believer is preserved in Christ:**

Jude 1:1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, [and] called:

1Thessalonians 5:23 And the very God of peace sanctify you wholly; and [I pray God] your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Christ will be the light to the Gentiles:

Luke 2:26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

Luke 2:27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

Luke 2:28 Then took he him up in his arms, and blessed God, and said,

Luke 2:29 Lord, now lettest thou thy servant depart in peace, according to thy word:

Luke 2:30 For mine eyes have seen thy salvation,

Luke 2:31 Which thou hast prepared before the face of all people;

Luke 2:32 A light to lighten the Gentiles, and the glory of thy people Israel.

Luke 2:33 And Joseph and his mother marvelled at those things which were spoken of him.

Isaiah 42:6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

Isaiah 42:7 To open the blind eyes, to bring out the prisoners from the prison, [and] them that sit in darkness out of the prison house.

Isaiah 42:8 I [am] the LORD: that [is] my name: and my glory will I not give to another, neither my praise to graven images.

Isaiah 42:9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

Isaiah 42:10 Sing unto the LORD a new song, [and] his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

Isaiah 42:11 Let the wilderness and the cities thereof lift up [their voice], the villages [that] Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

Isaiah 42:12 Let them give glory unto the LORD, and declare his praise in the islands.

Isaiah 42:13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

Isaiah 42:14 I have long time holden my peace; I have been still, [and] refrained myself: [now] will I cry like a travailing woman; I will destroy and devour at once.

Isaiah 42:15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

Isaiah 42:16 And I will bring the blind by a way [that] they knew not; I will lead them in paths [that] they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

Isaiah 42:17 They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye [are] our gods.

Isaiah 49:7 Thus saith the LORD, the Redeemer of Israel, [and] his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, [and] the Holy One of Israel, and he shall choose thee.

*Isaiah 49:8 **Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;***

Ephesians 5:10 **Proving what is acceptable unto the Lord.**

Ephesians 4:30 And grieve not the holy Spirit of God, **whereby ye are sealed unto the day of redemption.**

'Covenant' - God made a covenant with Abraham and an oath to Isaac and Jacob to give them the land of Canaan as an everlasting covenant.

Psalms 105:7 He [is] the LORD our God: his judgments [are] in all the earth.

Psalms 105:8 He hath remembered his covenant for ever, the word [which] he commanded to a thousand generations.

Psalms 105:9 Which [covenant] he made with Abraham, and his oath unto Isaac;

Psalms 105:10 And confirmed the same unto Jacob for a law, [and] to Israel [for] an everlasting covenant:

Psalms 105:11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:

Ezekiel 16:60 Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

Ezekiel 16:61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

Ezekiel 16:62 And I will establish my covenant with thee; and thou shalt know that I [am] the LORD:

Ezekiel 16:63 That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

Then God made a covenant with David to establish his seed forever.

Psalms 89:3 I have made a covenant with my chosen, I have sworn unto David my servant,

Psalms 89:4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

Christ is given as a covenant to establish the earth forever.

Psalms 89:27 Also I will make him [my] firstborn, higher than the kings of the earth.

Psalms 89:28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

Psalms 89:29 His seed also will I make [to endure] for ever, and his throne as the days of heaven.

Psalms 89:30 If his children forsake my law, and walk not in my judgments;

Psalms 89:31 If they break my statutes, and keep not my commandments;

Psalms 89:32 Then will I visit their transgression with the rod, and their iniquity with stripes.

Psalms 89:33 Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.

Psalms 89:34 My covenant will I not break, nor alter the thing that is gone out of my lips.

Psalms 89:35 Once have I sworn by my holiness that I will not lie unto David.

Psalms 89:36 His seed shall endure for ever, and his throne as the sun before me.

Psalms 89:37 It shall be established for ever as the moon, and [as] a faithful witness in heaven. Selah.

Hebrews 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

Hebrews 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once [for all].

Hebrews 10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

Hebrews 10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Hebrews 10:13 From henceforth expecting till his enemies be made his footstool.

Hebrews 10:14 For by one offering he hath perfected for ever them that are sanctified.

Hebrews 10:15 [Whereof] the Holy Ghost also is a witness to us: for after that he had said before,

Hebrews 10:16 This [is] the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

Hebrews 10:17 And their sins and iniquities will I remember no more.

*Isaiah 49:9 That thou mayest say to the prisoners, **Go forth; to them that [are] in darkness,** Shew yourselves. They shall feed in the ways, and their pastures [shall be] in all high places.*

Ephesians 5:8 **For ye were sometimes darkness,** but now [are ye] light in the Lord: walk as children of light:

Ephesians 5:11 And **have no fellowship with the unfruitful works of darkness,** but rather reprove [them].

Isaiah 49:10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them

shall lead them, even by the springs of water shall he guide them.

Revelation 7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Revelation 7:15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

Revelation 7:16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

Revelation 7:17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

- talks about conditions in heaven

Isaiah 49:11 And I will make all my mountains a way, and my highways shall be exalted.

Isaiah 40:1 Comfort ye, comfort ye my people, saith your God.

Isaiah 40:2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.

Isaiah 40:3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

Isaiah 40:4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

Isaiah 40:5 And the glory of the LORD shall be revealed, and all flesh shall see [it] together: for the mouth of the LORD hath spoken [it].

Isaiah 40:6 The voice said, Cry. And he said, What shall I cry? All flesh [is] grass, and all the goodness thereof [is] as the flower of the field:

Isaiah 49:12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

*Isaiah 49:13 Sing, O heavens; and be joyful, **O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.***

Ephesians 2:4 But **God, who is rich in mercy,** for his great love wherewith he loved us,

Ephesians 5:19 Speaking to yourselves in psalms and hymns and spiritual songs, **singing and making melody in your heart to the Lord;**

These are millennial times.

Isaiah 49:14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

Isaiah 49:15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

1Thessalonians 5:23 And the very God of peace sanctify you wholly; and [I pray God] your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

1Thessalonians 5:24 Faithful [is] he that calleth you, who also will do [it].

God is faithful.

Exodus 32:16 And the tables [were] the work of God, and the writing [was] the writing of God, graven upon the tables.

Exodus 31:18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Isaiah 49:16 Behold, I have graven thee upon the palms of [my] hands; thy walls [are] continually before me.

Isaiah 49:17 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

Isaiah 49:18 Lift up thine eyes round about, and behold: all these gather themselves together, [and] come to thee. [As] I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them [on thee], as a bride [doeth].

Isaiah 49:19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

*Isaiah 49:20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place [is] too strait for me: **give place to me that I may dwell.***

*Ephesians 3:17 **That Christ may dwell in your hearts by faith;** that ye, being rooted and grounded in love,*

Isaiah 49:21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where [had] they [been]?

Isaiah 49:22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people:

and they shall bring thy sons in [their] arms, and thy daughters shall be carried upon [their] shoulders.

Isaiah 49:23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: **they shall bow down to thee with [their] face toward the earth,** and lick up the dust of thy feet; and thou shalt know that I [am] the LORD: for they shall not be ashamed that wait for me.

Ephesians 3:14 **For this cause I bow my knees unto the Father of our Lord Jesus Christ,**

Isaiah 49:24 Shall the prey be taken from the mighty, or the lawful captive delivered?

Isaiah 49:25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

Isaiah 49:26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD [am] thy Saviour and thy Redeemer, the mighty One of Jacob.

Isaiah chapter 50 – Philippians: Bible book 50

Paul was in prison when he wrote Philippians. This is a prison epistle. Paul was in prison in Rome because of his preaching of the Gospel. The key verse is Philippians 1:21:

Philippians 1:21 For to me to live [is] Christ, and to die [is] gain.

The main themes of Philippians are rejoicing and joy, which are related to triumph and victory. Paul writes to the believers of the church at Philippi. His first visit was on his second missionary journey and the next was while traveling from Ephesus to Corinth. The following year he celebrated the Passover there. Rather than being a message of rebuke for the corruption and false teachings of the church of Philippi, it was a message of joy and thankfulness, in keeping with the overall theme of the epistle.

He speaks of works versus faith and his plans for the future in the latter part of the epistle. He plans to send Timothy and later visit himself. The epistle closes with the customary greetings.

Isaiah 50:7 has strong Messianic implications. This verse requires some analysis. Firstly, an important distinction must be made between 'shame' and 'ashamed'. Furthermore 'the word 'ashamed' and the word 'confounded are connected:

Psalms 40:14 Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

God doesn't experience shame, but He can be *ashamed* of the actions of others. To be confounded is to be confused and *no* situation confuses Him.

When he says that he 'set my face like flint' it is the Messiah alluding to His preparation for the abuse He will receive during His ministry on earth. He knew that He would be struck on the face. But He would not be ashamed or confounded. In Philippians 1:20 the believer should not be ashamed and should magnify or reveal their Messiah in a way that we will serve Him with boldness and we should never be ashamed of Him or our service to Him.

Isaiah 50:11 ends with the phrase 'ye shall lie down in sorrow'. This is the result of men trying to create their own sparks of light rather than seek the light God has offered us. To walk in light instead of walking in darkness we should not try to manufacture our own light. This idea is a continuation of the previous verse:

Isaiah 50:10 Who [is] among you that feareth the LORD, that obeyeth the voice of his servant, that walketh [in] darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

In Philippians 2:27 a man named Epaphroditus is ill and the apostles realize they don't have a *permanent* gift of healing and his death caused much sorrow. Paul had sorrows to begin, such as the sorrow of his imprisonment to contend with and by God's mercy God eased his burden.

Justification is God's judicial acceptance, being righteous in his eyes (Isaiah 50:8). 'mine adversary' is Satan, he who is my accuser.

Zechariah 3:1 And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

The conflict is between God and Satan. If you are justified you are protected from the judgment that Satan will receive. We must stand together in judgment.

Your conversation (conduct) must be guided by the 'rules' of the Gospel; your life should be patterned after them (Philippians 1:27). The Gospel of Christ is one of meekness and humility.

1Peter 5:5 Likewise, ye younger, submit yourselves unto the elder. Yea, all [of you] be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

The Gospel is also a Gospel of unity: 'ye stand fast in one Spirit, with one mind'.

Isaiah 50:1 Thus saith the LORD, Where [is] the bill of your mother's divorcement, whom I have put away? or which of my creditors [is it] to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

The Lord's creditors are the ones who do His will against people He's going to judge.

Ezekiel 29:18 Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head [was] made bald, and every shoulder [was] peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

Ezekiel 29:19 Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army.

Ezekiel 29:20 I have given him the land of Egypt [for] his labour wherewith he served against it, because they wrought for me, saith the Lord GOD.

'bill of divorcement' -

Deuteronomy 24:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give [it] in her hand, and send her out of his house.

Deuteronomy 24:2 And when she is departed out of his house, she may go and be another man's [wife].

Deuteronomy 24:3 And [if] the latter husband hate her, and write her a bill of divorcement, and giveth [it] in her hand, and sendeth her out of his house; or if the latter husband die, which took her [to be] his wife;

Deuteronomy 24:4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that [is] abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee [for] an inheritance.

Regarding Israel:

Isaiah 1:1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah.

Isaiah 1:2 Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.

Isaiah 1:3 The ox knoweth his owner, and the ass his master's crib: [but] Israel doth not know, my people doth not consider.

Isaiah 1:4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

Isaiah 1:5 Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

Isaiah 1:6 From the sole of the foot even unto the head [there is] no soundness in it; [but] wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

Isaiah 1:7 Your country [is] desolate, your cities [are] burned with fire: your land, strangers devour it in your presence, and [it is] desolate, as overthrown by strangers.

Isaiah 1:8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

Isaiah 1:9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, [and] we should have been like unto Gomorrah.

Isaiah 1:10 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

Isaiah 1:11 To what purpose [is] the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

Isaiah 1:12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

Isaiah 1:13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; [it is] iniquity, even the solemn meeting.

Isaiah 1:14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear [them].

Isaiah 1:15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

When a man find some uncleanness in a wife he would give her a bill of divorcement. God has seen uncleanness in Israel here and he has written some kind of bill of divorcement for this nation.

Jeremiah 3:1 They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD.

Jeremiah 3:2 Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.

Jeremiah 3:3 Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed.

Jeremiah 3:4 Wilt thou not from this time cry unto me, My father, thou [art] the guide of my youth?

Jeremiah 3:5 Will he reserve [his anger] for ever? will he keep [it] to the end? Behold, thou hast spoken and done evil things as thou couldest.

Jeremiah 3:6 The LORD said also unto me in the days of Josiah the king, Hast thou seen [that] which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot.

Jeremiah 3:7 And I said after she had done all these [things], Turn thou unto me. But she returned not. And her treacherous sister Judah saw [it].

Jeremiah 3:8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

Jeremiah 3:9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.

Jeremiah 3:10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD.

Jeremiah 3:11 And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

Jeremiah 3:12 Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; [and] I will not cause mine anger to fall upon you: for I [am] merciful, saith the LORD, [and] I will not keep [anger] for ever.

Jeremiah 3:13 Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

Jeremiah 3:14 Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

He's giving her a bill of divorcement, yet he's still married to her.

Jeremiah 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

Jeremiah 31:32 Not according to the covenant that I made with their fathers in the day [that] I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

His relationship to Israel is likened to that of a husband and a wife. God is the husband in type and Israel is the wife who is committing spiritual adultery.

The church is not the bride.

Revelation 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

Revelation 21:2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Revelation 21:9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

Revelation 21:10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

The actual bride is the holy city, new Jerusalem. This looks at things from a spiritual point of view.

Isaiah 50:2 Wherefore, when I came, [was there] no man? when I called, [was there] none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because [there is] no water, and dieth for thirst.

Isaiah 50:3 I clothe the heavens with blackness, and I make sackcloth their covering.

Isaiah 50:4 **The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to [him that is] weary:** he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

Philippians 1:14 And **many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.**

Philippians 4:9 **Those things, which ye have both learned,** and received, and heard, and seen in me, do: and the God of peace shall be with you.

Proverbs 25:11 A word fitly spoken [is like] apples of gold in pictures of silver.

Isaiah 50:5 The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.

Isaiah 50:6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

'shame' - **that which brings reproach and degrades a person in the estimation of others**

Isaiah 50:7 For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, **and I know that I shall not be ashamed.**

Philippians 1:20 According to my earnest expectation and [my] hope, **that in nothing I shall be ashamed,** but [that] with all boldness, as always, [so] now also Christ shall be magnified in my body, whether [it be] by life, or by death.

'ashamed' - **abashed or confused by guilt or conviction of some criminal action or by the exposure of some gross errors or misconduct which the**

person is conscience must be wrongs that tend to impair his owner or reputation. You are consciously aware that you've done something wrong. 'Confounded' is connected with 'ashamed':

Psalms 40:14 Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

Psalms 70:2 Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

Isaiah 41:11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

Isaiah 45:16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together [that are] makers of idols.

Jeremiah 31:19 Surely after that I was turned, I repented; and after that I was instructed, I smote upon [my] thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

'confused' - **perplexed, to throw the mind into disorder**

Romans 9:31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

Romans 9:32 Wherefore? Because [they sought it] not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

Romans 9:33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

1Peter 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

*Isaiah 50:8 [He is] near that justifieth me; who will contend with me? **let us stand together**: who [is] mine adversary? let him come near to me.*

Philippians 1:27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, **that ye stand fast in one spirit, with one mind striving together** for the faith of the gospel;

Isaiah 50:9 Behold, the Lord GOD will help me; who [is] he [that] shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

'wax old as a garment' -

the heavens and the foundations:

Psalms 102:26 They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

the earth:

Isaiah 51:6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they

that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

the first covenant:

Hebrews 8:13 In that he saith, A new [covenant], he hath made the first old. Now that which decayeth and waxeth old [is] ready to vanish away.

Isaiah 50:10 Who [is] among you that feareth the LORD, that obeyeth the voice of his servant, that walketh [in] darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

Psalms 36:9 For with thee [is] the fountain of life: in thy light shall we see light.

Unless God gives you light you have none. You can't manufacture it on your own.

*Isaiah 50:11 Behold, all ye that kindle a fire, that compass [yourselves] about with sparks: walk in the light of your fire, and in the sparks [that] ye have kindled. This shall ye have of mine hand; **ye shall lie down in sorrow.***

<p><i>Philippians 2:27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.</i></p>

1 Corinthians 1:19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

1 Corinthians 1:20 Where [is] the wise? where [is] the scribe? where [is] the disputer of this world? hath not God made foolish the wisdom of this world?

1 Corinthians 1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

1 Corinthians 1:22 For the Jews require a sign, and the Greeks seek after wisdom:

1 Corinthians 1:23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

1 Corinthians 1:24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

1 Corinthians 1:25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

1 Corinthians 1:26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, [are called]:

God has given men the ability to make their own little light. They have made a god out of that light and have turned away from the True God.

