

***Supplemental Notes:***

*The Book  
of the  
Prophet Isaiah*

*compiled by  
Chuck Missler*

## Acknowledgments

These notes have been assembled from speaking notes and related materials which had been compiled from a number of classic and contemporary commentaries and other sources detailed in the bibliography, as well as other articles and publications of Koinonia House. While we have attempted to include relevant endnotes and other references, we apologize for any errors or oversights.

The complete recordings of the sessions, as well as supporting diagrams, maps, etc., are also available in various audiovisual formats from the publisher.

## Session Listing

### Introduction and Isaiah 1

Introduction. Case against Judah.

### Isaiah 2 - 5

A Vision of the Coming Kingdom. Israel, the Lord's vineyard. The Nation's Judgment and Exile.

### Isaiah 6 - 7

Isaiah's New Commission. Confederacy of Rezin and Pekah. The Sign of the Virgin.

### Isaiah 8 - 9

Overthrow of Damascus and Samaria. Christ's Birth.

### Isaiah 10 - 12

Predicted Judgment upon Assyria. A Future Kingdom.

### Isaiah 13 - 14

Babylon. Babylon's Defeat. Lucifer's Pride and Rebellion.

### Isaiah 15 -18

Moab's Devastation. Damascus will Fall. Ethiopia.

### Isaiah 19 - 22

The Doom of Egypt. A Burden about Jerusalem.

### Isaiah 23 - 27

A Burden about Tyre. Isaiah's "Little Apocalypse" Chapters.

## Session Listing

### Isaiah 28 - 30

Prophetic warning concerning Ephraim and Judah.

### Isaiah 31 - 35

Future Kingdom Blessings. Focus on Jerusalem.

### Isaiah 36 - 39

Historical Parenthesis. Hezekiah and Rabshakeh.

### Isaiah 40 - 42

How Many Isaiahs? Cyrus Predicted. Jesus Christ the Servant.

### Isaiah 43 - 44

God's Blessing on His people. The Rise of Cyrus.

### Isaiah 45 (and the Gap Theory)

Cyrus to Restore Jerusalem. God created the Earth "not in vain." The Gap Theory.

### Isaiah 46 - 48

Babylon, the Pride of the Caldeans.

### Isaiah 49 - 51

The Restoration of Israel. Vision of the Kingdom Age.

## Session Listing

### Isaiah 52 (and Acts 8)

Messianic Theme. The Ark of the Covenant. The Ethiopian Treasurer in Acts Chapter 8. The Mercy Seat.

### Isaiah 53 (Part 1)

The Holy of Holies of the Old Testament.

### Isaiah 53 (Part 2)

The Fulcrum of the Entire Universe.

### Isaiah 54 - 59

Israel, the Restored Wife. Idolaters rebuked.

### Isaiah 60 - 62

Sin. Kingdom Age. The Two Comings of Christ. Kingdom Blessings.

### Isaiah 63

Day of Vengeance. Isaiah Prays for Redemption of Israel.

### Isaiah 64 - 66

A New Wine. New Heaven and New Earth. Judgment and Hope.

# The Book of the Prophet Isaiah

## Session 1: Introduction

### Introduction

Isaiah, יְשַׁעְיָהוּ = “YHWH is Salvation.”

### Texts

- **International Standard Version (ISV, 2012):**
  - Primary text translated directly from the DSS, using the Great Isaiah Scroll (1QIsaa) for the base text.
  - The MT, LXX, Syr, Targ, and other ancient texts are compared as variants in footnotes where they vary significantly from 1QIsaa and other DSS mss, with exegetical comments by Dr. Peter Flint and Dr. William Welty.
- **Dead Sea Scrolls (DSS) (Qumran, 1947, Cave 1).**
  - Great Isaiah Scroll (1QIsaa) for the base text. Complete Paleo-Hebrew Text, 17 sheets, 10.3 in x 24 ft, (Second scroll, 1/3)
  - Proprietary translation from the Paleo-Hebrew by Dr. Peter Flint
- **Septuagint (LXX)** (widely used in Christ’s day) 285 B.C.;
- **Masoretic Text (MT)**, 900 A.D.;

### Isaiah’s Personal Background

- Son of Amoz
  - (not Amos: 1st and last letters are different in the Hebrew)
  - Brother of Amaziah, Uzziah’s father?
- Family of rank:
  - Access to the King Isa 7:3
  - Intimacy with high priest Isa 8:2
- Jerusalem was his home; served as the court preacher.
- Martyrdom tradition (*Mishna*): King Manasseh cut him in half with a wooden saw (Justin Martyr, 150 A.D.); Heb 11:37.

### Personal Background

- Married, two sons:
  - *Shear-jashub* = “a remnant shall return”; a symbolical name for the son of Isaiah the prophet.
- *Maher-shalal-hash-baz* = “swift is booty, speedy is prey”; a symbolic name given by Isaiah by the Lord’s direction to Isaiah’s

son; a prophetic indication that Damascus and Samaria were soon to be plundered by the king of Assyria.

- Greatest of the writing prophets, ministered during the reign of four kings, a period which included the invasion of the Northern Kingdom by Assyria.
- [Also, the change of all calendars in 701 B.C., possibly due to an alteration of the orbit of the Earth, according to some views.]
- Most comprehensive of all prophets.
  - Span of themes include the creation of the universe (Isa 42:5) to the creation of a new heavens and new earth (Isa 65:17; 66:22).
  - No other prophet matches his majestic eloquence on the glory of God.
  - All the nations of the world are included in his predictions.
  - No other prophet is more focused on the redemptive work of the Messiah, or more clearly aware of grace.

### Vocabulary

- Number of different words used:
  - Ezekiel 1535
  - Jeremiah 1653
  - Psalmists 2170
  - Isaiah 2186
- Cf. Milton, Dante, Shakespeare: the largest English vocabularies on record.

### Literary Style

- Versatility of expression, and brilliance of imagery; has no rival; regarded as the climax of Hebrew literary art.
  - Epigrams and metaphors: 1:13; 5:18, 22; 8:8; 10:22; 28:17, 20; 30:28, 30
  - Interrogation and dialogue: 6:8; 10:8, 9
  - Antithesis and alliteration: 1:18; 3:24; 17:10, 12
  - Hyperbole and parable: 2:7; 5:1-7; 28:23-29
  - Encryptions:
    - *Albam* 7:1, 46
    - *ELS* 53
- Poetical, rhythmic style: 12:1-6; 25:1-5; 26:1-12; 38:10-20; 2:1-4; 49:1-9; 50:4-9; 52:13-53:12; 60-62; 66:5-24
- Elegiac rhythm: 37:22-29
- Sennacherib Taunt: 14:4-23

[Source: . E. W. Bullinger]

## Sawing Isaiah Asunder: A Most Precious Lesson

- “Higher Criticism” leads to the “Deutero-Isaiah”
  - Isa 1-39 vs. 40-66;
  - (Trito-Isaiah also: 40-55; 56-66)

## Two Isaiahs?

In spite of the lack of concrete evidence that any part of Isaiah ever existed without any other part as far back as the 200s BC, the *dogma of most scholarship today is that two or more individuals authored Isaiah.*

This perspective arose, most notably in the deistic climate of 18<sup>th</sup> century Europe. J. C. Doederlein, one of the earliest to argue for a second author, said explicitly that “*since Isaiah could not have foreseen the fall of Jerusalem, the 70 year captivity, the return of Cyrus, Isaiah could not have written those chapters making such claims*” (Isa 40-66).

Since this time, others have advanced arguments in support of dual or even multiple authorship.

## The Stumbling of Pseudo-Scholarship

- Two ISAIAS? (Some say three...)
- Tradition tells us Isaiah was “sawn asunder.” *The same thing has happened to his book!*
- How was Isaiah’s prophecy treated?
- *We are indebted to the Apostle John for short-cutting hours of library research!*

*But though he had done so many miracles before them, yet they believed not on him: That the saying of Isaiah 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 12:37,38

- A quote from Isaiah 53.

*Therefore they could not believe, because that Isaiah said again, 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. These things said Isaiah, when he saw his glory, and spake of him.*

John 12:39-41

- A quote from Isaiah 6.

- *A single verse verifies “that Isaiah said again...”* John 12:39 is one of my most favorite verses! Why? You can’t imagine the comfort this gave my doubting heart! From our Lord Himself...
- Sixty-one separate passages are quoted or referred to 85 times in NT:
  - 23 passages from “Isaiah I”; (32 times)
  - 28 passages from “Isaiah II”; (53 times)

## “Isaiah 1”?

- |                                       |                     |
|---------------------------------------|---------------------|
| • The reign of Christ in the kingdom  | Isa 2:3-5           |
| • The virgin birth of Christ          | Isa 7:14            |
| • The reign of Christ                 | Isa 9:2, 7          |
| • Jesus’ rule over the world          | Isa 9:4             |
| • Christ as a descendant of David     | Isa 11:1, 10        |
| • Christ to be filled with the Spirit | Isa 11:2; 42:1      |
| • Christ to judge with righteousness  | Isa 11:3-5; 42:1, 4 |
| • Christ to rule over the nations     | Isa 11:10           |

## “Isaiah 2”?

- |  |                         |
|--|-------------------------|
| • Christ to be gentle to the weak                                  | Isa 42:3                |
| • Christ to make possible the New Covenant                         | Isa 42:6; 49:8          |
| • Christ to be a light to the Gentiles and to be worshiped by them | Isa 42:6; 49:6-7; 52:15 |
| • Christ to be rejected by Israel                                  | Isa 49:7; 53:1-3        |
| • Christ to be obedient to God & subject to suffering              | Isa 50:6; 53:7-8        |
| • Christ to be exalted   | Isa 52:13; 53:12        |
| • Christ to restore Israel and judge the wicked                    | Isa 61:1-3              |

## Jesus’ Quotes

1. Jesus quoting from Isaiah 29:13 in Mark 7:6-7: “Isaiah was right when he prophesied about you hypocrites; as it is written: ‘These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men’”
2. Jesus also referenced Isaiah 42:1-4 in Matthew 12:17: “This was to fulfill what was spoken through the prophet Isaiah.”
3. Isaiah is also referenced in Matthew 8:16-17 by quoting Isaiah 53:4: “This was to fulfill what was spoken through the prophet Isaiah: ‘He took up our infirmities and carried our diseases.’”

But by far the strongest evidence that proves the unity of the book of Isaiah is that Jesus Himself quoted from both the beginning and the end of the book, attributing all of it to Isaiah.

Isaiah is mentioned 21 times by 6 books in the NT as the author:

<b>10 times for “Isaiah I”:</b>	<b>Isaiah:</b>
1) Matthew 4:14	9:1,2
2) Matthew 13:14	6:9
3) Matthew 15:7	29:13
4) Mark 7:6	29:13
5) John 12:39	6:9
6) John 12:41	6:9
7) Acts 28:25	6:9
8) Romans 9:27	10:22,23
9) Romans 9:29	1:9
10) Romans 15:12	11:10

<b>11 times for “Isaiah II”:</b>	<b>Isaiah:</b>
1) Matthew 3:3	40:3
2) Matthew 8:17	53:4
3) Mark 12:17	42:1-3
4) Luke 3:4	40:3-5
5) Luke 4:17	61:1,2
6) John 1:23	40:3
7) John 12:38	53:1
8) Acts 8:28	53:7,8
9) Acts 8:30	53:7,8
10) Romans 10:16	53:1
11) Romans 10:20	65:1,2

<b>Six different speakers quote Isaiah (“1 &amp; 2”):</b>	
Christ	4x: (3, 1)
Matthew	2x: (1, 1)
Luke	4x: (0, 4)
John	3x: (2, 1)
John the Baptist	2x: (0, 2)
Paul	6x: (4, 2)

## Manuscript Evidence

Messianic prophecy is strong and important evidence for Jesus’ claims to be God. Isaiah’s writings were completed many centuries before Jesus Christ was born and yet are completely accurate.

The Dead Sea Scrolls contained more than one complete scroll of this book composed well before the birth of Christ. The book of Isaiah was included in the Septuagint LXX, the earliest version of the Old Testament scriptures, translated at least 300 years earlier.

The Dead Sea Scrolls contain a complete scroll of Isaiah dated from the second century B.C. The book is one unit with the end of chapter 39 and the beginning of chapter 40 in one continuous column of text. This demonstrates that the scribes who copied this scroll never doubted the singular unity of the book. Neither did the New Testament authors, nor the early church, as quotations from both sections are attributed only to Isaiah.

## A Key Lesson

- Learn to be a critical thinker!
  - Be skeptical of unsupported academic traditions
  - Don’t mistake sophistication for true scholarship
  - Make Acts 17:11 your “litmus test”
    - 1) “Receive the Word with all readiness of mind and
    - 2) Search the Scriptures daily to prove whether those things are so.”
- Make your refuge the “whole counsel of God.”

## Preview of Notable Elements

Ch. 6	Vision of the Throne of God (Cf. Ezek 10, Rev 4)
7	Virgin Birth (also, <i>Albam</i> encryption)
9	Messianic revelation
14	Lucifer’s Rebellion
19	Great Pyramid allusion?
40	John the Baptist announced
53	Suffering and death of the Messiah (also ELSSs)
61	Quoted by Christ as His mandate
65, 66	Millennium and beyond

## Messianic Prophecies

- Deity, eternity, preexistence, creatorship, omnipotence, omnipresence: 40:12-18; 51:13
- Incarnation: 9:6; 7:14
- Youth in Nazareth: 7:15; 9:1-2; 11:1; 53:2
- Anointed as Servant of the Lord: 11:2

- Chosen; delighted in: 42:1
- Mild manner: 42:2
- Ministering kindness: 42:3; (Mt 12:18-20)
- Obedience: 50:5
- Message: 61:1,2
- Miracles: 35:5-6
- Sufferings: 50:6; 52:14
- Gathering to exultation: 52:13-15
- Rejection by Israel: 53:1-3
- Shame, struck, bruised: 53:4-6
- Vicarious death: 53:8
- Burial: 53:9
- Resurrection: 53:10
- Ascension: 52:13
- Spiritual progeny: 53:10
- High Priestly ministry: 53:12
- Future glory: 59:20; 63:1-6; 66:15-19

(Only exceeded by the Psalms! The Messiah is not mentioned as a servant after Chapter 53.)

## The Broader Relevance

God had called a special people to represent Him. They had become apostate, and failed. The enemies of God are represented by Assyria and Babylon. God's judgment(s) and ultimate restoration are depicted and are surprisingly relevant to God's people *today*. Babylon is the type, or symbol of hostile opposition to God's people. The harmony and resonance of this book to the Revelation at Patmos is astonishing.

## Design of the Book

- **Division 1:** Chapters 1 - 35
  - 1-6 Judah [6: King on the Throne]
  - 7-12 Israel
  - 13-23 Nations: Babylon, Philistia, Moab, Syria, Egypt, Edom, Arabia, Tyre
  - 24-27 World: "Day of YHWH" (Called, the "Little Apocalypse")
  - 28-33 Six "Woes" upon Jerusalem
  - 34-35 Tribulation & Millennium
- **Division 2** (Parenthetical: Historical Insert; cf. 2 Kgs 18:13-20:19 [written by Isaiah?]; 2 Chr 32.

- 36 Hezekiah's Trouble: Assyrian invasion threat
- 37 Hezekiah's Prayer
- 38 Hezekiah's Illness
- 39 Hezekiah's Folly
- **Division 3**
  - 40-48 The Purpose of Peace
    - 48:22 "There is no peace, saith YHWH, to the Wicked."
  - 49-57 The Prince of Peace
  - 53 The "Holy of Holies" of Old Testament
  - 58-66 The Program of Peace
    - 57:21 "There is no peace, saith YHWH, to the Wicked."

## Isaiah 1: God's Case Against Judah

This first chapter is an introduction to the entire book, containing the basic themes:

- The sinfulness of God's Chosen People vv.3-8
- The tender appeals of the Lord vv.16-19
- The certainty of the coming judgment vv.24-31
- The blessedness of the salvation to come vv.26,27

## The Vision of Isaiah

- 1] This is a record of the vision that Amoz's son Isaiah had about Judah and Jerusalem during the reigns of Uzziah, Jotham, and Ahaz, kings of Judah. [ISV]
- 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. [KJV]

[1:1 So 1QIsaa; MT reads "Jotham, Ahaz, and Hezekiah."]

This introduces the entire book—not just this section. Cf. 2 Chr 32:32.

## Chronology

- 767-740 Uzziah 2 Kgs 15:1-5; 2 Chr 26:1-23
- 740-736 Jotham 2 Kgs 15:32-38; 2 Chr 27:1-9
- 736-716 Ahaz (-) 2 Kgs 16:1-20; 2 Chr 28:1-27
- 716-687 Hezekiah 2 Kgs 18:1-20:21
- 686-642 Manasseh (-) 2 Kgs 21:1-18; 2 Chr 33:1-20
  - Tradition: Sawed Isaiah in half?

The reigns of Uzziah, Jotham, Ahaz, and Hezekiah covered a total of 81 years. Isaiah's ministry began in the year of the death of Uzziah,

739 B.C. until some time in the reign of Hezekiah; his last public act was possibly in the year of the visit of the Babylonian envoys. He may have composed the last 27 chapters in retirement.

- Isaiah may have outlived Hezekiah 2 Chr 32:32
- The last dated event is the 14<sup>th</sup> year of Hezekiah: 701 B.C.
  - All Calendars changed that year. More on this later.
- Jewish tradition: Isaiah was put to death during the reign of Manasseh [Yebamoth 49b, Sanhedrin 10b; cf. 2 Kings 21:16]
  - Sawed in half? (Heb 11:37).

2] Listen, you heavens, and let the earth pay attention, because the Lord has spoken: “I reared children and brought them to adulthood, but then they rebelled against me. [ISV]

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. [KJV]

[1:2 So 1QIsaa; MT lacks “the.”]

Isaiah’s address begins in the style of Deuteronomy 32:1, the Song of Moses. (“Heaven” and “earth” resonate Gen 1:1...) The evangelical prophet Isaiah is positioned between Moses (the dispensation of the Law) and the forthcoming Messianic office of the Messiah, Jesus.

“...I have nourished and brought up children”: Isaiah immediately introduces the concept of the Lord’s “Fatherhood” over His chosen people. Cf. Ex 4:22; Deut 1:31; 8:5; 32:6; Isa 3:16; Jer 3:19; Hos 11:1; Mal 1:6. First explicit occurrence of this concept in the Bible is Ex 4:22. To assume that this is restricted to the NT “is to betray an ignorance of the facts.”

3] The ox knows its owner, and the donkey its master’s feeding trough, but Israel doesn’t know, and my people don’t understand. [ISV]

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

[1:3 So 4QIsaj; 1QIsaa MT lack “but” and “and.”]

God’s primary jealousy is as Creator. His “Abandonment Judgment” follows this failure of acknowledgment...

4] “Oh, you sinful nation! You people burdened down by iniquity! You offspring

of those who keep practicing what is evil! You children who corrupt whatever they do! “They’ve abandoned the Lord; they’ve despised the Holy One of Israel; in their estrangement, they’ve walked away from me. [ISV]

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. [KJV]

“...laden”: Heb. of heaviness; “...gone”: Heb. alienated, or, separated. Lit. “have gone back.”

[1:4 DSS MT lack “from me.”]

“Ah... nation” “hoi..goi.”

“Holy One of Israel”: a frequent title used by Isaiah.

5] “Why will you still be struck down? Why will you continue to rebel? Your whole head is sick, and your whole heart is faint.

6] From the sole of your foot to the top of your head, there’s no soundness evident, only bruises, sores, and festering wounds that haven’t been cleaned out, bandaged, or treated with oil.” [ISV]

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

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. [KJV]

## God’s Diagnosis: Devastation

7] “Your country lies desolate; your cities have been incinerated. Before your very eyes, foreigners are devouring your land—they’ve brought devastation on it, while the land is overthrown by foreigners. [ISV]

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. [KJV]

[1:7 So 1QIsaa; MurIsa MT LXX read “Devastated.”

1:7 DSS MT lack “the land is.”]

Total destruction: Deut 29:22; Amos 9:11; Isa 13; Jer 50.

8] The daughter of Zion is left abandoned, like a booth in a vineyard, like a hut in a cucumber field, or like a city under siege. [ISV]

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. [KJV]

Quoted by Paul (Rom 9:29). Mere outward religion condemned: most scathing indictment of religious formalism in Scripture (cf. Hos 6:6; Amos 4:4; 5:21-25; Micah 6:6-8; Jer 7:4, 21; Ps 50:3-15).

- 9] If the Lord of the Heavenly Armies hadn't left us a few survivors, we would be like Sodom; we would be like Gomorrah." [ISV]
- 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. [KJV]

## False Worship

- 10] Listen to what the Lord says, you rulers of Sodom, and pay attention to the teaching of our God, you people of Gomorrah! [ISV]
- 10] Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. [KJV]

[1:10 So 1:10 1QIsaa Syr; MT LXX Targ Vulgate lack "and."]

Epithets for effect...I'm reminded of Billy Graham's classic quip: "If God doesn't judge America, He will have to apologize to Sodom and Gomorrah"

"Sodom" = Jerusalem (Rev 11:18).

- 11] "How do your voluminous sacrifices benefit me?"the Lord is asking. "I've had enough of burnt offerings of rams and the fat of well-fed beasts. I don't enjoy the blood of bulls, lambs, or goats.
- 12] "When you come to present yourselves in my presence, who has required you to trample on my courts? [ISV]
- 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.
- 12] When ye come to appear before me, who hath required this at your hand, to tread my courts? [KJV]

...to appear": Heb. to be seen. Lit. "come for my face to appear."

- 13] Stop bringing useless offerings! Your incense is detestable to me, as are your New Moons, Sabbaths, and calling of convocations. I cannot stand iniquity within a solemn assembly. [ISV]
- 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. [KJV]

[1:13 DSS MT lack "Your."]

"Abomination" = abominable image (Rev 13).

- 14] As for your New Moons and your appointed festivals, I abhor them. They've become a burden to me; I've grown weary of carrying that burden.
- 15] When you spread out your hands in prayer, I'll hide my eyes from you. Even though you pray repeatedly, I won't listen. Your hands are full of blood, your fingers drenched with iniquity." [ISV]
- 14] Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.
- 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. [KJV]

[1:15 MT 4QIsaf lack "this line."]

## An Invitation to Reconciliation

- 16] "Wash yourselves, and make yourselves clean; remove your evil behavior from my presence; stop practicing what is evil. [ISV]
- 16] Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; [KJV]

[1:16 So 1QIsaa; 4QIsaf MT lack "and."]

- 17] Learn to practice what is good; seek justice, alleviate oppression, defend orphans in court, and plead the widow's case. [ISV]
- 17] Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. [KJV]

[1:17 DSS MT lack "and."]

After the negative exhortation of the preceding verse, Isaiah now gives five positive exhortations, the first of which lays the foundation or groundwork for the remainder.

- 18] "Please come, and let's reason together," implores the Lord. "Even though your sins are like scarlet, they'll be white like snow. Though they're like crimson, they'll become like wool. [ISV]
- 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. [KJV]

“...scarlet” = תולע *Tolah*.

[1:18 So 1QIsaa LXX; 4QIsaf MT read “are red like.”]

“Reason together” = “reach an understanding.” Grace includes full amnesty.

*But I am a worm, and no man; a reproach of men, and despised of the people.*

Proverbs 22:6

- “...worm”: תולע *Tolah* also means “scarlet” (“Crimson” 38x).
- Scarlet dye was made from a particular worm, *Cermes vermilio*

The *Cermes vermilio* pierces the thin bark of twigs to suck the sap, from which it prepares a waxy scale to protect its soft body. The red dye is in this scale.

When reproducing, the female climbs a tree (usually the holm oak), where it bears its eggs; the larvae hatch and feed on the body of the worm. It, thus, gives its life...A crimson spot is left on the branch; when the scarlet spot dries out, **in three days**, it changes to white as it flakes off...

*For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:*

1 Corinthians 15:3,4

## Where (in OT) “3 days”?

- Jonah Matt 12:40
- Akedah Gen 22; Heb 11:19
- Rahab’s Cord Josh 2:15, 16
- Tolah worm Ps 22:6

*For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.*

Matthew 12:40

## Rahab’s Cord (Josh 2:15,16)

*Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall.*

Joshua 2:15

- חבל *chebel* a) a rope, or cord b) pain, sorrow, travail.

*Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father’s household, home unto thee.*

Joshua 2:18

- תקוה *tiqvah* a) a line, cord b) hope, expectation.

*And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.*

Joshua 2:16

חבל <i>chebel</i>	a) a rope, or cord b) pain, sorrow, travail	The Cross
[3 Days]		[3 Days]

תקוה <i>tiqvah</i>	a) a line, cord b) hope, expectation	The Empty Tomb
--------------------	---	----------------

## Isaiah 1:19 - 31: Entreaty and Warning

(The failure of the Church is *greater than* that of Jerusalem: she has had a greater light!)

- 19] If you’re willing and obedient, you’ll eat the best that the land produced;  
20] But if you refuse and rebel, you’ll be devoured by the sword, because the Lord has spoken.” [ISV]
- 19] If ye be willing and obedient, ye shall eat the good of the land:  
20] But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it. [KJV]

[1:20 So 1QIsaa LXX Targ Syr; 4QIsaf lacks “but.”]

[1:20 So 1QIsaa Targ Syr; LXX reads “the sword will devour you.”]

[1:20 Lit. Lord’s mouth.]

## Diagnosis and Judgment

- 21] “How the faithful city has become a whore, she who used to be filled with justice! Righteousness used to reside within her, but now only murderers live there. [ISV]

- 21] How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. [KJV]
- “Harlot”: Ex 34:15; Hos 1:2; Isa 50:1; 54:1.
- 22] Your silver has become dross, your best wine is diluted with water. [ISV]
- 22] Thy silver is become dross, thy wine mixed with water: [KJV]
- Silver: Ex 30:11-16.
- [1:22 So MT; 1QIsaa reads “have.”]
- 23] Your princes are rebels and companions of thieves. All of them are lovers of bribes and are runners after gifts. They do not bring justice to orphans, and the widow’s case never comes up for review in their court.” [ISV]
- 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. [KJV]
- [1:23 So 1QIsaa LXX; MT reads “Everyone loves” and “and run.”]
- Isaiah now gives the explanation for the figures of speech he has employed. Since corruption of nation generally begins with its rulers, Isaiah singles these out for denunciation... vv.24-31 announces the coming judgment.
- ## Restoration and Redemption
- 24] Therefore this is what the Lord God of the Heavenly Armies, the one who is Israel’s Mighty One, declares: “Now I’ll get relief from his enemies and avenge myself on his foes. [ISV]
- 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: [KJV]
- [1:24 So 1QIsaa; 4QIsaf MT LXX Vulgate read “my.”]
- Trinity? Notice the three titles.
- 25] When I turn my attention to you, I’ll refine your dross as in a furnace. Let me remove all your alloy. [ISV]
- 25] And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: [KJV]
- [1:25 So 1QIsaa; LXX MT read “And let me turn.”]  
[1:25 1QIsaa lacks “as in a furnace”; MT reads “as lye.”]

- [1:25 So 1QIsaa 4QIsaf; MT reads “I will remove.”]
- Dross: Ezek 22:18-22.
- 26] Let me restore your judges as at the first, and your counselors as at the beginning. Afterward you’ll be called ‘The Righteous City’ and ‘The Faithful City of Zion.’ [ISV]
- 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. [KJV]
- [1:26 1QIsaa MT; 4QIsaf reads “I will restore.”]  
[1:26 So LXX; MT lacks “Zion.”]
- Judges are to be restored in the future kingdom (Mt 19:28).
- 27] “Zion will be redeemed by justice, and her repentant ones by righteousness. [ISV]
- 27] Zion shall be redeemed with judgment, and her converts with righteousness. [KJV]
- [1:27 So MT; 1QIsaa reading “unclear.”]  
[1:27 So 1QIsaa MT 4QIsaf; LXX reads “her captivity.”]
- 28] Rebels and sinners will be broken together, and those who forsake the Lord will be consumed.
- 29] They’ll be ashamed of the oak trees that you desired; and you’ll blush because of the gardens that you have chosen. [ISV]
- 28] And the destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed.
- 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. [KJV]
- Trees: 2 Kgs 16:4; Hos 4:13; Jer 2:20; 3:6-13; 17:2; Ezek 6:13; Isa 57:5.
  - Gardens: Isa 65:3; 66:17.
- 30] You’ll be like an oak whose leaf is withering, like an unwatered garden.
- 31] Your strong one will be like tinder, and your work a spark; both of them will burn together, with no one to quench the flames that burn them.” [ISV]
- 30] For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.
- 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. [KJV]

[1:31 LXX MT read “Their strength.”]  
 [1:31 So 1QIsaa; MT reads “their work”; LXX reads “their deeds.”]  
 [1:31 DSS MT lack “the flames that burn.”]

“tow...”: תַּרְעֵנָה {neh-o'-reth} a strand of flax, tow (as shaken from flax when beaten)

## The Broader Relevance

- God had called a special people to represent Him.
- They had become apostate, and failed.
- The enemies of God are represented by Assyria and Babylon.
- God’s judgment(s) and ultimate restoration are depicted and are surprisingly relevant to God’s people *today*.

## Design of the Book

- **Division 1:** Chapters 1 - 35
  - 1-6 Judah [6: King on the Throne]
  - 7-12 Israel
  - 13-23 Nations: Babylon, Philistia, Moab, Syria, Egypt, Edom, Arabia, Tyre
  - 24-27 World: “Day of YHWH” (Called, the “Little Apocalypse”)
  - 28-33 Six “Woes” upon Jerusalem
  - 34-35 Tribulation & Millennium

## For the Next Session

- Prepare by studying Isaiah Chapters 2 – 5:
  - The promise for the Last Days;
  - The vision of the future Kingdom;
  - The Parable of YHWH’s Vineyard;
  - The Six Woes (...upon us all?)

## Discussion Questions\*

- 1) What is the major reason that we know that Isaiah wrote this book? Why is that important?
- 2) What are the advantages and pitfalls of “scholarship”?
- 3) From what we’ve studied so far, what are your expectations of this book? (Keep a log...!)
- 4) Are there parallels to these passages *today*?
- 5) Why would anyone want to “saw Isaiah in half”?
- 6) Why do adversaries attack this book? Who would they be? Why bother?

\*For home groups: Universal agreement is not essential: “where two people agree, one is probably redundant!” [Cf. Augustine’s Admonition]

# The Book of the Prophet Isaiah

## Session 2: The Judgment on God’s Chosen

## Review

Isaiah is the greatest of the writing prophets, ministered during the reign of four kings, a period which included the invasion of the Northern Kingdom by Assyria. [Also, the change of all calendars in 701 B.C., possibly due to an alteration of the orbit of the Earth, according to some views.]

He is the most comprehensive of all prophets. His span of themes include the creation of the universe (Isa 42:5) to the creation of a new heavens and new earth (Isa 65:17; 66:22). No other prophet matches his majestic eloquence on the glory of God. All the nations of the world are included in his predictions. No other prophet is more focused on the redemptive work of the Messiah, or more clearly aware of grace.

## Textual References

- **International Standard Version (ISV, 2012):**
  - Primary text translated directly from the DSS, using the Great Isaiah Scroll (1QIsaa) for the base text.
  - The MT, LXX, Syr, Targ, and other ancient texts are compared as variants in footnotes where they vary significantly from 1QIsaa and other DSS mss, with exegetical comments by Dr. Peter Flint and Dr. William Welty.
- **Dead Sea Scrolls (DSS) (Qumran, 1947, Cave 1).**
  - Great Isaiah Scroll (1QIsaa) for the base text. Complete Paleo-Hebrew Text, 17 sheets, 10.3 in x 24 ft, (Second scroll, 1/3)
  - Proprietary translation from the Paleo-Hebrew by Dr. Peter Flint
- **Septuagint (LXX)** (widely used in Christ’s day) 285 B.C.;
- **Masoretic Text (MT)**, 900 A.D.;

## The Broader (Modern) Relevance

- God had called a special people to represent Him.
- They had become apostate, and failed.
  - (Does this sound familiar? ...to us, *today*?)

- The enemies of God are represented by Assyria and Babylon.
- God’s judgment(s), and ultimate restoration, are depicted and are surprisingly relevant *to God’s people today*.

## Design of the Book

- **Division 1:** Chapters 1 - 35
  - 1-6 Judah [6: The Throne of God]
  - 7-12 Israel
  - 13-23 The Nations: Babylon, Philistia, Moab, Syria, Egypt, Edom, Arabia, Tyre
  - 24-27 The World: “Day of YHWH” (Called, the “Little Apocalypse”)
  - 28-33 The Six “Woes” upon Jerusalem
  - 34-35 The Tribulation & Millennium
- **Division 2** (Parenthetical: Historical Insert; cf. 2 Kgs 18:13-20:19 [written by Isaiah?]; 2 Chr 32.
  - 36 Hezekiah’s Trouble: Assyrian invasion threat
  - 37 Hezekiah’s Prayer
  - 38 Hezekiah’s Illness
  - 39 Hezekiah’s Folly
- **Division 3**
  - 40-48 The Purpose of Peace
    - 48:22 “There is no peace, saith YHWH, to the Wicked.”
  - 49-57 The Prince of Peace
  - 53 The “Holy of Holies” of Old Testament
  - 58-66 The Program of Peace
    - 57:21 “There is no peace, saith YHWH, to the Wicked.”

## Isaiah 2: A Message for Judah and Jerusalem

- 1] The message that Amoz’s son Isaiah received concerning Judah and Jerusalem:
  - 2] “It will come about in the last days that the mountain that is the Lord’s temple will be established as the highest of mountains, and will be raised above the hills; all the nations will stream to it. [ISV]
- 
- 1] The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.
  - 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. [KJV]

From subtle technical aspects, both Isaiah and Micah both seem to be quoting from an anonymous third source...; (however, Isaiah also personally perceived it: Isa 2:1).

[2:2 So 4QIsae MT LXX; 1QIsaa lacks “of mountains.”]  
 [2:2 Or “will flow over”; so 1QIsaa LXX; 4QIsae 4QIsaf MT LXX read “will travel to”; cf. Mic 4:1.]

- “...mountains”: idiomatic for kingdom, authority, rule: Dan 2:35, 44-45; Rev 17:9-11; etc.
- “...all nations”: Acts 15:14.
- Verses 2-5 very similar to Micah 4:1-3, 5 (a contemporary).
- “...in the last days”: a phrase that appears to carry a reference to the Messianic age: Gen 49:1; Num 24:14; Deut 4:30; 31:29; Isa 2:2, et al.

## The Rule of God from Jerusalem

- 3] Many groups of people will come, commenting, “Come! Let’s go up to the temple of the God of Jacob, that they may teach us his ways. Then let’s walk in his paths.” “Instruction will proceed from Zion, and the word of the Lord from Jerusalem. [ISV]
- 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. [KJV]

[2:3 So 1QIsaa 4QIsaf; 4QIsae MT read “to the Lord’s mountain...”]  
 [2:3 So 1QIsaa; cf. LXX, Mic 4:2; 4QIsae MT LXX read “he.”]

“...the Word from Jerusalem”: reminiscent of John 4:22, “Salvation is of the Jews” as Jesus resolved with the woman at the well in Samaria.

- 4] He will judge between the nations, and will render verdicts for the benefit of many. “They will beat their swords into plowshares, and their spears into pruning hooks; nations will not raise swords against nations, and they will not learn warfare anymore.
  - 5] “You house of Jacob! Come! Let’s live in the Lord’s light.
  - 6] For you have rejected your people, the house of Jacob, because they are filled with practices learned from the East and they are fortune-tellers like the Philistines. They cut deals with foreigners. [ISV]
- 
- 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.
  - 5] O house of Jacob, come ye, and let us walk in the light of the LORD.
  - 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. [KJV]

[2:6 1QIsaa MT lack “with practices learned.”]

[2:6 Lit. “They shake hands.”]

[2:6 Lit. “with descendants of foreigners.”]

- They have abandoned their own people by giving up the best things which the nation stood for. (...as in America!!)
- [vv.6 - 22] The necessity of humility in the Day of YHWH.

- 7] Their land is filled with silver and gold, and there is no end to their treasures; their land is filled with horses, and there is no end to their chariots.
- 8] Their land is filled with idols; they bow down to the work of their hands, to what their own fingers have made.
- 9] “So mankind is humbled, each human being is brought low, and you won’t forgive.” [ISV]
- 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:
- 8] Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:
- 9] And the mean man boweth down, and the great man humbleth himself: therefore forgive them not. [KJV]

[2:9 So 1QIsaa 4QIsab; MT lacks “and” and reads “forgive them.”]

## The Coming Day of the Lord

- 10] “Go into the rocks! Hide in the dust to escape the terror of the Lord and to escape the glory of his majesty! [ISV]
- 10] Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty. [KJV]
- “...fear (terror) of the Lord”... 18 words that imply trembling, etc.
- 11] The haughty looks of mankind will be brought low, the lofty pride of human beings will be humbled, and the Lord alone will be exalted in that day. [ISV]
- 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. [KJV]
- [2:11 1QIsaa; MT LXX read “mankind are low.”]  
Compare with Isa 14: the fall of Lucifer through pride (Cf. v.17).
- 12] “For the Lord of the Heavenly Armies has reserved a day to oppose all who are proud and haughty, and to oppose the self-exalting—they will be humbled.
- 13] He will take his stand against all the cedars of Lebanon, against the proud and self-exalting; and against all the oaks of Bashan;
- 14] against all the high mountains, and against all the lofty hills; [ISV]

- 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:
- 13] And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,
- 14] And upon all the high mountains, and upon all the hills that are lifted up, [KJV]

[2:12 So 1QIsaacan; MT LXX lack “reserved.”]

[2:12 So 1QIsaa; MT LXX read “oppose all of the.”]

[2:13 DSS MT LXX lack “He will take his stand.”]

- 15] against every high tower, and against every fortified wall;
- 16] against all the ships from Tarshish, and against all their impressive watercraft. “Humanity’s haughtiness will be humbled,
- 17] male arrogance will be brought low, and the Lord alone will be exalted in that day. [ISV]
- 15] And upon every high tower, and upon every fenced wall,
- 16] And upon all the ships of Tarshish, and upon all pleasant pictures.
- 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.
- The Lord alone. Also, Isa 63:5 (Cf. v.11).
  - Tarshish Ships: large, ocean-going; two-year cruise durations; tin from Britannia...

- 18] Their idols will utterly vanish.
- 19] “They will enter caverns in the rocks and holes in the ground, to escape the presence of the terror of the Lord, to escape the splendor of his majesty, when he arises to terrify the earth. [ISV]
- 18] And the idols he shall utterly abolish.
- 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. [KJV]

[2:18 DSS MT LXX lack “Their.”]

[2:18 So 1QIsaa LXX; MT reads “He will abolish the idols.”]

Rev 6:16; Josh 10:16,17. Note the parallelism between Joshua (*Yehoshua*) and (The) Revelation...

## Joshua vs. Revelation

- (*Yehoshua is a variant of Yeshua*).
- A military commander dispossessing the usurpers.
- 7 year campaign.
  - Against 7 (of an original 10) nations.

- The *Torah* ignored at Jericho:
    - (Sabbath ignored; Levites are involved).
    - First send in “Two Witnesses”
    - Seven Trumpet Events.
    - (preceded by “Silence in heaven” for ½ hour).
  - Enemies confederate under a leader in Jerusalem.
    - *Adoni-Zedek*, “(False) Lord of Righteousness.”
  - Ultimately defeated with:
    - Hailstones and fire from heaven.
    - Signs in the Sun, Moon, etc.
  - Kings hide in caves; (“Rocks fall on us...”)
  - Rev 6:16; Josh 10:16,17
- 20] At that time mankind will throw their silver and gold idols that their fingers made as objects of worship to the moles and to the bats. [ISV]
- 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; [KJV]
- [2:20 So 1QIsaa; MT reads “that they made for themselves”; LXX reads “they made.”]
- 21] They will enter caverns in the rocks and clefts in the cliffs, to escape the terror of the Lord and to escape the splendor of his majesty, when he arises to terrorize the earth.
- 22] “Stop trusting in human beings, whose life breath is in their nostrils, for what are they really worth?” [ISV]
- 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 ariseth to shake terribly the earth.
- 22] Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of? [KJV]
- [2:22 LXX lacks this verse.] Breath as the index of man’s frailty: Job 34:14ff; Ps 104:29; et al...National disintegration through sin (Sound familiar?) (This will be detailed in Chapter 5.)

### Isaiah 3: Judgment Comes to Judah’s Leaders

- 1] “Note this! The Lord God of the Heavenly Armies is taking away from Jerusalem and Judah everything that your society needs—all food supplies and all water supplies;
- 2] the mighty man and the warrior, the judge and the prophet, the fortune-teller and the elder,

- 3] the commander of fifty and the man of rank, the counselor, the expert magician, and the medium. [ISV]
- 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,
- 2] The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,
- 3] The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator. [KJV]

Depriving a city of its qualified leadership was the course Nebuchadnezzar resorted to in 2 Kings 24:14; 25:12...

- 4] “I will make boys their princes, and infants will rule over them. [ISV]
- 4] And I will give children to be their princes, and babes shall rule over them. [KJV]

Inferior persons take over the affairs. “Babes ruling over them” is a form of a curse. This is a most pregnant verse! [Eliminating parental control raises a rebellious and uncontrollable generation.]

- 5] People will oppress one another—It will be man against man and neighbor against neighbor. The young will be disrespectful to the old, and the worthless to the honorable.
- 6] “For a man will grab his brother in his own father’s house, and say, “You have a cloak, so you be our leader, and this heap of ruins will be under your rule!”
- 7] “But at that time he’ll protest! He’ll say, “I won’t be your healer. I have neither food nor clothing in my house! You’re not going to make me a leader of the people!” [ISV]
- 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.
- 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:
- 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. [KJV]

[3:7 So 1QIsaa LXX; MT lacks “But.”]

- 8] “For Jerusalem has stumbled, and Judah has fallen, because what they say and do opposes the Lord; they keep defying him. [ISV]
- 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. [KJV]

[3:8 So 1QIsaa; MT LXX read “do is towards.”]  
[3:8 Lit. “defying his glorious presence.”]

- 9] “The expressions on their faces give them away. They parade their sin around like Sodom; they don’t even try to hide it. How horrible it will be for them, because they have brought disaster on themselves!” [ISV]
- 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. [KJV]

[3:9 Lit. “faces bears witness against them.”]  
[3:9 1QIsaa MT lack “try to.”]

## Encouragement to the Righteous

- 10] “Tell the righteous that things will go well, because they will enjoy the fruit of their actions.” [ISV]
- 10] Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. [KJV]

[3:10 So 1QIsaa; MT lacks “Tell.”]

## Warning to the Wicked

- 11] “How terrible it will be for the wicked! Disaster is headed their way, because what they did with their hand will be repaid to them.”
- 12] “As for my people, children are their oppressors, and women rule over them. My people, your leaders are misleading you—they’re giving you confusing directions.” [ISV]
- 11] Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.
- 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. [KJV]

[3:11 So 1QIsaa; MT LXX read “hands.”]  
[3:11 So 1QIsaa; MT reads “done.”]  
[3:12 So MT; 1QIsaa reads “they’re devouring your paths.”]

## When God Goes to Court

- 13] “The Lord is taking his place to argue his case; he is standing up to judge the peoples.

- 14] The Lord will go to court to oppose the elders and princes of his people: “You’re the ones who have been devouring the vineyard, the plunder of the poor is in your own houses! [ISV]

- 13] The LORD standeth up to plead, and standeth to judge the people.
- 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. [KJV]

- The vineyard as a model will be developed in Chapter 5...

- 15] How dare you crush my people as you grind down the face of the poor?” declares the Lord God of the Heavenly Armies. [ISV]
- 15] What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts. [KJV]

[3:15 Lit. “What do you mean by crushing.”]  
[3:15 So 1QIsaa MT; LXX lacks “this line.”]

## Judgment of Jerusalem’s Women

- 16] The Lord also says “Because Zion’s women are so haughty, and walk with outstretched necks, flirting with their eyes, prancing along as they walk, and making tinkling noises with their ankle bracelets,
- 17] therefore the Lord will afflict sores on the heads of Zion’s women, and the Lord will expose their private parts. [ISV]
- 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:
- 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. [KJV]

- “...discover”: Heb. “make naked.”
- The Lord will bring upon them the very opposite of what they desire to display...

[3:17 So 1QIsaa corrector; 1QIsaa 4QIsab MT read “my Lord”; LXX reads “God.”]

- 18] “At that time, the Lord will take away the finery of the ankle bracelets, the headbands, and the crescents;
- 19] the pendants, bracelets, and veils;
- 20] the headdresses, armlets, sashes, perfume boxes, and charms;
- 21] the signet rings and nose rings; [ISV]

- Islamic crescents? Cf. Judges 8:21,26.

- 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,  
 19] The chains, and the bracelets, and the mufflers,  
 20] The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,  
 21] The rings, and nose jewels, [KJV]

[3:18 So 1QIsaa LXX; MT 1QIsaa corrector read “my Lord.”]  
 [3:22 So 1QIsaa; 4QIsab MT read “cap es and cloaks.”]

- “...round tires like the moon”: שָׁהָרֹן (saharon) moon, crescent.

- 22] the fine robes, cap es, and purses;  
 23] the mirrors, linen garments, tiaras, and veils.  
 24] “And it will come about that instead of fragrance there will be a stench; instead of a belt, a rope; instead of well-set hair, baldness; instead of a fine robe, sack-cloth; and instead of beauty, shame. [ISV]
- 22] The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,  
 23] The glasses, and the fine linen, and the hoods, and the veils.  
 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. [KJV]

[3:24 The 1QIsaa lacks “will be a stench.”]  
 [3:24 So 1QIsaa; MT reads “burning instead of beauty”; LXX lacks this line.]

- Branding instead of beauty.
- Frivolous women breed a sensual and frivolous nation.

- 25] Your men will die violently, while your forces fall in battle  
 26] and her gates lament and mourn. Ravaged, she will sit on the ground.” [ISV]

- 25] Thy men shall fall by the sword, and thy mighty in the war.  
 26] And her gates shall lament and mourn; and she being desolate shall sit upon the ground. [KJV]

[3:25 Lit. “will fall by the sword.”]  
 [3:25 So 1QIsaa; MT reads “force.”]  
 [3:25 1QIsaa MT lack “fall.”]

## Isaiah 4: Vision of the Coming Kingdom (Cf. Isa 11:1-6)

- 1] “At that time, seven women will cling tightly to one man, and they will make him this offer: ‘We’ll provide our own bread. We’ll provide our own clothes. Just let us marry you so we won’t be stigmatized anymore.’” [ISV]

- 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. [KJV]

- Seven women (Cf. 7 churches? Rev 2 & 3).
- For some, this is a rationale for Gentile interest in Messianic fellowships...

## The Future Glory of Jerusalem

- 2] “At that time, the Lord’s branch will be beautiful and glorious, and the fruit of the land will be the pride and glory of the survivors of Israel and Judah. [ISV]

- 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.

Here we come to the conclusion of the portion which began in Isa 2:1. Jerusalem is again the center of interest. This may seem an abrupt change; especially in the next two verses—but the source of all constructive action is always the unmerited favor of God: “Grace.”

- 20 terms for “branch”: (Netzer, Nazarene, et al.)
- צֶמַח *tsemach*: sprout, growth, branch. Cf. Virgo in Isaiah 7...

[4:2 So 1QIsaa; MT LXX lack “and Judah.”]

## Branch

- 1) “The Branch of the Lord”:
  - the Immanuel character of Christ (Isa 7:4).
  - to be fully manifested after His return in glory (Mt 25:31).
- 2) “The Branch” of David:
  - the Messiah (Isa 11:1; Jer 23:5; 33:15).
  - “of the seed of David according to the flesh” (Rom 1:3)
  - revealed in earthly glory as King of Kings;
- 3) The Lord’s “servant, the Branch” (Zech 3:8):
  - Messiah’s humiliation and obedience unto death (Isa 52:13-53:12; Phil 2:5-8).
- 4) The “man whose name is The Branch” (Zech 6:12):
  - the “last Adam,” the “second man” (1 Cor 15:45-47 reigning as Priest-King over the dominion given to and lost by the first Adam.

These four perspectives align with the perspectives of each of the four Gospel: Matthew, Mark, Luke and John, respectively.

## Tsemach

- A title of the Messiah (Jer 23:5; 33:15; Zech 3:8; 6:12).
  - A key element in the constellation Virgo
    - [This will be reviewed in Isaiah 7] Cf. Psalm 19.
- 3] Whoever survives in Zion and whoever remains in Jerusalem will be called holy—everyone who has been appointed to survive in Jerusalem— [ISV]
- 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: [KJV]
- [4:3 Lit. “It will come about that whoever.”]
- The remnant escape only after severe trials...
  - The concept of a book enters the picture: Ex 32:32; Ps 69:28; 139:16; Dan 12:1.
- 4] --when the Lord will have washed away the filth of the women of Zion, cleaning up Jerusalem’s guilt by a spirit of judgment and a spirit of tempest. [ISV]
- 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. [KJV]
- [4:4 Lit. “blood; i.e. guilt incurred by shedding innocent blood.”]  
[4:4 So 1QIsaa; MT reads “of burning.”]
- 5] Then the Lord will create over the entire site of Mount Zion—including over those who assemble there—a cloud by day accompanied by smoke, as well as the brilliance of a flaming fire by night, [ISV]
- 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. [KJV]
- [4:5 So 1QIsaa; MT LXX reads “day, because over the entire glorious area there will be a canopy” and 6a “shelter to protect from the heat of the day.”]
- Cloud: Ex 13:21,22.
- 6] and also to serve as a refuge and shelter from storms and rain.” [ISV]
- 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. [KJV]

## Isaiah 5: Israel, the Lord’s Vineyard

[Isa 5:1-7; Ps 80:8f; Jer 2:21; 12:10f; Hos 10:1; Rom 11:1-6; Mt 20:1f; 21:33-41; Mk 12:1-9; Lk 20:9-19.]

- 1] I will sing for my beloved my love-song concerning his vineyard: “The one I love had a vineyard on a very fertile hill. [ISV]
- 1] Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: [KJV]
- [5:1 So 1QIsaa; MT reads “Please, let me sing.”]
- 2] He plowed its land and cleared it of stones. Then he planted it with the choicest vines, built a watchtower in the middle of it, and dug a wine vat in it; He expected it to produce good grapes, but it produced only wild ones.” [ISV]
- 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. [KJV]
- [5:2 1QIsaa MT lack “its land” and “good.”]
- “wild” = “stinking,” sour, bad grapes.

## A Lesson from Isaiah’s Song

- 3] “So now, you inhabitants of Jerusalem and men of Judah, judge, won’t you please, between me and my vineyard. [ISV]
- 3] And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. [KJV]
- [5:3 So 1QIsaa; MT reads “inhabitant.”]
- 4] What more could I do in my vineyard, that I haven’t already done? When I expected it to produce good grapes, why did it yield wild ones? [ISV]
- 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? [KJV]
- [5:4 So 1QIsaa; MT reads “for.”]  
[5:4 1QIsaa MT lack “good.”]  
[5:4 So 1QIsaa; MT LXX read “produce.”]

5] “Now, let me tell you, won’t you please, what I’m gong to do to my vineyard. “I’m going to take away its protective hedge, and it will be devoured; I will break down its wall, and it will be trampled. [ISV]

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: [KJV]

[5:5 So 1QIsaa; MT “will be for devouring”; LXX “will be for plundering.”]

6] I will make it a wasteland, and it will not be pruned or cultivated. Instead, briers and thorns will grow up. I will also issue commands to the clouds, that they drop no rain upon it.”

7] For the vineyard of the Lord of the Heavenly Armies is the house of Israel, and the men of Judah are the garden in which he delights. He looked for justice, but saw only bloodshed; he searched for righteousness, but heard only an outcry! [ISV]

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.

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. [KJV]

[5:7 So 1QIsaa; MT “his delightful garden.”]

[5:7 1QIsaa MT lack “he searched.”]

- Paronomasia (puns, word play; different words with similar sounds) is effective:
  - e.g. looked for *mispat* (“justice”) but instead *Mispach* (“blood shed”);
  - *Tsedhaqah* (“righteousness”) but got *tse’aqah* (“cry”)... et al.
- Echoes of this parable appears in the NT: Mt 21:33-46; Mk 12:1-12; Lk 20:9-19.

## Six Woes upon the Unfaithful

- How many of these are contemporary descriptions of “bad fruit” are among us today?
- Incidentally, it seems permissible to supply a “woe” before v.23 (which the sentence structure in the original allows for, which would make the list seven.)

- |           |  |
|-----------|--|
| vv. 8-10  | 1) Materialism   |
| vv. 11-17 | 2) Hedonism  |
| vv. 18-19 | 3) Flaunting Sin   |
| v.20      | 4) Denial of the Word of God<br>– Church of Laodicea (Rev 3:14-22) |
| v.21      | 5) Relativism (1 Cor 1:18-31)                                      |
| vv. 22-23 | 6) Lack of Justice   |

## Judgment on Land Barons

8] “How terrible it will be for you who join house to house, who add field to field, until there is no more room, and you have settled yourselves alone in the middle of the land!” [ISV]

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! [KJV]

[5:8 So 1QIsaa; MT reads “you are made to live alone.”]

- vv. 8-10 (1) Materialism

9] The Lord of the Heavenly Armies has declared this so I could hear it: “Surely many houses will become desolate, great and beautiful houses, without occupants.

10] For ten acres of vineyard will produce only six gallons, and ten bushels of seed will produce only one bushel.” [ISV]

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

10] Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah. [KJV]

[5:10 1QIsaa MT lack “of seed.”]

[5:10 Lit. “only an ephah.”]

- Ten acres: as much as a yoke of oxen could plow in ten days;
- One bath: a few gallons.
- A yield of a tenth of what would be expected.

## Judgment on Alcoholics

11] “How terrible it will be for those who rise at dawn in order to grab a stiff drink, for those who stay up late at night as wine inflames them! [ISV]

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! [KJV]

[5:8 So 1QIsaa; MT LXX “may run after.”]

- vv. 11-17 (2) Hedonism

12] They have the lyre and harp, the tambourine and flute, as well as wine at their feasts, but they don't respect what the Lord is doing, nor do they consider his actions. [ISV]

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. [KJV]

- A zither, harp, tambourine, and flute...
- Ignorance can be damnably culpable.

13] Therefore my people go into exile because they lack understanding; my honored men go hungry, and the crowd is parched with thirst. [ISV]

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. [KJV]

[5:13 So 1QIsaa; MT reads “their.”]

14] Therefore Sheol's appetite has grown; it has opened its mouth beyond limit. Jerusalem's nobility and her multitudes will go there, along with her brawlers and whoever is reveling within her.

15] Humanity is brought low, and each one is humbled, while the eyes of the self-exalting are brought low.

16] But the Lord of the Heavenly Armies is exalted in justice, and the Holy God proves himself to be righteously holy.

17] Then the lambs will graze in their pasture; fatlings and foreigners will eat among the waste places of the rich.” [ISV]

## Judgment on Mockers

18] “How terrible it will be for those who parade iniquity with cords of falsehood, who draw sin along, as with a cart rope; [ISV]

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.

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:

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

17] Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

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

[5:19 1QIsaa MT lack “as.”]

- vv.18-19 (3) Flaunting Sin: vivid description of the “Gay Pride” Parades...et al.
- Total self-deception. A judgment of God for those who fail to acknowledge Him as Creator (Rom 1:18-32).

19] who say: ‘Let God be quick, let him speed up his work so we may see it!. Let it happen! let the plan of the Holy One of Israel draw near, so we may recognize it!’” [ISV]

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! [KJV]

[5:19 So 1QIsaa; MT reads “hurry.”]

## Judgment on Moral Relativists

20] “How terrible it will be for those who call evil good and good evil, who substitute darkness for light and light for darkness, who substitute what is bitter for what is sweet and what is sweet for what is bitter!” [ISV]

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! [KJV]

- v. 20 (4) Denial of the Word of God (Church of Laodicea, Rev 3:14-22).

## Judgment on the Arrogant

21] “How terrible it will be for those who are wise in their own opinion, and clever in their own reckoning! [ISV]

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

- v. 21 (5) Relativism (1 Cor 1:18-31).

22] “How terrible it will be for those who are heroes at drinking wine, and champions in mixing strong drink,

23] who acquit the guilty for a bribe, and deprive the innocent of justice!” [ISV]

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

- 23] Which justify the wicked for reward, and take away the righteousness of the righteous from him! [KJV]
- vv. 22-23 (6) Lack of Justice.
  - It would seem to be permissible to supply an implied “woe” before v.23 (which the sentence structure in the original allows for, and which would make the list total seven).
  - v.24: Corrupt judges are under consideration: they allow themselves to be bribed, a sin most strongly condemned under Mosaic Law: Cf. Ex 23:6-8; Deut 16:19.
- 24] Therefore, as flames of fire devour straw, as dry grass collapses in flames, so their root will be rotten, and their blossom will blow away like dust, because they have rejected the instruction of the Lord of the Heavenly Armies, and have despised the word of the Holy One of Israel. [ISV]
- 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. [KJV]
- [5:24 So MT; 1QIsaa reads “fire.”]
- All (seven?) “woes” are regarded as combustible material ready for the fire of judgment (cf. 1 Cor 3:12-15).
  - “Root” and “Blossom” are (typical Hebrew) rhetorical devices to connote the extremes of the rottenness of the entirety.
- 25] Therefore the anger of the Lord burned against his people, so he stretched out his hands against them and afflicted them. The mountains quaked, and their corpses were like refuse in the middle of the streets. Throughout all of this, his anger has not turned away, and his hands are still stretched out to attack. [ISV]
- 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 carcases were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still. [KJV]
- [5:25 So 1QIsaa MT; LXX reads “And.” and “his hand is.”]  
 [5:25 So 1QIsaa MT; 4QIsab LXX read “Lord of the Heavenly Armies.”]  
 [5:25 DSS MT lack “to attack.”]
- This is unique to Israel: they, alone, had the Word of the Lord; nations outside of Israel did not. More was expected of them...
- 26] The Lord will signal for nations far away, whistling for them to come from the ends of the earth. Look how quickly and how swiftly they come! [ISV]

- 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: [KJV]
- [5:26 1QIsaa MT lack “to come.”]
- The gathering of the Assyrians... Assyria now; Babylon later; ...finally, “Mystery Babylon”...
- 27] No one is weary, no one stumbles, and no one slumbers or sleeps. No belt around their waists will come undone, nor will their sandal straps be broken. [ISV]
- 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: [KJV]
- [5:27 So 1QIsaa; MT reads “stumbles among them.”]
- 28] Their arrows are sharp, all their bows ready for action. Their horses’ hooves seem like flint, and their chariot wheels spin like a whirlwind. [ISV]
- 28] Whose arrows are sharp, and all their bows bent, their horses’ hoofs shall be counted like flint, and their wheels like a whirlwind: [KJV]
- [5:28 Lit. “bows bent.”]  
 [5:28 DSS MT lack “spin.”]
- All in perfect condition, ready for action...
- 29] With a roar like a lion, they snarl, and like young lions, they growl; they seize their prey and then carry it off, with no one to rescue. [ISV]
- 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. [KJV]
- [5:27 So 1QIsaa; MT reads “Their roaring is like a lion; like young lions they roar. They growl.”]
- 30] They will roar over it at that time, like the sea waves roar. If one surveys the land, watch out! There’s darkness and distress; even the daylight is darkened by its clouds. [ISV]
- 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. [KJV]

- “...sorrow”: or, distress
- “...and the light...: or, when it is light, it shall be dark in the destructions thereof.”
- A difficult verse to translate: ...gloominess everywhere...

## Next Session

- Prepare by studying Isaiah Chapters 6 & 7.
  - The Throne Room of God
  - The Virgin Birth
  - (A Hidden Encryption: can you find it?)

## Discussion Questions\*

- 1) From what we’ve studied so far, what are your expectations of the Book? (Keep a personal log...)
- 2) Are there parallels of the complaints in this session with ourselves today?
- 3) What do you infer from the references of moon crescent ornaments? (3:18-21).
- 4) Compare the relevance of the “Six Woes” to ourselves today.
- 5) What other allusions in this session appear to be applicable to us today?
- 6) Are there prophecies that apply to our day?

\*For home groups: Universal agreement is not essential: “Where two people agree, one is probably redundant!” [Remember Augustine’s Admonition: In essentials, unity; in non-essentials, liberty; in all things, *agapé*.]

## The Book of the Prophet Isaiah

### Session 3: Chapters 6 & 7

## Preview of Notable Elements

Ch. 6	Vision of the Throne of God (Cf. Ezek 10, Rev 4)
7	Virgin Birth (also, <i>Albam</i> encryption)
9	Messianic revelation
14	Lucifer’s Rebellion
19	Great Pyramid allusion?
40	John the Baptist announced

53	Suffering and death of the Messiah (also ELSSs)
61	Quoted by Christ as His mandate
65, 66	Millennium and beyond

## Messianic Prophecies

• Deity, eternity, preexistence, creatorship, omnipotence, omnipresence:	40:12-18; 51:13
• Incarnation:	9:6; 7:14
• Youth in Nazareth:	7:15; 9:1-2; 11:1; 53:2
• Anointed as Servant of the Lord:	11:2
• Chosen; delighted in:	42:1
• Mild manner:	42:2
• Ministering kindness:	42:3; (Mt 12:18-20)
• Obedience:	50:5
• Message:	61:1,2
• Miracles:	35:5-6
• Sufferings:	50:6; 52:14
• Gathering to exultation:	52:13-15
• Rejection by Israel:	53:1-3
• Shame, struck, bruised:	53:4-6
• Vicarious death:	53:8
• Burial:	53:9
• Resurrection:	53:10
• Ascension:	52:13
• Spiritual progeny:	53:10
• High Priestly ministry:	53:12
• Future glory:	59:20; 63:1-6; 66:15-19

(Only exceeded by the Psalms! The Messiah is not mentioned as a servant after Chapter 53.)

## Isaiah 6

- Major change in the affairs of the children of Israel
  - Relative prosperity wanes from Uzziah onwards; terrible decline...
- 1] In the year that King Uzziah died, I saw the Lord sitting upon his throne, high and exalted. The train of his robe filled the temple. [ISV]
  - 2] 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. [KJV]

- “...Uzziah”: Same as Azariah; 2 Kgs 15:1ff, 32.
- “...train”: שוּוּל *shuwl* from an unused root meaning to hang down; robe, or hem. Skirt: cf. Ruth 3:9, et al.
- “...saw”? Ostensibly excluded: Ex 19:21; 20:19; 33:20; Deut 18:16; Judg 13:22; Jn 1:18.
- According to John 12:41, it was Christ who appeared to him.
- Earthly Temple or Heavenly? Commentators deeply divided... Seraphim seem to point to heavenly...

## Background: Hems

Rank was viewed in the hem of the robe or skirt; it often held the genealogy, social role, etc.; a contract was sealed by impressing the embroidery into the clay tablet; a divorce could be accomplished by ripping off the hem; etc. Cf. Mt 9:20; 14:36; 23:5; Mk 6:56; Lk 8:44; 1 Sam 24; Ruth 3:9..

- David’s removal of Saul’s hem (1 Sam 24).
  - Fringes on Levitical garments (Num 15:38, 39; Deut 22:12; Ex 28:33, 34).
  - In God’s covenant with Israel, God says of Israel “I will spread my skirt over you.” (Ezek 16:8 & 39:25,26).
  - This is God’s way of expressing His covering, His protection over the House of Israel.
  - Lord’s hem sought for healing (Mt 14:36; Mk 6:56; Lk 8:44).
- 2] The seraphim stood above him. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he was flying. [ISV]
- 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. [KJV]

(KJV “s” is redundant: “im” is the plural for masculine nouns in Hebrew.) God’s attendant angels. [Seraphim in Num 21:6 means the fiery flying (not winged, but rapidly moving) serpents which bit the Israelites; called so from the poisonous inflammation caused by their bites.]

Burning (from saraph to burn) zeal, dazzling brightness of appearance (2 Kgs 2:11; 6:17; Ezek 1:13; Mt 28:3) and rapidity in God’s service, always characterize the seraphim. The seraphim with six wings and one face differ from the cherubim with four wings (in the temple only two) and four faces (Ezek 1:5-12); but in Rev 4:8 the four living creatures (zooa) have each six wings.

- Four faces: Ezek 1:5-12; 10:14
- Camp of Israel Num 2
- Design of Gospels Matthew, Mark, Luke, John

## Throne Room Angels

- Cherubim Ezek 1, 10; Rev 4
- Seraphim Isa 6 only
- Ophanim (“wheels”) Ezek 1 & 10  
are angelic beings associated with the Throne of God.
- Cherubim: Gen 3:24; Ezek 28; Isa 14:13
- God is spoken of as He “Who dwelleth between the Cherubim” (as on the Mercy Seat above the Ark of the Covenant).

- 3] They kept on calling to each other: “Holy, holy, holy is the Lord of the Heavenly Armies! The whole earth is full of his glory!” [ISV]
- 3] And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. [KJV]

[6:3 So 1QIsaa; MT LXX read “calling and saying.”]  
[6:3 So MT LXX; 1QIsaa reads “Holy, holy.”]

- Holy, Holy, Holy. 3x: Trinity?

- 4] The foundations of the thresholds quaked at the sound of those who kept calling out, and the temple was filled with smoke. [ISV]
- 4] And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. [KJV]

[6:4 So 1QIsaa LXX; MT reads “of him who called out.”]

- 5] “How terrible it will be for me!” I cried, “because I am ruined! I’m a man with unclean lips, and I live among a people with unclean lips! And my eyes have seen the King, the Lord of the Heavenly Armies!”
- 6] Then one of the seraphim flew to me, carrying a burning coal in his hand that he had taken from the altar with tongs. [ISV]
- 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.
- 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: [KJV]

- “...having”: Heb. “and in his hand a live coal.”
- The fire never goes out (Lev 6:13; Rev 8:5; Ex 1:13; 10:2).

- 7] He touched my mouth and said, “Look! Now that this has touched your lips, your guilt is taken away, and your sins atoned for.” [ISV]
- 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. [KJV]
- [6:7 So 1QIsaa MT LXX; 4QIsaf reads “the.”]  
[6:7 So 1QIsaa LXX; MT reads “sin.”]
- (Isa. 6:5-7): with a deep sense of the unfitness of his own lips to speak God’s message to the people, one of the seraphim flew with a live coal which he took from off the altar of burnt offering in the temple court, the fire on it being that which God at first had kindled (Lev 9:24), and laid it upon Isaiah’s mouth, saying, “lo, this hath touched thy lips, and thine iniquity is taken away and thy sin purged.”
- 8] Then I heard the voice of the Lord as he was asking, “Whom will I send? Who will go for us?” “Here I am!” I replied. “Send me.”
- 9] “Go!” he responded. “Tell this people: “‘Keep on hearing, but do not understand; keep on seeing, but do not perceive.’ [ISV]
- 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.
- 9] And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. [KJV]
- [6:9 So 1QIsaa; MT reads “and keep.”]
- Notice the “us.” (Trinity again.)
  - Isaiah’s New Commission: These same two (Isa 6:9,10) verses given:
    - Matthew: Matt 13:14,15
    - Mark: Mark 4:12
    - Luke: Luke 8:10
    - John: John 12:39-41
    - Paul: Acts 28:25-27
- 10] Dull the mind of this people, deafen their ears, and blind their eyes. By doing so, they won’t see with their eyes, hear with their ears, understand with their minds, turn back, and be healed.” [ISV]
- 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. [KJV]
- 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.*

John 12:40

## Another Key Lesson

- 1) They **would not** believe (John 12: 37) *though they had seen the evidence for His divine Sonship.*
- 2) They **could not** believe (John 12: 39) *because their hearts became hard and their eyes blind.*
- 3) *Therefore, God said, “They **should not** believe” (John 12:39) because they had spurned His grace!*

Isaiah 53:1 had foretold their unbelief, and Isaiah 6:10 their hardness of heart. Note that John 12:40, which quotes Isaiah 6:10, states that God blinds the eyes and hardens the hearts of those who persist in rejecting Christ! Cf. 2 Thess 2:11,12

Isaiah 6:10 is quoted 7X in the NT (Mt 13:14; Mk 4:12; Lk 8:10; Jn 12:40; Acts 28:26; Rom 11:8). *It is a repeated warning that reminds the unsaved not to take their spiritual opportunities lightly.*

- “While you have light, believe in the light!” v. 36
- “Seek the Lord while He may be found” Isa. 55:6

- 11] Then I asked, “For how long, Lord?” He replied: “Until cities lie waste, without inhabitants, and houses without people; and the land becomes utterly desolate.
- 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,
- The “until” also implies an eventual restoration.
- 12] Until the Lord removes people far away, and there are many empty places in the middle of the land.
- 13] Even though a tenth of its people remain in it, it will once again be burned, like a terebinth or an oak tree, the stump of which, though the tree has been felled, still contains holy seed.” [ISV]
- 12] And the LORD have removed men far away, and there be a great forsaking in the midst of the land.
- 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. [KJV]

[6:13 So 1QIsaa; 1QIsaa lacks though the tree has been; MT LXX read “when felled.”]

[6:13 So 1QIsaa MT; LXX lacks this line.]

- “...substance”: *matstsebeth* stump, pillar; as monument, personal memorial; Stump = Root of Jesse.

## Geopolitical Tensions

When Isaiah 7 opens, Syria had already come down to Israel and its armies were encamped on Israel’s soil, some three days march from the territory of Judah.

The rising threat of Assyria looms large on the geopolitical horizon, prompting **Rezin**, king of Syria, and **Pekah**, king of Israel, to attempt an anti-Assyrian coalition, hoping to engage Ahaz, king of Judah, if possible. However, Ahaz refuses to join. The two kings of the north prepare to compel Ahaz...

## Isaiah 7

- Incident at the upper pool vv.1-9
- Word concerning Immanuel vv.10-17
- Devastation of the land vv.18-25

All providing a context for the remarkable prophecy of Isaiah 7:14...

- 1] During the reign of Jothan’s son Ahaz, Uzziah’s grandson, king of Judah, King Rezin of Aram and Remaliah’s son Pekah, king of Israel, approached Jerusalem and waged war against it, but they could not mount an attack against it.
- 2] When it was reported to the house of David, “Aram has joined forces with Ephraim!” the heart of the people of Ahaz trembled like forest trees in a wind-storm. [ISV]
- 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.
- 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. [KJV]

[7:1 So 1QIsaa LXX; MT reads “he.”]

[7:2 So 1QIsaa; MT LXX read “his heart and the heart of his people.”]

[7:2 So 1QIsaa; MT lacks “forest.”]

“Ephraim” (and “Israel”) are frequently used as collective nouns for the entire Northern Kingdom established from Jeroboam’s rebellion. The capital was Samaria (1 Kgs 21:1) and they were ultimately taken cap-

tive by Assyria in 722 B.C. (2 Kgs 17:1-6). Note: the “house of David” is in view; this will be significant when we get to v.13ff

- 3] So the Lord told Isaiah, “Go out to meet Ahaz, you and your son Shear-jashub, at the end of the aqueduct of the Upper Pool that proceeds along the highway to Washerman’s Field. [ISV]
- 3] Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller’s field; [KJV]

## Isaiah’s Sons

- *Shear-jashub* = “a remnant shall return”; a symbolical name for the son of Isaiah the prophet.
- *Maher-shalal-hash-baz* = “swift is booty, speedy is prey”; a symbolic name given by Isaiah by the Lord’s direction to Isaiah’s son; a prophetic indication that Damascus and Samaria were soon to be plundered by the king of Assyria.

- 4] Tell him, ‘Be careful, be calm, don’t be afraid, and don’t lose heart because of these two smoldering stumps of torches, that is, because of the fierce anger of Rezin, from Aram, and Remaliah’s son.
- 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.

[7:4 So 1QIsaa; MT lacks “because of.”]

- Rezin and Pekah (the son of Remaliah) would not succeed with their coalition...

- 5] Aram, Ephraim, and Remaliah’s son have plotted this evil against you:
- 6] “Let’s go attack Judah, let’s terrorize it, and let’s conquer it for ourselves. Then we’ll install Tabeel’s son as king!” [ISV]
- 5] Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,
- 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: [KJV]

“Tabeal” is the object of speculative conjectures by most commentators... an encryption reveals a subtlety... There is also a play on words: by only a slight alteration, Tabeal, the puppet-king, can mean “Good-for-nothing.”

## ALBAM

Students of encrypted writing have discovered that there are examples of “secret” writing in the Old Testament. One of the oldest forms of encryption is a simple sliding alphabet used for direct substitutions. An example from Hebrew is known as “ALBAM” in which the alphabet (which itself is a Hebrew word coming from “aleph-bet”) as shown following...

**Albam**

Isaiah 7:6: טבאל Tabeal  
רמלא Remala

*Midrash Rabbah*

This is then used to substitute each letter in a message with the letter over (or under) it. The Name “ALBAM” comes from the first encryption pair. These cryptographic insights reveal a subtlety of the conspiracy: the father of the man whom Rezin of Damascus and Pekah of Israel planned to place upon the throne of Judah as a puppet king in place of king Ahaz: (i.e. Pekah.)

**Atbash**

Jeremiah 25:26 & 51:41: ששך, Sheshach = בבל, Babel

Jeremiah 51:1: לב קמי, leb kamai = כשדים, Kashdim  
“heart of my enemy” “Chaldeans”

Again, the name “AT BASH” comes from the first encryption pair. To students of cryptography, these are simply historical novelties. However, to one who recognizes the custodianship of the Holy Spirit over the Word of God, the presence of encrypted elements in the Word of God is provocative, indeed. [If these were found by secular reviews, one wonders what else may lie beneath the surface for the inquirer armed with the Spirit Himself!]

[Daniel 5:] Peres: (rendered “upharsin”: “u” is Aramaic for “and”; “pharsin” is the plural form of “peres.”) broken, divided. (By implying a different vowel, “paras” rather than “peres.” It also becomes a play on words: paras was the word for Persia.)

**The Handwriting on the Wall**

יִשְׁתְּ אֶדְכּ וְגַח  
מֵנָּה מֵנָּה מֵנָּה מֵנָּה

**M<sup>e</sup>n<sup>e</sup>** : **Numbered, Reckoned.**  
“God hath numbered thy kingdom and finished it.”  
Your number is up.

**T<sup>e</sup>k<sup>e</sup>l** : **Weighed.**  
“Thou art weighed in the balances, and art found wanting.”

**P<sup>e</sup>res** : **Broken, Divided.**  
“Thy kingdom is divided, and given to the Medes and the Persians.”

(**Paras** is also the word for **Persians**.)

## Cryptography

The royal courts of Europe invariably exploited Hebrew sages in their cryptographic chambers due to their unique manipulation skills. The history of cryptography is laced with their exploits... [Cosmic Codes: Hidden Messages from the Edge of Eternity, Koinonia House, 1999.]

We will also explore a more common form encryption, the Equidistant Letter Sequences, when we explore Isaiah 53...

- 7] But this is what the Lord God has to say: “It won’t take place. It won’t ever happen.
- 8] Because Aram’s head is Damascus, and Rezin is its king, within sixty-five years Ephraim will be shattered as a people. [ISV]
- 7] Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.
- 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. [KJV]

Rather, an adversative, “But...” Within 65 years, Esarhaddon replaced colonists ending the national existence of Ephraim (2 Kgs 17:24ff; Ezra 4:2, 10).

9] Furthermore, Ephraim’s head is Samaria, and Remaliah’s son is its king. If all of you don’t keep on believing, you’ll never remain loyal.” [ISV]

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. [KJV]

“If...”: or, Do ye not believe? it is because ye are not stable. He doesn’t even dignify it by mentioning his name... “If you will not believe, you will not endure.”

## Misdeeds of Ahaz

- Worship of Moloch 2 Kings 16:3
- Attempt to enlist the help of Syrian gods 2 Chron 28:3
- Summoned the aid of Tiglath-pileser to come to his aid
- Had a replica of an Assyrian field-altar in Damascus set up in the temple area at Jerusalem.

While some these may have followed the events of Isaiah 7, Ahaz was weak and unduly impressed with might of Assyria. He had little faith in YHWH; as king of Judah, he falls far short of the ideal.

## Tiglath-pileser’s Exploits

To show how rapidly things developed after this...In a short space of time the picture suddenly changed—just as Isaiah said it would in this chapter.

- Summoned by Ahaz...
- 734 B.C.:
  - Destroyed the Rezin-Pekah coalition/
  - Went further south and punished Philistia, esp. Gaza.
  - Penetrated even to the borders of Egypt.
- 733 B.C.:
  - Thoroughly devastated Galilee and Transjordan.
  - Pekah was murdered by Hoshea who succeeded him.
- 732 B.C.: Damascus was ravaged.

10] Later on, the Lord spoke to Ahaz again:

11] “Ask a sign from the Lord your God. Make it as deep as Sheol or as high as heaven above.” [ISV]

10] Moreover the LORD spake again unto Ahaz, saying,

11] Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. [KJV]

- Now there’s a challenge! ...far exceeding Ahab’s grasp.

12] But Ahaz replied, “I won’t ask! I won’t put the Lord to the test.”

13] In reply, the Lord announced, “Please listen, you household of David. Is it such a minor thing for you to try the patience of men? Must you also try the patience of my God? [ISV]

12] But Ahaz said, I will not ask, neither will I tempt the LORD.

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? [KJV]

The pseudo-pious sound is simply very stubborn unbelief. [It is not simply Deut 6:16 being applied.] Isaiah cuts through the sham and pretense. The “thy God” of v.11 become “my God” of v.13: with this refusal Ahaz has severed the last bond that still tied him to the God of his fathers... This is not addressed to faithless Ahaz, but to the whole “House of David,” which accounts for the instant assent of Mary (Lk 1:38).

14] “Therefore the Lord himself will give you a sign. Watch! The virgin is conceiving a child, and will give birth to a son, and his name will be called Immanuel. [ISV]

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. [KJV]

[7:14 So 1QIsaa MT; LXX reads “virgin.”]

[7:14 So 1QIsaa; MT LXX read “she will name him”; MT alt. reading “and you will name him.”]

[7:14 The Heb. name Immanuel means “God with us.”]

[7:14 So 1QIsaa; MT reads “Lord.”]

- זמלִּיתָ virgin, young woman, untouched (Cf. Gen 24:43; Ex 2:8; Ps 68:25; Song 1:3).
- LXX & NT: παρθένος parthenos, = virgin. Also, Lowth, Gesenius, Ewald, Delitzsch, Kay, et al.