Isaiah chapter 51 - Colossians: Bible book 51

Colossians is a prison epistle, one which was written in 62 B.C. Colossians is similar to Ephesians. It is Paul's ministry as an apostle to the Gentiles. The main theme is that Christ is all and in all. Colossians is written to combat two basic false ideas:

- 1) philosophy - a way for man to outthink God
- 2) legalism - teaches men can work to be like God

He wasn't an apostle by education or denomination, but by the will of God

Paul was concerned by the effort that was apparently being made to persuade Gentile Christians at Colossae to adopt the rites and ceremonies of Judaism. There was also the problem of the heresy of Gnosticism, which begins with a fundamental recognition that earthly life is filled with suffering. Gnosticism even goes so far as to blame God, not Adam and Eve for the fall of the world.

Paul combats these views by declaring Christ as the infinite creator of this world and the one who provides true salvation and the one who is the sustainer of life and the true head of the church.

The book starts off with the customary greetings. This is followed by doctrinal information about Christ and how the believer should pattern his life after Christ's life. There is a section on how to conduct one's life. Finally there are some salutations.

The Lord shall again comfort Zion (Isaiah 51:3). The most harsh wildernesses will be like the Garden of Eden (Genesis 2:8). The word 'melody' is translated as 'psalm' and there will indeed be much joy and singing at this time. The word 'garden' is translated as 'paradise' and the restored earth will truly be a paradise after its new birth. The people will be thankful and joyous at this new birth of the earth. In Colossians 2:7 there is great thanksgiving to God due to the precious truths one becomes acquainted with after their personal new birth.

The earth and the heavens will be made anew at a future time. In Isaiah 51:6 God declares this natural order of all things of the creation. The believer not only realizes that the earth is not his home, but even now he already 'sits in heavenly places' (Ephesians 2:6) and his thoughts should be occupied with the dwelling place of Christ. So the believer is exhorted to set his mind on things above, not merely for instructional purposes as in Isaiah, but because part of him is already there in the spiritual sense.

There will indeed be much singing and praises in the restored Zion (Isaiah 51:11). With a heart full of grace one will sing the praises of God (Colossians 3:16). Psalms, hymns and spiritual songs will serve to elevate the mind and deter sin.

Isaiah 51:1 Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock [whence] ye are hewn, and to the hole of the pit [whence] ye are digged.

Isaiah 51:2 Look unto Abraham your father, and unto Sarah [that] bare you: for I called him alone, and blessed him, and increased him.

'hearken' - **to hear by listening**

Isaiah 51:3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, **thanksgiving, and the voice of melody.**

Colossians 2:7 Rooted and built up in him, and stablished in the faith, as ye have been taught, **abounding therein with thanksgiving.**

One day Israel will be a beautiful place and the people will be thankful.

Isaiah 46:13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

Isaiah 51:4 Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

Isaiah 51:5 My righteousness [is] near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

Isaiah 51:6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and **the earth shall wax old like a garment,** and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

Colossians 3:2 **Set your affection on things above, not on things on the earth.**

There is a promise of eternal life in the book of Isaiah.

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Romans 5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Romans 5:3 And not only [so], but we glory in tribulations also: knowing that tribulation worketh patience;

Romans 5:4 And patience, experience; and experience, hope:

Romans 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Romans 5:6 For when we were yet without strength, in due time Christ died for the ungodly.

Romans 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

Romans 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Romans 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Romans 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Romans 5:11 And not only [so], but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Romans 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.

Romans 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Romans 5:15 But not as the offence, so also [is] the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, [which is] by one man, Jesus Christ, hath abounded unto many.

Romans 5:16 And not as [it was] by one that sinned, [so is] the gift: for the judgment [was] by one to condemnation, but the free gift [is] of many offences unto justification.

Romans 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

Romans 5:18 Therefore as by the offence of one [judgment came] upon all men to condemnation; even so by the righteousness of one [the free gift came] upon all men unto justification of life.

Romans 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Romans 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

Romans 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

If you have eternal righteousness you have eternal life. You receive life because of righteousness:

Romans 8:1 [There is] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Romans 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Romans 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Romans 8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

Romans 8:6 For to be carnally minded [is] death; but to be spiritually minded [is] life and peace.

Romans 8:7 Because the carnal mind [is] enmity against God: for it is not subject to the law of God, neither indeed can be.

Romans 8:8 So then they that are in the flesh cannot please God.

Romans 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Romans 8:10 And if Christ [be] in you, the body [is] dead because of sin; but the Spirit [is] life because of righteousness.

Romans 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Romans 8:12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

Romans 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Romans 8:14 For as many as are led by the Spirit of God, they are the sons of God.

Romans 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Romans 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

Romans 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him], that we may be also glorified together.

Romans 10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

Romans 10:2 For I bear them record that they have a zeal of God, but not according to knowledge.

Romans 10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Romans 10:4 For Christ [is] the end of the law for righteousness to every one that believeth.

Romans 10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

Romans 10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down [from above]:)

Romans 10:7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

Romans 10:8 But what saith it? The word is nigh thee, [even] in thy mouth, and in thy heart: that is, the word of faith, which we preach;

How to receive this righteousness:

Romans 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Romans 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Romans 10:11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

Romans 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

Romans 10:13 For whosoever shall call upon the name of the Lord shall be saved.

Romans 10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

Romans 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Romans 10:16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

Romans 10:17 So then faith [cometh] by hearing, and hearing by the word of God.

2Corinthians 5:21 For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him.

Galatians 2:21 I do not frustrate the grace of God: for if righteousness [come] by the law, then Christ is dead in vain.

Working for righteousness will incur a debt. Righteous is imputed to us freely.

Romans 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.

Romans 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Romans 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

Romans 4:7 [Saying], Blessed [are] they whose iniquities are forgiven, and whose sins are covered.

Romans 4:8 Blessed [is] the man to whom the Lord will not impute sin.

Isaiah 51:7 Hearken unto me, ye that know righteousness, the people in whose heart [is] my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

Isaiah 51:8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

Righteousness, life and salvation are all connected.

*Isaiah 51:9 Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, **in the generations of old.** [Art] thou not it that hath cut Rahab, [and] wounded the dragon?*

Colossians 1:26 [Even] the mystery which hath been hid from ages and **from generations**, but now is made manifest to his saints:

'Rahab' - **the name of a Canaanite prostitute who saved the spies sent by Joshua to Jericho**

Joshua 6:22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.

Joshua 6:23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

Joshua 6:24 And they burnt the city with fire, and all that [was] therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

Joshua 6:25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel [even] unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

Psalms 87:4 I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this [man] was born there.

Psalms 89:10 Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.

Isaiah 51:10 [Art] thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

*Isaiah 51:11 **Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy [shall be] upon their head: they shall obtain gladness and joy; [and] sorrow and mourning shall flee away.***

Colossians 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, **singing with grace in your hearts to the Lord.**

*Isaiah 51:12 **I, [even] I, [am] he that comforteth you:** who [art] thou, that thou shouldest be afraid of a man [that] shall die, and of the son of man [which] shall be made [as] grass;*

Colossians 2:2 **That their hearts might be comforted,** being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

Colossians 4:8 Whom I have sent unto you for the same purpose, that he might know your estate, **and comfort your hearts;**

Colossians 4:11 And Jesus, which is called Justus, who are of the circumcision. **These only [are my] fellowworkers unto the kingdom of God, which have been a comfort unto me.**

Isaiah 51:13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where [is] the fury of the oppressor?

Isaiah 51:14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

Isaiah 51:15 But I [am] the LORD thy God, that divided the sea, whose waves roared: **The LORD of hosts [is] his name.**

Colossians 3:17 And whatsoever ye do in word or deed, **[do] all in the name of the Lord Jesus**, giving thanks to God and the Father by him.

Isaiah 51:16 And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou [art] my people.

Isaiah 49:1 Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

Isaiah 49:2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

Isaiah 49:3 And said unto me, Thou [art] my servant, O Israel, in whom I will be glorified.

Isaiah 51:17 Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, [and] wrung [them] out.

Isaiah 51:18 [There is] none to guide her among all the sons [whom] she hath brought forth; neither [is there any] that taketh her by the hand of all the sons [that] she hath brought up.

Isaiah 51:19 These two [things] are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee?

Isaiah 51:20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

Isaiah 51:21 Therefore hear now this, thou afflicted, and drunken, but not with wine:

Isaiah 51:22 Thus saith thy Lord the LORD, and thy God [that] pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, [even] the dregs of the cup of my fury; thou shalt no more drink it again:

Psalms 73:10 Therefore his people return hither: and waters of a full [cup] are wrung out to them.

Isaiah 51:23 But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

When God is through punishing them He will give the cup of His wrath to His enemies and they will drink from it.

Jeremiah 25:9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

Jeremiah 25:10 Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

Jeremiah 25:11 And this whole land shall be a desolation, [and] an astonishment; and these nations shall serve the king of Babylon seventy years.

Jeremiah 25:12 And it shall come to pass, when seventy years are accomplished, [that] I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

Jeremiah 25:13 And I will bring upon that land all my words which I have pronounced against it, [even] all that is written in this book, which Jeremiah hath prophesied against all the nations.

Jeremiah 25:14 For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

Jeremiah 25:15 For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

Jeremiah 25:16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

Jeremiah 25:17 Then took I the cup at the LORD'S hand, and made all the nations to drink, unto whom the LORD had sent me:

Jeremiah 25:18 [To wit], Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as [it is] this day;

Jeremiah 25:19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;

Jeremiah 25:20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,

Jeremiah 25:21 Edom, and Moab, and the children of Ammon,

Jeremiah 25:22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which [are] beyond the sea,

Jeremiah 25:23 Dedan, and Tema, and Buz, and all [that are] in the utmost corners,

Jeremiah 25:24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert,

Jeremiah 25:25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,

Jeremiah 25:26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which [are] upon the face of the earth: and the king of Sheshach shall drink after them.

Jeremiah 25:27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

Jeremiah 25:28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

Jeremiah 25:29 For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

Jeremiah 25:30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread [the grapes], against all the inhabitants of the earth.

Jeremiah 25:31 A noise shall come [even] to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them [that are] wicked to the sword, saith the LORD.

Isaiah chapter 52 – 1st Thessalonians: Bible book 52

1st and 2nd Thessalonians were written by the apostle Paul. They were addressed to believers at Thessalonica, in Macedonia. They were probably the earliest of Paul's epistles. He first issued the gospel at Thessalonica during the course of his 2nd Missionary journey.

1st Thessalonians follows the typical pattern of Paul's epistles with formal greetings and a report on his review of the ministry to the Thessalonians. He regrets that he cannot personally visit the church, he is aware that some were neglecting their work and not assuming their full responsibilities in the church. Apparently, there were errors in thinking about when Christ would return and there was disappointment that it hadn't happened yet. This prompted Paul to write about the coming of the Messiah and the resurrection of the saints.

The Scriptures speak of the redemption of Israel, for example in Ezekiel 16. In the broadest sense redemption involves doing something on behalf of another because they are unable to do it for themselves:

Jeremiah 31:11 For the LORD hath redeemed Jacob, and ransomed him from the hand of [him that was] stronger than he.

But redemption can also refer to a rescue or deliverance. Redemption in the context of Isaiah 52:9 is a promise from God that the nation will be rescued from their current plight. This is redemption more in the physical than in the spiritual sense. There will be joy and singing, as He is comforted by His people.

Paul was comforted by the steadfastness of the Thessalonian church after receiving a good report from Timothy who had had sent there in his place. This comfort (1st Thessalonians 3:7) helped to alleviate the trials he was experiencing as the minister of the church, as well his concerns for the immorality and fear the church was experiencing.

'Break forth into joy' are the beginning words of Isaiah 52:9. 'For what thanks can we render to God again for you' asks 1 Thessalonians 3:9. The answer is that there isn't enough thanks to give for all the joy.

Psalms 116:12 What shall I render unto the LORD [for] all his benefits toward me?

The context of Isaiah 52:7 is millennial. It speaks of the Jerusalem in which the Messiah will reign, the restored Israel. The watchmen will see the Lord 'eye to eye' in that day (Isaiah 52:8). This vision of deliverance with joy and good tidings is meant to comfort the people in the midst of their afflictions. It has a connotation of spiritual joy. To 'publish' something is to proclaim it.

Nahum 1:15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

To bring good tidings is to bring good news, a favorable account. 'Evangelizing' is to bring the good news of the Gospels. Faith is the solid foundation, charity is the glue that binds it together (1st Thessalonians 3:6).

Isaiah 52:1 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

Nothing unclean will come into the holy city of new Jerusalem.

Isaiah 52:2 Shake thyself from the dust; arise, [and] sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

Isaiah 52:3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

Isaiah 52:4 For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

Isaiah 52:5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day [is] blasphemed.

Isaiah 52:6 Therefore my people shall know my name: therefore [they shall know] in that day that I [am] he that doth speak: behold, [it is] I.

Isaiah 52:7 How beautiful upon the mountains are the feet of him **that bringeth good tidings**, that publisheth peace; **that bringeth good tidings of good**, **that publisheth salvation**; that saith unto Zion, Thy God reigneth!

1Thessalonians 3:6 But now when Timotheus came from you unto us, **and brought us good tidings of your faith and charity**, and that ye have good remembrance of us always, desiring greatly to see us, as we also [to see] you:

1Thessalonians 5:8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; **and for an helmet, the hope of salvation.**

Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

*Isaiah 52:9 **Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.***

1Thessalonians 2:11 As ye know how we exhorted and comforted and charged every one of you, as a father [doth] his children, 1Thessalonians 3:7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

1Thessalonians 3:9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

1Thessalonians 2:20 For ye are our glory and joy.

Isaiah 52:10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

Isaiah 52:11 Depart ye, depart ye, go ye out from thence, touch no unclean [thing]; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

Isaiah 52:12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel [will be] your rereward.

Isaiah 52:13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

Isaiah 52:14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

This verse has Messianic implications, as do all of Isaiah 52 and 53.

Isaiah 52:15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for [that] which had not been told them shall they see; and [that] which they had not heard shall they consider.

Isaiah chapter 53 - 2nd Thessalonians: Bible book 53

Like 1st Thessalonians, 2nd Thessalonians begins with a deity statement. In 2nd Thessalonians Paul commends the Thessalonians for their growth in faith and for their patience in enduring trials in midst of persecution. He then continues on the subject of the tribulation and the coming of the Messiah, particularly regarding the timing of his coming, stating the fact that the day of Christ is at hand, but that certain events must first occur.

On the surface the books have an opposing message. Isaiah 53 describes a man wounded for the transgressions of many, while 2nd Thessalonians looks forward to the glorious return of Christ their Messiah. But Isaiah 53 speaks of Jesus Christ in the guise of Messiah, as well as that of a servant. Even Jewish sages in their comments on Isaiah 53 claim it to be Messianic text.

Regarding Isaiah 53:3 for example:

Targum Jonathan: "Then he shall seek pardon for our sins, and our iniquities shall be forgiven for his sake; though we are considered stricken, smitten by God, and afflicted."

The Zohar (a book of Jewish mysticism): 'He was wounded for our transgressions,' etc.... There is in the Garden of Eden a palace called the Palace of the Sons of Sickness; this palace the Messiah then enters, and summons every sickness, every pain, and every chastisement of Israel; they all come and rest upon Him. And were it not that he had thus lightened them off Israel and taken them upon Himself, there had been no man able to bear Israel's chastisements for the transgression of the Law: and this is that which is written, 'Surely our sicknesses he hath carried.'

On Isaiah 53:6 -

'Verse 6 exhibits Israel's wickedness in not awaking to repentance after God had punished them with his plagues. They are compared in this respect to sheep without a shepherd, wandering from the way, and torn by wild beasts, going astray among the mountains without any to lead them back. In like manner Israel in captivity has no one to call him, and lead him back to the right way, and if a guide rises up to them, desiring to bring them back, they hasten to kill him, and so cause their captivity to be prolonged. By the words "we have turned every one to his own way", they mean that each is occupied with the necessities of life and with establishing his fortune. And while God looks upon their work, and they do not think of their sicknesses, their guilt is thrown upon this guide, as it is said, "And the Lord laid upon him the iniquity of us all." The prophet does not mean literally "the iniquity", but rather the punishment for this iniquity.'