## The Virgin Birth

- 1) “The Lord Himself”: a sign divinely given.
- 2) You (plural) = addressed to the House of David.
- 3) A miraculous sign (v.11).
- 4) Concerned on the continuation of the House of David.
- 5) **The virgin**: the definite article.
- 6) “Immanuel” = “God with us” = the Incarnation.
- 7) Truly human, as other children.

[Some argue that the Hebrew *Bethulah* should have been used for a virgin: however, *Bethulah* can refer to a betrothed or married woman: (Joel 1:8). In later Aramaic incantation texts, the Aramaic equivalent of *bethulah* refers to a married woman. Using *bethulah* would have left us in confusion. *Almah* is the only term for an unmarried woman: (Edward Young, Vol 1, p.288.) Isaiah’s term was deliberate.]

- Fulfillment of the Seed of the Woman (Gen 3:15).
- The Seed of the Woman (Rev 12).
- The *Goel*, The Kinsman-Redeemer, A kinsman of Adam (Ruth 4); foreshadows Rev 5.
- Anticipates the Blood Curse on the royal seed after Jeconiah (Jer 22:30).

## The Blood Curse on Jeconiah\*

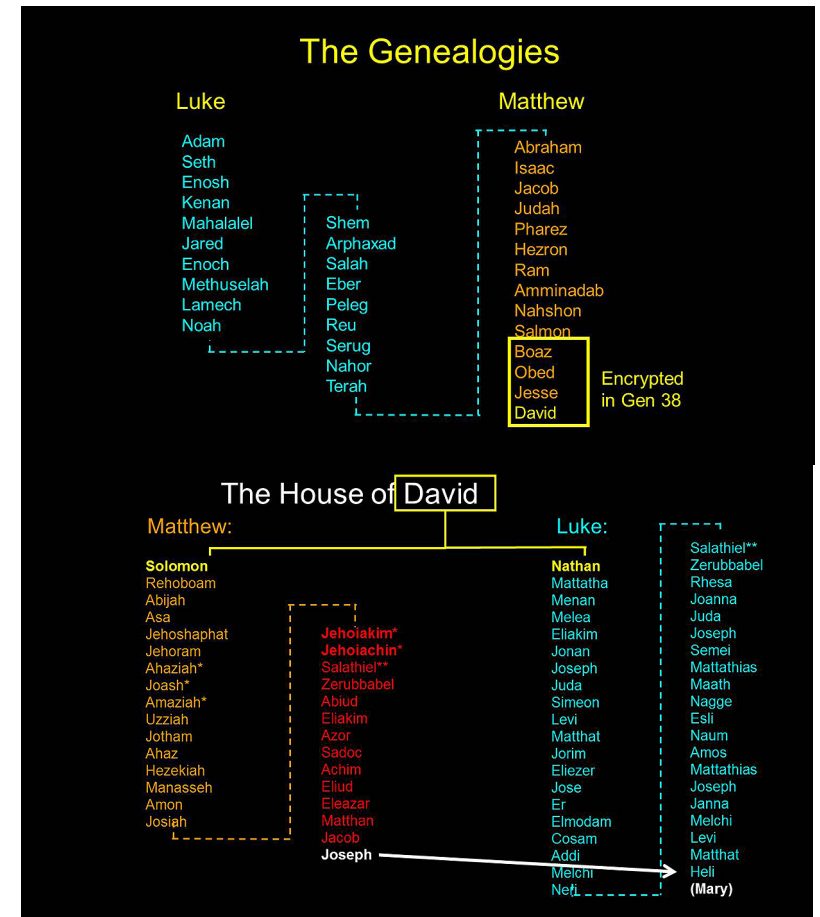
*Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.*

Jeremiah 22:30

- \*Jeconiah, Coniah, are alternative names for Jehoiachin.
- [Did Satan throw a victory celebration?]

## The Genealogies

- Matthew: Begins with “the first Jew”: Abraham.
- Luke: Begins with Adam (“Son of God” vs. ourselves: sons of Adam)
- First 10 are familiar from Genesis 5
- From Abraham to David they’re identical. (The last four are encrypted in an ELS (at 49 letter intervals) in Genesis 38!)



\*Ahaziah, Joash, and Amaziah, all died violent deaths; God thus dealing with idolatry literally “to the 3rd and 4th generations (Exodus 20:4,5), their names therefore “blotted out” according to the Law (Deut 29:20).

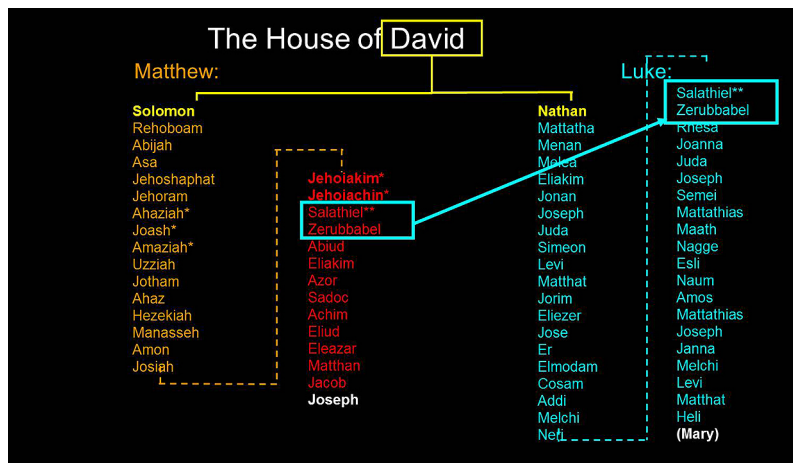
## Daughters of Zelophehad

- *Torah* exception on rules of inheritance
  - Requested of Moses (Numbers 27:1-11).
  - Granted by Joshua (Joshua 17:3-6).
- Husband *adopted* by father of the bride (Ezra 2:61=Neh 7:63; Num 32:41, cf. 1 Chr 2:21-23, 34-35).
- Anticipates the lineage of Christ
  - Joseph was the *son-in-law* of Heli (Luke 3:23).
  - νομίζω *nomizo*, reckoned as by law.

- Every detail—even in the regulations of the Torah—are there by deliberate design; and always point to Christ!

*And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.*

Matthew 1:13-16



Salathiel, the (“adopted”) son of Jeconiah (Mt 1:12; 1Ch 3:17) is also called the son of Neri (Lk 3:27). If these are the same person, a probable explanation is that the son of Neri, the descendant of Nathan, was deemed heir to the throne of David on the death of Jeconiah (Jer 22:30) due to the blood curse.] [E. W. Bullinger’s *Companion Bible*, App 99.]

*Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, [the] virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.*

Matthew 1:18-23

“...virgin”: Matthew, quoting from the LXX, sanctifies the definitive term for “virgin.”

## Isaiah 7

15] He’ll eat cheese and honey, when he knows enough to reject what’s wrong and choose what’s right. [ISV]

15] Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. [KJV]

- Indicating the plainness and simplicity of the life in which the young Immanuel should be brought up? (Vs. Unhappy childhood: Psalm 69:7-12)
- (Designating a period not usually exceeding 2 or 3 years...)
- The infancy period (2 – 3 years) was made the measure of the time that Judah will be in danger from her two enemies.

16] However, before the youth knows enough to reject what’s wrong and choose what’s right, the land whose two kings you dread will be devastated.” [ISV]

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. [KJV]

- A period not usually exceeding 2 or 3 years: suggesting the only remaining duration of their two kings.

17] “The Lord will bring to you, to your people, and to your ancestor’s house such a time as has never been since Ephraim broke away from Judah—the king of Assyria will come. [ISV]

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. [KJV]

[7:17 1QIsaa MT lack “will come.”]

- We must be careful what we pray for: Ahaz had pinned his hopes on Assyria; and Assyria is what he will get.
- Impending Invasion Predicted (vv.17-15; cf. 2 Chr 28:1-20).

18] “At that time, the Lord will call for flies that will come from far away—from the headwaters of Egypt’s rivers—and for bees that are in the land of Assyria.

19] They will all come and settle in the steep ravines, in the rocky crevices, in all the thorn bushes, and in all the pastures.

20] At that time, the Lord will hire a barber to come from beyond the Euphrates River—that is, the king of Assyria—and he will shave your heads, your leg hair, and your beards, too. [ISV]

- 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.
- 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.
- 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.

[7:20 1QIsaa MT lack “to come.”]

[7:20 1QIsaa MT lack “Euphrates.”]

- Verses 20-25 describe the results of the invasion when there would be large grazing areas available but insufficient men to cultivate the fields.
- [“hair of the feet” is a euphemism for pubic hair.]

Ahaz sent gifts to Tiglath-Pileser, King of Assyria, to hire him to come and deliver him from Syria and Israel; Tilgath Pileser takes Damascus, and Rezin two years after this prophecy, in 732 B.C.

- 21] “At that time, a man will keep alive a heifer and two sheep,
- 22] and because of the abundance of milk that they give, he will have cheese to eat, since whoever remains in the land will be eating cheese and honey.
- 23] At that time, every place where once there were a thousand vines worth a thousand shekels of silver, only briars and thorns will grow.
- 24] “People will come there armed with bow and arrows, because the entire land will be nothing but briars and thorns.
- 25] As for all the hills that used to be cultivated with a hoe, you won’t go there, because you’ll fear iron briars and thorns. Nevertheless, those hills will be reserved as a pasture where cattle will feed and where sheep will graze.”[ISV]
- 21] And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep;
- 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.
- 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 briars and thorns.
- 24] With arrows and with bows shall men come thither; because all the land shall become briars and thorns.
- 25] And on all hills that shall be digged with the mattock, there shall not come thither the fear of briars and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle. [KJV]

[7:24 So 1QIsaa; MT LXX read “bow.”]

[7:25 So 1QIsaa; MT LXX lack “iron.”]

## The Broader Relevance

- God had called a special people to represent Him.
- They had become apostate, and failed.
- The enemies of God are represented by Assyria and Babylon.
- God’s judgment(s) and ultimate restoration are depicted and are surprisingly relevant to God’s people *today*.
- Babylon is the type, or symbol of hostile opposition to God’s people.
- The harmony and resonance of this book to the Revelation at Patmos is astonishing.

## For the Next Session

- Prepare by studying Isaiah 8 – 11.
- (Search for a specific prophecy directed to our time.)

## Discussion Questions

- 1) What can we learn from the seraphim and cherubim?
- 2) How do we get our own lips “purged”?
- 3) What do you believe about Isaiah 7:14?
- 4) What lessons can we learn from Ahaz?
- 5) Are the ISV segments useful in this study? How?
- 6) What can we learn from the geopolitical events in this session?

## The Book of the Prophet Isaiah Session 4: Chapters 8 & 9

### Chapter 8

- vv. 1 - 4: Isaiah’s son is born
- vv. 5 - 10: Overthrow of Damascus and Samaria by Assyria
- vv. 11 - 18: Waiting on God
- vv. 19 - 22: Rejecting Occultic Wisdom

### Isaiah 8: Isaiah’s Son is Born

- 1] The Lord also told me, “Take a large tablet and write on it with a stylus pen, ‘For Maher-shalal-hash-baz’.
- 2] Then I will call Uriah the priest and Jeberechiah’s son Zechariah as reliable witnesses to testify on my behalf.”
- 3] After this, I was intimate with the prophetess and she conceived. Later, she bore

- a son, and then the Lord told me, “Call him ‘Maher-shalal-hash-baz,’ for before the young lad knows how to call out to his father or mother, the wealth of Damascus and the plunder of Samaria will be carried off by the king of Assyria.” [ISV]
- 1] Moreover the LORD said unto me, Take thee a great roll, and write in it with a man’s pen concerning Maher-shalal-hashbaz. [KJV]
- The Hebrew name *Maher-shalal-hash-baz* means “Hurry to the plunder, quick to the loot.” Or, “In making speed to the spoil he hastesth the prey.”
  - The name was given and recorded in the Temple before he was born.
  - “Haste makes waste.” Damascus, the Syrian capital, which had been at enmity with Judah and confederate with Israel (the Northern Kingdom) was about to be spoiled by the Assyrians, and at the same time Israel was to fall a prey to this great and mighty power. All this was to transpire before the child was well grown.
- 2] And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. [KJV]
- Uriah: High priest; used by Ahaz later (2 Kgs 16:10-16).
  - Zechariah: father of Ahaz’s queen (2 Kgs 18:2; 2 Chr 29:1).
- 3] And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hashbaz.
- 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. [KJV]
- This was confirmed by inscriptions of Tilgath-Pileser.

## Invasion by Assyria

- 5] The Lord spoke to me again:
- 6] “Because this people have rejected the gently-flowing waters of Shiloah, and because they keep rejoicing in Rezin and Remaliah’s son,
- 7] watch out! The Lord God is about to bring the flood waters of the Euphrates River against them, mighty and strong. “It’s the king of Assyria and all of his arrogance! He will rise over all of the river’s channels and run over all of its banks.
- 8] He will sweep on into Judah, overflowing as he passes through, like flood waters reaching up to a person’s neck. His outstretched wings will flow as wide as your land, O Immanuel!” [ISV]

[8:6 1QIsaa MT lack “because.”]  
 [8:7 So 1QIsaa; MT reads “the Lord.”]  
 [8:7 1QIsaa MT lack “Euphrates.”]  
 [8:7 So 4QIsaf MT LXX; 1QIsaa lacks “mighty and strong.”]  
 [8:8 DSS MT lack “like flood waters.”]

- 5] The LORD spake also unto me again, saying,
- 6] Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah’s son; [KJV]
- *Shiloah*: “peace sent” (John 9:7).
  - The allied peoples of Syria and Samaria (Israel, the Northern Kingdom) had refused to recognize the value of association with Judah, and so had spurned the waters of Shiloah (that is, “peace”), and had joined forces under Rezin, the Syrian king, and Pekah, the son of Remaliah, the upstart king of Israel, in order to destroy Judah.
  - (The waters that supplied the Temple via an aqueduct. Cf. the evidences supporting the Southern Conjecture of the Temple location: *The Coming Temple* briefing package.)
- 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: [KJV]
- “The river” = the Euphrates.
  - Therefore the Lord was bringing against them the armies of the king of Assyria which would flow over their lands like a great river and would even reach into Judah also, as we have seen already.
- 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.
- “...through” = “into.”
  - “...even to the neck”; i.e., but stopping short.
  - “...land, O Immanuel”: the land of the covenant, “not to be sold forever...” (Lev 25:23).
- 9] “Band together, you peoples, but be shattered! Listen, all you distant countries! Strap on your armor, but be shattered.
- 10] Take counsel together, but it will all be for nothing; go ahead and talk, but it will all be for nothing, for God is with us.” [ISV]
- [8:9 So 1QIsaa MT; 4QIsae 4QIsaf LXX read “Learn this”; or “Know this.”]

[8:9 So 1QIsaa; MT adds “a second strap on your armor but be shattered”; cf. LXX.]

[8:10 So 1QIsaa MT; 4QIsae LXX lack “but.”]

[8:10 Lit. “it won’t stand.”]

[8:10 i.e. a word play on the name Immanuel; cf. 7:14, 8:8.]

- 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.
- 10] Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. [KJV]
- “Associate yourselves” = “Make an uproar.”
  - To ward off this danger, Ahaz sought an alliance with Egypt, but no such association would avert the threatened judgment.

## Waiting on God

- 11] For this is what the Lord spoke to me, as his forceful hand was resting on me, and as he was warning me not to live the way this people were living:
- 12] “Don’t call conspiracy everything that this people calls conspiracy, and don’t fear what they fear, or live in terror.
- 13] The Lord of the Heavenly Armies—he’s the one you are to regard as holy. Let him be the one whom you fear, and let him be the one before whom you stand in terror! [ISV]

[8:11 So 1QIsaa 4QIsae MT; 4QIsaf LXX Syr lack “For.”]

[8:11 Lit. “not to walk in the way of this people.”]

- 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, [KJV]
- “God is with Us” = Literally, Immanuel. This child is the same stone and rock as in verse 14.
- 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.
- 13] Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread. [KJV]
- Regarding the attempt to terrify Judah by the confederacy between Syria and Samaria (Isa 7:1-2).
  - Confederacies with the world are never effective (cf. Letter to Pergamos, Rev 2:12ff).

- 14] Then he will be a sanctuary, but for both houses of Israel he’ll also be a stone with which someone strikes himself, a rock one stumbles over, a trap and a snare to those who live in Jerusalem.
- 15] Many will stumble on them; They’ll fall and be broken; They’ll be snared and captured.

- He (“the stone of stumbling”) appeared in human form to both the houses of Israel and was a trap and a snare to the inhabitants of Jerusalem; the nation stumbled over Him as was broken and scattered as predicted in v.15...

- 16] “Bind up the testimony, and seal up the teaching among my disciples.
- 17] I’ll wait for the Lord, who is hiding his face from the house of Jacob, and I’ll put my trust in him.
- 18] Watch out! I and the children whom the Lord has given me are a sign and a wonder in Israel from the Lord of the Heavenly Armies, who resides on Mount Zion.” [ISV]

[8:18 So 1QIsaa; MT LXX read “are signs and wonders.”]

- 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. [KJV]
- Ezek 11:16; Ps 91.
  - The rock, stone, indeed a rock of offence, a stone of stumbling...
- 15] And many among them shall stumble, and fall, and be broken, and be snared, and be taken.
- 16] Bind up the testimony, seal the law among my disciples. [KJV]
- Cf. Paul’s warning to the Ephesians (Acts 20; Rev 3:1ff).
  - To those who are willing to be taught of God, the Word becomes increasingly precious as the days grow darker.
- 17] And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.
- 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.
- Two sons of Isaiah
    - “*Hurry to the plunder, quick to the loot*”
    - “*A remnant shall return,*”
  - were signs of
    - the return at the end of the 70 years captivity (Jer 25:11-12; Dan 9:2).
    - the larger and final fulfillment at the Lord’s return (q.v. Heb 2:13-14).

## Rejecting Occultic Wisdom

- 19] “So when they advise you, ‘Ask the mediums your questions, and quiz the spiritists who chirp and mutter,’ shouldn’t a people instead be consulting their God—and not the dead—on behalf of those who are living
- 20] for instruction and for testimony? Surely they are speaking like this because the truth hasn’t dawned on them. [ISV]

[8:19 So 1QIsaa LXX; MT reads “gods.”]

[8:20 1QIsaa MT lack “the truth.”]

- The remaining part of this chapter gives us a solemn warning against spiritualism or any form of necromancy.

- 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? [KJV]

- “Wizards that peep and mutter.” Cf. Isa 29:4; Lev 19:31
- Jeroboam 2 Kgs 17:17
- Manasseh 2 Kgs 21:6
- Saul and the Witch at Endor 1 Sam 28:7-20

- 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. [KJV]

- All such attempts to contact the spirits of the dead are forbidden in Scripture (Deut 18:9-12; Lev 20:27).

- 21] “They’ll pass through the land, while greatly distressed and hungry. When they are hungry, they’ll become enraged, and they’ll curse their king and their god. They’ll turn their faces upwards,
- 22] or they’ll look toward the earth, but they’ll see only distress and darkness, the gloom that comes from anguish, and then they’ll be thrown into total darkness.” [ISV]

[8:21 Lit. “through it.”]

[8:21 So 1QIsaa; the Heb. lacks “while.”]

[8:21 So 1QIsaa; MT reads “gods”; LXX reads “idols.”]

[8:22 So 1QIsaa LXX; the Heb. lacks “the.”]

- 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.
- 22] And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness. [KJV]

## Isaiah 9

- vv. 1 - 7: The Promised Deliverer:  
— The Prince of Peace & His Kingdom  
— The Throne of David
- vv. 8 - 12 A Rebuke to Jacob and Israel  
— Defiance vs. Repentance
- vv. 13 - 21 Judgment for not Repenting

- 9:1-7: The most comprehensive prophecy of the Messiah in the Old Testament!
- 9:10: An astonishing revelation relevant to the events of Sept 11, 2001!

## Isaiah 9: The Prince of Peace

- 1] But there will be no gloom for her who was in distress. Formerly, he brought contempt to the region of Zebulun and the region of Naphtali, but in the future he will have made glorious the way of the sea, the territory beyond the Jordan—Galilee of the nations.
- 2] The people who walked in darkness have seen a great light; for those living in a land of deep darkness, a light has shined upon them. [ISV]

[9:1 This v. is 8:23 in the MT.]

[9:1 So DSS; MT reads “those who were.”]

[9:1 So DSS; MT reads “the latter time.”]

[9:1 Or “gentiles.”]

[9:2 This v. is 9:1 in the MT.]

- 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. [KJV]

- The very region where Assyrian armies brought darkness and death would be the first to rejoice in the light brought by the preaching of Christ (Mt 4:15-16).

- 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. [KJV]

- Darkness: Cf. 8:22.
- Zebulun = Nazareth: Luke 4:16:21
- Galilee: John 2:11; 4:54
- Jesus at Capernaum: Mt 4:13-17, (LXX)

*And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: That it might be fulfilled which was spoken by Esaias the prophet, saying,*  
Matthew 4:13,14

A quote of this very passage as a prediction of the Galilean ministry...

*The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.*

Matthew 4:15,16

Matthew is quoting Isaiah 9:1, 2 from the LXX. It's as if Isaiah could look down through the ages and see Jesus making known the wonders of God's redeeming love as the Light of Life... But he then passes over His rejection and the long years that followed during which the people of Israel themselves are rejected.

- 3] You have increased the nation; you have increased its joy; they rejoice in your presence as they rejoice at the harvest, as they are glad when they're dividing the spoils of war.
- 4] Now as to the yoke that has been his burden, and the bar laid on his shoulder—the rod of his oppressor—you have broken it as on the day of Midian.
- 5] For every boot of the tramping soldier in battle tumult and every garment rolled in blood will be used for burning as fuel for a fire. [ISV]

[9:3 1QIsaa MT lack “of war.”]

[9:4 Lit. “yoke of.”]

[9:4 DSS The Heb. lacks “laid.”]

[9:4 1QIsaa MT lack “it.”]

[9:4 So 1QIsaa LXX; MT reads “Midian”; cf. Judg 7:8-25 2Kgs 15:19; 16:8.]

- 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. [KJV]

- (Increase, *not* “not increased”)
- Joy of harvest: Feast of Tabernacles? (Succoth?) Of Ingathering? (Shavuot?)

- 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. [KJV]

- Day of Midian - Gideon, etc. Judg 7:19-25

- Oppressor, taskmaster: Ex 5:6  
— (“Assyrian?”); Isa 52:4
- Yoke, staff, rod? Why 3? ...Satanic “trinity”?

- 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. [KJV]

- Verses 4-5 locally apply to the destruction of the Assyrian army besieging Jerusalem; yet, they also survey the conditions that were to prevail through the long centuries of the Diaspora; Cf. Mt 24:6,7.
- In the next two verses is one of the most complete prophecies of our Lord to be found in the Old Testament:

- 6] For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name is called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

- 7] Of the growth of his government and peace there will be no end. He will rule over his kingdom, sitting on the throne of David, to establish it and to uphold it with justice and righteousness from this time onward and forevermore. The zeal of the Lord of the Heavenly Armies will accomplish this. [ISV]

[9:6 So 1QIsaa; MT 4QIsac read “name will be.”]

[9:7 DSS MT lack “He will rule.”]

[9:7 So 1QIsaa, referring to the throne; MT reads it, referring to the kingdom.]

- 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. [KJV]

- “...child is born”: Bethlehem.
- “...son is given”: Golgotha.
- Four (or five?) key titles...

## “Wonderful”

- The very name He used with the parents of Samson (Judg 13:18).
- The mystery of His Sonship (Mt 11:27; Rev 19:12).
- Beyond human comprehension...
- Only the Father knows the mystery of godliness (1 Tim 3:16).

## “Counselor”

- Revealer of the Father's Will 1 John 1:7  
– Implied in His title, The Word.

- As the Eternal Word as the Revealer of the mind and heart of God, come to the earth not only to show us the way to the Father, but also to empower us so that we may walk in a manner well pleasing to the One who has redeemed us.

## “The Mighty God”

- So called in Rom 9:5; 1 Jn 5:20.
- Featured in Jn 1:1-3; Col 1:16,17.
- Just as truly God as He was man (Mt 28:18; Jn 5:22).
- Just as truly man as He was God.
- He could not have made atonement for sin otherwise.
- He had to be what He was in order to do what He did. He was our Kinsman-Redeemer (Ruth; Rev 5).

## “Everlasting Father”

- or, “Father of Eternity.”
- He is not to be confounded with the Father, though He and the Father are “One.”
- But He is the One in whom all the ages meet (Jn 10:30; Heb 1:2, margin).

## “The Prince of Peace”

- As presented to the world and heralded by the angels (Lk 2:14).
- Because of His rejection, there can be no lasting peace until He comes again.
- Then He will speak peace to all peoples (Isa 32:1-18).
- In the meantime, having made peace by the blood of His cross, all who put their trust in Him have peace with God, and peace fills our hearts and lives.

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. [KJV]

- “...increase”: Mt 28:18, 19.
- “...the throne of David”: 2 Sam 7:16

## Throne of God: New Testament Confirmations

- Annunciation Luke 1:31-33
- Ascension Acts 1:6-9
- Council of Jerusalem Acts 15:15-18

*And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.*

Luke 1:31-33

- But did Jesus ever actually sit on David’s Throne? He couldn’t have. It didn’t exist at that time.
- Jeconiah, was the last of David’s line to sit on the Throne. Remember: the blood curse on his line.

*When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.*

Acts 1:6,7

*And to this agree the words of the prophets; as it is written, After this I will return, and will build again the Tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world.*

Acts 15:15-18

*Thy kingdom come. Thy will be done in earth, as it is in heaven.*

Matthew 6:10

- What are we praying for? Nothing in heaven or on earth is more certain.

## The Return of Christ to Rule

- 1,845 references in the Old Testament
- 17 books give prominence to the event
- 318 references in the New Testament
- 216 chapters
- 23 of 27 books give prominence to the event
- For every prophecy of Christ’s 1st Coming there are 8 of His 2nd Coming!

*I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me earnestly.*

Hosea 5:15

## A Rebuke to Jacob and Israel

- 8] “The Lord has sent a plague against Jacob, and it will fall on Israel;  
9] and all of the people were evil—Ephraim and the inhabitants of Samaria—say-  
ing proudly with arrogant hearts:  
10] ‘The bricks have fallen, but we will build with dressed stones; the sycamore  
trees have been cut down, but we will replace them with cedars.’ [ISV]

[9:8 So 1QIsaa; MT reads “Lord.”]

[9:8 So LXX; MT reads “word”; 1QIsaa can mean “plague” or “word”.]

[9:9 So 1QIsaa; MT LXX read “knew.”]

[9:10 Or “quarried.”]

[9:10 The sycamore fruit tree native to Israel bears figs.]

[9:10 I.e. a genus of coniferous evergreen in the family *Pinaceae*.]

[9:11 So 1QIsaa MT LXX; other MT mss. read “princes.”]

[9:11 So 1QIsaa MT; LXX lacks “from Rezin.”]

- The prophet now shifts back to local conditions...But notice the arrogant pride in v.10...

- 8] The Lord sent a word into Jacob, and it hath lighted upon Israel. [KJV]

- Note contrast: “Jacob,” “Israel.”

- 9] And all the people shall know, even Ephraim and the inhabitant of Samaria,  
that say in the pride and stoutness of heart,  
10] The bricks are fallen down, but we will build with hewn stones: the sycamores  
are cut down, but we will change them into cedars. [KJV]

- A verse of pride and void of repentance...
- “Hewn stones” rather than cheap sun-dried bricks; cedars rather than expendable sycamores.

## Isaiah 9:10

- An example of a popular verse being totally *mis*-applied!
- Many prominent people have quoted this verse in the rebuilding of the Twin Towers from the “911” disaster...
- Indulging in precisely the very error of what this passage warns, “*in the pride and stoutness of heart*”: defiance instead of repentance.

## The Harbinger – Jonathan Cahn

- September 11, 2001: the wall of protection is broken.
- America made a mistake by not searching its heart after this attack.

- There was no acknowledgement of a judgment from God.
- The nation rebuilds, stronger than before, but without seeking God; without repenting.
- The leaders vow to rebuild an even bigger tower in a defiant spirit.
  - Re: The foundations and the huge “Freedom Stone” at Ground Zero.
  - A fallen sycamore tree, symbolic of uprooting. “The Tree of Hope is the sign of a nation’s defiant rejection of God’s call to return.”
- Astonishing: to see these passages impact us TODAY!

- 11] But the Lord has raised adversaries from Rezin against him, and he stirs up his enemies—  
12] Arameans from the east and Philistines from the west—and they devour Israel with open mouths! “Yet for all this, his anger has not turned away, and his hand is still stretched out, ready to strike.” [ISV]

[9:12 So 1QIsaa 4QIsac; the Heb. lacks “Yet.”]

[9:12 DSS MT lack “ready to strike.”]

- 11] Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together;  
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. [KJV]

- This solemn refrain will be repeated a total of 3 times in this chapter...

## Judgment for Not Repenting

- 13] “But the people have not returned to rely on him who struck them, nor have they sought the Lord of the Heavenly Armies.  
14] So the Lord has cut off from Israel head and tail, palm branch and reed in a single day—  
15] the elder and the dignitary is the head, and the prophet who teaches lies is the tail.  
16] For those who guide this people have been leading them astray, and those who are guided by them are swallowed up. [ISV]

[9:13 1QIsaa MT LXX lack “to rely.”]

[9:13 So 1QIsaa; MT reads “toward”; LXX reads “until.”]

[9:14 So 1QIsaa LXX; the Heb. lacks “in.”]

- 13] For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

- 14] Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day. [KJV]
- Ahab lead worship of Baal (1 Kgs 16:31).
  - Jehu's reform "skin deep" (2 Kgs 10:28; 2 Kgs 17:16; Hos 2:13).
  - (Palm) branch, rush (in mire, Job 8:11); Cf. Isa 19:15
- 15] The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.
- 16] For the leaders of this people cause them to err; and they that are led of them are destroyed. [KJV]
- False leadership (cf. Isa 28:7; 29:10; 30:10).
  - Revelation idioms...
  - Jeroboam: turned to calf-worship.
  - Ahab: turned to Baal.
- 17] Therefore the Lord does not have pity on their young men, and has no compassion on their orphans and widows, because each of them was godless and an evildoer, and every mouth spoke folly. "Yet for all this, his anger has not turned away, and his hand is still stretched out, ready to strike.
- 18] "For wickedness has burned like a blaze that consumes briers and thorns; it sets thickets of the forest on fire, and skyward they swirl in a column of smoke.
- [9:17 So 1QIsaa; MT LXX read "rejoice over."]  
 [9:17 Or "fatherless."]  
 [9:17 So 1QIsaa 4QIsac; the Heb. lacks "Yet."]  
 [9:17 DSS MT lack "ready to strike."]  
 [9:18 Lit. "upward."]
- 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. [KJV]
- "...fatherless and widows": Ex 22:22; Deut 10:18; 14:29; Isa 1:17.
  - That closing refrain is repeated a second time (of 3)...
- 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.
- Cf. Moses' burning bush was an idiom of grace: thorn bush in fire, but not consumed.
- 19] From the wrath of the Lord of the Heavenly Armies the land has been scorched, and the people have become like fuel for the fire; no one will spare his neighbor.

- 20] They cut meat on the right, but they're still hungry, and they devour also on the left, but they're not satisfied; each devours the flesh of his own children.
- 21] Manasseh devours Ephraim, and Ephraim devours Manasseh; together they are against Judah. "Yet for all this, his anger has not turned away, and his hand is still stretched out, ready to strike." [ISV]
- [9:19 So 1QIsaa; MT reads "By."]  
 [9:20 So 1QIsaa; MT LXX lacks "also."]  
 [9:20 So 4QIsac; or arms; 1QIsaa MT read "offspring" or "arm"; LXX reads "arm."  
 [9:21 So 1QIsaa; MT LXX lack "Yet."  
 [9:21 DSS MT lack "ready to strike."]
- 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. [KJV]
- Cf. v.21; 2 Kgs 15:30;
  - Pekah was a victim of Hoshea's conspiracy: 19<sup>th</sup> and last king of Israel; Succeeded Pekah, whom he conspired against and slew, (fulfilling Isa 7:16)
- 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:
- 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. [KJV]
- Principal tribes in northern kingdom (1 Chr 9:3; 2 Chr 30:1, 10, 18; 31:1; 34:7).
  - Willing to unite against Judah (2 Kgs 15:37; 2 Chr 28:6-8. Cf. v.12 note).
  - *Hand stretched out: to smite, not to save.* (3 times this chapter; vv.12, 17, 21; with Isa 5:25; 10:4).
  - Context: Since no repentance was forthcoming from the Northern Kingdom of Israel, the Lord's hand of judgment (His "Abandonment Wrath") will continue to be outstretched unrelentingly and will result in their captivity.
  - *Does this fit anyone else we know?*

## For the Next Session

Prepare by studying Isaiah 10, 11, & 12

## Discussion Questions

- 1) Compare the ISV with the traditional KJV. Reactions?
- 2) How prevalent is the occult in our society today?
- 3) Is necromancy practiced today? Where and why?
- 4) Discuss the distinctions among the titles in Isaiah 9:6.
- 5) Is the “Throne of David” relevant to today? How?
- 6) In what ways is the Davidic Covenant under attack, and by whom?
- 7) In what ways is Isaiah 9:10 applicable to today?
- 8) Is America in need of repentance? Why? How do we know?

## The Book of the Prophet Isaiah

### Session 5: Chapters 10 - 12

#### Isaiah 10: The Assyrian and His Doom

- Judah and Assyria in the days of Hezekiah, where Assyria serves as God’s instrument of judgment.
- The “time of Jacob’s Trouble,” when divine wrath is poured out upon apostate Christendom and Judaism alike.
- The last Great Assyrian, the haughty enemy of the Jews in the last days, to be destroyed by the return of the Kinsman-Redeemer, the Avenger of blood.

#### Judgment on Unjust Lawmakers

- 1] “How terrible it will be for the one who enacts unjust decrees, for those who write oppressive laws that they have prescribed
- 2] to deprive the needy of justice and to rob the poor of my people of their rights, so that widows may become their spoil and so that they may plunder orphans!
- 3] What will you do on the day of Judgment, in the calamity that will come from far away? To whom will you run for help, and where will you leave your wealth, so you won’t have to crouch among those in chains or fall among the slain? “Yet for all this, his anger has not turned away, and his hand is still stretched out, ready to strike.” [ISV]

[10:1 So 1QIsaa; MT reads “the ones.”]

[10:2 Or “plunder the fatherless.”]

[10:4 So 1QIsaa; MT LXX read “beneath prisoners.”]

[10:4 So 1QIsaa; MT LXX lack “Yet.”]

[10:4 DSS MT lack “ready to strike.”]

- 1] Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; [KJV]

One of the symptoms of apostasy, where pride and selfishness issued unrighteous decrees to legalize oppression of the poor and fatherless.

We have gotten so far away from God and His Word that our courts and government don’t even recognize Him. It is a farce to have a man put his hand on the Bible and take an oath in a court of law today, because most judges do not believe it is the Word of God.

- 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! [KJV]

Today many godless men are judges. They are in no position to judge at all until they recognize that they are representing God. “God-fearing” is missing term in contemporary vocabularies...God is saying to the judges, “You are to represent Me, and the day is coming when I am going to judge you.”

- 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? [KJV]

Day of visitation: double application? Time of Jacob’s Trouble (Jer 30:7). Any economic system that is guilt upon the disregard of the rights of the poor will inevitably be destroyed in the end.

- 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. [KJV]

A refrain now in the fifth recital. This final refrain was 3 times in Chapter 9; plus one in Chapter 5 and here.

#### Assyria is an Instrument of Judgment

- 5] “How terrible it will be for Assyria, the rod of my anger! The club is in their hands!
- 6] I’m sending my fury against a godless nation, and I’ll command him against the people with whom I’m angry to seize loot and snatch plunder, and to trample them down like mud in the streets.
- 7] But this is not what he intends, and this is not what he thinks in his mind; but it is in his mind to destroy, and to cut down many nations. [ISV]

[10:5 So 1QIsaa LXX; MT reads “is their fury!”]  
 [10:6 So 1QIsaa LXX; MT reads “sending him.”]

- 5] O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.  
 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. [KJV]

- Cf. Rod of mine: Babylon Jer 51:20
- *Maher-shlel hasbaz.* 2 Kgs 18:25.

Here God makes one of the strangest statements in the Bible, This is the key verse of the entire passage, and it sheds light on the whole purpose of God, for this verse says He will use Assyria as a rod to chasten His people Israel.

God goes so far as to say that He is responsible for sending Sennacherib, the Assyrian, against Israel and for sending the northern kingdom of Israel into captivity. [May be a double metaphor: it appears to be an allusion to the final World Leader also.]

## Hermeneutics

- The Greek Model:
  - Prophecy = Prediction and (subsequent) fulfillment
- The Hebrew Model:
  - Prophecy = Pattern(s)

- 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. [KJV]

Assyria is a symbol of another kingdom in the north whom God will use in the last days. Many Bible expositors believe this verse has reference to the “beast” which will come out of the sea, mentioned in Revelation 13.

- 8] “Because this is what he is saying: ‘My commanders are all kings, are they not?  
 9] Isn’t Calno like Carchemish? Isn’t Hamath like Arpad? Isn’t Samaria like Damascus?  
 10] As my hand has reached to the idolatrous kingdoms whose carved images were greater than those of Jerusalem and Samaria,  
 11] will I not deal with Jerusalem and her idols as I have dealt with Samaria and her images?’” [ISV]

[10:10 So 1QIsaa; MT reads “the idol.”]

- 8] For he saith, Are not my princes altogether kings?

- 9] Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? [KJV]

- **Calneh:** Niffee, lower Mesopotamia; a city of Nimrod (Gen 10:10; “where tower was built” LXX); Desolate in Amos’ day (Amos 6:2). Taken in 732 B.C.
- **Carchemesh:** Northern capital of Hittites; conquered by Sargon in 717 B.C. (Pharaoh Necco defeated by Nebuchadnezzar in 606 B.C.) Now Jerablus, Syria, 360 mi. N of Jerusalem.
- **Hamath:** Caananite city, Gen 10:18; Independent Monarch at time of David (2 Sam 8:9,10; 2 Kgs 17:24). Antiochus named it Epiphania; Hama today.
- **Arpad:** reduced by Tiglath-Pileser early in his reign (748 B.C.). Revolted against, with Hamath, Sargon; punished.
- **Samaria:** 722 B.C.; Damascus: 732 B.C.

- 10] As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;  
 11] Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? [KJV]

- Groves: every green tree 2 Kgs 17:10
- Baal; Ashtoreth; Chemosh; Moloch, et al.
- Judah: Baalim 2 Chr 28:2
- Brazen Serpent 2 Kgs 18:4; 2 Chr 31:1
- Idols were objects of Assyrian conquests.
- “Samaritans”: Dan and Bethel: golden calves;
- Chapters 36-38 will detail.

## Assyria will be Judged

- 12] “For the Lord has finished all his work against Mount Zion and against Jerusalem; he will punish the speech that comes from that willful heart of Assyria’s king and the haughty look in his eyes.  
 13] He keeps bragging: ‘I’ve done it by the strength of my hand, and by my wisdom, because I’m so clever. I removed the boundaries of peoples, and plundered their treasures; like a bull I brought down those who sat on thrones.  
 14] My hand has found, as if in a nest, the wealth of the people; and as one gathers eggs that have been abandoned, so I have gathered all the inhabitants of the earth. Nothing moved a wing, opened its mouth, or chirped.’ [ISV]

[10:12 So 1QIsaa; MT LXX read “And when.]

[10:12 Lit. “the fruit of the arrogant.”]

[10:13 Lit. saying; “so” 1QIsaa; MT reads “He said.”]

[10:14 1QIsaa MT lack “inhabitants of the.”]

- 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. [KJV]

Nations are permitted to afflict Israel in chastisement for her national sins, but invariably retribution falls upon them (Gen 15:13-14; Deut 30:5-7; Isa 14:1-2; Joel 3:1-8; Micah 5:7-9; Mt 25:31-40).

When God gets through using Assyria to punish His people, God will deal with the Assyrians and judge them. They do not escape, either; history is a testimony to the fact. God judged them. Isaiah shows that God controls and judges all the nations of the earth.

- 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  
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. [KJV]

- Birds are of the evil one (cf. Mt 13:4, 19, 32).

- 15] “Does the ax exalt itself over the one who swings it? Or does the saw magnify itself in opposition to the one who wields it? As if a rod were to wield those who lift it, or as if a club were to brandish the one who is not wood!  
16] Therefore, the Lord God of the Heavenly Armies will send a wasting disease among Assyria’s sturdy warriors, and under its glory a conflagration will be kindled, like a blazing bonfire. [ISV]

[10:15 So 1QIsaa MT; LXX reads “the one who lifts.”]  
[10:16 So 1QIsaa MT; other LXX MT mss read “Lord.”]

- 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.  
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. [KJV]

- Light of Israel: name for God (Jn 1:9).

- 17] “The light of Israel will become a fire, and its Holy One a flame, and it will burn and consume Assyria’s thorns and briers in a single day.  
18] The splendor of its forest and its fruitful land the Lord will destroy—both soul and body—and Assyria will be as when a dying man wastes away.  
19] What survives of the trees in his forest will be so few that a child can count them.” [ISV]

- 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;  
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 standard bearer fainteth.  
19] And the rest of the trees of his forest shall be few, that a child may write them. [KJV]

- Isa 37:24. Also, Cf. Dan 4.

## The Remnant Returns

- 20] At that time, the remnant of Israel and the survivors of the house of Jacob will no longer rely on the one who struck them down, but will truly rely on the Lord, the Holy One of Israel.  
21] A remnant will return—a remnant of Jacob—to the Mighty God.  
22] For even if your people of Israel number as many as the sand of the sea, only a remnant of them will return. Overwhelming, righteous destruction is decreed,  
23] because the Lord God of the Heavenly Armies will bring about destruction, as has been decreed, throughout the entire region. [ISV]

[10:23 So 1QIsaa; LXX, MT mss lack “Lord of the Heavenly Armies.”]

- 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. [KJV]

- Now we have a vision of the Jewish remnant during the Great Tribulation: Shifts from Assyria in particular to the final destruction of Gentile world power at the return of Christ.

Remnant: *Shear-jashub*.

That day: “the Day of the Lord”	Isa 2:10-22; Rev 19:11-21
See Armageddon	Rev 16:13-16; 19:17-21
Tribulation	Ps 2:5; Rev 7:14, et al.

- 21] The remnant shall return, even the remnant of Jacob, unto the mighty God.  
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 (mere) remnant implied.
- Ezra 2:64.

- 23] For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.  
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. [KJV]

- Note repeated comparisons:  
1) With Egyptian exodus (10:26; 22:16).  
2) Song of Moses (Deut 31, Rev 15:3; and Isa 12).

- 24] Therefore this is what the Lord God of the Heavenly Armies says: “My people, you who live in Zion, don’t be afraid of the Assyrians, of the rod that beats you, who lift up their club against you as the Egyptians did.
- 25] In just a little while, my fury will come to an end, and my anger then will be directed to their destruction.
- 26] The Lord of the Heavenly Armies will brandish a whip against them, as when he struck Midian at the rock of Oreb; and as his staff was stretched out over the sea, so he will lift it up as he did in Egypt.
- 27] At that time, his burden will depart from your shoulder and his yoke from your neck. Indeed, the yoke will be broken, because you’ve become obese.” [ISV]

[10:24 So 1QIsaa; MT reads “Assyrians, when they strike you with a rod.”]  
[10:25 So 1QIsaa MT; MT mss. read “end”; LXX reads “counsel.”]  
[10:26 Cf. Judg 7:25.]  
[10:26 1QIsaa MT lack “stretched out.”]  
[10:26 Cf. Ex 14:16,26.]  
[10:27 Lit. “On that day”; so 1QIsaa MT LXX; 4QIsac reads “On a day.”]  
[10:27 So 1QIsaa MT; LXX lacks “because you’ve become obese.”]

- 25] For yet a very little while, and the indignation shall cease, and mine anger in their destruction.
- 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. [KJV]

- Oreb: Gideon’s 300: Judges 7:19-25
- Destruction of Sennacherib 2 Kgs 19:35
- Rod of Moses: Ex 4:3, 4, 20; 14:16, 27.

- 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. [KJV]

[DSS: “...because you’ve become obese.” ]

## The Coming Judgment of God

- 28] “The Assyrian commander has come upon Aiath and has passed through Migron; he stores his supplies at Michmash.
- 29] He has crossed over by the pass; his overnight lodging is at Geba. Ramah trembles; Gibeah of Saul has fled.
- 30] Cry aloud, you daughter of Gallim! Pay attention, Laish! Poor Anathoth!
- 31] Marmenah is in flight; the inhabitants of Gebim take cover. [ISV]

[10:28 Lit. “He.”]  
[10:28 So 1QIsaa MT; 4QIsac LXX read “to.”]  
[10:29 So 1QIsaa; MT reads “They have.”]  
[10:29 So 1QIsaa; the Heb. lacks “by.”]  
[10:30 So 1QIsaa; MT LXX read “Laishah.”]  
[10:31 So 1QIsaa Syr.; MT LXX read “Madmenah.”]

## “War Bulletins” in Advance!

This is a remarkable section of prophecy. It gives certain geographical locations, all of them north of Jerusalem, and it shows the route taken by Assyria and of the future invader from the north (Dan 11),

- 28] He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages: [KJV]

- **Aiath:** 3 mi S of Bethel; 30 mi NE of Jerusalem. Ai (Josh 8:1-28).
- **Migron:** 30 mi NE: Gibeah of Benjamin (1 Sam 14:2).
- **Michmash:** 7 ½ mi N of Jerusalem. Jonathan vs. the Philistines; difficult to attack (1 Sam 14:4-13).

- 29] They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled. [KJV]

- “Geba” and “Ramah” are about six miles north of Jerusalem.

- 30] Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.

- 31] Madmenah is removed; the inhabitants of Gebim gather themselves to flee. [KJV]

- **Gallim** (birthplace of 2nd husband of Michal, Saul’s daughter).
- **Laish:** Al-Isawizeh, N of Jerusalem.
- **Anathoth:** City of Refuge (Josh 21:8); Jeremiah’s birthplace (Jer 1:1).
- **Machmenah, Gebim:** cisterns 1-2 mi N of Jerusalem.

- 32] This very day he will halt at Nob; he will shake his fists at the mountain that is the Daughter of Zion, at Jerusalem’s hill.

- 33] Behold, the Lord God of the Heavenly Armies will lop off its boughs with terrifying power; the tallest in height will be cut down, and the lofty will be brought low.

- 34] He will cut down the thickets of the forest with an ax, and Lebanon will fall by the Majestic One.”

[10:32 i.e. city where the ephod was stored during the reign of Saul;

cf. 1Sam 22:13-20.]

[10:32 So 1QIsaa; MT reads “brandish.”]

[10:32 So 1QIsaa; MT reads “fist.”]

[10:34 Or “fall, along with its majestic trees.”]

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. [KJV]

- Nob = Mt. Scopus? Priestly city destroyed by Saul (1 Sam 22:19).
- “Nob” is the last place mentioned, and it is north of the city and in sight of Jerusalem.
- This passage clearly charts the march of the enemy from the north, which brings a state of paralysis and defeat to Jerusalem.

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.

34] And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one. [KJV]

- Panic: 2 Kgs 7:6, 7? Zech 11:1-3.
- “Lebanon”: Cf. Ezek 31:3.
- “Mighty one”: Isa 33:21. Assyria cut down after seven centuries!

In 9:8–10:34, Isaiah continues to warn Israel of her impending doom. He also warns Assyria not to become proud of her victories, for she is but a tool in the hands of God. Her day of defeat will come, too.

Assyria is a type of the Antichrist who will gather all nations against Jerusalem at the Battle of Armageddon. Just as God defeated Assyria with His miraculous power, so He will defeat Satan and his united armies (Rev. 19).

## Isaiah 11: God’s Anointed Takes Over

- **A Prophetic Picture of Future Kingdom** (Luke 1:31-32; Acts 15:15-16).
- Chapter 11 is a continuation of the prophecy begun in Chapter 7 which will conclude with Chapter 12.
- Chapter 11 is one of the great messianic prophecies of Scripture. It speaks of the coming of Christ to establish His kingdom and the type of program He will have.
- In Chapter 12 we will have the culmination of this section where we will see the worship of the Lord in the kingdom.

## The Reign of the Davidic King

- 1] “A shoot will come out from the stump of Jesse, and a branch will bear fruit from his roots.
- 2] The Spirit of the Lord will rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and power, the Spirit of knowledge and fear of the Lord.
- 3] His delight will be in the fear of the Lord. He won’t judge by what his eyes see, nor decide disputes by what his ears hear,
- 4] but with righteousness he will judge the needy, and decide with equity for earth’s poor. He will strike the earth with the rod of his mouth, and the wicked will be killed with the breath of his lips.
- 5] Righteousness will be the sash around his loins, and faithfulness the belt around his waist.” [ISV]

[11:4 So 1QIsaa; MT LXX read “for the.”]

[11:4 So 1QIsaa; MT LXX read “humble.”]

[11:4 So 1QIsaa; 1QIsaa corrector MT LXX read “he will kill the wicked.”]

- 1] And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: [KJV]

It is interesting that this particular prophecy does not use the name of David, but uses the name of David’s father, Jesse. David is normally associated with kingship, royalty and wealth. It should not be forgotten, however, that in his youth, living in the house of Jesse, David was a poor shepherd boy.

- Rod: Job 14:7-9
- Stem of Jesse; Root of David: Rev 5:5; Rom 15:12; Rev 22:16
- Branch: Jeremiah 23:5; 33:15
- “King”; “Man.” Zech 3:8; 6:12
- Isaiah: *Netzer*: sprout. [= “Nazarene.” Mt 2:23 ]
- He is called
  - “the Branch of the Lord” Isa 4:2
  - “a righteous Branch” Jer 23:5
  - “my servant the Branch” Zech 3:8
  - “the man whose name is the Branch” Zech 6:12
- The Hebrew word *netzer* (“branch”) ties in with the name given to Jesus in Mt 2:23—“the Nazarene.”
- Branch means “a live sprout.” This is the second time we have had a reference to the “Branch.” The first time it was mentioned was in Isaiah 4:2.
- There are 18 words in the Hebrew language translated by our English

word branch. This is one of the titles given to the Lord Jesus Christ.

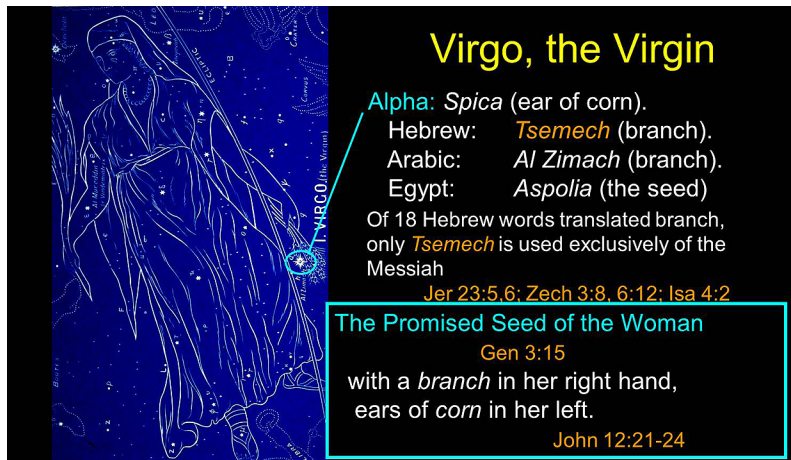
- In Isaiah 53 He is “a root out of a dry ground.” Delitzsch, the great Hebrew scholar, wrote, “In the historical fulfillment even the ring of the words of the prophecy is noted: the *nehtzer* (Branch) at first so humble, was a poor Nazarene” (see Mt 2:23).

## The Mazzeroth (Zodiac)

- Each of the 12 signs of the Mazzeroth are also associated with one of the 12 tribes of Israel.
- Virgo is associated with the tribe of Zebulon, where Nazareth is located.
- Don’t try to get “pictures” from the *arrangements* of the stars: The *names of the stars*, in order of brightness (alpha = brightest, beta = 2nd brightest, gamma = 3rd brightest, etc.) were mnemonics to remind them of the related picture-stories.

## Virgo

- The Promised Seed of the Woman (Gen 3:15).
- A woman with a *branch* in her right hand, an ear of corn in her left.
- Latin: *virgo*, *virgin*; *virga*, a *branch*. Arabic: a *branch*;
- Hebrew: *Tsemech* (branch); Isa 7:14; 9:6.



- 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; [KJV]

- “**Seven Spirits before His Throne**”: Rev 1:4; Mt 3:16; Lk 2:40; 6:1, 14, 18; Jn 3:24.
- Holy Spirit: 1 Cor 12:8-11; Gen 1:3.

## The Seven Spirits

- The sevenfold spirit: Rev 1:4; 3:1; 4:5: 5:6
  - 1) of the Lord;
  - 2) of wisdom;
  - 3) of understanding;
  - 4) of counsel;
  - 5) of might;
  - 6) of knowledge;
  - 7) of the fear of the Lord.

## Ministries

- All good in Israel 1 Sam 10:6; 16:13ff.
- Empowers for service Isa 28:6
- Craftsmen Ex 31:3; 35:31
- Warriors Judg 6:34; 11:29; 13:25; 14:6
- Prophets Num 11:25ff
- Messiah Jn 1:22,24; Col 2:9
- Abides on Him Cf Judg 6:34; 1 Sam 11:7; 2 Sam 23:2; Ps 51
- His Mandate Isa 61:1

- 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:
- 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. [KJV]

- “The wicked” should be “the wicked one” (Rev 1:16; 2 Thess 2:8).

- 5] And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. [KJV]

## A Transformed Ecology

- 6] “The wolf will live with the lamb; the leopard will lie down with the young goat. The calf and the lion will graze together, and a little child will lead them.
- 7] The cow and the bear will graze, and their young will lie down together, and the lion will eat straw like the ox.
- 8] The nursing child will play over the hole of the cobra, and the weaned child will put his hand on vipers’ dens.
- 9] They will neither harm nor destroy on my holy mountain; for the earth will be full of the knowledge of the Lord, as the waters cover the sea.” [ISV]

[11:6 So 1QIsaa LXX; MT reads “lion and the fattened calf.”]  
 [11:7 So 1QIsaa LXX; the Heb. lacks “and.”]  
 [11:8 So 1QIsaa; MT reads “a viper’s den”; LXX reads “a den of vipers.”]  
 [11:9 So 1QIsaa LXX; 4QIsac MT read “on all.”]  
 [11:9 So 1QIsaa MT; 4QIsac LXX read “to know.”]  
 [11:9 So 1QIsaa MT LXX; 4QIsac reads “of glory”; cf. Hab 2:14.]

- 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.
- 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. [KJV]
- Curse lifted? Return to paradise? (Cf. Isa 65:25; 66:22.)
  - Vegetation also involved: Hos 2:20-22; Isa 30:23-26; Ezek 24:25.
- 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.
- 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. [KJV]
- Nature shall be restored (Rom 8:18–25), and there will be no more curse.
  - Violence and war will be gone.
  - “The earth shall be full of the knowledge of the Lord” (v. 9; Cf. Isa 6:3 and Hab 2:14).

Please do not “spiritualize” these promises. To steal them from the Jew and apply them to the church is to twist the Scriptures. These are literal promises of a literal kingdom over which Christ shall reign one day.

## Israel Regathered

- 10] At that time, as to the root of Jesse, who will be standing as a banner for the peoples, the nations will rally to him, and his resting place is glorious.
- 11] At that time, the Lord will reach out his hand yet a second time to recover the remnant that is left of his people, from Assyria, from Lower Egypt, from Upper Egypt, from Cush, from Elam, from Shinar, from Hamath, and from the islands of the sea.
- 12] He will raise a banner for the nations and will assemble the dispersed of Israel; he will gather the scattered people of Judah from the corners of the earth. [ISV]

[11:10 1QIsaa MT lack “as to.”]  
 [11:10 So 1QIsaa; 4QIsac MT LXX read “place will be.”]  
 [11:11 Lit. “from Egypt, from Pathros.”]

[11:11 Or coastlands.]  
 [11:12 So 1QIsaa; 4QIsaa MT LXX read “four corners.”]

- 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. [KJV]
- John 3:14; 12:32; Phil 2:9; Heb 7:26.
  - Ensign: Jer 50:2
    - Gather troops: Isa 18:3; Jer 4:21
    - Gather fugitives, Jer 4:6
    - People, Isa 5:26; 11:10,12; 49:22; 62:10
- 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. [KJV]

## “Second time”?

- “Second time” now going on.
  - Egypt, Hos 9:3, 6; Isa 7:18
  - Pathros (upper, southern Egypt) Jer 44:1
  - Cush (“Ethiopia”) Isa 18:1ff
  - Coastlands: Joel 3:6; Gen 10:5; Zeph 2:11
  - Shinar, Babylon Gen 10:10; 11:2..
- 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. [KJV]
- Gentiles assembling the dispersed of Judah: Isa 14:1, 2; 49:22, 23; Deut 22:12; Zech 8:23; Rev 7:1; Deut 30:1.

## Israel’s Victory over Its Enemies

- 13] Ephraim’s jealousy will vanish, and those who are hostile to Judah will be eliminated; Ephraim will no longer be jealous of Judah, and Judah will not be hostile to Ephraim.
- 14] But they will swoop down on the slopes of the Philistines to the west, and they will plunder the people to the east. They’ll lay their hands on Edom and Moab, and the Ammonites will be subject to them.
- 15] The Lord will totally destroy the gulf of the Sea of Egypt. He will sweep his hand over the Euphrates River with a violent wind, breaking it up into seven streams, and making a way for people to cross on foot.
- 16] And there will be a highway for the remnant that is left of his people out of Assyria, as there was for Israel when they came up from the land of Egypt. [ISV]

[11:13 Lit. “depart”; “be cut off.”]  
 [11:14 So 1QIsaa MT LXX; 4QIsaa Targ read “he.”]  
 [11:14 Lit. “backs.”]  
 [11:14 So pap4QIsae 1QIsaa; MT LXX read “the west; together they will plunder.”]  
 [11:15 Lit. “tongue.”]  
 [11:15 So 1QIsaa; MT LXX read “his violent wind.”]

- 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.
- 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.
- 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.
- 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. [KJV]

- Highway: Isa 40:3,4; 42:16; 49:11; 35:8.
- New Exodus: Jer 16:15ff. 23:7ff(31:8, 9?) Isa 40 - 55.

## Isaiah 12

- Cf. Exodus 15.
- Similar hymns: Isa 25:9; 26:1-6; 27:2-5; 14:3..
- Fountain: Jer 2:13; 17:13; Ps 36:9; 87:7.

## Israel's Praise to the Lord

- 1] At that time, you will say: “I will praise you, Lord, for although you were angry with me, your anger has turned away, and you have comforted me.
- 2] “Look! God—yes God—is my salvation; I will trust, and not be afraid. For the Lord is my strength and my song, and he has become my salvation.”
- 3] You will draw water joyfully from the wells of salvation. And you will say at that time:
- 4] “Give thanks to the Lord; call on his name. Make known his actions among the nations. Proclaim that his name is exalted.
- 5] “Sing praises to the Lord, because he has acted gloriously, being made known in all the world.
- 6] Shout aloud, and sing for joy, you who live in Zion, because great in your midst is the Holy One of Israel.” [ISV]

[12:1 Lit. “day.”]  
 [12:2 So 1QIsaa; MT reads “Look! God is”; LXX reads “Look! The Lord is the God of.”]

[12:2 So 1QIsaa MTmss LXX; MT reads “Lord God.”]  
 [12:2 So 1QIsaa MTmss LXX; MT reads “a song.”]  
 [12:3 Lit. say “in that day.”]  
 [12:5 So 1QIsaa; MT reads to the Lord; LXX reads to the name of the Lord]  
 [12:5 So Isaa MTqere Syr Targ; the Heb. lacks made

- 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. [KJV]

- How? Guilt upon Christ!

They sang this song when they were delivered from Egypt (Ex 15:2), and also when they returned after the exile to rebuild the temple (Ps 118:14). They will sing it again when they go back to their land in victory and glory when Jesus shall reign over a world of peace and prosperity.

- 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. [KJV]

- 1 Corinthians 10:4.

- 3] Therefore with joy shall ye draw water out of the wells of salvation.
- 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. [KJV]

- Water: John 4:10, 14; 7:37-38; Rev 22:17.

- 5] Sing unto the LORD; for he hath done excellent things: this is known in all the earth.
- 6] Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee. [KJV]

## Prophecies concerning the Nations (Isaiah 13 - 27)

### Chapter

13,14	Babylon (& Lucifer)
15, 16	Moab
17	Damascus (Syria)
18	Ethiopia
19	Egypt
20	Egypt, Ethiopia
21	Edom, Arabia
22	Palestine?
23	Tyre
24-27	The “Little Apocalypse”

## Next Session

- Prepare by studying Isaiah 13 & 14
  - The role of “Babylon”
  - The origin and role of Lucifer
  - Cf. Ezekiel 28:11-19
- Also read:
  - Jeremiah 50 & 51;
  - Revelation 17 & 18.

## Discussion Questions

- 1) Are there changes in the attitude towards the Bible? Where? Why?
- 2) Why is the term “God-fearing” missing in contemporary vocabularies?
- 3) Is there idol worship today? Where? When?
- 4) What will the Millennium be like? How will it be different?
- 5) What is the most convincing evidence that we are in “the last days”? Are we?

## The Book of the Prophet Isaiah

### Session 6: Chapters 13 & 14

## Challenges of this Session

- The Fall of Babylon
  - Babylon’s rise is revealed in Isaiah 39; 2 Kgs 20:12-19
- The Doom of Babylon
- The “Mystery (of) Babylon”
  - Symbol of the Enemy of God: Gen 11:9 - Rev 14:8
- The origin and career of Lucifer

## Isaiah 13: The Destruction of Babylon

- 1] A message that Amoz’s son Isaiah received about Babylon:
- 2] “Raise a banner on a bare hilltop! Cry out loud to them! Give a wave of the hand, signaling for them to enter the gates of the nobles.
- 3] I myself have commanded my consecrated ones; I have also summoned my warriors, those who rejoice in my triumph, to carry out my angry judgments.
- 4] “Listen! There’s a noise on the mountains like that of a great multitude! Listen! There’s an uproar among the kingdoms, like that of nations massing together! The Lord of the Heavenly Armies is mustering an army for battle.

- 5] They’re coming from a faraway land, from the distant horizon—the Lord and the weapons of his anger—to destroy the entire land.” [ISV]
    - 100 years before the Babylonian Empire!
- [13:1 Lit. “An oracle”; “saw.”]  
[13:2 The Heb. lacks “signaling.”]  
[13:2 So 1QIsaa; MT reads “for them to enter”; LXX lacks “to enter.”]  
[13:3 Lit. “my anger.”]  
[13:5 Lit. “end of the heavens.”]  
[13:5 Or “earth.”]
- 3] The burden of Babylon, which Isaiah the son of Amoz did see.
  - 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. [KJV]
    - “Burden” (*massa*): a prophecy of impending judgment.
  - 3] I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness.
  - 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. [KJV]
    - *Since it describes* a plurality of kingdoms attacking Babylon, including the Medes (v.17), many assume it refers to fulfilled history (539 B.C., etc.);
    - However, careful analysis of the passage implies that this predicted destruction has yet to happen.
  - 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. [KJV]
    - The scope of the language seems to go far beyond the conquest of the Medes and Persians in 539 B.C. (which occurred without a battle and does not fit the detail).

## The Day of the Lord

- 6] Wail out loud, because the Day of the Lord is near. It will come like destruction from the Almighty!
- 7] Because of this, every hand will go limp, and every man’s courage will melt.
- 8] They will be terrified; pain and anguish will seize them; they’ll writhe like a woman in labor. They’ll look aghast at one another; and their faces will be ablaze with fear.
- 9] Watch out! The Day of the Lord is coming—cruel, with wrath and fierce an-

ger—to turn the entire inhabited earth into a desolation and to annihilate sinners from it. [ISV]

[13:7 So 1QIsaa; MT reads “all hands.”]

[13:7 Lit. “heart.”]

[13:8 So 1QIsaa; cf. LXX; 4QIsaa 4QIsab MT lack “and.”]

[13:8 DSS MT lack “with fear.”]

[13:9 So LXX; 1QIsaa lacks “the entire inhabited”; the Heb. lacks “entire inhabited.”]

[13:9 LXX lacks “earth.”]

[13:9 So 1QIsaa LXX; 4QIsaa 4QIsab MT read “its sinners.”]

[13:10 So 1QIsaa; MT reads “beam.”]

[13:12 Lit. “people more precious.”]

- 6] Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty. [KJV]

- “Day of the Lord”: final judgment upon the earth (Cf. v.9) Hag 2:6,7; Heb 12:25-29; Zec 14:4ff.
- Almighty (*Shaddai*): *rare use by prophets*: Joel 1:15-2:1; Ezek 1:24; 10:5; here.

- 7] Therefore shall all hands be faint, and every man’s heart shall melt:

- 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. [KJV]

- “Woman that travaileth”: Isa 21:3; Jer 31:8; Ps 48:6; 1Thess 5:3.

- 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. [KJV]

- “Day of the Lord”: final judgment upon the earth: Hag 2:6,7; Heb 12:25-29; Zec 14:4ff.
- Land desolate: cf. v.5.

- 10] For the stars of the heavens and their constellations won’t shine their light; the sun will be dark when it rises, and the moon won’t shine its light.

- 11] I’ll punish the world for its evil, and the wicked for their iniquity; I’ll put an end to the pomposity of the arrogant, and overthrow the insolence of tyrants.

- 12] I’ll make people scarcer than pure gold, and mankind rarer than gold from Ophir.

- 13] Therefore I’ll make the heavens tremble. The earth will shake from its place at the wrath of the Lord of the Heavenly Armies, at the time of his burning anger. [ISV]

[13:12 1QIsaa MT lack “rarer.”]

[13:13 Lit. “in the day;” “nostrils.”]

[13:14 So 1QIsaa LXX; MT reads “it.”]

[13:14 So 1QIsaa MT LXX; 4QIsaa reads “banished.”]

[13:15 So 1QIsaa; MT lacks “dead,” “killed.”]

[13:16 So 1QIsaa Syr; cf. LXX; 4QIsaa MT lack “and.”]

[13:16 So 1QIsaa MTqere; 4QIsaa MT read “raped”; LXX reads “they will take”; cf. Deut 28:30.]

- 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. [KJV]

- Isa 24:21-23; Ezek 32:7; Joel 2:10, 31; 3:15; Matt 24:39; Mark 13:24; Luke 21:25.
- Constellations, (כְּסִיף *Keciyl* “orions”) et al., worshipped by Nimrod and his tower to the heavens (*Bab-El*). Cf. Job 9:9; 38:31; Amos 5:8.

- 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. [KJV]

- Punish the world: a scope broader than just 539 B.C.
- Pride of Assyria: Isa 10:7-11; of Moab: Isa 16:6;
- Ultimate: Isa 14:12ff.

- 12] I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

- 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. [KJV]

- Isa 24:18-20; Jer 4:24; Joel 3:16; Hag 2:6,7; Mt 24:29; Heb 12:25-29; Zech 14:4,5; 2 Pet 3:10; Rev 6:9-17; 20:11.
- Every man for himself. Jer 50:16; 51:9.

- 14] They will be like a hunted gazelle, or like sheep with no one to gather them, each will turn to his own people, and each will flee to his own land.

- 15] Whoever is captured will be thrust through, and whoever is caught will fall dead, killed by the sword.

- 16] Their infants will be dashed to pieces before their eyes, and their houses will be looted, and their wives slept with. [ISV]

- 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.

- 15] Every one that is found shall be thrust through; and every one that is joined

unto them shall fall by the sword.

- 16] Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. [KJV]

- Cruelty: Hos 13:13; Nah 3:10.
- Wives: Deut 28:32; Zech 14:2 (Cf. Ps 137:9).

## Babylon Falls

- 17] Watch out! I'm stirring up the Medes against them, who care nothing for silver and take no delight in gold.
- 18] Their bows will dash the young men to pieces; they'll show no pity on those not yet born, and their eyes will not spare children.
- 19] Babylon, that jewel of kingdoms, the splendor and pride of the Chaldeans, will be like Sodom and Gomorrah, when God overthrew them—
- 20] It will never be inhabited or lived in through all generations; no Bedouin will pitch his tent there; no shepherds will make their flocks lie down there. [ISV]

[13:18 Lit. "on the fruit of the womb."]

[13:18 So 1QIsaa MTmss LXX; the Heb. lacks "and."]

[13:20 i.e. Middle Eastern nomadic herders; or Arab.]

- 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. [KJV]

- Medes: in Isaiah's day were allies of Babylon against Assyria! They, allied with the Persians, were to conquer Babylon in 539 B.C. Today are known as the Kurds, presently hostile towards Iraq.
- Also mentioned in Jer 51:11; 2 Kgs 17:6.

- 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. [KJV]

- The bow was a chief weapon. Herodotus: "Every youth was to learn to ride, draw a bow, and speak the truth."

- 19] And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. [KJV]

- Chaldeans = southern part of the country.
- Like Sodom and Gomorrah?
- Hasn't happened yet: Sudden, and never to be restored...

- 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. [KJV]

- Isa 13:20; 14:23; Jer 50:13, 26, 39; 51:26,29, 37.
- When Koldewey, the German archaeologist, excavated in the 19<sup>th</sup> century, he was able to hire local residents.
- Saddam Hussein spent hundreds of millions over 20 years rebuilding the key buildings.
- [Shown on aeronautical charts as "numerous large buildings" 14 miles SE of Al Hillah, about 62 miles S of Baghdad. Not a military target in the Persian Gulf War.]

- 21] But desert beasts will lie down there, and their houses will be full of howling creatures; there owls will dwell, and goat-demons will dance there.
- 22] Hyenas will howl in its strongholds, and jackals will make their dens in its citadels. Its time is close at hand, and its days will not be extended any further. [ISV]

[13:21 Or "ostriches"; Or "satyrs"; or "wild goats."]

[13:22 Lit. "desolate places."]

[13:22 So 1QIsaa LXX; MT reads "in the citadels of luxury."]

[13:22 So 1QIsaa LXX; MT reads "And its."]

[13:22 So 1QIsaa; MT LXX lack "any further."]

- 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.

- אוֹחַ 'oach, doleful creatures: howling animal;
- יָנֵנָה ya 'anah: *an unclean bird; owl*, literally translated as "daughters of the owl"; perhaps an extinct bird, exact meaning unknown.
- שָׂעִיר sa 'iyr: *satyr; hairy, rough long-haired ones*; he-goat; goat-demon;
- Terms also used of demons (Lev 17:7; 2 Chr 11:15).

- 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.

- Wild beasts: howling creatures; (hyenas?)
- Cry: shriek.
- תַּנִּינִים tanniyn Dragons: serpents, sea monsters; (jackals?)

## Isaiah 14: Israel Mocks Babylon's King

- 1] However, the Lord will have compassion on Jacob and will once again choose Israel. He will settle them in their own land, and foreigners will join them, affiliating themselves with the house of Jacob.
- 2] Many nations will take them and bring them to their land and their own place. The house of Israel will put those nations to conscripted labor in the Lord's land.

They will take captive those who were their captors, and will rule continually over those who oppressed them. [ISV]

[14:2 So 1QIsaa; MT LXX lack “Many.”]

[14:2 So 1QIsaa; MT LXX read “and to.”]

[14:2 Lit. “put them.”]

[14:2 Lit. “to male and female slavery.”]

[14:2 So 1QIsaa; 4QIsac LXX MT read “rule.”]

- 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.
- 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. [KJV]

- “Led captivity captive”: Eph 4:8; Ps 68:18 (Cf. Judg 5:12).
- Satan defeated: Heb 2:14; Col 2:14,15.

- 3] At the time, when the Lord gives you rest from your suffering, turmoil, and the cruel bondage which they forced you to serve,
- 4] you will lift up this song of mockery against the king of Babylon: “How the oppressor has come to an end! How the attacker has ceased!
- 5] The Lord has broken the staff of the wicked, the scepter of rulers,
- 6] that struck down peoples in anger with unceasing blows, that oppressed nations in fury with relentless persecution.
- 7] The entire earth is at rest and peace; its inhabitants break into song. [ISV]

[14:3 Lit. “day.”]

[14:3 So 1QIsaa 4QIsae; MT LXX read “which you were forced to serve.”]

[14:4 So 1QIsaa MT LXX; 4QIsae reads “to.”]

[14:4 1QIsaa LXX; MT reads “the golden city.”]

[14:7 Lit. “they.”]

- 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,
- 4] That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!
- 5] The LORD hath broken the staff of the wicked, and the sceptre of the rulers.
- 6] He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.
- 7] The whole earth is at rest, and is quiet: they break forth into singing.
- 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. [KJV]

- 8] Even the cypresses rejoice over you, as do the cedars of Lebanon, saying, ‘Now that you’ve been laid low, no woodcutter comes up against us.’
- 9] “The afterlife below is all astir to meet you when you arrive; it rouses up the spirits of the dead to greet you—everyone who used to be world leaders. It has raised up from their thrones all who used to be kings of the nations.
- 10] In answer, all of them will tell you, ‘You’ve also become as weak as we are! You have become just like us!’
- 11] Your pomp has been brought down to Sheol, along with the noise of your harps. Maggots are spread out beneath you, and worms are your covering.” [ISV]

[14:8 So 1QIsaa; MT LXX lack “as do.”]

[14:8 So 1QIsaa MT LXX; 4QIsae reads “against them.”]

[14:9 Lit. Sheol, i.e. the realm of the dead.]

[14:9 Lit. “at your coming.”]

[14:10 So 1QIsaa MT LXX; 4QIsae lacks “of them.”]

[14:11 1QIsaa reads “The”; MT LXX lack “Your.”]

[14:11 i.e. the realm of the dead.]

[14:11 So LXX; MT reads “and a worm covers you.”]

- 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. [KJV]
  - *Sheol* the domain of the departed spirits;
  - Dead = *Rephaim*: “shades,” “giants”: Deut 2:11, 20; 13:12; “feeble ones”: Josh 12:4; 13:12.
  - (Chief ones: he-goats:) Jer 1:8; 51:40; Zech 10:3.
  - [This is one of the spookiest verses in the Bible.]
  - Do these kings have thrones there?
- 10] All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?
- 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. [KJV]

## The Fall of the Day Star

- 12] “How you have fallen from heaven, Day Star, son of the Dawn! How you have been thrown down to earth, you who laid low the nation!
- 13] You said in your heart, ‘I’ll ascend to heaven, above the stars of God. I’ll erect my throne; I’ll sit on the Mount of Assembly in the far reaches of the north;
- 14] I’ll ascend above the tops of the clouds; I’ll make myself like the Most High.’
- 15] But you are brought down to join the dead, to the far reaches of the Pit. [ISV]

[14:12 i.e. Lucifer.]

[14:12 So 1QIsaa; 4QIsae MT read “the nations”; LXX reads “all the nations.”]

[14:13 So 1QIsaa LXX; MT reads “and I will sit.”]  
 [14:13 Lit. “Zaphon”; or “the Sacred Mountain.”]  
 [14:15 Lit. “to Sheol”, i.e. the realm of the dead.]  
 [14:15 i.e. the realm of punishment in the afterlife.]

- 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! [KJV]
- “Fallen from heaven”?
  - “...weaken” = prostrate. Cf Ezekiel 28; Dan 10.
- 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:
- 14] I will ascend above the heights of the clouds; I will be like the most High. [KJV]

## Unbridled Ambition

- Five “I will’s”:
  - “Like the Most High”: often interpreted to “be God”; others, to be close (equivalent)
  - Saw Adam *as a rival to be compromised*.
- Satan: rebellion in heaven (Jn 8:44; 1 Tim 3:6)
- Notaloneinhisrebellion: 2Pet2:4; Rev 12:4; Gen 6:2; Jude6; Eph6:12

- 15] Yet thou shalt be brought down to hell, to the sides of the pit. [KJV]

## Two Critical Passages

- Isaiah 14:12-21
- Ezekiel 28:11-19
- *In each, the local context is transcended to focus on the power behind the thrones...*

*Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.*

Ezekiel 28:12

- The ultimate of wisdom and beauty?

*Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.*

Ezekiel 28:13

- He was a created being.

*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. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.*

Ezekiel 28:14,15

- He was “in charge”!

*By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.*

Ezekiel 28:16-19

- 16] “Those who see you will stare at you. They will wonder about you: ‘Is this the man who made the earth tremble, who made kingdoms quake,
- 17] who made the world like a desert, who destroyed its cities, who would not open the jails for his prisoners?’
- 18] All the kings of the nations lie in state, each in his own tomb.
- 19] But you are cast away from your grave, like a repulsive branch, your clothing is the slain, those pierced by the sword; those who go down to the Pit. Like a dead body trampled underfoot, [ISV]

[14:16 So 1QIsaa LXX; the Heb. lacks “who.”]

[14:17 So 1QIsaa; MT LXX read “and who.”]

[14:18 So 1QIsaa LXX; MT reads “nations, every one of them lies.”]

[14:19 So 1QIsaa; i.e. to the realm of punishment in the afterlife; LXX reads “to Hades”; 1QIsaa corrector MT read “to the stones of the Pit.”]

- 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;
- 17] That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?
- 18] All the kings of the nations, even all of them, lie in glory, every one in his own house.
- 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 carcase trodden under feet. [KJV]

- 20] you will not be united with them in burial, for you have destroyed your land, you have slain your people. People will never mention the descendants of those who practice evil again!
- 21] Prepare a massacre for his sons because of the guilt of their forefathers They are not to rise and inherit the earth, and cover the surface of the world with cities.” [ISV]

[14:20 So 1QIsaa; Lit. “under”; MT reads “joined.”]

[14:20 i.e. with the dead.]

[14:20 So 1QIsaa; MT reads “May the descendants of those who practice of evil never be mentioned again!”; LXX reads “May you not remain forever, you evil seed!”]

[14:21 Lit. “fill.”]