- *Rabbi Yepheth Ben Ali*

On Isaiah 53:7-8, as found in the Great Isaiah Scroll found in Cave 1 at Qumram near the Dead Sea - comparing it with the standard Masoretic text the doctor he did the research states: "I now discover that there is an significant variant reading in Isaiah 53:8. As you know late Jewish interpretation has applied this entire section of Isaiah 52:13-53:12 to the Nation of Israel. In contrast, as Lubavitch have most recently reminded us, the Talmud understands the sufferings of this 'servant' to be none other than the Messiah, i.e., a specific individual, not the entire Nation, and even says he might well be one who 'comes from the dead,' that is, someone who has already lived and died, but is resurrected (see Sanhedrin 98b).'

A complete discussion of this topic is outside the scope of this document.

In seeking out a connection between two seeming 'opposing' books, there appears to be a question posed in Isaiah 53:1 that is responded to in 2 Thessalonians 2:10. "Who hath believed our report?", the report describing the Messiah's humiliation, suffering and his death (Isaiah 53:8) and his triumphant return as king (Isaiah 66:15-16).

Isaiah 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed?

2 Thessalonians supplies the final answer.

2Thessalonians 1:10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

This verse starts off with the words 'in that day', words that have millennial connotations, as described earlier in this document. The report of Isaiah 53 can now be believed, as blind faith is no longer necessary. The testimony of the Gospel was what they believed at the time they heard it. Now they can believe 'in that day'. God will be admired in us (as He is at the second advent) because we believed.

Isaiah 53:10 states: 'Yet it pleased the LORD to bruise him'. It pleased God that the Messiah would voluntary submit to these injuries that he might do the Father's will in the plan for man's redemption and thus 'the pleasure of the Lord shall prosper in his hand'.

John 6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

God can fulfill all the good pleasure of His goodness' - manifested through the completion of his work in enabling the redemption of man.

The 'chastisement of our peace' is more a corrective expression (Isaiah 53:5), than one of punishment. Punishment only has a place where there is guilt. He took upon Himself the punishment whereby the peace of reconciliation with God the Father was made possible for us by His stripes (wounds). The Lord alone can impart peace. He is the Lord of peace (2 Thessalonians 3:16). He is also known as 'the God of peace':

2Corinthians 3:11 For if that which is done away [was] glorious, much more that which remaineth [is] glorious.

Isaiah 53:1 *Who hath believed our report? and to whom is the arm of the LORD revealed?*

2Thessalonians 1:7 And to you who are troubled rest with us, when **the Lord Jesus shall be revealed from heaven** with his mighty angels,

2Thessalonians 1:10 When he shall come to be glorified in his saints, **and to be admired in all them that believe** (because our testimony among you was believed) in that day.

You must believe what God has to say or He won't reveal anything spiritual to you.

'report' - **an official statement of fact**

John 12:37 But though he had done so many miracles before them, yet they believed not on him:

John 12:38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

John 12:39 Therefore they could not believe, because that Esaias said again,

John 12:40 He hath blinded their eyes, and hardened their heart; that they should not see with [their] eyes, nor understand with [their] heart, and be converted, and I should heal them.

Here God the Son is pictured in type.

Romans 12:16 [Be] of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Romans 12:17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

Romans 12:18 If it be possible, as much as lieth in you, live peaceably with all men.

Romans 10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

Romans 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Romans 10:16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

Romans 10:17 So then faith [cometh] by hearing, and hearing by the word of God.

Here God's Spirit is typed. Faith is one of the fruits of the Spirit. In type Isaiah 53 pictures God the Father.

'our report' - **plural**

Genesis 3:22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Genesis 11:5 And the LORD came down to see the city and the tower, which the children of men builded.

Genesis 11:6 And the LORD said, Behold, the people [is] one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

Genesis 11:7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

Genesis 11:8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

Isaiah 48:16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there [am] I: and now the Lord GOD, and his Spirit, hath sent me.

Deuteronomy 6:4 Hear, O Israel: The LORD our God [is] one LORD:

Deuteronomy 6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

John 3:15 That whosoever believeth in him should not perish, but have eternal life.

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John 11:26 And whosoever liveth and believeth in me shall never die. Believest thou this?

John 11:26 And whosoever liveth and believeth in me shall never die. Believest thou this?

John 12:46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

John 12:47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

John 12:48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

Acts 10:43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Romans 10:16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

It takes belief.

Isaiah 53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, [there is] no beauty that we should desire him.

The arm of the Lord is a 'he'. A 'tender plant' implies a seed was involved. There are no plants without seeds. The arm of the Lord came through a seed.

Acts 13:23 Of this man's seed hath God according to [his] promise raised unto Israel a Saviour, Jesus:

Romans 1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Christ is the seed.

2Timothy 2:8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

'dry ground' - **Israel**

Hosea 2:1 Say ye unto your brethren, Ammi; and to your sisters, Ruhamah.

Hosea 2:2 Plead with your mother, plead: for she [is] not my wife, neither [am] I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

Hosea 2:3 Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

Hosea 2:4 And I will not have mercy upon her children; for they [be] the children of whoredoms.

Isaiah 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were [our] faces from him; he was despised, and we esteemed him not.

Psalms 22:6 But I [am] a worm, and no man; a reproach of men, and despised of the people.

Psalms 22:7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, [saying],

Psalms 22:8 He trusted on the LORD [that] he would deliver him: let him deliver him, seeing he delighted in him.

Psalms 22:9 But thou [art] he that took me out of the womb: thou didst make me hope [when I was] upon my mother's breasts.

Psalms 22:10 I was cast upon thee from the womb: thou [art] my God from my mother's belly.

Psalms 22:11 Be not far from me; for trouble [is] near; for [there is] none to help.

Psalms 22:12 Many bulls have compassed me: strong [bulls] of Bashan have beset me round.

Psalms 22:13 They gaped upon me [with] their mouths, [as] a ravening and a roaring lion.

Psalms 22:14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

Psalms 22:15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

Psalms 22:16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

Psalms 22:17 I may tell all my bones: they look [and] stare upon me.

Psalms 22:18 They part my garments among them, and cast lots upon my vesture.

Psalms 22:19 But be not thou far from me, O LORD: O my strength, haste thee to help me.

Psalms 22:20 Deliver my soul from the sword; my darling from the power of the dog.

Psalms 22:21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

Psalms 22:22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

Psalms 22:23 Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

Psalms 22:24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin.

John 1:10 He was in the world, and the world was made by him, and the world knew him not.

Isaiah 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

Isaiah 53:5 But he [was] wounded for our transgressions, [he was] bruised for our iniquities: **the chastisement of our peace [was] upon him;** and with his stripes we are healed.

<p><i>2Thessalonians 3:16</i> Now the Lord of peace himself give you peace always by all means. The Lord [be] with you all.</p>
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Isaiah 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Isaiah 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Isaiah 53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

Acts 8:32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

Acts 8:33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

Acts 8:34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

Acts 8:35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Daniel 9:25 Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [shall be] seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Daniel 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined.

The Messiah was cut off.

*Isaiah 53:9 And **he made his grave with the wicked**, and with the rich in his death; because he had done no violence, neither [was any] deceit in his mouth.*

2Thessalonians 3:2 And **that we may be delivered from unreasonable and wicked men:** for all [men] have not faith.

*Isaiah 53:10 Yet it pleased the LORD to bruise him; he hath put [him] to grief: when thou shalt make his soul an offering for sin, he shall see [his] seed, he shall prolong [his] days, and **the pleasure of the LORD shall prosper** in his hand.*

2Thessalonians 1:11 Wherefore also we pray always for you, that our God would count you worthy of [this] calling, **and fulfil all the good pleasure of [his] goodness**, and the work of faith with power:

Isaiah 53:11 He shall see of the travail of his soul, [and] shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Romans 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Isaiah 53:12 Therefore will I divide him [a portion] with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

God did all this so everybody could be justified.

Isaiah chapter 54 - 1st Timothy: Bible book 54

1st Timothy is a pastoral epistle (written to a pastor). 2nd Corinthians, Timothy and Titus are the best books for the minister. Timothy and Titus are called the 'pastoral epistles'. The books are written for the young preacher. That was Paul's main concern at the end of his life. He wanted to pass on the preaching duties. The epistles were written between 65-67 A.D. at Rome at or between Paul's imprisonments there.

The God of the universe is the maker of all things. God was Israel's maker (Isaiah 54.5) and He pledged that He would be her redeemer.

Isaiah 43:1 But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called [thee] by thy name; thou [art] mine.

Isaiah 43:2 When thou passest through the waters, I [will be] with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

Isaiah 43:3 For I [am] the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt [for] thy ransom, Ethiopia and Seba for thee.

Israel had become a widow, desolate and barren, deprived of her inhabitants. The people were taken off of their land because of their sins (Isaiah 54:1, Isaiah 62:4). Israel is put away like an unfaithful wife, likened to a widow: someone without a husband by whom she could bear children. In the context of an actual widow, being desolate means being solitary, alone (1 Timothy 5:5). She should trust in God if she expects any help, as Israel should also trust in God for help. Being desolate describes both a worldly and a spiritual condition. Israel was living more of a pious life than a spiritual one and she, like the widow, should trust in God *'with prayers and supplications'*.

Israel needs children to continue on. This situation on a basic level types the threat to the continuation of the nation. But in a greater sense the church is preparing for an expansion as the Gentiles are being given the opportunity to be grafted into the original body of Christ (the Jewish church). In Isaiah 54:2 God instructs them to 'enlarge the tent', as the seed shall again spread out.

In 1 Timothy 5 specific instructions are given for the local church regarding the treatment of elder family members and widows. A widow, in spite of being desolate, should not merely take handouts, but rather trust in God, keeping in spiritual things, continuing in 'prayer and supplication' (1 Timothy 5:5). Being desolate describes her character as a believer, and also describes her worldly condition. In Isaiah 54:1 Israel was desolate and her worldly condition was that of a sinner.

Isaiah 54:1 Sing, O barren, thou [that] didst not bear; break forth into singing, and cry aloud, **thou [that] didst not travail with child: for more [are] the children of the desolate than the children of the married wife, saith the LORD.**

1Timothy 2:15 Notwithstanding **she shall be saved in childbearing,** if they continue in faith and charity and holiness with sobriety.

1Timothy 5:14 I will therefore that the younger women marry, **bear children,** guide the house, give none occasion to the adversary to speak reproachfully.

1Timothy 5:5 **Now she that is a widow indeed, and desolate,** trusteth in God, and continueth in supplications and prayers night and day.

'desolate' - **to deprive of inhabitants, lay waste, make desert**
Israel is desolate:

Isaiah 62:4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

Isaiah 54:2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

This passage refers both to Israel and to New Jerusalem.

Galatians 4:26 But Jerusalem which is above is free, which is the mother of us all.

Galatians 4:27 For it is written, Rejoice, [thou] barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

Galatians 4:28 Now we, brethren, as Isaac was, are the children of promise.

Galatians 4:29 But as then he that was born after the flesh persecuted him [that was born] after the Spirit, even so [it is] now.

Galatians 4:30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

Galatians 4:31 So then, brethren, we are not children of the bondwoman, but of the free.

Paul uses this whole passage in relation to the church.

Isaiah 54:3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

Isaiah 54:4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

Talking about Israel.

Lamentations 1:2 She weepeth sore in the night, and her tears [are] on her cheeks: among all her lovers she hath none to comfort [her]: all her friends have dealt treacherously with her, they are become her enemies.

The land has become a widow. The people are taken off of the land because of their sins.

1Timothy 5:5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

2Samuel 20:2 So every man of Israel went up from after David, [and] followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

2Samuel 20:3 And David came to his house at Jerusalem; and the king took the ten women [his] concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood.

*Isaiah 54:5 **For thy Maker [is] thine husband;** the LORD of hosts [is] his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.*

*1Timothy 3:2 A bishop then must be blameless, **the husband of one wife,** vigilant, sober, of good behaviour, given to hospitality, apt to teach;*

*1Timothy 3:12 **Let the deacons be the husbands of one wife,** ruling their children and their own houses well.*

Hosea 2:2 Plead with your mother, plead: for she [is] not my wife, neither [am] I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

Hosea 2:19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

*Isaiah 54:6 For the LORD hath called thee as a woman forsaken and grieved in spirit, **and a wife of youth, when thou wast refused,** saith thy God.*

*1Timothy 4:4 For every creature of God [is] good, **and nothing to be refused,** if it be received with thanksgiving:*

1Timothy 4:12 **Let no man despise thy youth;** but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

Isaiah 54:7 *For a small moment have I forsaken thee; **but with great mercies will I gather thee.***

Isaiah 54:8 *In a little wrath I hid my face from thee for a moment; **but with everlasting kindness will I have mercy on thee,** saith the LORD thy Redeemer.*

1Timothy 1:13 Who was before a blasphemer, and a persecutor, and injurious: **but I obtained mercy,** because I did [it] ignorantly in unbelief.

Isaiah 54:9 *For this [is as] the waters of Noah unto me: for [as] I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, **nor rebuke thee.***

1Timothy 6:14 That thou keep [this] commandment without spot, **unrebukeable,** until the appearing of our Lord Jesus Christ:

Isaiah 54:10 *For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.*

Isaiah 54:11 **O thou afflicted,** tossed with tempest, [and] not comforted, behold, I will lay thy stones with fair colours, **and lay thy foundations with sapphires.**

1Timothy 6:19 **Laying up in store for themselves a good foundation** against the time to come, that they may lay hold on eternal life.

1Timothy 5:10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, **if she have relieved the afflicted,** if she have diligently followed every good work.

Isaiah 54:12 *And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.*

Revelation 21:11 Having the glory of God: and her light [was] like unto a stone most precious, even like a jasper stone, clear as crystal;

Revelation 21:12 And had a wall great and high, [and] had twelve gates, and at the gates twelve angels, and names written thereon, which are [the names] of the twelve tribes of the children of Israel:

Revelation 21:13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

Revelation 21:14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

Revelation 21:15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

Revelation 21:16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

Revelation 21:17 And he measured the wall thereof, an hundred [and] forty [and] four cubits, [according to] the measure of a man, that is, of the angel.

Revelation 21:18 And the building of the wall of it was [of] jasper: and the city [was] pure gold, like unto clear glass.

Revelation 21:19 And the foundations of the wall of the city [were] garnished with all manner of precious stones. The first foundation [was] jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

Revelation 21:20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

Revelation 21:21 And the twelve gates [were] twelve pearls; every several gate was of one pearl: and the street of the city [was] pure gold, as it were transparent glass

*Isaiah 54:13 And **all thy children [shall be] taught of the LORD; and great [shall be] the peace of thy children.***

*1Timothy 5:4 **But if any widow have children or nephews, let them learn first to shew piety at home,** and to requite their parents: for that is good and acceptable before God.*

*Isaiah 54:14 **In righteousness shalt thou be established:** thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.*

*1Timothy 6:11 **But thou, O man of God, flee these things; and follow after righteousness,** godliness, faith, love, patience, meekness.*

Isaiah 54:15 Behold, they shall surely gather together, [but] not by me: whosoever shall gather together against thee shall fall for thy sake.

Isaiah 54:16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

Isaiah 54:17 No weapon that is formed against thee shall prosper; and every tongue [that] shall rise against thee in judgment thou shalt condemn. This [is] the heritage of the servants of the LORD, and their righteousness [is] of me, saith the LORD.

It applies to new Jerusalem, the Jerusalem on earth and to the servants of God.

Isaiah chapter 55 - 2nd Timothy: Bible book 55

2 Timothy is the last book that Paul wrote. He is more concerned here about the ministry of a young man than about his own life. That's a sacrifice for others. Paul exhorts Timothy to be faithful, to give a good account of his ministerial duties and to take a courageous stand for the gospel message. He warns of the troubles that undoubtedly lie ahead and that the Scriptures should serve as a guide through all events, to seek out the Lord in all circumstances.

God states to sinners in particular, that if they will seek Him they will find Him. But there is a time factor: 'while he is near'. (Isaiah 55:6). In other words, the time is coming when He can no longer be found. Through preaching He calls on us, we become convicted and we now have the opportunity to call on Him. But this will not always be the case:

John 7:34 Ye shall seek me, and shall not find [me]: and where I am, [thither] ye cannot come.

It is important that at the time you decide to call on the Lord that your heart is in the right condition, pure. You are a 'vessel' that must be purged of sin as much as possible so God can use you, refill the vessel with the contents He desires for His purposes (2nd Timothy 2:21). Then your heart will be in a better condition to call on Him (2nd Timothy 2:22).

Once you have called on Him with the right heart condition, you are ready to speak God's word to others. God's word shall not return to Him void (Isaiah 55:11). Either way the word will not return void to God, as either the sinner will be convicted in his conscience to turn or he will be left without any excuse for his behavior. Paul exhorted Timothy to preach the word (2nd Timothy 4:2) with urgency, in all seasons to convict his audience. It is the only the Scriptures that should be preached, as only the word can convict. These are 'sound words' (2nd Timothy 1:13), and they must be rightly divided (2nd Timothy 2:15). Rightly dividing means to use Scripture in the correct dispensational context or Biblical time context.

The Bible exhorts you (Isaiah 55:6) to '*seek out the Lord while he is near*'. Presently He is near and can be sought, but that won't always be the case. Eventually He will no longer be found.

Psalms 32:6 For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

But you must be of a contrite, humble heart when you make that call:

Psalms 34:18 The LORD [is] nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

In spelling out the guidelines for the younger Timothy, the apostle Paul directs him to '*flee youthful lusts*', both of the heart and the mind. As a teacher of men Timothy should strive to lead an exemplary life. He should follow righteousness, the opposite of iniquity (2 Timothy 2:22). Then he is in the proper condition to '*call on the Lord out of a pure heart*'.

Isaiah 55:1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

'come ye to the waters' -

John 4:7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

John 4:8 (For his disciples were gone away unto the city to buy meat.)

John 4:9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

John 4:10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

John 4:11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

John 4:12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

John 4:13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

John 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

John 4:15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

John 4:16 Jesus saith unto her, Go, call thy husband, and come hither.

John 4:17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

John 4:18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

John 4:19 The woman saith unto him, Sir, I perceive that thou art a prophet.

John 4:20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

John 4:21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

John 4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

John 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

John 4:24 God [is] a Spirit: and they that worship him must worship [him] in spirit and in truth.

John 4:25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

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John 4:25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

John 4:26 Jesus saith unto her, I that speak unto thee am [he].

John 4:27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

John 4:28 The woman then left her waterpot, and went her way into the city, and saith to the men,

John 4:29 Come, see a man, which told me all things that ever I did: is not this the Christ?

John 4:30 Then they went out of the city, and came unto him.

John 4:31 In the mean while his disciples prayed him, saying, Master, eat.

John 4:32 But he said unto them, I have meat to eat that ye know not of.

John 4:33 Therefore said the disciples one to another, Hath any man brought him [ought] to eat?

John 4:34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

John 4:35 Say not ye, There are yet four months, and [then] cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

John 4:36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

John 4:37 And herein is that saying true, One soweth, and another reapeth.

John 4:38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

John 4:39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

John 4:40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

'buy' – doing what God wants you to do

Revelation 3:18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and [that] the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

Isaiah 55:2 Wherefore do ye spend money for [that which is] not bread? and your labour for [that which] satisfieth not? **hearken diligently unto me,** and eat ye [that which is] good, and let your soul delight itself in fatness.

2Timothy 1:17 But, when he was in Rome, **he sought me out very diligently,** and found [me].

The context is righteousness, which you can't buy with money. Man's righteousness doesn't satisfy God or man:

Philippians 3:4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

Philippians 3:5 Circumcised the eighth day, of the stock of Israel, [of] the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

Philippians 3:6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

Philippians 3:7 But what things were gain to me, those I counted loss for Christ.

Philippians 3:8 Yea doubtless, and I count all things [but] loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them [but] dung, that I may win Christ,

Philippians 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

- This is what Paul thought about man's righteousness.

Isaiah 55:3 Incline your ear, and **come unto me:** hear, and your soul shall live; and I will make an everlasting covenant with you, [even] the sure mercies of David.

2Timothy 4:9 Do thy diligence to **come shortly unto me:**

To have eternal life you have to have righteousness.

Acts 13:15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, [Ye] men [and] brethren, if ye have any word of exhortation for the people, say on.

Acts 13:16 Then Paul stood up, and beckoning with [his] hand said, Men of Israel, and ye that fear God, give audience.

Acts 13:17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

Acts 13:18 And about the time of forty years suffered he their manners in the wilderness.

Acts 13:19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

Acts 13:20 And after that he gave [unto them] judges about the space of four hundred and fifty years, until Samuel the prophet.

Acts 13:21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

Acts 13:22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the [son] of Jesse, a man after mine own heart, which shall fulfil all my will.

Acts 13:23 Of this man's seed hath God according to [his] promise raised unto Israel a Saviour, Jesus:

Acts 13:24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

Acts 13:25 And as John fulfilled his course, he said, Whom think ye that I am? I am not [he]. But, behold, there cometh one after me, whose shoes of [his] feet I am not worthy to loose.

Acts 13:26 Men [and] brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

Acts 13:27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled [them] in condemning [him].

Acts 13:28 And though they found no cause of death [in him], yet desired they Pilate that he should be slain.

Acts 13:29 And when they had fulfilled all that was written of him, they took [him] down from the tree, and laid [him] in a sepulchre.

Acts 13:30 But God raised him from the dead:

Acts 13:31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

Acts 13:32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

Acts 13:33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

Acts 13:34 And as concerning that he raised him up from the dead, [now] no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

Acts 13:35 Wherefore he saith also in another [psalm], Thou shalt not suffer thine Holy One to see corruption.

'sure mercies of David' - a covenant God made with David that placed David and his descendants in the position of receiving the mercy and lovingkindness of the Lord, mercy in the face of human failure. David broke a lot of the Law.

Isaiah 55:4 Behold, I have given him [for] a witness to the people, a leader and commander to the people.

Isaiah 55:5 Behold, thou shalt call a nation [that] thou knowest not, and nations [that] knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

Isaiah 55:6 Seek ye the LORD while he may be found, call ye upon him while he is near:

2Timothy 2:22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that **call on the Lord** out of a pure heart.

We are in the easiest time to do this.

*Isaiah 55:7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, **and he will have mercy upon him; and to our God, for he will abundantly pardon.***

2Timothy 1:2 To Timothy, [my] dearly beloved son: **Grace, mercy, [and] peace, from God the Father and Christ Jesus our Lord.**

2Timothy 1:16 **The Lord give mercy** unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

2Timothy 1:18 **The Lord grant unto him that he may find mercy of the Lord** in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

'pardon' - **to forgive or remit**

Isaiah 55:8 For my thoughts [are] not your thoughts, neither [are] your ways my ways, saith the LORD.

Isaiah 55:9 For [as] the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

*Isaiah 55:10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, **that it may give seed to the sower, and bread to the eater:***

2Timothy 2:8 **Remember that Jesus Christ of the seed of David** was raised from the dead according to my gospel:

*Isaiah 55:11 **So shall my word be that goeth forth out of my mouth:** it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper [in the thing] whereto I sent it.*

2Timothy 4:2 **Preach the word;** be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

2Timothy 1:13 **Hold fast the form of sound words,** which thou hast heard of me, in faith and love which is in Christ Jesus.

2Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing the word of truth.**

We have a pre-conceived idea about salvation, but it is not necessarily His way.

*Isaiah 55:12 For ye shall go out with joy, **and be led forth with peace:** the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap [their] hands.*

2Timothy 2:22 Flee also youthful lusts: **but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.**

Isaiah 55:13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign [that] shall not be cut off.

Isaiah chapter 56 - Titus: Bible book 56

The book of Titus was a personal letter written by Paul. Timothy, Titus and Philemon are Paul's only three letters that are individual letters, the rest being written to churches. What God is doing through Paul is telling one how to be a minister for the Lord. The whole object is to help us understand what God wants us to do in reference to the Christian life. Titus is a preacher so it has material for preachers, but also for everybody. It helps you to become a good minister for the Lord. None of us are perfect in the flesh, it's only through Christ and what He does in our life that affects any change whatsoever.

After the customary introduction Paul instructs Titus on keeping the church free of false teachers, the principles of Christian living and that Titus should be an example to all of the congregation. One should have an excellent character and fulfill all of his responsibilities. Christians should be known for their good works.

Isaiah 56:1 is stating that we should use good judgment in all matters, as doing so reveals God's righteousness through you and where there is righteousness salvation is not far off.

Isaiah 46:13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

With the availability of the gospels salvation is provided and offered to all men who receive the gospel in faith. *'the grace of God that bringeth salvation hath appeared to all men'* (Titus 2:11) indicates that through His grace God has made available to all men the gospel of salvation.

Filling themselves with strong wine, as the Jewish leaders were doing, (Isaiah 56:12) shows that they had no regard for the nation or for God's judgment. In spelling out the qualifications for a bishop, on that list is *'not given to wine'* (Titus 2:11). Wine is the predecessor to unruly behavior, such as a brawl or confrontation of some sort:

2Timothy 2:24 And the servant of the Lord must not strive; but be gentle unto all [men], apt to teach, patient,

2Timothy 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

This type of behavior is contrary to that of someone who assumes the responsibilities of the ministry.

A bishop should also be blameless (Titus 1:7). As a steward of God, his judgment should be unimpaired by wine and he shouldn't be angry or corrupt in any way. The rulers in Isaiah 56:12 were opening themselves up to a condemnation that no bishop should ever have to face.

The beasts of the field (Gentile nations), such as the Babylonians, the Assyrians and the Romans were called to devour Israel (Isaiah 56:9). These nations were called on to chastise the Jews.

Jeremiah 50:17 Israel [is] a scattered sheep; the lions have driven [him] away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones.

Ezekiel 34:5 And they were scattered, because [there is] no shepherd: and they became meat to all the beasts of the field, when they were scattered.

In a more spiritual context the beasts are lazy, lying people led by false teachers (Titus 1:12). This type of individual can 'devour' the believer with false doctrine that serves to undermine a believer's faith and service to God. Paul sought to warn Titus of such people. Epimenides, one of their poets, was 'a prophet of their own'.

Isaiah 56:1 Thus saith the LORD, Keep ye judgment, and **do justice: for my salvation [is] near to come, and my righteousness to be revealed.**

Titus 2:11 For **the grace of God that bringeth salvation** hath appeared to all men,

Isaiah 56:2 Blessed [is] the man [that] doeth this, and the son of man [that] layeth hold on it; that keepeth the sabbath from polluting it, **and keepeth his hand from doing any evil.**

Titus 2:8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, **having no evil thing to say of you.**

Isaiah 56:3 Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I [am] a dry tree.

Isaiah 56:4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose [the things] that please me, and take hold of my covenant;

Isaiah 56:5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

Revelation 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, [which is] new Jerusalem, which cometh down out of heaven from my God: and [I will write upon him] my new name.

Isaiah 56:6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, **to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;**

Titus 2:9 [Exhort] **servants to be obedient unto their own masters**, [and] to please [them] well in all [things]; not answering again;

Isaiah 56:7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices [shall be] accepted upon mine altar; for mine house shall be called an house of prayer for all people.

Verses 1-7 say to do things the right way and things will come out right.

Isaiah 56:8 The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather [others] to him, beside those that are gathered unto him.

*Isaiah 56:9 **All ye beasts of the field, come to devour, [yea], all ye beasts in the forest.***

Titus 1:12 One of themselves, [even] a prophet of their own, said, The Cretians [are] always liars, **evil beasts, slow bellies.**

Isaiah 56:10 His watchmen [are] blind: they are all ignorant, they [are] all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

Isaiah 56:11 Yea, [they are] greedy dogs [which] can never have enough, and they [are] shepherds [that] cannot understand: they all look to their own way, every one for his gain, from his quarter.

Philippians 3:2 Beware of dogs, beware of evil workers, beware of the concision.

Philippians 3:17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

Philippians 3:18 (For many walk, of whom I have told you often, and now tell you even weeping, [that they are] the enemies of the cross of Christ:

Philippians 3:19 Whose end [is] destruction, whose God [is their] belly, and [whose] glory [is] in their shame, who mind earthly things.)

*Isaiah 56:12 Come ye, [say they], **I will fetch wine, and we will fill ourselves with strong drink;** and to morrow shall be as this day, [and] much more abundant.*

Titus 3:3 **For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, [and] hating one another.**

Titus 1:7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, **not given to wine**, no striker, not given to filthy lucre;

Titus 2:3 The aged women likewise, that [they be] in behaviour as becometh holiness, not false accusers, **not given to much wine**, teachers of good things;

Isaiah chapter 57 - Philemon: Bible book 57

Philemon is a personal letter from Paul to Philemon, written around 64 AD. Philemon was a son of Paul's in the faith. (Timothy and Titus are the other two). Onesimus was the slave of Philemon. This was the concern of Paul's letter.

The main theme is in verse 18:

Philemon 1:18 If he hath wronged thee, or oweth [thee] ought, put that on mine account;

That is called imputation. That means 'to set to the account of' another person. There are three types in the book.

- 1) Philemon - God the Father
- 2) Paul - Jesus Christ
- 3) Onesimus - a picture of the saved sinner

There are 4 important truths here:

- 1) restoration

Philemon 1:18 If he hath wronged thee, or oweth [thee] ought, put that on mine account;

- 2) early church history

Philemon 1:2 And to [our] beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:

- 3) submission to institutions of government or society

Colossians 4:1 Masters, give unto [your] servants that which is just and equal; knowing that ye also have a Master in heaven.

- deals with the issue of slavery in this book

- 4) the types of salvation

After the usual greetings Paul commends Philemon for his faithfulness. Onesimus had formerly been a slave of Philemon, but had deserted his master and taken some of his possessions. While in Rome Onesimus met Paul, and through him became a believer in the faith. Onesimus had formerly been a slave of Philemon. Paul advised Onesimus to return to Philemon, writing a letter to Philemon reminding him of the debt Philemon owed Paul for his introducing Philemon to Christianity. He also stated his willingness to assume any debt that Onesimus owes to Philemon. The book ends with greetings.

God forms the 'fruit of the lips' (thanksgiving that flows from the lips) of those who deliver the message that brings peace, whether one is far off, as were the scattered of Israel or near (Isaiah 57:19).

Hebrews 13:15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of [our] lips giving thanks to his name.

But they must have the capability to distinguish between good and bad behavior. To Israel this peace was longed for, particularly after the period of prolonged Babylonian captivity.

Peace is one of the fruits of the Spirit (Galatians 5:22). There is a direct relationship between peace and righteousness:

James 3:18 And the fruit of righteousness is sown in peace of them that make peace.

The Israelites had 'found the life of thine hand' (Isaiah 57:10). This means that they bypassed God's ways and attempted to work out their own salvation. Paul personally wrote Philemon with his own hand, which is

significant since others usually wrote for him due to his infirmities. However, he wrote personally to Philemon (Philemon 1:19). The significance of this is that the penalty for a runaway slave was death by Roman law, so Paul immersed himself more fully into this matter, personally recommending Onesimus to the church at Philemon. In Isaiah 57:10 the Israelites used their own hand, but tried to replace God's way. In Philemon Paul acted using the principles of the Gospel as his guideline.

Isaiah 57:1 The righteous perisheth, and no man layeth [it] to heart: and merciful men [are] taken away, none considering that the righteous is taken away from the evil [to come].

'taken away' -

1Corinthians 5:2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

1Corinthians 5:3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, [concerning] him that hath so done this deed,

1Corinthians 5:4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

1Corinthians 5:5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

Acts 8:33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

Ezekiel 33:6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take [any] person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

Ezekiel 33:7 So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

Ezekiel 33:8 When I say unto the wicked, O wicked [man], thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked [man] shall die in his iniquity; but his blood will I require at thine hand.

God let people doing good physically die so they would escape what was coming.

1Kings 14:13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found [some] good thing toward the LORD God of Israel in the house of Jeroboam.

He was saving good people out of mercy from something bad that was coming.

*Isaiah 57:2 **He shall enter into peace:** they shall rest in their beds, [each one] walking [in] his uprightness.*

<p>Philemon 1:3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.</p>
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Isaiah 57:3 But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

Isaiah 57:4 Against whom do ye sport yourselves? against whom make ye a wide mouth, [and] draw out the tongue? [are] ye not children of transgression, a seed of falsehood,

Isaiah 57:5 Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks?

Isaiah 57:6 Among the smooth [stones] of the stream [is] thy portion; they, they [are] thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

Isaiah 57:7 Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

Isaiah 57:8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered [thyself to another] than me, and art gone up; thou hast enlarged thy bed, and made thee [a covenant] with them; thou lovedst their bed where thou sawest [it].

Idolatry is likened to fornication here.

Revelation 2:20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

Revelation 2:21 And I gave her space to repent of her fornication; and she repented not.

Revelation 2:22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

Revelation 2:23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

Revelation 2:24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

Spiritual adultery. This bed has a king. Spiritual fornication leads to hell, as does adultery.

Proverbs 7:1 My son, keep my words, and lay up my commandments with thee.

Proverbs 7:2 Keep my commandments, and live; and my law as the apple of thine eye.

Proverbs 7:3 Bind them upon thy fingers, write them upon the table of thine heart.

Proverbs 7:4 Say unto wisdom, Thou [art] my sister; and call understanding [thy] kinswoman:

Proverbs 7:5 That they may keep thee from the strange woman, from the stranger [which] flattereth with her words.