- 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. [KJV]

- Under Darius Hystapis, pretenders (falsely) claimed descent from Belshazzar’s father, Nabonidus

- 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. [KJV]

## Babylon’s Desolation

- 22] “I will rise up against them,” declares the Lord of the Heavenly Armies, “and I will eliminate from Babylon her name and survivors, her offspring and descendants,” declares the Lord.
- 23] “And I’m going to make it a possession of the hedgehog—pools of water—and I’ll sweep with the broom of destruction,” declares the Lord of the Heavenly Armies.
- 24] The Lord of the Heavenly Armies has sworn: “Surely as I have planned, that’s what she will become; and just as I have determined, so will it remain—
- 25] to crush the Assyrian in my land, and on my mountains I will trample him down. His yoke will turn away from you, and his burden from your shoulders.” [ISV]

[14:22 So 1QIsaa; MT reads “and her offspring and descendants”; LXX lacks “and descendants.”]

[14:23 So 1QIsaa; MT LXX lack “And.”]

[14:23 So 1QIsaa; MT reads “and pools.”]

[14:23 So 1QIsaa; MT reads “sweep it.”]

[14:24 i.e. Babylon.]

[14:24 So 1QIsaa LXX; MT reads “so has she been.”]

[14:25 i.e. Assyria’s oppressive domination.]

[14:25 So 1QIsaa; MT LXX read “from them.”]

[14:25 So 1QIsaa; MT reads “their.”]

- 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.
- 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.
- 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: [KJV]

- קָפַד = *qippowd*: “bittern”; porcupine, hedgehog; a shrinking animal? Bittern = waterbird? Isa 36:11 with 3 other birds; Zeph 2:4 = bird.

- 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. [KJV]

- The Assyrian: vv.24-27; Isa 10:5-27; Mic 5:5-6; Zeph 2:13.
- Yoke...Cf Isa 10:27-32. Imposed by Tilgath-Pileser (“Pul”) 2 Kgs 16:7-10, and Sargon; thrown off by Hezekiah, 2 Kgs 18:7; expedition by Sennecherib 2 Kgs 18:13-16.

- 26] “This is what I’ve planned for the whole earth, and this is the hand that is stretched out over all the nations.

- 27] For the Lord of the Heavenly Armies has planned, and who can thwart him? His hand is stretched out, and who can turn it back?” [ISV]

- 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.

- 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? [KJV]

- Not just Assyria: the entire world-system at the End Times.
- Day of the Lord: Dan 11:45; Isa 30:31-33; Micah 5:4-7; Dan 8:23-26.

## A Pronouncement against Philistia

- 28] In the year that King Ahaz died this message came:
- 29] “Don’t rejoice, all of you Philistines, that the rod that struck you is broken, because from the snake’s root a viper will spring up, and its offspring will be a darting, poisonous serpent.
- 30] The firstborn of the poor will find pasture, and the needy will lie down in safety; but I’ll kill your root by famine, and I’ll execute your survivors.
- 31] Wail, you gate! Cry out, you city! Melt away, all you Philistines! For smoke comes from the north, and there’s no one to take measure in its festivals.
- 32] How will they answer the messengers of the nation? “The Lord has founded Zion, and in it the afflicted among his people will find refuge.” [ISV]

- vv. 28-32: Syria of the Philistines: Lit. “Palestina.”

[14:28 Lit. “oracle.”]  
 [14:29 Lit. “fruit.”]  
 [14:30 i.e. the source of their strengths.]  
 [14:30 So 1QIsaa; MT LXX read “he.”]  
 [14:31 Or “melt in fear.”]  
 [14:31 So 1QIsaa; 4QIsao MT read “no straggler.”]  
 [14:31 So 1QIsaa; 4QIsao reads “ranks.”]  
 [14:32 So 1QIsaa LXX; MT reads one”; and “her.”]

- 28] In the year that king Ahaz died was this burden.  
 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. [KJV]

- The source word for “Palestine.”
- “Seed of the serpent” Cf. Gen 3:15

- 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.  
 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.  
 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. [KJV]

- Astonishingly contemporary term...

## The Destiny of Babylon (Isa 13/14; Jer 50/51; Rev 17/18)

	Isaiah		Jeremiah		Revelation	
	13	14	50	51	17	18
Many Nations Attacking	4, 5	2, 26	2, 9 41, 46	7	16	
Israel in the Land, Forgiven		1	4, 20			
Like Sodom & Gomorrah	19		40			
Never to be inhabited Bricks never reused	20	23	13, 26 39	26, 29 37		
During “Day of the Lord”	6, 10 11, 13		25		✓	✓
Literal (Chaldean) Babylon	19	22	50	4, 24 63		
King’s fornication Drunk with wine				7	2	3, 9
Scarlet, purple Golden Cup				7	3, 4	6, 16

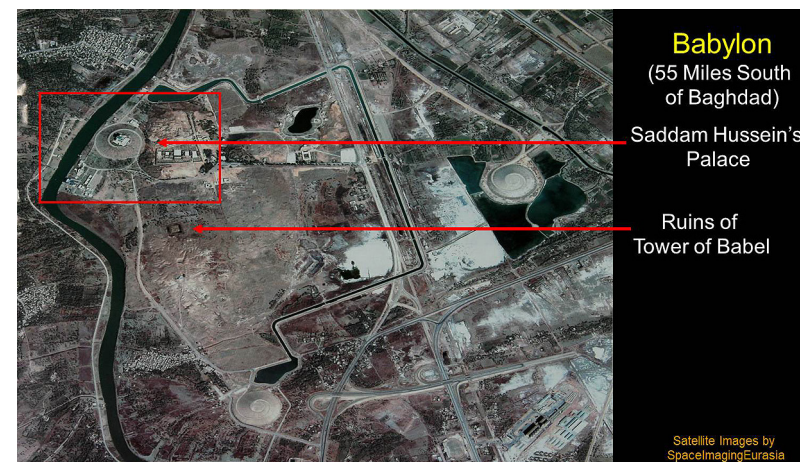
- Read these six chapters at one sitting...

## The Doom of Babylon

- **Destruction of Babylon** **Isaiah 13, 14; Jeremiah 50, 51**
  - “Never to be inhabited”
  - “Building materials never reused”
  - “Like Sodom and Gomorrah”
  - The destruction of Babylon predicted by both Isaiah and Jeremiah has never been fulfilled.
- **Fall of Babylon** **539 BC**
  - Without a battle
  - Became Alexander’s capital
  - Atrophied over the centuries
  - Presently being rebuilt
- **“Mystery Babylon?”** **Revelation 17-18**

## “Mystery Babylon”: Revelation 17 & 18

- **The Great Whore** **Revelation 17**
  - Rides the Beast with 7 heads, 10 horns
  - Mother of Harlots and Abominations
  - Drunk with the blood of the saints
- **Babylon the Great (City)** **Revelation 18**
  - Kings
  - Merchants
  - Those that trade by sea



- See our briefing Pack, *The Mystery of Babylon* for an extensive treatment of this timely topic...

## “Mystery Babylon”?

- Metaphor for the Vatican?
  - *The Woman Rides the Beast*, Dave Hunt
- Or a literal Babylon?
  - Zechariah 5:5-11

## The Woman in the Ephah: Zechariah 5:5-11

*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. 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. And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah. 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. 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. Then said I to the angel that talked with me, Whither do these bear the ephah. 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.*

Zechariah 5:5-11

- The land of Shinar is the area where Babylon is located: it serves as a synonym.
- The Babylonian mysteries migrated from Babylon, to Persepolis, and ultimately to Rome. And it apparently is destined to return to where it began to receive the judgment due.
- Ephah
  - Woman called “Wickedness”
  - Sealed in with talent of lead
- Carried by two women
  - With wings of a stork
  - Between the earth and heaven
- “To build it a house in the land of Shinar: and it shall be established, and set there upon her own base.”

This brings forth a controversy similar to that of the 40's: That the strange notion that Israel was destined to re-emerge...

Will Babylon also re-emerge on the world scene?

## A Major Section

- Chapter 13 has introduced another major division of Isaiah's prophecy. From 13-27 he will focus on “the nations.”
- These will include the major eschatological metaphors we now see emergent on our own horizon...
- [It is provocative that this doom of Babylon was here predicted over 100 years before it rose to power!]
- Jeremiah and Ezekiel use the same groupings. Both Zephaniah and Jeremiah, who lived later, used portions of this chapter.

## Prophecies concerning the Nations (Isaiah 13 - 27)

### Chapter

13, 14	Babylon (& Lucifer)
15, 16	Moab
17	Damascus (Syria)
18	Ethiopia
19	Egypt
20	Egypt, Ethiopia
21	Edom, Arabia
22	Palestine?
23	Tyre
24-27	The “Little Apocalypse”

## Next Session

- Prepare by studying Isaiah 15 – 19
- The judgments upon the “nations” (they are relatively short chapters.)

## Discussion Questions

- 1) What is the future of the Babylon in Iraq?
- 2) Has the judgment predicted upon Babylon ever happened yet?
- 3) How do we discern the distinctions between metaphorical terms and literal ones?
- 4) What is “Mystery Babylon” and how does it relate to the judgments described in this session?
- 5) Is Satan real? How do we know? Where is he today? What are his limits?

# The Book of the Prophet Isaiah

## Session 7: Chapters 15 - 18

### The World Powers

- In the earlier chapters, Isaiah referred to forthcoming judgments in broad terms.
- In Chapters 13 – 27 he will deal with prophecies representing all the world powers and their downfall.
- The Implication: *God does not permit the wickedness of those who have set themselves against the Lord and against His Anointed, and those who oppose His people, to go unpunished.*

### Prophecies concerning the Nations (Isaiah 13 - 27)

#### Chapter

13,14	Babylon (& Lucifer)
15, 16	Moab
17	Damascus (Syria)
18	Ethiopia
19	Egypt
20	Egypt, Ethiopia
21	Edom, Arabia
22	Palestine?
23	Tyre
24-27	The “Little Apocalypse”

### Isaiah 15: Moab’s Pending Judgment

- 1] A message concerning Moab: “For Ir in Moab is destroyed in a night, and Moab is ruined! Because Ir in Moab is destroyed in a single night, Moab is ruined!
- 2] He has gone up to the temple, and to Dibon, to the high places to weep; over Nebo and over Medeba Moab wails. His head is completely bald, and every beard is shaved off.
- 3] In its streets they wear sackcloth; on its rooftops and in its squares everyone wails and falls down weeping.
- 4] Heshbon and Elealeh cry out, their voices are heard as far as Jahaz; therefore the loins of Moab cry aloud; its heart quakes for itself.
- 5] My heart cries out over Moab; her fugitives flee as far as Zoar, as far as Eglath-shelishiyah. For at the ascent to Luhith they go up weeping; on the road to Horonaim they raise a cry of destruction.
- 6] The Nimrim waters are desolate; the grass is withered, its vegetation gone; there is no foliage left.
- 7] Therefore the wealth they have acquired and what they have stored up—they carry them away over the Arab Wadi.

- 8] For the cry has gone out along the border of Moab; her wailing reaches as far as Eglaim, her wailing reaches as far as Beer-elim.
- 9] The Dibon streams are full of blood; but I will bring upon Dibon even more—a lion will pounce upon those of Moab who escape, upon those who remain in the land.” [ISV]

[15:1 Lit. “An oracle.”]

[15:1 Or “For the city”; so 1QIsaa; MT reads “Ar”; LXX lacks “For Ir.”]

[15:1 So 1QIsaa; MT reads “it”; LXX lacks “it.”]

[15:1 Or “Because the city”; so 1QIsaa; 4QIsao MT LXX read “Because the wall” or “Because Kir.”]

[15:2 So 1QIsaa; MT reads “all its heads are”; MTmss LXX read “Over every head”; cf. Jer 48:37.]

[15:2 So 1QIsaa Mtmss LXX; the Heb. lacks “and.”]

[15:3 So 1QIsaa; MT reads “falling down”; LXX lacks “and falls down.”]

[15:4 So 1QIsaa; cf. LXX; MT reads “armed men.”]

[15:6 So 1QIsaa; MT reads “was” or “there has been”; LXX reads “there will be.”]

[15:7 So 1QIsaa; cf. LXX; MT reads “Willow.”]

[15:7 i.e. a seasonal stream or river that channels water during rain seasons but is dry at other times.]

[15:9 So 1QIsaa; MT reads “Dimon”; LXX reads “Remmon.”]

[15:9 1QIsaa LXX MT lack “will pounce.”]

[15:9 So 1QIsaa LXX; the Heb. lacks “upon.”]

- 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; [KJV]

- “Kir” is Kerak on a mountain peak about ten miles from the south east corner of the Dead Sea.
- Chapters 15 - 16 deal with judgments on Moab. Parts of the passage focuses on the near term; yet, others on the more distant perspective. Expositors differ on the details...

### Moab

- Descended from eldest son of Lot and his eldest daughter’s incest (Gen 19:37).
- On the way to the promised Land, the Israelites were opposed by Balak, King of Moab (Num 22:24).
- He hires Balaam to curse them (Num 31:15-16; 22:5; 23:8; Cf. Rev 2:14).
- During the period of the Judges, Eglon, King of Moab, attacked

Israel, capturing Jericho and holding Israel in subjection for 18 years (Judg 3:12).

- Under David, Moab was conquered and compelled to labor on royal projects (2 Sam 8:2).
- Ruth: Elimelech and family during famine in Bethlehem (Ruth 1).
- David: took his parents there when pursued by Saul (1 Sam 22:3); foreshadows Jer 48:47; Isa 16:4.
- Eludes rule of Coming World Leader (Dan 11:41).
- Hence: superficially friendly initially; but like Edom, became an enemy of Israel (cf. Jer 48).

## The Moabite Stone

- A block of black basalt found near Dibon, Jordan, in 1868.
- Bears an inscription in the Moabite language from about 850 B.C., describing a 9<sup>th</sup>-century B.C. victory of King Mesha of Moab over the Israelites.
- The stone is now in the Louvre in Paris
- It was 3 1/2 feet high and 2 in breadth and in thickness, rounded at the top. It consisted of thirty-four lines, written in Hebrew-Phoenician characters. It was set up by Mesha as a record and memorial of his victories.
- It records Mesha's wars with Omri, his public buildings, and his wars against Horonaim.
- This inscription in a remarkable degree supplements and corroborates the history of King Mesha in 2 Kgs 3:4-27.
- With the exception of a very few variations, the Moabite language in which the inscription is written is identical with the Hebrew.
- It is the oldest inscription written in alphabetic characters, and hence is, apart from its value in the domain of Hebrew antiquities, of great linguistic importance. Here "we have the identical slab on which the workmen of the old world carved the history of their own times, and from which the eye of their contemporaries read thousands of years ago the record of events of which they themselves had been the witnesses."



- 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. [KJV]

- Baldness: during mourning (22:12); Micah 1:16.
- Dibon was where the Moabite stone was found.
- Medeba belonged to Reuben Josh 13:16
- Bajith = Temple of Chemosh
- Dibon: Num 21:30; 32:3, 34; Jos 13:9, 17; Jer 48:18, 22
- Nebo: Num 32:3, 38; 33:47; 1 Chr 5:8; Jer 48:1, 22
- Medeba: Num 21:30; Jos 13:9, 16; 1 Chr 19:7

- 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.
- 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. [KJV]

- Heshbon: 20 mi E of Jordan
- Nine cities have been named; four words of complaining. Laments all around...

- 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. [KJV]

- Zoar: spared for Lot's sake (Gen 19:20-22); S tip of Dead Sea?

- 6] For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing.
- 7] Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.
- 8] For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beerelim.
- 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. [KJV]

## Isaiah 16: Moab's Destruction

- 1] "Send a lamb to the ruler of the land, from Selah, by way of the desert, to the mountain of the Daughter of Zion.
- 2] Like fluttering birds, like an abandoned nest, so are the daughters of Moab at the fords of the Arnon River.
- 3] "Give us advice; reach a decision! Cast your shadow as if night had come at high noon. Shelter the fugitives, And don't betray a single refugee.
- 4] Let the fugitives from Moab settle among you; be a shelter to them from the destroyer. When the oppressor comes to an end, and destruction has ceased, and the marauder has vanished from the land,
- 5] then a throne will be established in gracious love, and there will sit in faithful-

ness—in the Tent of David—one who judges, seeks justice, and is swift to do what is right.”

- 6] “We’ve heard about Moab’s pride—so very proud he became!—his arrogance, his pride, and his insolence; therefore he is alone.
- 7] Therefore, let Moab not wail, let everyone wail for Moab. Lament and grieve deeply for the ruined remains of Kir-hareseth.
- 8] For the fields of Heshbon wither, as well as the vines of Sibmah. The rulers of the nations have struck down its choicest vines, which once reached Jazer and pushed to the desert. Its shoots spread out and passed over the sea.” [ISV]

[16:1 So 1QIsaa; MT reads “Sela”; LXX reads “not the rock.”]

[16:1 i.e. Mt. Zion.]

[16:2 So 1QIsaa; the Heb. lacks “River.”]

[16:4 So 1QIsaa; MT reads “my fugitives.”]

[16:4 So 1QIsaa; MT reads “have.”]

[16:4 Lit. “the one who tramples underfoot.”]

[16:6 So 1QIsaa MTmss; cf. Jer 48:29; MT reads “how very proud he was.”]

[16:6 So 1QIsaa; MT LXX read “but his boasts mean nothing.”]

[16:7 So 1QIsaa; the Heb. lacks “not.”]

[16:7 Or “for the raisin cakes.”]

[16:8 So 1QIsaa; MT LXX include the rest of v. 8: “The rulers ... vine of Sibmah” in v. 9.]

- 1] Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion. [KJV]
- Lamb: under David and Solomon, they sent tribute of sheep and cattle(100,000+); revolted in Isaiah’s day; attacked with Ammonites (2 Chr 20).
  - Sela = Petra = capital of Moab.
- 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.
- 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. [KJV]
- Hide the outcasts... Remnant flees to Petra?
- 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. [KJV]
- Hiding from “the face of the spoiler...”

- 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. [KJV]

- Tabernacle of David: cf. Acts 15:16-17, Amos 9:11-12 (More on this when we get to Isaiah 18)
- Throne? ...

## His Throne

*When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the Throne of his glory:*

Matthew 25:31

*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: Even he shall build the Temple of the LORD; and he shall bear the glory, and shall sit and rule upon his Throne; and he shall be a priest upon his Throne:*

Zechariah 6:12-13

- 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.
- 7] Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kirharieseth shall ye mourn; surely they are stricken.
- 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. [KJV]

## Isaiah Weeps for Moab

- 9] “Therefore I weep with the tears of Jazer for the vines of Sibmah. I drench you with my tears, O Heshbon and Elealeh—for the shouts of joy over your summer fruit and your grain harvest have ended.
- 10] Joy and gladness are taken away from the orchards, in the vineyards people will sing no songs, and no cheers are raised. No vintner treads out wine in the presses, because I’ve put an end to the shouting.
- 11] Therefore my insides moan like a lyre for Moab, and my innermost being for Kir-hareseth.
- 12] When Moab appears, when he arrives upon the high place and comes to his sanctuary to pray, he will not prevail.”
- 13] This was the message that the Lord spoke concerning Moab in the past.
- 14] But now the Lord has spoken again: “Within three years, like the years of a contract worker, Moab’s glory will be brought into contempt, in spite of all its great multitude, and its survivors will be very few and of no importance.” [ISV]

[16:10 So 1QIsaa LXX; MT reads “no songs are sung.”]  
 [16:10 So 1QIsaa MTmss; the Heb. lacks “and.”]  
 [16:10 Lit. “treader.”]  
 [16:11 Or “heart”; lit. “bowels.”]  
 [16:11 Or “my very soul.”]  
 [16:12 So 1QIsaa; MT LXX read “tires himself.”]  
 [16:14 i.e. as if carefully counted pursuant to an employment contract;  
 cf. Isa 21:16.]  
 [16:14 So 1QIsaa LXX; the Heb. lacks “and.”]

- 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.
- 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.
- 11] Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kirharesh.
- 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.
- 13] This is the word that the LORD hath spoken concerning Moab since that time.
- 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. [KJV]
  - Within three years: Sennecherib.
  - Hireling (cf. 21:16).

## Isaiah 17: A Rebuke to Damascus

- 1] A message about Damascus: “Look! Damascus will cease to be a city. Instead, it will become a pile of ruins.
- 2] The cities of Oraru will be deserted—they will be devoted to herds that will lay at rest, and terrorism will be no more.
- 3] The fortress will disappear from Ephraim, and royal authority from Damascus; the survivors from Aram will be like the glory of the Israelis,” declares the Lord of the Heavenly Armies. [ISV]
 

[17:1 Lit. “An oracle.”]  
 [17:1 So MT LXX; 1QIsaa reads “Dramascus.”]  
 [17:2 So 1QIsaa; MT reads “Aroer,” a pun on the Heb. word for “ruins”; LXX reads “forever.”]  
 [17:2 Lit. “and no one will make them afraid.”]

[17:3 So MT LXX; 1QIsaa reads “Dramascus.”]  
 [17:3 i.e. believing Jews who return.]  
 [17:3 i.e. Syria.]

- 1] The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap. [KJV]
  - There was an early fulfillment in Sennacherib’s approaching invasion, but v.12-14 look toward a final invasion and battle (cf. Rev 16:16; 19:17).
- 2] The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid.
- 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. [KJV]

## A Time of Weakness for Israel

- 4] “At that time, Jacob’s glory will have become weakened, and his strong flesh will turn gaunt;
- 5] it will be as if harvesters gather standing grain, reaping the ears by hand, or it will be as if grain is harvested in the valley of Rephaim.
- 6] Nevertheless, gleanings will remain in Israel, as when an olive tree is beaten—two or three ripe olives left in the topmost branches, four or five left among the branches of a fruit-filled tree,” declares the Lord God of Israel. [ISV]

[17:4 Lit. “On that day”; “fat.”]  
 [17:5 Lit. “ears with his arm”; “Giants.”]  
 [17:6 Lit. “it.”]  
 [17:6 Or “harvested.”]  
 [17:6 So 1QIsaa; MT reads “among its branches.”]

- 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. [KJV]
  - In verses 4, 7, 9 the phrase “in that day” seems to refer to the situation mentioned repeatedly throughout the first portion of Isaiah: the invasion of Aram and Israel by the Assyrian army
- 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.
- 6] Yet gleanings 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. [KJV]

## Revival to Come to Israel

- 7] At that time, men will look upon their Maker, and their eyes will honor the Holy One of Israel.
- 8] They will not look upon the altars, the products that their own fingers have made, and they will have no regard for Asherah poles or incense altars. [ISV]

[17:7 So 1QIsaa; cf. LXX; MT reads “to.”]

[17:8 So 1QIsaa; cf. LXX; MT reads “to.”]

[17:8 So 1QIsaa; MT LXX read “the product”; “hands.”]

[17:8 i.e. images of the Babylonian-Canaanite goddess of fortune.]

[17:8 So 1QIsaa MT; LXX reads “for trees” or “for their abominations.”]

- 7] At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.
- 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. [KJV]
- At that day... Second Coming? A near fulfillment is in Sennacherib’s approaching invasion, but vv. 12-14 look forward to the final invasion and battle at Armageddon, et al.

## Desolation to the Nations

- 9] “At that time, their fortified cities that they abandoned because of the Israelis will be like desolate places of the forests and hilltops—there will be desolation.
- 10] For you have forgotten the God of your salvation and have not remembered the Rock that is your strength. Therefore even though you plant delightful plants, sowing them with imported vine-seedlings,
- 11] at the time that you plant them, carefully making them grow, the very morning you make your seed to sprout, your harvest will be ruined in a time of grief and unbearable pain.” [ISV]

[17:9 Lit. “On that day.”]

[17:9 So 1QIsaa; cf. LXX; MT reads “place.”]

[17:9 Or “the Hivites and Amorites.”]

[17:11 Lit. “become a pile”...”and sorrow.”]

- 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. [KJV]
- In verses 4, 7, 9 the phrase “in that day” refers to the situation mentioned repeatedly throughout the first portion of Isaiah--the invasion of Aram and Israel by the Assyrian army
  - vv. 9-11: Josephus: Trees on Mt. Olives and Mt. Scopus cut down

by Titus during siege of 70 A.D. During Turkish misrule, land was denuded of trees. Ottoman taxed trees.

- Restoration began by British and intensified by returning Jews. The land only yielded to the Jews...

- 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:
- 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. [KJV]
- 12] “How terrible it will be for many peoples, who rage like the roaring sea! Oh, how the uproar of nations is like the sound of rushing, mighty water—How they roar!
- 13] The nations roar like the rushing of many waters, but the Lord will rebuke them, and they will run far away, chased like chaff blown down from the mountains or like thick dust that rolls along, blown along by a wind storm.
- 14] When the evening arrives, watch out—sudden terror! By morning they will be there no longer! So it will be for those who plunder us and what will happen to those who rob us.” [ISV]

[17:13 So 1QIsaa MT; cf. LXX; MTms Syr lack this line.]

[17:13 Lit. “but he.”]

[17:13 Lit. “like something.”]

- 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! [KJV]
- Cf. Isa 57:20, 21. Note use of “many waters” in Isa 17:12, 13; Rev 17:1, 15.
- 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.
- 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. [KJV]

## Isaiah 18: A Rebuke to Cush

- 1] Woe to the land of whirring wings that is beyond the rivers of Cush,
- 2] which sends envoys by the sea, in papyrus boats over the water! Go, swift messengers, to a tall, smooth-skinned nation, to a people feared far and wide, a nation that metes out punishment and oppresses, whose land the rivers divide.
- 3] All you inhabitants of the world, you who live on the earth, when a banner is raised on the mountains, you’ll see it. When a trumpet sounds, you’ll hear it!

- 4] For this is what the Lord told me: “I will remain quiet and watch in my dwelling place like dazzling heat in sunshine, like a cloud of dew in the heat of harvest.” [ISV]

- Here is a place that the ISV repairs the quaint KJV. Note the provocative global role of the Ethiopians!...

[18:1 i.e. Nubia, south of Egypt (modern northern Sudan).]

[18:2 Or “Nile.”]

[18:2 Or “nation of strange speech”; so 1QIsaa MT; LXX reads “nation without hope.”]

[18:2 1QIsaa MT LXX lack “punishment.”]

[18:4 So 1QIsaa MT; MTmss LXX read “on the day.”]

- 5] For before the harvest, when the season of budding is over, and sour grapes ripen into mature grapes, he cuts off the shoots with pruning knives, clearing away the spreading branches as he lops them off.
- 6] And they will all be left for birds of prey that live on the mountains and for wild animals. Birds of prey will pass the summer feeding on them, and all the wild animals will pass the winter feeding on them.
- 7] At that time tribute will be brought to the Lord of the Heavenly Armies from a tall and smooth-skinned people, from a people feared far and wide, a nation that metes out punishment and oppresses, whose land the rivers divide, to Mount Zion, the place that bears the name of the Lord. [ISV]

- A specific gift (or offering) is going to be given to the Lord when He is on Mt. Zion...

[18:5 1QIsaa MT lack “season of.”]

[18:5 Lit. “flowers.”]

[18:6 So 1QIsaa MT LXX; 4QIsab lacks “And.”]

[18:6 So 4QIsab; 1QIsaa MT read “of mountains”; LXX reads “mountains of heaven.”]

[18:6 Lit. “for beasts of the earth”; so 1QIsaa; i.e. non-domesticated animals, as opposed to domesticated livestock.]

[18:6 MT LXX reads “every beast of the field.”]

[18:6 1QIsaa MT lack “feeding.”]

[18:7 So 1QIsaa LXX; 4QIsab MT lack “from.”]

[18:7 Or “nation of strange speech”; so 1QIsaa MT; LXX reads “nation with hope.”]

[18:7 1QIsaa MT LXX lack “punishment.”]

[18:7 Lit. “place of.”]

[18:7 So 1QIsaa; 4QIsab MT LXX read “the Lord of the Heavenly Armies.”]

- 1] Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: [KJV]

- “Woe” is misleading: “Ho!” is more appropriate (Cf. Isa 1:4; 55).
- “whirring with wings”: why you buy a “swisher” at the airport when you visit...

- 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! [KJV]

- “Bulrushes” נִבְּחַס *go-meh*: absorbent, porous: bulrush; papyrus
- “Rivers have spoiled” = נִבְּחַס *baw-za*: divided, traversed.

### “Scattered” and “Peeled”?

- “Scattered”: מָשַׁךְ *maw-shak*: to draw, drag, seize; prolong, continue; to cheer, draw, attract, gratify; to be drawn out; to be drawn out, be postponed, be deferred; *to be tall*.
- “Peeled” מִרְשָׁה *mo-rawt*: polished; scoured; *smooth*; also, obstinate, independent
- “from a tall and smooth-skinned people, from a people feared far and wide” [ISV]
- “People terrible from the beginning...”
- The Ethiopians are smooth skinned, tall, and attractive.
- They also have had a history of being effective warriors, with a long history of success in warfare...

- 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. [KJV]

- All the world will take notice...

- 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.

- 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. [KJV]

- Pruning *before harvest*?

- 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.

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. [KJV]

- *ṣḥay* the gift, the present; a gift offered as homage
- Ethiopia appears as a representative of the whole world, doing homage to the true God: this tribute is brought to the place where the name of the Lord dwells...

## The Ark of the Covenant & The Seat of Mercy

- **Six “Ark” Theories:** The Ark was not in Herod’s Temple (“Second Temple”). It had disappeared long before.
  - 1) Taken by Menelik to Ethiopia during Solomon’s apostasy?
  - 2) Taken by Shishak? (2 Chr 12:9)
  - 3) Hidden by Jeremiah on Mt. Nebo? (2 Maccabees 2:4-5)
  - 4) Hidden under the Temple Mount? (Rabbinical view)
  - 5) Taken by the Babylonians?
  - 6) Taken to Egypt during Manasseh’s atrocities? (2 Kgs 21:2-16; 2 Chr 35:3, 21, 22).
- Manaseh’s Rampage 2 Kgs 21:2-16; 2 Chr 34:22-28
- Passover Preparation 2 Chr 35:3
- Josiah & Pharaoh Necho 2 Chr 35: 20-23
- Ethiopian Treasurer Acts 8
- Role of the Mercy Seat: Lev 16:2; 1 Chr 28:1

*And [Josiah] said unto the Levites that taught all Israel, which were holy unto the LORD, “Put the holy ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden upon your shoulders: serve now the LORD your God, and his people Israel...”*  
2 Chronicles 35:3

- *It doesn’t say that they complied!*
- The Levites had apparently had taken the Ark (*and the Mercy Seat*):
  - Out of the Temple;
  - Out of Jerusalem;
  - Out of the jurisdiction (and the atrocities) of Manasseh who was attempting to eliminate Mosaic Judaism...

## The Menelik Legend

- This traditional legend is not compatible with the Biblical record since the Ark is referred to in the subsequent days of Josiah (2 Chr 35:3).

- What has been overlooked is that the Ark may have arrived there by another series of events which are alluded to later in that same chapter (2 Chr 35:20ff).

*After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him. But he sent ambassadors to him, saying, “What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house where-with I have war: for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not.” Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded.*

2 Chronicles 35:20-23

- Note: v.22 is a declaration of the Chronicler, not Pharaoh Necho!

## Issues

- Why did Josiah persist in attacking Pharaoh Necho?
- Why did Pharaoh Necho feel that he had God on his side?
- How could Pharaoh Necho have had instructions “from the mouth of God”?
- Why did Josiah rely on the Prophetess Huldah rather than the Levitical Priesthood?
- (Pharaoh Necho wasn’t Egyptian...*He was Ethiopian!*)  
[Pulpit Commentary, Vol 6, p.436]

## Documented Tradition

- 642 B.C. Elephantine Island, Egypt
- 470 B.C. Tana Kirkos Island, Lake Tana, Ethiopia
- 330 A.D. Axum
  - Presently at St Mary’s of Zion church
- Destined to be presented to the Messiah on Mt. Zion (Isa 18, Zeph 3:10).

## Elephantine Island

- Early advance outpost of Egypt
- Southernmost border town

- Fortified installation serving as First Dynasty fortress
- Military importance during XXV Dynasty
- *Temple to YHWH served Jewish colony prior to Persian occupations of 525-404 B.C.*

[*Elephantine*, Official Guidebook,  
German Institute of Archaeology, Cairo, 1998.]



## A Continuing Trust?

- There is a 2400 year history of a sacred relic, guarded by the Ethiopians, from its tenure at:
  - Elephantine Island in Upper Egypt (642 B.C.);
  - Tana Qirqos Island on Lake Tana (470 B.C.);
  - to its present location in its compound at Axum.
- Protected until they can deliver it to the Messiah when He rules at Mt. Zion...(Isa 18, Zeph 3:10).

*And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.*

Jeremiah 3:16

*At that time they shall call Jerusalem the Throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.*

Jeremiah 3:17

- “Throne”: It is the Mercy Seat—not the Ark—that is the definition of the Holy of Holies!

## Yom Kippur

*Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the Mercy Seat, and before the Mercy Seat:*

Leviticus 16:15

*And I heard him speaking unto me out of the Temple; and the man stood by me. And he said unto me, Son of man, the place of my Throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever; and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places.*

Ezekiel 43:6, 7

## The Offering

*From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering.*

Zephaniah 3:10

- “bring” = יָבַל *yabal*: to bear or carry, as in a royal procession.
- “offering” = מִנְחָה *minchah*: gift, tribute, present.

## Acts 8

- Why was the Ethiopian Treasurer visiting Jerusalem?
- Why was he returning confused?
- After being saved, what did he report to Candace, the Queen of Ethiopia?
- “Has the time come?”
- “Not yet!”

## Next Session

Prepare by studying Isaiah 19 – 23.

## Discussion Questions

- 1) Where is the Ark of the Covenant today?
- 2) What is the role of Sela in prophecy?

- 3) When will the destruction of Damascus take place?
- 4) Where is the “Throne of David” today?
- 5) What is the “Tabernacle of David” in prophecy?
- 6) What was the most important lesson in this session?

## The Book of the Prophet Isaiah

### Session 8: Chapters 19 - 22

#### The World Powers

- In the earlier chapters, Isaiah referred to forthcoming judgments in broad terms.
- In Chapters 13 – 27 he will deal with prophecies representing all the world powers and their downfall.
- The Implication: *God does not permit the wickedness of those who have set themselves against the Lord and against His Anointed, and those who oppose His people, to go unpunished.*

#### Calibration Difficulties

- Compare with a telescopic lens:
  - Long focal length for magnifying distant objects; vs.
  - Shorter focal length for wider angle close-ups.
- In each passage we encounter apparent references to the impending Assyrian invaders, while also glimpsing far distant reversals, even into the Millennium!

#### Prophecies concerning the Nations (Isaiah 13 - 27)

##### Chapter

13,14	Babylon (& Lucifer)
15, 16	Moab
17	Damascus (Syria)
18	Ethiopia
19	Egypt
20	Egypt, Ethiopia
21	Edom, Arabia
22	Palestine?
23	Tyre
24-27	The “Little Apocalypse”

- “Nations” vs. Israel. (Israel is not one of “the nations.”)
- Isaiah 13-23: These 11 chapters group together prophecies against foreign nations, much the same as those in Jer 46–51 and Ezek 25–32.

#### A Prophecy of Egypt

- Egypt was in an (outwardly) alliance with Judah. Through internal strife, the dynasty was overthrown, and independent states formed; later reunited.
- Religion: outwardly monotheistic; nature worship: birds, bats, bull... Cat of Bubastes; reptiles: crocodile; asps. Insects: Scarab, Beelzebub (flies)....(downhill). “We become like the gods we worship” (Ps 135:18).

#### Isaiah 19: A Rebuke to Egypt

- 1] A message about Egypt: “Watch out! The Lord rides on a swift cloud, and is coming to Egypt. The idols of Egypt tremble before him, and the hearts of the Egyptians melt within them.
- 2] I will stir up Egyptians against Egyptians, and everyone will fight against his brother, everyone against his neighbor, city against city, kingdom against kingdom.
- 3] The spirits of the Egyptians within them will be drained of courage, and I will bring their plans to nothing. They will consult idols and spirits of the dead, and mediums and spiritists. [ISV]

[19:1 Lit. “An oracle.”]

[19:2 So 1QIsaa; MT LXX lack “and.”]

[19:3 1QIsaa MT lack “of courage.”]

[19:3 So 1QIsaa; MT reads “consult the idols”; LXX reads “consult their idols.”]

- 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. [KJV]

“Cloud”: Ps 18:10; Nahum 1:3; Dan 7:13, et al.

- 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.
  - They actually had Satanic powers in the days of Moses (Ex 7:11ff).

## A Rebuke to Egypt's Ecology and Industry

- 4] I will hand the Egyptians over to the power of a cruel master, and a fierce king will rule over them,” declares the Lord God of the Heavenly Armies.  
5] “The water sources of the Nile will be dried up, and the river will become dry and parched.  
6] The canals will stink, and the tributaries of Egypt will dwindle and dry up. Reeds and rushes will wither away.  
7] And the bulrushes along the Nile, along the mouth of the Nile, will wither away. All the sown fields of the Nile will become parched, and they will be blown away; there will be nothing left. [ISV]

[19:5 1QIsaa MT lack “sources.”]

[19:5 Or the sea; i.e. the Nile.]

[19:6 So 1QIsaa LXX; the Heb. lacks “and.”]

[19:6 So 4QIsab MT; 1QIsaa lacks this line.]

[19:7 So 1QIsaa MT; LXX lacks this line.]

[19:7 Lit. the River.]

[19:7 So 1QIsaa; the Heb. lacks “and.”]

[19:7 So 1QIsaa; 4QIsab MT read “and will be no more”; LXX lacks this line.]

- 8] The fishermen will groan, and all who cast hooks into the Nile will lament; those who spread nets upon the water will become weaker and weaker.  
9] The workers in combed flax and the weavers of white linen will be in despair.  
10] Egypt's workers in cloth will be crushed, and all who work for wages will be sick at heart.” [ISV]

[19:9 So 1QIsaa 4QIsab; MT LXX read “And the workers.”]

[19:10 Lit. Its weavers.]

- 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. [KJV]

“Cruel lord” = Psammethichus? Arabs? Ottoman Turks?

- 5] And the waters shall fail from the sea, and the river shall be wasted and dried up.  
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.  
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.  
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.  
9] Moreover they that work in fine flax, and they that weave networks, shall be confounded.

- 10] And they shall be broken in the purposes thereof, all that make sluices and ponds for fish. [KJV]

## Aswan “Low” Dam

- The British began construction of the first dam across the Nile in 1898 and the dam was opened on 10 December 1902.
- After the Low Dam was almost over-topped in 1946, the British administration decided that rather than raise the dam a third time, a second dam should be built some 7 km upriver.
- Planning for the “High Dam” began in 1954, following the revolution, and changed development priorities.

## Aswan Dam

- The High Dam has resulted in protection from floods and droughts, an increase in agricultural production and employment, electricity production and improved navigation that benefits tourism.
- Conversely, the dam flooded a large area, causing the relocation of over 100,000 people and submerged archaeological sites, some of which were relocated as well.
- The dam is also blamed for coastline erosion, soil salinity and health problems.
- Sky-Lab II revealed the ecological disaster brought on by the Aswan Dam.
  - The lack of nutrients, from the traditional Nile flooding, have destroyed the fishing industry;
  - Snails, disease have destroyed the flax and reeds.
  - More arable land has been lost than gained.
- In the 1950s archaeologists began raising concerns that several major historical sites were about to be under water. A rescue operation began in 1960 under UNESCO.
- The Great Temple of Abu Simbel was preserved by moving 22 monuments and architectural complexes to the shores of Lake Nasser.
- The remaining archaeological sites have been flooded by Lake Nasser.
- 1960: Start of construction.
- 1964: First dam construction stage completed, reservoir started filling.
- 1970: The High Dam completed.
- 1976: Reservoir reached capacity.
- The Aswan High Dam is 3,830 meters long, 980 meters wide at the base, 40 meters wide at the crest and 111 meters tall. It contains

43 million cubic meters of material. At maximum, 11,000 cubic meters per second of water can pass through the dam.

## Ecological Dilemmas

Before the construction of the High Dam the Nile deposited sediments of fine sand, silt and clay – on fields in Upper Egypt through its annual flood, contributing to soil fertility. The trapping of sediment by the dam has also increased coastline erosion surrounding the Nile Delta. The coastline erodes an estimated 125–175 m (410–574 ft) per year.

Before the construction of the High Dam, groundwater levels in the Nile Valley fluctuated 8–9 m per year with the water level of the Nile. During summer when evaporation was highest, the groundwater level was too deep to allow salts dissolved in the water to be pulled to the surface through capillary action.

With the disappearance of the annual flood and heavy year-round irrigation, groundwater levels remained high with little fluctuation leading to waterlogging. Soil salinity also increased because the distance between the surface and the groundwater table was small enough to allow water to be pulled up by evaporation so that the relatively small concentrations of salt in the groundwater accumulated on the soil surface over the years. Since most of the farmland did not have proper subsurface drainage to lower the groundwater table, salinization gradually affected crop yields.

Drainage through sub-surface drains and drainage channels is essential to prevent a deterioration of crop yields from soil salinization and waterlogging. The standing water in irrigation canals is a breeding ground for snails carrying the parasite *bilharzia*. Because of the lower turbidity of the water sunlight penetrates deeper in the Nile water. Because of this and the increased presence of nutrients from fertilizers in the water, more algae grow in the Nile. This in turn increases the costs of drinking water treatment. Apparently few experts had anticipated that water quality in the Nile would actually decrease because of the High Dam.

## A Rebuke to Egypt's Leaders

- 11] Zoan's princes are nothing but fools; the wisest advisors of Pharaoh give stupid advice. How can you say to Pharaoh, "I'm a descendant of wise men, a descendant of ancient kings"?
- 12] Where are your wise men now? Let them tell you, let them make known what the Lord has planned against Egypt.
- 13] The princes of Zoan have become fools, and the princes of Memphis deluded; the leaders of its tribes have led Egypt astray.

- 14] The Lord has mixed within them a spirit of confusion; so they make Egypt stagger in all that it does, like a drunkard staggers around in his vomit.
- 15] As a result, there will be nothing for Egypt that head or tail, palm branch or reed, can do. [ISV]

“Zoan” (also known as Tanis); “Noph” (known as Memphis).

[19:12 So 1QIsaa; 1QIsaa corrector MT LXX read “Lord of the Heavenly Armies.”]

[19:13 Or cornerstones.]

[19:14 So 1QIsaa MT LXX; 4QIsab reads “has poured.”]

[19:15 So 1QIsaa MT LXX; 4QIsab reads “do at that time.”]

- 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?
- 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. [KJV]
  - Zoan: NE border.
  - Memphis: Southern tip of the Nile Delta.
- 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.
- 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.
- 15] Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do. [KJV]

## Egypt and Syria Will Worship God

Starting at verse 16, five distinct sections (beginning with “in that day”) look toward “the day of the Lord.”

- 16] At that time, the Egyptians will be like women—they will shudder and be afraid before the uplifted hand of the Lord of the Heavenly Armies, when he brandishes his hand against her.
- 17] And the land of Judah will become a terror to the Egyptians. Everyone to whom it is mentioned will be afraid, because of the uplifted hand of the Lord of the Heavenly Armies that is turning in their direction.
- 18] At that time, there will be five cities in the land of Egypt that speak the language of Canaan and swear allegiance to the Lord of the Heavenly Armies. One of them will be called the City of the Sun.
- 19] At that time, there will be an altar to the Lord of the Heavenly Armies in the heart of the land of Egypt, and a monument to the Lord at its border.
- 20] It will be a sign and a witness to the Lord of the Heavenly Armies in the land

- of Egypt; when they cry out to the Lord because of their oppressors, he will send them a savior, and he will come down and rescue them..”
- 21] So the Lord will make himself known to the Egyptians, and the Egyptians will acknowledge the Lord. At that time, they will worship with sacrifices and offerings, and they will make vows to the Lord and carry them out.
- 22] The Lord will strike Egypt with a plague, striking but then healing. Then they will turn to the Lord, and he will respond to their pleas and heal them.
- 23] At that time, there will be a highway from Egypt to Assyria. The Assyrians will come into Egypt, and the Egyptians into Assyria, and they will worship with the Assyrians., and Israel my inheritance.”
- 24] At that time, Israel will be in a triple alliance with Egypt and Assyria; they will be a blessing in the midst of the earth.
- 25] The Lord of the Heavenly Armies has blessed them, saying, “Blessed be Egypt my people, Assyria the work of my hands, and Israel my inheritance.” [ISV]

[19:16 Lit. On that day; so 1QIsaa MTLXX; 4QIsab lacks “At that time.”]

[19:16 So 1QIsaa; 4QIsab MT read “he.”]

[19:16 I.e. Egypt; so 1QIsaa; MT reads “Armies, which he brandishes against it”; LXX reads “Armies, which he brandishes against them.”]

[19:17 Lit. plotting; so 4QIsab; 1QIsaa MT LXX read “plan.”]

[19:17 So 4QIsab; 1QIsaa MT LXX read “hand that the Lord of the Heavenly Armies.”]

[19:18 Lit. On that day.]

[19:18 So 1QIsaa 4QIsab MTmss; MT reads “Destruction”; LXX reads “Asedek City”; i.e. City of Righteousness.]

[19:19 Lit. On that day.]

[19:19 So 4QIsab; 1QIsaa MT LXX lack “of the Heavenly Armies.”]

[19:19 So 1QIsaa MT LXX; 4QIsab reads “Lord of hosts.”]

[19:20 So 1QIsaa; MT LXX read “will defend.”]

[19:21 So 1QIsaa; MT LXX read “Lord on that day. And they will worship.”]

[19:23 Lit. On that day.]

[19:23 So 1QIsaa; 4QIsab MT LXX read “and the Egyptians.”]

[19:24 Lit. On that day.]

[19:24 Lit. will be the third.]

[19:24 DSS MT lack “they will be.”]

- 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.
- 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.
- 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.

- 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. [KJV]

- Paradox: some identify this verse with the Great Pyramid at Giza.
- 160 A.D.: Onias IV, Jewish high priest (exiled), sought permission from the Egyptian King, Ptolemy, to build a temple, using this passage as his authority. [Josephus Antiq. XIII 3:1-3.]

- 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.
- 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.
- 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.
- 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.
- 24] In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:
- 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. [KJV]

## Isaiah 20: The Conquest of Egypt and Cush

- In 711 B.C. Assyria marched against Egypt; three years earlier (713 B.C.) Ashdod rebelled against Assyria.

- 1] In the year that the supreme commander, sent by Sargon the king of Assyria, came to Ashdod, attacked it, and captured it—
- 2] at that time the Lord spoke through Amoz’s son Isaiah: “Go loosen the sackcloth that’s around your waist, and take your sandals off your feet.” So that’s what he did: he went around naked and barefoot.
- 3] Then the Lord said, “Just as my servant Isaiah has walked around naked and barefoot for three years as a sign and a warning for Egypt and Ethiopia,
- 4] so the king of Assyria will lead away the Egyptian captives and exiles from Cush, both the young and the old, naked and barefoot—with even their buttocks uncovered—to the shame of Egypt.
- 5] Then they will be dismayed and put to shame because of Cush, their hope, and Egypt, their jewel.
- 6] At that time, the inhabitants of this coastland will say, ‘See, this is what has happened to those on whom we counted and relied for help and deliverance from the king of Assyria! How, then, can we escape?’”

[20:2 Lit. your hips and lower back.]

[20:2 So 1QIsaa LXX; MT reads “sandal.”]

[20:3 i.e. Nubia, south of Egypt (modern northern Sudan).]  
 [20:4 i.e. Nubia, south of Egypt (modern northern Sudan).]  
 [20:4 Or nakedness.]  
 [20:5 i.e. Nubia, south of Egypt (modern northern Sudan).]  
 [20:5 Or pride.]  
 [20:6 So 1QIsaa; MT LXX read “and to whom we fled.”]

- 1] In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it; [KJV]
  - Tartan: a title, of the commander-in-chief of the Assyrian army (2 Kgs 18:17).
  - Tartinnu means “second.”
  - This is the only place that Sargon is mentioned in the Bible. Once doubted; now archaeologically confirmed...
- 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. [KJV]
  - Not necessarily stark naked: only underclothes; 2Sam 6:20.
  - Isaiah was opposed to trusting to Egypt; and it seems that this time some attention was given to his words; Judah was not attacked by Sargon who was then at the height of his power.
- 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;
- 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.
- 5] And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.
- 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? [KJV]

## Isaiah 21: Elam and Media are Rebuked

- 1] A message concerning the pasture by the Sea. “Like whirlwinds in the Negev sweep on, it comes from the desert, from a distant land.
- 2] A dire vision has been announced to me: the traitor betrays, and the plunderer takes loot. Get up, Elam! Attack, Media! I am putting a stop to all the groaning she has caused.
- 3] Therefore my body is racked with pain; pangs have seized me, like the pangs of a woman in labor; I am so upset that I cannot hear; I am so frightened that I cannot see while I’m reeling around. [ISV]

- 539 B.C. (!): Conquest of Babylon by Cyrus the Great?

[21:1 Lit. An oracle.]  
 [21:1 Or plague; cf. Isa 5:17; 1King 8:37; Jer 14:12; MT LXX read “wilderness.”]  
 [21:1 i.e. southern regions of the Sinai peninsula; cf. Josh 10:40.]  
 [21:1 So 1QIsaa; 1QIsaa corrector MT LXX read terrible]  
 [21:3 Or waist; lit. my hips and lower back are.]  
 [21:3 So 1QIsaa 4QIsaa; MT LXX begin v. 4 with this line.]

- 4] And as for my heart, horror has terrified me; the twilight I longed for has started to make me tremble.
- 5] They set the tables; they spread the carpets; they eat, they drink! Get up, you officers! Oil the shields!” [ISV]
 

[21:4 So 1QIsaa 4QIsaa; MT LXX read “My mind reels.”]  
 [21:5 So 1QIsaa MT; LXX lacks this line.]
- 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. [KJV]
  - Medes to take Babylon (Cf. Isa 12, 14; Jer 50, 51; Rev 17, 18)
  - Fall of Babylon (Dan 5; Isa 44, 45).
- 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. [KJV]
  - Elam: Cyrus = “King of Ansan” (Media, not Persia); Persia not known in Isaiah’s day! (Gen 10:22; 14:1,9; Isa 11:11; 22:6).
  - Persian + Media conquers Chaldea, Ecbatana, Borsippa, Babylon (Dan 5).
  - Babylon has yet to rise in Isaiah’s day! Cyrus (“both” Medes + Persians) will then conquer Babylon. Notice the astonishing distance into the future... Also, notice the subtle change to the 1st person...

## The Rise of Cyrus

Cyrus II (“the Great,” 559-530 B.C.) was the founder of the Achaemenid Persian Empire that continued for two centuries until the time of Alexander the Great (331 B.C.). Cyrus’ father, Cambyses I (600-559 B.C.), was king of Anshan, a region in eastern Elam. His mother was Mandane, a daughter of Astyages, king of Media (585-550 B.C.).

When Cambyses died in 559 B.C., Cyrus inherited the throne of Anshan and, after unifying the Persian people, attacked the weak and corrupt

Astyages (his father-in-law). The Median general Harpagus, whom Astyages had previously wronged, deserted the king and brought his army to the side of the young Cyrus. Astyages was soon captured and the Persians took the capital city of Ecbatana in 550 B.C. *without a battle*. (This was also to be the result at Babylon 11 years later.)

Cyrus succeeded in welding the Medes and Persians into a unified nation. Moving swiftly to the west, he absorbed all the Median territories as far as the Halys River in Asia Minor. When Croesus, the fabulously wealthy king of Lydia, refused to recognize the sovereignty of Medo-Persia, Cyrus defeated him in battle and took over his empire in 546 B.C. Seven years later, he was ready to launch the great assault against Babylon itself.

- 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. [KJV]

- Note the strange use of this phrase: Isa 13:8; 21:3; 26:17; Jer 22:23; 48:41; 49:22; 50:43; Mic 4:9.

- 4] My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me.
- 5] Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, and anoint the shield. [KJV]

Cf. Dan 5. Remember, this was recorded about 200 years before it transpired. In the midst of the banquet of Belshazzar, the Median general, Gobryas, detoured the river that flowed through the city and marched his army on the dry river bed underneath the walls of the city. He took the city by surprise and shock.

## The Fall of Babylon

- 6] For this is what the Lord told me: “Go post a lookout. Have him report what he sees.
- 7] When he sees chariots, each man with a pair of horses, riders on donkeys or riders on camels, let him pay attention, full attention.”
- 8] Then the lookout shouted: “Upon a watchtower I stand, O Lord, continually by day, and I am stationed at my post throughout the night.
- 9] Look! Here come riders, each man with a pair of horses!” They’re shouting out the answer: “Babylon has fallen, has fallen, and they have shattered all the images of her gods on the ground!
- 10] O my downtrodden people, my wall! I’ll tell you what I have heard from the Lord of the Heavenly Armies, the God of Israel.” [ISV]

[21:7 So 1QIsaa 4QIsaa; cf. v. 9; MT LXX lack “each man.”]

[21:7 So 1QIsaa LXX; MT reads “train of donkeys” or “train of.”]

[21:8 So 1QIsaa Syr; MT reads “Then a lion.”]

[21:9 So 1QIsaa LXX; MT reads “chariot”; cf. v. 7]

[21:9 So 1QIsaa; LXX reads “all the images of her gods are shattered”; MT reads “He has shattered all the images of her gods.”]

[21:10 1QIsaa lacks “people.”]

[21:10 So 1QIsaa; MT reads “my threshing floor.”]

- 6] For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth.
- 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: [KJV]

“Chariot” = troop, 2x2. Troops mounted, not in chariots.

- 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:
- 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. [KJV]

- “...as a lion: My Lord...”: Dan 7? Of Judah? Rev 5:4.
- “Babylon is fallen, is fallen”: Rev 18:2
- However, Cyrus did *not* destroy their idols! He restored them, repaired the Merodach temple, prayed to Bel and Nebo for long life. Son Cambyses: new year celebration.
- *This reference must be yet future.*
- We will review the remarkable career of Cyrus later in Isaiah: 44-45.

- 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.

- “Threshing”: Tribulation? Cf. Ruth, chapter 3.

## A Message about Dumah

- 11] A message concerning Dumah. “Someone is calling to me from Seir: ‘Watchman, what is left of the night? Watchman, what is left of the night?’
- 12] The watchman replies: ‘Morning is coming, but also the night. If you want to ask, then ask; come back again.’” [ISV]

[21:11 Lit. An oracle.]

[21:11 Or “What time of night?”]

- 11] The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?
- 12] The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come. [KJV]

- Dumah: “Silence,” “dumb”; Seir = Edom = A-Dom.
- 400 km E of Petra: oasis of Dumah.
- Seir = SSE of Dead Sea.

## A Message about Arabia

- 13] A message concerning Arabia. “You will camp in the thickets in Arabia, you caravans of the Dedanites.
- 14] Bring water for the thirsty, you who live in the land of Tema. Meet the fugitive with bread,
- 15] For he has fled from swords, from the drawn sword, from the bent bow, and from the heat of battle.”
- 16] For this is what the Lord is saying to me: “Within three years, according to the years of a contract worker, the pomp of Kedar will come to an end.
- 17] And there will be few archers, those who are descendants of Kedar, who survive, because the Lord, the God of Israel, has spoken.” [ISV]

- Kedar: one of the 12 sons of Ishmael.

[21:13 Lit. An oracle.]

[21:14 So 1QIsaa LXX; MT reads “with his bread”; 4QIsaa reads “and with his bread.”]

[21:15 So 1QIsaa; MT reads “they have fled.”]

[21:16 So 1QIsaa 4QIsaa; MT reads “Lord.”]

[21:16 So 1QIsaa; MT LXX read “Within a year.”]

[21:16 i.e. as if carefully counted pursuant to an employment contract; cf. Isa 16:14.]

[21:16 So 1QIsaa LXX; MT reads “years, all the pomp.”]

- 13] The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.
- 14] The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.
- 15] For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.
- 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:
- 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. [KJV]

- “Years of a hireling”: carefully counted.

## Isaiah 22: Jerusalem is Rebuked

- 1] A message concerning the Valley of Vision. “What troubles you, now that you’ve all gone up to the rooftops,
- 2] you who are full of commotion, you passionate city, you rollicking town? Your slain weren’t killed by the sword, nor are they dead in battle.
- 3] All your leaders have fled together; she is captured without using bows. All of you who were caught were captured together, although they had fled while the enemy was still far away.
- 4] Therefore I said: “Look away from me; and let me weep bitter tears; don’t try to console me over the destruction of the daughter of my people.”
- 5] For to the Lord God of the Heavenly Armies belongs the day of tumult, trampling, and confusion in the Valley of Vision, and the pulling down of his Temple on its mountain.
- 6] Elam takes up the quiver with chariots and cavalry, while Kir unsheathes the shield.
- 7] And it will come about that your choicest valleys will be filled with chariots, and horsemen will take their positions at the gates.
- 8] He has uncovered the defenses of Judah.” At that time, you looked at the arsenal of the Palace of the Forest,
- 9] and saw that there were many breaches in the City of David. So you stored up water from the Lower Pool,
- 10] counted the houses of Jerusalem, tore down certain houses to strengthen the wall,
- 11] and built a reservoir between the walls to store water from the Old Pool. But you did not look at the One who did it, nor did you see the One who planned it long ago.
- 12] On that day the Lord God of the Heavenly Armies called for weeping and mourning, for shaving heads and wearing sackcloth.
- 13] But look! There is joy and festivity, slaughtering of cattle and killing of sheep, eating meat and drinking wine. “Let us eat and drink, you say, because we die tomorrow.”
- 14] “Nevertheless, the Lord of the Heavenly Armies has revealed himself to my hearing: “‘Surely because of you this iniquity will not be forgiven you until you die,’ says the Lord God of the Heavenly Armies.” [ISV]

[22:1 Lit. An oracle; a poetic allusion to the Hinnom Valley in Jerusalem.]

[22:3 So 1QIsaa; MT reads “they were captured.”]

[22:3 The Heb. lacks “while the enemy was still.”]

[22:4 Lit. don’t insist on consoling.]

[22:4 i.e. the Lord’s beloved people.]

[22:5 i.e. a poetic allusion to the Hinnom Valley in Jerusalem.]

[22:5 Or “his Holy Place on”; so 1QIsaa; MT reads “and a crying out for help to.”]

[22:7 So 1QIsaa; MT reads “it came about.”]

[22:8 Lit. On that day; cf. 1King 10:16-17.]

[22:11 So 1QIsaa; MT LXX 4QIsac read “to.”]

[22:12 Lit. for baldness.]

[22:13 So 1QIsaa MT; 1QIsac reads “and they drink.”]  
 [22:14 So 1QIsaa; 4QIsac MT LXX lack “because of you.”]

- 1] The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?
- 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.
- 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.
- 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.
- 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. [KJV]

“Spoiling”: to Sennacherib, 70 gold, 800 talents of silver (2 Kgs 18:15,16).

- 6] And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield.
- 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.
- 8] And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.
- 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.
- 10] And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall. [KJV]

## Hezekiah's Tunnel

- A reservoir was dug underneath the City of David before 701 B.C. preparing Jerusalem for the impending siege by the Assyrians (2 Kgs 20:20; 2 Chr 32:4).
  - A 1750-foot (530m) tunnel carved during the reign of Hezekiah to bring water from one side of the city to the other, Hezekiah's Tunnel considered one of the greatest works of water engineering technology in the pre-Classical period. (Had it followed a straight line, the length would have been 1070 ft (335m) or 40% shorter.)
- 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.
  - 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: [KJV]
- Baldness: prohibited to priest (Lev 21:5; cf. Ezek 44:20; Job 1:20).

- Hezekiah's heart was right; but the people's hearts were not, despite the grave danger they faced. (Like today?)

- 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.
- 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. [KJV]

- Paul quotes this (the Epicurean poets Aratus and Cleanthes) in 1 Cor 15:32.
- While professing to be saved in Christ, they denied the resurrection, which leaves them hopeless! Why not then take the ground of the Epicurean poets Aratus and Cleanthes thus quoted? A Kingdom perspective should alter our priorities!!!

## The Lord Rebukes Shebna

- 15] This is what the Lord God of the Heavenly Armies says: “Come, go to this steward, to Shebna who is in charge of the household, and ask him:
- 16] ‘What are you doing here, and who are your relatives here that you could carve out a grave for yourself here—cutting out a tomb at the choicest location, chiseling out a resting place for yourself out of solid rock? [ISV]

- Now the scene shifts to two men who held positions of trust in Hezekiah's government. Shebna = Prime minister and Sec'y of Treasury. [Cf. Isaiah 36 and 37.]
- Shebna had caused a grand mausoleum to be built for himself, carved out of Limestone rock where the kings of Judah were buried. However, he would be removed and carried into captivity...

[22:15 So 1QIsaa MT; MTmss LXX read “Lord of the Heavenly Armies.”]  
 [22:16 Lit. whom do you have here.]  
 [22:16 Lit. at the height.]

- 17] Look Out! The Lord is about to hurl you away violently, my strong fellow! He will fold you up completely,
- 18] rolling you up tightly like a ball and throwing you into a large country. There you will die, and there your splendid chariots will lie. You're a disgrace to your master's house!
- 19] I will depose you from your office, ousting you from your position.
- 20] “At that time, I'll call for my servant, Hilkiah's son Eliakim, [ISV]

[22:17 So 1QIsaa; 4QIsaa 4QIsab MT LXX read “And he.”]  
 [22:18 So 4QIsaf; 1QIsaa 1QIsab 4QIsaa MT read “To there; cf. LXX.”]  
 [22:18 So 4QIsaf; 1QIsaa 1QIsab 4QIsaa MT read “and to there; cf. LXX.”]

[22:19 Lit. he has ousted you; so 1QIsaa; 4QIsaf MT LXXms read “he will oust you”; LXX lacks “he has ousted you.”]

[22:20 Lit. On that day.]

[22:20 Lit. Hilkyah.]

- 21] and I’ll clothe him with your robe and fasten your sash around him. I’ll transfer your authority to him, and he’ll be a father to those who live in Jerusalem and to the house of Judah.
- 22] “I’ll place on his shoulder the key to the house of David—what he opens, no one will shut, and what he shuts, no one will open.
- 23] I’ll set him like a peg into a secure place; he will become a throne of honor to his father’s house. The Lord has spoken. [ISV]

[22:21 Lit. to his hand.]

- V.22 identifies the significance of the “key” that is referred to in the letter to Philadelphia Rev 3:7...

- 24] The entire reputation of his father’s house will hang on him: its offspring and offshoots—all its smaller vessels, from the cups to all the jars.
- 25] At that time,” declares the Lord of the Heavenly Armies, “the peg that was driven into a secure place will give way; it will be sheared and will fall, and the load hanging on it will be cut down.” The Lord has spoken. [ISV]

[22:25 Lit. On that day.]

[22:25 So 1QIsaa 4QIsaa MT LXX; 4QIsaf read “the Lord God.”]

- 15] Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say,
- 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? [KJV]

- “This”: Contemptuous...
- Shebna was a foreigner and a man of considerable influence, displaced by Eliakim (vv.20-25); later he apparently became Hezekiah’s scribe (Isa 36:3; 37:2).

- 17] Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee.
- 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.
- 19] And I will drive thee from thy station, and from thy state shall he pull thee down.
- 20] And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkyah:
- 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. [KJV]

- Girdle: priest.

- 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.
- 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. [KJV]

- Here the prophecy looks forward to Christ Rev 3:7
- Nail: key tent peg: prince Zech 10:4? Ezra 9:8

- 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.
- 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. [KJV]

## Next Session

Study: Isaiah Chapter 23: Isaiah’s “Little Apocalypse”  
Isaiah Chapters 24 - 27 (cf. Jer 4:23-31; Isa 45:18).

## Discussion Questions

- 1) Give examples of becoming like the gods we worship – today..
- 2) How is the Great Pyramid relevant to our Biblical perspective?
- 3) How can Isaiah refer to the Persian Empire a century before it is born?
- 4) Who (and where) are the Edomites today?
- 5) Who are “those who say they are Jews and are not”? (Rev 2:9, 3:9)

## The Book of the Prophet Isaiah Session 9: Chapters 23 - 27

### The World Powers

- In the earlier chapters, Isaiah referred to forthcoming judgments in broad terms.
- In Chapters 13 – 27 he will deal with prophecies representing all the world powers and their downfall.

- The Implication: *God does not permit the wickedness of those who have set themselves against the Lord and against His Anointed, and those who oppose His people, to go unpunished.*

## Prophecies Concerning the Nations (Isaiah 13 - 27)

### Chapter

13,14	Babylon (& Lucifer)
15, 16	Moab
17	Damascus (Syria)
18	Ethiopia
19	Egypt
20	Egypt, Ethiopia
21	Edom, Arabia
22	Palestine?
23	Tyre
24-27	The “Little Apocalypse”

## Recap “Burdens”

1) Babylon	Idolatry
2) Moab	Formal religion
3) Damascus	Compromise
4) Ethiopia	Missions
5) Egypt	World
6) Persia	Luxury
7) Edom	Flesh
8) Arabia	War
9) Palestine	Apostate religion
10) Valley of Vision	Politics
11) Tyre	Commercialism

J. Vernon McGee likens each “burden” to a specific challenge to the Biblical believer. I, personally, would agree that three of these (Idolatry, World, and Commercialism) do become rather consistent metaphors within the Biblical texts...

## Isaiah 23: Tyre is Rebuked

Tyre = Sidon = Phoenicia; Sea led to global commerce; the “ships of Tarshish” were ocean-going vessels designed for 3-year voyages. The Phoenicians developed the earliest alphabets, etc. Isaiah’s prediction of Tyre ultimately becoming irrelevant must have appeared preposterous...

- 1] A message concerning Tyre. “Wail, you ships of Tarshish, for Tyre is destroyed and is without house or harbor! From the land of Cyprus it was revealed to them.
- 2] “Be silent, you inhabitants of the coast, you merchants of Sidon, whose messengers crossed over the sea,
- 3] and were on mighty waters. Her revenue was the grain of Shihor, the harvest of the Nile; and she became the marketplace of nations.
- 4] Be ashamed, Sidon, because the sea has spoken, the fortress of the sea: I have neither been in labor nor given birth, I have neither reared young men nor brought up young women.”
- 5] When the news reaches Egypt, they will be in anguish at the report about Tyre.
- 6] “You who are crossing over to Tarshish—Wail, you inhabitants of the coast!
- 7] Is this your exciting city, that was founded long ago, whose feet carried her to settle in far-off lands?
- 8] Who has planned this against Tyre, that bestower of crowns, whose merchants were princes, whose traders were the most renowned on earth?
- 9] The Lord of the Heavenly Armies has planned it—to neutralize all the hubris of grandeur, to discredit all the renowned men of earth.
- 10] “Cultivate your land like the Nile, you daughter of Tarshish; for there is no longer a harbor.
- 11] He has stretched out his hand over the sea; he has made kingdoms tremble. The Lord has issued orders concerning Canaan to destroy its strongholds.
- 12] And he said: ‘You will revel no longer, you virgin daughter of Sidon, now crushed. Get up, cross over to Cyprus—but even there you will find no rest.’” [ISV]

[23:1 Lit. An oracle.]

[23:1 Lit. of the Kittim.]

[23:2 So 1QIsaa 4QIsaa MT; LXX reads “To whom are they like?”]

[23:2 So 1QIsaa 4QIsaa LXX; MT reads “you whom the merchants of Sidon, passing over the sea, have replenished.”]

[23:4 So 1QIsaa; 4QIsaa MT read “for he.”]

[23:6 So 1QIsaa; MT LXX read “Cross over.”]

[23:7 Or happy.]

[23:8 So 1QIsaa corrector.]

[23:9 So 1QIsaa LXX; MT reads “the hubris of all grandeur.”]

[23:10 Or Worship; so 1QIsaa LXX; 4QIsac MT read “Pass through.”]

[23:11 So 1QIsaa 4QIsaa MT LXX; 4QIsac reads “to make.”]

[23:12 So 1QIsaa MT LXX; 4QIsac reads “won’t take refuge to revel”; or “won’t revel with gusto.”]

- 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.
- 2] Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished. [KJV]

- Sidon is 30 miles up the coast; a “sister” city state with Tyre.

- 3] And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations.
- 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. [KJV]
- “Black,” referring the silt of the Upper Nile, the fertility of Egypt.
- 5] As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.
- 6] Pass ye over to Tarshish; howl, ye inhabitants of the isle.
- 7] Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn.
- 8] Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?
- 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. [KJV]
- “...crowning city”: “Crown colonies” weren’t invented by the British.
  - “The Lord of hosts”: It was the Lord of hosts who had determined the destruction of Tyre. He offers no apologies for making the arrangement.
- 10] Pass through thy land as a river, O daughter of Tarshish: there is no more strength.
- 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. [KJV]
- “Daughter of Tarshish”: possibly reference to Britain (the source for tin)
  - Other colonies: Tartessus in Spain; Cartagena; Carthage; Cittim (Cyprus)...
- 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. [KJV]

## Tyre’s Desolation and Restoration

- 13] “Look at the land of the Chaldeans! This is a people that no longer exist; Assyria destined her for desert creatures. They raised up her siege towers, they stripped her fortresses bare and turned her into a ruin.
- 14] Wail, you ships of Tarshish, because your stronghold is destroyed!”
- 15] It will happen at that time that Tyre will be forgotten for 70 years, the span of a king’s life. Then, at the end of those 70 years, it will turn out for Tyre as in the prostitute’s song:

- 16] “Take a harp; walk around the city, you forgotten whore! Make sweet melody; sing many songs, and perhaps you’ll be remembered.”
- 17] At the end of 70 years, the Lord will deal with Tyre, at which time she’ll return to her courtesan’s trade, and prostitute herself with the kingdoms of the world on the surface of the earth.
- 18] Nevertheless, her profits and her earnings will be dedicated to the Lord; they will not be stored up or hoarded—but her profits will go to those who live in the Lord’s presence, for abundant food and choice clothing. [ISV]

[23:13 i.e. Tyre.]

[23:13 So 1QIsaa; MT reads “his.”]

[23:14 So 1QIsaa (sing.); MT LXX (pl.).]

[23:15 So 1QIsac MT LXX; 1QIsaa lacks “that Tyre will be forgotten for 70 years, the span of a king’s life. Then, at the end of those 70 years.”]

[23:17 So 1QIsaa; MT LXX read “all the kingdoms.”]

[23:18 So 1QIsaa MT; 4QIsac reads “but will be for those who live in the Lord’s presence. And her profits will be.”]

- 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.
- 14] Howl, ye ships of Tarshish: for your strength is laid waste.
- 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.
- 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.
- 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. [KJV]
- Here and in Ps 45:12; new city raised on ruins of Tyre.
- 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. [KJV]
- This now shifts to the Millennium (cf. Ps 45:12).
  - Isaiah 24 - 27: The “Little Apocalypse.”

## Isaiah 24: The Earth is Judged

- 1] “Watch out! The Lord is about to depopulate the land and devastate it; he will turn it upside down and scatter its inhabitants.
- 2] It will be the same for the lay people as for priests, the same for servants as for their masters, for female servants as for their mistresses, for buyers as for sellers, for lenders as for borrowers, and for creditors as for debtors.

- 3] The earth will be utterly depopulated and completely laid waste—for the Lord has spoken this message.
- 4] “The earth dries up and withers; the world languishes and fades away; heaven fades away, along with the earth.
- 5] The earth lies defiled beneath its inhabitants; because they have transgressed the laws, violated the statutes, and broken the everlasting covenant.
- 6] Therefore the curse keeps on consuming, and its inhabitants are declared guilty. Furthermore, the inhabitants of earth are ablaze, and few people are left.
- 7] The new wine evaporates; the vine and the oil dry up; all the merry-makers groan.
- 8] “The celebrations of the tambourine have ended, the noise of the jubilation has stopped, and the mirth that the harp produces has ended.
- 9] No longer do they drink wine accompanied by singing; even beer tastes bitter to those who drink it.
- 10] The chaotic city lies broken down; every house is closed up so that no one can enter them. [ISV]

[24:1 So 1QIsaa MT; 4QIsac reads “Lord.”]

[24:1 Or distort its surface.]

[24:3 Lit. word.]

[24:4 So 1QIsaa 4QIsac; MT reads “the heavens fade away”; cf. LXX reads “the exalted ones of the earth mourn.”]

[24:5 So 1QIsaa MT; 4QIsac LXX read “the Law.”]

[24:6 So 1QIsaa; 4QIsac MT LXX read “consuming the earth.”]

[24:7 So 4QIsac; 1QIsaa MT LXX lack “and the oil.”]

[24:9 Or and strong drink.]

[24:10 1QIsaa MT lack “them.”]

- 11] There is an outcry in the streets over wine; all cheer turns to gloom; the fun times of the earth are banished.
  - 12] Desolation remains in the city whose gates lie battered into ruins.
  - 13] So it will be on the earth and among the nations—as when an olive tree is beaten, or as gleanings when the grape harvest has ended.” [ISV]
- 1] Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. [KJV]
    - Strange verse: similar to Jer 4:23-31. (Cf. “Gap theory?”)
    - However, it probably refers to the Tribulation period: אֶרֶץ, *‘erets* = land, earth, or world, depending on the context.
  - 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.
  - 3] The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

- 4] The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.
- 5] The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.
- 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. [KJV]

- Deut 28:15; 29:19; Lev 26:14; Rom 1:18-3:20. Zech 5:3; Isa 1:31; 5:24; 9:18; 10:16, 17; 29:6; 30:27; cf. 2 Pet 3:6,7
- “...burned”: God promised Noah that He would never destroy the earth again with a flood. Note here that the judgment is fire—“burned.”

## Everlasting Covenant

- Everlasting covenant? 16X on OT.
- “Broken” = frustrated.
- Not Sinai: nowhere declared “everlasting.”
  - Contrast Galatians...
- Abraham: unilateral; can’t be broken; God is only party to it.
- David: Messiah rejected; cut off (Dan 9:26).
  - Israel rejected (“frustrated”) Everlasting Covenant.
- ...will make a “covenant with sheol” (28:15)
- Noah!? “Human government” *under God*.
  - Failure: “except those days be shortened...”
  - Call for nations?

- 7] The new wine mourneth, the vine languisheth, all the merry-hearted do sigh.
- 8] The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.
- 9] They shall not drink wine with a song; strong drink shall be bitter to them that drink it.
- 10] The city of confusion is broken down: every house is shut up, that no man may come in.
- 11] There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.
- 12] In the city is left desolation, and the gate is smitten with destruction.
- 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 gleanings when the vintage is done.
- 14] They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea. [KJV]

- Isa 17:5, 6.

## Glorifying God

- 14] “They raise their voices; they shout for joy; from the west they shout aloud over the Lord’s majesty.  
15] Therefore, you in the east, give glory to the Lord! You in the coastlands of the sea, give glory to the name of the Lord God of Israel!  
16] From the ends of the earth we hear songs of praise: ‘Glory to the Righteous One!’ “But I say, ‘I am pining away, I’m pining away. How terrible things are for me! For treacherous people betray—treacherous people are betraying with treachery!’” [ISV]

[24:14 So 1QIsaa MT; 4QIsac reads “and they shout.”]

[24:14 Lit. sea; so 1QIsaa MT; cf. LXX; 4QIsac reads “day.”]

[24:14 So 1QIsaa MT; 4QIsac reads “And they cry out.”]

[24:15 So 1QIsaa MT; 4QIsac reads “in the east”, in Aram; LXX lacks “in the east them.”]

- In verses 13–15 we see that the saints are preserved through the Great Tribulation Period.

- 15] Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea.  
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. [KJV]

- Isa 21:2. Leanness = misery.

## The Universal Impact of Judgment

- 17] “Terror and pit and snare are coming in your direction, you inhabitants of the earth!  
18] Whoever flees at the sound of terror will fall into a pit, and whoever climbs out of the pit will be caught in a snare. For the windows of judgment from above are opened, and the foundations of the earth are shaken.  
19] The earth is utterly shattered, the earth is split apart, the earth is violently shaken. [ISV]  
17] Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.  
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. [KJV]

- Three primary dangers: Fear; death; and deception.

- 19] The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.  
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. [KJV]  
20] The earth reels to and fro like a drunkard; it sways like a hut; its transgression lies so heavy upon it, that it falls, never to rise again.  
21] “And it will come about at that time, the Lord will punish the armies of the exalted ones in the heavens, and the rulers of the earth on earth.  
22] They will be herded together into the Pit; they will be shut up in prison, and after many days they will be punished.  
23] Then the moon will be embarrassed and the sun ashamed, for the Lord of the Heavenly Armies will reign on Mount Zion and in Jerusalem; and in the presence of its elders there will be glory.” [ISV]

[24:18 1QIsaa MT lack “of judgment.”]

[24:20 So 1QIsaa; MT LXX read “Earth.”]

[24:20 So MT; 1QIsaa lacks “like a hut.”]

[24:21 Lit. about on that day.]

[24:21 Or ones on high.]

[24:21 Lit. kings.]

[24:22 So 1QIsaa; 4QIsac MT LXX read “And they.”]

[24:22 So 1QIsaa LXX; 4QIsac MT read “together like prisoners.”]

[24:22 i.e., the place of punishment in the afterlife; or into a dungeon.]

- 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.  
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  
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. [KJV]

## Isaiah 25: Praise to the Victorious God

- After the Lord Jesus comes and ends the Tribulation, He establishes the kingdom. Chapters 25 and 26 bring us into the kingdom age.
- This wonderful twenty-fifth chapter is a song, a song of three stanzas. This chapter, like chapter 12, is a paean of praise, a song of undiluted joy.

- 1] Lord, you are my God; I will exalt you and praise your name, for you have done marvelous things, plans made long ago in faithfulness and truth.  
2] For you have made the city a heap of rubble, the fortified city into a ruin; the foreigners’ citadel is no longer a city—it will never be rebuilt!

- 3] Therefore strong peoples will glorify you; cities of ruthless nations will revere you.
- 4] For you have been a stronghold for the poor, a stronghold for the needy in distress, a shelter from the storm and a shade from the heat—for the blistering attack from the ruthless is like a rainstorm beating against a wall,
- 5] and the noise of foreigners is like the heat of the desert. Just as you subdue heat by the shade of clouds, so the victory songs of violent men will be stilled. [ISV]

[25:2 So 1QIsaa MT; MTmss LXX read “citadel of arrogant people.”]  
[25:4 1QIsaa MT lack “attack.”]