Proverbs 7:6 For at the window of my house I looked through my casement,

Proverbs 7:7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding,

Proverbs 7:8 Passing through the street near her corner; and he went the way to her house,

Proverbs 7:9 In the twilight, in the evening, in the black and dark night:

Proverbs 7:10 And, behold, there met him a woman [with] the attire of an harlot, and subtil of heart.

Proverbs 7:11 (She [is] loud and stubborn; her feet abide not in her house:

Proverbs 7:12 Now [is she] without, now in the streets, and lieth in wait at every corner.)

Proverbs 7:13 So she caught him, and kissed him, [and] with an impudent face said unto him,

Proverbs 7:14 [I have] peace offerings with me; this day have I payed my vows.

Proverbs 7:15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

Proverbs 7:16 I have decked my bed with coverings of tapestry, with carved [works], with fine linen of Egypt.

Proverbs 7:17 I have perfumed my bed with myrrh, aloes, and cinnamon.

Proverbs 7:18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.

Proverbs 7:19 For the goodman [is] not at home, he is gone a long journey:

Proverbs 7:20 He hath taken a bag of money with him, [and] will come home at the day appointed.

Proverbs 7:8 Passing through the street near her corner; and he went the way to her house,

Proverbs 7:9 In the twilight, in the evening, in the black and dark night:

Proverbs 7:10 And, behold, there met him a woman [with] the attire of an harlot, and subtil of heart.

Proverbs 7:11 (She [is] loud and stubborn; her feet abide not in her house:

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Proverbs 7:18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.

Proverbs 7:19 For the goodman [is] not at home, he is gone a long journey:

Proverbs 7:20 He hath taken a bag of money with him, [and] will come home at the day appointed.

Proverbs 7:21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

Proverbs 7:22 He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

Proverbs 7:23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it [is] for his life.

Proverbs 7:24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

Proverbs 7:25 Let not thine heart decline to her ways, go not astray in her paths.
Proverbs 7:26 For she hath cast down many wounded: yea, many strong [men] have been slain by her.
Proverbs 7:27 Her house [is] the way to hell, going down to the chambers of death.
The spiritual aspects of fornication are all bad.

Isaiah 57:9 And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase [thyself even] unto hell.

*Isaiah 57:10 Thou art wearied in the greatness of thy way; [yet] saidst thou not, There is no hope: **thou hast found the life of thine hand;** therefore thou wast not grieved.*

Philemon 1:19 **I Paul have written [it] with mine own hand,** I will repay [it]: albeit I do not say to thee how thou owest unto me even thine own self besides.

Isaiah 57:11 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?

Isaiah 57:12 I will declare thy righteousness, and thy works; for they shall not profit thee.

*Isaiah 57:13 When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take [them]: but **he that putteth his trust in me shall possess the land,** and shall inherit my holy mountain;*

Philemon 1:22 But withal prepare me also a lodging: for **I trust that through your prayers** I shall be given unto you.

Isaiah 57:14 And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people.

*Isaiah 57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name [is] Holy; I dwell in the high and holy [place], with him also [that is] of a contrite and humble spirit, **to revive the spirit of the humble,** and to revive the heart of the contrite ones.*

Philemon 1:25 **The grace of our Lord Jesus Christ [be] with your spirit.** Amen. <<[Written from Rome to Philemon, by Onesimus a servant.]>>

Isaiah 57:16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls [which] I have made.

Isaiah 57:17 For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

Isaiah 57:18 I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.

*Isaiah 57:19 I create the fruit of the lips; **Peace, peace to [him that is] far off, and to [him that is] near,** saith the LORD; and I will heal him.*

Philemon 1:3 **Grace to you, and peace, from God our Father and the Lord Jesus Christ.**

Isaiah 57:20 But the wicked [are] like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

Isaiah 57:21 [There is] no peace, saith my God, to the wicked.

Isaiah chapter 58 - Hebrews: Bible book 58

In Hebrews Christianity is compared with Judaism. Through Christ Christianity is shown to be superior to the prophets, the angels, Moses, Joshua, Aaron, and Judaism on the whole, by comparison of the Old and New Covenants. Finally Christ is shown to be superior to Old Covenant saints. He is what is figured in type in the many shadows and pictures that are found throughout the Old Covenant.

The epistle divides itself into two parts: the first part doctrinal, the second part practical. While there is no opening greeting, Old Covenant teachings are well covered, more so than in the other epistles. Most of this material requires an understanding of that material for everything to make sense. There are repeated warnings against apostasy and the danger of falling away from the faith.

Very often there are many outward expressions of worship, but inwardly the heart is wicked and deceitful. In Isaiah 58:2 the people would seek God daily with their own self-styled form of religion where they had an outward holiness. They actually thought their ordinances were in harmony with God's so they *'forsook not the ordinances of their God'*, but expected to take part in His ordinances of justice. Their ordinances were lesser shadows of newer ones. Christ as High Priest is superior to the Jewish high priest (Hebrews chapter 9).

The Israelites bore a grudge against God because He did not accept their fasting, in spite of their constantly doing unrighteousness.

Psalms 73:13 Verily I have cleansed my heart [in] vain, and washed my hands in innocency.

Leviticus 16:29 And [this] shall be a statute for ever unto you: [that] in the seventh month, on the tenth [day] of the month, ye shall afflict your souls, and do no work at all, [whether it be] one of your own country, or a stranger that sojourneth among you:

It was only an outward show, as they really found pleasure in what they were doing (Isaiah 58:10). God gave them promises, but they were not allowed to see the fulfillment at the time. The 'better thing' (Hebrews 11:40) spoken of, Jesus Christ, had not yet been made manifest. There was no perfection of the Legal system that existed at the time. Thus, the Jewish people had to undergo torment, affliction and being stoned, a common method of punishment among the Jews. This is reviewed in Hebrews 11:37.

When God's true system is in effect the paths leading to the dwellings of the Jews, 'the old waste places' (the old ruins of Jerusalem) will be restored (Isaiah 58:12); the breach will be restored between God and his people.

Ezekiel 36:33 Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause [you] to dwell in the cities, and the wastes shall be builded.

Ezekiel 36:34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

Ezekiel 36:35 And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities [are become] fenced, [and] are inhabited.

Ezekiel 36:36 Then the heathen that are left round about you shall know that I the LORD build the ruined [places, and] plant that that was desolate: I the LORD have spoken [it], and I will do [it].

1Chronicles 15:13 For because ye [did it] not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.

The paths will be made straight (Hebrews 12:13). The obstacles will be removed from the path to both heaven and salvation

Proverbs 4:25 Let thine eyes look right on, and let thine eyelids look straight before thee.

Proverbs 4:26 Ponder the path of thy feet, and let all thy ways be established.

Proverbs 4:27 Turn not to the right hand nor to the left: remove thy foot from evil.

It also implies that you should keep your spiritual path straight as an example to others.

*Isaiah 58:1 Cry aloud, spare not, **lift up thy voice like a trumpet**, and shew my people their transgression, and the house of Jacob their sins.*

Hebrews 12:19 **And the sound of a trumpet**, and the voice of words; which [voice] they that heard intreated that the word should not be spoken to them any more:

*Isaiah 58:2 **Yet they seek me daily**, and delight to know my ways, as a nation that did righteousness, and **forsook not the ordinance of their God: they ask of me the ordinances of justice**; they take delight in approaching to God.*

Hebrews 9:1 Then verily **the first [covenant] had also ordinances of divine service**, and a worldly sanctuary.

Hebrews 11:6 But without faith [it is] impossible to please [him]: for he that cometh to God must believe that he is, and [that] **he is a rewarder of them that diligently seek him.**

*Isaiah 58:3 Wherefore have we fasted, [say they], and thou seest not? **[wherefore] have we afflicted our soul**, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.*

Hebrews 11:37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; **being destitute, afflicted, tormented;**

'fasting' - **eating no food at all**

Jonah 2:5 The waters compassed me about, [even] to the soul: the depth closed me round about, the weeds were wrapped about my head.

Jonah 2:6 I went down to the bottoms of the mountains; the earth with her bars [was] about me for ever: yet hast thou brought up my life from corruption, O LORD my God.

Jonah 2:7 When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple.

Jonah 2:8 They that observe lying vanities forsake their own mercy.

Jonah 2:9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay [that] that I have vowed. Salvation [is] of the LORD.

Jonah 2:10 And the LORD spake unto the fish, and it vomited out Jonah upon the dry [land].

Jonah 2:5 The waters compassed me about, [even] to the soul: the depth closed me round about, the weeds were wrapped about my head.

Jonah 2:6 I went down to the bottoms of the mountains; the earth with her bars [was] about me for ever: yet hast thou brought up my life from corruption, O LORD my God.

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Jonah 2:9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay [that] that I have vowed. Salvation [is] of the LORD.

Jonah 2:10 And the LORD spake unto the fish, and it vomited out Jonah upon the dry [land].

Acts 27:33 And while the day was coming on, Paul besought [them] all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

Matthew 15:32 Then Jesus called his disciples [unto him], and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

A real fast doesn't even include water. Fasting is for us:

Matthew 9:15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

Acts 13:2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

Isaiah 58:4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as [ye do this] day, to make your voice to be heard on high.

Isaiah 58:5 Is it such a fast that I have chosen? a day for a man to afflict his soul? [is it] to bow down his head as a

bulrush, and to spread sackcloth and ashes [under him]? wilt thou call this a fast, and an acceptable day to the LORD?

Isaiah 58:6 [Is] not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

*Isaiah 58:7 [Is it] not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? **when thou seest the naked**, that thou cover him; and that thou hide not thyself from thine own flesh?*

Hebrews 4:13 Neither is there any creature that is not manifest in his sight: **but all things [are] naked and opened unto the eyes of him with whom we have to do.**

Isaiah 58:8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward.

Isaiah 58:9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I [am]. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

Fasting does get prayers answer. It does help undo physical and spiritual complications.

*Isaiah 58:10 And [if] thou draw out thy soul to the hungry, **and satisfy the afflicted soul**; then shall thy light rise in obscurity, and thy darkness [be] as the noonday:*

Hebrews 11:37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; **being destitute, afflicted, tormented;**

Isaiah 58:11 And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

Isaiah 58:12 And [they that shall be] of thee shall build the old waste places: thou shalt raise up the foundations of many

generations; and thou shalt be called, *The repairer of the breach, **The restorer of paths to dwell in.***

Hebrews 12:13 And **make straight paths for your feet**, lest that which is lame be turned out of the way; but let it rather be healed.

Isaiah 58:13 If thou turn away thy foot from the sabbath, [from] doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking [thine own] words:

Isaiah 58:14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken [it].

Psalms 37:4 Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

To delight yourself in the Lord first honor God. Secondly, cease from your own ways. Thirdly, cease from your own pleasures. Fourthly, cease from speaking your own words.

Jeremiah 9:24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I [am] the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these [things] I delight, saith the LORD.

Isaiah 66:4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose [that] in which I delighted not.

Isaiah chapter 59 - James: Bible book 59

This epistle is addressed to "the twelve tribes which are scattered abroad" namely the Jews.

James 2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

James distinguishes between works of faith and works of the Law, as practiced by the Jewish people. The focus of James is on Christian ethics with stress on the practical, as opposed to Christian theology. There is also some material on Christian love, that workers deserve a fair wage and that believers should patiently wait for the coming of the Lord.

Israel's hands 'were defiled with blood your fingers with iniquity' (Isaiah 59:3). Their '*lips have spoken lies, your tongue hath muttered perverseness*'.

Isaiah 1:15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

The fingers can commit the more minute iniquities. The tongue can be the most dangerous of all the members, as it can destroy the word of God with the words of men. Cleansing one's hands is to cleanse one's behavior (James 4:8). The hands are the instruments by which we actually execute what we devise in our hearts and minds. But the tongue is 'a fire' (James 3:6), all the wickedness of the world can be present in it. A man can inflame others just through the use of his tongue. It can stir up great sinfulness, provoking one even to war.

The people of Israel used their hands and tongues to transgress and lie, the result being a departure from the Lord. They spoke words of falsehood with their tongues (Isaiah 59:13). If and when one tries to correct one's course and return to the Lord the wicked will use their tongues to give instruction that may serve to inflame and injure your testimony.

Isaiah 59:1 Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

*Isaiah 59:2 But your iniquities have separated between you and your God, **and your sins have hid [his] face from you**, that he will not hear.*

James 5:20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

They have a problem with sin. We need the power of God to turn us away from that. Morals come because God has put them in our hearts.

Isaiah 59:3 **For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.**

James 4:8 Draw nigh to God, and he will draw nigh to you.
Cleanse [your] hands, [ye] sinners; and purify [your] hearts, [ye] double minded.

James 3:5 Even **so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!**

James 3:6 And **the tongue [is] a fire,** a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

James 3:8 But **the tongue can no man tame; [it is] an unruly evil, full of deadly poison.**

Isaiah 59:4 None calleth for justice, nor [any] pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

Isaiah 59:5 They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

Isaiah 59:6 **Their webs shall not become garments,** neither shall they cover themselves with their works: their works [are] works of iniquity, and the act of violence [is] in their hands.

James 5:2 Your riches are corrupted, and **your garments are moth-eaten.**

Isaiah 59:7 Their feet run to evil, and they make haste to shed innocent blood: **their thoughts [are] thoughts of iniquity;** wasting and destruction [are] in their paths.

James 3:6 And **the tongue [is] a fire, a world of iniquity:** so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

Isaiah 59:8 The way of peace they know not; and [there is] no judgment in their goings: they have made them crooked paths: **whosoever goeth therein shall not know peace.**

James 3:18 And **the fruit of righteousness is sown in peace of them that make peace.**

Psalms 1:1 Blessed [is] the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

Psalms 1:2 But his delight [is] in the law of the LORD; and in his law doth he meditate day and night.

Isaiah 59:9 Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, [but] we walk in darkness.

Isaiah 59:10 We grope for the wall like the blind, and we grope as if [we had] no eyes: we stumble at noonday as in the night; [we are] in desolate places as dead [men].

*Isaiah 59:11 We roar all like bears, **and mourn sore like doves:** we look for judgment, but [there is] none; for salvation, [but] it is far off from us.*

James 4:9 Be afflicted, **and mourn,** and weep: **let your laughter be turned to mourning,** and [your] joy to heaviness.

Isaiah 59:12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions [are] with us; and [as for] our iniquities, we know them;

*Isaiah 59:13 **In transgressing and lying against the LORD,** and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.*

James 3:14 But if ye have bitter envying and strife in your hearts, glory not, **and lie not against the truth.**

*Isaiah 59:14 And judgment is turned away backward, and justice standeth afar off: **for truth is fallen in the street,** and equity cannot enter.*

James 3:14 But if ye have bitter envying and strife in your hearts, glory not, **and lie not against the truth.**

James 5:19 Brethren, **if any of you do err from the truth,** and one convert him;

Isaiah 59:15 Yea, truth faileth; and he [that] departeth from evil maketh himself a prey: and the LORD saw [it], and it displeased him that [there was] no judgment.

Isaiah 59:16 And he saw that [there was] no man, and wondered that [there was] no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

Isaiah 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed?

Isaiah 59:17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance [for] clothing, and was clad with zeal as a cloke.

He went through a spiritual warfare just as we do. We need to put on the whole armour of God.

Isaiah 59:18 According to [their] deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

Isaiah 59:19 So shall they fear the name of the LORD from the west, **and his glory from the rising of the sun.** When the enemy shall come in like a flood, **the Spirit of the LORD shall lift up a standard against him.**

James 1:11 **For the sun is no sooner risen with a burning heat,** but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

James 2:1 My brethren, have not the faith of our Lord Jesus Christ, **[the Lord] of glory,** with respect of persons.

James 4:10 Humble yourselves in the sight of the Lord, **and he shall lift you up.**

Isaiah 59:20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

Isaiah 59:21 As for me, this [is] my covenant with them, saith the LORD; My spirit that [is] upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

Isaiah chapter 60 – 1st Peter: Bible book 60

1st Peter reflects turbulent times of trial and persecution in the Christian life. Apparently the Roman government was strongly persecuting believers at this time. Peter encourages the people to retain their meekness under these conditions. Peter encourages his followers to have high standards in line with their high calling. There is also advice for servants, elders, husbands and wives.

Jerusalem was destroyed several times, but God directed the nations, particularly Cyrus of Persia, to rebuild the walls of the city. Cyrus decreed that both the temple and the city be rebuilt after Media-Persia conquered Babylon. After seventy years of exile under the Babylonians, some of the Jews were able to return to Judah in order to begin rebuilding the city of Jerusalem in 450 B.C (Nehemiah 2). So strangers will be involved in the rebuilding of the walls of Jerusalem after the conquest of Babylon (Isaiah 60:10). But God saw fit to have mercy on Jerusalem.

Ezra 9:9 For we [were] bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

Zechariah 1:16 Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

In a spiritual sense the believer is 'rebuilt' through God's enduring mercy (1 Peter 1:3). We have a living hope, in the sense that Christ has been resurrected from the dead making all subsequent resurrections possible. God's mercy is abundant, as is our misery.

With the restoration of Jerusalem by God all the precious metals will be restored to the temple and, most importantly, the officers of the city will administer with peace, and righteousness (Isaiah 60:17). This is in contrast to the works of man, where his works will be tried in the fire and if they are only hay and stubble they will rapidly burn.

1Corinthians 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

1Corinthians 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

1Corinthians 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

1Corinthians 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

But all the gold and silver in the world is not a ransom for the soul:

Psalms 49:5 Wherefore should I fear in the days of evil, [when] the iniquity of my heels shall compass me about?

Psalms 49:6 They that trust in their wealth, and boast themselves in the multitude of their riches;

Psalms 49:7 None [of them] can by any means redeem his brother, nor give to God a ransom for him:

The same holds true for the blood of animals:

Hebrews 10:4 For [it is] not possible that the blood of bulls and of goats should take away sin

We cannot be redeemed with corruptible things (1 Peter 1:18) but only the incorruptible, eternal blood of Christ.

The outward, ornamental appearance gained from the wearing of precious metals (necklaces, earrings etc.) is not something that is tested by fire, but in a lesser sense, while a woman should not neglect her personal appearance, this type of adornment should not be the principle concern of her dressing. The same guideline applies to the 'outward adorning of plaiting the hair' (1 Peter 3:3).

You should serve the glory of the Lord with all you have. The camels, ships of the desert (Isaiah 60:6), brought gold and incense and they shall show forth the praises of the LORD'. There was awe for God's presence and power. Everyone should honor the Lord with what he is able to. The newly converted Jews are told they 'should shew forth the praises of him who hath called you out of darkness into his marvellous light'. The believing Jew was entitled to the same titles as those held by the Gentile believer (12 Peter 2:9). They were once the chosen people of God, a holy nation, a kingdom of priests, a peculiar people:

Deuteronomy 7:6 For thou [art] an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that [are] upon the face of the earth.

Deuteronomy 7:7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye [were] the fewest of all people:

The Israel of God was now to be a corporate group of chosen believers who are to be at once priests and kings over the earth. The royal priesthood referred to here is apparently the kingdom of priests referred to in Exodus.

Exodus 19:6 And ye shall be unto me a kingdom of priests, and an holy nation. These [are] the words which thou shalt speak unto the children of Israel.

The reference used here may be similar, but the Old Covenant priesthood is now defunct. A more spiritual priesthood with Christ as the high priest has replaced it.

Isaiah 60:1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

Psalms 80:1 <<To the chief Musician upon Shoshannimeduth, A Psalm of Asaph.>> Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest [between] the cherubims, shine forth.

Psalms 80:2 Before Ephraim and Benjamin and Manasseh stir up thy strength, and come [and] save us.

Psalms 80:3 Turn us again, O God, and cause thy face to shine; and we shall be saved.

Isaiah 60:2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

Revelation 16:6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

Revelation 6:12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

Revelation 6:13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

Revelation 6:14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

Revelation 6:15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

Revelation 6:16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

Revelation 6:17 For the great day of his wrath is come; and who shall be able to stand?

- talks about the darkness that will be on the earth before the Messiah comes at the end of the tribulation. This chapter speaks mostly about Zion. One day that city will be elevated physically and will shine.

*Isaiah 60:3 And **the Gentiles shall come to thy light**, and kings to the brightness of thy rising.*

<p>1Peter 2:9 But ye [are] a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:</p>

Isaiah 60:4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at [thy] side.

Isaiah 60:5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

*Isaiah 60:6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and **they shall shew forth the praises of the LORD.***

1Peter 2:9 But ye [are] a chosen generation, a royal priesthood, an holy nation, a peculiar people; **that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:**

'dromedaries' - a type of camel, the other type being a pack camel, which is slower.

Isaiah 60:7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

Isaiah 60:8 Who [are] these [that] fly as a cloud, and as the doves to their windows?

Isaiah 60:9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

*Isaiah 60:10 And the sons of strangers shall build up thy walls, **and their kings shall minister unto thee:** for in my wrath I smote thee, **but in my favour have I had mercy on thee.***

God does smite Jerusalem.

1Peter 1:3 Blessed [be] the God and Father of our Lord Jesus Christ, **which according to his abundant mercy** hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

1Peter 2:10 Which in time past [were] not a people, **but [are] now the people of God: which had not obtained mercy, but now have obtained mercy.**

1Peter 4:10 As every man hath received the gift, **[even so] minister the same one to another,** as good stewards of the manifold grace of God.

1Peter 4:11 If any man speak, [let him speak] as the oracles of God; **if any man minister, [let him do it] as of the ability which God giveth:** that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

Isaiah 60:11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that [men] may bring unto thee the forces of the Gentiles, and [that] their kings [may be] brought.

Isaiah 60:12 For the nation and kingdom that will not serve thee shall perish; yea, [those] nations shall be utterly wasted.

Jerusalem has a 'personality'.

Isaiah 60:13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

Isaiah 60:14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

Isaiah 60:15 Whereas thou hast been forsaken and hated, so that no man went through [thee], I will make thee an eternal excellency, **a joy of many generations.**

1Peter 4:13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, **ye may be glad also with exceeding joy.**

Jerusalem shall again be a beautiful city.

Isaiah 60:16 **Thou shalt also suck the milk** of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD [am] thy Saviour and thy Redeemer, the mighty One of Jacob.

1Peter 2:2 As newborn babes, **desire the sincere milk of the word,** that ye may grow thereby:

Isaiah 60:17 **For brass I will bring gold, and for iron I will bring silver,** and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

1Peter 1:18 Forasmuch as ye know that **ye were not redeemed with corruptible things, [as] silver and gold,** from your vain conversation [received] by tradition from your fathers;

1Peter 3:3 Whose adorning let it not be that outward [adorning] of plaiting the hair, and of **wearing of gold**, or of putting on of apparel;

Isaiah 60:18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

Isaiah 60:19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

Revelation 21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb [is] the light thereof.

Isaiah 60:20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

*Isaiah 60:21 Thy people also [shall be] all righteous: **they shall inherit the land for ever**, the branch of my planting, the work of my hands, that I may be glorified.*

1Peter 1:4 **To an inheritance incorruptible**, and undefiled, and that fadeth not away, reserved in heaven for you,

1Peter 3:9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, **that ye should inherit a blessing.**

One day we will be able to honor God the way in which He should be honored.

Isaiah 60:22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

Isaiah chapter 61 – 2nd Peter: Bible book 61

2nd Peter was probably written directly after 1st Peter, just before Peter's death in about 68 A.D. 2nd Peter and Jude share a common message, at least in part, as evidenced by their similarities. After the usual introduction this epistle urges the believer to continue to grow in knowledge and grace. There are also additional warnings against false teachers and other heresies. Finally, the coming of Christ is the focus. It is a certainty which all should be prepared for.

Previously, in this document the concept of receiving back double at the end of a period of trials, a concept that is true throughout the Bible was discussed.

Exodus 22:7 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

Zechariah 9:12 Turn you to the strong hold, ye prisoners of hope: even to day do I declare [that] I will render double unto thee;

Jeremiah 16:18 And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things.

In this context Isaiah 40:2 is the significant verse:

Isaiah 40:2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.

So in Isaiah 61:7 receiving double is the abundant recompense given by God to Israel for their sufferings. The firstborn always receives a double portion:

Deuteronomy 21:15 If a man have two wives, one beloved, and another hated, and they have born him children, [both] the beloved and the hated; and [if] the firstborn son be hers that was hated:

Deuteronomy 21:16 Then it shall be, when he maketh his sons to inherit [that] which he hath, [that] he may not make the son of the beloved firstborn before the son of the hated, [which is indeed] the firstborn:

Deuteronomy 21:17 But he shall acknowledge the son of the hated [for] the firstborn, by giving him a double portion of all that he hath: for he [is] the beginning of his strength; the right of the firstborn [is] his.

The firstborn is acknowledged by receiving a double portion of the inheritance. But the greater meaning is a spiritual one. Just as the Priesthood of the Old Covenant was replaced by Christ the high priest:

Hebrews 6:20 Whither the forerunner is for us entered, [even] Jesus, made an high priest for ever after the order of Melchisedec.

On the sixth day God gave his people a double portion of the firstfruits:

Exodus 16:5 And it shall come to pass, that on the sixth day they shall prepare [that] which they bring in; and it shall be twice as much as they gather daily.

When the Gentiles no longer have domination over the Jews Israel will then receive her firstfruits and a corresponding double or abundant reward. In 2nd Peter 1:11 if the believer abounds in faith an entrance

into the everlasting kingdom of Christ will be prepared for Him. In Isaiah 61:7 the double portion of the firstfruits, is for the service you do for God in the work required by Him. True Christians who have yielded their lives in obedience to God and His commandments will enter into an everlasting kingdom when Christ comes.

The clothing of Salvation is described in Ephesians 6:10-20.

Ephesians 6:10 Finally, my brethren, be strong in the Lord, and in the power of his might.

Ephesians 6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

Ephesians 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [places].

Ephesians 6:13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Ephesians 6:14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

Ephesians 6:15 And your feet shod with the preparation of the gospel of peace;

Ephesians 6:16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

Ephesians 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Ephesians 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

Ephesians 6:19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

Ephesians 6:20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

This replaces the priestly ornaments and jewels of the Old Covenant priesthood (a mitre, a plate and a crown of gold), which are likened to the dress of a bride and bridegroom (Isaiah 61:10). The account of the longsuffering of the Lord is the sinner's salvation today (2 Peter 3:15). His delay in coming attests to his long suffering. It also gives men time to seek Him out and secure their salvation.

Isaiah 61:1 The Spirit of the Lord GOD [is] upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound;

John 1:32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

- talking about Christ

'anointed' -

to sanctify:

Exodus 29:36 And thou shalt offer every day a bullock [for] a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

to appoint to a particular type of an office:

1Kings 19:15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael [to be] king over Syria:

1Kings 19:16 And Jehu the son of Nimshi shalt thou anoint [to be] king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint [to be] prophet in thy room.

'the Spirit of the Lord is upon me' -

Isaiah 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

Isaiah 11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

Isaiah 11:3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

Isaiah 11:4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Isaiah 11:5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Revelation 19:10 And I fell at his feet to worship him. And he said unto me, See [thou do it] not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Revelation 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him [was] called Faithful and True, and in righteousness he doth judge and make war.

Revelation 19:12 His eyes [were] as a flame of fire, and on his head [were] many crowns; and he had a name written, that no man knew, but he himself.

Revelation 19:13 And he [was] clothed with a vesture dipped in blood: and his name is called The Word of God.

Revelation 19:14 And the armies [which were] in heaven followed him upon white horses, clothed in fine linen, white and clean.

Revelation 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

Revelation 19:16 And he hath on [his] vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

- talks about Jesus Christ

'tidings' - denotes something that is coming or that which arrives. It is news, advice, information or intelligence. It's an account of what has taken place, it is was not known before.

It's news:

Genesis 29:13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

1Samuel 27:11 And David saved neither man nor woman alive, to bring [tidings] to Gath, saying, Lest they should tell on us, saying, So did David, and so [will be] his manner all the while he dwelleth in the country of the Philistines.

Seven times these tidings are good:

Genesis 29:13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

2Kings 7:9 Then they said one to another, We do not well: this day [is] a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household.

Isaiah 40:9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift [it] up, be not afraid; say unto the cities of Judah, Behold your God!

Isaiah 41:27 The first [shall say] to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.

Isaiah 52:7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

Jeremiah 20:15 Cursed [be] the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad.

Romans 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Thirteen times these tidings are bad:

Exodus 33:1 And the LORD said unto Moses, Depart, [and] go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

Exodus 33:2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

Exodus 33:3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou [art] a stiffnecked people: lest I consume thee in the way.

Exodus 33:4 And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

1Samuel 4:19 And his daughter in law, Phinehas' wife, was with child, [near] to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her.

1Samuel 11:4 Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.

2Samuel 13:30 And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

2Samuel 4:4 And Jonathan, Saul's son, had a son [that was] lame of [his] feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name [was] Mephibosheth.

1Kings 2:28 Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

1Kings 1:39 And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.

1Kings 1:40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

1Kings 1:41 And Adonijah and all the guests that [were] with him heard [it] as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore [is this] noise of the city being in an uproar?

1Kings 1:42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou [art] a valiant man, and bringest good tidings.

1Kings 1:43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

1Kings 1:44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

1Kings 1:45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This [is] the noise that ye have heard.

1Kings 1:46 And also Solomon sitteth on the throne of the kingdom.

1Kings 1:47 And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed.

1Kings 1:48 And also thus said the king, Blessed [be] the LORD God of Israel, which hath given [one] to sit on my throne this day, mine eyes even seeing [it].

1Kings 1:49 And all the guests that [were] with Adonijah were afraid, and rose up, and went every man his way.

1Kings 1:50 And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.

1Kings 14:6 And it was [so], when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself [to be] another? for I [am] sent to thee [with] heavy [tidings].

Jeremiah 37:5 Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

Jeremiah 49:23 Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are fainthearted; [there is] sorrow on the sea; it cannot be quiet.

Ezekiel 21:7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak [as] water: behold, it cometh, and shall be brought to pass, saith the Lord GOD.

Daniel 11:44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

Acts 21:31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

This is significant as the number 'seven' in the Bible represents perfection and the number 'thirteen' in the Bible represents rebellion.

Idolaters brought tidings to their idols' –

1Chronicles 10:9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

1Chronicles 10:10 And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

One of these days Zion and Jerusalem will bring good tidings:

Isaiah 40:9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift [it] up, be not afraid; say unto the cities of Judah, Behold your God!

One day God will give to Jerusalem one that brings good tidings:

Isaiah 41:27 The first [shall say] to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.

Good tidings are the good news of the Gospels:

Good things:

Isaiah 52:7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

Glad things:

Romans 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Luke 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

Luke 4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

Luke 4:18 The Spirit of the Lord [is] upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Luke 4:19 To preach the acceptable year of the Lord.

Luke 4:20 And he closed the book, and he gave [it] again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

Luke 4:21 And he began to say unto them, This day is this scripture fulfilled in your ears.

Luke 4:22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

Luke 4:23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

Luke 4:24 And he said, Verily I say unto you, No prophet is accepted in his own country.

Luke 4:25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

Luke 4:26 But unto none of them was Elias sent, save unto Sarepta, [a city] of Sidon, unto a woman [that was] a widow.

Luke 4:27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

Luke 4:28 And all they in the synagogue, when they heard these things, were filled with wrath,

Luke 4:29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

Luke 4:30 But he passing through the midst of them went his way,

There is a difference between Isaiah 61:1 and Luke 4:16-30. In Isaiah 61:1 good tidings are to be preached to the meek. In Luke 4 Christ is preaching the gospel to the poor. In Isaiah the broken hearted are bound up. In Luke Christ is to heal the broken hearted. In Isaiah to liberty is proclaimed to the captives. In Luke 4 Christ is to preach deliverance. In Isaiah 61 there is the opening of the prisons for them that are bound. In Luke 4 Christ is to set at liberty them that are bruised. In Isaiah the acceptable year of the Lord is proclaimed. In Luke 4 Christ is to preach the acceptable year of the Lord.

Isaiah 61:2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

'vengeance' - a just retribution, recompense or punishment

Psalms 149:6 [Let] the high [praises] of God [be] in their mouth, and a twoedged sword in their hand;

Psalms 149:7 To execute vengeance upon the heathen, [and] punishments upon the people;

Vengeance belongs to God:

Deuteronomy 32:35 To me [belongeth] vengeance, and recompence; their foot shall slide in [due] time: for the day of their calamity [is] at hand, and the things that shall come upon them make haste.

Hebrews 10:30 For we know him that hath said, Vengeance [belongeth] unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people

Romans 12:19 Dearly beloved, avenge not yourselves, but [rather] give place unto wrath: for it is written, Vengeance [is] mine; I will repay, saith the Lord.

Vengeance is what God gives His enemies who hate Him:

Deuteronomy 32:41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

Deuteronomy 32:42 I will make mine arrows drunk with blood, and my sword shall devour flesh; [and that] with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

Deuteronomy 32:43 Rejoice, O ye nations, [with] his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, [and] to his people.