- 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.
- 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.
- 3] Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.
- 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.
- 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. [KJV]

## Celebration of the Righteous

- 6] “On this mountain, the Lord of the Heavenly Armies will prepare for all peoples a banquet of rich food, a banquet of well-aged wines—rich food full of marrow, and refined wines of the finest vintage
- 7] And on this mountain, he will swallow up the burial shroud that enfolds all peoples, the veil that is spread over all nations—
- 8] he has swallowed up death forever! Then the Lord God will wipe away the tears from all faces, and he will take away the disgrace of his people from the entire earth.” for the Lord has spoken.
- 9] “And you will say at that time, ‘Look! It’s the Lord! This is our God! We waited for him, and he saved us. This is the Lord! We waited for him, so let us rejoice, and we will be glad that he has saved us.” [ISV]

[25:6 i.e. Mount Zion; cf. 24:23.]  
[25:6 1QIsaa MT lack “the finest.”]  
[25:7 So 1QIsaa; the Heb. lacks “burial.”]  
[25:8 So 1QIsaa MTms; MT reads “And he will swallow up”; cf. LXX Syr Theodotian 1Cor 15:54.]  
[25:9 So 1QIsaa Syriac; 4QIsac MT read “he”; LXX reads “they.”]  
[25:9 Lit. say on that day.]  
[25:9 So 1QIsaa; MT LXX lack “It’s the Lord.”]  
[25:9 So 1QIsaa; MT reads “and let us.”]

- 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.
- 7] And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.
- 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.
- 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. [KJV]

- “He will swallow up death in victory”: This verse is quoted by Paul in 1 Corinthians 15:54.

## The Misery of Moab

- 10] For the Lord’s power will rest on this mountain, but the Moabites will be trodden down beneath him, just as straw is trodden down in the slime of a manure pit.
- 11] They will spread out their hands in the thick of it, just as swimmers spread out their hands to swim, but the Lord will bring down their pride, together with the cleverness of their hands.
- 12] He brings down the high fortifications of your walls and lays them low; he will raze them to the ground, right down to the dust. [ISV]

- Why is Moab introduced here? (I have no idea!)

[25:10 Lit. hand.]  
[25:10 i.e. Mount Zion; cf. 24:23.]  
[25:10 Lit. in the water of; so 1QIsaa MT; MTqere reads “in”; LXX reads “in wagons.”]  
[25:12 Or reach; so 1QIsaa; 4QIsac MT read “he casts them.”]

- 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.
- 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.
- 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. [KJV]

## Isaiah 26: The Song of Redeemed Judah

- Chapter 26 continues the kingdom theme.

- 1] At that time, people will sing this song in the land of Judah: “We have a strong city; God crafts victory, its walls and ramparts.

- 2] Open your gates, so the righteous nation that safeguards its faith may enter.
- 3] You will keep perfectly peaceful the one whose mind remains focused on you, because he remains in you.
- 4] “Trust in the Lord forever, for in the Lord God you have an everlasting rock.
- 5] For he has made drunk the inhabitants of the height, the lofty city. He lays it low to the ground casting it down to the dust,
- 6] by the feet of the oppressed who trample it, by the footsteps of the needy.
- 7] “The path of the righteous is level; O Upright One, you make safe the way of justice.
- 8] Yes, Lord, in the path of your judgments we wait; your name and your Law are the soul’s desire. [ISV]

[26:1 Lit. On that day.]

[26:1 So 1QIsaa; 1QIsab 4QIsac MT read “time, this song will be sung”; LXX reads “time, they will sing that song.”]

[26:1 So 4QIsac; 1QIsaa MT read “walls and ramparts”; LXX reads “wall and rampart.”]

[26:2 So 1QIsaa; MT LXX read “the.”]

[26:3 Lit. peace, peace; so 1QIsaa MT; LXX Syr read “peace.”]

[26:3 So 1QIsaa 1QIsab LXX; 4QIsac MT read “trusts.”]

[26:4 So 1QIsaa MT; 4QIsab reads “the Lord God”; LXX reads “the Lord, the Lord.”]

[26:5 So MT 1QIsaa; 1QIsab 4QIsab 4QIsac MT read “has brought low”; LXX reads “has humbled and brought down.”]

[26:5 So 1QIsaa LXX; MT reads “He levels it, he levels it.”]

[26:6 So 1QIsaa LXX; MT reads “The foot tramples it.”]

[26:6 So 1QIsaa LXX; MT reads “oppressed.”]

[26:7 So 1QIsaa MT; 4QIsac reads “they go straight ahead”; LXX lacks this line.]

[26:7 So 1QIsaa; MT LXX read “smooth or you prepare.”]

[26:7 So 1QIsaa 4QIsac; MT LXX read “of the righteous ones.”]

[26:8 So 1QIsaa LXX; MT reads “we wait for you.”]

[26:8 So 1QIsaa; 4QIsac MT read “your renown”; cf. LXX.]

[26:8 So 1QIsaa MT; 4QIsab reads “my.”]

- 9] My soul yearns for you in the night; my spirit within me searches for you. For when your judgments come upon the earth, the world’s inhabitants learn righteousness.
- 10] If favor is shown to the wicked, they don’t learn righteousness; even in a land of uprightness they act perversely and do not perceive the majesty of the Lord.
- 11] “Lord, your hand is lifted up, but they do not see it. And let them see your zeal for your people and be put to shame—yes, let the fire reserved for your enemies consume them!
- 12] Lord, you will decide peace for us, for you have indeed accomplished all our achievements for us.

- 13] O Lord our God, other lords besides you have ruled over us, but through you alone we acknowledge your name.
- 14] The dead won’t live, and the departed spirits won’t rise—to that end, you punished and destroyed them, then locked away all memory of them.
- 15] “But you have enlarged the nation, Lord; you have enlarged the nation. You have gained honor; you have extended all the borders of the land.
- 16] Lord, they came to you in distress; they poured out their secret prayer when your chastenings were afflicting them.
- 17] Just as a pregnant woman writhes and cries out during her labor when she is about to give birth, so were we because of you, Lord.
- 18] We were pregnant, writhing in pain, but we gave birth only to wind. We have not won your victory on earth, nor have the inhabitants of the world been born.” [ISV]

[26:11 So 1QIsaa; cf. LXX; the Heb. lacks “And.”]

[26:11 Lit. the; so 1QIsaa; the Heb. lacks “your.”]

[26:12 So 1QIsaa; MT reads “prepare or give”; LXX reads “Lord, give.”]

[26:14 So 1QIsaa LXX; 1QIsaa corrector MT lack “and.”]

[26:14 So 1QIsaa; MT LXX read “wiped out.”]

[26:15 So 1QIsaa; MTms lacks this line.]

[26:16 So 1QIsaa MT; MTmss LXXmss read “we”; LXX reads “I remembered you.”]

[26:16 So 1QIsaa; 4QIsab MT read “out a magical.”]

[26:16 So 1QIsaa; MT LXX read “your chastening was.”]

[26:16 Lit. upon.]

[26:18 So 1QIsaa LXX; MT lacks “your.”]

- 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.
- 2] Open ye the gates, that the righteous nation which keepeth the truth may enter in.
- 3] Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.
- 4] Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength:
- 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.
- 6] The foot shall tread it down, even the feet of the poor, and the steps of the needy.
- 7] The way of the just is uprightness: thou, most upright, dost weigh the path of the just.
- 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.
- 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.
- 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.

- 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.
- 12] LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.
- 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.
- 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.
- 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.
- 16] LORD, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them. [KJV]

- “...prayer”: שְׁחֵל *lachash*: “Hidden speech”?

- 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.
- 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. [KJV]

## The Resurrection of the Dead

- 19] “But your dead will live; their bodies will rise. Those who live in the dust will wake up and shout for joy! For your dew is like the dew of dawn, and the earth will give birth to the dead.
- 20] Come, my people, enter your rooms and shut your doors behind you. Hide yourselves for a little while until the fury has passed by.
- 21] For see, the Lord is coming from his place to punish the inhabitants of the earth for their sins; the earth will reveal the blood that has been shed on it, and will no longer conceal its slain.” [ISV]

[26:19 So 1QIsaa; MT reads “Wake up and shout for joy, you”; LXX reads “Those in the dust will rejoice, for.”]

[26:20 So 1QIsaa MT; MTqere reads “door.”]

[26:20 So 1QIsaa; MT reads “yourself.”]

- 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.
- 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.
- 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. [KJV]

## Isaiah 27: Israel’s Deliverance

- “In that day”—projects us immediately into the future. This is a technical expression that refers to the Day of the Lord. It is a day that begins, as the Hebrew day did, with the evening, the time of the Great Tribulation, and it goes on into the millennial kingdom.
- A change of subject at v.2.

- 1] At that time, with his fierce, mighty, and powerful sword, the Lord will punish the gliding serpent Leviathan—the coiling serpent Leviathan—and he will kill the dragon that’s in the sea.
- 2] At that time, “A fermenting vineyard—sing about it!
- 3] I, the Lord, watch over it And I water it continuously. I guard it night and day so no one can harm it.
- 4] I am not angry. If only the vineyard could give me briars and thorns to battle, I would march against it, and I would burn it all up.
- 5] Or else let it lay claim to my protection; let it make peace with me, yes, let it make peace with me.”
- 6] In times to come, Jacob will take root, and Israel will blossom, sprout shoots, and fill the whole world with fruit.
- 7] Has the Lord struck them down, just as he struck down those who struck them? Or have they been killed, just as their killers were killed?
- 8] Measure by measure, in their exile you contended with them; with his fierce blast he removed them, as on a day when the east wind blows.
- 9] By this, then, Jacob’s guilt will be atoned for, and this will be the full harvest that comes from the removal of his sin: when he makes all the altar stones like pulverized chalkstones, no Asherah poles or incense altars will be left standing.
- 10] For the fortified city stands desolate, a settlement abandoned and forsaken like the desert; calves graze there, and there they lie down and strip bare its branches. [ISV]

[27:1 Lit. On that day.]

[27:2 Lit. On that day.]

[27:2 So 1QIsaa; MT LXX read “pleasant.”]

[27:4 Lit. only it.]

[27:4 So 1QIsaa; MT reads “thorns.”]

[27:4 So 1QIsaa; the Heb. lacks “and.”]

[27:6 So 1QIsaa LXX; the Heb. lacks “and.”]

[27:7 Lit. Has he.]

[27:8 Or With war cries.]

[27:9 Or sacred.]

- 11] When its branches are dry, they are broken off, and women come and kindle fires with them, since this is a people who show no consideration. That is why the One who made them shows them no compassion; the One who created them shows them no mercy. [ISV]

- 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.
- 2] In that day sing ye unto her, A vineyard of red wine.
- 3] I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.
- 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. [KJV]
  - This ought to say something to those who believe that God is through with Israel. Scripture makes it clear that He is not through with Israel.
- 5] Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me.
- 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. [KJV]
  - This is the only place in Scripture where it is even suggested that man can make peace with God. Of course here it has to do with obedience to the King and not the acceptance of Christ as Savior. Man cannot make peace with God about the sin question.
- 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?
- 8] In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. [KJV]
  - Why does God judge Israel more than other nations? Light creates responsibility. In view of the fact that Israel had more light, her sin was blacker and her punishment was greater (Amos 3:2).
- 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.
- 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. [KJV]

## Mystery City

- Exalted 26:5
- Inhabitants rejoice, who love wine 24:7-9
  - Haughty 25:2
  - Brave 25:2; 27:10
  - Robust people 25:3
- Impregnable?

- Razed to the ground 26:5
- Left desolate 27:10
- City of chaos 24:10
- Animal pasture 27:10
- God praised for its destruction 24:14ff
  - Manifests justice 26:7ff; 27:11
  - Faithfulness to promises 25:1
  - Zeal for his people 26:11

- 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. [KJV]

## Assyria and Egypt Exiles Redeemed

- 12] At that time, the Lord will winnow grain from the Euphrates River channel to the Wadi of Egypt, and you will be gathered in one by one, O people of Israel.
- 13] Furthermore, at that time, a great trumpet will be sounded, and those who were perishing in the land of Assyria and those who had been expelled to the land of Egypt will come and worship the Lord on his holy mountain at Jerusalem. [ISV]

[27:12 Lit. On that day.]

[27:12 DSS MT lack “River.”]

[27:12 i.e. a seasonal stream or river that channels water during rain seasons but is dry at other times.]

[27:12 i.e. the southwestern-most border of ancient Philistia.]

[27:13 Lit. Furthermore, on that day.]

[27:13 Or exiled.]

- 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.
- 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. [KJV]

- The prophet talks about Assyria, Egypt, Israel, and Jerusalem.
- *These are literal places.* The have a literal future.

## Prophecies concerning the Nations (Isaiah 13 - 27)

### Chapter

13,14      Babylon (& Lucifer)

15, 16	Moab
17	Damascus (Syria)
18	Ethiopia
19	Egypt
20	Egypt, Ethiopia
21	Edom, Arabia
22	Palestine?
23	Tyre
24-27	The “Little Apocalypse”

## Next Session

- Chapter 28 brings us into an entirely new section. From Chapters 28–35 we have prophecies which have a local and past fulfillment, and also that reach into the future and cover the same period as in the previous section.
- For the next session, study ahead through at least Chapter 31.

## Discussion Questions

- 1) Contrast the impressions from the ISV and the KJV and their respective advantages.
- 2) What are the lessons from Tyre for us today?
- 3) How does the “Little Apocalypse” of Isaiah compare with the parallel accounts in the Book of Revelation?
- 4) Which is the “mystery city”? Why?
- 5) Is the *Harpazo* alluded to in the Old Testament?
- 6) What were the primary lessons in these recent sessions?

## The Book of the Prophet Isaiah

### Session 10: Chapters 28 - 30

*About the time of the End, a body of men will be raised up who will turn their attention to the prophecies, and insist upon their literal interpretation in the midst of much clamor and opposition.*

Sir Isaac Newton

## The World Powers

- In the earlier chapters, Isaiah referred to forthcoming judgments in broad terms.
- The Implication: *God does not permit the wickedness of those who have set themselves against the Lord and against His Anointed, and those who oppose His people, to go unpunished.*

## Remainder of Unit 1 (Isaiah 1-39)

28	The Impending Captivity by Assyria
29	Warnings to Judah and Jerusalem
30	Warnings against trust of Egypt
31	YHWH will defend Jerusalem
32, 33	Warnings and Promises
34	The Day of the Lord: Armageddon
35	The Regathering of Israel
36 -39	Historical Parenthesis: Hezekiah

## Chapter 28

- Prophetic Warning concerning Ephraim and Judah (Chapters 28-35)
- Woe to Ephraim: Assyrian Captivity Predicted
  - Isaiah mainly prophet to Judah, or the Southern Kingdom. Northern Kingdom called House of Israel, or often Ephraim, and Samaria, its capital (Amos 3:1ff; 4:1; 6:1, 6).

## Isaiah 28: The Captivity of Ephraim

- 1) How terrible it will be for that arrogant garland—the drunks of Ephraim! How terrible it will be for that fading flower of his glorious beauty, which sits on the heads of people bloated with food, of people overcome with wine!
- 2) Look! The Lord has one who is mighty and strong, like a hailstorm and destructive tempest, like a storm of mighty, overflowing water—and he will give rest to the land. [ISV]

[28:1 Lit. the valley of those grown fat.]

[28:2 So 1QIsaa; MT reads “Lord.”]

[28:2 So 1QIsaa; the Heb. lacks “and.”]

- 3) With hands and feet, that proud garland—those drunks of Ephraim—will be trampled.
- 4) And that fading flower, his glorious beauty, which sits on the heads of people bloated with food, will be like an early fig before summer—whenever someone sees it, he swallows it as soon as it’s in his hand.
- 5) At that time, the Lord of the Heavenly Armies will become a glorious crown, a beautiful diadem for the remnant of his people,
- 6) and a spirit of justice to the one who sits in judgment, a source of strength to those who turn back the battle at the gate. [ISV]

[28:3 So 1QIsaa; cf. LXX; or He will throw them forcefully down to the ground; cf. MT.]

[28:3 So 1QIsaa LXX; or “Underfoot that proud garland”; cf. MT.]

[28:5 Lit. On that day.]

- 7] These people also stagger from wine and reel from strong drink. Priests and prophets stagger from strong drink; they're drunk from wine; they reel from strong drink, waver when seeing visions, and stumble when rendering decisions.
- 8] For all the tables are covered in vomit and filth, with no clean space left. [ISV]

[28:7 1QIsaa lacks "people also"; MT lacks "people."]

[28:7 Lit. are devoured by.]

[28:8 1QIsaa MT lack "clean."]

- 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!
- 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. [KJV]
- "Woe": First of six woes (Cf. Isa 5). (Here + 29:1, 15; 30:4; 31:1; 33:1).
- 3] The crown of pride, the drunkards of Ephraim, shall be trodden under feet:
- 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.
- 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,
- 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.
- 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.
- 8] For all tables are full of vomit and filthiness, so that there is no place clean. [KJV]

## Misuse of God's Word

- 9] To whom will he teach knowledge, and to whom will he explain the message? To children just weaned from milk? To those just taken from the breast?
- 10] For it is: "Do this and do that, do this and do that, Line upon line, line upon line, a little here, a little there."
- 11] Very well, then, through the mouths of foreigners and foreign languages the Lord will speak to this people
- 12] to whom he said, "This is the resting place, so give rest to the weary" and, "This is the place of repose"—but they would not listen.
- 13] So, then, the message from the Lord to them will become: "Do this and do that, do this and do that, line upon line, line upon line, a little here, a little there," so that they will go, but fall backward, and be injured, snared, and captured. [ISV]

[28:11 Or through foreign lips.]

- 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.
- 10] For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: [KJV]
- Milk is for infants; meat for adults.

## Exploiting "Bandwidth"

- The truth of God is distributed throughout the Scripture.
  - This is the "anti-jamming" strategy that a communications engineer would adopt if he were designing it.
  - [Hologram analogy: a Fourier Transform of an image. Distributed redundancy; no desirability detected in "natural light"; however, illuminated by the (laser) light that originated it, it reveals an image. Removing a portion does not lose the image (only resolution); etc.]
- 11] For with stammering lips and another tongue will he speak to this people.
- 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. [KJV]
- 1 Cor 14:21. Assyrian.
  - Mt 23:37; Acts 17:18 (too late?).
- 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. [KJV]
- "...fall backward": Gen 49:10, 17.

## Communications Architecture

- Doctrines distributed in the available bandwidth.
- Anticipates jamming: jam-proof design.

## God's Precious Cornerstone

- 14] "Therefore hear the message from the Lord, you scoffers who rule this people that are in Jerusalem.
- 15] Because you said: 'We have entered into a covenant with death, and we have an agreement with Sheol, so when the overwhelming scourge makes its choice, it cannot reach us, since we have made lies our refuge and have concealed ourselves inside falsehood'
- 16] therefore this is what the Lord God says: "Look! I am laying a foundation stone in Zion, a tested stone, a precious cornerstone for a sure foundation: Whoever believes firmly will not act hastily.

- 17] And I will make justice the measuring line, and righteousness the plumb line; hail will sweep away your refuge of lies, and floods will overflow your hiding place.
- 18] “Then your covenant with death will be annulled, and your agreement with Sheol will not stand; when the overwhelming scourge sweeps by, you will be trampled by it.
- 19] As often as it sweeps through, it will carry you away, for it will sweep by morning after morning in the day; but understanding this message will bring sheer terror at night,
- 20] because the bed is too short to stretch out on, and its blankets too narrow to wrap around oneself! [ISV]

[28:14 So 1QIsaa; 4QIsac MT LXX read “hear” (pl.).]

[28:15 i.e. the place where the dead dwell in the afterlife.]

[28:15 So 1QIsaa; MT LXX read “sweeps by.”]

[28:16 So 1QIsaa corrector.

[28:16 So 1QIsaa 1QIsab; MT reads “I have laid.”]

[28:16 So 1QIsaa MT; MTmss LXX lack “sure.”]

[28:17 Lit. waters.

[28:18 i.e. the place where the dead dwell in the afterlife.]

[28:19 So 1QIsaa; MT reads “by day and by night; and there will be sheer terror.”]

- 14] Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem.
- 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: [KJV]

- “...a covenant with death”: Dan 9:27 (may be same covenant).

- 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. [KJV]

- Stone (in Zion): Gen 49:24; Deut 32:4; Isa 8:14,15; Ps 118:22; Rom 9:33; Eph 2:20; 1 Pet 2:6-8.

*Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner; And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.*

1 Peter 2:6-8

## Multiple Focal Lengths

- The near and far references blend:
  - The near reference is to the Egyptian alliance (“We have made a covenant,” etc.)
  - while the far reference is to the stone (v.16), which carries the meaning forward to the end-time, and the covenant of unbelieving Israel with the Beast (Dan 9:27).
- Let’s remember that the purpose of prophecy is NOT “divining” the future: it is to glorify God when it happens. The distinction is subtle, but critical, and not to be forgotten...

- 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.
- 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.
- 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.
- 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. [KJV]

## God is on Mount Perazim

- 21] For the Lord will stand upon Mount Perazim, he will rouse himself in the Valley of Gibeon; to carry out his work—his strange deed, and to perform his task—his alien task!
- 22] But as for you, don’t start mocking, or your chains will become tighter; for I have heard from the Lord of the Heavenly Armies about destruction, and it is decreed against the whole land. [ISV]

[28:21 So 1QIsaa LXX; MT reads “as.”]

[28:21 i.e. a mountain near Jerusalem, perhaps the Mount of Olives; cf. 2 Sam 6:8.]

[28:21 So 1QIsaa; MT reads “as.”]

[28:22 So 1QIsaa LXX; MT reads “So now.”]

[28:22 So 1QIsaa MTmss LXX Syr; MT reads “the Lord God.”]

- 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. [KJV]

- Baal Perazim (2 Sam 5:20)
- Valley of Gibeon: Joshua vs. Canaanite kings.

- Strange work: judgment of sin.

*And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee. Joshua therefore came unto them suddenly, and went up from Gilgal all night. And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Bethhoron, and smote them to Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword. Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.*

Joshua 10:8-12

- 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. [KJV]

## The God who Plows and Harvests

- 23] “Pay attention! Listen to what I have to say; Pay attention, and hear my speech.  
 24] Does he who plows for sowing plow all the time? Does he keep on breaking up and harrowing his field?  
 25] When he has leveled its surface, he scatters caraway and sows cumin, doesn’t he? He plants wheat in rows, barley in its designated place, and feed for livestock around its borders, doesn’t he?  
 26] His God instructs him regarding the correct way, directing him how to plant.  
 27] For caraway is not threshed with a sharp sledge, nor is a cart wheel rolled over cumin. Instead, caraway is winnowed with a stick, and cumin with a rod.  
 28] It must be ground; one cannot keep threshing it forever. Even if he drives his cart and horses over it, he cannot crush it.  
 29] This insight also comes from the Lord of the Heavenly Armies, who is distinguished in practical advice and magnificent in sound wisdom.” [ISV]

[28:25 Or scatters black cumin.]

[28:25 Lit. and spelt; i.e. a grass grown and used as fodder.]

[28:25 So 1QIsaa; MT reads “its border”; LXX reads “your borders.”]

[28:26 DSS MT lack “how to plant.”]

[28:28 i.e. grain; so 1QIsaa MT; 4QIsak reads “And it.”]

[28:28 So 1QIsaa; 4QIsak MT read “must be ground for bread.”]

[28:28 So 1QIsaa; 1QIsaa corrector MT read “the wheel of his cart.”]

[28:29 So 1QIsaa; MT reads “wonderful.”]

[28:29 So 1QIsaa; the Heb. lacks “and.”]

- 23] Give ye ear, and hear my voice; hearken, and hear my speech.  
 24] Doth the plowman plow all day to sow? doth he open and break the clods of his ground?  
 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?  
 26] For his God doth instruct him to discretion, and doth teach him.  
 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.  
 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.  
 29] This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working. [KJV]

## Isaiah 29: Judgment is Coming to Jerusalem

- 1] “How terrible it will be for you, Aruel, Aruel, the city where David encamped! Year after year, let your festivals run their cycle.  
 2] Then I’ll besiege Aruel, and there will be sorrow and mourning; she will become to me like an altar fireplace.  
 3] Then I’ll encamp against you like David, and I’ll lay siege to you with towers, raise siege works against you,  
 4] and you will be brought down. You will speak from the ground, and your speech will mumble from the dust. Your voice will come ghostlike from the ground, and your speech will whisper from the dust.  
 5] “But the hordes of your enemies will become like fine dust, and the hordes of tyrants like flying chaff. Then suddenly, in an instant,  
 6] you will be visited by the Lord of the Heavenly Armies—with thunder, an earthquake, and great noise, with a windstorm, a tempest, and flames from a devouring fire.  
 7] Then the hordes of all the nations that fight against Aruel, all that attack her and her fortification and besiege her, will become like a dream, with its visions in the night—  
 8] as when a hungry man dreams—he eats, but wakes up still hungry; or when a thirsty man dreams—he drinks, but wakes up faint, with his thirst unquenched. So will it be with the hordes of all the nations that fight against Mount Zion. [ISV]

[29:1 So 1QIsaa; MT LXX read “Ariel, Ariel”; i.e. a nickname assigned by the prophet for Jerusalem.]

[29:2 Lit. “an Ariel”; i.e. perhaps a pun on the name Aruel.]

[29:3 So 4QIsak MTmss LXX; 1QIsaa MT read “you on all sides.”]

[29:5 So 1QIsaa; MT reads “foreigners”; LXX reads “the ungodly.”]

[29:7 So 1QIsaa; MT LXX read “Ariel, Ariel.”]

[29:7 So 1QIsaa; MT reads “her mountain stronghold”; LXX reads “Jerusalem.”]

- 1] Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices.
- 2] Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.
- 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. [KJV]
  - “Woe”: The second of six woes (cf. Chapter 5); cf. Isa 28:1; 29:1, 15; 30:4; 31:1; 33:1.
  - God’s heavy judgment upon Jerusalem. “Ari-El”=Lion of God. Used as an idiom for Jerusalem.
  - Again, the near and far horizons blend:
    - The near view is of Sennacherib’s invasion and the destruction of the Assyrian host by the Angel of the Lord (Isa 36, 37).
    - The far view is that of the final gathering of the Gentile hosts against Jerusalem at the end of the great tribulation (Ps 2:5; Rev 7:14).
- 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. [KJV]
  - Cf. Necromancy (Lev 19:31; 20:6 et al.)
- 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.
- 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.
- 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. [KJV]
  - The insatiableness of her enemies. Many nations (Zech 12).
- 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. [KJV]

## Blind to God’s Words

- 9] “Act stupid! Be astonished! Act blind, and be blind! Be drunk, but not from wine; stagger around, but not from strong drink.

- 10] For the Lord has poured out upon you a spirit of deep sleep—he has closed your eyes, you prophets, he has covered your heads, you seers!”
  - 11] “And this entire vision has become for you like the words of a sealed book. When people give it to someone who can read, and say, ‘Read this, please,’ he answers, ‘I cannot, because it is sealed.’
  - 12] Or when they give the book to someone who cannot read, and say, ‘Read this, please,’ he answers, ‘I don’t know how to read.’” [ISV]
    - [29:9 So 1QIsaa; MT reads “They have become drunk.”]
    - [29:9 So 1QIsaa LXX; MT lacks “from.”]
    - [29:9 So 1QIsaa; MT reads “They stagger around.”]
    - [29:11 So 1QIsaa; MT LXX read “he will answer.”]
    - [29:12 So 1QIsaa; MT LXX read “the book will be given.”]
    - [29:12 So 1QIsaa; MT LXX read “he will answer.”]
  - 9] Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.
  - 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. [KJV]
    - God’s reasons for discipline (Cf. Ezek 36:22ff).
  - 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:
  - 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. [KJV]
- ## A Rebuke of Hypocritical Worship
- 13] Then the Lord said: “Because these people draw near with their mouths and honor me with their lips, but their hearts are far from me, worship of me has become merely like rules taught by human beings.
  - 14] Therefore, watch out! “As for me, I will once again do amazing things with this people, wonder upon wonder. The wisdom of their wise men will perish, and the insights of their discerning men will stay hidden.” [ISV]
    - [29:13 So 1QIsaa; MT reads “Their worship of me.”]
    - [29:13 So 1QIsaa; MT LXX lack “like.”]
    - [29:14 So 1QIsaa LXX; the Heb. lacks “as for me.”]
    - [29:14 So 1QIsaa; MT LXX read “insight.”]
  - 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:
  - 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. [KJV]

## A Rebuke to the Deceptive

- 15] “How terrible it will be for you who go to great depths to hide your plans from the Lord, you whose deeds have been done in the dark, and who say, ‘Who can see us? Who has recognized us?’
- 16] He has turned the tables on you—as if the potter were thought to be like heat. Can what is made say of the one who made it, ‘He did not make me?’ Or can what is formed say of the ones who formed it, ‘He has no skill?’
- 17] “In a very little while, will not Lebanon be turned into a garden of fruit, and the garden of fruit seem like a forest?
- 18] On that day the deaf will hear the words of a scroll, and out of gloom and darkness the eyes of the blind will see.
- 19] The humble will again experience joy in the Lord, and the poorest people will rejoice in the Holy One of Israel.
- 20] For the ruthless will vanish, and mockers will disappear, and all who have an eye for evil will be cut down—
- 21] those who make a person appear to be the offender in a lawsuit, who set a trap for someone who is making his defense in court, and push aside the innocent with specious arguments.
- 22] “Therefore, this is what the Lord, who redeemed Abraham, says concerning the house of Jacob: ‘No longer will Jacob be ashamed; no longer will his face grow pale.
- 23] For when he sees in his midst his children, the work of my hands, they will keep my name holy; they will sanctify the Holy One of Jacob and stand in awe of the God of Israel.
- 24] Moreover, those who go astray in spirit will gain understanding, and those who complain will accept instruction.” [ISV]

[29:15 So 1QIsaa; MT LXX read “deeds are (or will be).”]

[29:15 DSS MT lack “done.”]

[29:15 So 1QIsaa; MT LXX read “recognizes.”]

[29:16 So 1QIsaa; MT reads “You turn things upside down!”]

[29:16 i.e. the fire in a kiln; so 1QIsaa; MT LXX read “clay.”]

[29:16 So 1QIsaa; MT LXX read “one.”]

[29:17 Lit. into Carmel.]

[29:17 Lit. and Carmel.]

[29:21 Lit. in the gate.]

[29:24 Lit. discover.]

- 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?
- 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? [KJV]

- “Woe”: Third of Six woes (Cf. Ch.5); Isa 28:1; 29:1, 15; 30:4; 31:1; 33:1.

- 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?
- 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. [KJV]

- A promise of sanctification to the godly.

- 19] The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.
- 20] For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:
- 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.
- 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.
- 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.
- 24] They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine. [KJV]

## Chapter 30

- They Turn to Their Old Enemy, Egypt (the World)
- Even now...

## Isaiah 30: Foolish Trust in Egypt

- 1] “Oh, you stubborn children,” declares the Lord, “who carry out plans—but they are not mine, and who make alliances—but not by my Spirit, piling sin upon sin.
- 2] They set out to go down to Egypt, without asking my advice; taking refuge in Pharaoh’s protection, and seeking shelter in Egypt’s shadow.
- 3] But Pharaoh’s protection will become your shame, and sheltering in Egypt’s shadow your longing.
- 4] And it will turn out that his officials are at Zoan, and his envoys will reach Hanes.
- 5] There is only loathsome destruction through a people that cannot benefit them, who bring neither help nor profit, but only shame and disgrace.” [ISV]

[30:3 So 1QIsaa; MT LXX read “disgrace.”]

[30:4 So 1QIsaa; MT LXX read “For even though.”]

[30:5 So 1QIsaa; MT reads “Everyone comes to shame.”]

- 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:
- 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! [KJV]
  - “Woe”: Fourth of Six woes (Cf. Ch. 5); Isa 28:1; 29:1, 15; 30:4; 31:1; 33:1.
- 3] Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.
- 4] For his princes were at Zoan, and his ambassadors came to Hanes.
- 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. [KJV]
  - “Hanes” is Tanis.
  - Isaiah is talking to Hezekiah about the futility of making an alliance with Egypt against the Assyrians. (Yet, we do the same thing; i.e., making alliance with the World for our defense!)

## The Animals of the Negev

- 6] An oracle about the animals of the Negev: “Through a land of trouble, dryness, and distress, of lionesses and roaring lions, where there is no water, a land of vipers and darting snakes, he carries their riches on donkeys’ backs, and their treasures on the humps of camels, to a nation that cannot benefit them,
- 7] to Egypt, which gives help that is worthless and useless. Therefore I call her, ‘Rahab, who just sits still.’” [ISV]

[30:6 i.e. southern regions of the Sinai peninsula; cf. Josh 10:40.]  
 [30:6 So 1QIsaa; MT LXX lack “dryness”; cf. Isa 41:18.]  
 [30:6 So 1QIsaa; MT LXX read “from whence come.”]  
 [30:6 So 1QIsaa; MT LXX read “they carry.”]  
 [30:7 The Heb. word Rahab means “The One who Storms”; i.e. Egypt; cf. Isa 51:9; Ps 87:4.]

- 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.
- 7] For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still. [KJV]
  - Some texts read, “I have called her Rahab, who sits still...”
  - Rahab = pride, arrogance (old name for Egypt, do not confuse with Rahab of Joshua); Job 26:12; Ps 87:4, 89:10.

## The Illusions of False Prophecy

- 8] “Go now, and write it down on a tablet in their presence, inscribing it in a book, so that for times to come it may be an everlasting witness.
  - 9] For they are a rebellious people, deceitful children, children unwilling to hear the Lord’s instruction.
  - 10] They say to the seers, ‘Don’t see visions,’ and to the prophets, ‘Don’t give us visions of what is right! Instead, tell us welcome things, prophesy illusions, get out of the way, turn aside from the path, and stop confronting us with the Holy One of Israel.’” [ISV]
- [30:8 So 1QIsaa MT; 4QIsac LXX read “write down.”]  
 [30:11 Lit. bring to an end the Holy One from before us.]
- 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:
  - 9] That this is a rebellious people, lying children, children that will not hear the law of the LORD:
  - 10] Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits:
  - 11] Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. [KJV]

## Rejecting God’s Message

- 12] Therefore, this is what the Holy One of Israel says: “Because you reject this message, and put your trust in oppression and enjoy it, and since you rely on it,
- 13] therefore, for you this sin will become like a breach in a high wall that is about to collapse, bulging out, and whose crash comes suddenly—in an instant.
- 14] Its breaking will be like when potters’ vessels are broken, shattered so ruthlessly. that among its fragments not even a broken sliver will be found for taking fire from a hearth or scooping water out of a cistern.”
- 15] For this is what the Lord God, the Holy One of Israel, says: “In repentance and rest you will be saved; in staying calm and trusting will be your strength. But you refused.
- 16] Instead, you said, ‘No! We’ll escape on horses!’ Therefore, you’ll flee away. And you said, ‘We’ll ride off on swift steeds!’ Therefore your pursuers will be swift.
- 17] A thousand will flee at the threat of one; and run away, pursued by five, until you are left like a flagpole on a mountaintop, like a banner on a hill.” [ISV]

[30:12 Apparent meaning 1QIsaa; MT reads “and are perverse.”]  
 [30:14 Lit. broken—they do not take pity; so 1QIsaa; MT reads “broken—he does not take pity.”]  
 [30:17 So 1QIsaa; MT LXX read “away at the threat of.”]  
 [30:17 So 1QIsaa LXX; MT reads “the mountaintop.”]

- 12] Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:

- 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. [KJV]
- “...oppression” = extortion.
  - “..breach”: Breach in the wall (graphic idiom for their time: their cities depended upon the walls for defense).
- 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.
- 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.
- 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.
- 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. [KJV]

## Restoration is Promised to Israel

- 18] “Nevertheless, the Lord will wait so he can be gracious to you; and thus he will rise up to show you mercy. For the Lord is a God of justice. How blessed are all those who wait for him.”
- 19] Indeed, you people who live in Zion and in Jerusalem, you will weep no more. How gracious the Lord will be to you at the sound of your cry! As soon as he hears it, he will answer you.
- 20] And although the Lord gives you the bread of adversity and the water of affliction, your teachers won’t hide themselves anymore, but your own eyes will see your teachers.
- 21] And whether you turn to the right or turn to the left, your ears will hear a message behind you: “This is the way, walk in it.”
- 22] Then you will defile your carved idols that are overlaid with silver and your images plated with gold. You’ll throw them away like disgusting objects and say to them, “Away with you!” [ISV]
- “...disgusting objects” a euphemism for “used menstrual cloths”...

[30:19 So 1QIsaa; cf. LXX; MT reads “at Jerusalem.”]

[30:19 So 1QIsaa (pl.); MT (sing.).]

[30:19 So 1QIsaa; MT LXX read “he.”]

[30:20 So 1QIsaa; MT lacks the correct Heb. construct.]

[30:20 So 1QIsaa; MT reads “himself.”]

- 23] He will also provide rain for your seed that you sow in the ground, and the food that comes from the ground will be rich and abundant. At that time, your cattle will graze in broad meadows,
- 24] and oxen and donkeys that work the ground will eat seasoned fodder that work-

ers will winnow with shovels and forks.

- 25] And on every lofty mountain and every high hill there will be brooks and canals running with water on the day of the great slaughter, when the towers fall.
- 26] Moreover, the light of the moon will be like the light of the sun, and the sun’s light will be seven times brighter, like the light of seven full days, when the Lord binds up the bruises of his people and heals the wounds inflicted by his blow.
- 27] See, the name of the Lord comes from far away, burning with his anger, and in thick rising smoke; his lips are full of fury, and his tongue is like a devouring fire.
- 28] His breath is like an overflowing torrent, and it rises right up to the neck, to shake the nations in the sieve of destruction, and to place in the jaws of the peoples a bit that leads them astray.
- 29] You will have songs as on nights when people celebrate a holy festival, and gladness of heart, as when they set out with flutes to go to the Lord’s mountain, to the Rock of Israel. [ISV]

[30:23 So 1QIsaa LXX; MT reads “and it will be.”]

[30:23 Lit. On that day.]

[30:24 Lit. salted.]

[30:25 So 1QIsaa; MT reads “streams.”]

[30:26 So 1QIsaa MT; LXX lacks “like the light of seven full days.”]

[30:28 So 1QIsaa; MT reads “to sift”; LXX reads “to confuse.”]

[30:29 So 1QIsaa; MT reads “one celebrates a holy festival.”]

- 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. [KJV]

- “Don’t let the tyranny of self-sufficiency rob you of the miraculous.”

- 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.
- 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:
- 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.
- 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.
- 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.
- 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.
- 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.

- 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.
- 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:
- 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. [KJV]
- “...devouring fire”; Cf Ex 24:17; Deut 9:3, 19, 10:7, 29:6, 33:14.
  - Bridle like the hooks in the jaw (Cf. Ezek 38).
- 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. [KJV]
- “Mighty” is Hebrew word צור *tsoor* “rock” (cf. Deut 32:4).

## God’s Judgment on Assyria

- 30] And the Lord will make heard—yes, he will make heard—his majestic voice, and make his arm seen descending in raging anger and in a flame of consuming fire, with a cloudburst, thunderstorm and hailstones.
- 31] Indeed, the Assyrians will be shattered at the Lord’s voice, when he strikes them with his scepter.
- 32] And every stroke of his punishing rod that the Lord brings down on them will be to the sound of tambourines and harps, as he fights against her in battle with a brandished arm.
- 33] For the Fire Pit has long been prepared; truly it is for the king; it will indeed be made ready. And its pyre will be deep and wide, with abundant fire and wood. Like a stream of burning sulfur, the breath of the Lord will set it ablaze. [ISV]

[30:30 So 1QIsaa; MT LXX read “heard only once.”]

[30:30 i.e. the Messiah.]

[30:32 So MTmss; 1QIsaa reads “the rod of his foundation”; MT reads “the rod of foundation.”]

[30:32 So 1QIsaa MT; MTqere, mss read “against them.”]

[30:33 Lit. the Topheth; i.e. a fire pit near Jerusalem where the Canaanite deity Molech was worshipped.]

[30:33 So 1QIsaa; MT reads “it is made ready for the king”; cf. LXX.]

[30:33 So 1QIsaa; MT lacks “And.”]

- 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.

- 31] For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod.
- 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. [KJV]
- While the term “Assyrian” here specifically denotes the leader of the Assyrians here conquering the Northern Kingdom. However, there are many places where the term “Assyrian” is used as an idiom of the Coming World Leader...
- 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. [KJV]
- Tophet = lowest part of the Valley of Hinnom (place of burning) also located the altar to idol Molech (child sacrifice); cf. 2 Kgs 23:10; Jer 7:31, 19:6, 11). It later became the place of the “city dump” where they threw their refuse which gave rise to an idiom “Gehenna” (which denotes the lake that burneth with fire and brimstone).
  - King = *Melech* (yet same consonants for *Moloch*).

## Next Session of Unit 1

Ch. 31	YHWH will defend Jerusalem
32, 33	Warnings and Promises
34	The Day of the Lord: Armageddon
35	The Regathering of Israel
36 -39	Historical Parenthesis: Hezekiah

## Discussion Questions

- 1) Give additional examples of “multiple focal length” prophetic passages elsewhere in the Scriptures.
- 2) Discuss contemporary examples of “relying on Egypt” today.
- 3) Give examples of “distributed” doctrines in the Bible.
- 4) Give examples of being “blind to God’s words” today.
- 5) Are there examples of God’s “Abandonment Wrath” today?

# The Book of the Prophet Isaiah

## Session 11: Chapters 31-35

### The World Powers

- In the earlier chapters, Isaiah referred to forthcoming judgments in broad terms.
- The Implication: *God does not permit the wickedness of those who have set themselves against the Lord and against His Anointed, and those who oppose His people, to go unpunished.*

### Remainder of Unit 1 (Isaiah 1-39)

28	The Impending Captivity by Assyria
29	Warnings to Judah and Jerusalem
30	Warnings against trust of Egypt
31	YHWH will defend Jerusalem
32, 33	Warnings and Promises
34	The Day of the Lord: Armageddon
35	The Regathering of Israel
36 -39	Historical Parenthesis: Hezekiah

### Synopsis

- Isaiah is a prophet in the court of Hezekiah, the king.
- They are fearful of the Assyrians, which have been conquering the country.
- Judah, headquartered in Jerusalem, has turned to Egypt for help.  
— (Often, Egypt is used as an idiom for the “world,” pharaoh being an idiom for the ruler of this world, Satan.)

### Isaiah 31: Only the Lord can Help

- 1] “How terrible it will be for those who go down to Egypt for help, who rely on horses, who trust in the chariot, because there are so many, and in charioteers, because they are so strong—but do not look to the Holy One of Israel or seek the Lord!
- 2] Yet he is also wise and can bring disaster; he does not take back his words, but will rise up against the house of those who practice evil and against anyone who assists people who work iniquity.
- 3] The Egyptians are men, not God, and their horses are physical, not spirit. When the Lord stretches out his hand, anyone who assists will stumble, and the one who is helped will fall; and they will all perish together.” [ISV]

- 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! [KJV]
  - Woe #5 of 6: Isa 28:1; 29:1, 15; 30:4; 31:1; 33:1; cf. Psalm 20:7
  - Chariots: 600 of Pharaoh (Ex 14:7); 1200 of Shishak (2 Chr 12:3).
  - Sennacherib = means sin multiplies its brothers. (Sin was their name for the moon god.)
- 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.
- 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. [KJV]

### The Lord will Defend Jerusalem

- 4] For this is what the Lord told me: “Just as a lion or a young lion growls over his objects of prey,—even when a whole band of shepherds is called out against it, it is not alarmed at their shouting or disturbed by their clamor—so the Lord of the Heavenly Armies will come down to do battle on Mount Zion and on its hill.
- 5] Like birds hovering overhead, so the Lord of the Heavenly Armies will protect Jerusalem; he will shield and deliver it; and he will pass over and bring it to safety.
- 6] Turn back to him, yes to him whom your people have so greatly betrayed, you people of Israel.
- 7] For at that time, everyone will throw away their idols of silver and their idols of gold that your hands have sinfully made for yourselves.
- 8] “Then Assyria will fall by a sword that is not from human beings only—a sword not wielded by mortal beings will devour them. They will flee from the sword, and their young men will be put to forced labor.
- 9] Their stronghold will vanish by reason of terror, and their commanders will be filled with alarm because of the battle standard,” declares the Lord, whose fire is in Zion and whose furnace is in Jerusalem. [ISV]

[31:4 So 1QIsaa; MT LXX read “his prey” (sing.).]

[31:5 So 1QIsaa; cf. LXX; the Heb. lacks “and.”]

[31:5 i.e. as the Angel of Death passed over the Israelis; cf. Ex 12:13, 23, 27.]

[31:5 So 1QIsaa; MT reads “rescue it.”]

[31:6 So 1QIsaa; MT reads “back to him whom.”]

[31:6 Lit. whom they.]

[31:7 Lit. on that day.]

[31:8 Lit. not of man.]

- 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.
- 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.
  - 6] Turn ye unto him from whom the children of Israel have deeply revolted.
  - 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.
  - 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.
  - 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. [KJV]

- “...sword”: Sword of Angel (2 Kgs 19:35) slaughtered 185,000! (Cf. Elisha, servant: Syrian host 2 Kgs 6:17.)

## Isaiah 32: The Government of Justice

This chapter is a bright note between the fifth and sixth woes; it is a ray of light to God’s people in a dark place in that day.

- 1] “Look, a king will reign in righteousness, and rulers will rule with justice.
- 2] Each one will be like a shelter from the wind and a hiding place from storms, like streams of water in the desert, in the shadow of a great rock in an exhausted land.
- 3] Then the eyes of those who can see won’t turn away, and the ears of those who can hear will listen.
- 4] The hearts of reckless people will understand sound judgment, and the tongues of those who stammer will be ready to speak clearly.
- 5] People will no longer call a fool noble, nor will a bad person be declared honorable.
- 6] For fools utter contempt, and their minds plot wrong things: practicing ungodliness, spreading lies about the Lord, leaving the pangs of hungry people unsatisfied, and depriving thirsty people of drink.
- 7] Furthermore, the crimes of bad people are evil; and they devise wicked schemes, destroying the poor with lying words, even when needy people plead a just cause.
- 8] But those who are decent plan noble things, and by noble deeds they stand.” [ISV]

[32:2 So 1QIsaa; MT reads “of...”]

[32:2 Or thirsty.]

[32:5 So 1QIsaa LXX; MT reads “No longer will a fool will be called.”]

[32:6 So 1QIsaa LXX; MT reads “work.”]

[32:7 So 1QIsaa LXX; the Heb. lacks “and.”]

[32:7 1QIsaa and MT use two different synonyms.]

[32:7 So 1QIsaa; cf. LXX; MT reads “a needy one pleads.”]

- 1] Behold, a king shall reign in righteousness, and princes shall rule in judgment.
- 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.
- 3] And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.
- 4] The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.
- 5] The vile person shall be no more called liberal, nor the churl said to be bountiful. [KJV]

“For now we see through a glass, darkly; but then face to face ...” (1 Cor 13:12).

KJV: “The vile person shall be no more called liberal.” Vile = foolish. Liberal = generous (noble). Churl = empty.

- 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.
- 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.
- 8] But the liberal deviseth liberal things; and by liberal things shall he stand. [KJV]

## A Rebuke for Complacent Women

- 9] “As for you ladies of leisure—Get up and listen to my voice! You daughters who feel so complacent—hear what I have to say!
- 10] In little more than a year, you complacent women will shudder; for the grape harvest will fail, and the fruit harvest will not come.
- 11] So tremble, you ladies of leisure! Shudder, you daughters who feel so complacent! Strip down and make yourselves naked down to the waist! Then wrap yourself in sackcloth and beat your breasts.
- 12] For people will be beating their breasts in mourning over the pleasant fields, over the fruitful vines,
- 13] and over the land of my people overgrown with thorns and briers—yes, over all the houses of merriment and over this city of revelry.
- 14] “For the palace will be abandoned, the noisy city deserted; the citadel and watchtower will become barren wastes forever, the delight of wild donkeys, and a pasture for flocks,
- 15] until the Spirit from on high is poured upon us, and the desert becomes a fertile field, and the fertile field seems like a forest.” [ISV]

[32:10 So 1QIsaa; MT reads “without.”]

[32:11 Lit. the loins; so 1QIsaa LXX; MT reads “to loins.”]

[32:11 1QIsaa MT LXX lack “yourself in.”]

[32:11 So 1QIsaa; MT LXX lack “and beat your breasts.”]

[32:12 1QIsaa MT lack “mourning.”]  
 [32:13 So 1QIsaa LXX; the Heb. lacks “and.”]  
 [32:14 So 1QIsaa; MT reads “of”; cf. LXX.]

- 9] Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.
  - 10] Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.
  - 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.
  - 12] They shall lament for the teats, for the pleasant fields, for the fruitful vine.
  - 13] Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city:
  - 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;
  - 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. [KJV]
- “Until the Spirit”: Spirit is one which Joel talks about in great detail (Joel 2:28,29).

## Restoration of God’s Reign

- 16] “Then justice will live in the wilderness, and righteousness will dwell in the fertile field.
- 17] The effect of righteousness will be peace, and the result of righteousness will be quietness and confidence forever.
- 18] My people will live in peaceful dwellings, in secure homes and in undisturbed resting places.
- 19] But it will hail when the forest comes down, and the wood will be leveled completely.
- 20] How happy you will be, sowing your seed beside every stream, and letting your cattle and donkeys range freely!” [ISV]

[32:19 So 1QIsaa; MT reads “the city”; LXX lacks “the wood.”]  
 [32:20 So 1QIsaa; the Heb. lacks “and.”]  
 [32:20 Lit. letting the feet of your.]

- 16] Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.
- 17] And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.
- 18] And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;
- 19] When it shall hail, coming down on the forest; and the city shall be low in a low place.

- 20] Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.

## Isaiah 33: God’s Judgment

- 1] “How terrible it will be for you, destroyer, you who have not been destroyed yourself! And how terrible it will be for you, traitor, one whom people have not betrayed! When you have sunk so low in destroying others, you will be destroyed; and when you have finished betraying, they will betray you.” [ISV]

[33:1 So 1QIsaa MT; MTmss read “you whom.”]  
 [33:1 So 1QIsaa; MT reads “stopped.”]

- 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. [KJV]
- Woe #6 of 6 (Isa 28:1; 29:1, 15; 30:4; 31:1; 33:1).
  - The “spoiler” here is Sennacherib who came against Jerusalem during the reign of Hezekiah (Isa 36–37). This also applies to the final “spoiler.” Note the prayer...
  - Keeping promises: Alludes to covenant Hezekiah made with Assyria to be left alone (2 Kgs 18:18ff).

## A Prayer for Grace

- 2] “Lord, be gracious to us; we long for you; and be our strength every morning, our salvation in times of trouble.
- 3] At the thunder of your voice, the peoples flee; at your silence, the nations scatter.
- 4] Your plunder is gathered as when grasshoppers gather; just like locusts pounce, people have pounced on it.
- 5] “The Lord is exalted, for he lives on high; he has filled Zion with justice and righteousness.
- 6] He will be a sure foundation for your times, abundance and salvation, wisdom and knowledge —the fear of the Lord is Zion’s treasure.” [ISV]

[33:2 So 1QIsaa; the Heb. lacks “and.”]  
 [33:2 Lit. arm.]  
 [33:3 So 1QIsaa; MT reads “when you rise up”; LXX reads “from fear of you.”]  
 [33:4 So 1QIsaa; the Heb. lacks “just like.”]  
 [33:4 So 1QIsaa; MT reads “people pounce.”]  
 [33:6 So 1QIsaa; MT reads “of salvation.”]

- 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.
- 3] At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.
- 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. [KJV]

The idea was to make the world safe for democracy. What they forgot, however, was to make democracy safe for the world... It was the perils of democracy that the founders attempted to protect us from...Hegel was right: history teaches us that man learns nothing from history...

- 5] The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.
- 6] And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure. [KJV]

## Israel's Unenviable Plight

- 7] "Listen! Their brave men cry out in the streets; the envoys of peace weep bitterly.
- 8] The highways are deserted; travelers have quit the road. The enemy has broken treaties; he despises their witnesses, and respects no one.
- 9] The land mourns and wastes away; Lebanon feels ashamed and withers. Sharon is like a desert; Bashan and Carmel shake off their leaves." [ISV]

[33:8 Lit. He.]

[33:8 So 1QIsaa; MT reads "cities."]

[33:9 So 1QIsaa; MT reads "and Bashan."]

- 7] Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.
- 8] The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man. [KJV]

- "...he hath broken the covenant": Sennacherib in local sense, yet also broader sense applies to the Coming World Leader.

- 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. [KJV]

- The most beautiful regions will be withered away...
- Lebanon - Leban = white. (Northern mountains, 120 miles of snow covered with cedars and firs.)
- Sharon - (Foot of Mt Carmel to Shefelah, known for flowers and forests.)

- Carmel - (Divides Sharon from Eschaelon, the rocky hills.)
- Bashan - (Trans-Jordan upland from Hermon to Gilead with high plains, forests of Oak and known for wild cattle.) Idiomatically describing the desolation to come.

## God is Exalted

- 10] "Now I'll rise up," the Lord has said, "now I'll exalt myself; now I'll be lifted up.
- 11] You conceive dried grass, you give birth to stubble; your breath is a fire that will consume you.
- 12] And the peoples will be burned as if to ashes; like cut thorn bushes, they will be set ablaze.
- 13] "Those who are far away have heard what I've done; and those that are near have acknowledged my power.
- 14] The sinners in Zion are terrified; trembling grips the godless: "Who among us can live with the consuming fire? Who among us can live with everlasting flames?"
- 15] The one who walks righteously and has spoken sincere words, who rejects gain from extortion and waves his hand, rejecting bribes, who blocks his ears from hearing plots of murder and shuts his eyes against seeing evil—
- 16] this is the one who will live on the heights; his refuge will be a mountain fortress. His food will be supplied, and his water will be guaranteed.
- 17] "Your eyes will see the king in his elegance, and will view a land that stretches afar.
- 18] Your mind will ponder at that time of terror: 'Where is the king's accountant? Where is the one who weighed the revenue? Where is the officer who supervises the towers?'
- 19] No longer will you see those arrogant people, those people with their obscure speech you cannot comprehend, stammering in a language you cannot understand.
- 20] "Look at Zion, city of our festivals! Your eyes will see Jerusalem, an undisturbed abode, an immovable tent; its stakes will never be pulled up, nor will any of its ropes be broken.
- 21] But there the Lord in majesty will be for us our source of broad rivers and streams, where no galley with oars can go, where no stately ship can sail.
- 22] For the Lord is our judge, and the Lord is our lawgiver; and the Lord is our king, and it is he who will save us.
- 23] "Your rigging hangs loose; it cannot reliably hold the mast in its place, and the sail cannot spread out. Then an abundance of spoils will be divided—even the lame will carry off plunder.
- 24] And no one living there will say, 'I am ill.' The people living there will have their sins forgiven." [ISV]

[33:10 So 1QIsaa; MT LXX read "says the Lord."]

[33:13 So 1QIsaa; cf. LXX; MT reads "You who are far away, hear."]

[33:13 So 1QIsaa LXX; MT reads "you that are near, acknowledge."]

[33:15 So 1QIsaa; MT LXX read “and who speaks.”]

[33:19 So 1QIsaa (pl.); MT (sing.).]

[33:20 So 1QIsaa MTmss; MT reads “our festival.”]

[33:21 Lit. us a place.]

[33:23 So 1QIsaa; MT reads “firmly.”]

[33:23 So 1QIsaa; MT reads “they cannot spread the sail.”]

- 10] Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.
- 11] Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you.
- 12] And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.
- 13] Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might.
- 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? [KJV]

- Devouring fire (cf. Deut 4:24).

- 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;
- 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.
- 17] Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.
- 18] Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers? [KJV]

- Psalm 15:1-3.

- 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.
- 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.
- 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.
- 22] For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us. [KJV]

- Verse 22 is the foundation for our judicial, legislative and executive branches.

- 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.

- 24] And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity. [KJV]

## Isaiah 34: Judgment of the Nations

Judgment has been the theme all the way through this section. We have looked at six woes and followed a progression in this prophecy. We saw a local situation into which Isaiah spoke and then watched him move into that broader area, as he looked down through the centuries to the time of judgment that was coming in the future, which the Lord Jesus called the Great Tribulation.

- 1] “Come near, you nations, to listen, and pay attention, you peoples! Let the earth hear, and all that fills it; the world, and all that comes out of it.
- 2] For the Lord is angry against all the nations, and furious against all their armies. He has doomed them to destruction, and given them up to be slaughtered.
- 3] Their slain will be thrown out; and as for their dead bodies—their stench will ascend; the mountains will be soaked with their blood.
- 4] The valleys will be split, all the stars in the heavens will fall down, and the skies will be rolled up like a scroll. All their starry host will fade away like leaves withering on a vine, or fruit withering on a fig tree.
- 5] For my sword will be seen in the heavens. Look! It descends in judgment on Edom, on the people I have doomed to destruction.
- 6] The Lord has a sword bathed in blood; it’s covered with fat, with the blood of lambs and goats, and with fat from the kidneys of rams.” [ISV]

- The ISV parses v.6 in the middle and renders the remainder with v.7.

[34:2 So 1QIsaa; the Heb. lacks “and.”]

[34:2 So 1QIsaa; MT LXX read “for slaughter.”]

[34:3 Or mortally wounded.

[34:3 So 1QIsaa; the Heb. lacks “the.”]

[34:4 Lit. host.

[34:4 So 1QIsaa; MT reads “All the stars of the heavens will rot away”; LXX lacks this line.]

[34:5 So 1QIsaa; MT reads “has drunk its fill”; cf. LXX.]

[34:6 Or satiated.]

- 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.
- 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. [KJV]

- “Ye nations”: Shift of emphasis to nations, not Jerusalem or Israel, and not their specific immediate enemies.

- “...indignation” = wrath of God (Rev 19:19 through Chapter 21; Zech 14).
- These are the strongest possible expressions that could be used. The judgment is universal, and it is severe. Our Lord spoke of this as a time of suffering that will be unparalleled in the history of the world.

- 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.
- 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. [KJV]

- Mt 24:29; 2 Pet 3:10; Rev 19:11-21; Ps 102:26; Heb 1:11.

- 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.
- 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. [KJV]

## Edom

- Moses - denied passage (Num 20:14-21).
- David subdues them (2 Sam 9:14).
- Revolt under Jeroboam (2 Chr 21:8-10).
- Smote Judah under Ahaz (2 Chr 28:17).
- Ready to shed blood (Ezek 35:5).
- To be cut off (Obad 18).
- From Esau, twin of Jacob. Obadiah 3 attributes sin of pride to Edom (Jer 49:16)
- Esau to serve Jacob (Gen 25:23, 27:40)
- Rejoiced under Nebuchadnezzar's captivity (Ps 137:7; Obad 10-14; Lam 4:21, 22; Ezek 35:10-13).
- Edom: Possession for Judah (Num 24:18).
- Cursed in Amos 1:11,12; Mal 1:3,4.

## The Judgment against Edom

*The Judgment against Edom is mentioned in more Old Testament books than it is against any other foreign nation:* Isa 11:14; 34:5-17; 63:1-6; Jer 9:25-26; 25:17-26; 49:7-22; Lam 4:21-22; Ezek 25:12-14; 35:15; Joel 3:19; Amos 1:11-12; 9:11-12; Obadiah 1:1-21; Mal 1:4.

- Bozrah or Petra? ( Amos 1:11, 12; Jer 49:13). We will discuss in detail when we view Isaiah 63.

## Judgment on Bozrah and Edom

- 6b] “For the Lord holds a sacrifice in Bozrah, and a great slaughter in the land of Edom.
- 7] Wild oxen will fall together with them—young steers and mighty bulls. Their land will be drenched with blood, and their soil will be swollen with fat.
- 8] For the Lord has a day of vengeance, a year of recompense for Zion's cause.
- 9] Edom's streams will be turned into burning sulfur, and its dust into sulfur; its land will become pitch.
- 10] It will burn night and day, and will never be extinguished. Its smoke will rise from generation to generation, and it will lie desolate forever and ever. And no one will pass through it.
- 11] “But hawks and hedgehogs will possess it; owls and ravens will nest in it. God will stretch out over it a measuring line, and chaos, and plumb lines of emptiness, and its nobles.
- 12] They will name it “No Kingdom There,” and all its princes will come to nothing.
- 13] Thorns will grow over its palaces, nettles and brambles its fortresses. It will become a haunt for jackals, a home for ostriches.
- 14] And desert creatures will meet with hyenas, and goat-demons will call out to each other. There also Liliths will settle, and find for themselves a resting place.
- 15] Owls will nest there, lay eggs, hatch them, and care for their young under the shadow of their wings; yes indeed, vultures will gather there, each one with its mate.” [ISV]

[34:11 Lit. He.]

[34:11 So 1QIsaa; MT reads “a measuring line of chaos.”]

[34:11 So 1QIsaa; MT reads “And plumb lines of emptiness are its nobles”; LXX reads “and satyrs will live in it.”]

[34:14 i.e. desert demons of the night.]

[34:14 So 1QIsaa; MT reads “The Lilith will settle, and find for itself.”]

[34:15 Or tree-snakes; LXX reads “Hedgehogs.”]

[34:15 Lit. in her shadow.]

[34:15 So 1QIsaa; MT lacks “yes.”]

- 6b] ...for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.
- 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.
- 8] For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion.
- 9] And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.
- 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.

- 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.
- 12] They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.
- 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.
- 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. [KJV]

- Screech owl - *tyliyli* - “lileth” which also means female demon. Perhaps idioms are not zoological but demoniacal in vocabulary.

- 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. [KJV]

## The Certainty of God’s Deliverance

- 16] “Study and read from the book of the Lord: And not one will be missing, each will not long for its mate. For it is the mouth of the Lord that has issued the order, and it is his Spirit that has gathered them.
- 17] It is he who has allotted their portions, and his hand has divided it for them with a measuring line forever. They will possess it forever; from generation to generation they will live in it.” [ISV]

[34:16 So 1QIsaa; MT reads “Not one of them.”]

[34:16 So MT; 1QIsaa reads “each its mate.”]

[34:17 Lit. has cast the lot for them.]

[34:17 So 1QIsaa; the Heb. lacks “forever.”]

[34:17 So MT; 1QIsaa lacks “Forever.”]

[34:17 So MT; 1QIsaa corrector reads “will they possess ... live in it.”]

- 18] 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.
- 19] 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. [ISV]

## Isaiah 35: The Future of Israel’s Land

There is a sense of poetic justice in this chapter which concludes the section on judgment.

- 1] “The desert and the dry land will rejoice; the desert will celebrate and blossom. Like crocuses,
- 2] it will burst into bloom, and rejoice with gladness and shouts of joy. The glory of Lebanon will be given to it, the splendor of Carmel and Sharon. They will see the glory of the Lord, the splendor of our God.
- 3] Strengthen the feeble hands, and support the stumbling knees.
- 4] Say to those with anxious hearts, ‘Be strong, do not be afraid! Here is your God—he will bring vengeance, he will bring divine retribution, and he will save you.’
- 5] “Then the eyes of the blind will be opened, and the ears of the deaf unblocked;
- 6] then the lame will leap like deer, and the tongues of speechless people will sing for joy. Yes, waters will gush forth in the wilderness, and streams will run through the desert;
- 7] the burning sands will become a pool, and the thirsty ground fountains of water. In the haunts of jackals there will be a verdant resting place with reeds and rushes.” [ISV]

[35:2 So MT LXX 1QIsaa corrector; 1QIsaa lacks vss. 1-2.]

[35:4 So 1QIsaa LXX; MT reads “he will come.”]

[35:4 So 1QIsaa; MT LXX read “he will come.”]

[35:6 So 1QIsaa; MT LXX lack “will run.”]

[35:7 So 1QIsaa; MT reads “is her resting place; the grass will become.”]

- 1] The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.
- 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.
- 3] Strengthen ye the weak hands, and confirm the feeble knees.
- 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.
- 5] Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.
- 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.
- 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. [KJV]

## God’s Holy Highway

- 8] “A highway will be there—yes, there—and people will call it ‘The Holy Way’. As for unclean people, they will not journey on it, but it will be for whomever is traveling on that Way—not even fools will get lost.
- 9] No lions will be there—no— nor will any ferocious beasts get up on it, and they will not be found there. “But the redeemed will walk there,

- 10] and the Lord's ransomed ones will return and enter Zion with singing. Everlasting joy will rest upon their heads, gladness and joy will overtake them, and sorrow and mourning will flee away." [ISV]

[35:8 So 1QIsaa; MT LXX lack "yes, there."]

[35:8 So 1QIsaa; MT LXX read "it will be called."]

[35:8 So 1QIsaa LXX; MT reads "Way, yes, Way."]

[35:8 So 1QIsaa; MT reads "but it will be for the one"; cf. LXX.]

[35:9 So 1QIsaa; MT LXX lack "no."]

[35:9 So 1QIsaa LXX; the Heb. lacks "and."]

[35:10 So 1QIsaa; 1QIsaa corrector lacks "them"; MT reads "they will attain gladness and joy."]

- 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 wayfar- ing men, though fools, shall not err therein.
- 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: [KJV]

- High-way = the way of God, the way of holiness. "They that walk in the Way."

- 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. [KJV]

### Next Session: Historical Parenthesis

- Read 2 Kings 18 – 20 (Cf. 2 Chronicles 29,30)
- Study Isaiah:
  - Ch. 36: Hezekiah's Trouble: Assyrian Invasion Threat
  - Ch. 37: Hezekiah's Prayer
  - Ch. 38: Hezekiah's Illness
  - Ch. 39: Hezekiah's Folly

### Three Significant Miracles

- The death angel slays 185,000 Assyrians (Isa 37:36–38).
- The sun retreats ten degrees on the sundial of Ahaz (Isa 38:7–8).
- God heals Hezekiah and extends his life fifteen years (Isa 38:1–5).

### A Glimpse Ahead

- When we go into "Unit 2" (Chapters 40 – 66), you will understand why so many felt that this was a "separate Isaiah"! (That was er-

roneous (cf. Jn 12:38-41), but understandable when you experience the eloquent and exhilarating messages...)

- (You probably can't resist the impulse to read on ahead; go ahead: feast your souls...!)

### Discussion Questions

- 1) In what way do we "go down to Egypt"? Why is that an error?
- 2) How do we discern the difference between diligence and waiting on the Lord?
- 3) What are examples of misleading vocabulary in our culture? What are the dangers?
- 4) In what ways do women establish our culture? ...men?
- 5) The concept of separation of powers came from the Scriptures.
- 6) What other individual rights are in jeopardy today?
- 7) What is God's view of our nation today? What is the prognosis on the near horizon?
- 8) Who are the Edomites today?

## The Book of the Prophet Isaiah

### Session 12: Chapters 36 - 39

### The Final Session of Unit 1

28	The Impending Captivity by Assyria
29	Warnings to Judah and Jerusalem
30	Warnings against trust of Egypt
31	YHWH will defend Jerusalem
32, 33	Warnings and Promises
34	The Day of the Lord: Armageddon
35	The Regathering of Israel
36 -39	[Historical Parenthesis: Hezekiah]

### This Session: Historical Parenthesis

36	Hezekiah's Trouble: Assyrian Invasion Threat
37	Hezekiah's Prayer
38	Hezekiah's Illness
39	Hezekiah's Folly

Isaiah began his prophetic ministry when King Uzziah died, and he continued it through the reigns of Jotham, Ahaz, and now Hezekiah.

From age 25, he reigned 29 years....2 Chr 29:1,2. Hezekiah was one of the five great kings of Judah: Asa, Jehoshaphat, Joash, Hezekiah, and Josiah—revival came to the land of Judah.

### Three Records

- 2 Kings 18, 19, 20.
- 2 Chronicles 29, 30.
- Isaiah 36, 37, 38, 39.
- What was the Holy Spirit's purpose in this tri-fold reckoning?
  - Transfer of power from Assyria to Babylon?
  - The type of Hezekiah, David, and Jesus? (Each a victory over death...)
  - Or is there a comprehensive cosmological insight being revealed?

### Three Significant Miracles

- 1) The death angel slays 185,000 Assyrians (Isa 37:36–38).
- 2) God heals Hezekiah and extends his life fifteen years (Isa 38:1–5).
- 3) The sun retreats ten degrees on the sundial of Ahaz (Isa 38:7–8).

### Historical Context

Ahaz was a bad king; however, his successor was Hezekiah whom Isaiah served. In general, Hezekiah did well: he tore down the idols throughout the land and reestablished worship to the true living God in Jerusalem. However, this was misunderstood by his enemies.

Hezekiah's anxiety comes from the imminent attack by the Assyrians, lead by Sennacherib. Hezekiah had paid to be left alone, but this was ignored by the Assyrians so Hezekiah was turning to Egypt. A major motivation in the battles of this day was the victory over foreign gods, proving conquering nation's god/idol was "better" than the loser's god. The power (and brutality) of the Assyrians was unprecedented and legend...And those that they enslaved were sent as far away as central Russia (perhaps even Siberia!)

### Isaiah 36: Sennacherib Attacks

- 1] In the fourteenth year of King Hezekiah, King Sennacherib of Assyria attacked all the fortified cities of Judah and captured them.
- 2] Then the king of Assyria sent his field commander, along with a very large army, from Lachish to King Hezekiah at Jerusalem. When the field commander

- 3] stopped at the aqueduct at the Upper Pool on the road to Laundryman's Field, Hilkiah's son Eliakim, who was in charge of the palace, Shebna the secretary, and Asaph's son Joah, the recorder, went out to him. [ISV]

[36:1 The Heb. name Hezekiah is usually spelled Hizqiyah in 1QIsaa; 4QIsab MT spell the name Hizqiyahu.]

[36:2 Or sent Rab-shakeh.]

[36:2 So 1QIsaa; MT LXX lack "very."]

- 4] The field commander told them: "Tell Hezekiah, king of Judah, 'This is what the mighty king, the king of Assyria, has to say: What is this "guarantee" that makes you yourself rely on it?
- 5] Do you really think that guarantees alone can withstand strategy and military strength? On whom are you now depending, that you're rebelling against me?
- 6] Take note: you're relying on Egypt, that splintered reed of a staff, which pierces the palm of anyone who leans on it. This is what Pharaoh king of Egypt is like to everybody who depends on him! [ISV]

[36:4 So 1QIsaa; 1QIsaa corrector deleted "king of Judah"; MT LXX lack "king of Judah."]

[36:4 So 1QIsaa; MT LXX lack "yourself."]

[36:4 So 1QIsaa; MT LXX lack "on it."]

[36:5 Lit. that words alone equal.]

- 7] But if you all say to me, "We are depending on the Lord our God"—isn't he the one whose high places and altars Hezekiah removed, while he kept on telling Judah and Jerusalem, 'You are to worship in front of this altar in Jerusalem'?
- 8] Come now, all of you, make a bet with my master, the king of Assyria: I will give you two thousand horses, if you can furnish riders for them!
- 9] How, then, can you repulse even one officer from the least of my master's officials, when you are depending for yourselves on Egypt for chariots and horsemen? [ISV]

[36:7 So 1QIsaa LXX; MT reads "you" (sing.).]

[36:7 So 1QIsaa MT; LXX lacks "while he kept on telling Judah and Jerusalem, 'You are to worship in front of this altar in Jerusalem.'"]

[36:7 So 1QIsaa; 1QIsaa corrector deleted "in Jerusalem"; the Heb. lacks "in Jerusalem."]

[36:8 So 1QIsaa LXX; MT reads "you" (sing.).]

[36:9 So 1QIsaa; MT reads "one of."]

[36:9 So 1QIsaa; MT reads "yourself."]

- 10] One other thing: have I really marched against this country to destroy it apart from the Lord's direction? The Lord himself ordered me, 'March against this country to destroy it.'"
- 11] Then Eliakim, Shebna, and Joah replied to him, "Please speak with your

servants—with us—in Aramaic, since we understand it. Don't speak to us in Hebrew where the people sitting on the wall can hear." [ISV]

[36:10 1QIsaa MT lacks "direction."]

[36:10 So 1QIsaa; MT reads "and."]

[36:10 So 1QIsaa MT; LXX lacks "The Lord himself ordered me, 'March against this country to destroy it.'"]

[36:11 So 1QIsaa LXX; MT reads "to the field commander."]

[36:11 So 1QIsaa; MT reads "to."]

[36:11 So 1QIsaa; MT LXX lack "—with us—"]

[36:11 Lit. in these words; so 1QIsaa; MT LXX read "in the Judean language."]

[36:11 So 1QIsaa; the Heb. lacks "sitting"; cf. LXX.]

- 12] But the field commander asked, "Was it only to all of you and to your master that my master sent me to speak these things? Wasn't it also to the men sitting on the wall—who, like you, will have to eat their own excrement and drink their own urine?"
- 13] Then the commander stood up and shouted out loud in Hebrew: "Hear the words of the great king, the king of Assyria!
- 14] This is what the king of Assyria says: 'Don't let Hezekiah deceive you—for he cannot save you! [ISV]

[36:12 So 1QIsaa (pl.); MT reads "your (sing.) master and to you" (sing.).]

[36:13 So 1QIsaa; the Heb. lacks "the."]

[36:13 Or the Judean language.]

[36:14 So 1QIsaa; MT LXX lack "of Assyria."]

- 15] Don't let Hezekiah persuade you to rely on the Lord when he says, "The Lord will really deliver us!" and "This city will never be handed over to the king of Assyria!"
- 16] Don't listen to Hezekiah, because this is what the king of Assyria says: 'Make your peace with me and come out to me. Then everyone will eat from his own vine and from his own fig tree, and everyone will drink water from his own cistern,
- 17] until I come and take you away to a land like your own land—to a land of grain and new wine, a land of bread and vineyards.' [ISV]

[36:15 Or save.]

[36:15 So 1QIsaa LXX; MT lacks "and."]

[36:17 So 1QIsaa; the Heb. lacks "to."]

- 18] Be careful not to let Hezekiah mislead you when he says, "The Lord will save us." Has any god of any nation ever delivered his country from the king of Assyria?
- 19] Where are the gods of Hamath and Arpad? Where are the gods of Sephar-vaim?

Have they saved Samaria from me?

- 20] Who among all the gods of these countries has delivered their land from me? How then can the Lord deliver Jerusalem from me?"
- 21] But the people remained silent and didn't respond to him with so much as a single word, because the king had commanded, "Don't answer him."
- 22] Then Hilkiah's son Eliakim, who was in charge of the palace, Shebna the secretary, and Asaph's son Joah, the recorder, approached Hezekiah with their clothes torn, and let him know what the field commander had said. [ISV]

[36:18 Or saved.]

[36:18 Lit. the hand of the.]

[36:19 Lit. from my hand.]

[36:20 Or saved...Lit. from my hand.]

- 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.
- 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. [KJV]

- "Rabshakeh" - not a name, but a title of the chief officer.

- 3] Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.
- 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?
- 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?
- 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.
- 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?
- 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. [KJV]

## Rabshakeh Is Misinformed!

- Data is correct, yet interpretation is wrong.
- Hezekiah had torn down all the idols, groves, altars.
- They had misunderstood and thought that he had torn down the field altars to force worship at Jerusalem.
- They didn't realize the difference in gods and God; thus they thought that the tearing down of altars had offended the gods they worshiped.

- 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?
- 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.
- 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. [KJV]

Rabshakeh is speaking in Hebrew. Hezekiah's men wish he would speak in Aramaic so the men on the wall would not understand the remarks being made about the army

- 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?
- 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. [KJV]

Rabshakeh wants the people to know that if they do not surrender they will be under siege. The strength of the wall was the main factor in a city's strength. A siege would seal a city for as long as it would take to starve out the people, the Romans would be prepared to camp around a city for 15-20 YEARS! When Rabshakeh says, "That they may eat their own refuse and drink their own water" he is being literal and graphic, as sieges are horrible times for the people, forcing them to turn to cannibalism for survival!

- 14] Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.
- 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.
- 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;
- 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.
- 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?
- 19] Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand?
- 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?
- 21] But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.
- 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. [KJV]

## Isaiah 37: Hezekiah Seeks Isaiah's Counsel

- 1] As soon as Hezekiah the king heard this, he tore his clothes, dressed himself in sackcloth, and went into the Lord's Temple.
- 2] Then he sent Eliakim, who was in charge of the palace, Shebna the secretary, and the senior priests, all wearing sackcloth, to Amoz's son, the prophet Isaiah.
- 3] "Here is what Hezekiah says," they told him. "This day is a day of trouble, rebuke, and disgrace, as when children come to the point of birth and there is no energy to deliver them.
- 4] Perhaps the Lord your God will hear the words of the field commander, whom his master, the king of Assyria, sent to mock the living God, and perhaps he will rebuke the words that the Lord your God has heard. So lift up a prayer for the remnant that still survives in this city."<sup>5</sup> That's why King Hezekiah's officials came to Isaiah. [ISV]

[37:1 So 1QIsaa; MT LXX read "the king Hezekiah."]

[37:4 So 1QIsaa; MT LXX lack "in this city."]

- 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.
- 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. [KJV]

Ps 50:15 (commandment or prophecy?). Ps 55:22 "Cast thy burden upon the Lord, and he shall sustain thee: He shall never suffer the righteous to be moved." Hezekiah will pray, but his answer will come through Isaiah. Ps 121:4 "Behold, he that keepeth Israel shall neither slumber nor sleep." Gen 12:3 "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

- 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.
- 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.
- 5] So the servants of king Hezekiah came to Isaiah. [KJV]

## Isaiah Responds to Hezekiah

- 6] "Here is what to tell your master," Isaiah told them. "This is what the Lord says: 'Don't be afraid of the words you've heard—those words with which the underlings of the king of Assyria have insulted me.
- 7] Watch this! I'm going to place an attitude within him, so that when he hears a certain report, he'll return to his own country. Then I'll have him cut down by the sword in his own land.'" [ISV]

[37:7 Or to put a spirit.]

[37:7 So 1QIsaa; MT LXX read “put a spirit in him.”]

[37:5-7 So MT LXX 1QIsaa corrector; 1QIsaa lacks vss. 5-7.]

- 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.
- 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. [KJV]
- “Thus saith the Lord” - as grave an emphasis as possible.
  - “Servants” - minions, a derogatory term.
  - “Send a blast”? A flux-tube of inter-planetary lightning! (Rabinnical sources mention his burn)
  - ...he would die in his own land (his two sons would assassinate him.)