The words 'revenge' and 'avenge' are also used interchangeably here. Today 'revenge' is used in an ill sense and 'avenge' is used in a good sense.

Isaiah 61:3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

People are likened to trees:

Mark 8:24 And he looked up, and said, I see men as trees, walking.

Jude 12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds [they are] without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

Revelation 11:4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

- Moses and Elijah

Isaiah 61:4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

Isaiah 61:5 And strangers shall stand and feed your flocks, and the sons of the alien [shall be] your plowmen and your vinedressers.

Isaiah 61:6 But ye shall be named the Priests of the LORD: [men] shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

The Jews will be the head and not the tail any more.

*Isaiah 61:7 For your shame [ye shall have] double; and [for] confusion they shall rejoice in their portion: therefore in their land they shall possess the double: **everlasting joy shall be unto them.***

2Peter 1:11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

*Isaiah 61:8 For I the LORD love judgment, I hate robbery for burnt offering; **and I will direct their work in truth,** and I will make an everlasting covenant with them.*

2Peter 1:12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know [them], **and be established in the present truth.**

Isaiah 61:9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall

acknowledge them, that they [are] the seed [which] the LORD hath blessed.

The Jews will be blessed at that time.

Isaiah 61:10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; **for he hath clothed me with the garments of salvation**, he hath covered me with the robe of righteousness, as a bridegroom decketh [himself] with ornaments, and as a bride adorneth [herself] with her jewels.

2Peter 3:15 And account [that] the longsuffering of our Lord [is] salvation ; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;
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Isaiah 61:11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

Isaiah chapter 62 - 1st John: Bible book 62

Following the introduction John goes into the importance of walking in the light, applying the truths of the gospel to the daily life. He then explains that the obedient Christian should hold fast to the Gospels. There is some material on avoiding false teachers and how to detect them. Some basic tests for detection are included. We are instructed to believe that Christ came to grant eternal life to those who believe in Him, in the concluding section.

When the millennium arrives God will establish a new name for His people (Isaiah 62:2, Revelation 2:17).

Revelation 2:17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth [it].

A name represents a new and improved condition of the people. We will be called 'sons of God' and the new name will go along with a new condition that the world in general doesn't recognize. In the Old Covenant this is a title that was reserved for Adam and the angels, but now Sonship is by a process of adoption. By regeneration (a new birth) we become new creatures in Christ and the perfect Spirit that was lost in the Garden of Eden when Adam sinned is restored.

In Isaiah 62:10 the Jewish people are instructed to 'go through the gates', these gates being the gates of Babylonian captivity. But in a spiritual sense Jesus Christ is called the 'door'. The owner of a house uses a door in order to gain access to it. Christ is the door into heaven. He was sent into the world 'that we might live through him'. Thus, we go through this door that we might live through Him (1 John 4:9).

Isaiah 62:1 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp [that] burneth.

*Isaiah 62:2 And the Gentiles shall see thy righteousness, and all kings thy glory: **and thou shalt be called by a new name**, which the mouth of the LORD shall name.*

1John 3:1 Behold, what manner of love the Father hath bestowed upon us, **that we should be called the sons of God**: therefore the world knoweth us not, because it knew him not.

Isaiah 62:3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

Isaiah 62:4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be

called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

Isaiah 62:5 For [as] a young man marrieth a virgin, [so] shall thy sons marry thee: and [as] the bridegroom rejoiceth over the bride, [so] shall thy God rejoice over thee.

Isaiah 62:6 I have set watchmen upon thy walls, O Jerusalem, [which] shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,

Isaiah 62:7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

Isaiah 62:8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn [to be] meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

Isaiah 62:9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

Isaiah 62:10 **Go through, go through the gates;** prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

1John 4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, **that we might live through him.**

Isaiah 62:11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, **thy salvation cometh; behold, his reward [is] with him, and his work before him.**

1John 2:2 And **he is the propitiation for our sins: and not for ours only, but also for [the sins of] the whole world.**

Isaiah 62:12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

Isaiah chapter 63 - 2nd John: Bible book 63

2nd John is in the form of a letter addressed to "the elect lady" and her "children". The epistle starts with the customary salutation and greetings followed by a warning not to follow false teachings, as well as to show discrimination in one's 'fellowship' with them. He also exhorts the church to show love and that the members saying that they that love the truth should love in the truth. The letter concludes with the announcement of his future intentions, in particular to visit with them personally.

One of the basic things stressed in this epistle is holding fast to the truth. One meaning of not lying is not to prove Christ false in any way, as that in itself would be to lie.

Psalms 44:7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

The Lord has bestowed great goodness to His people and they should not deceive His expectations, truth being a main component in carrying this out. (Isaiah 63:8).

John, in the personage of 'the Elder' (2nd John 1:1) loved 'the elect Lady and her children in truth and for truth's sake'. The lady may represent the church to which the epistle was addressed or simply be a woman of prestige he was acquainted with. Likewise, her children may represent the members of this church. The truth that the lady embraced was the Gospel. That can be the basis for his love towards her.

The significant thing to note is that John loved her primarily for the fact that she walked in (lived) the Gospel, as opposed to merely having 'book knowledge' of it (2nd John 1:4). To merely profess the truth is an outward quality, but to live the truth, have it stored away in your heart is an inward one. The latter is what caused John to rejoice greatly. Walking in truth satisfies 'a commandment from the Father', which is the standard for truth.

Isaiah 63:1 Who [is] this that cometh from Edom, with dyed garments from Bozrah? this [that is] glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

Isaiah 63:2 Wherefore [art thou] red in thine apparel, and thy garments like him that treadeth in the winefat?

Isaiah 63:3 I have trodden the winepress alone; and of the people [there was] none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

Revelation 19:13 And he [was] clothed with a vesture dipped in blood: and his name is called The Word of God.

It is Christ coming back with a vengeance.

Isaiah 63:4 For the day of vengeance [is] in mine heart, and the year of my redeemed is come.

Isaiah 63:5 And I looked, and [there was] none to help; and I wondered that [there was] none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

Isaiah 63:6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

Isaiah 63:7 I will mention the lovingkindnesses of the LORD, [and] the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

Isaiah 63:8 For he said, Surely they [are] my people, **children [that] will not lie:** so he was their Saviour.

2John 1:1 The elder unto **the elect lady and her children, whom I love in the truth;** and not I only, but also all they that have known the truth;

2John 1:4 I rejoiced greatly that **I found of thy children walking in truth,** as we have received a commandment from the Father.

Isaiah 63:9 In all their affliction he was afflicted, and the angel of his presence saved them: **in his love and in his pity he redeemed them;** and he bare them, and carried them all the days of old.

2John 1:3 Grace be with you, mercy, [and] peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, **in truth and love.**

When some Christians suffer, they all do.

Isaiah 63:10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, [and] he fought against them.

Isaiah 63:11 Then he remembered the days of old, Moses, [and] his people, [saying], Where [is] he that brought them up out of

the sea with the shepherd of his flock? where [is] he that put his holy Spirit within him?

1Peter 1:10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace [that should come] unto you:

1Peter 1:11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Ezekiel 3:24 Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

Nehemiah 9:30 Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

- shows that Old Covenant saints had the holy Spirit in them.

Isaiah 63:12 That led [them] by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

Isaiah 63:13 That led them through the deep, as an horse in the wilderness, [that] they should not stumble?

Isaiah 63:14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

Isaiah 63:15 Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where [is] thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?

Isaiah 63:16 Doubtless thou [art] our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, [art] our father, our redeemer; thy name [is] from everlasting.

Isaiah 63:17 O LORD, why hast thou made us to err from thy ways, [nd] hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

Isaiah 63:18 The people of thy holiness have possessed [it] but a little while: our adversaries have trodden down thy sanctuary.

Isaiah 63:19 We are [thine]: thou never barest rule over them; they were not called by thy name.

Isaiah chapter 64 – 3rd John: Bible book 64

This epistle is addressed to a man named Gaius, a companion of Paul and a disciple who was commended for his hospitality towards both the apostles and the teachers who traveled with them. The Christian's duty is to extend hospitality to teachers, but at the same time to discriminate between true and false teachers. As with 2 John, truth is a major concern. There is some opposition to John from an elder named Diotrephes, who contrary to Gaius, slighted the apostle John, probably due to Diotrephes' pride. Diotrephes had refused to entertain visiting preachers and had forbidden those under his charge to do so, even depriving them of membership in the church.

To 'worketh righteousness' (Isaiah 64:5) means to work with a joyful willingness. It also means to work righteousness with gladness. Those that act with ambitious pride the result is that they even deny others the hospitality that they themselves refuse to show and are not working righteousness. Diotrephes was one of the false teachers John was warning the members to watch out for in this very epistle (3 John 1:9). In the largest sense Diotrephes was an opponent of Christianity.

Isaiah 64:1 Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,

'rend' – to separate any substance into parts with force or sudden violence

Revelation 6:12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

Revelation 6:13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

Revelation 6:14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

Revelation 6:15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

Revelation 6:16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

Revelation 6:17 For the great day of his wrath is come; and who shall be able to stand?

Isaiah 64:2 As [when] the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, [that] the nations may tremble at thy presence!

Isaiah 64:3 When thou didst terrible things [which] we looked not for, thou camest down, the mountains flowed down at thy presence.

Here the earth actually is on fire.

Malachi 3:2 But who may abide the day of his coming? and who shall stand when he appeareth? for he [is] like a refiner's fire, and like fullers' soap:

Zephaniah 3:8 Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination [is] to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, [even] all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

Zephaniah 1:18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

Nahum 1:1 The burden of Nineveh. The book of the vision of Nahum the Elkoshite.

Nahum 1:2 God [is] jealous, and the LORD revengeth; the LORD revengeth, and [is] furious; the LORD will take vengeance on his adversaries, and he reserveth [wrath] for his enemies.

Nahum 1:3 The LORD [is] slow to anger, and great in power, and will not at all acquit [the wicked]: the LORD hath his way in the whirlwind and in the storm, and the clouds [are] the dust of his feet.

Nahum 1:4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

Nahum 1:5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

Nahum 1:6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

Psalms 46:6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

The earth will melt at that time. The judgment comes upon the people at the end of the tribulation (Isaiah 64:1-3). Verse four is a contrast to this.

Isaiah 64:4 For since the beginning of the world [men] have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, [what] he hath prepared for him that waiteth for him.

1Corinthians 2:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

1Corinthians 2:10 But God hath revealed [them] unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

*Isaiah 64:5 Thou meetest him that rejoiceth and worketh righteousness, **[those that] remember thee in thy ways:** behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.*

3John 1:10 Wherefore, if I come, **I will remember his deeds which he doeth**, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth [them] out of the church.

'continuance' - **a holding on or remaining in a particular state.**

Isaiah 64:6 But we are all as an unclean [thing], and all our righteousnesses [are] as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

*Isaiah 64:7 And [there is] none that calleth upon thy name, that stirreth up himself to take hold of thee: **for thou hast hid thy face from us**, and hast consumed us, because of our iniquities.*

3John 1:14 But I trust I shall shortly see thee, **and we shall speak face to face**. Peace [be] to thee. [Our] friends salute thee. Greet the friends by name.

Isaiah 64:8 But now, O LORD, thou [art] our father; we [are] the clay, and thou our potter; and we all [are] the work of thy hand.

Isaiah 29:9 Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

Isaiah 29:10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

Isaiah 29:11 And the vision of all is become unto you as the words of a book that is sealed, which [men] deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it [is] sealed:

Isaiah 29:12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

Isaiah 29:13 Wherefore the Lord said, Forasmuch as this people draw near [me] with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

Isaiah 29:14 Therefore, behold, I will proceed to do a marvellous work among this people, [even] a marvellous work and a wonder: for the wisdom of their wise [men] shall perish, and the understanding of their prudent [men] shall be hid.

Isaiah 29:15 Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

Isaiah 29:16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

God understands what He made. These people have become spiritually blind. They have been made by God and are now spiritually blind to God.

Jeremiah 18:1 The word which came to Jeremiah from the LORD, saying,

Jeremiah 18:2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

Jeremiah 18:3 Then I went down to the potter's house, and, behold, he wrought a work on the wheels.

Jeremiah 18:4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make [it].

Jeremiah 18:5 Then the word of the LORD came to me, saying,

Jeremiah 18:6 O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay [is] in the potter's hand, so [are] ye in mine hand, O house of Israel.

Here God takes the place of the potter and the nation of Israel becomes the clay.

Jeremiah 18:7 [At what] instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy [it];

Jeremiah 18:8 If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

'potter' - **one who's occupation is to make earthen vessels**

The potter is also God:

Romans 9:14 What shall we say then? [Is there] unrighteousness with God? God forbid.

Romans 9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

Romans 9:16 So then [it is] not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Romans 9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

Romans 9:18 Therefore hath he mercy on whom he will [have mercy], and whom he will he hardeneth.

Romans 9:19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

Romans 9:20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed [it], Why hast thou made me thus?

Romans 9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

Romans 9:22 [What] if God, willing to shew [his] wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

Romans 9:23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

Romans 9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

Israel is the clay:

Lamentations 4:2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

Jeremiah 19:1 Thus saith the LORD, Go and get a potter's earthen bottle, and [take] of the ancients of the people, and of the ancients of the priests;

Jeremiah 19:2 And go forth unto the valley of the son of Hinnom, which [is] by the entry of the east gate, and proclaim there the words that I shall tell thee,

Jeremiah 19:3 And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

Jeremiah 19:4 Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

Jeremiah 19:5 They have built also the high places of Baal, to burn their sons with fire [for] burnt offerings unto Baal, which I commanded not, nor spake [it], neither came [it] into my mind:

Jeremiah 19:6 Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter.

Jeremiah 19:7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

Jeremiah 19:8 And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

Jeremiah 19:9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

Jeremiah 19:10 Then shalt thou break the bottle in the sight of the men that go with thee, Zechariah 11:12 And I said unto them, If ye think good, give [me] my price; and if not, forbear. So they weighed for my price thirty [pieces] of silver.

Zechariah 11:13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty [pieces] of silver, and cast them to the potter in the house of the LORD.

Matthew 26:14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

Matthew 26:15 And said [unto them], What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

Matthew 26:16 And from that time he sought opportunity to betray him.

Matthew 27:3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

Matthew 27:4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What [is that] to us? see thou [to that].

Matthew 27:5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

Matthew 27:6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

Matthew 27:7 And they took counsel, and bought with them the potter's field, to bury strangers in.

With his death on the cross Christ bought the field (the earth).

Matthew 27:8 Wherefore that field was called, The field of blood, unto this day.

Matthew 27:9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

Matthew 27:10 And gave them for the potter's field, as the Lord appointed me.

The potter had to give himself for us so that so when God, in type, takes that marred clay vessel and makes it again, He can make it as one that seems good to Him. The vessel is made twice, once marred and the next time it's made good. Christ laid down His life so that the next time the vessel is made it's made the way He wants it to be made.

*Isaiah 64:9 Be not wroth very sore, O LORD, **neither remember iniquity for ever**: behold, see, we beseech thee, we [are] all thy people.*

3John 1:10 Wherefore, if I come, **I will remember his deeds which he doeth**, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth [them] out of the church

Isaiah 64:10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

Isaiah 64:11 Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.

Both times Jerusalem was laid waste with fire.

Isaiah 64:12 Wilt thou refrain thyself for these [things], O LORD? wilt thou hold thy peace, and afflict us very sore?

Isaiah chapter 65 - Jude: Bible book 65

Jude is the last of the general epistles, It is addressed to believers everywhere not just to a specific church. It deals partly with the defense of the Christian faith against the false teachers and their false doctrine. The book of Jude urges Christians to return to the true faith. The epistle resembles 2nd Peter. Jude has a strong concern for the truth, as in previous epistles. Ungodly men have perverted the truth in such a way that they have basically denied God (Jude 1:4). This behavior is in contrast to one in which men must have. They must keep themselves in the love of God and look for His mercy (Jude 1:21).

Men should not lodge in the 'monuments of brick' built with their own hands (Isaiah 65:4). The temple is not the building, but rather it is the people in that building. To consult with spirits and devils was forbidden. Furthermore they ate swine's flesh, which was forbidden under Levitical law:

Leviticus 11:7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he [is] unclean to you.

Deuteronomy 14:8 And the swine, because it divideth the hoof, yet cheweth not the cud, it [is] unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

The ungodly that have perverted the truth (Jude 1:4) were 'going after strange flesh' in the manner of the sinners of Sodom and Gomorrah. (Jude 1:7). Going after strange flesh is pursuing what is unnatural. The corrupt teachers that the people are warned of in the epistle of Jude are the heretics that defile the flesh. In Isaiah 65:4 the people hid in monuments (sepulchral caves) where they practiced their idolatrous rites. The eating of swine's flesh is a part of these practices. This practice was forbidden under the law of Moses.