## Sennacherib Retreats

- 8] So the field commander returned and found the king of Assyria fighting against Libnah, since he had heard that the king of Assyria had left Lachish.
- 9] Now King Sennacherib had received this report concerning King Tirhakah of Cush: “He has marched out to fight against you.” When he heard it, he returned and sent messengers to Hezekiah:
- 10] “Say this to Hezekiah king of Judah: ‘Don’t let your God on whom you depend deceive you when he says, “Jerusalem will not be handed over to the king of Assyria.”’
- 11] Surely you have heard what the kings of Assyria have done to all countries, dooming them to destruction. So do you think you will be saved?
- 12] Did the gods of the nations that were destroyed by my ancestors save them—the nations of Gozan, Haran, Rezep, and the people of Eden, who were in Telassar?
- 13] Where is the king of Hamath, the king of Arpad, the king of the city of Sepharvaim, or of Hena, or of Ivvah, or of Samaria?” [ISV]

[37:8 Lit. that he.]

[37:9 Lit. Now he.]

[37:9 So 1QIsaa LXX; cf. 2Kgs 19:9 MT; the Heb. lacks “returned and.”]

[37:13 So 1QIsaa; MT LXX lack “or of Samaria.”]

- 8] So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.
- 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,
- 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.

- 11] Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?
- 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 Telassar?
- 13] Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah? [KJV]

When Rab-shakeh got back to his army, he learned that the king of Assyria had left Lachish and was going to war against Libnah. A rumor came that the main force of the Assyrian army was being attacked by the Egyptian army. Rab-shakeh withdrew from Jerusalem temporarily to assist the main force of the Assyrian army, but to “save face” he dispatched a letter from Sennacherib to Hezekiah saying, “I’ll be back!”

## Hezekiah Prays

- 14] Hezekiah received the letters from the messengers, and read them. Then he went up to the Lord’s Temple and spread the letters in front of the Lord.
- 15] Hezekiah prayed to the Lord:
- 16] “O Lord of the Heavenly Armies, God of Israel, enthroned above the cherubim, you alone are the God of all the kingdoms of the earth. You made heaven and earth.
- 17] Extend your ear, Lord, and listen! Open your eyes, Lord, and look! Listen to all the words Sennacherib has sent to mock the living God.
- 18] It is true, Lord, that Assyrian kings have devastated all these countries,
- 19] and have thrown their gods into the fire—but they are not gods, but rather the products of human hands, mere wood and stone. So the Assyrians destroyed them.
- 20] So now, Lord our God, save us from his oppressive hand, so that all kingdoms on earth may know that you alone, O Lord, are God.” [ISV]

[37:14 So 1QIsaa; MT LXX read “it.”]

[37:14 Lit. Hezekiah.]

[37:18 So 1QIsaa; MT reads “countries and their land”; some MTmss read “nations and their land.”]

[37:19 So 1QIsaa LXX; MT reads “work.”]

[37:19 Lit. So they.]

[37:20 1QIsaa LXX MT lack “oppressive.”]

[37:20 So 1QIsaa; MT reads “alone are Lord”; LXX reads “alone are God.”]

- 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.
- 15] And Hezekiah prayed unto the LORD, saying,
- 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.

- 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.
- 18] Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries,
- 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.
- 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. [KJV]

## God's Answer

- 21] Then Amoz's son Isaiah sent this message to Hezekiah: "This is what the Lord, the God of Israel, says, to whom you prayed concerning Sennacherib king of Assyria.
- 22] This is the message that the Lord has spoken in opposition to him: "'The Virgin Daughter of Zion despises and mocks you; the Daughter of Jerusalem—she tosses her head behind you as you flee.
- 23] Whom have you insulted and reviled? Against whom have you raised your voice and lifted your eyes in pride? Against the Holy One of Israel!
- 24] By your messengers you have insulted the Lord, and you have said, "With my many chariots I have climbed the heights of mountains, the utmost heights of Lebanon. I cut down its tallest cedars, the choicest of its pines; I reached its remotest heights, the most verdant of its forests.
- 25] I myself dug wells and drank foreign waters; with the soles of my feet I dried up all the streams of Egypt."
- 26] "'Didn't you hear how in the distant past I decided to do it, how I planned from days of old? Now I've made it happen—that fortified cities become devastated, besieged heaps.
- 27] Their inhabitants are devoid of power, and are terrified and put to shame. They've become like plants in the field, like green shoots, like grass on rooftops, scorched by the east wind.
- 28] "'I know when you rise up and when you sit down, your comings and goings—and how you've become enraged at me.
- 29] Your insolence has reached my ears, so I'll put my hook in your nose and my bit in your mouth, and I'll make you turn back on the road by which you came.
- 30] "And this will be your sign, Hezekiah: Eat this year what grows on its own, and in the second year what springs from that. But in the third year sow, reap, plant vineyards, and eat their fruit.
- 31] Then the ones belonging to the house of Judah who have escaped will gather, and those who are found will take root downward and bear fruit upward.
- 32] For a remnant will come out of Zion, and a band of survivors from Jerusalem. The zeal of the Lord of the Heavenly Armies will accomplish this.
- 33] "Therefore this what the Lord says concerning the king of Assyria: 'He won't enter this city, build up a siege ramp against it, shoot an arrow here, or threaten it with a shield.
- 34] By the same way that he came, he will return; he won't enter this city,' declares the Lord,

- 35] 'because I will defend this city and deliver it, for my own sake and for the sake of my servant David!'" [ISV]
- [37:21 So 1QIsaa; MT reads "because you prayed to me"; cf. LXX.]
- [37:24 Lit. servants.]
- [37:25 So 1QIsaa; MT reads "dug"; LXX reads "appointed."]
- [37:25 So 1QIsaa; MT LXX lack foreign
- [37:26 So 1QIsaa; MT reads "and how."]
- [37:26 So 1QIsaa; MT reads "you should make fortified cities crash into ruined heaps."]
- [37:27 So 1QIsaa; MT reads "and like."]
- [37:27 So 1QIsaa; MT reads "and a field before the standing grain."]
- [37:28 So 1QIsaa; MT LXX lack "when you rise up and."]
- [37:29 So 1QIsaa; MT reads "because your raging against me and your insolence"; cf. LXX.]
- [37:29 Lit. lips; so 1QIsaa LXX; MT reads "lip."]
- [37:30 So 1QIsaa; the Heb. lacks "Hezekiah."]
- [37:31 So 1QIsaa; MT reads "be increased."]
- [37:31 So 1QIsaa; MT reads "and the remainder"; cf. LXX.]
- [37:32 So 1QIsaa; 4QIsab MT LXX read "Jerusalem."]
- [37:32 So 1QIsaa; 4QIsab MT LXX read "Mount Zion."]
- [37:33 So 1QIsaa; MT reads "or shoot an arrow here, or threaten it with a shield, or build up a siege ramp against it."]
- [37:35 Or save.]
- 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:
- 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.
- 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.
- 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.
- 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.
- 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.
- 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.

- 28] But I know thy abode, and thy going out, and thy coming in, and thy rage against me.  
 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.  
 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.  
 31] And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:  
 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.  
 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.  
 34] By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.  
 35] For I will defend this city to save it for mine own sake, and for my servant David's sake. [KJV]

Note he references for His and for His servant David's sake, not for Hezekiah, nor the people. Cf. Ezek 36:21 "... I do not this for your sakes, but for My holy Name's sake.."

## Sennacherib is Defeated

- 36] After this, the angel of the Lord went out and put to death 185,000 men in the Assyrian camp. When Hezekiah's army awakened in the morning—there were all the dead bodies!  
 37] King Sennacherib broke camp, retreated, returned home to Nineveh, and remained there.  
 38] Later, while he was worshiping in the house of his god Nisroch, his sons Adrammelech and Sharezer cut him down with swords and escaped to the land of Ararat. Then Sennacherib's son Esar-haddon reigned in his place. [ISV]

[37:36 Lit. When the people.]  
 [37:38 So 1QIsaa LXX; the Heb. lacks "in."]  
 [37:38 Lit. his.]

- 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.  
 37] So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.  
 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. [KJV]

Sennacherib was assassinated by his own sons. It was about this time that the great kingdom of Assyria began to disintegrate and eventually was taken over by Babylon.

## Isaiah 38: Hezekiah's Illness and Recovery

- 1] During that time, Hezekiah became ill and was at the point of death. Then Amoz's son Isaiah the prophet came to him and told him, "This is what the Lord says: 'Put your house in order, because you are going to die. You won't recover.'"  
 2] Then Hezekiah turned his face to the wall and prayed to the Lord.  
 3] "Please, Lord," he said, "Remember how I have walked before you faithfully and with a true heart, and I have done what pleases you." And Hezekiah wept bitterly.  
 4] Then this message from the Lord came to Isaiah:  
 5] "Go tell Hezekiah, 'This is what the Lord God of your ancestor David has to say: "I've heard your prayer and I've seen your tears; so I will add fifteen years to your life."  
 6] I'll save you and this city from the king of Assyria, and I'll defend this city, for my own sake and for my servant David's sake.  
 7] This is the Lord's sign to you that the Lord will carry out this thing he has promised:  
 8] Watch! I will make the shadow on the steps of the upper dial of Ahaz that marks the sun go ten steps backwards.'" Then the sunlight turned back on the dial the ten steps by which it had gone down. [ISV]

[38:1 Lit. During those days.]  
 [38:3 Lit. done what is good in your eyes.]  
 [38:4 Lit. Then the word.]  
 [38:5 So 1QIsaa LXX; the Heb. lacks "and."]  
 [38:6 Lit. the hand of the.]  
 [38:6 So 1QIsaa; MT LXX lack "for my own sake and for my servant David's sake."]  
 [38:8 So 1QIsaa; the Heb. lacks "upper."]

- 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.  
 2] Then Hezekiah turned his face toward the wall, and prayed unto the LORD,  
 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.  
 4] Then came the word of the LORD to Isaiah, saying,  
 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.

- 6] And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city. [KJV]

Hezekiah got his request, but they were not good years. Some scholars point out that this particular sickness may have been the sign of divine displeasure (Job 15:32, 22:5, 16; Ps 55:23, Prov 10:27).

- 7] And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;  
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. [KJV]

Cf. 2 Chr 32:31 (the parallel account notes that they requested the sun to go backwards, rather than forward.)

## Successors

- Manasseh was not yet born (2 Chr 33:1, 2 Kgs 21:2) and he was the most wicked king (although he ultimately repents at 50!).
- Manasseh's son Ammon was also bad.
- Josiah however, brought great revival.
- (This is the background for Isaiah 18.)

## Planetary Interventions? A Speculative Insert

A careful study of the cyclic underpinnings, and the frequent multiples of 54 years, strongly suggests orbital resonances with the planet Mars, with assists involving Jupiter and Saturn as well.

- The Long Day of Joshua apparently occurred on 1080<sup>th</sup> anniversary of the Flood of Noah, and the 540<sup>th</sup> anniversary of the Tower Babel event.
- The confrontation on Mount Carmel would occur on the 540<sup>th</sup> anniversary of the Long Day of Joshua.
- The apparent role of the near pass-bys of the Planet Mars is persuasive.

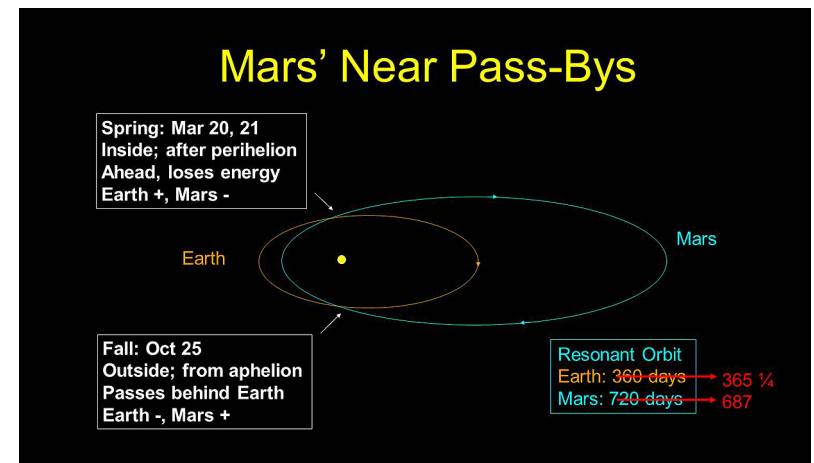
## Biblical Catastrophes

Flood of Noah	Gen 6-8	Oct 2484 BC
Tower of Babel	Gen 11	Oct 1944
Sodom-Gomorra	Gen 19	Mar 1889
Exodus from Egypt	Ex 12	Mar 1447

Long Day of Joshua	Joshua 10	Oct 1404
Sisera's defeat	Judges 5	Oct 1296
Gideon's victory	Judges 7	Mar 1241
Philistine defeat	1 Sam 7	Oct 1080
Davidic catastrophe	2 Sam 22	Oct 972
Mount Carmel & Elijah	1 Kings 18	Oct 864
Jonah-Joel-Amos	Jonah 3, et al	Oct 756
Sennacherib's long night	Isaiah 37,38	Mar 701

## Joshua's "Sun Stood Still?"

- Ancient calendars based on 360 day years
- All ancient calendars changed after 701 BC
- Mars was *worshiped* by ancient cultures
- Near Pass-by Hypothesis:
  - Earth and Mars originally were on *resonant* orbits: 360 & 720 days
  - Near pass-bys on every 108 years;
  - Would account for catastrophic events on a dozen occasions in history
  - Energy transfers stabilized in 701 BC.
  - A change in precession was all that was necessary



## Sources

Donald Patten, Ronald Hatch, and Loren Steinhauer, *The Long Day of Joshua*, Pacific Meridian Publishing Company, Seattle, Washington, 1973. Also, Patten, Donald, W., and Windsor, Samuel R., *Recent Organization of the Solar System*, Pacific Meridian Publishing Company, Seattle, Washington, 1995.

## The Long Day

- 1/3 of million men at Beth-Horon
- Oct 25, 1404 B.C.:
  - Mars on a polar pass at 70,000 miles
  - Appeared to rise *50 times* the size of Moon
  - Severe Earthquakes, land tides, flux tubes (lightning)
  - Polar shift of 5°, “day” lengthened
  - Meteors follow 2-3 hrs later, @ 30,000 mph
- Included in other ancient legends and folklore
  - Long night in China

## Early Telescope Technology

1610	Galileo	4 Moons of Jupiter; Saturn’s rings
1781	Herschel	Uranus
1787	”	2 Moons of Uranus
1789	”	2 more Moons of Uranus
1846	Laverrier	Neptune; 1 Moon
1877	Asaph Hall	2 Moons of Mars Deimos: 30h18m (almost orbit synchronous) Phobos: 7h39m <u>eastward</u> ; 8 mi dia.; (albedo 3%)

## Gulliver’s Testimony

- Jonathan Swift (1667-1745)
- *1726 Gulliver’s Travels* (“*Voyage to Laputa*”) details the size, revolutions, and orbits, of the 2 moons of Mars... 151 years before they were discovered by astronomers!

## The Roche Limit

- The term is named after Édouard Roche, the French astronomer who first calculated this theoretical limit in 1848.
- The Roche limit is the distance within which a celestial body, held together only by its own gravity, it will disintegrate due to a second celestial body’s tidal forces exceeding the first body’s gravitational self-attraction.
- Inside the Roche limit, orbiting material will tend to disperse and form rings, while outside the limit, material will tend to coalesce.

## Inter-Planetary Lightning

- (Presently observed between Jupiter and Io, its innermost moon)
- A factor in eliminating the 185,000 Assyrians?
- Were their iron weapons and chariots a distinctive factor in their demise?
- Was this the cause of Sennacherib’s flash-burn?

## Catastrophism Is Overlooked

- Uniformitarianism is an assumed perspective which ignores observable evidences.
- Our solar system was a rough neighborhood
- Its history is surprisingly well documented in ancient records.
- It clearly emerges from behind the Biblical record and illuminates the realities of both the macrocosms and the microcosms in cosmologies

## Reading List

Patten, Donald, Ronald Hatch, and Loren Steinhauer, *The Long Day of Joshua*, Pacific Meridian Publishing Company, Seattle, Washington, 1973.\*  
 Patten, Donald, *Catastrophism and the Old Testament*, Pacific Meridian Publishing Company Seattle, WA 1988.\*  
 Patten, Donald, W., and Windsor, Samuel R., *Recent Organization of the Solar System*, Pacific Meridian Publishing Company, Seattle, Washington, 1995. \*  
 Velikovsky, Immanuel, *Worlds in Collision*, Doubleday, NY, 1950.  
 Ginzberg, Lewis, *Legends of the Jews, 7 Vols*, Jewish Publication Society of America 1937.  
 \*available online: [www.creationism.org](http://www.creationism.org)

## Hezekiah’s Prayer

- 9] A composition by King Hezekiah of Judah, following his illness and recovery:
- 10] I said, “Must I leave in the prime of my life? Must I be consigned to the control of Sheol? Bitter are my years!”
- 11] I said, “I won’t see the Lord in the land of the living; and I’ll no longer observe human beings among the denizens of the grave.
- 12] My house has been plucked up and vanishes from me like a shepherd’s tent; like a weaver, I’ve taken account of my life, and he cuts me off from the loom—day and night you make an end of me.
- 13] I’ve been swept bare until morning; just like a lion, he breaks all my bones—day and night you make an end of me.
- 14] Like a swallow or a crane I chirp, I moan like a dove. My eyes look weakly upward. O Lord, I am oppressed, so stand up for me!
- 15] What can I say, so I tell myself, since he has done this to me? I will walk slowly all my years because of my soul’s anguish.

- 16] “My Lord is against them, yet they live, and among all of them who live is his spirit. Now you have restored me to health, so let me live!
- 17] Yes, it was for my own good that I suffered extreme anguish. But in love you have held back my life from the Pit in which it has been confined; you have tossed all my sins behind your back.
- 18] For Sheol cannot thank you, death cannot sing your praise; and those who go down to the Pit cannot hope for your faithfulness.
- 19] The living—yes the living—they thank you, just as I am doing today; fathers will tell their children about your faithfulness.
- 20] The Lord will save me, and we will play my music on strings all the days of our lives in the Lord’s Temple.
- 21] Now Isaiah had said, “Let them prepare a poultice of figs and apply it to the boil, so that he may recover.”
- 22] Hezekiah also had asked, “What will be the sign for me to go up to the Lord’s Temple?” [ISV]

[38:10 Lit. gates; i.e. the place where legal cases were adjudicated.]

[38:10 i.e. the realm of the afterlife.]

[38:10 So 1QIsaa; MT LXX read “the rest of.”]

[38:11 Lit. Yah; So 1QIsaa; MT reads “Yah Yah”; MTmss read “Lord.”]

[38:11 So 1QIsaa; the Heb. lacks “and.”]

[38:11 Lit. cessation; or the end; So 1QIsaa MT; MTmss read “the world.”]

[38:12 So 1QIsaa; 1QIsab MT read “and has been taken away.”]

[38:12 So 1QIsaa; MT reads “have rolled up.”]

[38:13 So 1QIsaa; or I cried for help; MT reads “I was composed”; cf. Targ.]

[38:14 So 1QIsaa MT; 1QIsab reads “LORD.”]

[38:14 So 1QIsaa; the Heb. lacks “so.”]

[38:15 So 1QIsaa; MT reads “for he has spoken to me.”]

[38:15 So 1QIsaa; MT reads “and it is he who has done it.”]

[38:16 So 1QIsaa; MT reads “is the life of my spirit.”]

[38:17 So 1QIsaa; 1QIsab MT read “bitter, bitter.”]

[38:17 So 1QIsaa; cf. LXX; MT reads “you have loved.”]

[38:17 i.e. the realm of punishment in the afterlife.]

[38:17 So 1QIsaa; MT reads “pit of destruction,”]

[38:18 i.e. the realm of the afterlife.]

[38:18 So 1QIsaa LXX; implied in 1QIsab MT.]

[38:18 So 1QIsaa; the Heb. lacks “and.”]

[38:18 i.e. the realm of punishment in the afterlife.]

[38:20 At this point a later scribe inserted into 1QIsaa a repetition of v. 19 and the beginning of v. 20, but with some different spellings and a word missing.]

[38:20 The same second scribe continued with the rest of this verse; not originally in 1QIsaa.]

[38:21 So MT; LXX reads Take; 1QIsaa lacks “Let them prepare.”]

[38:21-22 So 1QIsab MT LXX; 1QIsaa lacks vs. 21-22; a later, third scribe, includes vs. 21-22.]

- 9] The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:
- 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.
- 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.
- 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.
- 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.
- 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.
- 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.
- 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.
- 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.
- 18] For the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth.
- 19] The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.
- 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.
- 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.
- 22] Hezekiah also had said, What is the sign that I shall go up to the house of the LORD? [KJV]

The Old Testament had a limited view of death (Hezekiah was 39). Jesus brought life and immortality to light (2 Tim 1:10) and freed us from bondage (Heb 2:14, 15). Death became “absent from the body, present with the Lord” (2 Cor 5:8), far better (Phil 1:23), “never see death” (Jn 8:51).

## Isaiah 39: The Visit by Merodach-Baladan

- Hezekiah’s Folly: Babylon at this time is a small town, a pawn of Assyrian politics.

- 1] At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a gift to Hezekiah, when he heard he had been sick and had survived.

- 2] Hezekiah was delighted with them, and showed them everything in his treasure-houses—the silver, the gold, the spices, the precious oils, his entire armory, and everything found in his treasuries. There was nothing in his palace or in all his kingdom that Hezekiah did not show them. [ISV]

[39:1 So 1QIsaa; 1QIsab MT read “had recovered.”]

[39:2 So 1QIsaa MTmss; the Heb. lacks “in.”]

[39:2 So 1QIsaa; MT LXX read “treasure-house”; MTqere reads “his treasure-house.”]

[39:2 So 1QIsaa; MT reads “realm”; LXX lacks “kingdom.”]

## Two Important Letters

- 1) The first was from Assyria, which Hezekiah took directly to God in prayer.
  - God answered his prayer and delivered His people (Isa 37:14–20).
- 2) The second letter was from the king of Babylon,
  - which flattered Hezekiah and *which he did not take to the Lord in prayer.*
  - As a result, it led to the undoing of Judah (Isa 39:1–8).

## Isaiah Rebukes Hezekiah

- 3] Then the prophet Isaiah came to King Hezekiah and asked him, “What did these men have to say? And from where did they come to you?” Hezekiah replied, “From a distant land—they came to me from Babylon.”
- 4] “What did they see in your palace?” he asked. “They saw everything in my palace,” Hezekiah replied. “There is nothing in my treasuries that I did not show them.”
- 5] Then Isaiah told Hezekiah, “Listen to this message from the Lord of the Heavenly Armies:
- 6] ‘The days are surely coming when everything in your palace and all that your ancestors have stored up to this day will be carried off to Babylon. They will come in, and nothing will be left,’ says the Lord.
- 7] ‘Then some of your own sons, who will come from your loins, whom you will father, will be taken away to become eunuchs in the palace of the king of Babylon.’”
- 8] “The message from the Lord that you have spoken is good,” Hezekiah replied to Isaiah, since he was thinking, “...at least there will be peace and security in my lifetime.” [ISV]

[39:5 Lit. word.]

[39:6 So 1QIsaa (pl.); cf. LXX; 1QIsab MT (sing.).]

[39:6 So 1QIsaa LXX; the Heb. lacks “and.”]

[39:7 So 1QIsaa; 4QIsab MT read “from you.”]

- 1] At that time Merodach-baladan, 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. [KJV]

- Merodach-baladan - name/title of a god they worshiped.

- 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.
- 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.
- 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.
- 5] Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:
- 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.
- 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.
- 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. [KJV]

- This happens 100 years later! (2 Chr 36:18).
- Dan 1:3 (Hint of royal blood? Captives did include royal seed.)
- “Ends so-called Isaiah 1.” Yet, there is only one Isaiah!

## A Glimpse Ahead

- When we go into “Unit 2” (Chapters 40 – 66), you will understand why so many felt that this was a “separate Isaiah”! (That was erroneous (cf. Jn 12:38-41), but understandable when you experience the eloquent and exhilarating messages...)
- (You probably can’t resist the impulse to read on ahead; go ahead: feast your souls...!)

## Discussion Questions

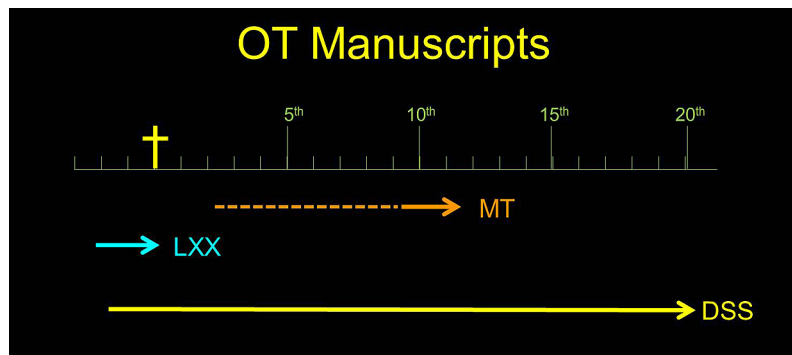
- 1) What was the Holy Spirit’s purpose in this tri-fold reckoning of history?
- 2) How do you explain Ahaz’s sundial?
- 3) How do you explain Joshua’s “long day”?
- 4) What cosmological conditions uniquely impact us today?

- 5) How does the concept of a “holographic universe” impact our personal perspectives? ...our personal priorities?
- 6) How do you like the ISV? Which versions do you prefer?

## The Book of the Prophet Isaiah

### Session 13: Chapters 40 - 42

- A shift in themes no less remarkable than the shift in style.
- The Great Scroll: translated from the DSS by Dr. Peter Flint.
- ISV: Leaning on this, relegating the MT & LXX as simply variants.
- Includes expositional comments on the KJV.



### Review from Session 1

- See pages 8-11 of these notes.

### Design of the Book: Unit 2

- 40-48 The Purpose of Peace
  - 48:22 “There is no peace, saith YHWH, to the Wicked.”
- 49-57 The Prince of Peace
  - 57:21 “There is no peace, saith YHWH, to the Wicked.”
  - Ch 53 The “Holy of Holies” of Old Testament.
- 58-66 The Program of Peace

### Isaiah 40: God Comforts His People

- 1] “Comfort! Yes, comfort my people,” says your God.
- 2] “Speak tenderly to Jerusalem, and proclaim to her that her heavy service has been completed, that her penalty has been paid, that she has received from the Lord’s hand double for all her sins.”

- 3] A voice cries out: ‘In the wilderness prepare the way for the Lord; and in the desert a straight highway for our God.’
- 4] Every valley will be lifted up, and every mountain and hill will be lowered; the rough ground will become level, and the mountain ridges made a plain.
- 5] Then the glory of the Lord will be revealed, and all humanity will see it at once; for the mouth of the Lord has spoken.” [ISV]

[40:3 So1QIsaa; MT LXX lack “and.”]

- The first two verses of Isaiah 40 give the key-note of the second part of the prophecy of Isaiah.
- The great theme of this section is Jesus Christ in His sufferings (Gen 3:21; 4:4; 8:20; 12:7,8; 13:18;22:8,13; Ex 12:3-11,27; Lev 1,3,4,5,6,16,17, et al.). and the glory that must follow in the Davidic Kingdom (2 Sam 7:8-15).
- Since Israel is to be regathered, converted, and made the centre of the new social order when the kingdom is set up, this part of Isaiah appropriately contains glowing prophecies concerning those events.
- The full view of the redemptive sufferings of the Messiah (e.g. Isa 53) leads to the evangelic strain so prominent in this part of Isaiah (e.g. Isa 44:22,23; 5:1-3).

- 1] Comfort ye, comfort ye my people, saith your God.
- 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. [KJV]

- Why double for all her sins? Seems unfair? “ample” is better. (vs. Elihu in Job 34).
- Two concepts:
  - 1) Israel is spoken of as God’s firstborn. Firstborn is entitled to a double portion, both of good and bad.
  - 2) Another possibility it is that it is a commercial term for “ample,” debts “paid in full.”

- 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.
- 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: [KJV]

- All four Gospels quote this as referring to John the Baptist.

- 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. [KJV]

## The Word of God Endures Forever

- 6] A voice says, “Cry out!” So I asked, “What am I to cry out?” “All humanity is grass, and all its loyalty is like the flowers of the field.  
 7] Grass withers and flowers fade away when the Lord’s breath blows on them; surely the people are like grass.  
 8] Grass withers and flowers fade away, when the Lord’s breath blows on them, but the word of our God will stand forever. [ISV]

[40:6 So 1QIsaa LXX; MT reads “he.”]

[40:6 Or glory.]

[40:7 So MT; 1QIsaa LXX lack this verse.]

[40:8 So MT LXX; 1QIsaa lacks “the word of.”]

- 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:  
 7] The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass.  
 8] The grass withereth, the flower fadeth: but the word of our God shall stand for ever. [KJV]

- “All flesh is grass”: in sense that it is transitory, here today gone tomorrow. Also, introduces symbolism used in Revelation.

## Here is Your God

- 9] “Climb up a high mountain, you messenger of good news to Zion! Lift up your voice with strength, you messenger to Jerusalem! Lift it up! Don’t be afraid! Say to the towns of Judah, ‘Here is your God!’  
 10] Look! The Lord God comes with strength, and his arm rules for him. Look! His reward is with him, and his payment accompanies him.  
 11] Like a shepherd, he tends his flock. He gathers the lambs in his arms, carries them close to his heart, and gently leads the mother sheep.” [ISV]  
 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!  
 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.  
 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. [KJV]

- “...good tidings” = gospel (2 Cor 15:1-4; 1 Pet 1:21-25) Not appreciated unless one realizes what we are saved from.
- “...his work before him”: Work is the Day of the Lord (or Time of Jacob’s Trouble, or the Great Tribulation) and his reward is with him.

- |                         |                  |                       |
|-------------------------|------------------|-----------------------|
| • The Suffering Savior  | <b>Psalm 22</b>  | } The Shepherd Psalms |
| – The Good Shepherd     | John 10:1-18     |                       |
| • The Living Shepherd   | <b>Psalm 23</b>  |                       |
| – The Great Shepherd    | Hebrews 13:20,21 |                       |
| • The Exalted Sovereign | <b>Psalm 24</b>  |                       |
| – The Chief Shepherd    | 1 Peter 5:4      |                       |

## Who Is Like the Lord?

- 12] “Who has measured the waters of the sea in the hollow of his hand and marked off the heavens by the width of his hand? Who has enclosed the dust of the earth in a measuring bowl, or weighed the mountains in scales and the hills in a balance?  
 13] Who has fathomed the Spirit of the Lord, or as his counselor has taught him?  
 14] With whom did he consult to enlighten and instruct him on the path of justice? Or who taught him knowledge and showed him the way of wisdom?  
 15] “Look! The nations are like a drop in a bucket, and are reckoned as dust on the scales. Look! He even lifts up the islands like powder!  
 16] Lebanon would not provide enough fuel, nor are its animals enough for a burnt offering.  
 17] All the nations are as nothing before him—they are reckoned by him as nothing and chaos.  
 18] “To whom, then, will you compare me, the One who is God? Or to what image will you liken me?  
 19] To an idol? A craftsman makes the image, and a goldsmith overlays it with gold and casts silver chains.  
 20] To the impoverished person? He prepares an offering—wood that won’t rot—Or to the one who chooses a skilled craftsman and seeks to erect an idol that won’t topple?” [ISV]

[40:12 Lit. from.]

[40:12 So 1QIsaa Syr; MT LXX read “by a hand’s width.”]

[40:13 I.e. the Spirit; so 1QIsaa; MT reads “the Lord.”]

[40:14b-16 So MT LXX; 1QIsaa includes these lines by a later scribe.]

[40:17 So 1QIsaa LXX; MT reads “as less than.”]

[40:18 So 1QIsaa; MT LXX lack “me.”]

[40:18 1QIsaa LXX MT lack “the One who is.”]

[40:18 So 1QIsaa; MT LXX read “him.”]

[40:19 So 1QIsaa LXX; MT reads “casts.”]

[40:20 1QIsaa MT LXX lack “prepares.”]

[40:20 So MT; later 1QIsaa scribe includes this line.]

[40:20 So 1QIsaa; MT LXX read “chooses wood.”]

[40:20 So 1QIsaa; MT lacks “and.”]

[40:20 So 1QIsaa; MT reads “seeks a skilled craftsman.”]

- 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?
- 13] Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? [KJV]

Emphasis on quantitative design (not qualitative), calling our attention to God's precision. (See *Genesis* commentary or *Beyond Coincidence* Briefing Package.)

“Spirit”: Holy Spirit: Gen 1:2 (order - negative entropy - out of chaos! Prov 3:19.)

## Anthropic Factors

- Gravitational Coupling
- Electromagnetic Coupling
- Strong Force Coupling
- Weak Force Coupling
- Ratio of Electron/Proton Mass
- Distance from the Sun
- Earth's Rotation Period
- Surface Gravity
- Thickness of Earth's Crust
- Axial Tilt
- Albedo (Reflectivity)
- Earth's Magnetic Field
- Ozone Level
- CO<sub>2</sub> and Water Vapor Levels

“Anthropic Principle” - every parameter that you measure is in delicate balance; many as 1:1,000,000,000 precisely...Not only designed: maintained! (See *Beyond Coincidence* or *Creator Beyond Time and Space* Briefing Packages.)

- 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?
- 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.
- 16] And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.
- 17] All nations before him are as nothing; and they are counted to him less than nothing, and vanity.
- 18] To whom then will ye liken God? or what likeness will ye compare unto him?
- 19] The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.
- 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. [KJV]

## The Majesty of the Lord

- 21] “You know, don't you? You have heard, haven't you? Hasn't it been told you from the beginning? Haven't you understood from the foundations of the earth?”
- 22] He's the one who sits above the disk of the earth, and its inhabitants are like grasshoppers. He's the one who stretches out the heavens like a curtain, and spreads them like a tent to live in,
- 23] who brings princes to nothing, and makes void the rulers of the earth.
- 24] No sooner are they planted, no sooner are they sown, no sooner have they stems taken root in the earth, than he blows on them, and they wither, and the tempest sweeps them away like stubble.
- 25] “To whom, then, will you compare me, and to whom should I be equal?” asks the Holy One.
- 26] “Lift your eyes up to heaven and see who created all these—the one who leads out their vast array of stars by number, calling them all by name—because of his great might and his powerful strength—and not one is missing.” [ISV]

[40:24 So 1QIsaa; 4QIsab MT LXX read “has.”]

[40:24 So 1QIsaa; 4QIsab MT read “and then”; LXX lacks “than.”]

[40:25 So 1QIsaa; 4QIsab MT read “And to.”]

[40:26 So 1QIsaa; MT LXX lack “his.”]

[40:26 So 1QIsaa LXX; MT reads “strong.”]

[40:26 So 1QIsaa; MT LXX lack “and.”]

- 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?
- 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: [KJV]

“...circle of the earth”: “Stretches out the heavens as a curtain”—modern scientists now describe the universe as being uncurled (black hole, ultimate of the uncurl; Gen 1:4; Cf. Isa 34:4).

## More than a Metaphor?

- “Who alone stretches out the heavens” Job 9:8
- “Stretching out heaven like a tent curtain” Ps 104:2
- “Who stretches out the heavens like a curtain, and spreads them out like a tent to dwell in” Isa 40:22
- “He has stretched out the heavens” Jer 10:12
- “The Lord who stretches out the heavens” Zec 12:1

## “Stretching the Heavens”

- 2 Sam 22:10
- Job 9:8
- Job 26:7
- Job 37:18
- Psalm 18:9
- Psalm 104:2
- Psalm 144:5
- Isaiah 40:22
- Isaiah 42:5
- Isaiah 44:24
- Isaiah 45:12
- Isaiah 48:13
- Isaiah 51:13
- Jeremiah 10:12
- Jeremiah 51:15
- Ezekiel 1:22
- Zechariah 12:1
- Revelation 6:14

## Space Is *Not* an Empty Vacuum

- “torn”: Isaiah 64:1
- “worn out” like a garment: Psalm 102:25
- “shaken”: Hebrews 12:26 Haggai 2:6
- “burnt up”: Isaiah 13:13
- “split apart” like a scroll: 2 Peter 3:12
- “rolled up” like a mantle: Revelation 6:14
- or a scroll: Hebrews 1:12
- or a scroll: Isaiah 34:4

## “Rolled Up?”

- There is some dimension in which space must be “thin”;
- Space can be “bent”;
- Then there is a direction it can be bent *toward*.
- Thus, there are *additional spatial* dimensions
- Ten is a current estimate.

- 23] That bringeth the princes to nothing; he maketh the judges of the earth as vanity.
- 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.
- 25] To whom then will ye liken me, or shall I be equal? saith the Holy One.
- 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. [KJV]

God does not argue for Himself in Genesis. Bible opens on the presumption of the existence of God. In Isaiah 2, God articulates His Own Case. There will be much more on this through this entire section (cf. Ch 44f). “Calleth them all by name”; Cf. Ps 147:4,5.

## The Lord Watches Israel

- 27] “Jacob, why do you say—and Israel, why do you complain—‘My predicament is hidden from the Lord, and my cause is ignored by my God.’?”
- 28] Don’t you know? Haven’t you heard? The Lord is the eternal God, the Creator of the ends of the earth. He does not grow tired or weary; and his understanding cannot be fathomed.
- 29] He’s the one who gives might to the faint, renewing strength for the powerless.
- 30] Even boys grow tired and weary, and young men collapse and fall,
- 31] but those who keep waiting for the Lord will renew their strength. Then they’ll soar on wings like eagles; they’ll run and not grow weary; they’ll walk and not grow tired.” [ISV]

[40:28 So 1QIsaa LXX; the Heb. lacks “and.”]

[40:29 So 1QIsaa; the Heb. lacks “the.”]

- 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?
- 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. [KJV]

“Jacob...Israel”: Jacob’s name was changed to Israel. Generally, once changed it stays changed (ex. Abram to Abraham, Sarai to Sarah). However, Jacob is an exception, the name “Jacob” is used when he is being carnal, and “Israel” when he is being spiritual. The same with the nation Israel. Here Isaiah uses both terms. (“God of Abraham, Isaac and Jacob” - should give us comfort!)

Verse 28: cf. Ps 121:4 (“He that keepeth Israel shall neither slumber nor sleep.”)

- 29] He giveth power to the faint; and to them that have no might he increaseth strength.
- 30] Even the youths shall faint and be weary, and the young men shall utterly fall:
- 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. [KJV]

Not in usual climatic order. (Real test, endurance, the walk.)

## Isaiah 41: The Lord Comes as Judge

- 1] “Be silent before me, you coastlands, and let the people renew their strength! Let them come forward, then let them speak together—let’s draw near for a ruling.

- 2] Who has aroused victory from the east, and has summoned it to his service, and has handed over nations to him? Who brings down kings, and turns them into dust with his sword, into windblown stubble with his bow?
- 3] And who pursues them and moves on unscathed by a path that his feet don't know?
- 4] Who has performed and carried this out, calling the generations from the beginning? I, the Lord—the first and will be with the last—I am the One!” [ISV]

[41:2 So 1QIsaa; the Heb.; MT LXX lack “and.”]  
 [41:3 So 1QIsaa LXX; MT LXX; the Heb. lacks “and.”]  
 [41:3 So 1QIsaa; MT reads “travel.”]

- 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.
- 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. [KJV]

- Cyrus the Great? More on him in Isa 44:28ff...
- Mentioned by name (Isa 45:13; 46:11; 48:14-16).
- Note that Cyrus came from a region northeast. Thus, sometimes he is spoken of as coming from the east (v. 2) and sometimes from the north (v.25).

- 3] He pursued them, and passed safely; even by the way that he had not gone with his feet.
- 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. [KJV]

[Note the series on “Jehovah God” a rebuttal for the Jehovah’s Witnesses...Cf. Isa 41:4; 44:6;44:8; Rev 1:11, 17; 22:13; (*then*) 2:8!]

## Cyrus the Great

- |           |  |
|-----------|--|
| vv.1-4    | Victories and rapid growth ascribed to God.                      |
| vv. 5-7   | Effect upon the nations.   |
| vv. 8-20  | Since he was raised by God, Israel should expect good, not evil. |
| vv. 21-24 | Contemptuous challenge to the idols the nations are trusting.    |

## Idolaters Encourage Each Other

- 5] “The coastlands have looked and are afraid; the ends of the earth have drawn near together and come forward.
- 6] Each helps his neighbor, saying to each other, ‘Be strong!’
- 7] The craftsman encourages the goldsmith, and the hammersmith encourages

the one who strikes the anvil. He says about the welding, ‘It’s good!’ and he reinforces it with nails so that it won’t topple.” [ISV]

[41:5 So 1QIsaa LXX; MT reads “earth tremble.”]  
 [41:6 So 1QIsaa; 1QIsab MT read “and saying”; cf. LXX.]  
 [41:7 Lit. he who smooths with the hammer.]  
 [41:7 So 1QIsaa; MT reads “saying.”]

- 5] The isles saw it, and feared; the ends of the earth were afraid, drew near, and came.
- 6] They helped every one his neighbour; and every one said to his brother, Be of good courage.
- 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. [KJV]

## The Lord Encourages Israel

- 8] “But as for you, Israel, my servant, Jacob, whom I’ve chosen, the offspring of my friend Abraham—
- 9] you whom I encouraged from the ends of the earth and called from its farthest corners, and told you, ‘You’re my servant, I’ve chosen you and haven’t cast you aside.’
- 10] Don’t be afraid, because I’m with you; don’t be anxious, because I am your God. I keep on strengthening you; I’m truly helping you. I’m surely upholding you with my victorious right hand.” [ISV]

- 8] But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.
- 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. [KJV]

- “Abraham my friend” (Isa 41:8; 2 Chr 20:7; James 2:23).
- God has NOT cast off Israel (Rom 8, 9, 10).

- 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. [KJV]

- God’s righteousness, not ours.

## The Coming Defeat of God’s Enemies

- 11] “Look! All who are enraged at you will be put to shame and disgraced; those who contend with you will all die.
- 12] Those who quarrel with you will be as nothing; those who fight you like nothing at all!” [ISV]

[41:11 So 1QIsaa; MT reads “will become nothing and die”; cf. LXX.]  
 [41:12 So 1QIsaa; 1QIsab MT LXX read “You will seek them and not find those who quarrel with you.”]

- 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.
- 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. [KJV]

- Unconditional covenant with Abraham (Gen 12:3).

## A Call to Courage

- 13] “For I am the Lord your God, who takes hold of your right hand, who says to you, ‘Don’t be afraid. I’ll help you.
- 14] Don’t be afraid, you little worm Jacob, and you insects of Israel! I myself will help you,’ declares the Lord, your Redeemer, the Holy One of Israel.” [ISV]

[41:14 So 1QIsaa; the Heb. lacks “and.”]  
 [41:14 1QIsaa is masculine; MT is feminine.]

- 13] For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.
- 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. [KJV]

“...the Lord and thy redeemer” sounds like more than one.

“redeemer”: goel—kinsman redeemer (see Ruth, Rev 5). Two roles: levirate marriage and restores land, other role is the goel, the avenger of blood! First coming, redemption. Second coming, avenger of blood.

The “Holy One of Israel” appears seven times in these chapters. The concept and doctrine of Redemption underlies the entire New Testament.

## A Promise of Victory

- 15] “See, I’m making you into a new, sharp, and multi-tooth threshing sledge. You’ll thresh and crush the mountains, and make the hills like chaff.
- 16] You’ll winnow them, and the wind will lift them up, and a tempest will blow them away. Then you’ll rejoice in the Lord, and you’ll make your boast in the Holy One of Israel.”
- 17] “As for the poor, the needy, those seeking water—when there is none and their tongues are parched from thirst—I, the Lord, will answer them. I, the God of Israel, won’t abandon them.
- 18] I’ll open up rivers on the barren heights, and fountains in the midst of the val-

leys. I’ll turn the desert into a pool of water, and the parched land into springs of water.

- 19] I’ll put cedar trees in the wilderness, along with acacia, myrtle, and olive trees. I’ll plant cypresses in the desert—box trees, and pine trees together—
- 20] all so that people may see and recognize, perceive, consider, and comprehend at the same time, that the hand of the Lord has done this, and that the Holy One of Israel has created it.” [ISV]

[41:15 1QIsaa is masculine; MT is feminine.]  
 [41:16 So 1QIsaa; the Heb. lacks “and.”]  
 [41:17 So 1QIsaa; MT LXX read “poor and the needy seeking.”]  
 [41:18 So 1QIsaa; MT implies “the.”]  
 [41:19 Or elm.]  
 [41:20 So 1QIsaa; 1QIsaa corrector MT LXX read “to consider.”]

- 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.
- 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.
- 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.
- 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.
- 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:
- 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. [KJV]

Cedar, acacia, myrtle, oil - all indigenous to Judea. Other trees show up after Babylonian captivity. Thus, the use of these trees helps demonstrate the timing of the book being prior to the Babylonian captivity.

## Can God’s Enemies Predict the Future?

- 21] “Put forward your case!” says the Lord. “Submit your arguments!” says Jacob’s King.
- 22] Let them approach and ask us, ‘What will happen? As to the former things, what were they? Tell us, so that we may consider them and know. Or the latter things or the things to come—let us hear.
- 23] Tell us what the future holds, so we may know that you are gods! Yes, do something good or something bad, so we may hear and gaze at it together.’”
- 24] “Look! You and your work are less than nothing; whoever finds you pleasing is disgusting.”
- 25] “You are stirring up one from the north, and they are coming from the rising

- of the sun; and he will be called by his name. Rulers will arrive like mud; just like a potter, he will trample the clay.
- 26] Who told of this from the beginning, so we could know, or beforehand, so we could ask, ‘Is it right?’ Indeed, no one told of this, no one made an announcement, and no one heard your words:
- 27] First, to Zion: “There is slumber.” And to Jerusalem: “I’ll send a messenger with good news.”
- 28] But when I look, there is no one—among them there’s no one to give counsel, no one to give an answer when I ask them.
- 29] See, none of them exist, and their deeds are nothing. Their metal images are only wind and confusion.” [ISV]

[41:22 So 1QIsaa; MT reads “them. And we may know.”]

[41:23 So 1QIsaa; MT reads “stare at one another”; cf. LXX.]

[41:24 So 1QIsaa; MT reads “you are nothing, and your work means nothing.”]

[41:25 So 1QIsaa; MT LXX read “I am raising.”]

[41:25 So 1QIsaa; MT LXX lack “and.”]

[41:25 So 1QIsaa; MT LXX read “my.”]

[41:25 i.e. like an overflowing river; so 1QIsaa LXX; MT reads “He will come, rulers like mud.”]

[41:25 So 1QIsaa; MT reads “and.”]

[41:26 So 1QIsaa LXX; MT reads “He was right.”]

[41:27 So 1QIsaa; MT reads “look, there they are.”]

[41:29 So 1QIsaa; MT reads “all of their works are utterly nothing.”]

- 21] Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob.
- 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. [KJV]

God challenges evil spirits! (vv. 21-24). Prophets of God are right 100% of the time. God describes things to come to prove that He is God.

- 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.
- 24] Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you.
- 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. [KJV]

“My name” - Ezra 1:3. “He is (the) God.”

- 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.

- 27] The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.
- 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.
- 29] Behold, they are all vanity; their works are nothing: their molten images are wind and confusion. [KJV]

## Isaiah 42: Jesus Christ the Servant of the Lord

- 1] “Here is my servant, whom I support, my chosen one, in whom I delight. I’ve placed my Spirit upon him; and he’ll deliver his justice throughout the world.
- 2] He won’t shout, or raise his voice, or make it heard in the street.
- 3] A crushed reed he will not break, and a fading candle he won’t snuff out. He’ll bring forth justice for the truth.
- 4] And he won’t grow faint or be crushed until he establishes justice on the mainland, and the coastlands take ownership of his Law.” [ISV]

[42:1 Lit. whom my soul delights.]

[42:1 So 1QIsaa; MT LXX lack “and.”]

[42:1 So 1QIsaa; MT LXX lack “his.”]

[42:1 Lit. justice to the nations.]

[42:3 Lit. fading linen wick.]

[42:3 So 1QIsaa LXX; MT reads “quench it.”]

[42:3 i.e. will demonstrate.]

[42:4 So 1QIsaa; 4QIsah MT lack “And.”]

[42:4 So 1QIsaa; MT LXX read “the islands wait for” (cf. 4QIsah).]

- 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.
- 2] He shall not cry, nor lift up, nor cause his voice to be heard in the street. [KJV]

Servant:	utterly obedient	John 4:34; Heb 3:2
	upheld by the Father	John 5:26
	mine elect	1 Pet 2:6
	Spirit upon Him	Luke 2:40; 3:22; 4:18-21

“Not cry nor lift up” (Cf. Mt 8:4; 9:30; 12:19; 14:13; Jn 5:13; 6:15; 7:3,4; 8:59; 10:40).

- 3] A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.
- 4] He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. [KJV]

- Matthew 12:17-21 quotes Isa 42:1-4.
- “Bruised reed” - Cf. Egypt by Sennecherib, 36:6. Flax, not quenched; feeble lights: tended, trimmed, freshened (tending lamps).

## God Speaks about the Servant

- 5] This is what God says—the God who created the heavens and stretched them out, who spread out the earth and its produce, who gives breath to the people on it and life to those who walk in it:
- 6] “I’ve called you in righteousness. I’ll take hold of your hand. I’ll preserve you and appoint you as a covenant to the people, as a light for the nations,
- 7] to open blind eyes and to bring out those who are bound from their cells, and those sitting in darkness from prison.
- 8] I, the Lord, am the one, and I won’t give my name and glory to another, nor my praise to idols.
- 9] See, the former things have taken place, and I’m announcing the new things—before they spring into being I’m telling you about them.” [ISV]

[42:5 So 1QIsaa; 1QIsaa corrector reads “and”; MT reads “the Lord.”]

[42:5 Lit. spirit.]

[42:6 So 1QIsaa; 4QIsah MT read “I, the Lord, have”; LXX reads “I, the Lord God, have.”]

[42:6 So 1QIsaa MT LXX; 4QIsah reads “as an everlasting covenant.”]

[42:7 So 1QIsaa LXX; 4QIsah MT read “out prisoners.”]

[42:7 So 1QIsaa; 4QIsah MT lack “and.”]

[42:8 So 1QIsaa; 4QIsah MT LXX read “I am the LORD; that is my name. I won’t give my.”]

[42:9 So 1QIsaa; 4QIsab 4QIsah MT LXX lack “the.”]

- 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:
- 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;
- 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. [KJV]

The ultimate role for the Messiah.

## The Light of the Gentiles

- As the Light, He brings salvation to the Gentiles (Lk 2:32; Acts 13:47, 48).
- As the “Root of Jesse” He is to reign over the Gentiles in His Kingdom (Isa 11:10; Rom 15:12).

- Believing Gentiles, together with believing Jews, constitute “the Church which is His body” (Eph 1:23).

- 8] I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.
- 9] Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. [KJV]

## Praise in Song to God

- 10] Sing to the Lord a new song, and his praise from the ends of the earth, you who sail down the sea and by everything in it, you coastlands and their inhabitants.
- 11] Let the desert cry out, its towns and the villages where Kedar lives; and let those who live in Sela sing for joy. Let them shout aloud from the mountaintops.
- 12] Let them give glory to the Lord, and declare his praise in the islands.
- 13] The Lord marches out like a warrior; he stirs up his rage like a man of war; he makes his anger heard; he shouts aloud; he declares his mastery over his enemies:
- 14] “I have certainly stayed silent for a long time; I’ve kept still and held myself back. Now, like a woman giving birth, I’ll cry out. All of a sudden I’ll gasp and pant.
- 15] I’ll devastate the mountains and hills, and dry up all their vegetation; I’ll turn rivers into islands, and dry up the ponds.
- 16] I’ll help the blind walk, even on a road they do not know; I’ll guide them in directions they do not know. I’ll turn the dark places into light in front of them, and the rough places into level ground. These are the things I will do, and I won’t abandon them.
- 17] Those who trust in carved idols will turn back and be completely disappointed, along with those who say to metal images, ‘You are our gods.’” [ISV]

[42:10 So 1QIsaa; 4QIsah MT lack “and.”]

[42:11 So 1QIsaa 4QIsah LXX (sing.); MT (pl.).]

[42:11 So 1QIsaa; MT LXX read “and its towns.”]

[42:11 So 1QIsaa; the Heb. lacks “and.”]

[42:11 So 1QIsaa LXX; MT reads “them cry joyfully.”]

[42:13 So 1QIsaa; MT reads “He makes a war cry and shouts out his anger.”]

[42:14 So 1QIsaa; the Heb. lacks “certainly.”]

[42:16 Or and; so 1QIsaa; the Heb. lacks “even.”]

[42:16 Lit. paths.]

[42:16 So 1QIsaa (misspelling places); MT LXX read “darkness.”]

[42:17 So 1QIsaa; the Heb. lacks “and.”]

[42:17 So 1QIsaa MT LXX; MTms lacks “disappointed.”]

[42:17 1QIsaa MT LXX lack “along with those.”]

- 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.

- 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. [KJV]

“...rock”: *Sela*, the Rock; e.g., Petra...

- 12] Let them give glory unto the LORD, and declare his praise in the islands.  
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. [KJV]

“...islands”: Coastlands...

- 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.  
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. [KJV]

The Day of the Lord.

- 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.  
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. [KJV]

## God Rebukes Israel

- 18] “Listen, you deaf people, and look up, you blind people, so you may see!  
19] Who is blind except my servant, or deaf like my messenger I am sending? Who is blind like the one committed to me, or blind like the Lord’s servant?  
20] You’ve seen many things, but you pay no attention. His ears are open, but he doesn’t listen.  
21] The Lord was pleased, for the sake of his vindication, that he should magnify his Law and make it glorious.  
22] But this is a people who have been robbed and plundered, all of them trapped in pits or hidden away in prisons. They have become prey, with no one to rescue them; they have been made loot, with no one to say, ‘Send them back!’  
23] “Who among you will listen, and pay attention, and listen for the time to come?” [ISV]

[42:20 So 1QIsaa MT; MTqere reads “To see (or He sees).”]

[42:20 So 1QIsaa MT LXX; MTmss read “he pays no.”]

[42:20 So 1QIsaa; MT reads “to open”; or “are open.”]

[42:22 So 1QIsaa MT LXX; 4QIsag reads “prison.”]

[42:23 So 1QIsaa; MT LXX lack “and.”]

- 18] Hear, ye deaf; and look, ye blind, that ye may see.

- 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?  
20] Seeing many things, but thou observest not; opening the ears, but he heareth not.  
21] The LORD is well pleased for his righteousness’ sake; he will magnify the law, and make it honourable.  
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.  
23] Who among you will give ear to this? who will hearken and hear for the time to come? [KJV]

## God Punishes Israel

- 24] “Who handed Jacob over to looters, and Israel to robbers? Was it not the Lord, against whom we have sinned? After all, they weren’t willing to walk in his ways, and they wouldn’t obey his instruction,  
25] so he drenched him with the heat that is his anger, the violence of war. It enveloped him in flames, but still he had no insight. It burned him up, but he didn’t take it to heart.” [ISV]

[42:24 Or wouldn’t listen to.]

[42:25 Lit. he poured out on him.]

[42:25 So 1QIsaa LXX; 4QIsag MT read “the heat, his anger.”]

- 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.  
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. [KJV]

“We” - identity of the prophet with his people (Dan 9, Ezra 9).

## Next Session

Study Isaiah Chapters 43 & 44. Find out what you can about the career of Cyrus, the Great, and the rise of the Persian Empire.

## Discussion Questions

- 1) What is the most convincing evidence for a singular Isaiah?
- 2) Which of the testimonies of the majesty of God is the most impressive?
- 3) Which of the “anthropic” observations is the most persuasive?
- 4) What are the most dominant idols prevalent today?
- 5) What is the most useful response to the Jehovah’s Witnesses attack on Christ?

# The Book of the Prophet Isaiah

## Session 14: Chapters 43 - 44 (Cyrus the Great)

### Agenda

- **Chapter 43**
  - The Future Redemption of Israel
  - The Regathering of Israel
  - Something New for Israel
  - God is Weary of Israel
- **Chapter 44**
  - God’s Blessing of Israel
  - I am the First and the Last
  - A Response to Idol Worship
  - A Call to Remembrance and Joy
- **Cyrus the Great, and the Fall of Babylon - Daniel 5**

### Isaiah 43: The Future Redemption of Israel

- 1] But now this is what the Lord says, the one who created you, Jacob, the one who formed you, Israel: “Do not be afraid, because I’ve redeemed you. I’ve called you by name; you are mine.
- 2] When you pass through the waters, I’ll be with you; and through the rivers, they won’t sweep over you. When you walk through fire you won’t be scorched, and the flame won’t set you ablaze.
- 3] “I am the Lord your God, the Holy One of Israel, your Redeemer. And I’ve given Egypt as your ransom, Cush and the people of Seba in exchange for you.
- 4] Since you’re precious in my sight and honored, and because I love you, I’m giving up people in your place, and nations in exchange for your life.” [ISV]

[43:3 So 1QIsaa; 1QIsab 4QIsag MT LXX read “For I.”]

[43:3 So 1QIsaa; MT LXX read “Savior.”]

[43:3 So 1QIsaa; the Heb. lacks “And.”]

[43:3 So 1QIsaa; 1QIsab MT LXX read “as your ransom Egypt.”]

[43:3 So 1QIsaa; 1QIsab 4QIsag MT read “and Seba.”]

- 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.
- 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.
- 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.
- 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. [KJV]

“Thy Savior” - appears 8x in Isa (8 is the number of new beginnings).

In Proverbs 21:18 we read, “The wicked shall be a ransom for the righteous, and the transgressor for the upright.”

### The Regathering of Israel

- 5] “Don’t be afraid, for I am with you; I’ll bring your children from the east, and gather you from the west.
- 6] I’ll say to the north, ‘Give them up!’ and to the south, ‘Don’t keep them back!’ Bring my sons from far away and my daughters from the ends of the earth—
- 7] everyone who is called by my name, whom I created for my glory, whom I formed and made.
- 8] “Bring out the people who are blind, yet still have eyes, who are deaf, yet still have ears!
- 9] Let all the nations be gathered together, and let the peoples be assembled. “Who is there among them who can declare this, or announce the former things? Let them produce their witnesses to prove them right, and let them proclaim so people will say, ‘It’s true.’
- 10] “You are my witnesses,” declares the Lord, “and my servant whom I have chosen, so that you may know and trust me and understand that I am the One. Before me no God was formed, nor will there be one after me.
- 11] I, yes I, am the Lord, and apart from me there is no savior.
- 12] I’ve revealed and saved and proclaimed, when there was no foreign god among you—and you are my witnesses,” declares the Lord.
- 13] “I am God; also from ancient days I am the one. And there is no one who can deliver out of my hand; when I act, who can reverse it?”
- 14] This is what the Lord says, your Redeemer, the Holy One of Israel: “For your sake I will send to Babylon, and bring them all down as fugitives. Now as for the Babylonians, their ringing cry will become lamentation.
- 15] I am the Lord, your Holy One, Creator of Israel, and your King.” [ISV]

[43:6 1QIsaa employs masculine pl.; MT employs feminine pl.]

[43:7 So 1QIsaa MT; 1QIsab reads “and whom.”]

[43:9 So 1QIsaa; MT LXX lack “who.”]

[43:9 So 1QIsaa; MT reads “announce to us”; LXX reads “announce to you.”]

[43:9 So 1QIsaa; MT reads “hear.”]

[43:10 Or am he.]

[43:13 So 1QIsaa; MT reads “God—Yes,”; cf. LXX.]

[43:13 Or from this day on.]

[43:14 So 1QIsaa; 4QIsab MT each spell this line differently.]

- 5] Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;
- 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;  
 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. [KJV]

We see this happening, the gathering back into the land. Initially in unbelief, but an event will happen which will change their hearts (cf Jer 31:10).

- 8] Bring forth the blind people that have eyes, and the deaf that have ears.  
 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.  
 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.  
 11] I, even I, am the LORD; and beside me there is no saviour. [KJV]

“...beside me there is no saviour”: Cf. John 14:6; Acts 4:12. No other way, Garden of Gethsemane Jesus asked three times if there was another way.

- 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.  
 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? [KJV]

“Let” = hinder.

- 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.  
 15] I am the LORD, your Holy One, the creator of Israel, your King. [KJV]

An allusion to Babylon which does not rise until one century later.

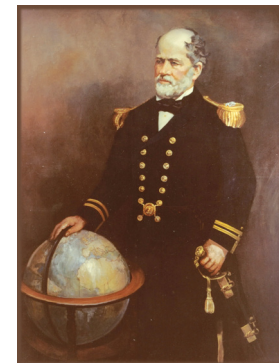
## Something New for Israel

- 16] This is what the Lord says—who makes a way through the sea, a path through the mighty waters,  
 17] who brings out chariots and horsemen, and armies and warriors at the same time. They lay there, never to rise again, extinguished, snuffed out like a candle:  
 18] “Don’t remember the former things; don’t dwell on things past.  
 19] Watch! I’m about to carry out something new! And now it’s springing up—don’t you recognize it? I’m making a way in the wilderness and paths in the desert.  
 20] Wild animals, jackals, and owls will honor me because I provide water in the desert and streams in the wilderness to give drink to my people, my chosen ones,  
 21] the people whom I formed for myself and so that they may speak my praise.” [ISV]

- [43:17 So 1QIsaa LXX; the Heb. lacks “and.”]  
 [43:17 Lit. linen wick.]  
 [43:18 1QIsaa employs second person sing.; MT LXX employ second person pl.]  
 [43:19 So 1QIsaa; the Heb. lacks “And.”]  
 [43:19 So 1QIsaa; MT LXX read “streams.”]  
 [43:20 Or ostriches.]  
 [43:20 So 1QIsaa; MT reads “have provided.”]  
 [43:20 So 1QIsaa; MT reads “my chosen people.”]  
 [43:21 So 1QIsaa; 4QIsag lacks “my chosen ones.”]  
 [43:21 So 1QIsaa; 4QIsag MT LXX read “recount.”]

- 16] Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters;  
 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.  
 18] Remember ye not the former things, neither consider the things of old. [KJV]

This passage, (and Psalm 8:8, et al) convinced Matthew Fontane Maury to dedicate his life to finding the “pathways in the sea”—and he is universally acknowledged as the “Father of Oceanography.”



- 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.  
 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.  
 21] This people have I formed for myself; they shall shew forth my praise. [KJV]

“Praise” - Jewish word for praise is Judah.

## God Is Weary of Israel

- 22] “And yet you didn’t call upon me, Jacob; indeed, you are tired of me, Israel!  
 23] You haven’t brought me your sheep for a burnt-offering, nor have you honored me with your sacrifices, nor have you made meal offerings for me—yet I have not tired you about incense!  
 24] You haven’t bought me sweet cane with money, nor have you satisfied me with the fat of your sacrifices. You have only burdened me with your sins and made me tired with your iniquities.  
 25] “I, I am the one who blots out your transgression for my own sake, and I’ll remember your sins no more.

- 26] Recount the brief! Let's argue the matter together; Present your case, so that you may be proved right.
- 27] Your first ancestor sinned, and your mediators rebelled against me.
- 28] So I'll disgrace the leaders of the Temple, and I'll consign Jacob to total destruction and Israel to contempt. [ISV]

[43:22 So 1QIsaa MT; MTmss lack "And."]

[43:23 So 1QIsaa; MT reads "for your burnt-offerings; or your burnt-offering."]

[43:23 So 1QIsaa LXX; implicit in MT.]

[43:23 So 1QIsaa; 4QIsag MT read "I have not burdened you with grain offerings"; LXX lacks this line.]

[43:24 So 1QIsaa MT; 4QIsag reads "And you."]

[43:25 So 1QIsaa; MT reads "transgressions"; cf. LXX.]

[43:25 So 1QIsaa; MT reads "not remember your sins."]

[43:28 The Heb. term refers to involuntary dedication to God of the thing destroyed.]

- 22] But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.
- 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.
- 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.
- 25] I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.
- 26] Put me in remembrance: let us plead together: declare thou, that thou mayest be justified. [KJV]

"Blotteth" out of a book (Ps 56:8; Rev 20:12).

- 27] Thy first father hath sinned, and thy teachers have transgressed against me.
- 28] Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches. [KJV]

## Isaiah 44: God's Blessing on Israel

- 1] "But now listen, Jacob my servant and Israel whom I have chosen:
- 2] This what the Lord says, the one who made you, formed you from the womb, and who will help you: "Don't be afraid, Jacob my servant, and Jeshurun, whom I have chosen.
- 3] For I'll pour water upon thirsty ground and streams on parched land. So will I pour my Spirit upon your offspring, and my blessing upon your descendants.
- 4] They'll spring up as among the green grass, like willows by flowing streams.
- 5] One will say, 'I belong to the Lord,' and another will call himself by the name

of Jacob; still another will have written on his hand, 'the Lord's,' and will adopt the name of Israel." [ISV]

[44:2 So 1QIsaa; MT reads "he will help."]

[44:2 i.e. a poetic term for national Israel; the Heb. name means Upright One; cf. Deut 32:15; 33:5, 26.]

[44:3 So 1QIsaa; MT lacks "So."]

[44:4 So 1QIsaa; MT LXX read "And they."]

[44:4 So 1QIsaa MTmss LXX Targ; MT reads "up among."]

- 1] Yet now hear, O Jacob my servant; and Israel, whom I have chosen:
- 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. [KJV]

Jacob and Israel, two names used antithetically. Jacob's name was changed to Israel. Generally, once changed it stays changed (e.g., Abram to Abraham, Sarai to Sarah). However, Jacob is an exception, the name "Jacob" is used when he is being carnal, and "Israel" when he is being spiritual (faith, the one of the promise). The same with the nation Israel. Here Isaiah uses both terms. Not two people, but two sides of the same nature. "Jacob" means supplanter. (And even Jacob is justified, Rom 8:30.)

Jeshurun - poetical name for Israel (Deut 32:15; 33:5, 26). Means "the upright ones."

- 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:
- 4] And they shall spring up as among the grass, as willows by the water courses.
- 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. [KJV]

"Pour my Spirit" - Joel 2:28-32. Happened (began) at Pentecost, and is yet to happen to Israel. There is no terminus: Peter indicates that it has begun, and it will be characteristic of the end times.

## I Am the First and the Last

- 6] This is what the Lord says, the King of Israel and its Redeemer—the Lord of the Heavenly Armies is his name—"I am the first and I am the last, and apart from me there is no God.
- 7] Who is like me? Let him proclaim and declare it, and lay it out for himself—since he made an ancient people. And let him speak future events; let them tell him what will happen.

- 8] Don't tremble, and don't be afraid. Didn't I tell you and announce it long ago? You are my witnesses. Is there any God besides me? There is no other Rock—I don't know of any." [ISV]

[44:6 So 1QIsaa; MT LXX lack "is his name."]

[44:7 So 1QIsaa; MT LXX read "me."]

[44:7 Or himself, making him; so 1QIsaa; MT LXX read "since I made."]

[44:7 So 1QIsaa; 4QIsac MT LXX lack "let him speak."]

[44:7 So 1QIsaa; 4QIsac MT read "and what."]

[44:8 So 1QIsaa MT; LXX lacks "and do not be afraid."]

- 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.
- 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. [KJV]

"The Lord, the King of Israel, and his redeemer" - sounds like two!

"First and the Last" - Isa 41:4; 44:6; 44:8; 48:12; Rev 1:11, 17; 22:13; (*then*) 2:8!

- 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. [KJV]

## A Rebuke to Idol Worship

There is in this chapter a brilliant and bitterly devastating satire against idolatry. This is the recurring theme of this particular section (vv.9-20 is a polemic; The high point will come in Chapter 46).

- 9] Now, all the forming of images means nothing, and the things they treasure are worthless. Their own witnesses cannot see, and they know nothing. So they will be put to shame.
- 10] Who would shape a god or cast an image that profits nothing?
- 11] To be sure, all who associate with it will be put to shame; and as for the craftsmen, they are only human. Let them all gather together and take their stand. Then let them be terrified—they will be humiliated together.
- 12] The blacksmith prepares a tool and works in the coals, then fashions an idol with hammers, working by the strength of his arm. He even becomes hungry and loses his strength; he drinks no water and grows faint.
- 13] The carpenter measures it with a line; he traces its shape with a stylus, then fashions it with planes and shapes it with a compass. He makes the idol like a human figure, with human beauty, to be at home in a shrine.
- 14] He cuts down cedars, or chooses a cypress tree or an oak, and lets it grow strong among the trees of the forest. Or he plants a cedar, and the rain makes it grow.

- 15] He divides it up for people to burn. Taking part of it, he warms himself, makes a fire, and bakes bread. Or perhaps he constructs a god and worships it. He makes it an idol and bows down to it.
- 16] Half the wood he burns in the fire, and over that half he places meat so he can eat. He sits by its coals, warms himself, and says, "Ah! I am warm in front of the fire."
- 17] And the rest of it he makes into a god. To blocks of wood he bows down, worships, prays, and says, "Save me, since you are my god."
- 18] They don't realize; they don't understand, because their eyes are plastered over so they cannot see, and their minds, too, so they cannot understand.
- 19] No one stops to think. No one has the knowledge or understanding to think—yes to think!—"Half of it I burned in the fire. I even baked bread on its coals, and I roasted meat and ate it. And am I about to make detestable things from what is left? Am I about to bow down to blocks of wood?"
- 20] He tends ashes. A deceived mind has lead him astray. It cannot be his life, nor can he say, "There's a lie in my right hand." [ISV]

[44:9 So 1QIsaa; MT LXX lack "Now."]

[44:9 So 1QIsaa; MT LXX read "those who form."]

[44:9 So MT LXX; 1QIsaa reads "They."]

[44:11 So 1QIsaa LXX; MT lacks "and."]

[44:11 So 1QIsaa; MT LXX lack "Then."]

[44:12 So 1QIsaa; MT LXX lack "then."]

[44:13 i.e. the idol; so 1QIsaa LXX; MT lacks "it."]

[44:13 Lit. to rest.]

[44:15 So 1QIsaa; MT reads "It is"; LXX reads "so that it is."]

[44:15 So 1QIsaa; MT reads "Also."]

[44:16 So 1QIsaa LXX; MT lacks "and."]

[44:16 1QIsaa lacks "over," but inserts it above the line.]

[44:16 Lit. half is.]

[44:16 So 1QIsaa; MT LXX read "eats meat he roasted as a roast and is satisfied. He also warms himself."]

[44:16 So 1QIsaa; MT reads "I see"; LXX reads "and I have seen."]

[44:17 Or to his Baals (i.e. to Canaanite deities); so 1QIsaa copyist error; MT LXX read "god, for his idol."]

[44:19 So 1QIsaa; MT lacks "—yes to think!—"]

[44:19 So 1QIsaa; MT lacks "and."]

[44:19 So 1QIsaa MT; 4QIsab lacks "And."]

[44:19 So 1QIsaa; 4QIsab MT LXX read "make a detestable thing."]

[44:19 So 1QIsaa; MT reads "to a block."]

[44:20 So 1QIsaa; 4QIsab MT LXX read "He does not save his life."]

[44:20 So 1QIsaa; 4QIsab MT LXX read "There's no lie in my right hand, is there?"]

- 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.

- 10] Who hath formed a god, or molten a graven image that is profitable for nothing?
- 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.
- 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.
- 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.
- 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.
- 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.
- 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:
- 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.
- 18] They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.
- 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
- 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? [KJV]

## A Call to Remembrance and Joy

- 21] “Remember these things, Jacob, Israel, for you are my servant. I have formed you; you are a servant to me. Israel, you must not mislead me.
- 22] I’ve wiped away your transgressions like a cloud and your sins like mist. Return to me; because I’ve redeemed you.
- 23] “Shout for joy, you heavens, for the Lord has done it! Shout aloud, you depths of the earth! Burst out with singing, you mountains, you forest, and all your trees! For the Lord has redeemed Jacob and will display his glory in Israel.
- 24] “This is what the Lord says, your Redeemer and the one who formed you in the womb: ‘I am the Lord, who has made everything, who alone stretched out the heavens, who spread out the earth—Who was with me at that time?—
- 25] who frustrates the omens of idle talkers, and drives diviners mad, who turns back the wise, and makes their knowledge foolish;
- 26] who carries out the words of his servants, and fulfills the predictions of his messengers, who says of Jerusalem, “It will be inhabited,” and of Judah’s cities,

- “They will be rebuilt,” and of her ruins, “I’ll raise them up”;
- 27] who says to the watery deep, “Be dry I will dry up your rivers;”
- 28] who says about Cyrus, “He’s my shepherd, and he’ll carry out everything that I please: He’ll say of Jerusalem, ‘Let it be rebuilt,’ and of my Temple, ‘Let its foundations be laid again.’” [ISV]

[44:21 So 1QIsaa; 4QIsab MT LXX read “and Israel.”]

[44:21 So 1QIsaa MT; 4QIsab LXX read “and Israel.”]

[44:21 So 1QIsaa; 4QIsab MT read “you won’t be forgotten by me”; LXX reads “don’t forget me.”]

[44:24 1QIsaa 4QIsab MT LXX lack “at that time.”]

[44:25 So 1QIsaa 1QIsab 4QIsab LXX; MT reads “wise.”]

[44:28 So 1QIsaa LXX; 4QIsab MT read “the.”]

- 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.
- 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.
- 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.
- 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;
- 25] That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish;
- 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:
- 27] That saith to the deep, Be dry, and I will dry up thy rivers:
- 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. [KJV]

Cyrus predicted by name. Also study Josiah in 1 Kgs 13:2 written 300 years before his birth, and Dan 11, 300 years before its events.

When Isaiah wrote this Jerusalem had not yet been destroyed. Yet, here he notes that even the foundation will be rebuilt (implying at the time of writing that it will be destroyed).

## Cyrus the Great

- More than a great man who founded an empire (Aegean Sea to the Indus River)
- Seen as the epitome of a great leader:
  - Brave, Daring

- Tolerant, Magnanimous
- [A “type” of Christ? ...a “king of kings”?]
- Established the Medo-Persian Empire
  - Cyrus’ father: Cambyses I (600-559 B.C.), was king of Anshan (E. Elam)
  - Cyrus’ mother: Mandane, a daughter of Astyages, king of Media
- 550 B.C.: Attacked his father-in-law, the corrupt Astyages;
  - Captured Ecbatana without a battle.
- Welded the Medes and Persians into a unified nation that continued for two centuries.

## Nebuchadnezzar’s Successors

- **Amel-Marduk (562 – 559)**
  - ruled but two years
  - “Evil-Merodach” (2 Kgs 25:27; Jer 52:3)
- **Neriglissar (559 – 555)**
  - son-in-law of Nebuchadnezzar
  - “Nergal-Sharezer” (Jer 39:13)
- **Labashi-Marduk (555)**
  - lasted only 9 months
- **Nabonidus (553 – 536)**
  - absented to N. Arabia
  - his son Belshazzar was co-regent.

Soon after his election, Nabonidus led the army to Palestine and Northern Arabia, leaving his son Belshazzar as co-regent in Babylon. Nabonidus’ decision to stay in Arabia resulted from his unpopularity at home as much as from his desire to found a settlement there with exiles from Palestine.

## Nabonidus Defection

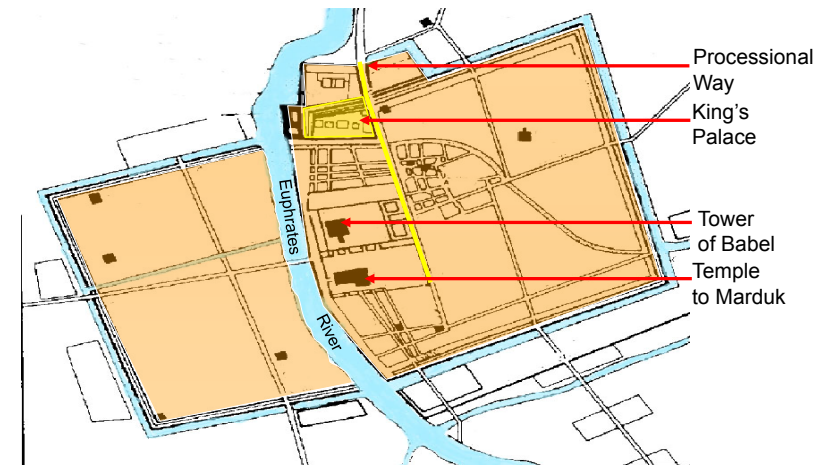
- Led his army to Northern Arabia.
- Dissatisfaction of the people of Babylon
  - Even priests of Marduk, the national deity of Babylon, became alienated.
- All this gives Cyrus the Great a pretext for invading the lowlands...

## Daniel 5: The Fall of Babylon

- 1] Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.
- 2] Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which

was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

- 3] Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.
- 4] They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.
- 5] In the same hour came forth fingers of a man’s hand, and wrote over against the candlestick upon the plaister of the wall of the king’s palace: and the king saw the part of the hand that wrote.
- 6] Then the king’s countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.



- 7] The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.
- 8] Then came in all the king’s wise men: but they could not read the writing, nor make known to the king the interpretation thereof. [KJV]

## The First Cryptologist: Interpreting the “Handwriting on the Wall”

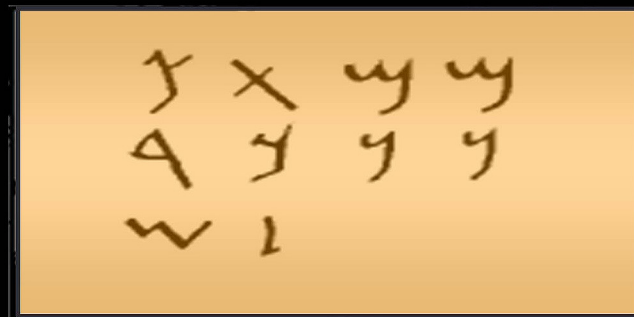
- 9] Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.
- 10] Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:
- 11] There is a man in thy kingdom, in whom is the spirit of the holy gods; and in

- the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;
- 12] Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.
- 13] Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?
- 14] I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.
- 15] And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:
- 16] And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.
- 17] Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.
- 18] O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:
- 19] And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.
- 20] But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:
- 21] And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.
- 22] And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;
- 23] But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:
- 24] Then was the part of the hand sent from him; and this writing was written.
- 25] And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. [KJV]

“Upharsin”: conjunction + Aramaic plural of Peres.

- 26] This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.
- 27] TEKEL; Thou art weighed in the balances, and art found wanting.
- 28] PERES; Thy kingdom is divided, and given to the Medes and Persians.

## The Handwriting on the Wall



### Albam



Isaiah 7:6: טבאל Tabeal

רמלא Remala

Midrash Rabbah

### Atbash



Jeremiah 25:26 & 51:41: ששך, Sheshach = בבל, Babel

Jeremiah 51:1: לב קמי, leb kamai = כשדים, Kashdim  
"heart of my enemy" "Chaldeans"

## The Handwriting on the Wall

(Assuming *atbash* encryption)

יֵשַׁת יֵשַׁת אֶדְכּ וְגַח  
מִנָּא מִנָּא תְקַל פֶּרֶס

**Me<sup>ne</sup>** : Numbered, Reckoned.

"God hath numbered thy kingdom and finished it."

**Te<sup>ke</sup>** : Weighed.

"Thou art weighed in the balances, and art found wanting."

**Pe<sup>res</sup>** : Broken, Divided.

"Thy kingdom is divided, and given to the Medes and the Persians."

(**Pa<sup>ras</sup>** is also the word for **Persians**.)

- 29] Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.
- 30] In that night was Belshazzar the king of the Chaldeans slain.
- 31] And Darius the Median took the kingdom, being about threescore and two years old. [KJV]

## The Conquest of Babylon

- October 12, 539 B.C., Cyrus' general captured Babylon without a battle.

*The Persians diverted the River Euphrates into a canal upriver so that the water level dropped "to the height of the middle of a man's thigh," which thus rendered the flood defenses useless and enabled the invaders to march through the river bed to enter by night.*

Herodotus

## The Letter to Cyrus

When Cyrus made his grand entrance Daniel presented him with an ancient scroll of Isaiah, which contained a personal letter *addressing him by name*. [Josephus, *Antiquities*, XI, I, 2] *Isaiah had died 150 years before Cyrus was born!*

## Isaiah 44

- 27] That saith to the deep, Be dry, and I will dry up thy rivers:
- 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. [KJV]

## Isaiah 45

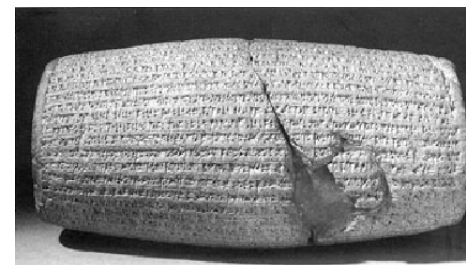
- 1] Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;
- 2] I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: [KJV]

A fulfillment of prophecy! Belshazzar's embarrassment was a public (and prophetic) land mark! (Other details also faithfully accurate...)

- 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.
- 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.
- 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: [KJV]

## Cyrus' Response

Cyrus was duly impressed. He freed the captives and returned the vessels that had been plundered from the Temple 70 years earlier. He even gave them incentives to return to their homeland and rebuild their temple (2 Chr 36:22; Ezra 1:1-4). Only about 50,000 Jews responded to this royal proclamation and returned to Jerusalem under the leadership of Zerubbabel.



## The Stele of Cyrus

This cylinder, discovered by Hormuzd Rassam in the 19th century, can presently be seen in the British Museum in London. (A replica is here on display outside the Executive Briefing Room of the River Lodge in Reporoa.)

*"...without any battle, he entered the town, sparing any calamity; ... I returned to sacred cities on the other side of the Tigris, the sanctuaries of which have been ruins for a long time... and established for them permanent sanctuaries. I also gathered all their former inhabitants and returned to them their habitations."*

British Museum, London

*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. 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 1:2,3

## Next Session

Study Isaiah Chapter 45. Find out what you can about the career of Cyrus, the Great, and the rise of the Persian Empire. Is there a "gap" between Gen 1:1 & Gen 1:2?

## Discussion Questions

- 1) Why did Maury focus his life on ocean currents? Are there other similar examples?
- 2) Why do people resort to idol worship? Are there examples today?
- 3) In what ways was Cyrus a "type" of Christ? Name other examples.
- 4) List the prophetic fulfillments encountered in the passages in this study.
- 5) Will Babylon rise again? Why? When?
- 6) What does Daniel and the Persian Empire have to do with the celebration of Christmas?

## The Book of the Prophet Isaiah

### Session 15: Chapter 45 (and the "Gap Theory")

- A shift in themes no less remarkable than the shift in style.
- The Great Scroll: translated from the DSS by Dr. Peter Flint.
- ISV: Leaning on this, relegating the MT & LXX as simply variants.
- Includes expository comments on the KJV.

## Design of Unit 2

- **40-48 The Purpose of Peace**
  - 48:22 "There is no peace, saith YHWH, to the Wicked."
- **49-57 The Prince of Peace**
  - 57:21 "There is no peace, saith YHWH, to the Wicked."
  - Ch 53 The "Holy of Holies" of Old Testament
- **58-66 The Program of Peace**

*That saith to the deep, Be dry, and I will dry up thy rivers: 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.*

Isaiah 44:27,28

"...dry up thy rivers" – the method used to conquer Babylon.

## Review: Cyrus the Great

- More than a great man who founded an empire (Aegean Sea to the Indus River)
- Seen as the epitome of a great leader:
  - Brave, Daring, Tolerant, Magnanimous
  - [A "type" of Christ? ...a "king of kings"?]
- Established the Medo-Persian Empire
  - Cyrus' father: Cambyses I (600-559 B.C.), was king of Anshan (E. Elam)
  - Cyrus' mother: Mandane, a daughter of Astyages, king of Media
- 550 B.C.: Attacked his father-in-law, the corrupt Astyages;
  - Captured Ecbatana without a battle.
- Welded the Medes and Persians into a unified nation that continued for two centuries.

## The Conquest of Babylon

- October 12, 539 B.C., Cyrus' general captured Babylon without a battle.

*The Persians diverted the River Euphrates into a canal upriver so that the water level dropped "to the height of the middle of a man's thigh," which thus rendered the flood defenses useless and enabled the invaders to march through the river bed to enter by night.*

Herodotus

## The Letter to Cyrus

When Cyrus made his grand entrance Daniel presented him with an ancient scroll of Isaiah, which contained a personal letter *addressing him by name*. [Josephus, *Antiquities*, XI, I, 2] *Isaiah had died 150 years before Cyrus was born!*

## Cyrus' Response

Cyrus was duly impressed. He freed the captives and returned the vessels that had been plundered from the Temple 70 years earlier. He

even gave them incentives to return to their homeland and rebuild their temple (2 Chr 36:22; Ezra 1:1-4). Only about 50,000 Jews responded to this royal proclamation and returned to Jerusalem under the leadership of Zerubbabel.

## Isaiah 45: Cyrus: God's Deliverer

- 1] This is what the Lord says to his anointed, Cyrus, whose right hand I have grasped to subdue nations before him, as I strip kings of their armor, to open doors before him and gates that cannot keep closed:
- 2] "I myself will go before you, and he will make the mountains level; I'll shatter bronze doors and cut through iron bars.
- 3] I'll give you concealed treasures and riches hidden in secret places, so that you'll know that it is I, the Lord, the God of Israel, who calls you by name.
- 4] For the sake of Jacob my servant, Israel my chosen, I've called you, and he has established you with a name, although you have not acknowledged me.
- 5] I am the Lord, and there is no other besides me: and there are no gods. I'm strengthening you, although you have not acknowledged me,
- 6] so that from the sun's rising to the west people may know that there is none besides me. "I am the Lord, and there is no other." [ISV]

[45:1 Lit. I expose the loins of kings.]

[45:1 So 1QIsaa (pl.); MT (dual).]

[45:2 So 1QIsaa; MT LXX read "I."]

[45:2 So 1QIsaa 1QIsab LXX; MT reads "hills."]

[45:3 Lit. treasures of darkness.]

[45:4 So 1QIsaa; MT LXX read "and Israel."]

[45:4 So 1QIsaa; MT reads "I have called you by your name, given you a title"; LXX reads "I will call you by your name, and receive you."]

[45:5 So 1QIsaa; MT 1QIsab read "there is no other: besides me there are no gods."]

[45:6 i.e. the east.]

- 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;
- 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: [KJV]

- "...anointed" - used for a Gentile king!
- "...subdue nations" - 46 nations (among which were the Medes, Babylonians, Lydians, Carians, Caunians, Lysians, Bactrians, Sacae, Parthians, Hyracanians, Chorasmians, Sogdians, Arians of Herat, Zarangians, Arachosians, Satagydiens, Gandarians).
- "...loose the loins of kings" - Cf. Dan 5:6.

- "...gates not being shut" - was the key to their battleless victory.
- "...two-leaved gates" - the double gates of Babylon.

- 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.
- 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. [KJV]

Written 150 years before and calls Cyrus by name, and outlines tactics used to conquer city. History records Cyrus' response: he reversed the policies of his predecessors by releasing the captives to go to their own homelands (see Ezra, Nehemiah for study of those who return to build Temple). See Daniel's Seventy Weeks for details on the prophecy starting with decree to rebuild the Temple and the walls of Jerusalem.

- 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:
- 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. [KJV]

## God Is Sovereign

- 7] "I form light and create darkness, I make goodness and create disaster. I am the Lord, who does all these things.
- 8] "Shout, you skies above, and you clouds, and let righteousness stream down. I am the one who says to the earth, 'Let salvation blossom, and let righteousness sprout forth.'
- 9] "Woe to the one who quarrels with his makers, a mere potsherd with the potsherds of the earth! Woe to the one who says to the one forming him, 'What are you making?' or 'Your work has no human hands?'
- 10] Woe to the one who says to his father, 'What are you begetting?' or to a woman, 'To what are you giving birth?'
- 11] This is what the Lord says, the Creator of the signs: "Question me about my children? Or give me orders about the work of my hands?"
- 12] I myself made the earth and personally created humankind upon it. My own hands stretched out the skies; I marshaled all their starry hosts." [ISV]

[45:7 So 1QIsaa; MT reads "well-being"; LXX reads "peace."]

[45:8 So 1QIsaa LXX; MT reads "Shower."]

[45:8 So 1QIsaa; 1QIsab MT LXX read "Shower, you skies above, and let the clouds stream down righteousness."]

[45:8 1QIsaa MT LXX lack "I am."]

[45:8 So 1QIsaa; 1QIsab 1QIsac MT read "Let the earth open up, let them bear the fruit of salvation, and let righteousness sprout forth also. I the Lord have created it."]

[45:9 So 1QIsaa; MT reads “maker.”]  
 [45:9 So 1QIsaa; MT lacks “the.”]  
 [45:9 So 1QIsaa; 1QIsab MT LXX read “Will clay say.”]  
 [45:9 So 1QIsaa; MT LXX lack “human.”]  
 [45:10 So 1QIsaa; MT lacks “the.”]  
 [45:11 So 1QIsaa; MT LXX 1QIsaa corrector reads “the Lord, the Holy One of Israel.”]  
 [45:11 So 1QIsaa LXX; Lit. my sons and daughters; MT reads “says, and its creator: Question me of things to come about my children.”]

- 7] I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.
- 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. [KJV]
- עַר *ra`* adversity, calamity; (never sin). God didn’t create sin (Hab 1:13; 2 Tim 2:13; Tit 1:2; Jas 1:13; 1 Jn 1:5), but he assures the consequences of sin.
- 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?
- 10] Woe unto him that saith unto his father, What begetteth thou? or to the woman, What hast thou brought forth? [KJV]
- Israel is warned not to question God (Cf Jer 18:1-10; Rom 9:20, 21; Ps 2:9).
- 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.
- 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. [KJV]

God uses His authentication of His message by describing things yet to happen, prophecy. Precisely, right 100% of the time!

## “Stretching the Heavens”: The Fabric of Space

- **More than a Metaphor?**
  - “Who alone stretches out the heavens” Job 9:8
  - “Stretching out heaven like a tent curtain” Ps 104:2
  - “Who stretches out the heavens like a curtain, and spreads them out like a tent to dwell in” Isa 40:22

- “He has stretched out the heavens” Jer 10:12
- “The Lord who stretches out the heavens” Zech 12:1

## “Stretching the Heavens”

2 Sam 22:10	Isaiah 44:24
Job 9:8	Isaiah 45:12
Job 26:7	Isaiah 48:13
Job 37:18	Isaiah 51:13
Psalms 18:9	Jeremiah 10:12
Psalms 104:2	Jeremiah 51:15
Psalms 144:5	Ezekiel 1:22
Isaiah 40:22	Zechariah 12:1
Isaiah 42:5	Revelation 6:14

## Space Is *not* an Empty Vacuum

- “torn”: Isaiah 64:1
- “worn out” like a garment: Psalm 102:25
- “shaken”: Hebrews 12:26; Haggai 2:6; Isaiah 13:13
- “burnt up”: 2 Peter 3:12
- “rolled up” like a mantle: Hebrews 1:12
- or a scroll: Isaiah 34:4
- “split apart” like a scroll: Revelation 6:14

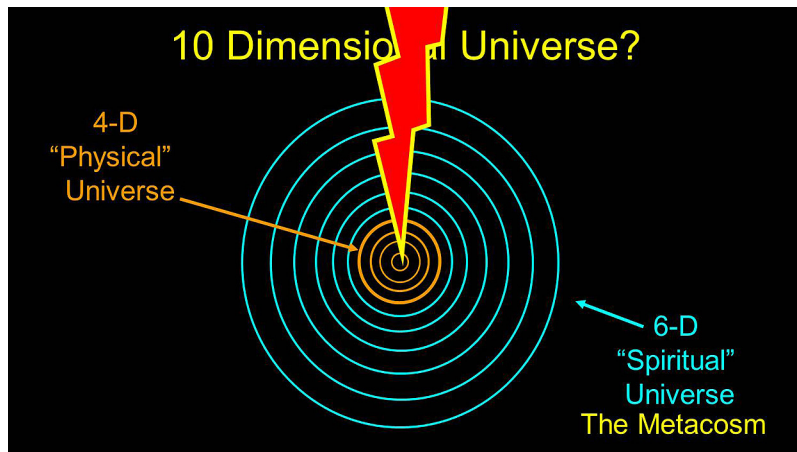
## Problem Text

*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. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.*

Revelation 6:13,14

## “Rolled Up?”

- There is some dimension in which space must be “thin”;
- Space can be “bent”;
  - Then there is a direction it can be bent *toward*.
- Thus, there are *additional spatial* dimensions
  - Ten is a current estimate.



## Effects of the Fall?

- Entropy (the “Bondage of Decay”) introduced? (Rom 8:21)
- Universe “fractured?”
  - Separation of the 4 & 6 dimensions?
  - Separation of the “physical” (perceptible) and “spiritual” (the “metacosm”)
- Redemption involves more than Man alone:
  - “...a New Heavens and a New Earth” (Isa 65:17; 66:22; Rev 21:1)

## God will Bless Cyrus

- 13] “I have aroused him in righteousness, and I’ll make all his pathways smooth. It is he who will rebuild my city and set my exiles free, but not for a price nor reward,” says the Lord of the Heavenly Armies.
- 14] This is what the Lord says: “The wealth of Egypt, and the merchandise of Ethiopia, those Sabeans, men of great heights. They’ll come over to you and will be yours; They’ll trudge behind you—coming over in chains, they’ll bow down to you. They’ll plead with you, ‘Surely God is in you; and there is no other God at all.’” [ISV]

[45:13 i.e. Cyrus, king of Persia.]

[45:14 Lit. and those; so 1QIsaa; MT LXX read “and the.”]

[45:14 So 1QIsaa; MT reads “height.”]

- 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.
- 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. [KJV]

## God as Savior of Israel

- 15] “Truly you are a God who hides himself, O God of Israel, the Savior.
- 16] All of them will be put to shame—indeed, disgraced! The makers of idols will go off in disgrace together.
- 17] But Israel will be saved by the Lord with everlasting salvation; you won’t be put to shame or disgraced ever again.”
- 18] For this is what the Lord says, who created the heavens—he is God, and the one who formed the earth and made it, and he is the one who established it; he didn’t create it for chaos, but formed it to be inhabited—“I am the Lord and there is no other.
- 19] I didn’t speak in secret, from somewhere in a land of darkness; I didn’t say to Jacob’s descendants, ‘Seek me in chaos.’ I, the Lord, speak truth, declaring what is right.
- 20] “Gather together and come; draw near and enter, your fugitives from the nations. Those who carry around their wooden idols know nothing, nor do those who keep praying to a god that cannot save.
- 21] Explain and present a case! Yes, let them take counsel together. Who announced this long ago, who declared it from the distant past? Was it not I, the Lord? And there is no other God besides me, a righteous God and Savior; and there is none besides me.
- 22] Turn to me and be saved, all you ends of the earth. For I am God, and there is no other. [ISV]

[45:18 So 1QIsaa; MT, LXX lack “and.”]

[45:18 Or it to remain in a state of; so 1QIsaa LXX; MT lacks “for.”]

[45:20 So 1QIsaa; MT LXX read “together.”]

[45:21 So 1QIsaa; MT LXX lack “and.”]

- 15] Verily thou art a God that hidest thyself, O God of Israel, the Saviour.
- 16] They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols.
- 17] But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.
- 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.
- 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.
- 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.

- 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.
- 22] Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. [KJV]

Cf. Num 21:8-9; and Jn 3:14-15 (brass = judgment, serpent = sin: symbolic of One who was made sin for us).

## Every Knee will Bow

- 23] By myself I have sworn—from my mouth has gone out integrity, a promise that won't be revoked: 'To me every knee will bow, and every tongue will swear.'
- 24] One will say of me, 'Only in the Lord are victories and might.' All who raged against him will come to him and will be put to shame.
- 25] In the Lord all the descendants of Israel will triumph and make their boast." [ISV]

[45:23 Lit. word.]

[45:23 So 1QIsaa; MT lacks "and."]

[45:24 So 1QIsaa; MT reads "one said of me"; LXX reads "saying."]

[45:24 So 1QIsaa MTmss LXX (pl.); MT (sing.)]

- 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.
- 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.
- 25] In the LORD shall all the seed of Israel be justified, and shall glory. [KJV]

## The "Gap Theory": A Controversial Speculation

*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 45:18

"...not in vain"; תהוֹ *tohu*, without form, confused.

*In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were Day One.*

Genesis 1:1-5

*And the earth was without form, and void; and darkness was upon the face of the deep.*

Genesis 1:1,2

הָיָה = *hayah*, "had become" (pluperfect form); Cf. Gen 19:26.

תהוֹ = *tohu*, "without form," confused;

בהוֹ = *bohu*, "void," empty, waste (Isa 34:11; Isa 45:18; Jer 4:23-26);

וְ = *vav* conjunction. In the Septuagint (LXX) it is translated as the adversative δέ "but" (as in 2:17; 17:21; Zeph 1:13; Ps 44:17).

The word order (normally conjunction, verb, subject, object) is reordered to suggest the pluperfect form: "had become." (Just as Lot's wife "became" a pillar of salt in Gen 19:26.)

*But the earth became without form, and void; and darkness was upon the face of the deep.*

"...and darkness was upon the face of the deep":

חֹשֶׁךְ = *choshek*, unnatural darkness (Ex 10:21);

תְּהוֹמִים = *tehowm*, (LXX: ἄβυσσος *abussos*, abyss; the home of demons and evil spirits).

*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 34:11

תהוֹ = *tohu*, "without form," confused;

בהוֹ = *bohu*, "void," empty, waste

*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 45:11

תהוֹ = *tohu*, "without form," confused;

*I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.*

Jeremiah 4:23

תהוֹ = *tohu*, "without form," confused;

בהוֹ = *bohu*, "void," empty, waste

*I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilder-*

ness, and all the cities thereof were broken down at the presence of the LORD, and by his fierce anger.

Jeremiah 4:24-26

## “Tohu v’bohu”

“Tohu v’bohu” appears elsewhere, always suggesting desolation as a result of judgment (Cf. Isa 34:11; Jer 4:23-27).

Some suggest that is what is meant in Gen 1:2, perhaps in response to the judgment of Lucifer. This in no way deals with the issues of dinosaurs or fossils (fossils are dead and therefore after Adam).

## The “Gap” Theory

- Originally suggested by Thomas Chalmers, 1814.
- Supported by G. H. Pember, D. G. Barnhouse, G. Campbell Morgan, A. Custance, et al.
- Highly speculative and controversial, yet seems to link with other passages.
- Provocative, but often misapplied...
- Angels witnessed “the foundation of the earth.”

(For further study: *Beyond Time and Space or Genesis and the Big Bang*; G.H. Pember, *Earth’s Earliest Ages*, Hodder & Stroughton, London, 1887; Donald Barnhouse *The Invisible War*, Zondervan Pub. House, Grand Rapids, MI, 1967.)

## Some Basic Issues

- Is there a “gap” between v.1 and v.2?
- How old is the Universe? <10,000 years? > 15 billion years?
- When were the angels created?
- When did Satan Fall?

*Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy?*

Job 38:4-7

- Bar HaElohim: “Sons of God” = OT for angels.
- Ranks of angels: “Principalities,” “Powers,” et al. “Cherubim” apparently the top “SuperAngels.”
- They were already present when “the foundations of the earth” were laid!

## Satan: His Origin, Agenda, and Destiny

*Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. 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. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.*

Ezekiel 28:12-19

*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! 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: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. 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; That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?*

Isaiah 14:12-17

*And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.*

Genesis 1:2,3

“...moved”: Ruach Elohim “brooded.” מְרַחֶפֶת *merahefet*: to hover above, flutter, brood, vibrate.

## A Re-Creation following Judgment?

- Eons may have continued—without Satan able to replace what was once his...
- ...until the Spirit of God “moved” over the expanse, and we see the Creation we know take its place...
- See *The Origin of Evil* briefing for more on this.
- Cf. Donald Grey Barnhouse, *The Invisible War*; Zondervan, 1965.

## Next Session

Study Isaiah Chapters 46, 47 and 48.

## Discussion Questions

- 1) In what ways is Cyrus a “type” of Christ?
- 2) What do you think about the possibility of an interval between Gen 1:1 & 1:2?
- 3) What are the arguments: pro & con?
- 4) When did Satan “fall”?
- 5) How do you like the ISV? Which versions do you prefer?

## The Book of the Prophet Isaiah

### Session 16: Chapters 46 - 48

## Isaiah 46: God is Unique and Eternal

- 1] “Bel bows down, Nebo stoops low. Their idols are on beasts, on livestock. Your loads are more burdensome than their reports.
- 2] They stoop, they bow down together, and they are not able to rescue the burden, but they themselves go off into captivity.
- 3] “Listen to me, house of Jacob, and all you remnant of the house of Israel, who have been upheld from before your birth, and who have been carried from the womb.
- 4] Even until your old age, I am the one, and I’ll carry you even until your gray hairs come. It is I who have created, and I who will carry, and it is I who will bear and save.
- 5] “To whom will you compare me, count me equal, or liken me, so that I may be compared?
- 6] Those who pour out gold in a purse, weigh silver in a balance, hire a goldsmith in order to make a god, and then they bow down and even worship it.
- 7] And they lift it on their shoulders, carry it, set it up in its place, and there it

stands. It cannot move from that spot. One may even call to it, but it cannot answer nor save him from his distress.

- 8] “Remember this, and stand firm; take it again to heart, you rebels.
- 9] Remember the former things from long ago, Because I am God, and there is no one else; I am God, and there is none like me.
- 10] I declare from the beginning things to follow, and from ancient times things that have not yet been done; saying, ‘My purpose will stand, and he will accomplish everything that I please.’
- 11] I am calling a bird of prey from the east, and from a far country a man with his purpose. Indeed, I’ve spoken; I will certainly make it happen; I’ve planned it; and I will certainly carry it out.
- 12] “Listen to me, you hard-hearted, you who are far removed from righteousness:
- 13] My righteousness is brought near and it’s not far off, and my salvation won’t delay. I’ll grant salvation in Zion, and to Israel, my glory.” [ISV]

[46:4 So 1QIsaa; MT reads “and even.”]

[46:4 1QIsaa MT LXX lack “your.”]

[46:4 1QIsaa MT LXX lack “come.”]

[46:4 Or made.]

[46:5 So 1QIsaa (sing.); 1QIsab MT read consider equal (pl.); LXX reads “see.”]

[46:5 So 1QIsaa; MT reads “we.”]

[46:6 So 1QIsaa; MT LXX read “from.”]

[46:6 So 1QIsaa LXX; 4QIsab MT read “make it.”]

[46:6 Lit. and; so 1QIsaa 1QIsab LXX; MT lacks “then.”]

[46:7 So 1QIsaa; 1QIsab MT LXX lack “And.”]

[46:7 So 1QIsaa LXX; MT reads “one cannot remove it.”]

[46:7 So 1QIsaa; MT reads “may cry out.”]

[46:10 So 1QIsaa LXX 4QIsac; MT reads “the future.”]

[46:10 So 1QIsaa; 1QIsab 4QIsac MT LXX read “I.”]

[46:11 So 1QIsaa 4QIsad MT; 1QIsab MT (vocalization) LXX read “of my.”]

[46:11 So 1QIsaa; 1QIsab 4QIsac MT LXX lack “it.”]

[46:13 So 1QIsaa; MT LXX 4QIsac read “I have brought near”];

[46:13 So 1QIsaa; MT lacks “and.”]

[46:13 So 1QIsaa LXX; 1QIsab 4QIsac MT read “And I.”]

[46:13 So 1QIsaa 4QIsac; 1QIsab 4QIsad MT LXX lack “and.”]

- 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.
- 2] They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity. [KJV]

“Captivity” - free to make choices yet we will become enslaved to these choices. Behind the idols of that day was satanic worship, which is

becoming rather popular in our contemporary society. The Word of God repeatedly warns us that our warfare is spiritual warfare.

- 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:  
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. [KJV]

“...Jacob”; Used vs. Israel.

“...carried from the womb” can be speaking of the 12 tribes of Israel or the nation as if it had been born in Egypt. Israel is often spoken of as God’s firstborn.

“Is your religion carrying you, or are you carrying your religion?”

- 5] To whom will ye liken me, and make me equal, and compare me, that we may be like?  
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.  
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.  
8] Remember this, and shew yourselves men: bring it again to mind, O ye transgressors. [KJV]

Their idol was man-made, yet man looks to it to get him out of trouble. Today, we’ve invented a more insulting idol to worship: nothingness, randomness, chance!

- 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,  
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: [KJV]

God authenticates these assertions by pointing out that He is outside time all together. Time is not linear, it is a physical property relative to mass, acceleration and gravity. God is outside time and therefore, can declare the end from the beginning!

- 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.  
12] Harken unto me, ye stouthearted, that are far from righteousness:  
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. [KJV]

- God wants to communicate to *you*.
- He has something for you.
- He doesn’t want you to carry Him; He wants to carry you.

## Isaiah 47: The Fall of Babylon

- 1] “Come down and sit in the dust, Virgin Daughter of Babylon. Sit on the ground without a chair, Daughter of the Chaldeans! For no longer will they call you tender and attractive.  
2] Take millstones and grind flour. Remove your veil, strip off your robes, bare your legs, and wade through the rivers.  
3] Your nakedness will be exposed, and your disgrace will also be seen. I’ll take vengeance, and I will spare no mortal.  
4] “Our Redeemer—the Lord of the Heavenly Armies is his name—is the Holy One of Israel.  
5] “Sit silent, and enter into the darkness, you daughter of the Chaldeans; for no more will they call you Queen of Kingdoms.  
6] I was angry with my people, and I desecrated my heritage, and gave them into your control. You showed them no mercy; even on the aged you laid your yoke most heavily.  
7] You said, ‘I will always continue—Queen forever!’ You didn’t take these things into your thinking, nor did you think about their consequences.  
8] “Now hear this, you wanton creature, lounging with no cares, and saying to herself: ‘I am the one, and there will be none besides me; I won’t live as a widow, nor will I see the loss of children.’  
9] Both of these things will overtake you suddenly on a single day: loss of children and widowhood. They will come upon you in full measure, despite the multitude of your incantations and the great power of your spells.” [ISV]

[47:1 So 1QIsaa; 1QIsab MT use another preposition.]

[47:2 So 1QIsaa; 1QIsab 4QIsad MT read “skirt.”]

[47:3 So 1QIsaa; 1QIsab MT read “let it be.”]

[47:5 1QIsaa and MT use alternate forms of the same term.]

[47:6 So 1QIsaa; 1QIsab MT lack “and.”]

[47:7 1QIsaa and MT use alternate forms; LXX reads “the last things.”]

[47:8 So 1QIsaa; 4QIsad MT LXX read “know.”]

- 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.  
2] Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers. [KJV]

## Judgment upon Babylon

Babylon, more than the local, also the pride of the Chaldeans. This is the third time in this book (Isa 13-14; 21) that we have considered the

prediction of the doom of Babylon. There was also a suggestion of the fall of Babylon in Chapter 46, which opened with God’s judgment upon the idols. The time given to this subject is remarkable in view of the fact that Babylon at this time was a very small and insignificant kingdom. It was almost a century before it would become a world power.

- 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.
- 4] As for our redeemer, the LORD of hosts is his name, the Holy One of Israel. [KJV]

Idioms seem strange without Rev 17, 18 which describes Babylon as the harlot.

- 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.
- 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. [KJV]

“Lady of kingdoms” - Rev 18:7, note plural kingdoms (Cf. Isa 13:19). God is making it clear to them that the reason Babylon was able to take His people was because He permitted it and not because Babylon was so superior.

- 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.
- 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:
- 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. [KJV]

“...for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow” (Rev 18:7).

## Mystery Babylon

- 70th Week of Daniel: The Day of the Lord detailed: Rev 6 -19.
  - Rev 17, 18 details the judgment of Mystery Babylon.
  - Rev 18:4 echoes letter to Thyratira.
  - Rev 18:7 describes her boast that she is not a widow contrasted with Isa 47:8.
- Babylonian religious system started in Gen 11 at the tower of Babel and can be tracked throughout history and into our society.

- “Mystery Babylon” appears to be more than the religious system.
- In Revelation she brags, “I am no widow” and in Isa 47:8 she claims not to know the loss of children. Could this be a post-rapture brag?
  - (For further study see *Mystery of Babylon and The Kingdom of Blood* Briefing Packages and the *Revelation Commentary series*.)
- Rev 18 describes three groups of people that bemoan her judgment: kings, merchants and ship captains. She must include a world trade center.
- She is the harlot that rides the beast, which then consumes her!

## Self-Deception of the Babylonians

- 10] “You trusted in your own knowledge. You said, ‘No one sees me.’ Your wisdom and knowledge have misled you. You said in your heart, ‘I am the one, and there will be none besides me.’
- 11] “But disaster will come upon you, and you will not know how to charm it away. A calamity will befall you that you will not be able to ward off; and devastation will come upon you suddenly, and you won’t anticipate it.
- 12] “But stand up now with your spells and your many incantations, at which you have labored from your childhood until today,
- 13] according to your multiple schemes. Let them stand up now—those who conjure the heavens and gaze at the stars, predicting at the new moons—and save you from what is about to happen to them.
- 14] “See, they are just like stubble; fire burns them up. They could not even save themselves from the power of the flame. There will be no coals for warming oneself, no fire to sit by.
- 15] So will they be to you—those with whom you toiled and did business since your childhood—they wander about, each in his own direction; there is not one who can save you. [ISV]

[47:10 So 1QIsaa; MT LXX read “evil.”]

[47:11 So 1QIsaa (feminine); MT (masculine [incorrectly]).]

[47:11 So 1QIsaa LXX; MT lacks “and.”]

[47:11 So 1QIsaa; MT lacks “to.”]

[47:12 So 1QIsaa; 1QIsab MT LXX lack “But.”]

[47:12 So 1QIsaa reads “childhood. Perhaps you can gain some profit; perhaps you may inspire fear.” LXX reads “if you can gain some profit.”]

[47:12 So 1QIsaa; MT LXX read “You are wearied by.”]

[47:12 So 1QIsaa LXX; MT reads “divide.”]

[47:12 So 1QIsaa; MT LXX lack “and.”]

[47:12 So 1QIsaa; MT reads “what things are about to happen to you”; LXX reads “what is about to happen to you.”]

[47:14 So 1QIsaa; MT reads “cannot.”]

- 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. [KJV]

- Driven by the lust for power...

- 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.
- 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.
- 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.
- 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.
- 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. [KJV]

- The city lives up to its name—Babylon means “confusion,”

## Isaiah 48: God the Creator and Redeemer

- 1] “Listen to this, house of Jacob, you who are called by the name of Israel, and who have come forth from Judah’s loins; you who swear oaths in the name of the Lord and invoke the God of Israel—but not in truth, nor in good faith.
- 2] For they name themselves after the holy city, and rely on the God of Israel—the Lord of the Heavenly Armies is his name.
- 3] I foretold the former things long ago; it went forth from my mouth, and I disclosed them; Suddenly, I acted, and they came to pass.
- 4] Because I knew that you are obstinate, and because your neck is an iron sinew, and your forehead is bronze,
- 5] I told you these things long ago; I announced them to you before they happened so that you couldn’t say, ‘My idol did them; my carved image or metal idol ordained them.’
- 6] “You have heard—now look at them all! How can you not admit them? From now on, I’ll make you hear new things, hidden things that you have not known.
- 7] They are created now, and not long ago; you didn’t hear them before today, so you cannot say, ‘Yes, I knew them.’
- 8] And neither had you heard, nor did you understand, nor did you open your ear long ago. Indeed, I knew that you would act very deceitfully, and they would call you a rebel from birth.
- 9] I defer my anger for my name’s sake, and as my first act I’m restraining it for you, so as not to cut you off.
- 10] Look, I have refined you, but not like silver; I have purified you in the furnace of affliction.
- 11] For my own sake—Yes, for my own sake!—I’m doing it; indeed, how can I be profaned? Furthermore, I won’t give my glory to another.” [ISV]

[48:1 Lit. waters; this word is misspelled in both 1QIsaa and MT.]  
 [48:3 So 1QIsaa; MT LXX read “they.”]  
 [48:4 Lit. Because of my knowledge.]  
 [48:5 So 1QIsaa; MT reads “and my.”]  
 [48:6 Lit. And how.]  
 [48:8 So 1QIsaa; 4QIsab MT LXX lack “And.”]  
 [48:8 So 1QIsaa Targ; MT reads “did your ear open itself”; CaiGen Syr Vulg read “was your ear uncovered.”]  
 [48:8 Lit. ear from of old.]  
 [48:8 So 1QIsaa LXX; MT lacks “that.”]  
 [48:8 So 1QIsaa; LXX Targ read “and you would be called”; 4QIsad MT read “deceitfully, calling.”]  
 [48:9 Lit. and for my commencement; or and for my profanation; so 1QIsaa; 4QIsad MT read “for my praise”; LXX reads “for my glorious deeds.”]  
 [48:10 So 1QIsaa; MT LXX read “chosen.”]  
 [48:11 Or can I wait; so 1QIsaa; 4QIsad MT read “can it be profaned”; 4QIsad MT read “can it wait”; LXX reads “can my name be profaned.”]

- 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. [KJV]

There are those who say that Judah and Israel are different: God contradicts that thinking in this verse. Don’t try to change the name God has given them. The whole house of Israel is addressed here, and they belong to the chosen line through Abraham, Isaac, and Jacob. The apostate nation back then and in our day should listen to this final injunction to turn back to God.

- 2] For they call themselves of the holy city, and stay themselves upon the God of Israel; The LORD of hosts is his name.
- 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.
- 4] Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; [KJV]

“...iron sinew” - that’s stiff-necked!

- 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.
- 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.

- 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.
- 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.
- 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.
- 10] Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.
- 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. [KJV]

## The Lord Calls Israel

- 12] “Listen to these things, Jacob, and Israel, whom I have called. I am the One: I am the first, I am even the last.
- 13] Moreover, my hands laid the earth's foundation, and my right hand spread out the heavens. I call out to them, and they stand up together.
- 14] Let all of them come together and listen: Who is there among them that could declare these things? “The Lord loves me, and he will accomplish my purpose against Babylon; his arm will be against the Chaldeans.
- 15] I—Yes, I!—have spoken; indeed, I've called and I've brought him, and he will make his path successful.
- 16] Draw near to me, and listen to this: ‘From the beginning I haven't spoken in secret; at the time it happened, I was there.’ And now the Lord God, and his Spirit, has sent me.
- 17] “This is what the Lord says, your Redeemer, the Holy One of Israel: “I am the Lord your God, who teaches you how to succeed, who directs you in the path by which you should go.
- 18] Now if only you had paid attention to my commandments! Then your peace would have been like a river, and your success like the waves of the sea.
- 19] Your descendants would've been like the sand, and your offspring like its numberless grains. Their name wouldn't have been cut off or annihilated out of my reach.
- 20] “Go out from Babylon, flee from the Chaldeans! With happy shouts, announce and proclaim this to the ends of the earth: Say, ‘The Lord has redeemed his servant Jacob!’
- 21] They didn't thirst when he led him through the desolate places. He made water gush from a rock for them; he split open the rock, and water gushed out.
- 22] “But there is no peace,” says the Lord, “for the wicked.” [ISV]

[48:12 So 1QIsaa; MT LXX read “me.”]

[48:12 So 1QIsaa MT; 4QIsad reads “also.”]

[48:13 So 1QIsaa; MT LXX read “hand laid.”]

[48:13 So 1QIsaa 4QIsac 4QIsad LXX; MT lacks “and.”]

[48:14 So 1QIsaa LXX; 4QIsad MT read “Come together, all of you, and listen!”]

[48:14 So 1QIsaa; 4QIsad MT LXX read “has declared.”]

[48:14 So 1QIsaa; 4QIsad MT read “him”; LXX reads “you.”]

[48:14 So 1QIsaa (misspelling carry out); 4QIsad MT read “He will carry out”; LXX reads “I have carried out.”]

[48:14 So 1QIsaa; 4QIsad MT LXXms read “his purpose”; LXX reads “your purpose.”]

[48:14 i.e. the Messiah; so 1QIsaa; MT reads “and his arm”; LXX reads “to do away with the offspring.”]

[48:15 So 1QIsaa; 4QIsad MT read “called him”; 4QIsac LXX read “brought him.”]

[48:15 Or his path will be successful; so 1QIsaa (feminine) and 4QIsad MT (masculine); 4QIsac LXX read “I will make his path successful.”]

[48:16 So 1QIsaa LXX; MT lacks “and.”]

[48:16 So 1QIsaa LXX; MT reads “from.”]

[48:16 Or has sent me and his Spirit.]

[48:17 1QIsaa misspells this word.]

[48:17 So 1QIsaa LXX; 1QIsab 4QIsac 4QIsad MT lack “which.”]

[48:18 So 1QIsaa 1QIsab 4QIsac LXX; MT lacks “Now.”]

[48:19 So 1QIsaa; 1QIsab MT LXX read “the offspring of your loins.”]

[48:20 So 1QIsaa LXX; 1QIsab MT lack “and.”]

[48:20 So 1QIsaa; 1QIsab 4QIsad MT LXX read “this. Send it forth.”]

[48:20 So 1QIsaa; 4QIsad MT LXX read “end.”]

[48:21 So 1QIsaa LXXmss; 4QIsad MT LXX read “them.”]

[48:21 So 1QIsaa Syr; cf. Ps 78:20 and 105:41; 1QIsab 4QIsad MT read “flow”; LXX reads “he will bring forth.”]

[48:22 So 1QIsaa; 1QIsab MT LXX lack “But.”]

- 12] Harken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.
- 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. [KJV]

“...the first...the last”: Cf. Isa 41:4; 44:6; 48:12; Rev 1:11, 17; 22:13... *then* Rev 2:8: “...These things saith the first and the last, which was dead, and is alive.”

It would seem that God is no longer addressing the nation as a whole but confines His word to the remnant labeled, “my called.”

- 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.
- 15] I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous. [KJV]

Concept of Babylon is linked to the Chaldeans, not simply an allegorical reference.

- 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.
- 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. [KJV]

Who is speaking? See v. 12, “Alpha and Omega,” Jesus Christ. “I have not spoken of in secret” matches Jesus’ words in John 20:18.

Three people involved in v. 16: First is the speaker, Jesus. Second, “the Lord God.” Third, “and his Spirit.” Old Testament evidence for the Trinity.

The New Testament is in the Old Testament concealed. The Old Testament is in the New Testament revealed!

- 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:
- 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.
- 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.
- 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. [KJV]

*Since the prophet has not spoken in his own person before; whereas, on the other hand, these words are followed in the next chapter by an address concerning Himself from that servant of Jehovah who announces Himself as the restorer of Israel and light of the Gentiles, and who cannot be therefore either Israel, as a nation, or Isaiah, it can be none other than the Lord Jesus Christ Himself.*

Franz Delitzsch

It is Isaiah who becomes God’s messenger. He is pleading with them, and as He pleads you can hear the Lord Jesus Christ.

- 22] There is no peace, saith the LORD, unto the wicked. [KJV]

This closing phrase is again echoed later in Isaiah 57:21.

## Design of Unit 2

- **40-48 The Purpose of Peace**
  - 48:22 “There is no peace, saith YHWH, to the Wicked.”
- **49-57 The Prince of Peace**
  - 57:21 “There is no peace, saith YHWH, to the Wicked.”
  - Ch 53 The “Holy of Holies” of Old Testament
- **58-66 The Program of Peace**

## Next Session

Study Isaiah Chapters 49 - 51.

## Discussion Questions

- 1) “Is your religion carrying you, or are you carrying your religion?”
- 2) Where is the “Trinity” found in the Old Testament?
- 3) What is the eschatological role for “Mystery Babylon”?
- 4) Where is “Mystery Babylon” *today*?
- 5) How do you like the ISV? Which versions do you prefer?

## The Book of the Prophet Isaiah

### Session 17: Chapters 49 - 51

## Isaiah 49: The Servant of the Lord

- 1] “Listen to me, you coastlands! Pay attention, you people from far away! The Lord called me from the womb; while I was still in my mother’s body, he pronounced my name.
- 2] He made my mouth like a sharp sword; he hid me in the shadow of his hands. He made me like a polished arrow and hid me away in his quivers.
- 3] He said to me: ‘You are my servant, Israel, in whom I will glorify myself.’
- 4] “I said: ‘I’ve labored for nothing. I’ve exhausted my strength on futility and on emptiness.’ Yet surely my recompense is with the Lord, and my reward is with my God.
- 5] “And now, says the Lord, who formed you from the womb as his servant to bring Jacob back to him so that Israel might be gathered to him—and I am honored in the Lord’s sight and my God has been my help—
- 6] he says: “It is too small a thing for you to be my servant, to raise up the tribes of Israel and bring back those of Jacob I have preserved. “It is too small a thing for you to be my servant, to raise up the tribes of Israel and bring back those of Jacob I have preserved. I’ll also make you as a light to the nations, to be my salvation to the ends of the earth.

- 7] “This is what my Lord says—the Lord your Redeemer, O Israel, and his Holy One—to one despised by people, to those abhorred as a nation, to the servant of rulers: “Kings see and arise, and princes will bow down, because of the Lord who is faithful, the Holy One of Israel, the one who has chosen you.” [ISV]

[49:1 So 1QIsaa LXX; 1QIsab MT read “and pay.”]

[49:1 Lit. peoples; i.e. non-Israelis then in the land.]

[49:2 So 1QIsaa; 1QIsab MT LXX read “hand.”]

[49:2 So 1QIsaa; 1QIsab 4QIsad MT LXX read “quiver.”]

[49:4 So 1QIsaa; 4QIsad MT LXX read “But I.”]

[49:4 So 1QIsaa LXX; 1QIsab MT lack “on.”]

[49:5 So 1QIsaa; 1QIsab MT LXX “me.”]

[49:5 So 1QIsaa MTqere LXX; 4QIsad MT might not be gathered (misspelling).]

[49:5 So 1QIsaa; 1QIsab MT LXX “strength.”]

[49:6 So 1QIsaa; 1QIsab MT LXX “Jacob.”]

[49:6 So 1QIsaa; 1QIsab MT LXX “Israel.”]

[49:6 So 1QIsaa; 1QIsab MT LXX “end.”]

[49:7 So 1QIsaa 1QIsab; MT LXX lacks “my Lord.”]

[49:7 So 1QIsaa LXX; 1QIsab MT read “the Redeemer of Israel.”]

[49:7 So 1QIsaa 4QIsad; MT CaiGen LXX reads “to one people despise.”]

[49:7 So 1QIsaa; MT LXX reads “one abhorred.”]

[49:7 So 1QIsaa; 1QIsab MT read “Kings will see”; LXX reads “Kings will see him.”]

[49:7 So 1QIsaa; 1QIsab reads “They will rise”; MT LXX read “princes will rise, and they.”]

[49:7 So 1QIsaa; MT reads “and the one who has”; LXX reads “and I have.”]

- 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.
- 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; [KJV]

## The Prince of Peace

Isaiah is starting to build toward what is called the “Holy of Holies” of the Old Testament, Isaiah 53, the suffering servant.

“...mouth like a sharp sword” - the sword of the Spirit. Cf. Heb 4:12, Hosea 6:5; Rev 1:16; 2:16; 19:15.

“...shadow of His hand He hath hidden me” - John 10 (two hands involved!)

- 3] And said unto me, Thou art my servant, O Israel, in whom I will be glorified.
- 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.
- 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.
- 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. [KJV]

Verses 1 and 6 were very influential for one set of parents: “he was called from the womb with a destiny, given as a light to the nations.” So they named him, “Christ bearer,” Christopher Columbus (Cf. *The Light and the Glory* by Peter Marshall and David Manuel, published by Fleming H. Revell Company in Old Tappan, New Jersey, copyright 1990).

Gentile Women as “Types”:

- 1) Syro-phenician woman (Mk 7:25-30)
  - 2) One with issue of blood (Mt 9:18-26; Mk 5:21-43; Lk 8:40-50).
- 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. [KJV]

The rejection of Christ by Israel meant that the gospel went to the ends of the earth.

## The Restoration of Israel

- 8] “This what the Lord says: “I’ll answer you in a time of favor, and on a day of salvation I’ll help you. I have watched over you, and given you as a covenant for the people, to restore the land, to reassign the inheritances that have been devastated;
- 9] saying to captives, ‘Come out!’ and to those who are in darkness, ‘Be free!’ “They will feed on all the mountains, and their pasture will be on all the barren hills.
- 10] They won’t hunger or thirst, nor will the desert heat or sun beat upon them; for the one who has compassion on them will drive them and guide them alongside springs of water.
- 11] I’ll turn all my mountains into a road, and my highways will be raised up.
- 12] “Watch! They’ll come from far away—some from the north and from the west, and others from the Aswan region.”
- 13] Shout with joy, you heavens, and rock with glee, you earth! Break out in song, you mountains! The Lord is comforting his people and will have compassion on his afflicted ones. [ISV]

[49:8 So 1QIsaa; MT LXX reads “I have answered.”]  
 [49:8 So 1QIsaa; 1QIsab MT LXX read “I have helped.”]  
 [49:9 So 1QIsaa LXX; MT lack “and.”]  
 [49:9 Or darkness, ‘Show yourselves!’]  
 [49:9 So 1QIsaa; MT reads “by the roads”; LXX reads “in all their roads.”]  
 [49:12 Lit. Syenes; so 1QIsaa; MT reads “Syene”; LXX reads “Persians.”]  
 [49:13 So 1QIsaa; MT LXX read “Let the mountains break out”; MTqere, mss read “And break out, you mountains.”]  
 [49:13 So 1QIsaa; MT LXX read “has comforted.”]

- 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;
- 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.
- 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. [KJV]

“Hunger and thirst” might refer to Rev 7 where 144,000 Jews are uniquely sealed for His ministry.

- 11] And I will make all my mountains a way, and my highways shall be exalted.
- 12] Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. [KJV]

This dispersion is worldwide; here there is no talk of a return from Babylonian exile. It is rather a regathering of the children of God that are scattered to the four corners of the earth!

## Sinim

The label *Sinim* derives from *Ch'in*, the feudal state in China, 897-221 B.C., which unified China in the 3<sup>rd</sup> century B.C., and built the Great Wall. The Ch'in boundaries have always embraced the indivisible area of China proper. It is from this dynasty that the name China is derived.

In the Chinese Bible, the other name for “Sinim” is “Qin Guo” (秦国). During Isaiah’s time, China was not one unified country yet. At that time, under the Zhuo dynasty, China was made up of hundreds of states, whereby the state of Qin was only one of them. It was later on that the state of Qin emerged as one of the 14 major states. It was not until almost 500 years after Isaiah that the Qin dynasty was established, and the name Qin represented the Middle Kingdom, China.

## Exegetical Experts Agree

- Edward J. Young, Ph.D., *The Book of Isaiah*, William B. Eerdmans Publishing Company, 1972, volume 3, p. 282).
- Means “plural of Sinim, a distant Oriental region.” *Strong’s Exhaustive Concordance* (#5515, p. 82),
- Brown, Driver and Briggs identify “Sinim” “with the inhabitants of Southern China” (note on Isaiah 49:12).
- Heinrich Gesenius (1786-1842), in his *Hebrew-Chaldee Lexicon* (1821); (Gesenius, *Hebrew-Chaldee Lexicon*, Baker Book House, 1990 reprint, pp. 584-585).
- Dr. John Gill (1697-1771) pointed out that Manasseh ben Israel (1604-1657), a Hebrew scholar, identified Sinim as China, as did Ptolemy (c. 90-168 A.D.), an Egyptian scientist and geographer (John Gill, D.D., *An Exposition of the Old Testament*, The Baptist Standard Bearer, 1989 reprint, volume I, p. 289; note on Isaiah 49:12).

## Cathay

**Cathay** is the Anglicized version of “Catai” and an alternative name for China in English. Cathay is often translated nowadays as 国泰 (in simplified Chinese characters) and 國泰 (in traditional Chinese characters) It originates from the word Khitan (Chinese: 契丹, Qidān), the name of a nomadic people who founded the Liao Dynasty which ruled much of Northern China from 907 to 1125, and who had a state of their own (Kara-Khitan Khanate) centered around today’s Kyrgyzstan for another century thereafter.

## Shu Ching

One of the most venerated manuscripts of ancient China is the *Shu Ching* (*Shoo King*), *the Book of History*. Its contents date back nearly to the time of Noah and consist of a number of records of the first three dynasties, Hsia, Shang, and Chou, and several of their predecessors, embracing the period from the middle of the 24th century B.C. to 721 B.C.

It contains the foundation of their political system, history, religious rites, and the basis of their tactics, music and astronomy.

The *Shu Ching* records that Emperor Shun, in 2230 B.C., sacrificed to *ShangTi*, which has been identified as *the same Supreme Being of the Genesis record*.

## The Reign of Ch'in Shih Huang-Ti

It was the reign of Ch'in Shih Huang-Ti that established the Chinese empire and redirected its religious course. The name "China" is derived from his dynastic appellation. Ascending the throne at the age of 13 in 246 B.C., within 25 years he had conquered all of China's separate warring states, unified the great nation, and declared himself the "first universal emperor."

Ch'in Shih Huang-Ti also built roads, a vast canal system, and standardized the style of writing Chinese characters, as well as weights and measurements. He apparently fell under the influence of Taoist superstitions and allowed the corruption of the ancient sacrifices to *ShangTi*.

Huang-Ti was also noted for the completion of the Great Wall of China, extending as an undulating serpent for 1,500 miles, built to protect themselves from the Hsiung-Nu, descendants of Magog, son of Japheth, a grandson of Noah.

The Muslim writers refer to the Great Wall as *Sud Yagog et Magog*, "the ramparts of Gog and Magog." China now represents 1/5 of the world population and is the third largest area on the Planet Earth.

See our Briefing Pack, *The Kings of the East*, published in 2006, for more background on China and India.

- 12] Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. [KJV]
- The Chinese will receive the Redeemer of Israel (Isa 49:6, 7; 60:3, 5).
  - The Chinese will come from the east and sit down in Christ's coming Kingdom (Lk 13:29).
  - The Chinese will come to Christ in the end-times (Lk 13:30; Jn 1:29).
- 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. [KJV]

## Zion Not Forgotten

- 14] "But Zion said, 'The Lord has abandoned me, and my God has forgotten me.'
- 15] "Can a woman forget her nursing child, or have no compassion for the child of her womb? Even these mothers may forget; But as for me, I'll never forget you!

- 16] Look! I've inscribed you on the palms of my hands, and your walls are forever before me.
- 17] Your builders are working faster than your destroyers, and those who devastated you go away from you.
- 18] Lift up your eyes and look around—they have all gathered together and are coming to you. "As surely as I live," says the Lord, "you will clothe yourself with all of them like ornaments, and tie them on like a bride.
- 19] Indeed, your ruins, your desolate places, and your devastated land will now be too crowded for your inhabitants, while those who swallowed you up will be far away.
- 20] "The children who are grieving at present will yet say in your hearing, 'This place is too crowded for me; make room for me, so I may have a place to live.'
- 21] Then you'll ask in your heart, 'Who bore these children for me, although I was childless and barren, and an exile and cast aside? Who brought these up? Look! For my part I was left all alone; but as for these, where have they come from?'
- 22] "For this what the Lord says, 'Watch! I'll lift up my hand to the nations and raise my banner to the peoples. They will bring your sons in their arms, and your daughters will be carried on their shoulders.'
- 23] "Oh, yes! Kings will be your foster fathers, and their queens will be your nursing mothers. They will bow to you with their faces to the ground, and lick the dust from your feet. Then you will know that I am the Lord; those who hope in me will not be disappointed.
- 24] "Can they seize plunder from warriors, or can the captives of tyrants be rescued?
- 25] But this is what the Lord says: "He will seize even the warriors' plunder, and the captives of tyrants will be rescued. I myself will quarrel with those who have a quarrel with you, and I myself will save your children.
- 26] "I'll make those who mistreat you eat their own flesh, and they will get drunk on their own blood, as with new wine. "Then all mankind will know that I am the Lord your Savior and your Redeemer, the Mighty One of Jacob." [ISV]

[49:14 So 1QIsaa corrector; Lit. my God written above my Lord; MT LXX read "my Lord."]  
[49:16 So 1QIsaa; MT LXX read "and."]  
[49:17 So 1QIsaa Aquila Vulg LXX; MT reads "sons."]  
[49:20 Lit. children of your bereavement.]  
[49:21 Lit. say.]  
[49:21 So 1QIsaa; MT LXX lack "and."]  
[49:21 LXX lacks "and an exile."]  
[49:21 So 1QIsaa. MT LXX read "And who."]  
[49:21 So 1QIsaa MT; LXX lacks "Look!"]  
[49:22 So 1QIsaa; MT LXX lack "For."]  
[49:22 So 1QIsaa LXX; MT reads "my Lord the Lord."]  
[49:22 So 1QIsaa; MT lacks "the."]  
[49:22 So 1QIsaa MT; LXX reads "islands."]  
[49:23 Or And aha!; so 1QIsaa cf. Isa 55:1; MT LXX read "And it will happen that."]

[49:24 So 1QIsaa LXX; MT reads “plunder be seized.”]  
 [49:24 So 1QIsaa LXX; MT lacks “or.”]  
 [49:24 So 1QIsaa LXX Targ Vulg; MT reads “righteous ones.”]  
 [49:25 So 1QIsaa LXX; MT reads “will be seized”;  
 [49:25 So 1QIsaa; MT LXX reads “captives.”]  
 [49:25 So 1QIsaa; MT LXX reads “plunder.”]  
 [49:25 So 1QIsaa; MT Vulg read “with your contender”; LXX reads  
 “your cause.”]  
 [49:26 So 1QIsaa probably misspells this word as “I will eat.”]

- 14] But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.
- 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.
- 16] Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. [KJV]

Listen to what He says right after the prophecy of China in the book of Isaiah: God has not forgotten Israel! God has a destiny for Israel.

Does verse 16 refer to nail prints? Probably not, as nails were in the wrists not the hands (however, on Emmaus Road it appears that they recognized him by the nail prints. Also, Thomas...)

- 17] Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.
- 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.
- 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.
- 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. [KJV]

“Too narrow by reason of the inhabitants” - Gen 15:18. Land given to Abraham, promised land should go to the West Bank of the River Euphrates (not Jordan)!

- 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?
- 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.
- 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.

- 24] Shall the prey be taken from the mighty, or the lawful captive delivered?
- 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. [KJV]

Ps 121: “He that keepeth Israel shall neither slumber nor sleep.”

- 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. [KJV]

## Isaiah 50: A Call to Return to God

- 1] This is what the Lord says: “Where is your mother’s certificate of divorce with which I sent her away? Or to which of my creditors did I sell you? Look! It’s because of your sins that you were sold, and because of your transgressions that your mother was sent away.
- 2] Why is it that when I came, no one was there? Why was there no answer when I called? Was my arm too short to redeem you? Do I lack the strength to rescue you? Look! By my mere rebuke I dry up the sea, I turn rivers into a desert. Their fish stink for lack of water and die of thirst.
- 3] I clothe the skies with darkness and make sackcloth their covering.” [ISV]

[50:2 Lit. my hand.]

[50:2 So 1QIsaa; MT LXX read “Or do.”]

- 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. [KJV]

Idiom of the nation of Israel. Spoken of as the wife that is unfaithful because she went whoring after false gods. Implies that the Lord would be justified in divorcing her, but notes that He hasn’t.

“...bill” - Cf. Deut 24:1; Jer 3:8; Hos 2:2.

- 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.
- 3] I clothe the heavens with blackness, and I make sackcloth their covering. [KJV]

Cf. Jer 4:28, Ezek 32:18; Joel 2:10; 3:15; Mt 24:29; Mk 13:24; Lk 21:25; Rev 6:12. Contrast with Gen 1:3.

## The Servant's Obedience

- 4] “The Lord God has given me a learned tongue, so that I may know how to sustain the weary with words. And morning after morning he wakens, and he wakens my ear to listen like those who are being taught.  
5] My Lord God has opened my ears, and I did not rebel; I did not shrink back.  
6] I gave my back to those who beat me and my cheeks to those who pulled out my beard. I did not turn away my face from insults and spitting.  
7] For the Lord God helps me, so I won’t be disgraced. Therefore I’ve made my face like flint, and I know that I won’t be put to shame.” [ISV]

[50:4 So 1QIsaa; MT LXX lack “And.”]

[50:5 So 1QIsaa; MT reads “the Lord.”]

[50:6 So MT; 1QIsaa employs an incorrect reading; LXX reads “to blows.”]

[50:6 So 1QIsaa LXX; MT reads “hide.”]

- 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.  
5] The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. [KJV]

- “...learned” - or disciple. John 8:28 (e.g., Philip in Acts with the Ethiopian).
- “...weary” - Matthew 11:28.
- “...morning by morning” is actually Hebrew way of expressing “continually.”
- “...opened mine ear” - pierced.

## The Bondslave

Piercing of the ear: a procedure. In those days, if you were in debt you were in service until either the debt was paid or the Jubilee year. At that point you would be free to go. However, often by this point, the servant could voluntarily choose to serve the house for the rest of his life. This kind of a servant was called a “Bond-Slave” which was a position of merit.

The ceremony which established that relationship was to take an awl and pierce the ear of the slave to the doorpost of the house. (Both Paul and John use the term “Bondslave,” *Duolos*, of themselves to Jesus Christ.)

[Coeur d’Alene = “heart of the Awl” or Bondslave!]

## A Puzzling Mystery: Why Didn’t They Recognize Him?

- Mary didn’t recognize Jesus until He spoke. She mistook Him for the gardener? (John 20:14)
- Old Testament prophecy Bible study taught by Jesus on Emmaus road (Luke 24:16,37).
- What did John mean at the breakfast? (John 21:12?)
- What is His appearance today? (Cf. Rev 5:6!)

- 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. [KJV]

They plucked off His beard! (e.g., Neh 13:25). Zech 13:6 (Thomas’ doubt?) Does Jesus Christ bear the scars of His humiliation? Yes, see the Gospels and Rev 5:6, “the Lamb as it had been slain.” “Tetelestai” = paid in full!

- 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. [KJV]

## The Servant's Vindication

- 8] The one who vindicates me is near. Who, then, will bring a charge against me? Let’s face each other! Who has a case against me? Let him confront me!  
9] See! It is the Lord God who will help me. Who is it that will declare me guilty? See! They will all wear out like a garment; moths will eat them up.  
10] Who among you fears the Lord, obeying the voice of his servant, who among you walks in darkness and has no light? Let him trust in the name of the Lord, and rely upon his God.  
11] Look! All those who light a fire, who surround yourselves with flaming torches—walk by the light of your fire, and by the torches that you have set ablaze! This is what you will receive from my hand: you will lie down in torment. [ISV]

[50:10 So 1QIsaa (pl.); MT LXX read “fear” (sing.).]

[50:10 1QIsaa MT LXX lack “among you.”]

[50:10 So 1QIsaa LXX (pl.); MT reads “walks” (sing.).]

[50:10 So 1QIsaa; MT employs a different form.]

[50:11 So 1QIsaa; MT LXX read “you.”]

- 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.  
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.  
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.

- 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. [KJV]

## Isaiah 51: Deliverance for Zion

- 1] “Listen to me, you who pursue righteousness, you who seek the Lord! Look to the rock from which you were cut, to the quarry from which you were hewn.
- 2] Look to Abraham your father, and to Sarah who gave you birth. For when he was only one person I called him, but I made him fruitful and made him many.
- 3] For the Lord will have compassion on Zion, have compassion on all her ruins. He will make her wilderness like Eden, and her deserts like the garden of the Lord. Joy and gladness will be found in her, thanksgiving, and the sound of singing. Sorrow and sighing will flee away.
- 4] “Pay attention to me, my people! Listen to me, my nation! For instruction will go out from me, and my justice will become a light for the nations. I will quickly bring
- 5] my deliverance near; my salvation is on the way. His arm will bring justice to the nations; the coastlands will hope for him, and they will wait for his arm.
- 6] “Lift up your eyes, you heavens and look to the earth beneath; and see who created these. Its inhabitants will die just like this; but my salvation will be forever, and my deliverance will never fail.
- 7] Listen to me, you who know righteousness, you people who have my instruction in their hearts. Don’t fear the insults of mortals, and don’t be dismayed at their hateful words.
- 8] For moths will eat them up just like a garment, and worms will devour them like wool; but my deliverance will last forever, and my salvation to all generations.
- 9] “Awake! Awake! Clothe yourself with strength, you arm of the Lord! Awake, as in days gone by, as in generations of long ago. Was it not you who split apart Rehob, who pierced that sea monster through?
- 10] Was it not you who dried up the sea, the waters of the great deep, who made a road in the depths of the sea so that the redeemed could cross over?” [ISV]

[51:2 So 1QIsaa; MT reads “blessed him”; LXX reads “blessed him and loved him.”]

[51:3 Or music.]

[51:3 So 1QIsaa; MT LXX lack this line; cf. Isa 51:11.]

[51:4 Or “For the Law.”]

[51:4 Lit. peoples.]

[51:5 So 1QIsaa; 1QIsab reads “My arms”; or “My arm”; MT LXX read “My arms.”]

[51:5 The verb is pl. in 1QIsaa MT.]

[51:5 Lit. peoples.]

[51:5 So 1QIsaa; 1QIsab MT LXX read “me.”]

[51:5 So 1QIsaa; 1QIsab MT LXX read “my arm.”]

[51:6 So 1QIsaa; MT LXX read “to the.”]

[51:6 So 1QIsaa; 1QIsab MT LXX read “for the heavens will vanish like smoke, and the earth will wear out like a garment.”]

[51:6 Or like gnats.]

[51:7 Or Law.]

[51:7 So 1QIsaa 1QIsab; spelling differs from MT; LXX reads “contempt.”]

[51:8 Lit. be.]

[51:9 i.e. the Messiah.]

[51:9 So 1QIsaa 4QIsac Vulg (cf. Job 26:12). MT LXXmss read “cut in pieces.”]

[51:9 So 1QIsaa MT qere reads “Rahab.”]

[51:9 So 1QIsaa 4QIsac MT Vulg; LXX lacks “Was it...through?”]

- 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.
- 2] Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.
- 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. [KJV]

“Eden” - Gen 13:10; Joel 2:3; Ezek 28:13; 29:8,9,16,18. Cf. Rev 5:8; 14:2; 15:2.

- 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.
- 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.
- 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. [KJV]

Cf. Isa 13:13; Mt 24:35; 2 Pet 3:10-12; Ps 102:26; Isa 24:19-20; Heb 1:10-12. “Earth-dweller” excludes you as a Christian. We are pilgrims. New Heaven, Earth: Isa 65:17; 66:22; 2 Pet 3:13; Rev 21:1.

- 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.
- 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.
- 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?

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? [KJV]

- First of three references to “Awake, Awake” (51:9; 51:17; 52:1).
- “Rahab” - Proud one - Egypt (Ps 87:4; 89:10).
- “Sea monster” - leviathan (Job).
- Cf. Isa 63:11-13.

## A Promise of Return to the Land

- 11] “The scattered ones of the Lord will return, and they will enter Zion with singing. Everlasting joy will be upon their heads; they will attain joy and gladness, and sorrow and sighing will flee away.
- 12] “I—yes, I—am the one who comforts you. Who are you, that you are so afraid of humans who will die descendants of mere men, who have been made like grass?
- 13] As a result, you have forgotten the Lord who made you, who stretched out the heavens and laid the earth’s foundations, and you live in constant fear every day because of the oppressor’s fury, since he’s ready to destroy. Now where is the oppressor’s fury?
- 14] Distress will quickly be set free. He won’t die in the Pit, nor will he lack food.” [ISV]

[51:11 So 1QIsaa; MT LXX read “ransomed ones”; 1QIsaa corrector wrote “redeemed” then erased and wrote “scattered ones.”]

[51:11 So 1QIsaa 4QIsac LXX; MT LXX lack “and.”]

[51:11 So 1QIsaa MTms (sing.); cf Isa 51:3; MT (pl.).]

[51:12 1QIsaa MT LXX lack “mere.”]

[51:12 So 1QIsaa; MT reads “are made”; LXX reads “will be dried up.”]

[51:13 So 1QIsaa; 1QIsaa omitted “oppressor’s...the” then inserted the missing lines at the top of column 43.]

[51:14 So 1QIsaa; MT reads “The cowering one”; LXX lacks “Distress.”]

[51:14 i.e. the realm of punishment in the afterlife.]

- 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.
- 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;
- 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?
- 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. [KJV]

## A Promise of Restoration

- 15] “For I am the Lord your God, who churns up the sea, so that its waves roar, ‘The Lord of the Heavenly Armies is his name.’
- 16] I have put my words in your mouth and have covered you with the shadow of my hand, so that I could plant the heavens and lay the earth’s foundations, to say to Zion, ‘You are my people.’
- 17] “Awake, Awake! Stand up, Jerusalem, you who have drunk from the Lord’s hand from the cup that is his anger. You have drunk to the dregs the cup that makes you stagger, and have drained it.
- 18] There is no one to guide you out of all the children she bore, no one to take her by the hand out of all the children she brought up.
- 19] “These twin things have come upon you (who can feel sorry for you?): ruin and destruction, famine and the sword—who can console you?
- 20] Your children have fainted. They lie at the head of every street, like antelope caught in a trap, filled with the anger of the Lord and the rebuke of your God.
- 21] Now listen to this, you afflicted one, made drunk, but not with wine:
- 22] This is what your Lord, the Lord, says, your God, who defends his people’s cause: “See, I have taken from your hand the cup that made you stagger. And you will never again drink to the dregs the cup that is my anger.
- 23] But I will put it into the hands of those who tormented and oppressed you, those who said to you, ‘Lie down, so we can step over you,’ so that you had to make your back like the ground, and like a street for them to walk over.” [ISV]

[51:17 Lit. hand, the cup of.]

[51:17 Lit. the cup of staggering.]

[51:18 So 1QIsaa; MT reads “no one to guide her”; LXX reads “no one who comforted you.”]

[51:21 1QIsaa MT; MTms lacks “Lord.”]

[51:22 So 1QIsaa; MT reads “and your.”]

[51:22 Lit. the cup of staggering.]

[51:23 So 1QIsaa; MT reads “tormented you”; LXX reads “harmed you and humiliated you.”]

[51:23 Lit. bow down.]

- 15] But I am the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts is his name.
- 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.
- 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.
- 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. [KJV]

- Second of three: “Awake, awake” (51:9; 51:17; 52:1).
- Leaders fled - Jer 43:5-7.

- 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?
- 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.
- 21] Therefore hear now this, thou afflicted, and drunken, but not with wine:
- 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:
- 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. [KJV]

## Next Session

Study Isaiah Chapters 52-53. Review Acts 8:28-39. Then read Isaiah 52-53 as if you were that Ethiopian Treasurer...

## Discussion Questions

- 1) What do you know about what is happening in China *today*?
- 2) Are you a *Duolos*?
- 3) What do you believe about Jesus' appearance today?
- 4) How do you like the ISV? Which versions do you prefer?

## The Book of the Prophet Isaiah

### Session 18: Chapter 52 (& Acts 8)

## Design of Unit 2

- **40-48 The Purpose of Peace**
  - 48:22 “There is no peace, saith YHWH, to the Wicked.”
- **49-57 The Prince of Peace**
  - 57:21 “There is no peace, saith YHWH, to the Wicked.”
  - Ch 53 The “Holy of Holies” of Old Testament
- **58-66 The Program of Peace**

## Isaiah 52: The Redemption of Zion

- 1] Awake, awake! Clothe yourself with strength, O Zion! Put on your beautiful garments, O Jerusalem, the holy city, for the uncircumcised and the unclean won't enter you.

- 2] Shake yourself from the dust and arise, and sit on your throne, O Jerusalem! Loosen the bonds from your neck, O captive daughter of Zion.
- 3] For this is what the Lord says: “You were sold for nothing, and you'll be redeemed without money.”
- 4] For this is what the Lord says: “My people went down long ago into Egypt to live there; the Assyrian, too, has oppressed them without cause.
- 5] “Now therefore, what am I doing here,” asks the Lord, “seeing that my people are taken away without cause? Those who rule over them are deluded,” says the Lord, “and continuously, all the day long, my name is blasphemed.
- 6] Therefore my people will know my name; in that day they'll know that it is I who speaks, ‘Here I am!’
- 7] “How beautiful on the mountains are the feet of the one who brings news of peace, who announces good things, who announces salvation, who says to Zion, ‘Your God reigns!’
- 8] Listen! Your watchmen lift up their voices, together they sing for joy; for they will see in plain sight the return of the Lord to Zion with compassion.
- 9] “Break forth together into singing, you ruins of Jerusalem; for the Lord has comforted his people, and he has redeemed Jerusalem.
- 10] The Lord has bared his holy arm in the eyes of all the nations; and all the ends of the earth will see the salvation of our God.
- 11] “Depart! Depart! Go out from there; touch no unclean thing; go out from the midst of her; purify yourselves, you who carry the vessels of the Lord.
- 12] For you won't go out in haste, nor will you go in flight; for the Lord will go before you; and the God of Israel will be your rear guard. He is called the God of all the earth.” [ISV]

[52:1 So 1QIsaa; MT LXX read “you any more.”]

[52:2 So 1QIsaa; MT LXX; 4QIsab MT lack “and.”]

[52:4 So 1QIsaa LXX; MT reads “the Lord God.”]

[52:4 Or sojourn.]

[52:5 So 1QIsaa LXX; MT reads “who.”]

[52:5 Lit. declares.]

[52:5 So 1QIsaa; MT LXX read “them wail”; or “them taunt.”]

[52:6 So 1QIsaa LXX. MT reads “therefore in that day.”]

[52:7 Lit. they are beautiful; so 1QIsaa MTT LXXmss; 4QIsab reads “It is beautiful.”]

[52:7 So 1QIsaa; MT LXX read “who brings good news.”]

[52:7 So 1QIsaa; MT reads “who announces peace, who brings news of good things, who announces salvation”; cf. LXX.]

[52:8 Lit. their voice; so 1QIsaa; MT reads “the voice.”]

[52:8 So 1QIsaa LXX; MT lacks “with compassion.”]

[52:9 Lit. sing for joy (sing.); so 1QIsaa; MT reads “sing for joy” (pl.).]

[52:9 So 1QIsaa LXX; MT lacks “and.”]

[52:10 i.e. the Messiah.]

[52:12 So 1QIsaa; MT LXX lack this line.]

- 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.
- 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. [KJV]

- Last of three: “Awake, awake” (51:9; 51:17; 52:1).

- 3] For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.
- 4] For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. [KJV]

“...redeemed without money”: Redemptive coin was always silver, silver speaks of blood (linked as symbols). Here, redeemed not with money but with blood. Predicted early in Torah when Adam and Eve made their cloths of fig leaves God replaced them with cloths of skin, teaching that it was by the shedding of innocent blood they would be covered. All prophetically pointing to the Cross.

“...Assyrian” - Ex 1:8; Acts 7:18 (oppressed by Pharaoh who did not know Joseph).

## The Pharaoh of the Exodus

Stephen’s speech in Acts 7: His basic point is that Israel always screws up the first time. He was implying that Israel screwed up the first time with Jesus, but they will recognize Him the second...but they didn’t let him finish: they stoned him.

“...another king arose, which knew not Joseph.” (Act 7:18). In Greek, two ways to say “another”:

ἄλλος	<i>allos</i>	one of the same kind, or
ἕτερος	<i>heteros</i>	one of a different kind.

In Acts 7:18, another means one of a different kind. Isa 52:4 also specifies that the Pharaoh was not Egyptian, but Assyrian!

- 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.
- 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.
- 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!

- 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. [KJV]

- Cf. Rom 10:15; Eph 6:15 (armor from Isa 59:17).
- “...watchmen” - angels?

- 9] Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.
- 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.
- 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.
- 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.
- 13] Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.
- 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: [KJV]

Verse 14 should read: “so marred from the form of man was his aspect that his appearance was not that of a son of man” (cf. Isa 50:6).

- 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. [KJV]

## The Ethiopian Treasurer

An Amazing Treasure (yet to be delivered!): The Holy Spirit is arranging a special encounter (one that is rarely fully understood...)

*And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.*

Acts 8:26

Gaza was one of the five cities of the Philistines which was destroyed by Alexander.

## Acts of Philip

- Philip goes to Samaria                      Acts 8:5  
– Many are healed
- Simon the Magician believes              Acts 8:9f
- Peter and John investigate                Acts 8:14

- Return after admonishing Simon
- Philip is sent to the Jerusalem-Gaza Road
- Meets the Ethiopian Treasurer Acts 8:26f

*And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, Was returning, and sitting in his chariot read Isaiah the prophet.*

Acts 8:27,28

...returning apparently confused. Why? What was his mission?

An Ethiopian caravan with the treasurer of all the treasure of the Queen of Ethiopia.

“Eunuch”: in the ancient times officials in the palace were eunuchs to protect the harem. But as time went on that term tended to be an office, not necessarily a condition imposed biologically. Eunuchs were not allowed in the congregation of Israel; Deut 23:1...but this guy was *worshipping*.

## The Ark of the Covenant & The Seat of Mercy

- **Six “Ark” Theories:** The Ark was not in Herod’s Temple (“Second Temple”). It had disappeared long before.
  - 1) Taken by Menilik to Ethiopia during Solomon’s apostasy?
  - 2) Taken by Shishak? (2 Chr 12:9)
  - 3) Hidden by Jeremiah on Mt. Nebo? (2 Maccabees 2:4-5)
  - 4) Hidden under the Temple Mount? (Rabbinical view)
  - 5) Taken by the Babylonians?
  - 6) Taken to Egypt during Manasseh’s atrocities? (2 Kgs 21:2-16; 2 Chr 35:3, 21, 22).
- Manaseh’s Rampage 2 Kgs 21:2-16; 2 Chr 34:22-28
- Passover Preparation 2 Chr 35:3
- Josiah & Pharaoh Necho 2 Chr 35: 20-23
- Ethiopian Treasurer Acts 8
- Role of the Mercy Seat: Lev 16:2; 1 Chr 28:1

*And [Josiah] said unto the Levites that taught all Israel, which were holy unto the LORD, “Put the holy ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden upon your shoulders: serve now the LORD your God, and his people Israel...”*

2 Chronicles 35:3

- *It doesn’t say that they complied!*

- The Levites had apparently had taken the Ark (*and the Mercy Seat*):
  - Out of the Temple;
  - Out of Jerusalem;
  - Out of the jurisdiction (and the atrocities) of Manasseh who was attempting to eliminate Mosaic Judaism...

## The Menelik Legend

- This traditional legend is not compatible with the Biblical record since the Ark is referred to in the subsequent days of Josiah (2 Chr 35:3).
- What has been overlooked is that the Ark may have arrived there by another series of events which are alluded to later in that same chapter (2 Chr 35:20ff).

*After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him. But he sent ambassadors to him, saying, “What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not.” Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded.*

2 Chronicles 35:20-23

- Note: v.22 is a declaration of the Chronicler, not Pharaoh Necho!

## Issues

- Why did Josiah persist in attacking Pharaoh Necho?
- Why did Pharaoh Necho feel that he had God on his side?
- How could Pharaoh Necho have had instructions “from the mouth of God”?
- Why did Josiah rely on the Prophetess Huldah rather than the Levitical Priesthood?
- (Pharaoh Necho wasn’t Egyptian...*He was Ethiopian!*)  
[Pulpit Commentary, Vol 6, p.436]

## Documented Tradition

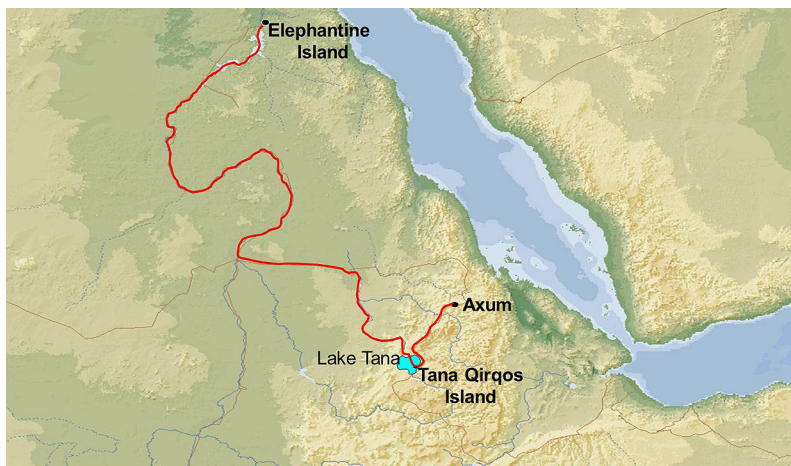
- 642 B.C. Elephantine Island, Egypt
- 470 B.C. Tana Kirkos Island, Lake Tana, Ethiopia

- 330 A.D. Axum
  - Presently at St Mary's of Zion church
- Destined to be presented to the Messiah on Mt. Zion (Isa 18, Zeph 3:10).