Leviticus 11:7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he [is] unclean to you.

They '*speaking evil of dignities*' (Jude 1:8), the people God has placed into positions of authority and influence. These filthy dreamers are asleep spiritually. They separate themselves from the brethren after separating their followers from the flock (Jude 1:19).

The people of Judah and Jerusalem incurred God's wrath, 'a fire that burneth all the day' (Isaiah 65:5). It is represented as a smoke that breathed out of his nostrils, as in Hebrew the nose is the seat of anger. Sodom and Gomorrha suffered '*the vengeance of eternal fire*', as do those going after strange flesh (Jude 1:7).

Isaiah 65:1 I am sought of [them that] asked not [for me]; I am found of [them that] sought me not: I said, Behold me, behold me, unto a nation [that] was not called by my name.

Romans 10:20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

Generally, God had to manifest Himself to people so they would seek Him.

Romans 3:11 There is none that understandeth, there is none that seeketh after God.

Isaiah 65:2 I have spread out my hands all the day unto a rebellious people, which walketh in a way [that was] not good, after their own thoughts;

Isaiah 65:3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;

'Brick' is also an idol.

*Isaiah 65:4 Which remain among the graves, and lodge in the monuments, **which eat swine's flesh**, and broth of abominable [things is in] their vessels;*

Jude 1:7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and **going after strange flesh**, are set forth for an example, suffering the vengeance of eternal fire.

Jude 1:8 Likewise also **these [filthy] dreamers defile the flesh**, despise dominion, and speak evil of dignities.

*Isaiah 65:5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These [are] a smoke in my nose, **a fire that burneth all the day.***

Jude 1:7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, **suffering the vengeance of eternal fire.**

Isaiah 65:6 Behold, [it is] written before me: I will not keep silence, but will recompense, even recompense into their bosom,

Isaiah 65:7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

Isaiah 65:8 Thus saith the LORD, As the new wine is found in the cluster, and [one] saith, Destroy it not; for a blessing [is] in it: so will I do for my servants' sakes, that I may not destroy them all.

Some will be saved.

Isaiah 65:9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

The elect in verse 22 is the Jews.

Isaiah 65:22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree [are] the days of my people, and mine elect shall long enjoy the work of their hands.

Isaiah 65:10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

Isaiah 65:11 But ye [are] they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.

*Isaiah 65:12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; **but did evil before mine eyes**, and did choose [that] wherein I delighted not.*

Jude 1:8 Likewise also these [filthy] dreamers defile the flesh, despise dominion, and speak evil of dignities.
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Isaiah 65:13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

Isaiah 65:14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

Isaiah 65:15 And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:

Isaiah 65:16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

1John 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, [even] in his Son Jesus Christ. This is the true God, and eternal life.

Jesus Christ is the God of truth.

Isaiah 65:17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

Isaiah 66:22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

Revelation 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

*Isaiah 65:18 But be ye glad and rejoice for ever [in that] which I create: for, behold, **I create Jerusalem a rejoicing, and her people a joy.***

Jude 1:24 Now unto him that is able to keep you from falling, **and to present [you] faultless before the presence of his glory with exceeding joy,**

Isaiah 65:19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

God will be on the earth in Jerusalem. All tears will be wiped away from our eyes.

Isaiah 65:20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner [being] an hundred years old shall be accursed.

*Isaiah 65:21 And they shall build houses, and inhabit [them]; **and they shall plant vineyards, and eat the fruit of them.***

Jude 1:12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds [they are] without water, carried about of winds; **trees whose fruit withereth, without fruit, twice dead,** plucked up by the roots;

Isaiah 65:22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree [are] the days of my people, and mine elect shall long enjoy the work of their hands.

Isaiah 65:23 They shall not labour in vain, nor bring forth for trouble; for they [are] the seed of the blessed of the LORD, and their offspring with them.

Isaiah 65:24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

Isaiah 65:25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust [shall be] the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

The nature of the animals will be changed. The creation travails and groans, waiting for the appearance of the sons of God:

Romans 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Romans 8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

Romans 8:23 And not only [they], but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, [to wit], the redemption of our body.

Isaiah chapter 66 – Revelation: Bible book 66

The full title of this last book of the Bible is 'The Revelation of Jesus Christ' (Revelation 1:1). After the introduction of Jesus Christ there are letters to seven churches, whose geographical location is significant, but the progression of their quality and doctrine is of paramount importance. The number 'seven' itself represents perfection. It appears throughout Scripture, particularly here. An understanding of the overall Bible is necessary to fully comprehend this book.

In chapters 6-8 seven seals of judgment are introduced. There are many visions. All are significant. In chapters 12-13 the man-child is spoken of. He is the Christ. He is pursued by the devil (the dragon) and this is the great contrast between good and evil, the city of God versus the earthly cities.

The culmination of the Bible has God dealing with the false trinity of the dragon (Satan: the anti-God), the beast (the anti-Christ) and the false prophet (the anti-Spirit). Ultimately all three end up in the lake of fire (the second death, from which there is no resurrection). The book ends with a reappearance of the tree of life (Jesus Christ), which initially appeared in the book of Genesis. With the presence of Christ and the creation of a new heaven and a new earth the promise of eternal life can now be realized to the fullest.

Among the many excellent links, both in phraseology and typology between Isaiah chapter 66 and Revelation, there are several that stand out between Isaiah 66 and Revelation 21. During the period God sets his kingdom up on the earth a new heaven and a new earth are promised by God (Isaiah 66:22). This promise is future to the people of Israel. It is actually realized during the period when God restores the creation when all the judgments on the earth have been completed (Revelation 21:1).

Isaiah 66:7 speaks of a woman in travail bringing forth a 'man child'. The Jewish Bible renders this a '*male* child', as the family rejoices more over the birth of a male child than a female child. The King James Bible, however, renders this as '*she brought forth a man child, who was to rule all nations*' (Revelation 12:5). In any case the representation is one of Zion travailing and bringing forth her children, as Israel will be born in a day (Isaiah 66:8).

Isaiah 66:16 describes a time when the Lord will act as judge of a flesh. In that time every knee will bow to Him (Romans 14:11). At the end of the tribulation 'the slain of the Lord shall be many' as He shall judge with a 'sharp sword' (Revelation 19:15). In that day '*all that dwell upon the earth shall worship Him, whose names are not written in the book of life of the Lamb slain from the foundation of the world*' (Revelation 13:8).

Isaiah 66:1 Thus saith the LORD, The heaven [is] my throne, and the earth [is] my footstool: where [is] the house that ye build unto me? and where [is] the place of my rest?

Isaiah 66:2 For all those [things] hath mine hand made, and all those [things] have been, saith the LORD: but to this [man] will I look, [even] to [him that is] poor and of a contrite spirit, and trembleth at my word.

Isaiah 66:3 He that killeth an ox [is as if] he slew a man; he that sacrificeth a lamb, [as if] he cut off a dog's neck; he that offereth an oblation, [as if he offered] swine's blood; he that burneth incense, [as if] he blessed an idol. Yea, they have chosen their own ways, **and their soul delighteth in their abominations.**

Revelation 17:4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, **having a golden cup in her hand full of abominations** and filthiness of her fornication:

Revelation 17:5 And upon her forehead [was] a name written, MYSTERY, BABYLON THE GREAT, **THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.**

Revelation 21:27 And there shall in no wise enter into it any thing that defileth, **neither [whatsoever] worketh abomination,** or [maketh] a lie: but they which are written in the Lamb's book of life.

Isaiah 66:4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose [that] in which I delighted not.

Isaiah 66:5 Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, **that cast you out for my name's sake,** said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

Revelation 12:15 And **the serpent cast out of his mouth water** as a flood after the woman, that he might cause her to be carried away of the flood.

Revelation 12:16 And the earth helped the woman, and the earth opened her mouth, and **swallowed up the flood which the dragon cast out of his mouth.**

Revelation 14:19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and **cast [it] into the great winepress of the wrath of God.**

Revelation 18:19 And **they cast dust on their heads,** and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

Revelation 18:21 And a mighty angel took up a stone like a great millstone, **and cast [it] into the sea,** saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

Revelation 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. **These both were cast alive into a lake of fire** burning with brimstone.

Revelation 20:3 And **cast him into the bottomless pit,** and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Revelation 20:10 And the devil that deceived them was **cast into the lake of fire** and brimstone, where the beast and the false prophet [are], and shall be tormented day and night for ever and ever.

Revelation 20:14 And death and hell were **cast into the lake of fire.** This is the second death.

Revelation 20:15 And whosoever was not found written in the book of life was **cast into the lake of fire.**

Isaiah 66:6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

Revelation 6:1 And I saw when the Lamb opened one of the seals, and I heard, **as it were the noise of thunder,** one of the four beasts saying, Come and see.

Judgment starts in the temple.

Isaiah 66:7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

Revelation 12:5 **And she brought forth a man child**, who was to rule all nations with a rod of iron: and her child was caught up unto God, and [to] his throne.

Revelation 12:2 **And she being with child cried, travailing in birth, and pained to be delivered.**

'man child' -

Revelation 12:3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

Revelation 12:4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

Revelation 12:5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and [to] his throne.

Revelation 12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred [and] threescore days.

Revelation 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

Revelation 12:8 And prevailed not; neither was their place found any more in heaven.

Revelation 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Revelation 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Revelation 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Revelation 12:12 Therefore rejoice, [ye] heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

*Isaiah 66:8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? **[or] shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.***

Revelation 12:4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, **for to devour her child as soon as it was born.**

Isaiah 66:9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut [the womb]? saith thy God.

*Isaiah 66:10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: **rejoice for joy with her, all ye that mourn for her:***

Revelation 18:11 And **the merchants of the earth shall weep and mourn over her;** for no man buyeth their merchandise any more:
Revelation 18:20 **Rejoice over her,** [thou] heaven, and [ye] holy apostles and prophets; for God hath avenged you on her.
Revelation 19:7 **Let us be glad and rejoice,** and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

We are to pray for the peace of Jerusalem. That city is where the throne of God will be on the earth one day.

*Isaiah 66:11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and **be delighted with the abundance of her glory.***

Revelation 18:3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and **the merchants of the earth are waxed rich through the abundance of her delicacies.**

*Isaiah 66:12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, **ye shall be borne upon [her] sides,** and be dandled upon [her] knees.*

Revelation 2:3 **And hast borne, and hast patience,** and for my name's sake hast laboured, and hast not fainted.

Isaiah 66:13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

Believers will be comforted by their mother, new Jerusalem.

*Isaiah 66:14 And when ye see [this], **your heart shall rejoice,** and your bones shall flourish like an herb: and the hand of the*

LORD shall be known toward his servants, and [his] indignation toward his enemies.

Revelation 11:5 And if any man will hurt them, fire proceedeth out of their mouth, **and devoureth their enemies:** and if any man will hurt them, he must in this manner be killed.

Revelation 14:10 The same shall drink of the wine of the wrath of God, **which is poured out without mixture into the cup of his indignation;** and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

Revelation 19:7 **Let us be glad and rejoice,** and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

Isaiah 66:15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

Revelation 9:9 And they had breastplates, as it were breastplates of iron; and the sound of their wings [was] **as the sound of chariots of many horses** running to battle.

Revelation 3:19 As many as I love, **I rebuke and chasten:** be zealous therefore, and repent.

Revelation 8:7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and **the third part of trees was burnt up, and all green grass was burnt up.**

Revelation 8:8 And the second angel sounded, and **as it were a great mountain burning with fire** was cast into the sea: and the third part of the sea became blood;

Revelation 9:17 And thus I saw the horses in the vision, and them that sat on them, **having breastplates of fire,** and of jacinth, and brimstone: and the heads of the horses [were] as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

Revelation 9:18 By these three was **the third part of men killed, by the fire,** and by the smoke, and by the brimstone, which issued out of their mouths.

*Isaiah 66:16 **For by fire and by his sword** will the LORD plead with all flesh: and **the slain of the LORD shall be many.***

Revelation 19:15 And **out of his mouth goeth a sharp sword,** that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

Revelation 19:21 And **the remnant were slain with the sword** of him that sat upon the horse, which [sword] proceeded out of his mouth: and all the fowls were filled with their flesh.

Revelation 19:21 And **the remnant were slain with the sword of him that sat upon the horse,** which [sword] proceeded out of his mouth: and all the fowls were filled with their flesh.

Isaiah 66:17 They that sanctify themselves, and purify themselves in the gardens behind one [tree] in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

*Isaiah 66:18 For I [know] their works and their thoughts: it shall come, that **I will gather all nations and tongues;** and they shall come, and see my glory.*

Revelation 16:14 For they are the spirits of devils, working miracles, [which] go forth unto the kings of the earth and of the whole world, **to gather them to the battle of that great day of God Almighty.**

Revelation 16:16 **And he gathered them together into a place called in the Hebrew tongue Armageddon.**

*Isaiah 66:19 And I will set a sign among them, and I will send those that escape of them unto the nations, [to] Tarshish, Pul, and Lud, that draw the bow, [to] Tubal, and Javan, **[to] the isles afar off,** that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.*

Revelation 18:10 **Standing afar off** for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

Revelation 18:15 The merchants of these things, which were made rich by her, **shall stand afar off** for the fear of her torment, weeping and wailing,

Revelation 18:17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and **as many as trade by sea, stood afar off,**

*Isaiah 66:20 And **they shall bring all your brethren [for] an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a **clean vessel** into the house of the LORD.***

Revelation 6:11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, **until their fellowservants also and their brethren,** that should be killed as they [were], should be fulfilled.

Revelation 19:14 And **the armies [which were] in heaven followed him upon white horses,** clothed in fine linen, white and clean.

Revelation 19:8 And to her was granted that **she should be arrayed in fine linen, clean and white:** for the fine linen is the righteousness of saints.

Revelation 19:14 And the armies [which were] in heaven followed him upon white horses, **clothed in fine linen, white and clean.**

Isaiah 66:21 And I will also take of them for priests [and] for Levites, saith the LORD.

*Isaiah 66:22 For **as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.***

Revelation 21:1 And **I saw a new heaven and a new earth: for the first heaven and the first earth were passed away;** and there was no more sea.

Revelation 21:2 And I John saw the holy city, **new Jerusalem, coming down from God out of heaven**, prepared as a bride adorned for her husband.

Revelation 12:17 And the dragon was wroth with the woman, **and went to make war with the remnant of her seed**, which keep the commandments of God, and have the testimony of Jesus Christ.

*Isaiah 66:23 And it shall come to pass, [that] from one new moon to another, and from one sabbath to another, shall **all flesh come to worship before me**, saith the LORD.*

Revelation 13:8 And **all that dwell upon the earth shall worship him**, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

There will be Sabbaths in the millennium:

Colossians 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath [days]:

Colossians 2:17 Which are a shadow of things to come; but the body [is] of Christ.

Isaiah 66:24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

This is the contrast between the people who will be enjoying the Lord in the millennium, coming to worship and honor Him and the people in hell who didn't do what they were supposed to do. They ate of the abominations. There will be a lake of fire on the earth.

Conclusions

At this point the premises have been stated and the evidence all presented. All the 'threads' have been revealed. A case has been made for the legitimacy of the New Covenant. A complimentary argument with a completely different approach can be found in another book by this author entitled 'Know your Messiah'. Addressing the Jewish reader that document states in its conclusions:

"it's 'safer' and avoids much controversy to take the easy vehicle of the opinions of others when deciding the path to take in choosing how to properly worship God. Naturally, learned opinions deserve consideration, but ultimately you must decide. It takes both thought and courage."

"It is understandably difficult, unsettling and possibly even distasteful to consider changing one's beliefs and adopting a new Covenant. The Jewish life is steeped in tradition. The Jewish person has an intimate relationship with God. The Jews have been and always will be His chosen people. In the millennium the Jewish nation will resume its position as the 'seat' of God and all the Gentile nations will make regular callings on her."

Regarding the entire audience:

"The evidence is in. This presentation has been both honest and diligent. The 'threads' have been revealed You can use them to weave yourself a heavenly garment, one shot with the colors of Scripture and woven with the threads of knowledge and understanding. But if you don't fulfill the requirement of accepting God's Son Jesus Christ as your personal saviour, then at the judgment you will truly stand naked."

As stated in the introduction, if this material is approached with an open mind (and a humble spirit) the opportunity is open for doubters of the New Covenant to now partake in the free gift of salvation offered by their Messiah, Jesus Christ. This is the basic message of the New Covenant, along with faith replacing works in the age in which we now live.

Thank you for your consideration of this material.
Jerry Ingerman – a saved Jewish man

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