## Elephantine Island

- Early advance outpost of Egypt
- Southernmost border town
- Fortified installation serving as First Dynasty fortress
- Military importance during XXV Dynasty
- *Temple to YHWH served Jewish colony prior to Persian occupations of 525-404 B.C.*

[*Elephantine*, Official Guidebook, German Institute of Archaeology, Cairo, 1998.]



## A Continuing Trust?

- There is a 2400 year history of a sacred relic, guarded by the Ethiopians, from its tenure at:
  - Elephantine Island in Upper Egypt (642 B.C.);
  - Tana Qirqos Island on Lake Tana (470 B.C.);
  - to its present location in its compound at Axum.
- Protected until they can deliver it to the Messiah when He rules at Mt. Zion...(Isa 18, Zeph 3:10).

- 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.

- 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. [KJV]

Does this anticipate the encounter with the Ethiopian Treasurer?

[Break: vv.13-15 anticipates Isa 53. We will explore these verses further next session]

- 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. [KJV]

Cf. Acts 8... Let's review the NT record that may be alluded here. The Ethiopian Treasurer, returning confused from his visit to Jerusalem, was tutored by Philip...

*Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Isaiah, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.*

Acts 8:29-31

- "Heard him" - reading out loud.
- "Guide" - medical technical term. Authoritative teacher.
- Reading the Greek translation of Isa 52-53. Both the Eunuch and Philip are prepared by the Holy Spirit for this interview.

*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. ...for that which had not been told them shall they see; and that which they had not heard shall they consider.*

Isaiah 52:11,15

Instructions to the Ethiopian Treasurer? Is the Holy Spirit choreographing this encounter?

*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: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.*

Acts 8:32,33

The passage is from Isaiah 52 & 53.

*And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then*

*Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.*  
Acts 8:34-39

This was a special encounter, with significance far beyond the obvious...

## The Offering

*From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering.*  
Zephaniah 3:10

- “bring” = יָבַל yabal: to bear or carry, as in a royal procession
- “offering” = מִנְחָה minchah: gift, tribute, present

## Acts 8

- Our commentary on Acts details the predicament (and resolution) of the Ethiopian Treasurer...
- Why was the Ethiopian Treasurer visiting Jerusalem?
- Why was he returning confused?
- After being saved, what did he report to Candace, the Queen of Ethiopia?
- “Has the time come?” “Not yet!”

## The Pending Gift

It was not the Ark of the Covenant.

*And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.*  
Jeremiah 3:16

This verse is frequently quoted to dismiss Ark legends; however, let's note the following verse...

*At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.*

## The Mercy Seat: Distinctive Destiny?

- The Ark is no longer the focus of worship in Jerusalem.
- It will be replaced by the Throne of the Lord as all nations shall be gathered to it.
- The Ark and Mercy Seat were two separate objects in the Scripture.
- *The Holy of Holies was defined by the presence of the Mercy Seat.* (Num 7:89; 1 Chr 28:11).

## Yom Kippur

*Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:*

Leviticus 16:15

*And I heard him speaking unto me out of the Temple; and the man stood by me. And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever; and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places.*

Ezekiel 43:6,7

This verse speaks of the priest sprinkling the blood of the sacrificed animal on the Mercy Seat in payment of the sins of the people. This was done once a year on the specific day known as Yom Kippur. Jesus Christ, known as the Lamb of God, shed His blood as the ultimate sacrifice for our sins. The Mercy Seat is uniquely suitable for His throne.

- This verse is a prophecy specific to the Second Coming of Christ, known as the Messianic Reign.
- We see in this verse that God speaks
  - from the **Temple** and
  - from His **Throne** and
  - a place where He will **dwell** in the midst of the children of Israel **forever**.

## His Throne

*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 16:5

Don't confuse the Tabernacle of David with the Temple of Solomon...  
We will be exploring these topics as we continue through Unit 2...

*When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:*

Matthew 25:31

*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: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne:*

Zechariah 6:12-13

The only object known in all history that is suitable for the Throne of Christ is the Mercy Seat. This suggests that the Mercy Seat may have a distinct place in Biblical prophecy as it relates to Christ's Second Coming, when He will rule and reign on earth in the Temple on Mount Zion. It may be *the Mercy Seat*, rather than the Ark, which will be the special gift of Ethiopia to the Messiah when He rules in the Kingdom (Isa 18; Zeph 3:10, et al.).

## Presenting The Gift

*From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering.*

Zephaniah 3:10

- “bring” = יָבַל yabal: to bear or carry, as in a royal procession
- “offering” = מִנְחָה minchah: gift, tribute, present

*In that time shall the present be brought unto the LORD of hosts of a people tall and smooth of skin, 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.*

Isaiah 18:7

The entire 18<sup>th</sup> Chapter of Isaiah deals with this present to the Lord of Hosts when He rules on Mt. Zion.

## The Pending Gift

- It is not the Ark of the Covenant:
- It is the Seat of Mercy
  - That defines the Holy of Holies.
  - Not disintegrating wood covered with gold;
  - It is hammered (solid) gold (with a future function?)

## The Suffering Servant

- 13] “Look! My servant will prosper, and he will be exalted and lifted up, and will be very high.  
14] Just as many were astonished at you—so was he marred in his appearance, more than any human, and his form beyond that of human semblance—  
15] so will he startle many nations. Kings will shut their mouths at him; for what had not been told them they will see, and what they had not heard they will understand. [ISV]

[52:13 So 1QIsaa; 1QIsab 4QIsac MT lack and; LXX lacks “and he will be exalted.”]

[52:14 So 1QIsaa MT LXX; MTmss Syriac read “at him.”]

[52:14 Or was my marring; so 1QIsaa; MT reads “was the marring of.”]

[52:14 Lit. of the descendants of humans; so 1QIsaa; LXX reads “of the humans”; MT reads “of the human.”]

[52:15 Or sprinkle.]

## Holy of Holies of the Old Testament Prophecy

Isaiah 53 is so provocative that Ashkenazi Jews removed the chapter from their Bibles, however Sephardic Jews did not. The discovery of the Dead Sea Scrolls in 1947, which included a copy with Isaiah 53 included, created some controversy.

Written 700 B.C. Isaiah 53 is mentioned to in all four gospels (Mt 8:17; Mk 15:28; Lk 22:37; Jn 12:37,38) and in Acts 8:32-35 (Philip and the Ethiopian,) Rom 10:16; and 1 Pet 2:21-25.

## The Crux of Old Testament Prophecy

- Psalm 22 - from the cross....the bones, thirst, piercing of the hands and feet, the humiliation, ridicule, casting of lots....first words and last words correspond with Jesus' first and last words on the cross.

- Isa 53 - The Lamb slain in our stead.
  - Starts at 52:13 (chapter divisions were instituted 14-15<sup>th</sup> century.)
- Zech 12:10 - “whom they have pierced.”

## Next Session

Study carefully Isaiah Chapter 53. In what way has Isaiah 53 not yet been fulfilled?

## Discussion Questions

- 1) What was the mission of the Ethiopian Treasurer? Why was he confused?
- 2) Why was this encounter so important?
- 3) Distinguish between the Ark of the Covenant and the Mercy Seat. How do they differ?
- 4) Where do you think the Ark is today?
- 5) Would you touch it if you had the opportunity? Why?
- 6) How do you like the ISV? Which versions do you prefer?

## The Book of the Prophet Isaiah

### Session 19: Chapter 53 (Part 1)

This exploration of Isaiah 53 takes advantage of the English translation of the *The Great Scroll of Isaiah*, part of the Dead Sea Scroll collection, translated by Dr. Peter Flint and incorporated in the International Standard Version (ISV) of the Bible: Leaning on this, we relegate the Masoretic Text (MT) and Septuagint (LXX) as simply variants. We include expositional comments on the King James Version (KJV).

## Isaiah 53

- “The Fulcrum of the Entire Universe”
  - “The Pivot of All History”
- “The Holy of Holies of the Old Testament”
  - It is a summary of the entire New Testament in 12 verses.

## Holy of Holies of the Old Testament

Isaiah 53 is so provocative that the Ashkenazi Jews removed this chapter from their Bibles. However, Sephardic Jews did not. The discovery of

the Dead Sea Scrolls in 1947 included a complete copy of Isaiah—with Chapter 53 included.

Written in 700 B.C., Isaiah 53 is mentioned in all four gospels (Matthew 8:17; Mark 15:28; Luke 22:37; John 12:37,38) and in Acts 8:32-35, Romans 10:16, and 1 Peter 2:21-25.

## The Crucifixion

- Isaiah 53 - the Cross: The Lamb slain in our stead.
- Psalm 22 - the Cross: The bones, the thirst, the piercing of the hands and feet, the humiliation, ridicule, the casting of lots.... The first words and last words of Jesus on the cross.
- Zechariah 12:10 - ...“me [ כ נ ] whom they have pierced.” Remarkable: the official form of execution in the OT was stoning—not crucifixion. (Invented in 90 B.C. by the Persians; then widely adopted by the Romans...)
- The chapter actually starts at Isaiah 52:13 (chapter divisions were instituted 14-15<sup>th</sup> century.)

## Isaiah 52: The Redemption of Zion

- 1] Awake, awake! Clothe yourself with strength, O Zion! Put on your beautiful garments, O Jerusalem, the holy city, for the uncircumcised and the unclean won't enter you.
- 2] Shake yourself from the dust and arise, and sit on your throne, O Jerusalem! Loosen the bonds from your neck, O captive daughter of Zion.
- 3] For this is what the Lord says: “You were sold for nothing, and you'll be redeemed without money.”
- 4] For this is what the Lord says: “My people went down long ago into Egypt to live there; the Assyrian, too, has oppressed them without cause.
- 5] “Now therefore, what am I doing here,” asks the Lord, “seeing that my people are taken away without cause? Those who rule over them are deluded,” says the Lord, “and continuously, all the day long, my name is blasphemed.
- 6] Therefore my people will know my name; in that day they'll know that it is I who speak, ‘Here I am!’
- 7] “How beautiful on the mountains are the feet of the one who brings news of peace, who announces good things, who announces salvation, who says to Zion, ‘Your God reigns!’
- 8] Listen! Your watchmen lift up their voices, together they sing for joy; for they will see in plain sight the return of the Lord to Zion with compassion.
- 9] “Break forth together into singing, you ruins of Jerusalem; for the Lord has comforted his people, and he has redeemed Jerusalem.
- 10] The Lord has bared his holy arm in the eyes of all the nations; and all the ends of the earth will see the salvation of our God.

- 11] “Depart! Depart! Go out from there; touch no unclean thing; go out from the midst of her; purify yourselves, you who carry the vessels of the Lord.  
 12] For you won’t go out in haste, nor will you go in flight; for the Lord will go before you; and the God of Israel will be your rear guard. He is called the God of all the earth.” [ISV]

[52:1 So 1QIsaa; MT LXX read “you any more.”]  
 [52:2 So 1QIsaa; MT LXX; 4QIsab MT lack “and.”]  
 [52:4 So 1QIsaa LXX; MT reads “the Lord God.”]  
 [52:4 Or sojourn.]  
 [52:5 So 1QIsaa LXX; MT reads “who.”]  
 [52:5 Lit. declares.]  
 [52:5 So 1QIsaa; MT LXX read “them wail”; or “them taunt.”]  
 [52:6 So 1QIsaa LXX. MT reads “therefore in that day.”]  
 [52:7 Lit. they are beautiful; so 1QIsaa MTT LXXmss; 4QIsab reads “It is beautiful.”]  
 [52:7 So 1QIsaa; MT LXX read “who brings good news.”]  
 [52:7 So 1QIsaa; MT reads “who announces peace, who brings news of good things, who announces salvation”; cf. LXX.]  
 [52:8 Lit. their voice; so 1QIsaa; MT reads “the voice.”]  
 [52:8 So 1QIsaa LXX; MT lacks “with compassion.”]  
 [52:9 Lit. sing for joy (sing.); so 1QIsaa; MT reads “sing for joy” (pl.).]  
 [52:9 So 1QIsaa LXX; MT lacks “and.”]  
 [52:10 i.e. the Messiah.]  
 [52:12 So 1QIsaa; MT LXX lack this line.]

## The Suffering Servant: Isaiah 52:13 – 53:12

- 13] “Look! My servant will prosper, and he will be exalted and lifted up, and will be very high.  
 14] Just as many were astonished at you—so was he marred in his appearance, more than any human, and his form beyond that of human semblance—  
 15] so will he startle many nations. Kings will shut their mouths at him; for what had not been told them they will see, and what they had not heard they will understand. [ISV]

[52:13 So 1QIsaa; 1QIsab 4QIsac MT lack and; LXX lacks “and he will be exalted.”]  
 [52:14 So 1QIsaa MT LXX; MTmss Syriac read “at him.”]  
 [52:14 Or was my marrying; so 1QIsaa; MT reads “was the marrying of.”]  
 [52:14 Lit. of the descendants of humans; so 1QIsaa; LXX reads “of the humans”; MT reads “of the human.”]  
 [52:15 Or sprinkle.]

- 13] Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.  
 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: [KJV]

V.14 should read: “so marred from the form of man was his aspect that his appearance was not that of a son of man” (Cf. Isa 50:6). The effect of the brutalities described in Matthew 26:67,68; 27:27-30

- 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. [KJV]

“...for that which had not been told them shall they see...”: The encounter with the Ethiopian Treasurer (Acts 8:26-35). The Ethiopian Treasurer, returning confused from his visit to Jerusalem, reading this passage, was tutored by Philip...

## Isaiah 53

- 1] “Who has believed our message, and to whom has the arm of the Lord been revealed?  
 2] For he grew up before him like a tender plant, and like a root out of a dry ground; he had no form and he had no majesty that we should look at him, and there is no attractiveness that we should desire him.  
 3] “He was despised and rejected by others, and a man of sorrows, intimately familiar with suffering; and like one from whom people hide their faces; and we despised him and did not value him.  
 4] “Surely he has borne our sufferings and carried our sorrows; yet we considered him stricken, and struck down by God, and afflicted.  
 5] But he was wounded for our transgressions, and he was crushed for our iniquities, and the punishment that made us whole was upon him, and by his bruises we are healed.  
 6] All we like sheep have gone astray, we have turned, each of us, to his own way; and the Lord has laid on him the iniquity of us all.  
 7] He was oppressed and he was afflicted, yet he didn’t open his mouth; like a lamb that is led to the slaughter, as a sheep that before its shearers is silent, so he did not open his mouth.  
 8] “From detention and judgment he was taken away—and who can even think about his descendants? For he was cut off from the land of the living, he was stricken for the transgression of my people.  
 9] Then they made his grave with the wicked, and with rich people in his death, although he had committed no violence, nor was there any deceit in his mouth.” [ISV]

[53:1 So 1QIsaa 1QIsab MT; LXX reads “Lord, who.”]  
 [53:1 So 1QIsaa 1QIsab; MT lacks “and.”]

[53:1 So 1QIsaa 1QIsab; MT reads “upon.”]  
 [53:1 i.e. the Messiah.]  
 [53:2 So 1QIsaa; 1QIsab MT LXX lack “he had.”]  
 [53:2 So 1QIsaa 1QIsab MT LXX; 1QIsaa may read “at ourselves.”]  
 [53:2 So 1QIsaa MT LXX; 1QIsaa may read “desire ourselves.”]  
 [53:3 So 1QIsaa; 1QIsab MT LXX lack “and.”]  
 [53:3 So 1QIsaa LXX; MT reads “and acquainted with”; 1QIsab reads “and knowing.”]  
 [53:3 So 1QIsaa 1QIsab; MT LXX lacks “and.”]  
 [53:3 So 1QIsaa; MT LXX read “he was despised.”]  
 [53:4 So 1QIsaa LXX; MT lacks “and.”]  
 [53:5 So 1QIsaa 1QIsab; MT LXX lack “and.”]  
 [53:7 So 1QIsaa; MT LXX read “and as.”]  
 [53:7 So 1QIsaa; MT reads “does not open.”]  
 [53:8 So 1QIsaa MT; 1QIsab lacks “and.”]  
 [53:8 So 1QIsaa MT LXX; 1QIsab reads “judgment they took him away.”]  
 [53:8 Or future.]  
 [53:8 So 1QIsaa; MT reads “living, an affliction.”]  
 [53:9 So 1QIsaa; 4QIsad MT read “he made”; LXX reads “I will give.”]  
 [53:9 So 1QIsaa; 1QIsaa corrector MT read “with a rich man.”]  
 [53:9 So 1QIsaa LXX; MT reads “deaths.”]

## The Exaltation of the Servant

- 10] “Yet the Lord was willing to crush him, and he made him suffer. Although you make his soul an offering for sin, he will see his offspring, and he will prolong his days, and the will of the Lord will triumph in his hand.
- 11] Out of the suffering of his soul he will see light and find satisfaction. And through his knowledge his servant, the righteous one, will make many righteous, and he will bear their iniquities.
- 12] Therefore I will allot him a portion with the great, and he will divide the spoils with the strong; because he poured out his life to death, and was numbered with the transgressors; yet he carried the sins of many, and made intercession for their transgressions.” [ISV]

[53:10 So 1QIsaa; 4QIsad MT read “he made him suffer”; LXX reads “with a blow.”]  
 [53:10 So MT LXX; 1QIsaa reads “And he.”]  
 [53:10 So 1QIsaa 4QIsad; 1QIsab MT lack “and.”]  
 [53:11 So 1QIsaa 1QIsab 4QIsad LXX; MT reads “He will see of the suffering of his soul.”]  
 [53:11 So 1QIsaa 4QIsad; MT lacks “and.”]  
 [53:11 So 1QIsaa; 4QIsad MT read “my servant.”]  
 [53:12 i.e. an allusion to the resurrection.]

[53:12 So 1QIsaa 1QIsab 4QIsad LXX; MT reads “the sin.”]  
 [53:12 So 1QIsaa 1QIsab 4QIsad LXX; MT reads “for the transgressors.”]

- 1] Who hath believed our report? and to whom is the arm of the LORD revealed? [KJV]

This is quoted by John (Jn 12:38-42).

*That the saying of Isaiah 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? Therefore they could not believe, because that Isaiah said again, 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.*

John 12:38-40

A documentary proof that there is ONE Isaiah! Jesus quotes Isaiah 53 and 6, from the “same Isaiah...”.

*These things said Isaiah, when he saw his glory, and spake of him. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue.*

John 12:41,42

Quoting Isaiah 6.

*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...*

Daniel 9:26

כָּרַת *karat* cut off, kill, execute for a capital crime. In the famous 70th Weeks prophecy, it declares that the Messiah will be executed!

- 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. [KJV]
  - (Psalm 69 alludes to an unhappy childhood...)
  - “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 (Isa 11:10; Rev 5:5).”
- 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. [KJV]

- “We” were (especially) Israel; *but also Gentiles...*

*And they spit upon him, and took the reed, and smote him on the head.  
And after that they had mocked him, they took the robe off from him,  
and put his own raiment on him, and led him away to crucify him.*

Matthew 27:30,31

- And apparently they even ripped off His beard! Cf. Isa 50:6

4] Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. [KJV]

- Notice the substitutionary character declared and *emphasized*...
- These 12 verses summarize the essence of all of Paul’s epistles!

*That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses.*

Matthew 8:17

- Again, confirmed in the Gospels.
- Here is the entire NT summarized in a few OT verses...

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. [KJV]

He was born of a woman

*so that **we** could be born of God;*

He humbled Himself

*so that **we** could be lifted up;*

He became a servant

*so that **we** could be made joint heirs with Him!*

He suffered rejection

*so that **we** could become His friends;*

He denied Himself

*so that **we** could freely receive all things;*

He gave Himself

*so that He could bless **us** in every way.*

- “...and with his stripes we are healed”: Watch out for this one: it is often misapplied...
- Did the Cross of Christ purchase physical (medical) healing?
  - If it did, Paul never knew it—he gave Timothy bad advice concerning his frequent sicknesses and he left Trophimus in Miletus sick (2 Tim 4:20).
  - If it did, Peter never knew it—he wrote two letters dealing with suffering and the Christian life.

## Caveat

- The context of Isaiah 53:5 is soteriological, not medical. It is the healing from the *effects of sin*:

*Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*

1 Peter 2:24

- If you attempt to apply Isaiah 53:5 to medical healings, you may cloud your confidence in your *eternal soteriological security* when a medical healing may not occur.
- Medical healing involves the sovereignty of God and is treated in Matthew 8:16,17 (Mt 8:17 is quoting Isaiah 53:4, not 5).
- Your security in Christ vastly overshadows all: John 10: 28,29; Romans 8:28-39; et al

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. [KJV]

*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.*

2 Corinthians 5:21

“For he hath made him to be sin for us”: We have no way to even imagine what this must mean...

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. [KJV]

- Mt 26:62-64; 27:12-14; Mk 15:3-5; Lk 23:9; Jn 19:9; Acts 8:32,33.

*And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.*

Matthew 26:62-64

- Under oath, it was required by law to respond... There are those who deny that He claimed to be God: they haven’t read their Bible. That was why they executed Him...

*And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly.*

Matthew 27:12-14

*And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled.*

Mark 15:3-5

*Then he [Herod] questioned with him in many words; but he answered him nothing.*

Luke 23:9

*When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.*

John 19:8,9

*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: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.*

Acts 8:32,33

- (This very passage was read by the Ethiopian Treasurer...)

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. [KJV]

- He was crucified on a cross of wood; **yet He made the hill on which it stood!**
- Matthew 27:11-16; Luke 23:1-25.

*And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas.*

Matthew 27:11-16

- Pay attention to Barabbas.
- *The guilty and the innocent changed places*
- We are in Barabbas' shoes...

*...Then said Pilate to the chief priests and to the people, I find no fault in this man.*

*...And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time... Then he questioned with him in many words; but he answered him nothing.*

*...behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:*

Luke 23:1...25

- Seven times He is declared innocent—even by the personal representative of the then Ruler of the known world...
- 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. [KJV]
- Andrew Bonar, using just the text of Leviticus, described details of the “Garden Tomb” in his expositional commentary—published 40 years before General Gordon discovered it.
  - With 18 specifications from the Scriptures...
  - The Garden Tomb complies with the paradox of being among—yet separate—from the graves of the wicked... and yet the personal tomb of one of the richest in the area.

*When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.*

Matthew 27:57,58

Apparently, he was not only a prominent citizen to have access to Pilate, but also a “next of kin.”

*And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.*

Matthew 27:59,60

*Saying, “Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead:*

*so the last error shall be worse than the first. Pilate said unto them,  
 "Ye have a watch: go your way, make it as sure as ye can."*  
 Matthew 27:63-65

- Do you hear Pilate's skepticism?! I don't think he was surprised when he learned the tomb was empty...

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. [KJV]

*Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:*  
 1 Peter 2:22,23

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 [KJV]

- Cf. Acts 13:38,39; Romans 5:15, 18.

*Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.*  
 Acts 13:38,39

*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. 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 5:15,18

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. [KJV]

- Cf. Luke 23:34; Romans 3:25.

*Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.*  
 Luke 23:34

*Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;*  
 Romans 3:25

ἱλαστήριον *hilasterion*; a means of appeasing or expiating, a propitiation, used as the cover of the Ark of the Covenant in the Holy of Holies, which was sprinkled with the blood of the expiatory victim on the annual day of atonement (*Yom Kippur*)

Everyone will choose their own favorites; this is just a start... Compile your own...

## 1<sup>st</sup> Advent: Chain of References

<p>Gen 3:15; 12:3; 17:19; 24:60; 28:14; 49:10;          2 Sam 7:16;          Ps 2:2; 16:10; 22:1-18;          Isa 7:13,14; 9:6,7; 28:16;          42:1-7; 49:1-6; 50:4-7;          52:13-15; 53:1-12; 61:1,2          Dan 9:25,26;          Hos 2:3</p>	<p>Mic 5:2          Hag 2:7          Zec 9:9; 11:11-13; 13:7          Mal 3:1,2          Mat 1:1,23; 2:1-6;          4:15,16; 12:18-21; 21:1-5;          21:42,43; 26:31; 27:19,10,          34, 35, 50; 28:5,6          Acts 1:9</p>
---	---

*Who hath believed our report? and to whom is the arm of the LORD revealed?*

Isaiah 53:1

- Technically, this passage has not been fulfilled yet.
- It speaks of the Nation of Israel discovering that Jesus is their Messiah. It is a prediction of their initial rejection and subsequent discovery...

## Two Critical Discoveries

- 66 separate books
- Penned by over 40 different individuals
- Over several thousand years
- 1) Which compose an intricate, skillfully designed *Integrated Message System*
- 2) Which provably had its origin from *outside our time domain*.

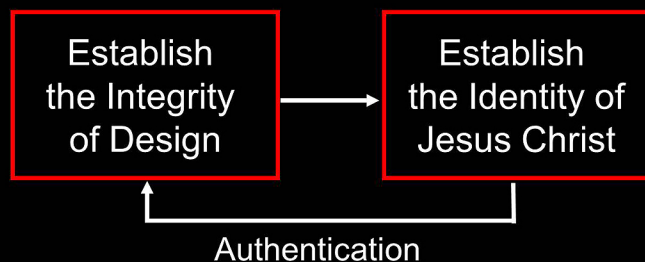
## The Old Testament (The *Tenach*)

- These Hebrew Scriptures were translated into Greek by 270 B.C.
- They contain over 300 prophecies detailing the Coming Messiah.
- Can we measure our confidence that Jesus really was who He said He was?

## Old Testament Prophecies Quoted in the Gospels

He was to be of David's family	2 Sam 7:12-16; Ps 89:3-4; 110:1; 132:11; Isa 9:6, 7; 11:1
He would be born of a virgin	Gen 3:15; Isa 7:14
He would be born in Bethlehem	Micah 5:2
He would sojourn in Egypt	Hos 11:1
He would live in Galilee	Isa 9:1, 2
...in Nazareth	Isa 11:1
To be announced by an Elijah-like herald	Isa 40:3-5; Mal 3:1; 4:5
Would occasion massacre of Bethlehem's children	Gen 35:19-20; Jer 31:15
Would proclaim a Jubilee to the world	Isa 58:6; 61:1
His mission would include the Gentiles	Isa 42:1-4
Ministry would be one of healing	Isa 53:4
He would teach through parables	Isa 6:9-10; Ps 78:2
He would be disbelieved, rejected by Rulers	Ps 69:4; 118:22; Isa 6:10; 29:13; 53:1
Would make a triumphal entry into Jerusalem	Zech 9:9; Ps 118:26
Betrayed by friend for 30 pieces of silver	Zech 11:1-13; Ps 41:9
Would be like a smitten shepherd	Zech 13:7
Would be given vinegar and gall	Ps 69:21
They would cast lots for His garments	Ps 22:18
His Side would be pierced	Zech 12:10; Ps 22:16
Not a bone would be broken	Ex 12:46; Num 9:12; Ps 34:20
Would die among malefactors	Isa 53:9, 12
His dying words foretold	Ps 22:1; 31:5
Would be buried by a rich man	Isa 53:9
Rise from dead on 3 <sup>rd</sup> day	Gen 22:4; Jon 1:7; Hos 6:2
Resurrection followed by destruction of Jerusalem	Dan 9:26; 11:31; 12:1, 11

## Epistemological Approach



## Isaiah 53: The Fulcrum of the Entire Universe

- Session 19 – Exegesis and Exposition; Personal Implications
- Session 20 – Textual Discoveries and Apologetic Implications

### A Challenge

Can you find the surprise hidden in this text? This discovery will provide a key to our next session. There is something strange here. Can you identify it?

*Upon this basis I am going to show you how a bunch of bright young folks did find a champion: a man with boys and girls of his own; a man of so dominating and happy individuality that Youth is drawn to him as is a fly to a sugar bowl. It is a story about a small town. It is not a gossipy yarn; nor is it a dry monotonous account, full of such customary "fill-ins" as "romantic moonlight casting murky shadows down a long, winding country road."*

### Discussion Questions

- 1) What portions of Isaiah 53 struck you the hardest?
- 2) What conclusions did you draw from this session?
- 3) How can you apply this in your personal life?
- 4) How do you like the ISV? Which versions do you prefer?

## The Book of the Prophet Isaiah

### Session 20: Chapter 53 (Part 2)

### The Scope of Isaiah 53

*Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now.*

Romans 8:21,22

- Entire Creation (not only personal redemption)
- Entropy was introduced in Gen 3:

*The creation was subjected to entropy, not by consent, but on account of the one who subjected it so as to involve hope."*

Romans 8:20 MIT

[The Idiomatic Translation of the New Testament © 2006 by William Graham MacDonald; Prepublication edition]

## Entropy

- A basic definition in Information Science, randomness (**entropy**) is the absence of **design**: *they are both antithetical to each other*.
- To ascribe the most elegant designs to the result of randomness (entropy, or “chance”), is the definitive absurdity, and demonstrates a total lack of understanding of the very meaning of these terms.
- Design—or information—is often designated as “neg-entropy.”
- Surprisingly, many advanced string theorists are also guilty of carelessness when using these terms.

## The Divine Conflict

- This is the Divine Conflict:
  - We know that Satan fell and took a host of angels with him. History’s primary plot is Satan’s opposition to God (Gen 3:1-5; Rev 20:10).
  - Amazingly, the central role in the divine conflict is humankind’s.
- Let’s review God’s own summary in Deut 4:32...

## God’s Covenant

*For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other; whether there hath been any such thing as this great thing is, or hath been heard like it?*

Deuteronomy 4:32

## The Messianic Achievement

- It follows that the incarnation of Jesus Christ as our Savior, delivered via Israel, is also universal.
- The most compelling argument for the uniqueness of terrestrial life on the Planet Earth is the Incarnation of the Creator Himself (Jn 1:1-3; Col 1:16,17; Heb 1:1-2; et al.).
- He became an everlasting member of the human race. (Jn 1:14; 1 Tim 2:5; Heb :24-25).
- This covenant is unique to the Earth, exclusive to humans, and universally unprecedented.

## The Frustration of Astrobiology

- Science is the study of evidence; however, astrobiology hasn’t found any evidence to study. Despite extensive searching, there isn’t any evidence of life beyond the Earth.

- This “science” has yet to demonstrate that its subject matter exists.
- This isn’t science: it is priesthood.

## Anthropic Principle

- The “Anthropic Principle” has catalogued over 140 quantifiable characteristics, each of which must fall within extremely narrow ranges for physical life to exist.
- There are over 400 quantifiable characteristics for advanced life to exist.
- When you recognize that many of these factors individually require a precision of less than 1 part per million, their composite effect constitutes a very good definition of a “miracle.”

## This Pivotal Passage

- Isaiah 53 describes the astonishing personal sacrifice that is the fulcrum—the pivot—of the entire cosmic drama.
- This passage was so disturbing to the Ashkenazi Jews that they took it out of their Bible. (However, the Sephardic Jews kept it in theirs.)
- The discovery of the Dead Sea Scrolls in 1947 included a complete copy of Isaiah, and Chapter 53 was right in position.
- The Book of Isaiah is in 66 chapters, in two groups: chapters 1 through 39, and chapters 40 through 66.
- Both the style and the theme are demonstrably intensified in the second section, and Isaiah 53 is precisely in the middle: 13 chapters on either side.
- Those who don’t know that the same Isaiah wrote the entire book haven’t read John 12. The “same Isaiah” quotes from Isaiah 6 and Isaiah 53; John 12:37-41.
- Written 700 B.C., Isaiah 53 is mentioned in all four gospels: Mt 8:17; Mk 15:28; Lk 22:37; Jn 12:37,38) and in Acts 8:32-35, Rom 10:16, and 1 Pet 2:21-25.
- It was this very passage that had the Ethiopian Treasurer confused on his way home, and which the Lord had Philip (supernaturally) clarify for him (Acts 8:26-39).
- The passage details the Crucifixion, which is particularly remarkable since this was recorded seven centuries before crucifixion was invented: Crucifixion was invented in 90 B.C. by the Persians; then widely adopted by the Romans.
- Isaiah 53 - the Cross: The Lamb slain in our stead.
- Psalm 22 - the Cross: The bones, the thirst, the piercing of the hands and feet, the humiliation, ridicule, the casting of lots.... The first

words and last words of Jesus on the cross.

- Starts at Isaiah 52:13 (chapter divisions were instituted 14-15<sup>th</sup> century).

Our previous session focused on the personal, devotional, aspects. This session will focus on the (surprising) apologetic aspects.

## The Eschatological Rebuttal

The Second Coming itself is a rebuttal to any eschatological role for any life beyond the Planet Earth. (There is even a real sense in which Isaiah 53 is predictive of events which *have yet to happen* when Israel ultimately recognizes her Messiah.)

The rabbis say that when the Messiah comes He will interpret the words, the letters... He will even interpret *the spaces between the letters!* And there are some astonishing surprises hidden within, and behind, this text.

*For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*

Matthew 5:18

- “jot”: the smallest of the 22 Hebrew letters;
- “tittle”: the distinctive hook differentiating some of the letters.
- (Like “the dotting of an ‘i’ or the crossing of a ‘t’...”)

## History of Cryptography

- From ancient Hebrew linguistics
  - Short alphabet (no vowels)
  - Sememes : more than phonemes
  - Self-parsing (“5 final forms”)
  - Given to word play: Gematria, acrostics, puns, transpositions, mysticism (*Kabbalah*), etc.

English is 75% redundant. Encryption usually involves removing redundancies. Moses and David wrote in Hebrew letters that were vastly different from the ones used today. The squared-off form of letters presently used in modern Hebrew are known as Aramaic square script, which emerged during the Babylonian exile. These were easier to write but were somewhat distanced from the original pre-Babylonian pictographs used previously. The ancient Hebrew characters were found on the Moabite Stone and continued in use to 139 B.C. but were gradually replaced by the modern square Hebrew characters in use today.

## History of Cryptography (cont.)

- From ancient Hebrew linguistics
- The Cryptology of the Renaissance;
  - Specialist skills on royal staffs
- The Development of Mechanical Aids;
  - The *Enigma* machines; (*Purple*, Japan’s counterpart)
  - The wartime computer development: Alan Turing & John Von Neumann
- The (Re)Discovery of the (ELS) Bible codes
  - Rabbi Micahel Ber Weissmandl et al...
  - ...his legacy:

*The secrets of the Torah are revealed...in the skipping of the letters.*

Rabbenu Micahel ben Asher, 13<sup>th</sup> century

Rabbi Michael Ber Weissmandl, at the age of 13, acquired a Torah commentary written by a 13<sup>th</sup> century sage, Rabbenu Bachya ben Asher of Saragossa, in Spain. Fascinated by Bachya’s cryptic asides, and allusions to decryptations, for the rest of his life, Weissmandl maintained his certainty that divinely ordered information was embedded within the Torah by means of Bachya’s description of the skipping of equal intervals of letters. Even as a youth Weissmandl wrote out the entire 304,805 letters of the Torah in 10 x 10 grids (a common practice in cryptanalysis to facilitate the identification of skipped-letter sequences).

The following was first revealed to me by my friend, Dr. Gerald Schroeder, the famed atomic physicist who presently resides in Jerusalem.

Genesis

בְּרֵאשִׁית הָאָרֶץ הָיְתָה תָּהוּ וּבְהוּ וְחָשָׁךְ עַל־פְּנֵי תְּרוֹמָם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם; וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר; וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר בְּרִשׁוֹב וַיִּבְרַל אֱלֹהִים בֵּין הָאוֹר וּבֵין חֹשֶׁךְ; וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וְלַחֹשֶׁךְ קִרָּא לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד; ה'

תּוֹרָה = TORH

## Exodus

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרָיִם אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ:  
 רְאוּבֵן שְׁמֹעַן לֵוִי וִידְדָנָה:  
 יִשָּׁשְׂכָר וְזָבֻלֹן וּבִנְיָמִן:  
 דָּן וְנַפְתָּלִי גָד וְאָשֵׁר:  
 יוֹחֵי כֹל־נֶפֶשׁ יֵצְאִי קָדְשׁ יַעֲקֹב שִׁבְעִים נֶפֶשׁ וַיּוֹסֶף הָיָה בְּמִצְרָיִם:  
 וַיָּמָת יוֹסֵף וְכָל־אֶחָיו וְכָל־הַדּוֹר הַהוּא:

תורה = TORH

## Numbers

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּמִדְבַר סִינִי בְּאַהֲל מוֹעֵד בְּאַחֵד לַחֹדֶשׁ הַשֵּׁנִי בַשָּׁנָה  
 הַשְּׁנִית לְצֵאתְכֶם מִמִּצְרָיִם לֵאמֹר:  
 שָׂאוּ אֶת־רֹאשׁ כֹּל־עַדְתְּ בְּנֵי־יִשְׂרָאֵל לְמִשְׁפַּחְתָּם לְבֵית אֲבֹתָם בְּמִסְפַּר שְׁמוֹת  
 כָּל־זָכָר לְגִלְגָּלָתָם:  
 מִבֶּן עֶשְׂרִים שָׁנָה וְנֹמְלָה כָּל־יֶצֶא צֶבָא בְּיִשְׂרָאֵל תִּפְקְדוּ אֹתָם לְצִבְאוֹתָם אָהֳרָן  
 וְאַהֲרֹן:

הרות = HROT

## Deuteronomy

כַּעֲבֹר תִּתְּקֶנָּה בְּאֶרֶץ מוֹאָב הוּאִיל מֹשֶׁה בָּאֵר אֶת־תְּהִוָּתָהּ הַזֹּאת לֵאמֹר:  
 יְהוָה אֱלֹהֵינוּ דִּבֶּר אֵלֵינוּ בְּחָרֹב לֵאמֹר רַב־לָכֶם שָׁבַת בְּהָר הַזֶּה:  
 פָּנוּ וּסְעוּ לָכֶם וּבֹאוּ הָר הָאֲמָרִי וְאֶל־כָּל־שִׁכְנָיו בְּעֶרְבָה בְּהָר וּבְשִׁפְלָה וּבְנֹגֶב  
 וּבְחוּף הַיָּם אֶרֶץ תְּכַנְנִי וְתִלְכְּנִי עַד־הַנָּהָר הַגָּדֹל נְהַר־פָּרָת:  
 רָאֵה נְמָתִי לִפְנֵיכֶם אֶת־הָאֶרֶץ בָּאוּ וּרְשׁוּ אֶת־הָאֶרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה  
 לְאֲבֹתֵיכֶם לְאֲבֹתֵיכֶם לְיִצְחָק וּלְעִשָׂק לַחַת לָהֶם וּלְזֶרְעָם אֲחֵרֵיהֶם:

הרות = HROT

## Torah Codes

49 (7<sup>2</sup>) letter sequences:

Genesis	TORH
Exodus	TORH
Leviticus	?
Numbers	HROT
Deuteronomy	HROT

## Leviticus

Intervals of 7:

יִקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר יְהוָה אֵלָיו מֵאֶהֱל מוֹעֵד לֵאמֹר:  
 יְהוָה = YHWH

## The Torah Always Points to YHWH

Genesis	Exodus	Leviticus	Numbers	Deuteronomy
תורה →	תורה →	יהוה ←	הרות ←	הרות ←
TORH	TORH	YHWH	HROT	HROT

## תורה

- The **Tav** ת originally, a cross: T
- The **Vav** ו a nail
- The **Resh** ר a head of a man
- The **Heh** ה the breath or Spirit of God
- A Man, with the Spirit of God, nailed, on the cross!

## Chapter 38: Judah's Sin With Tamar

Genesis begins the story of Joseph in Chapter 37, which continues to the end in Chapter 50. However, in Chapter 38 we encounter a sordid episode where Judah is tricked into having sex with his daughter-in-law Tamar, who then gives birth to two sons out of wedlock. (Why is this recorded here?)

[See chart on next page. This is encrypted in the *Book of Genesis*!]

- From the precision required for the phenomena of the “Torah Codes,” it would appear that God must have given Moses his five books: *letter-by-letter*!
- The design of the Hebrew alphabet is unique.
- Truly, this is a supernatural book...

### The Strange Prophecy

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 4:12

A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

Deuteronomy 23:2

1. Perez
2. Hezron
3. Ram
4. Amminadab
5. Nahshon
6. Salmon
7. **Boaz**
8. **Obed**
9. **Jesse**
10. **David** Gen 38

## Appointed Times

*The Jew's catechism is his calendar.*

Samson Raphael Hirsch

## The Heptadic Calendar

- |                      |                     |
|----------------------|---------------------|
| • The Week of Days   | <i>Shabbat</i>      |
| • The Week of Weeks  | <i>Shavuot</i>      |
| • The Week of Months | The Religious Year  |
| • The Week of Years  | The Sabbatical Year |
| • Seven Weeks + 1    | The Jubilee Year    |

## Genesis 38

1. ויהי בעת ההוא ויבד יהודה נאח אהיו ויש ערואש עדלמי ושמו היה:

2. ויראשם יהודה פתאיש כעני ושמו שוע ויקרה ויבא אליה:

3. ותמר ותלד בן ויקרא אתשמו ער:

4. ותמר עוד ותלד בן ויקרא אתשמו אוה:

5. ותמר עוד ותלד בן ויקרא אתשמו שלה והנה בכזב בלדקה אתה:

6. ויקח יהודה אשה לשר בכורו ושמה תמר:

7. ויהי ער בכור יהודה כע בעיני יהנה וינחמה ויהנה:

8. ויאמר יהודה לאוהן בא אליאשת אחיך ויבס אתה והקם זרע לאחיק:

9. ויבס אתה כי לא לו ילדה ויחש ויהי אסבא אליאשת אחיו ושתה ארצה:

לבלתי נחזרע לאחיו:

10. ויבס תמר ויהי אשר עשה ויבס גסאחיה:

11. ויאמר יהודה לתמר כלתו שכי אלענה תאבדך עדינבל שלה בני כי אתה פרעמית גסיהא באהיו ותלד תמר ותשב בית אביה:

12. וירבו הילדים ותקם בתישוע אשתיהודה ויגדום יהודה וישל עליוני צאנו הוא ויהיה הערו העדלמי חמנקה:

13. ויגד לתמר לאמר הנה העניך שלה חמנקה לני צאנו:

14. ותמר בגדי אלמנותה כעליו ותקם כעניך ותחשק ותשב בפתח עינים אשר עלהדרך חמנקה כי ראמה כירגבל שלה והוא לארמנה לו לאשה:

15. ויראה יהודה ויהשבה לזונה כי כסתה פניה:

16. ויש אליה אליהדרך ויאמר הנהצא אבוא אליך כי לא ידע כי כלתו הוא ותאמר מזהחמל כי תבוא אלי:

17. ויאמר אנכי אשלח גדיענים מירצאן ותאמר אסתמן שרכון עד שלחך:

18. ויאמר מה הערכון אשר אחזלך ותאמר חמנקה ופתילת ויבס אשה כר:

19. ותקם ויבא אליה ותמר לו:

20. ותקם ותלד ותמר צעפה כעליה ותלבש כר אלמנותה:

21. וישלח יהודה אתחני הענים בלד רעהו העדלמי לקחת תלדון מנך האשה ולא כענאה:

22. וישאל אחיאנשי מקמה לאמר אנה הקדשה הוא כענים עליהדרך ויאמרו לאיהיה כזה קדשה:

23. וישב אליהודה ויאמר לא כענאה ויגם אנשי המקום אמרו לאיהיה כזה קדשה:

24. ויאמר יהודה תחלה פון נהנה לבני הנה שלחתי העני הנה ואמה לא כענאה:

25. ויהי ככששלש חדשים ויגד ליהודה לאמר נחמה תמר כלתך ויגם הנה הרה לזוננים ויאמר יהודה הוציאהו ותשרף:

26. הוא מוצאת והיא שלחה אליהיה לאמר לאיש אשראלה לו אנכי הרה ותאמר הפרנא לני החמנקה והפתיים והקסיה האלה:

27. ויבד יהודה ויאמר עדיקה כעני כעליון לארמנתי שלה בני ולאוסף שור לדשמה:

28. ויהי בעת לרמה והנה האומים ככננה:

29. ויבד בלדקה ויחזיר ותקם הכעלית ותקשר שלירו של לאמר זה יצא ראשנה:

30. ויהי ככשכב ידו והנה יצא אחיו ותאמר מזהפצת שליר פרון ויקרא שמו כריו:

31. ואחר יצא אחיו אשר שלירו השע ויקרא שמו זרה:

בעז
Boaz

רות
Ruth

עבד
Obed

ישעי
Jesse

דוד
David

Boaz

Ruth

Obed

Jesse

David

*All in 49-letter intervals; &  
All in chronological order!*

- All land reverts to its owners
- All slaves go free
- All debts forgiven
- “The time of the restitution of all things” (Acts 3:21)

*And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:*

Genesis 1:14

“...seasons”: המועדים “the appointed times.”

## “Appointed Times” : Leviticus 23

52	Sabbaths
+ 7	days of Passover (including its related feast days)
+ 1	Shavuot, Feast of Weeks (Pentecost)
+ 1	Yom Teruah, Feast of Trumpets
+ 1	Yom Kippur, Day of Atonement
+ 7	days of Sukkot, Feast of Tabernacles
+ 1	Shmini Atzeret, 8th Day of Assembly
70	

- המועדים = “The Appointed Times.”
- As an *Equidistant Letter Sequence*, it appears **only once** in Genesis.
  - Statistical expectation: 5 times in the 78,064 letters of Genesis.
- It appears only once, at an interval of 70.
- It is centered on Genesis 1:14.
- Odds against this by unaided chance have been estimated at greater than 70,000,000 to one!

## Israel: ישראל

- 1st 10,000 letters of Genesis, -100 to +100:
  - only twice: intervals of 7 and 50
  - *Kiddush*, The Sabbath observance (Gen 1:31 - 2:3)
  - Jubilee Year, after 7 *Shmitas* (+1) (Lev 25, 27)

## The Trees in Genesis 2

*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 1:29

...and ending with:

*And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.*

Genesis 2:9

## Trees in Genesis 2

אשל	Tamarisk (2)	רמון	Pomegranate (8)
אלה	Terebinth, (-2)	גפר	Gopherwood or fir (8)
עבת	Thicket (or Dense forest) (-3)	סנה	Thornbush [ <i>Crataegus</i> ] (9)
הדר	Citron (-3)	זית	Olive (-9)
שטה	Acacia (-3)	בטן	Pistachio Nut (13)
שקד	Almond (5)	לון	Hazel (-13)
חטה	Wheat (5)	חאנה	Fig (14)
תמר	Date Palm (5)	ערבה	Willow (-15)
ארז	Cedar (-5)	אלון	Oak (17)
אהלים	Aloe (6)	נפן	Vine (-18)
ענב	Grape (-6)	שערה	Barley (-28)
אשר	Boxthorn or Bramble (7)	ערמו	Chestnut (44)
קדה	Cassia (7)		
לבנה	Poplar (-85)		

## 1994 Statistical Science Article

- Doron Witzum, Eliyahu Rips, Yoav Rosenberg submit research results.
- 34 most prominent rabbis, their dates of birth and death. *All* found; (1 in 775 million?).
- 32 additional requested; *all* found.
- After a 6-year review, the article was finally accepted

## The Big Guns Take a Look

- Dr. Harold Gans
  - Senior mathematician, National Security Agency
  - Personal computations; 440 hours (19 days)
  - Less than 1 in 62, 500 due to chance
- All 8 referees, after 6 years of review, have become believers in the codes.

## The Exploitation Begins...

- Michael Drosnin, *The Bible Code*, Simon and Schuster, 1997
  - Predicts Rabin's assassination?
  - Contrived translations; specious mathematics
  - Not a believer

- Jeffrey Satinover, *Cracking the Bible Code*, Wm Morrow and Co., NY 1997
- John Weldon, *Decoding the Bible Code - Can We Trust the Message*, Harvest House 1998

## Holocaust Codes

Name		Interval	Begins at:
Hitler	היטלר	22	Deut 10:17
Auschwitz	אוישוויץ	-13	Deut 10:21
Holocaust	השואה	13	Deut 10:20
The Holocaust	השואה	50	Deut 31:16
Crematorium for my sons	כבשן לבני	134	Deut 31:28
In Poland	בפולין	-107	Deut 32:22
Plagues	מגפות	-134	Deut 32:32
The Fuhrer	הפירר	5	Deut 32:50
Eichmann	אייכמן	9670	Deut 32:52
King of the Nazis	מלך הנאצים	-246	Deut 33:16
Genocide	רצח עם	-22	Deut 33:21
Auschwitz	אוישוויץ	-536	Deut 33:24
Germany	גרמניה	-933	Deut 33:28
Hitler	היטלר	-3	Num 19:13
Mein Kampf	מין קאמפ	9832	Num 22:1

## Yeshua Codes

- Yacov Rambsel:
  - *Yeshua*
  - *Jesus Is My Name*
- Grant Jeffrey
  - *The Signature of God*
  - *The Handwriting of God*

## Yeshua Frequencies

- *Yeshua*, [יֵשׁוּעַ] appears (in intervals <100)
  - 5,538 instances in the Old Testament
  - 2,919 going forward (136 with no intervals)
  - 2,619 going backward
- “The volume of the book is written of me”
- “Search the Scriptures... they are written of me.”

## Yeshua Codes

- Genesis 1:1 *Yeshua is able*.
- Genesis 3:27 Adam and Eve covered: *Yoshiah*, “He will save.”
- Ruth opens with 5-interval sequence, *Yeshua*.
- Daniel 9, the Seventy Weeks, with a 26-letter interval, *Yeshua*.

## Tanach Frequency Tables

	Total	Frequency (%)		Total	Frequency (%)
א	137,845	11.51663309441	ז	32,368	2.70427204469
ב	129,575	10.82569359214	ח	27,600	2.30591659767
ג	101,953	8.51793894501	ט	16,277	1.35990595871
ד	95,674	7.99334291904	כ	15,729	1.31412181756
ה	88,302	7.37742925389	ל	15,240	1.27326699089
ו	68,058	5.68608955813	מ	14,002	1.16983493480
ז	65,211	5.44822924821	נ	11,687	0.97642200279
ח	63,196	5.27988062704	ס	10,076	0.84182665356
ט	58,194	4.86197501757	ע	9,099	0.76020054791
כ	57,630	4.81485411319	פ	7,935	0.66295102183
כא	44,808	3.74360546770	צ	6,309	0.52710245705
כב	41,291	3.44976819690	ק	3,288	0.27470484685
כג	39,852	3.32954305255	ך	2,554	0.21338083299
כד	33,468	2.79617451778			

## Isaiah 53

- Yeshua is my name יֵשׁוּעַ שְׁמִי
- His Signature מַחְתִּימוֹ
- Messiah מָשִׁיחַ
- Nazarene נָזִיר
- Galilee גַּלִּיל
- Shiloh שִׁילֹה
- Pharisee פָּרוּשׁ
- Levites לְוִיִּם
- Caiaphas כִּיפָה
- Annas עֲנָן
- Passover פֶּסַח
- The man Herod אִישׁ הָהָרָד
- Wicked Caesar perish קִיסָר עֹמֵל אֶכְדָּר
- The Evil Roman City רַע עִיר רוֹמִי
- Let Him be crucified יַצְלַב
- Moriah הִירְמֹ
- Cross צֶלֶב
- Pierce דָּקַר
- From the Atonement Lamb מִכֹּפֶר טֹלֵא
- Bread הַלֶּחֶם
- Wine יַיִן
- Obed עֹבֵד
- Jesse יֵשִׁי
- Seed זֶרַע
- Water מַיִם

- Jonah יונה
  - The Disciples mourn למדים אנן
  - Peter כפה
  - Matthew מותחי
  - John יוחנן
  - Andrew אנדרי
  - Philip פיליפ
  - Thomas תומא
  - James יעקב
  - James יעקב
  - Simon שמעון
  - Thaddaeus תדי
  - Matthias מתייה
  - Mary מרים
  - Mary מרים
  - Mary מרים
  - Salome שלמית
  - Joseph יוספ
- The name of **Peter** (*Kepha*) appears in Isaiah 53:3, beginning with the second letter of the fifth word and counting every 19<sup>th</sup> letter from right to left. With over 300 occurrences in the Book of Isaiah, this incidence in isolation wouldn't seem especially significant; but the coincidences are piling up.
  - In Isaiah 53:8, beginning at the 1<sup>st</sup> letter of the 12<sup>th</sup> word, we find **Matthew** 295 letters to the right.
  - The name of **John** (*Yochanan*) also appears in Isaiah 53:10, starting with the fourth letter in the 11<sup>th</sup> word and counting every 28<sup>th</sup> letter from left to right. This is a bit more significant since this code appears only nine times in the entire Book of Isaiah. There are some other aspects to the specific location that will be discussed shortly.
  - The name of **Philip** (*Pilip*) also appears in the passage. Since there are only 15 such appearances in the entire Book of Isaiah, its inclusion in this cluster adds additional weight to the inference of deliberate design.
  - **Thomas** (*Toma*) also appears in Isaiah 53:2, starting with the first letter in the 8<sup>th</sup> word and counting every 35<sup>th</sup> letter from right to left. As there are over 200 appearances of this code in the Book of Isaiah, in isolation this doesn't seem that compelling; but, again, clustering with the others they collectively are seen to be rising above any residual noise level.
  - The name **James** (the English equivalent of the Greek *Jacobus*, or the Hebrew *Ya'akov*) appears twice behind the text, at intervals

of -20 and -34 (that is, in reverse). James, or *Ya'akov*, was a common name in that period. What makes this double occurrence particularly provocative, however, is that there were apparently two Jameses present at the cross.

## The 3<sup>rd</sup> James

- There was also a third James, who apparently was not present at the cross. He was the Lord's half brother, who, along with his brothers Joses, Simon and Judas, apparently did not accept the authority of Jesus before His resurrection (Cf. Mk 3:21; Jn 7:5).
- After the risen Jesus had appeared to him (1 Cor 15:7) he became a leader of the Jewish-Christian church at Jerusalem (Gal 1:19, 2:9; Act 12:17).
- A few years later James suffered martyrdom by stoning at the instigation of the high priest Annas during the interregnum after the death of the procurator Festus in A.D. 61. [Josephus, Ant. 20.9.]
- In Isaiah 53:10, all three **Marys** use the letter yod (י) in the word, *ya'arik*. This is the same letter yod (י) that forms the first letter of the encoded names "Yeshua" and "John." it is this intimate interlinking of the three Marys with both Yeshua and John that is rather striking.
- Over 40 relevant names in 15 sentences.
- It is the density, and the relevance to the plaintext, which would seem to defy attribution to unaided random chance alone.
- The apologetic implications of this are amazing.
- But there's also another observation even more astonishing...
- But first, can you find what is peculiar about the following text?

*Upon this basis I am going to show you how a bunch of bright young folks did find a champion: a man with boys and girls of his own; a man of so dominating and happy individuality that Youth is drawn to him as is a fly to a sugar bowl. It is a story about a small town. It is not a gossipy yarn; nor is it a dry monotonous account, full of such customary "fill-ins" as "romantic moonlight casting murky shadows down a long, winding country road." Nor will it say anything about twinklings lulling distant folds; robins caroling at twilight, nor any "warm glow of lamplight" from a cabin window. No. It is an account of up-and-going activity; a vivid portrayal of Youth as it is today; and a practical discarding of that worn-out notion that "a child don't know anything."*

## Statistical Behavior

- In English, “e’s” occur about 13% of the time. That’s what led to Samuel Morse’s design of his familiar Morse Code: E is a dot; T is a dash; etc.
- What’s the chance that the previous paragraph “happened” by accident?
- It was taken from a 267-page novel: *Gadsby, A Story of Over Fifty Thousand Words Without Using the Letter E*, published in 1939 by Ernest Vincent Wright!
- Ernest Wright could not use “the” or the pronouns “he, she, they, we, me and them.”
- Nor indispensable “are, have, were, be, and been.” Or such basic words as “there, these, those, when, then, more, after, and very.”

## The Missing Name

- From a study of the Hebrew Frequency Tables, there is another name that *should* occur in Isaiah 53—even by “accident”: Judas!
- This omission is as (or more) significant as the other inclusions!

### יהודה, Judas

- This combination of letters appears over 50 times in Isaiah and yet does *not* appear in Isaiah 53.
- His replacement, Matthias, (*Mattiyah*, מתייה), *however*, *does* appear.
- How does all this “just happen”?

*The phenomenon is real; what it means is up to the individual.*

Prof. David Kashdan, Chairman  
Dept of Mathematics, Harvard, 1996.

- Setting the details (and the controversies) aside, let’s just stand in awe of a majestic, and inscrutable, God! There’s no way any of this could have been construed—from inside our time domain.

[This section was excerpted from: *Cosmic Codes: Hidden Messages From the Edge of Eternity*, Koinonia House, 1999, 2004.]

## Next Session

Study Isaiah Chapters 54 – 59.

## Discussion Questions

- 1) How do you like the ISV? Which versions do you prefer?

## The Book of the Prophet Isaiah Session 21: Chapters 54 - 59 Restoration of Israel

### Unit 2: Chapters 40 - 66

- A shift in themes no less remarkable than the shift in style.
- The Great Scroll: translated from the DSS by Dr. Peter Flint.
- ISV: Leaning on this, relegating the MT & LXX as simply variants.
- Includes expositional comments on the KJV.

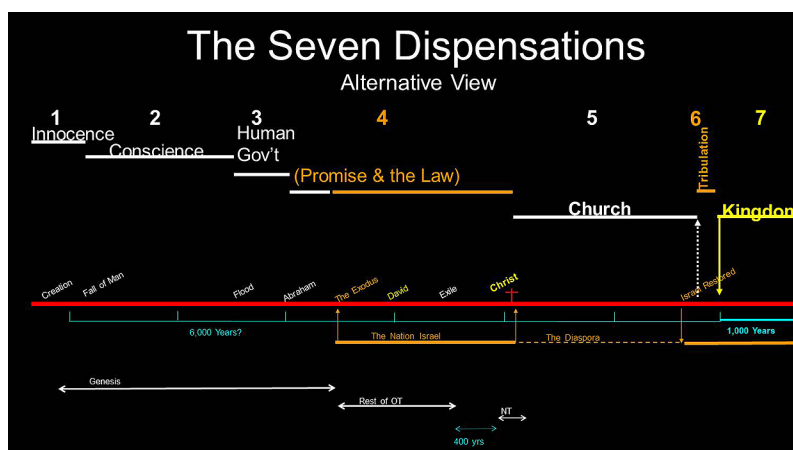
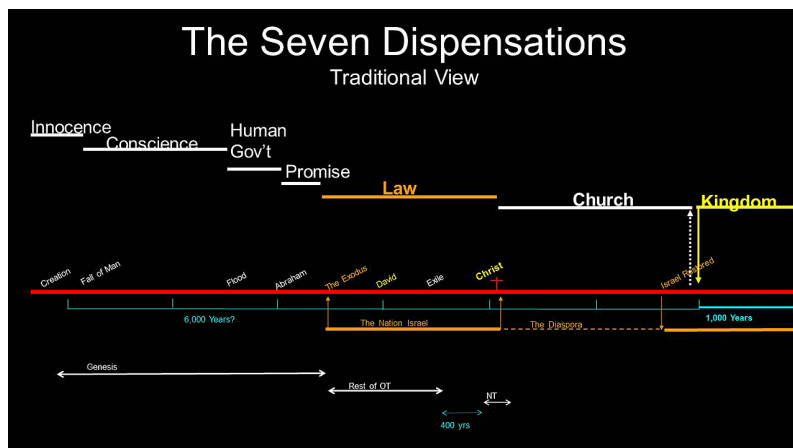
### Three Major Promises

- God’s Covenant with Abraham
  - In his seed all nations shall be blessed
- God’s Covenant with the Nation Israel
  - If they faithfully served Him they’d prosper
  - If they forsook Him they would be destroyed
- God’s Covenant with David
  - His family would produce the Messiah who would reign over God’s people forever

### “Dispensations”(Traditional View)

1) Innocence	Gen 1:28
2) Conscience	Gen 3:7
3) Human Government	Gen 8:15
4) Promise	Gen 12:1
5) Law	Ex 19:1
6) Church (“Grace”)	Acts 2:1
7) Kingdom	Rev 20:4

[See graphic on next page.]



*That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:*

Ephesians 1:10

This appears to be an epitome of them all...

## The Dispensation of the Fullness of Times

- 1) The time of oppression and misrule ends by Christ taking His kingdom (Isa 11:3,4).
- 2) The time of testimony and divine forbearance ends in Judgment (Mt 25:31-46; Acts 17:30,31; Rev 20:7-15).
- 3) The time of toil ends in rest and reward (2 Thess 1:6,7).

- 4) The time of suffering ends in glory (Rom 8:17,18).
- 5) The time of Israel's blindness and chastisement ends in restoration and conversion (Rom 11:25-17; Eze 39:25-39; Isa (53)-58).
- 6) The times of the Gentiles end in the smiting of the image and the setting up of the Kingdom from Heaven (Dan 2:34,35; Rev 19:15-21).
- 7) The time of creation's thralldom ends in deliverance at the manifestation of the sons of God (Gen 3:17; Isa 11:6-8; Rom 8:19-21).

## Isaiah 54: The Coming Glory of Israel

- 1] "Sing, you barren woman, even the one who never bore a child! Burst into song and shout for joy, even you who were never in labor! For the children of the desolate woman will be more than the children of her that is married," says the Lord.
- 2] "Enlarge the location of your tent, let the curtains of your dwellings be stretched wide, and don't hold back. Lengthen your cords; strengthen your stakes.
- 3] For you will spread out to the right hand and to the left, and your descendants will possess the nations and will populate the deserted towns.
- 4] "Don't be afraid, because you won't be ashamed; don't fear shame, for you won't be humiliated—because you will forget the disgrace of your youth, and the reproach of your widowhood you will remember no more.
- 5] For your Maker is your husband; the Lord of the Heavenly Armies is his name, and the Holy One of Israel is your Redeemer; he is called the God of the whole earth.
- 6] For the Lord has called you back like a wife deserted and grieved in spirit, like the wife of a man's youth when she is cast off," says the Lord your God.
- 7] "For a brief moment I abandoned you; but I'll gather you with great compassion.
- 8] I hid my face from you for a moment in a surge of anger, but I will have compassion on you with my everlasting gracious love," says the Lord your Redeemer. [ISV]

[54:1 Or "and"; so 1QIsaa 4QIsad; 1QIsab MT LXX lack "even."]

[54:2 Or "place"; so 1QIsaa; MT LXX lack "and."]

[54:3 Lit. seed.]

[54:3 1QIsaa is pl.; MT is sing.]

[54:6 So 1QIsaa; MT LXX read "says your God."]

[54:8 So 1QIsaa 4QIsac; MT LXX lack "my."]

- 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.
- 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; [KJV]

Cf. Hos 2:1 – 3:5. adulteress wife, widowed, divorced.

## Israel, the Restored Wife

Israel is the restored wife of Jehovah (Hos 2:1 - 3:5). Idioms describe Israel's relationship to Jehovah: adulteress wife, widowed, divorced.

- 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.
- 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. [KJV]

Cf. Rev 18:7 "am no widow."

- 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.
- 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.
- 7] For a small moment have I forsaken thee; but with great mercies will I gather thee.
- 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. [KJV]

In contrast with their rejection (Luke 19:41-44). Rom 11:25 - God is not through with Israel! (Rev 2:9, 3:9).

## God's Reconciliation with Israel

- 9] "For this is like the waters of Noah to me, when I swore that the waters of Noah would never again spread over the earth; so have I sworn that I won't be angry with you again and that I won't rebuke you.
- 10] For the mountains may collapse and the hills may reel, but my gracious love will not depart from you, neither will my covenant of peace totter," says the Lord, who has compassion on you.
- 11] "O afflicted one, passed back and forth, and not comforted, Look! I am about to set your stones in antimony, and lay your foundations with sapphires.
- 12] And I'll make your battlements of rubies, and your gates of jewels, and all your walls of precious stones.
- 13] Then all your children will be taught by the Lord, and great will be your children's prosperity.
- 14] "In righteousness you'll be established; you will be far from tyranny, for you won't be afraid, and from terror, for it won't come near you.
- 15] Watch! If anyone does attack you, it will not be from me; whoever may attack you will fall because of you.
- 16] Look! It is I who have created the blacksmith who fans coals in the fire, and produces a weapon for his purpose. It is I who have created the ravager to wreak havoc;
- 17] no weapon that is forged against you will be effective. This is the heritage of the Lord's servants, and their righteousness from me," says the Lord. [ISV]

[54:9 So 1QIsaa LXX; MT lacks "again."]

[54:9 1QIsaa LXX MT lack "that I."]

[54:11 i.e. the city of Jerusalem.]

[54:11 So 1QIsaa; 4QIsad MT read storm-tossed; LXX reads "unsteady."]

[54:15 So 1QIsaa; MT reads "whoever attacks."]

[54:15 So 1QIsaa 4QIsac; MT reads "he will fall"; LXX reads "they will flee."]

[54:16 So 1QIsaa; MT reads "And it"; cf. LXX.]

[54:17 So 1QIsaa; 4QIsac MT LXX read "effective, and you will refute every tongue that rises against you in judgment."]

- 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.
- 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.
- 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.
- 12] And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.
- 13] And all thy children shall be taught of the LORD; and great shall be the peace of thy children. [KJV]

- "With antimony" - eye shadow, purpose was to create a setting for the eye. (Cf 2 Kgs 9:30; Jer 4:30; Ezek 23:40).
- "Stones" Rev 21:19-20, echoes breastplate stones. Sapphire: Moses, Aaron - 70 Elders (Ex 24:10; Ezek 1:26; 10:1).
- "Agates" - rubies.
- "Gates" - Rev 21:21, pearls?
- "Taught of the Lord" - referred to by Jesus (Jn 6:45).

- 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.
- 15] Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.
- 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.
- 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.[KJV]

- "Their righteousness is from Me" - not a New Testament doctrine!

## Isaiah 55: An Invitation to Life

- 1] “Come, everyone who is thirsty, come to the waters! Also, you that have no money, come, buy, and eat! Come! Buy wine and milk without money and without price.
- 2] Why spend your money on what is not bread, and your labor on what does not satisfy? Listen carefully to me, and eat what is good, and let your soul delight itself in rich food.
- 3] Pay attention to me, come to me; and listen, so that you may live; then I’ll make an everlasting covenant with you, as promised by my faithful, sure love for David.
- 4] “Look! I have made him a witness to the peoples, a leader and commander of the peoples.
- 5] “Look! You will call a nation that you do not know, and a nation that does not know you will run to you, because of the Lord your God, even the Holy One of Israel, for he has glorified you.” [ISV]

[55:1 So MT LXX; 1QIsaa skips “from the first come, buy” to the second “come, buy,” omitting the words in between.

[55:2 Lit. what is not satisfaction; so 1QIsaa; MT reads “what is not for satisfaction.”]

[55:3 Lit. Turn your ear.]

[55:3 So 1QIsaa; MT LXX lacks “and.”]

[55:3 So 1QIsaa; 4QIsac MT read “then let me make.”]

[55:3 1QIsaa 4QIsac MT LXX lack “as promised by.”]

[55:5 So 1QIsaa; MT reads “a nation (pl.) that do”; LXX reads “nations that do.”]

[55:5 So 1QIsaa (sing.); MT LXX (pl.).]

[55:5 So 1QIsaa; MT 1QIsaa corrector read “and because of.”]

## God’s Provision for Salvation

- 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.
  - 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. [KJV]
- “Thirsteth” - John 7:37, 4:14; Rev 22:17. “Come...come” - we must follow; made available by His death.
  - “Spend money” - “weigh silver” - Levitical overtone, silver = blood Cf. Zech 11:12; Ruth 4.
  - Chapter 55 must follow Chapter 53, His death allows these things to be available!

- 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. [KJV]
- Cf. Acts 13:34; Isa 24:5.
  - Everlasting Covenant: the New Covenant; cf. Heb 9:15; Hos 2:18-20; Isa 42:6; 49:8; 54:10; 55:3; 56:4,6; 59:21; 61:8; Jer 31:31-33; 32:40; 50:5; Ezek 16:60-62; 34:25; 37:26-28.
  - “Mercies of David” - promises that Messiah from his seed, sit on His throne, and set up an everlasting Kingdom (Ps 89:2-5; 19:37).
  - Triumph over death and sheol (Ps 16:9,10).
  - Peace and happiness to Israel (Ps 132:15-18).
- 4] Behold, I have given him for a witness to the people, a leader and commander to the people.
  - 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. [KJV]
- Psalm 18:43.

## Steps to Reconciliation

- 6] “Seek the Lord while he may be found, call upon him while he is near.
- 7] Let the wicked forsake his way, and the unrighteous person his thoughts. Let him return to the Lord, So he’ll have mercy upon him, and to our God, for he’ll pardon abundantly.
- 8] For my thoughts are not your thoughts, nor are your ways my ways,” declares the Lord.
- 9] “For just as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.
- 10] “For just as the rain and snow come down from heaven, and do not return there without watering the earth, making it bring forth and sprout, yielding seed for the sower and bread for eating,
- 11] so will my message be that goes out of my mouth—it won’t return to me empty. Instead, it will accomplish what I desire, and achieve the purpose for which I sent it.
- 12] “For you will go out in joy, and come back with peace; the mountains and the hills will burst into song before you, and all the trees in the fields will clap their hands.
- 13] Instead of thornbushes, pine trees will grow, and instead of briars, myrtles will grow; and they will be a sign for the Lord, and an everlasting name that will not be cut off.” [ISV]

[55:6 So 1QIsaa 1QIsab MT LXX; implied in 4QIsac.]

[55:9 So 1QIsaa LXX; MT lacks “just as.”]

[55:10 So 1QIsaa; MT reads “for the eater.”]

[55:12 So 1QIsaa. MT reads “and be led back” cf. LXX.]

[55:12 Or orchards.]

[55:13 So 1QIsaa MTmss; MT LXX lacks “and.”]

[55:13 So 1QIsaa; MT LXX read “a name, an everlasting sign.”]

- 6] Seek ye the LORD while he may be found, call ye upon him while he is near:
- 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.
- 8] For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.
- 9] For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.
- 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:
- 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. [KJV]

Cf. Eccl 1:7: “Expositional Constancy” - idioms used throughout the Bible are used in the same way. “My Word ... shall not return unto me void.”

- 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.
- 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. [KJV]

## Isaiah 56: The Covenant Extended to the Righteous

- 1] For this is what the Lord says: “Maintain justice, and do what is right, for soon my salvation will come, and soon my deliverance will be revealed.
- 2] Blessed is the one who does this, and the person that holds it fast, who observes the Sabbath without profaning it, and restrains his hands from practicing any evil.
- 3] “Let no foreigner who has joined himself to the Lord say: ‘The Lord will surely exclude me from his people.’ Furthermore, let no eunuch say, ‘Look! I am just a dry tree.’”
- 4] For this is what the Lord says: “To the eunuchs who observe my Sabbaths, who choose the things that please me, and who hold fast my covenant—
- 5] to them I will give in my house and within my walls a monument and a name better than sons and daughters. I will give them an everlasting name that will not be cut off.
- 6] “Also, the foreigners who join themselves to the Lord, to minister to him, to love the name of the Lord, to be his servants, and to bless the Lord’s name, observing the Sabbath without profaning it, and who hold fast my covenant—

- 7] these I will bring to my holy mountain, and make them joyful in my house of prayer. Their burnt-offerings and their sacrifices will rise up to be accepted on my altar; for my house will be called a house of prayer for everyone.” [ISV]

[56:1 So 1QIsaa; MT LXX lack “For.”]

[56:2 So 1QIsaa LXX 1QIsab MT read “hand.”]

[56:3 So 1QIsaa LXX; 1QIsab MT read “And let.”]

[56:3 So 1QIsaa 1QIsab MT; LXX lacks “Look!”]

[56:5 i.e. God’s Temple.]

[56:5 So 1QIsaa LXX; 1QIsab MT read “him.”]

[56:5 The Heb. verb is a word play on the Heb. word “eunuch.”]

[56:6 So 1QIsaa (cf. v 3); 1QIsab MT read “upon.”]

[56:6 So 1QIsab MT LXX; 1QIsaa lacks this line.]

[56:6 So 1QIsaa; 1QIsab MT LXX read “all who observe.”]

[56:7 1QIsaa; 1QIsab 4QIsai MT LXX read “will be accepted.”]

[56:7 Lit. for all peoples.]

## Practical Results from Prophecy

- 1] Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. {judgment: or, equity}
- 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.
- 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.
- 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; [KJV]

Eunuchs - Levitical law requires them to be cut off from congregation (Deut 23). However, here through Isaiah God is giving them grace. Hezekiah’s son (2 Kgs 20:8); David, et al (Dan 1:3).

- 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.
- 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;
- 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. [KJV]

## A Rebuke to Israel's Guardians

- 8] This is what the Lord God says, the one who gathers the outcasts of Israel: "I'll gather still others to them besides those already gathered.  
 9] "All you wild animals, come and devour—even all of you wild animals.  
 10] His watchmen are blind; they are all without knowledge. They are all dumb dogs—they cannot bark. They keep on dreaming and lying around, and they're lovers of sleep!  
 11] Meanwhile, the dogs have a mighty appetite—they can never get enough. And as for them, they are the shepherds who lack understanding; they have all turned to their own way, each one to his gain, each and every one.  
 12] "'Come!' they say, 'let's have some wine, and let's fill ourselves with strong drink! Then, tomorrow will be like today, or even much better!'" [ISV]

[56:8 Lit. besides their gathered ones.]

[56:9 So 1QIsaa LXX; 1QIsab MT read "Every wild animal."]

[56:9 So 1QIsaa; 1QIsab MT LXX lack "even."]

[56:10 i.e. Israel's; so 1QIsaa MTq reads "His watchman"; LXX reads "Look! They all."]

[56:10 So 1QIsaa LXX; MT reads "sleeping."]

[56:11 Lit. And.]

[56:11 So 1QIsaa; MT reads "shepherds"; LXX reads "evil."]

[56:12 So 1QIsaa MTms; 1QIsab reads "I will"; MT reads "let me."]

[56:12 Or And.]

[56:12 1QIsaa reads "this the day"; 1QIsab MT read "this day."]

- 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.  
 9] All ye beasts of the field, come to devour, yea, all ye beasts in the forest.  
 10] His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.  
 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.  
 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. [KJV]

## Isaiah 57: Israel's Idolatry

- 1] "Also the righteous are perishing, but no one takes it to heart; devout people are taken away, while no one understands that the righteous person is taken away from calamity.  
 2] Then he enters into peace, and they'll rest on his couches, each one living righteously.  
 3] "But as for you, come here, you children of a sorceress, you offspring of adulterers and prostitutes!

- 4] Whom are you mocking? And against whom do you make a wide mouth and stick out your tongue? Are you not children of transgression, the offspring of lies,  
 5] you who burn with lust among the oaks, under every spreading tree, who slaughter your children in the ravines, under the clefts of the rocks?  
 6] "Among the smooth stones of the ravines is your portion—there they are as your lot. To them you have poured out drink offerings; you have brought grain offerings. Should I be lenient over such things?  
 7] "You have made your bed on a high and lofty mountain, and you went up to offer sacrifice there.  
 8] Behind the doors and the doorposts you have set up your pagan sign." For in deserting me you have uncovered your bed—you have climbed up into it and have opened it wide. And you have made a pact for yourself with them; you have loved their bed, you have looked on their private parts.  
 9] You went to Molech with olive oil and increased your perfumes; you sent your ambassadors far away, you sent them down even to Sheol itself!  
 10] You grew tired with your many wanderings, but you wouldn't say: 'It is hopeless.' You found new strength for your desire, and so you did not falter.  
 11] "Whom did you so dread—and while you feared me—that you lied, and you did not remember me, and did not lay to heart these things? Haven't I remained silent for a long time, and still you don't fear me?"  
 12] "I will denounce your righteousness and your works, for your collections of idols will not benefit you.  
 13a] When you cry out, let your collection deliver you! The wind will carry them all off, and a mere breath will sweep them all away." [ISV]

[57:1 So 1QIsaa; 1QIsab MT lacks "Also"; cf. LXX.]

[57:1 So 1QIsaa; 1QIsab MT LXX read "righteous person has perished."]

[57:1 Lit. people of the mercy; so 1QIsaa MT reads "people of mercy"; LXX reads "just men."]

[57:2 Or and; so 1QIsaa; MT LXX lack "Then."]

[57:2 So 1QIsaa; MT lacks "and."]

[57:2 So 1QIsaa; 1QIsab MT read "their."]

[57:2 Lit. one walking in his uprightness; so 1QIsaa 1QIsab; MT reads "her uprightness."]

[57:3 So LXX (cf. Syriac); 1QIsaa MT read "she has practiced prostitution."]

[57:4 So 1QIsaa LXX; 1QIsab MT lack "And."]

[57:6 i.e. among the idols.

[57:6 So 1QIsaa; 4QIsai MT reads "they—yes, they!—are"; LXX reads "there this is."]

[57:8 1QIsaa reads sing.; MT reads pl.]

[57:8 Lit. their hand; i.e., a euphemism for the male sex organ.]

[57:9 i.e. to the Canaanite deity; or to the king.]

[57:9 i.e. the afterlife.]

[57:10 So 1QIsaa LXX; MT reads “your wandering.”]  
 [57:11 So 1QIsaa; 4QIsad MT LXX read “and fear.”]  
 [57:11 So 1QIsaa 4QIsad LXX; MT lacks “and.”]  
 [57:11 So 1QIsaa; 4QIsad MT lack “thing”; LXX reads “lay me to heart.”]  
 [57:12 1QIsaa MT; 4QIsad reads “justice.”]  
 [57:12 1QIsaa lacks of idols; 4QIsad MT LXX read “for they.”]  
 [57:13 So 1QIsaa LXX; MT lacks “and.”]  
 [57:13 Lit. But the one; so 4QIsad MT; 1QIsaa reads “But one” (i.e., without article).

## Idolaters Rebuked

- 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.
- 2] He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.
- 3] But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.
- 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,
- 5] Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks? [KJV]

Moloch, set up altar in the Valley of Hinom (2 Kgs 3:27; Micah 6:7, 2 Kgs 17:7 by Israel). Child sacrifice. Ahaz (2 Kgs 16:3; 2 Chr 28:3). Manasseh (2 Kgs 21:6).

- 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?
- 7] Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.
- 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.
- 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.
- 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.

“King” = “Melech” in Hebrew - same letters as Molech. False worship described idiomatically as adultery.

- 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?
- 12] I will declare thy righteousness, and thy works; for they shall not profit thee.
- 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; [KJV]

## God’s Reward for the Faithful

- 13b] “But whoever takes refuge in me will possess the land, and will inherit my holy mountain.
- 14] And one has said: ‘Build up! Build up the road! Prepare the highway! Remove every obstacle from my people’s way.’
- 15] “For this is what the high and lofty One says, who inhabits eternity, whose name is Holy: ‘He lives in the height and in holiness, and also with the one who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite.
- 16] For I won’t accuse forever, nor will I always be angry; for then the human spirit would grow faint before me—even the souls that I have created.
- 17] Because of his wicked greed I was angry, so I punished him; and I hid my face, and was angry—but he kept turning back to his stubborn will.
- 18] I’ve seen his ways, yet I will heal him, and restore for him comfort to him and for those who mourn for him
- 19] when I create the fruit of the lips: Peace to the one who is far away or near,” says the Lord, “and I’ll heal him.
- 20] But the wicked are tossed like the sea; for it is not able to keep still, and its waters toss up mire and mud.
- 21] “Yet there is no peace,” says my God, “for the wicked.” [ISV]

[57:13 So 1QIsaa LXX; MT lacks “and.”]  
 [57:13 Lit. But the one; so 4QIsad MT; 1QIsaa reads “But one” (i.e. without article).]  
 [57:14 So 1QIsaa; MT reads “one will say”; or “I will say”; LXX reads “they will say.”]  
 [57:14 So 1QIsaa LXX; MT lacks “the road.”]  
 [57:15 So 1QIsaa 4QIsad; MT reads “I live.”]  
 [57:15 So 1QIsaa; 4QIsad MT read “in the high and holy place.”]  
 [57:17 So 1QIsaa 4QIsad LXX; 1QIsab MT lack “and.”]  
 [57:17 Lit. into the way of his heart.]  
 [57:18 So 1QIsaa MT LXX; 4QIsad reads “way.”]  
 [57:18 So 1QIsaa; MT reads “him, and I will guide him”; LXX reads “him, and I will exhort him.”]  
 [57:18 So 1QIsaa; the reading is probably an error: MT LXX lack “for him.”]

[57:18 So 1QIsaa; 1QIsab MT use different but related words.]

[57:18 Lit. for his mourners.]

[57:19 So 1QIsaa; 1QIsab 4QIsad MT lack “when.”]

[57:19 So 1QIsaa; 1QIsab MT read “Peace, peace” cf. LXX.]

[57:20 So 1QIsaa LXX; 4QIsad MT read “are like the tossing sea.”]

[57:20 So 1QIsaa; 4QIsad MT lack “able to.”]

[57:21 So 1QIsaa; MT LXX lack “Yet.”]

- 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;
- 14] And shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people.
- 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.
- 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. [KJV]

- “Eternity” - error in our mathematics, time is a physical property. God is outside of time (Cf. Ps 90:2).
- “Place” - Heaven of Heavens (1 Kgs 8:27, Solomon). Light whom no man can approach (1 Tim 6:16). Holy habitation (Zech 2:13).
- Contrite = crushed.

- 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.
- 18] I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.
- 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.
- 20] But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.
- 21] There is no peace, saith my God, to the wicked. [KJV]

- “Troubled sea” - here and Jude 13. The Gentile nation as a large is depicted as the sea. Dan 7, four beasts rise up out of the sea; Rev 13, beast rises out of sea, another out of earth.
- “There is no peace to the wicked”: Tag line: Isa 48:22.

## Isaiah 58: False and True Worship

- 1] “Shout aloud! Don’t hold back! Lift up your voice like a trumpet! Declare to my people their rebellions, and to the house of Jacob their sins.

- 2] They seek me day after day, and are eager to know my ways, as if they were a nation that practices righteousness and has not forsaken the justice of their God. “They ask me to reveal just decisions; they are eager to draw near to God.
- 3a] ‘Why have we fasted,’ they ask, ‘but you do not see? ‘Why have we humbled ourselves,’ they ask, ‘but you take no notice?’” [ISV]

[58:1 So 1QIsaa LXX; 1QIsab MT read “rebellion.”]

[58:2 So 1QIsaa 1QIsab 4QIsad LXX; MT reads “And they.”]

[58:2 Lit. me day and day; so 1QIsaa; 1QIsab 4QIsad MT read “me day, day.”]

[58:3 1QIsaa 1QIsab 4QIsad LXX MT lack “they ask.”]

[58:3 So 1QIsaa 1QIsab LXX; MT reads “ourself.”]

[58:3 1QIsaa 1QIsab 4QIsad LXX MT lack “they ask.”]

## The Program of Peace

- 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. {aloud: Heb. with the throat}
- 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.
- 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. [KJV]

## Fasting that God Approves

- 3b] “Look! On your fast day you serve your own interest and oppress all your workers.
- 4] “Look! You fast only for quarreling, and for fighting, and for hitting with wicked fists. You cannot fast as you do today and have your voice heard on high.
- 5] “Is this the kind of fast that I have chosen, merely a day for a person to humble himself? Is it merely for bowing down one’s head like a bulrush, for lying on sackcloth and ashes? Is this what you call a fast, an acceptable day to the Lord?
- 6] Isn’t this the fast that I have been choosing: to loose the bonds of injustice, and to untie the cords of the yoke, and to let the oppressed go free, and to break every yoke?
- 7] Isn’t it to share your bread with the hungry, and to bring the homeless poor into your house; when you see the naked, to cover him with clothing, and not to raise yourself up from your own flesh and blood?” [ISV]

## God’s Reward

- 8] “Then your light will break forth like the dawn, and your healing will spring up quickly; and your vindication will go before you, and the glory of the lord will guard your back.

- 9] Then you'll call, and the Lord will answer; you'll cry for help, and he'll respond, 'Here I am.' "If you do away with the yoke among you, and pointing fingers and malicious talk;
- 10] if you pour yourself out for the hungry and satisfy the needs of afflicted souls, then your light will rise in darkness, and your night will be like noonday.
- 11] And the Lord will guide you continually, and satisfy your soul in parched places, and they will strengthen your bones; and you'll be like a watered garden, like a spring of water, whose waters never fail.
- 12] And your people will rebuild the ancient ruins; You'll raise up the age-old foundations, and people will call you 'Repairer of Broken Walls,' 'Restorer of Streets to Live In.'
- 13] "If you keep your feet from trampling the Sabbath, from pursuing your own interests on my holy day, if you call the Sabbath a delight and the Lord's holy day honorable; and if you honor it by not going your own ways and seeking your own pleasure or speaking merely idle words,
- 14] then you will take delight in the Lord, and he will make you ride upon the heights of the earth; and he will make you feast on the inheritance of your ancestor Jacob, your father. "Yes! The mouth of the Lord has spoken." [ISV]

[58:3 1QIsaa 1QIsab 4QIsad LXX MT lack "they ask."]

[58:3 So 1QIsaa 1QIsab LXX; MT reads "ourself."]

[58:3 1QIsaa 1QIsab 4QIsad LXX MT lack "they ask."]

[58:4 So 1QIsab 1QIsaa; MT LXX lack "for."]

[58:5 So 1QIsaa 1QIsab; MT LXX read "and for lying."]

[58:5 So 1QIsaa 4QIsad LXX (pl.); 1QIsab MT (sing.).]

[58:5 So 1QIsaa 1QIsab; MT reads "and an."]

[58:6 So 1QIsaa; 1QIsab MT LXX lack "the."]

[58:6 So 1QIsaa; 1QIsab MT LXX lack "that."]

[58:6 So 1QIsaa MT; 1QIsab 4QIsad LXX lack "and."]

[58:7 So 1QIsaa; 1QIsab MT LXX lack "with clothing."]

[58:7 So 1QIsaa; 1QIsab MT read "to hide yourself"; LXX reads "to disregard."]

[58:8 So 1QIsaa 1QIsab LXX; MT lacks "and."]

[58:9 So 1QIsaa LXX; 1QIsab MT lack "and."]

[58:11 1QIsaa spells the word places incorrectly.]

[58:11 So 1QIsaa 1QIsab; MT reads "he"; LXX reads "and your bones will be strengthened."]

[58:12 Lit. the foundations of many generations.]

[58:12 So 1QIsaa; 1QIsab MT LXX read "you will be called."]

[58:13 So 1QIsaa 4QIsan; 1QIsab MT lack "from."]

[58:13 So 1QIsaa 1QIsab 4QIsan; MT LXX lack "and."]

[58:13 So 1QIsaa 4QIsan MT; 1QIsab reads "way."]

[58:13 So 1QIsaa; 1QIsab MT lack "and."]

[58:13 1QIsaa 1QIsab 4QIsan MT LXX lack "merely idle."]

[58:14 So 1QIsaa 1QIsab 4QIsan LXX; MT reads "and I."]

- 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.
- 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.
- 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? [KJV]

Fasting was always voluntary, except for Day of Atonement (which was a mandatory fasting day, Lev 16:29, 31). Israel fasts, self-imposed (1 Sam 7:6; Judg 20:26; 1 Kgs 21:12; Jer 36:9). To appear not as fasting (Mt 6:10-18), it's between you and the Lord.

- 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?
- 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?
- 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.
- 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;
- 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:
- 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.
- 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.
- 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:
- 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. [KJV]

## Isaiah 59: Sins that Separate from God

- 1] "See, the Lord's hand is not too short to save, nor are his ears too dull to hear.
- 2] Instead, your iniquities have been barriers between you and your God, and your sins have concealed his face from you so that he won't listen.

- 3] For your hands are defiled with blood, and your fingers with iniquity; your tongue mutters wickedness.
- 4] No one brings a lawsuit fairly, and no one goes to law honestly; they have relied on empty arguments and they tell lies; they conceive trouble and give birth to iniquity.
- 5] They hatch adders' eggs and weave a spider's web; whoever eats their eggs dies, and any crushed egg hatches out futility.
- 6] Their cobwebs cannot become clothing, they cannot cover themselves with what they make. Their deeds are deeds of iniquity, and acts of violence fill their hands.
- 7] Their feet rush to evil, and they are quick to shed innocent blood. Their thoughts are thoughts of iniquity; ruin, destruction, and violence are in their paths.
- 8] The pathway of peace they do not know, and there is no justice in their courses. They have made their roads crooked; no one who walks in them will know peace." [ISV]

[59:1 So 1QIsaa; MT LXX read "ear."]

[59:3 So 1QIsaa; MT LXX read "your lips have spoken lies, your tongue."]

[59:4 So 1QIsaa 1QIsab; MT reads "they rely."]

[59:4 So 1QIsaa; 1QIsab MT reads "to conceive."]

[59:4 So 1QIsaa 1QIsab; MT reads "and to give birth."]

[59:5 So 1QIsaa; 1QIsab MT reads "They have hatched"; LXX reads "hatched."]

[59:5 So 1QIsaa LXX; 1QIsab MT read "an adder's eggs."]

[59:5 So 1QIsaa; MT reads "weave," but with a different Heb. word.]

[59:5 Lit. a viper; so 1QIsaa; 1QIsab MT LXX utilize feminine form.]

[59:7 So 1QIsaa; MT LXX lack "and violence."]

## Accountability of Sin

- 1] Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:
- 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.
- 3] For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.
- 4] None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. [KJV]

"Vanity" = "chaos" = randomness - entropy (Isa 30:12; Jer 2:4, 8).  
Religion of today is randomness, evolution.

- 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.
- 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.

- 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.
- 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. [KJV]

## A Commitment to Wait on God

- 9] "So justice is far from us, and righteousness does not reach us. We wait for light, but look—there is darkness; we wait for brightness, but we walk in deep darkness.
- 10] Let's grope along the wall like the blind; let us grope like those who have no eyes. We stumble at midday as if it were twilight, in desolate places like dead people.
- 11] We all growl like bears; we sigh mournfully like doves. We look for justice, but there is none, and for deliverance, but it's far from us.
- 12] "For our transgressions before you are many, and our sins testify against us; for our transgressions are with us, and as for our iniquities, we acknowledge them:
- 13] they've rebelled in treachery against the Lord, and are turning away from following our God; and they've spoken oppression and revolt, and are conceiving lying words from the heart.
- 14] I'll drive back justice, and righteousness stands at a distance; for truth has fallen in the public square, and honesty cannot enter.
- 15a] Truth is missing, and whoever turns away from evil becomes a prey." [ISV]

[59:9 So 1QIsaa LXX; MT reads "darknesses."]

[59:10 So 1QIsaa; MT reads "We grope"; LXX reads "They grope."]

[59:10 Or among vigorous people.]

[59:11 So 1QIsaa; MT reads "and we."]

[59:11 So 1QIsaa; Not in MT LXX.]

[59:12 1QIsaa cf. LXX; MT reads "sin testifies."]

[59:13 So 1QIsaa; MT reads "rebellion"; LXX reads "we have sinned."]

[59:13 Lit. and.]

[59:13 So 1QIsaa; MT reads "speaking"; LXX reads "we have spoken."]

[59:13 So 1QIsaa; MT reads "conceiving and uttering"; LXX reads "we have conceived and thought about."]

[59:14 So 1QIsaa; MT reads "Justice is driven back"; LXX reads "We withdrew justice."]

- 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.
- 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.
- 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.

- 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;
- 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.
- 14] And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.
- 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. [KJV]

## God Brings His Own Salvation

- 15b] “Then the Lord looked, and it displeased him that there was no justice.
- 16] He saw that there was no one, and was appalled that there was no one to intervene; so his own arm brought him victory, and his righteous acts upheld him.
- 17] He put on righteousness like a breastplate, and a helmet of salvation on his head; he put on garments of vengeance for clothing, and wrapped himself in fury like a cloak.
- 18] So he will repay according to their action: Anger to his enemies, retribution to his foes; to the coastlands he will render their due.
- 19] So people will fear the name of the Lord from the west, and his glories from the rising of the sun; for he will come as a pent-up stream that the breath of the Lord drives along.
- 20] “And a Redeemer will come to Zion, to those in Jacob who turn from transgression,” says the Lord.
- 21] “As for me, this is my covenant with them,” says the Lord. “And my Spirit that is upon you, and my words that I have put in your mouth, won’t depart from your mouth, or from the mouths of your children, or from the mouths of your children’s children, from now on and forever.” [ISV]

[59:16 i.e. the Messiah.]

[59:19 So 1QIsaa; MT reads “glory”; LXX reads “his glorious name.”]

[59:21 So 1QIsaa MTmss LXX; 1QIsab MT read “them,” but the reading contains a grammatical object error.]

[59:21 So 1QIsaa; 1QIsab MT LXX lack “And.”]

[59:21 So 1QIsaa; 1QIsab MT LXX read “children, says the Lord,”]

- 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.
- 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.
- 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.
- 18] According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

- 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.
- 20] And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. [KJV]

“Redeemer” - Acts 15:14-17. (Comes after Church completion of Church!)  
 Goel - Lev 25:25,48; Gal 4:5; Eph 1:7,11,14; Ruth 3:12-13; 4:4-6; Jer 50:34; Jn 10:11,18.

- 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. [KJV]

“Covenant” - Ct. Jer 31:31-34; Joel 2:20.

## Next Session

Study Isaiah Chapters 60 - 66.

## Discussion Questions

- 1) Which of the dispensation segmentations do you find the most useful? Are they?
- 2) Define the primary dispensations impacting Israel.
- 3) Have there been dispensations impacting your country? How?
- 4) Where are we on “God’s Timeline”? How can you tell?
- 5) How do you like the ISV? Which versions do you prefer?

## The Book of the Prophet Isaiah

### Session 22: Chapters 60 - 62

## Design of Unit 2

- **40-48 The Purpose of Peace**  
 – 48:22 “There is no peace, saith YHWH, to the Wicked.”
- **49-57 The Prince of Peace**  
 – 57:21 “There is no peace, saith YHWH, to the Wicked.”  
 – Ch 53 The “Holy of Holies” of Old Testament
- **58-66 The Program of Peace**

## Preamble

- Chapters through 54 - 59:
  - The Imminent Restoration of Israel
  - The Redeemer is coming to Zion;
  - The Millennium is emerging in focus

## Agenda

60:1-7	The Light of God's Deliverance
60:8-14	The Future Restoration of Zion
60:15-22	Israel: The Joy of Generations
60:1,2	[Mandate Insert: Luke 4]
61:1-9	Good News of Deliverance
61:10-11	Rejoicing in God's Deliverance
62:1-9	The Vindication of Jerusalem
62:10-12	The Coming of God to Reign

Employing the parsing of the ISV translation for the flow; expository remarks will be on the KJV... (We will also insert a segment on the mandate declaration in Luke 4...)

## Isaiah 60: The Light of God's Deliverance

- 1] "Arise, shine! For your light has come; the glory of the Lord has risen upon you.
- 2] For look! Darkness will cover the earth and thick darkness is over the people, but the Lord will arise upon you, and his glory will appear over you.
- 3] Nations will come to your light, and kings before your dawn.
- 4] "Lift up your eyes and look around: They all gather together, they come to you; your sons will come from far away, and your daughters will be carried on the hip."
- 5] Then you will look and be radiant; your heart will swell with joy, because the abundance of the seas will be diverted to you, and the riches of the nations will come to you.
- 6] Throngs of camels will blanket you: the young camels of Midian and Ephu; all those from Shebu will come. They'll carry gold and frankincense, and proclaim the praise of the Lord.
- 7] All Kedar's flocks will be gathered to you, the rams of Nebaioth will serve you, and they'll come up with acceptance upon my altar, and I'll glorify my glorious house." [ISV]

[60:1 So 1QIsaa; 1QIsab MT LXX read "and the glory."]

[60:2 Lit. peoples.]

[60:3 So 1QIsaa; MT reads "kings to the brightness of"; cf. LXX.]

[60:4 Or arm.]

[60:5 So 1QIsaa; 1QIsab MT read "will throb and swell with joy": LXX reads "you will be amazed in your heart."]

[60:6 So 1QIsaa; 1QIsab MT read "Ephah."]

[60:6 So 1QIsaa; 1QIsab MT read "Sheba."]

[60:7 So 1QIsaa LXX; 1QIsab MT lack "and."]

[60:7 So 1QIsaa cf. LXX; 1QIsab MT read "upon the acceptance of."]

- 1] Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.
- 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.
- 3] And the Gentiles shall come to thy light, and kings to the brightness of thy rising. [KJV]

- The Kingdom Age: Verse 1 you may recognize from Handel's Messiah. (Cf Mal 4:2...)
- "Darkness" - Amos 8:11 - famine of Word of God.
- Ten plagues of Egypt:
  - 3 - under rod of Aaron
  - 3 - no rod
  - 3 - under rod of Moses last being firstborn; Patterns, very designed (Ex 10:22).
- "Nations" - Gentiles.
- Greatest revival yet future: Rom 11:15 "For if the casting away of them [Israel] be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

- 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.
- 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.
- 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.
- 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. [KJV]

- "Gold and incense" - notice no myrrh, because his death at this time will be behind him. First time, they brought myrrh, frankincense, and gold speaking of His coming roles of Prophet, priest and king. In the Kingdom Age they bring only frankincense and gold: priest

and king. No Myrrh, as it speaks of embalming, death.

- The firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam (1 Chr 1:29 KJV)
- “Kedar” - second son of Ishmael, he settled in what is now Kuwait (sealands). Saddam Hussain attributes his genealogy also to the second son of Ishmael. Another descendant of the tribe of Kedar is Mohammed who started Islam. (For further study on this subject see *The Sword of Allah*.)

## The Future Restoration of Zion

- 8] “Who are these that fly like clouds, and like doves to their windows?
- 9] For the coastlands will look to me, with the ships of Tarshish in the lead, to bring my children from far away, their silver and gold with them, to the name of the Lord your God, and to the Holy One of Israel, because he has glorified you.
- 10] “Foreigners will rebuild your walls, and their kings will serve you. Though in my anger I struck you down, in my favor I have shown you mercy.
- 11] Your gates will always stand open by day or night, and they will not be shut, so that nations will bring you their wealth, with their kings led in procession.
- 12] For the nation or kingdom that will not serve you will perish; those nations will be utterly ruined.
- 13] “He has given you the glory of Lebanon, and it will come to you, the cypress, and the plane tree, and the pine, to adorn the place of my sanctuary; and I will make the place of my feet glorious.
- 14] “All the descendants of those who oppressed you will come bending low before you, and all those who despised you will bow down at your feet. They’ll call you ‘The City of the Lord,’ ‘Zion of the Holy One of Israel.’” [ISV]

[60:8 i.e. dove-cotes, cages in which pet doves are housed.]

[60:9 So 1QIsaa; 1QIsab MT LXX read “your.”]

[60:11 So 1QIsaa; 1QIsab MT LXX lack “and.”]

[60:13 So 1QIsaa; 1QIsab MT LXX lack “He has given you.”]

[60:13 So 1QIsaa; 1QIsab MT LXX read “Lebanon will come.”]

[60:13 So 1QIsaa; 1QIsab MT lack “and.”]

[60:13 i.e. a species of trees that could readily be stripped of their bark; cf. Gen 30:37.]

[60:14 So 1QIsaa; 1QIsab MT LXX lack “All.”]

- 8] Who are these that fly as a cloud, and as the doves to their windows?
- 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. [KJV]

## Tarshish?

- A source of tin (Ezek 27:12)
- Britannia was from a word meaning tin; the Phoenicians brought tin from Cornwall. (Legendary folklore re: British Israelism)
- Jonah bought a ticket to that city; but he never saw it—instead he saw the interior of a big fish!
- The “ships of Tarshish” were the larger merchant vessels that were made for distant ocean-going traffic; (2 year voyages?); 1 Kgs 22:48; Isa 2:16; Cf. Ezek 27:12, 25.

- 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.
- 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. [KJV]

- “Sons of foreigners” - Cyrus (Ezek 3:7), Artaxerses Longimanus (Neh 1:3; 2:5-8). (See Daniel’s Seventy Weeks.)
- “Forces” = wealth.

- 12] For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.
- 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.
- 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. [KJV]

The Lord Jesus made it clear that His judgment upon the nations would be based on their treatment of the Jews (see Mt 25:31–46).

## Israel: the Joy of Generations

- 15] “Although you have been forsaken and despised, with no one traveling through, I will make you the everlasting pride, the joy of all generations.
- 16] You’ll suck the milk of nations, You’ll suck the breasts of kings. Then you will realize that I, the Lord, am your Savior and your Redeemer, the Mighty One of Jacob.
- 17] “Instead of bronze, I’ll bring gold, and instead of iron, I’ll bring silver; instead of wood, bronze, and instead of stones, iron. I’ll appoint peace as your supervisor and righteousness as your taskmaster.

- 18] Then violence will no longer be heard in your land, nor devastation or destruction within your borders; but you'll call your walls 'Salvation', and your gates 'Praise.'
- 19] "The sun will no longer be your light by day, nor for brightness will the moon shine on you by night—for the Lord will be your everlasting light, and your God will be your glory.
- 20] Your sun won't set, nor will your moon withdraw itself—for the Lord will be your everlasting light, and your days of mourning will end.
- 21] Then your people will all be righteous; They'll possess the land forever. They are the shoot that the Lord planted, the works of his hands, so that I might be glorified.
- 22] The least of them will become a thousand, and the smallest one a mighty nation. "I am the Lord; When the time is right, I will do this swiftly." [ISV]

[60:18 So 1QIsaa LXX; 1QIsab MT lack "Then."]

[60:19 So 1QIsaa LXX. Not in 1QIsab MT.]

[60:19 1QIsab lacks "and your God ... light"; 1QIsaa MT LXX contain the longer reading.]

[60:20 So 1QIsaa LXX; MT reads "will no longer."]

[60:21 So 1QIsaa 4QIsam MT; 1QIsaa MTms lacks "the shoot"; LXX reads "Guarding."]

[60:21 Lit. of the plantings of the Lord; so 1QIsaa; 1QIsab reads "of his plantings"; MT reads "of his planting"; MTqere reads "of my planting"; LXX reads "the planting."]

[60:21 So 1QIsaa; 1QIsab MT read "work."]

- 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.
- 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. [KJV]

- As He said in Isaiah 2, Jerusalem will become the center of the earth.
- "Suck the milk" - Classic elegant expression which alludes to providing for someone. Shaddai = Almighty in provisional sense.
- "Nations" - Gentiles.

- 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.
- 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.
- 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.

- 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. [KJV]

- *Shekinah Glory* - See in Exodus, might also be present in Genesis (Gen 1:3).
- "Sun..moon" - Rev 21:23; 22:5. Also, in Rev 12 where sun and moon are alluding to Israel.
- Verse 20: Cf. Rev 20, 21.

- 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.
- 22] A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time. [KJV]

נֶטֶר *netser*; sprout, shoot, branch (always fig).

## Chapter 61

- Here in the first three verses we have one of the most remarkable passages of Scripture, and it helps us to correctly interpret the Bible.
- The distinction between the 1<sup>st</sup> and 2<sup>nd</sup> comings
- The Delights of the Millennium

## Good News of Deliverance

- 1] "The Spirit of the Lord is upon me, because the Lord has anointed me; he has sent me to bring good news to the oppressed and to bind up the brokenhearted, to proclaim freedom for the captives, and release from darkness for the prisoners;
- 2] to proclaim the year of the Lord's favor, the day of vengeance of our God; to comfort all who mourn; [ISV]

His mandate, as declared at Nazareth, Luke 4. (Note the termination at the comma, v.2...!)

- 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;
- 2] To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; [KJV]

## The Two Comings of Christ

Start at Luke 4:16 in the synagogue at Nazareth. Verse 18 starts a quote from Isaiah 61, note verse 19 where Jesus stops at a period. Note in Isaiah 61, that Jesus stopped at a comma!

“Anointed me” - Luke 1:35 “in the womb.”

Jesus did NOT read: “And the Day of Vengeance of our God”) Cf. 1 Pet 3:12; Ps 34:16a). The day will come when this phrase will be fulfilled. Jesus is our Kinsman-redeemer, the goel. Role of redeemer of the land and of the Bride, yet there is another role of the goel: the avenger of blood! The comma equals 1900+ years between comings! (Dan 9:26; Rev 12:5-6).

## The Galilean Ministry

An entire year appears to have elapsed between the Temptation and the continuing narrative (Cf. John 1-4): Herod had silenced the voice of John the Baptist by putting him in prison. Jesus moved into Galilee, *into Herod's tetrarchy*, and made it His base of operations for the coming months.

## Presenting His Mandate

*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. And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written, 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, To preach the acceptable year of the Lord.*

Luke 4:16-19

- Note the period!
- The Jewish rabbis viewed this passage as Messianic.
- Compare this with Isaiah 61:1, 2 (the NT quote is from the LXX):

*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; To proclaim the acceptable year of the LORD, and the day of vengeance of our God.*

Isaiah 61:1-2

Sometimes what is missing is the most important point of all. *Jesus ceased reading at the “comma.”* (Luke was quoting the LXX.)

*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 4:20

In the Synagogue, a man would stand to read, but sit to preach. Sitting down was assuming the position of the preacher. Notice this: He *closed the book*. *That was a deliberate action.*

*And he began to say unto them, This day is this scripture fulfilled in your ears.*

Luke 4:21

You can imagine how shocked they were when He declared that they were witnessing the specific fulfillment of this prophecy. (The remainder of the verse, “the Day of Vengeance of our God,” *will later occur at His Second Coming.*) This will be the subject of our next session: Chapter 63.

- The “acceptable year of the Lord” may be a reference to the Jubilee Year (Lev 25):
  - slaves were set free;
  - leased property reverted back to the owners;
  - debts were cancelled.
- Peter calls the Second Coming, “the time of restitution of all things.” (Acts 3:21)
- Peter was often “Mr. Foot-in-Mouth” in his own power. When filled with the Holy Spirit, however, Peter spoke with great skill (Acts 2 & 3).

*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? 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. And he said, Verily I say unto you, No prophet is accepted in his own country.*

Luke 4:22-24

## The Unpopular Sermon

*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; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian.*

Luke 4:25-27

Recorded in 1 Kings 17:7-16. Naaman was the commander of the armies of Benhadad II in the time of Joram, king of Israel.

- Naaman the Syrian:
  - He was afflicted with leprosy; and when the little Hebrew slave-girl that waited on his wife told her of a prophet in Samaria who could cure her master, he obtained a letter from Benhadad and proceeded with it to Joram.
  - The king of Israel suspected in this some evil design against him—probably a pretext for war—and rent his clothes.
  - Elisha the prophet hearing of this, sent for Naaman, and the strange interview which took place is recorded in 2 Kgs 5:1-19.
  - He was cured of his leprosy by dipping himself seven times in the Jordan, according to the instructions from Elisha.

*And all they in the synagogue, when they heard these things, were filled with wrath, 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 4:28,29

Why? What offended them so? Some wanted to kill him, but He was not killed until the proper time, when He chose to die. John 10:15, 17-18

*But he passing through the midst of them went his way.*

Luke 4:30

When (not if!) you visit Nazareth, you will understand this better: it is built on a hillside overlooking the Jezreel Valley.

## Good News of Deliverance

- 1] “The Spirit of the Lord is upon me, because the Lord has anointed me; he has sent me to bring good news to the oppressed and to bind up the brokenhearted, to proclaim freedom for the captives, and release from darkness for the prisoners;
- 2] to proclaim the year of the Lord’s favor, the day of vengeance of our God; to comfort all who mourn;
- 3] to provide for those who grieve in Zion—to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, a mantle of praise instead of a spirit of despair.” “Then people will call them “Oaks of Righteousness”, “The Planting of the Lord”, in order to display his splendor.
- 4] They will rebuild the ancient ruins; they will restore the places long devastated; they will build again the ruined cities, they will build again the places devastated for many generations.
- 5] Strangers will stand and feed your flocks, and foreigners will work your land and dress your vines.
- 6] But as for you, you will be called priests of the Lord, and you will be named ministers of our God. You will feed on the wealth of the nations, and you will boast about their riches.

- 7] Instead of your shame you will receive double, and instead of disgrace people will shout with joy over your inheritance; therefore you will inherit a double portion in their land; everlasting joy will be yours.”
- 8] “For I, the Lord, love justice, and I hate robbery and iniquity; I will faithfully present your reward and make an everlasting covenant with you.
- 9] Your offspring will be known among the nations, and your descendants among the people. All who see them will acknowledge them, that they are an offspring the Lord has blessed.” [ISV]

[61:1 So 1QIsaa 1QIsab LXX; 4QIsam MT read “the Lord God.”]

[61:1 So 1QIsaa; MT LXX lacks “and.”]

[61:1 Or prison; or and opening of the eyes.]

[61:2 So 1QIsaa LXXms; 4QIsab MT LXX read “and the.”]

[61:3 So 1QIsaa; MT LXX read “they will be called.”]

[61:4 So 1QIsaa; MT LXX lacks “again.”]

61:6 So 1QIsaa; MT LXX lacks “and.”]

61:7 So 1QIsaa; MT reads “their.”]

61:7 So 1QIsaa; MT LXX reads “they.”]

61:7 So 1QIsaa; MT reads “theirs”; LXX reads “over their head.”]

61:8 So 1QIsaa LXX; MT lacks “and.”]

61:8 So 1QIsaa; MT LX read “present their reward.”]

61:8 So 1QIsaa; MT LXX read “with them.”]

61:9 So 1QIsaa; MT LXX read “Their.”]

61:9 Lit. peoples.]

- 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;
- 2] To proclaim the acceptable year of the LORD, and the day of vengeance of our God.
- 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.
- 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.
- 5] And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers.
- 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.
- 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.
- 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.
- 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. [KJV]

## Rejoicing in God's Deliverance

- 10] "I will heartily rejoice in the Lord, my soul will delight in my God; for he has wrapped me in garments of salvation; he has arrayed me in a robe of righteousness, just like a bridegroom, like a priest with a garland, and like a bride adorns herself with her jewels.
- 11] For just as the soil brings forth its shoots, and as a garden makes what is sown within it spring up, so the Lord God will make righteousness and praise spring up before all the nations for Zion's sake." [ISV]

[61:10 So 1QIsaa; MT reads "bridegroom decks himself like a priest"; LXX reads "bridegroom decks me."]

[61:11 So 1QIsaa; MT reads "the Lord God"; LXX reads "the Lord."]

[61:11 So MT LXX; 1QIsaa ends v. 11 with "for Zion's sake."]

- 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.
- 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. [KJV]

- "Robe of righteousness" - Isa 64:6; Gen 3:21; Rev 19:8.
- Called by His name, *Jehovah* - *tsidkenu* - Jer 23:5,6 vs. Rom 10:3.
- "Bride and Bridegroom" - in the Mishna, the Bridegroom wears a crown.

## Issues & Lessons

- Hermeneutics
  - Parsing at a comma...
- Dispensations
  - Two Messiahs? Two comings? Cf. Isa 11...
  - Parallels with the Nation... Isa 53...
  - Stephen's outline Acts 7...

## Implied Missing Intervals

- |                 |                  |
|-----------------|------------------|
| • Ps 22:21,22   | • Zech 9:9, 10;  |
| • Ps 118:22;    | • Mt 10:23;      |
| • Isa 9:6;      | • Mt 12: 20;     |
| • Isa 53:10;    | • Luke 1:31, 32; |
| • Isa 61:2;     | • Luke 4:18-20;  |
| • Dan 9:26-27;  | • Luke 21:24;    |
| • Hos 3:4, 5;   | • John 1:5, 6;   |
| • Hos 5:15      | • Acts 1:7       |
| • Amos 9:10-11  | • Act 8:30       |
| • Micah 5:2, 3; | • Rom 11:25      |
| • Hab 2:13, 14; | • 1 Pet 1:11;    |
| • Zeph 3:7, 8;  | • Rev 12:5,6.    |
- 
- Why 24? (Deliberate design?)
    - Cf. 24 Elders; Rev 4 & 5
  - Why is the *Harpazo* "unscheduled"?
    - Mt 24:44; Lk 12:40
    - (To catch Satan by surprise?)

## Isaiah 62: The Vindication of Jerusalem

- 1] "And I won't remain silent, and for Jerusalem's sake I won't stay quiet, until her vindication shines out like brightness, and her salvation like a burning torch.
  - 2] The nations will see your vindication, and all the kings your glory; and people will call you by a new name that the mouth of the Lord will bestow.
  - 3] You will be a crown of splendor in the Lord's hand, and a royal diadem in the hand of your God.
  - 4] And you'll no longer be called 'Deserted,' and your land will no longer be called 'Desolate'; but people will call you 'Hephzibah,' and your land 'Beulah'—for the Lord will take delight in you, and your land will be married."
  - 5] "For just as a young man marries a maiden, so your sons will marry you; and just as a bridegroom rejoices over his bride, so your God will rejoice over you.
  - 6] "Upon your walls, Jerusalem, I have posted watchmen; all day and all night they won't remain silent. You who make mention of the Lord, take no rest, and give him no rest until he prepares, establishes and makes Jerusalem a song of praise throughout the earth.
  - 8] "The Lord has sworn by his right hand and by his mighty arm: 'I will never again give your grain as food for your enemies; never again will foreigners drink your new wine for which you have toiled;
  - 9] but surely those who harvest it will eat it and praise the name of the Lord, and those who gather it will drink it in the courts of my sanctuary,' says your God."
- [ISV]

[62:1 So 1QIsaa; MT LXX lack “And.”]  
 [62:1 1QIsaa and MT use different Hebrew verbs for silent.]  
 [62:2 So 1QIsaa; MT reads “and you will be called”; LXX reads “he will call you.”]  
 [62:4 So 1QIsaa LXX; MT lacks “And.”]  
 [62:4 So 1QIsaa; 1QIsab MT lacks “will call you.”]  
 [62:4 The Heb. word Hephzibah means “My Delight is in Her.”]  
 [62:4 The Heb. word Beulah means Married.]  
 [62:5 So 1QIsaa LXX; 1QIsab MT lack “For just as.”]  
 [62:6 So 1QIsaa 1QIsab; MT LXX read “never.”]  
 [62:7 So 1QIsaa; 1QIsab MT LXX read “he establishes.”]  
 [62:8 i.e. the Messiah.]  
 [62:8 So 1QIsaa 1QIsab; MT reads “I will never give your grain again.”]  
 [62:8 So 1QIsaa; 1QIsab MT LXX read “and never.”]  
 [62:9 So 1QIsaa LXX; 1QIsab MT lack “but surely.”]  
 [62:9 So 1QIsaa; 1QIsab MT LXX lack “the name of.”]  
 [62:9 So 1QIsaa; 1QIsab MT LXX lack “says your God.”]

- 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.
- 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. [KJV]
  - Picks up end of Chapter 61 with the Kingdom Age, yet it points out that there will be divine unrest until the time for the King to be established.
  - Names are important: His Name (Ex 3:14; 20:7; Ps 25:1; Mt 23:19; Jn 17:11), object of praise (Heb 13:15; Rev 15:4; Rom 15:9), God assigns names (Rev 3:12), God chooses to change names (Abram-Abraham; Sarai to Sarah.).
  - “New name” - v. 4, 13; Isa 65:15; Rev 2:17.
- 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.
- 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. [KJV]
  - “Termed” = named.
  - “Hephzibah”=my delight is in thee. The name of the wife of Hezekiah, also name of a daughter of Isaiah, and of the mother of Manassah.
  - “Beulah” = married. Isa 54:5 (as a verb, means “to lord over”).
  - Who’s the Bridegroom - God; who’s the Bride - His people.

- 5] For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.
- 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,
- 7] And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.
- 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:
- 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. [KJV]
  - “Sworn by His right hand” - Only place where it is by his right hand. Other places sworn by: Himself (Gen 22:16; 45:23; Jer 44:13; 51:14; Amos 6:5);
  - His Holiness (Ps 89:35; Amos 4:2); His Great Name (Jer 44:26); Excellency of Jacob (Amos 8:7).
  - Curse foreseen by Moses that Israel would labor and another would eat of their labor. This saying that the curse is lifted, reversal of what Moses prophesied.

## The Coming of God to Reign

- 10] “Pass through the gates! prepare the way for the people! Build up! Build up the highway! Clear it of stumbling stones, speak among the peoples.
- 11] Here is the Lord! Proclaim to the ends of the earth, say to the inhabitants of Zion: ‘See, your salvation is coming! See, his reward is with him, and his recompenses are before him.’
- 12] People will call them, ‘The Holy People,’ ‘The Redeemed of the Lord’; and they will call you, ‘Sought After,’ ‘The City Not Deserted.’” [ISV]
 

[62:10 So 1QIsaa LXX; 1QIsab MT read “Pass through! Pass through.”]  
 [62:10 So 1QIsaa; cf. Isa 8:14; 1QIsab MT LXX read “of stones.”]  
 [62:10 So 1QIsaa; 1QIsab MT LXX read “raise a banner over the peoples.”]  
 [62:11 So 1QIsaa; 1QIsab MTLXX read “See, the Lord has proclaimed.”]  
 [62:11 So 1QIsaa; 1QIsab MT LXX read “end.”]  
 [62:11 Lit. daughter.]  
 [62:11 So 1QIsaa; 1QIsab MT read “recompense is”; 1QIsab MT LXX read “work is.”]  
 [62:12 So 1QIsaa; 1QIsab MT LXX read “you will be called.”]
- 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.
- 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.

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. [KJV]

## Next Session

- The Day of Vengeance
  - Read Isaiah 2:10-22; Revelation 19:11-21.
  - Study Isaiah 63, 64.

## Discussion Questions

- 1) What are the advantages, (and hazards) of dispensations?
- 2) Where are we on God's "timeline"? How do we know?
- 3) What are the hermeneutical lessons of this session?
- 4) Why did they try to cast Jesus off the cliff at Nazareth? What made them angry?
- 5) How do you like the ISV? Which versions do you prefer?

## The Book of the Prophet Isaiah

### Session 23: Chapter 63

## Unit 2: Isaiah 40 - 66

- A shift in themes no less remarkable than the shift in style.
- The Great Scroll: translated from the DSS by Dr. Peter Flint.
- ISV: Leaning on this, relegating the MT & LXX as simply variants.
- Our expositional comments are on the KJV.

## Design of Unit 2

- **40-48 The Purpose of Peace**
  - 48:22 "There is no peace, saith YHWH, to the Wicked."
- **49-57 The Prince of Peace**
  - 57:21 "There is no peace, saith YHWH, to the Wicked."
  - Ch 53 The "Holy of Holies" of Old Testament
- **58-66 The Program of Peace**

## Agenda

- |          |                        |
|----------|------------------------|
| 63:1-6   | God's Day of Vengeance |
| 63:7-14  | God's Grace to Israel  |
| 63:15-19 | God The Father         |

*And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.*

Jude 1:14,15

The oldest prophecy in the Bible: spoken before the flood of Noah!

## Psalm 2

- The Voice of the Nations 2:1-3
- The Voice of the Father 2:4-6
- The Voice of the Son 2:7-9
- The Voice of the Spirit 2:10-12

A Psalm recording a conversation among the Trinity! Laughing at the arrogance of the kings of the earth who are taking up arms against God!?

*Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.*

Psalm 2:1-12

Urgent advice to all...

## Isaiah 63: God's Day of Vengeance

- 1] "Who is this coming from Edom, from Bozrah, in garments stained crimson? Who is this, robed in such splendor, marching in his great might? It is I, speaking in vindication, mighty to save.
- 2] "Why is your clothing red, and your garments like those worn by the ones who tread in the winepress?
- 3] "I have trodden the winepress alone, and from my people no one was with me, I trampled them in my anger and trod them down in my wrath; their lifeblood spattered on my garments, and I stained all my clothing.
- 4] "For the day of vengeance was in my heart, and the year for my redeeming work had come.
- 5] I looked, but there was no helper, I was appalled that there was no one to give support; so my own arm brought me victory, and as for my wrath, it supported me.
- 6] I trampled people in my anger; in my wrath I made them drunk and I poured out their lifeblood on the ground." [ISV]

[63:2 So 1QIsaa; or coriander or clothing.]

[63:3 So 1QIsaa; 1QIsab MT LXX read "from the peoples."]

[63:3 So 1QIsab MT LXX; 1QIsaa lacks "I trampled...my garment."]

[63:3 So 1QIsaa 1QIsab; MT verb "I stained" is problematic.]

[63:5 So 1QIsaa; 1QIsab MT read "to support me."]

[63:5 i.e. the Messiah.]

[63:6 Lit. peoples.]

- 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.
- 2] Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? [KJV]

בֹּזְרָח Bozrah (Heb), Petra (Greek)= "sheepfold" or "fortress" (Amos 1:11, 12; Jer 49:13).

- Bozrah: The capital of Edom, a city of great antiquity (Gen 36:33; 1 Chr 1:44; Isa 34:6; 63:1; Jer 49:13; Am 1:12).
- "Apparel" usually speaks of righteousness or lack thereof.
- Who is this? The *Meshiach Nagid*, Jesus Christ.
- Edom: location and pun "red" [traditional enemies of Israel (God)]:
- "Treadeth": Treading grapes, clothing would get stained red.

## Historical Review: Edom

- Moses - denied passage Num 20:14-21
- Esau to serve Jacob Gen 25:23, 27:40
- Edom: Possession for Judah Num 24:18

- David subdues them 2 Sam 9:14
- Revolt under Jeroboam 2 Chr 21:8-10
- Smote Judah under Ahaz 2 Chr 28:17
- Ready to shed blood; to be cut off Ezek 35:5; Obad 18
- Attributes sin of pride to Edom Jer 49:16; Amos 1:11,12
- Rejoiced under Nebuchadnezzar's captivity Ps 137:7; Obad 3,10-14; Lam 4:21, 22; Ezek 35:10-13

- 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.
- 4] For the day of vengeance is in mine heart, and the year of my redeemed is come. [KJV]

- Rev 14:15-20; 19:15.; Joel 3:13; Lam 1:15.
- God's wrath - spoken of as Bowls of wrath, wrath sometimes spoken of as the wine of His wrath.
- The Day of Vengeance: For further study see *The Next Holocaust* Topical Study. In Hos 5:15, "offense" is singular, not sins in a generic sense, but a specific offense. Jesus performed his duty of Kinsman-redeemer at the cross by paying for our sins. (See Romance of Redemption for a study of Ruth.) Has yet to perform the second part of His duty as Kinsman, that of the Avenger of Blood! Here in Isa 63 we see a glimpse of Jesus in this role.
- Whose blood? His enemies!

*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; to proclaim the acceptable year of the LORD, and the day of vengeance of our God...*

Isaiah 61:1,2

Jesus, reading at the synagogue at Nazareth (Luke 4:10-21), stopped at this comma, and declared, "This day is this Scripture fulfilled in your ears." He now is completing this mandate.

- 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.
- 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. [KJV]

- Cf. Isa 66:16; 10:27; Rev 19:17; Gen 36:1.
- Rev 5 (Scroll is the title deed to that which Adam forfeited) through

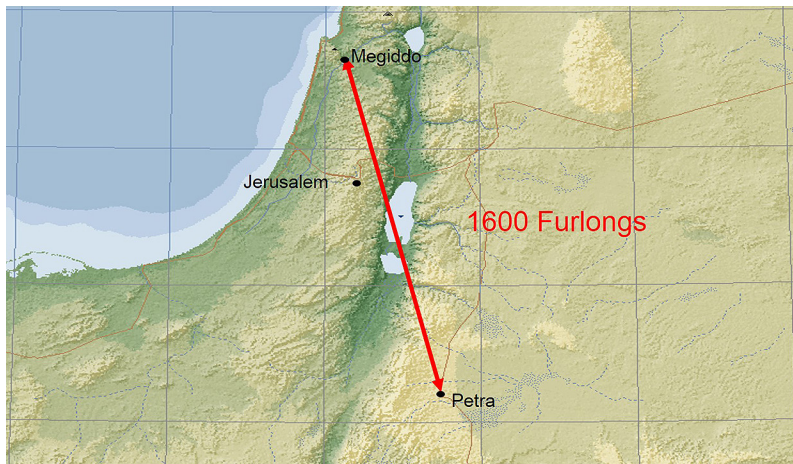
Chapter 19 describes details which Jesus performs as our kinsman-redeemer. Why is He in Edom? Shouldn't He be in Armageddon? (Isa 66:16; 10:27; Rev 19:17; Gen 36:1).

- Hos 5:15: what offense? Not recognizing their Messiah (Zech 9:9; triumphal entry not recognized). One view is that the remnant flee to Bozrah and recognize their need to call upon His Name, and Jesus then returns to fight for them in Bozrah.

*And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.*

Revelation 14:20

Four feet deep. 1,600 furlongs = 182 miles (Megiddo to Bozrah, which is 20 mi SE Dead Sea). (1 furlong = 600 feet)



[We tend to think of nuclear weapons. The 70,000 extinguished at Hiroshima pales before the 125,000 killed by firearms and bayonets at Iwo Jima earlier that same year. We also forget our own bloody Civil War, which was so vast and terrible that it consumed more American lives than World War I and II, Korea, and Vietnam combined—all with merely bayonets, firearms, and cannonballs.]

[Source: Richardson: *Statistics of Deadly Quarrels*]

*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 19:11

The Coming King: Ps 2; 45; 46; 47; 50:1-6; 68; Isa 11, 24:19-23, 25, 26:20, 21; 63:1-6; 65:5-16; Dan 2:44-45; 7:9-14; Joel 3; Hab 3; Zech 14.

*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. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.*

Revelation 9:12-14

- He leaves heaven to come to the earth for the last battle...
- He warned them of this while under oath before the high priest (Mt 26:64).
- At Pentecost, Peter also referred to this day (Acts 2:19, 20).
- Armies: Jude 14; Zech 14:5. Angels are with Him (Mt 13:41; 25:31; 2 Thess 1:7), but also we are with Him (1 Thess 3:13; 2 Thess 1:10; Heb 2:10; Col 3:4; Zech 14:5).

*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 9:15

- Not the Rapture, but the Revelation!
- Not in the air, but to the earth!
- Not FOR the saints, but WITH the saints!
- Not to comfort, but to conquer!
- Not to protect us in heaven but to rule with us on earth!

*And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. 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; 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. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 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. 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 19:16-21

*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. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.*

Zechariah 14:2-4

*And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.*

Joshua 5:13-15

## Isaiah 63: God's Grace to Israel

- 7] I will recount the gracious deeds of the Lord, the praiseworthy acts of the Lord, according to all the Lord has done for us—yes, the great goodness to the house of Israel that he has granted them according to his mercy, according to the abundance of his gracious love.
- 8] For he said, “Surely they are my people, children who won’t act falsely.” And so he became their savior.
- 9] In all their distress he wasn’t distressed, but the angel of his presence saved them; in his acts of love and in his acts of pity he redeemed them; he carried them and lifted them up all the days of old.
- 10] Yet they rebelled and grieved his Holy Spirit; so he changed and became their enemy, and he himself fought against them.
- 11] Then they remembered the days of old, of Moses his servant. Where is the one who brought up out of the sea the shepherds of his flock? Where is the one who put his Holy Spirit among them,
- 12] and who made his glorious arm march at Moses’ right hand, who divided the waters in front of them to win an everlasting name,
- 13] who led them through the depths? Like a horse in the open desert, they did not stumble;
- 14] like cattle that go down into the valley, the Spirit of the Lord gave them rest. For you led your people, to win for yourself a glorious name. [ISV]

[63:9 So 1QIsaa MT; some MTmss read “he was distressed.”]

[63:9 So 1QIsaa; MT reads “in his love”; LXX reads “because of his love for them.”]

[63:9 So 1QIsaa; MT reads “act of pity.”]

[63:9 So 1QIsaa; 1QIsab MT read “lifted them up and carried them.”]

[63:10 So 1QIsaa LXX; MT lacks “and.”]

[63:11 i.e. his people.]

[63:11 So 1QIsaa LXX; MT reads “brought them up.”]

[63:11 So 1QIsaa; MT reads “with the.”]

[63:12 So 1QIsaa; MT LXX lack “and.”]

[63:12 i.e. the Meessiah; lit. arm of his glories; so 1QIsaa; MT reads “arm of his glory.”]

[63:12 So 1QIsaa; MT LXX read “to win for himself.”]

[63:14 So 1QIsaa; MT LXX read “This is how.”]

- 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.
- 8] For he said, Surely they are my people, children that will not lie: so he was their Saviour.
- 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.
- 10] But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.
- 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?
- 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?
- 13] That led them through the deep, as an horse in the wilderness, that they should not stumble?
- 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. [KJV]

## God the Father

- 15] Look down from heaven, and see from your holy and glorious dwelling. Where are your zeal and your might? Where are the yearning of your heart and your compassion? They are held back from me.
- 16] But you are our Father, even Abraham does not know us and Israel has not acknowledged us; you are he, O Lord, our Father, from long ago, ‘Our Redeemer’ is your name.
- 17] Why, Lord, do you make us wander from your ways and harden our hearts, so that we do not fear you? Turn back for the sake of your servants, for the sake of the tribes that are your heritage.
- 18] Your holy people took possession for a little while, but now our enemies have trampled down your sanctuary.

- 19] For a long time we have been those you do not rule, those who are not called by your name. [ISV]

[63:16 Lit. and; so 1QIsaa; MT LXX read “but or although.”]

[63:16 So 1QIsaa LXX; MT reads “Israel does not acknowledge.”]

[63:16 So 1QIsaa; 1QIsab MT LXX read “you.”]

[63:17 So 1QIsaa; MT LXX read “do you make us wander, Lord.”]

[63:18 So 1QIsaa (sing.); MT is pl.; LXX reads “so that we may take possession.”]

- 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?
- 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.
- 17] O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants’ sake, the tribes of thine inheritance.
- 18] The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary.
- 19] We are thine: thou never barest rule over them; they were not called by thy name. [KJV]

## Next Session

- Study Isaiah Chapters 64, 65, & 66.
- Review your notes on “the Kingdom (from) Heaven” and Amillennialism...

## Discussion Questions

- 1) What do you see as the sequence of the Second Coming? How does it differ from the *Harpazo*?
- 2) Who accompany Him at the Second Coming?
- 3) When do “the dead in Christ” receive their resurrection bodies?
- 4) Why does the siege on Jerusalem get shifted to Petra?
- 5) What are the essential prerequisites to the Second Coming?
- 6) How do you like the ISV? Which versions do you prefer?

## The Book of the Prophet Isaiah

### Session 24: Chapters 64-66

Isaiah is the most comprehensive of all prophets. The span of themes include the creation of the universe (Isa 42:5) to the creation of a new

heavens and new earth (Isa 65:17; 66:22). No other prophet matches his majestic eloquence on the glory of God. All the nations of the world are included in his predictions. No other prophet is more focused on the redemptive work of the Messiah, or more clearly aware of grace.

Greatest of the writing prophets, Isaiah ministered during the reign of four kings, a period which included the invasion of the Northern Kingdom by Assyria. [Also, the change of all calendars in 701 B.C., possibly due to an alteration of the orbit of the Earth, according to some views.]

## Vocabulary

- Number of different words used:
  - Ezekiel 1535
  - Jeremiah 1653
  - Psalmists 2170
  - Isaiah 2186
- Cf. Milton, Dante, Shakespeare: the largest English vocabularies on record.

## Literary Style

- Versatility of expression, and brilliance of imagery; has no rival; regarded as the climax of Hebrew literary art.
- Epigrams and metaphors: 1:13; 5:18, 22; 8:8; 10:22; 28:17, 20; 30:28, 30
- Interrogation and dialogue: 6:8; 10:8, 9
- Antithesis and alliteration: 1:18; 3:24; 17:10, 12
- Hyperbole and parable: 2:7; 5:1-7; 28:23-29
- Encryptions:
  - *Albam* 7:1, 46
  - ELS 53
- Poetical, rhythmic style: 12:1-6; 25:1-5; 26:1-12; 38:10-20; 2:1-4; 49:1-9; 50:4-9; 52:13-53:12; 60-62; 66:5-24
- Elegiac rhythm: 37:22-29
- Sennacherib Taunt: 14:4-23

[Cf. E. W. Bullinger]

## Agenda

- |         |                               |
|---------|-------------------------------|
| 64:1-7  | A Prayer for God to Intervene |
| 64:8-12 | God, Our Father will Act      |
| 65:1-7a | God’s Response                |
| 65:8-12 | A Remnant will be Preserved   |

65:13-16	The Righteous and Wicked Contrasted
65:17-25	A New Universe
66:1-4	The Worship God Commands
66:5-11	The Lord Vindicates Zion
66:12-24	The Rule of God

## Isaiah 64

- God’s control of the universe recognized;
- Man’s condition in the universe confessed.
- Are nations today conscious of God’s presence?
- Do you notice the increasing “political incorrectness” being established against the Biblical Christian?

## A Prayer for God to Intervene

- 1] If only you would tear open the heavens and come down, so that the mountains would quake at your presence—
- 2] just as fire sets twigs ablaze and the fire causes water to boil—to make known your name to your enemies, yes, to your enemies before you, so that the nations might quake at your presence!
- 3] When you did awesome deeds that we expected, you came down, and the mountains shuddered before you.
- 4] Since ancient times no one has heard, and no ear has perceived, and no eye has seen any God besides you, who acts on behalf of those who wait for him.
- 5] You come to the aid of those who gladly do what’s right, To those who remember you in your ways. See, you were angry, and we sinned against them for a long time, but we will be saved.
- 6] All of us have become like one who is unclean, and all our righteous acts are like a filthy rag; we all shrivel up like a leaf, and like the wind, our iniquities sweep us away.
- 7] There is no one who calls on your name or rouses himself to take hold of you; for you have hidden your face from us, and have given us into the control of our iniquity. [ISV]

[64:1 This v. is 63:19 in the MT.]

[64:1 So 1QIsaa; MT lacks “and.”]

[64:2 This v. is 64:1 in the MT.]

[64:2 Or brushwood.]

[64:2 So 1QIsaa LXX; MT reads “to make your name known to your adversaries.”]

[64:3 So 1QIsaa; MT reads “did not expect.”]

[64:4 So 1QIsaa LXX; MT reads “And since.”]

[64:4 So 1QIsaa LXX; MT lacks “and.”]

[64:6 So 1QIsaa 4QIsab LXX; MT lacks “and.”]

[64:6 The 1QIsaa utilizes a masculine noun; 1QIsab MT utilize a feminine noun.]

[64:7 So 1QIsaa; MT reads “have melted us”; LXX reads “have delivered us.”]

[64:7 Lit. hand.]

- 1] Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,
- 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!
- 3] When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.
- 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. [KJV]

- Cf. Isa 65:17; Jn 14:2; 1 Cor 2:9; Rev 21:1 (quoted in 1 Cor 2:9 in different context).

- 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.
- 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. [KJV]

- “Filthy rags” = really means “used menstrual cloths”!
- Righteousness as a garment - Mt 6:33; Gen 3:21; Rev 19:8.

- 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. [KJV]

## God, our Father, will Act

- 8] But as for you, O Lord, you are our Father; and we are clay, and you are our potter; we are all the work of your hands.
- 9] Don’t be angry beyond measure, Lord, and don’t remember our iniquity for a season. Please look now, we are all your people.
- 10] Your holy cities have become a desert; Zion has become like a desert, Jerusalem a desolation.
- 11] Our holy Temple and our splendor, where our ancestors praised you, have become a conflagration of fire, and all our dearest places have become ruins.
- 12] Lord, after all this, can you hold yourself back? Can you keep silent and punish us so severely? [ISV]

[64:8 So 1QIsaa; MT LXX read “But now.”]  
 [64:8 So 1QIsaa LXX; MT lacks “and.”]  
 [64:8 So 1QIsaa LXX; 1QIsab MT read “the clay.”]  
 [64:8 So 1QIsaa LXX; MT reads “your hand.”]  
 [64:9 So 1QIsaa LXX; MT reads “for ever.”]  
 [64:10 So 1QIsaa LXX; 1QIsab MT lack “like.”]  
 [64:11 So 1QIsaa; MT LXX read “Our holy and glorious Temple ... has become.”]  
 [64:11 So 1QIsaa LXX; MT reads “all our dearest places has become”; MTmss read “our every dearest place has become.”]

- 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.
- 9] Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.
- 10] Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. [KJV]

This was not true in Isaiah’s day; however, shortly thereafter (100 yrs?) 2 Kings 25:9-10 describes what happened when Babylon came against Jerusalem.

- 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.
- 12] Wilt thou refrain thyself for these things, O LORD? wilt thou hold thy peace, and afflict us very sore? [KJV]

## Isaiah 65

- Chapters 65 - 66 are God’s answer to the plea of Chapter 64.
- Redeemer’s reason for rejecting the nation;
- Reservation of a remnant;
- Revelation of the new heavens and the new earth

## God’s Response

- 1] “I let myself be sought by those who didn’t ask for me; I let myself be found by those who didn’t seek me. I said, ‘Here I am! Here I am!’ to a nation that didn’t call on my name.
- 2] I held out my hands all day long to a disobedient people, who walk in a way that isn’t good, following their own inclinations—
- 3] a people who continually provoke me to my face; they keep sacrificing in gardens and waving their hands over stone altars;
- 4] who sit among graves, and spend the night in secret places; who eat pigs’ meat, with the broth of detestable things in their pots;

- 5] who say, ‘Keep to yourself!’ ‘Don’t touch me!’ and ‘I am too holy for you!’ “Such people are smoke in my nostrils, a fire that keeps burning all day long.
- 6] Watch out! It stands written before me: ‘I won’t keep silent, but I will pay back in full; I’ll indeed repay into their laps
- 7] both your iniquities and your ancestors’ iniquities together,” says the Lord. “Because they offered incense on the mountains and insulted me on hills, I’ll measure into their laps full payment for their earlier actions.” [ISV]

[65:1 So 1QIsaa LXX; MT reads “ask.”]  
 [65:2 So 1QIsaa; MT reads “an obstinate.”]  
 [65:3 So 1QIsaa LXX; MT reads “who.”]  
 [65:3 So 1QIsaa; MT LXX read “and offering incense.”]  
 [65:3 So 1QIsaa; MT LXX read “brick.”]  
 [65:4 So 1QIsaa MTqere LXX Targ Vulg; MT reads “violence; or crumbs.”]  
 [65:4 So 1QIsaa; MT LXX lack “in.”]  
 [65:5 So 1QIsaa; MT LXX read “come near to.”]  
 [65:5 So 1QIsaa; MT LXX read “for I am.”]  
 [65:6 So 1QIsaa; MT LXX read “upon.”]  
 [65:7 So 1QIsaa MT; LXX Syr read “both their iniquities and their.”]  
 [65:7 So 1QIsaa; MT LXX read “the hills.”]  
 [65:7 So 1QIsaa MTqere; MT LXX read “upon.”]

- 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.
- 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; [KJV]

- Israel’s Rebellion and a New Wine: “Sought by those who asked not for me” - echoes Rom 10:20-21; 11 = Gentiles!

- 3] A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; [KJV]

- Speaking of idol worship. The altars of God were of unhewn stone, no tool was to touch it. Verses brick used here.

- 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;
- 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. [KJV]

- “Swine’s flesh” - unclean (Lev 11:5,6). Cf. 2 Cor 6:17; 14; 15. Be ye separate...

- 6] Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom,
- 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. [KJV]

## A Remnant will be Preserved

- 8] This is what the Lord says: “Just as new wine is found in the cluster, and people have said, ‘Don’t destroy it, for there is a gift in it,’ so I’ll act for my servants’ sake, by not destroying them all.
- 9] I’ll bring forth descendants from Jacob, and from Judah they will inherit my mountains; my chosen people will inherit it, and my servants will live there.
- 10] Sharon will become a pasture for flocks, and the Valley of Achor a fold for herds, for my people who have sought me.
- 11] But as for you who forsake the Lord, who forget my holy mountain, who spread a table for Fortune and fill drink offerings for Destiny,
- 12] I’ll consign you to the sword, and all of you will bend down for the slaughter—because when I called, you didn’t answer, when I spoke, you didn’t listen; but you did what was evil in my sight, and chose what I took no pleasure in.” [ISV]

[65:8 So 1QIsaa; MT LXX read “say.”]

[65:9 Lit. he; so 1QIsaa LXX; MT reads “Judah, the one about to inherit.”]

[65:10 So 1QIsaa LXX; MT reads “a place for herds to lie down.”]

[65:11 i.e. Fortune personified as a god.]

[65:11 So 1QIsaa; MT LXX reads “and who.”]

[65:11 So 1QIsaa; MT LXX read “cups of mixed wine, or mixing vessels.”]

[65:11 i.e. Destiny personified as a god.]

[65:12 Lit. destine.]

- 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.
- 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.
- 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.
- 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. [KJV]

- “Achor” - sign of worldly disobedience. Sin of Achan in Joshua 7 (Josh 7:24, 26; Hos 2:15).
- “Troop” - cryptic illusion to tribe of Gad?

- 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. [KJV]

## The Righteous and Wicked Contrasted

- 13] Therefore, this is what the Lord says: “See, my servants will eat, but you’ll go hungry; my servants will drink, but you’ll go thirsty; my servants will rejoice, but you’ll be put to shame.
- 14] My servants will sing in gladness of heart, but you’ll cry for help from anguish of heart, and you’ll howl from brokenness of spirit.
- 15] You’ll leave your name to my chosen ones as a curse, and the Lord God will put you to death permanently.
- 16] Then whoever takes an oath by the God of faithfulness, and whoever takes an oath in the land, will swear by the God of faithfulness, because the former troubles are forgotten and are hidden from my eyes. [ISV]

[65:13 So 1QIsaa LXX; 1QIsaa reads “Adonai”; MT reads “Lord God.”]

[65:14 So 1QIsaa LXX; MT reads “out of gladness.”]

[65:14 So 1QIsaa; MT LXX read “cry out.”]

[65:15 Or for good; so 1QIsaa; MT LXX reads “but he will call his servants by a different name.”]

[65:16 So 1QIsaa; MT LXX read “whoever invokes a blessing in the land will bless.”]

- 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:
- 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.
- 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:
- 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. [KJV]

## A New Universe

- 17] Take notice! I’m about to create new heavens and a new earth; the former things won’t be remembered, nor will they come to mind.
- 18] But be glad and rejoice forever in what I am creating, for I am about to create Jerusalem as a joy, and its people as a delight.
- 19] I’ll rejoice over Jerusalem, and take delight in my people; no longer will the sound of weeping be heard in it, nor the cry of distress.
- 20] “And there will no longer be in it a young boy who lives only a few days, or an old person who does not live out his days; for one who dies at a hundred years

will be thought a mere youth, and one who falls short of a hundred years will be considered accursed.

- 21] People will build houses and live in them; They'll plant vineyards and eat their fruit.
- 22] They won't build for others to inhabit; they won't plant for others to eat—for like the lifetime of a tree, so will the lifetime of my people be, and my chosen ones will long enjoy the work of their hands.
- 23] They won't toil in vain nor bear children doomed to misfortune, for they will be offspring blessed by the Lord, they and their descendants with them.
- 24] Before they call, I will answer, while they are still speaking, I'll hear.
- 25] "The wolf and the lamb will feed together, and the lion will eat straw like the ox; but as for the serpent—its food will be dust! They won't harm or destroy on my entire holy mountain," says the Lord. [ISV]

[65:18 Sing. 1QIsaa; pl. MT.]

[65:18 Sing. 1QIsaa; pl. 1QIsab MT.]

[65:20 So 1QIsaa LXX; 1QIsab MT lack "And."]

[65:20 So 1QIsaa; 1QIsab MT read "an infant"; cf. 49:15.]

[65:21 Lit. They.]

[65:22 Lit. days.]

[65:22 So 1QIsaa; MT LXX read "the tree."]

[65:22 Lit. days.]

[65:22 Lit. consume or wear out.]

[65:23 Sing. 1QIsaa LXX; pl. 1QIsab MT.]

- 17] For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.
- 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. [KJV]

- New Heaven and New Earth: Rev 21:1; 2 Pet 3:10-13; Heb 1:10-12; 12:26, 27. Cf. Mt 24:35.
- "Create" - *bara* to create out of nothing (verses *asa* which means to make).

- 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.
- 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. [KJV]

- Not eternity; Millennial conditions. See Rev 20:1-3. Edenic conditions?
- Long lives, yet death, therefore not eternity.

- 21] And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.
- 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.
- 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.
- 24] And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.
- 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. [KJV]

- Longevity is restored, but death, the "last enemy" (1 Cor 15:26) is not destroyed until after Satan's rebellion at the end of the thousand years (Rev 20:7-14).
- Dust is serpents' food: still!

## Isaiah 66

- The Creator, Ruler, Redeemer, Judge, Regenerator, and Rewarder;
- The Lord decides the destiny of both the saved and the lost.

## The Worship that God Commands

- 1] This is what the Lord says: "Heaven is my throne, and the earth is my footstool. Where is the house that you would build for me, and where will my resting place be?"
- 2] All these things my hand has made, and so all these things came into being," declares the Lord. "But this is the one to whom I will look favorably: to the one who is humble and contrite in spirit, and who trembles at my message.
- 3] "Whoever slaughters an ox is just like one who kills a human being; whoever sacrifices a lamb is just like one who breaks a dog's neck; whoever makes a grain offering is just like one who offers pig's blood; and whoever makes a memorial offering of frankincense is just like one who blesses an idol. Yes, these have chosen their own ways, and they take delight in their contaminated actions.
- 4] Therefore I, too, will choose harsh treatment for them, and will bring upon them what they dread. For when I called, no one answered; when I spoke, they didn't listen; but they did what I consider to be evil, and chose what doesn't please me." [ISV]

[66:1 i.e. a reconstructed Temple.]

[66:2 So 1QIsaa; 1QIsab MT lack "who."]

[66:2 So 1QIsaa; 1QIsab MT use different Heb. prepositions.]

[66:3 So 1QIsaa LXX; 1QIsab MT lack "just like."]

[66:4 Or So.]

[66:4 So 1QIsaa; MT LXX read “and no.”]

- 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?
- 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. [KJV]
- Cf. 1 Kgs 8:27; 2 Chr 2:6. “Where is the house” - Cf. Rev 11.
- 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.
- 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. [KJV]

## The Lord Vindicates Zion

- 5] “Hear this message from the Lord, you who tremble at his words: “Your own brothers who hate you and exclude you because of my name have said: ‘Let the Lord be glorified; he will see your joy,’ yet it is they who will be put to shame.
- 6] “Listen to that uproar in the city! Listen to that noise from the Temple! It is the sound of the Lord paying back retribution to his enemies!
- 7] “Before she goes into labor she gives birth; before her pains come upon her she has delivered a son.
- 8] Who has ever heard of such a thing? And who ever sees such things? Can a country be born in a single day, or can a nation be brought forth in a single moment? Yet no sooner was Zion in labor than she delivered her children.
- 9] Am I to open the womb and not deliver?” asks the Lord. “And when I bring to delivery, am I to close the womb?” asks your God.
- 10] “Rejoice with Jerusalem, and be happy for her, all you who love her; rejoice with her in gladness, all you who mourn over her,
- 11] so that you may nurse and be satisfied at her consoling breasts, and so that you may drink deeply and take delight from her glorious bosom.” [ISV]

[66:5 So 1QIsaa; MT LXX read “his word.”]

[66:5 So 1QIsaa; MT reads “so that we may see”; LXX reads “so that the name of the Lord may be glorified.”]

[66:6 So 1QIsaa; MT LXX read “from.”]

[66:7 So 1QIsaa; 1QIsab MT LXX read “and she has delivered.”]

[66:8 So 1QIsaa LXX; 1QIsab MT lack “And.”]

[66:8 So 1QIsaa. 1QIsab MT LXX read “has seen.”]

[66:9 Lit. says.]

[66:9 So 1QIsaa (imperfect); 1QIsab MT (perfect).]

- 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.
- 6] A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.
- 7] Before she travailed, she brought forth; before her pain came, she was delivered of a man child.
- 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. [KJV]
- “Travailed” - Jer 30:7. Man-child: Rev 12.
- 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.
- 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:
- 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. [KJV]

## The Rule of God

- 12] This is what the Lord says: “See, I will extend prosperity to her like a river, and the wealth of nations like a flooding stream; and you will nurse, and you will be carried on her hip, and bounced upon her knees.
- 13] Like a child whom his mother comforts, so I will comfort you; and you will be comforted in Jerusalem.
- 14] And when you look, your hearts will rejoice and your bodies will flourish like grass; and it will be made known that the Lord’s hand is with his servants, but his fury is with his enemies.
- 15] “Take notice! The Lord will come with fire, and his chariot will be like a whirlwind, to pay back his anger—yes, his anger!—in fury, and his menacing rebukes in flames of fire.
- 16] For with fire and with his sword the Lord will proceed to judgment on all humanity, and those slain by the Lord will be many.”
- 17] “Those who consecrate and purify themselves to enter the groves, following the one at the center of those who eat the meat of pigs, disgusting things, and rats, are all alike,” says the Lord.
- 18] “But as for me, I know their actions and their thoughts. Come and gather all nations and languages, and they will come and see my glory.
- 19] “I will put up signs among them, and from them I will send survivors to the nations—to Tarshish, Libya, and Lydia, (who draw the bow), to Tubal and Greece, to the far off coastlands that have not heard of my fame or seen my glory. Then they will proclaim my glory among the nations.
- 20] They will bring all—yes, all!—of your kindred from all the nations to my

- holy mountain Jerusalem as an offering to the Lord—on horses, in chariots, in wagons, and on mules—yes, even on mules!— and on camels,” says the Lord, “just as the Israelis bring a grain offering in a clean vessel to the Lord’s house.
- 21] Then I will also select some of them for myself as priests and as Levites,” says the Lord.
- 22] “For as the new heavens and the new earth that I am about to make will endure before me,” says the Lord, “so will your descendants and your name endure.
- 23] And from New Moon to New Moon, and from Sabbath to Sabbath, all humanity will come to worship before me,” says the Lord.
- 24] “Then they will go out and look upon the dead bodies of the people who rebelled against me. For their worm will not die, nor will their fire be extinguished, and they will remain an object of revulsion to all humanity.” [ISV]
- [66:12 So 1QIsaa; MT LXX read “For this.”]  
 [66:12 1QIsaa feminine pl.; MT masculine pl.]  
 [66:12 Or arm.]  
 [66:15 So 1QIsaa; MT LXX read “his chariots.”]  
 [66:15 1QIsaa MT LXX lack “will be.”]  
 [66:15 So 1QIsaa; 1QIsab MT LXX lack “yes, his anger!”]  
 [66:15 So 1QIsaa; 1QIsab MT read “his rebuke.”]  
 [66:16 So 1QIsaa; 1QIsab MT read “settle his claim.”]  
 [66:16 Lit. on the humanity; so 1QIsaa; MT reads “on humanity.”]  
 [66:17 i.e. pagan sacred worship sites located in forested areas.]  
 [66:17 Or vermin.]  
 [66:17 So 1QIsaa; 1QIsab MT LXX read “alike—they will meet their end together.”]  
 [66:17 So 1QIsaa; MT reads “declares.”]  
 [66:18 So 1QIsaa; MT LXX read “I am about to come.”]  
 [66:19 So 1QIsaa LXX; 1QIsab MT read “a sign.”]  
 [66:19 Lit. Put; Lud; Javan.]  
 [66:19 The Lydians were known for their skills at archery.]  
 [66:20 So 1QIsaa; 1QIsab MT read “bring all”; LXX reads “bring.”]  
 [66:20 So 1QIsaa LXX; MT reads “upon.”]  
 [66:20 So 1QIsaa; 1QIsab MT LXX lack “yes, even on mules!”]  
 [66:21 So 1QIsaa LXX; 1QIsab MT LXX lack “for myself.”]  
 [66:21 i.e. the ministry formerly held by the descendants of Levi.]  
 [66:23 So 1QIsaa 4QIsac; lit. to her Sabbath; MT reads “to his Sabbath.”]  
 [66:23 Lit. the; so 1QIsaa; 4QIsab MT LXX lack “all.”]  
 [66:24 Lit. the; so 1QIsaa; 4QIsab MT LXX lack “all.”]
- 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.
- 13] As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

- 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.
- 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. [KJV]
- “Fire” - Cf. Burning bush (Ex 3:2); Sinai (Ex 19:18); Pillar of fire (Ex 13:21,22); Tabernacle (Ex 40:34); David’s altar (1 Chr 21:6); Solomon (2 Chr 7:1); Elijah (1 Kgs 18:38); Isaiah (Isa 10:16-18; 27:4; 29:6; 30:27,30; 33:12, 14,...) And also 2 Thess 1:8; 2 Pet 3:7-10).
  - “Chariots” - Ps 68:17; Hab 3:8.
- 16] For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.
- 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.
- 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.
- 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. [KJV]
- “Tarshish” - to the West.
  - “Pul”= “Phut” - southward (North Africa) Gen 10:6; Jer 46:9; Ezek 27:10; 30:5.
  - “Lud” - (Lydia?) Jer 46:9; Ex 27:10; 30:5 (Africa?) Gen 10:13 = subdivision of Egyptians.
  - “Tubal” - Russia; “Javan”- Greeks; “Coasts afar off” - northward. Gen 10:2; Ex 27:13.
- 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.
- 21] And I will also take of them for priests and for Levites, saith the LORD.
- 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.
- 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.
- 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. [KJV]

## Sequel

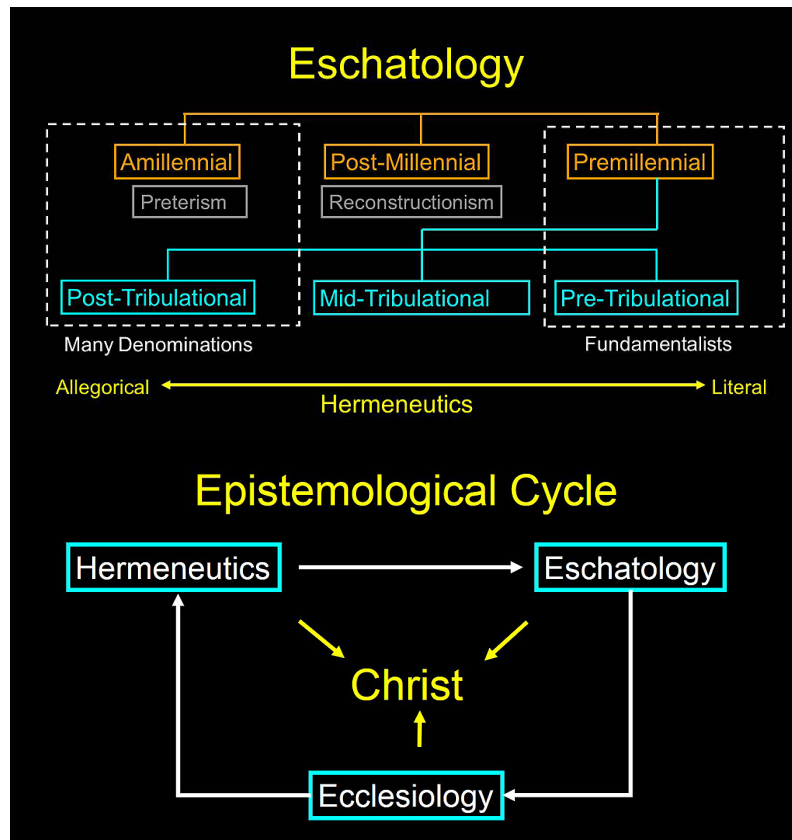
- Review: Revelation 20, 21, & 22.

## Issues

- Replacement Theology
- Amillennialism
- The Kingdom from Heaven... 5<sup>th</sup> of 5: Daniel 2
- The proximity of the
  - Second Coming
  - The *Harpazo*

## The Epistemological Cycle

Why is Eschatology so frightening to so many? The need to master the entire labyrinth...



## Discussion Questions

- 1) Compare Isaiah 64-66 with Rev 20-22. How do they differ?
- 2) Explore the link between hermeneutics and eschatology. Is there predictability?
- 3) Explore the link between eschatology and ecclesiology.
- 4) How does your ecclesiology impact your study version(s)?
- 5) How do you like the ISV? Which versions do you prefer?

## Bibliography

This exploration of Isaiah takes advantage of the English translation of the *The Great Scroll of Isaiah*, part of the Dead Sea Scroll collection, translated by Dr. Peter Flint and incorporated in the International Standard Version (ISV) of the Bible, for which I am indebted to William P. Welty, Ph.D.: Leaning on this, we relegate the Masoretic Text (MT) and Septuagint (LXX) as simply variants. We include expositional comments on the King James Version (KJV).

- Alexander, J.A. *The Prophecies of Isaiah*, Zondervan Publishing House, Grand Rapids, MI, 1975.
- Anderson, Sir Robert, *The Coming Prince*, Hodder & Stoughton, London, 1895.
- Barnhouse, Donald Gray, *The Invisible War*, Zondervan Pub. House, Grand Rapids, MI, 1965.
- Bullinger, E.W., *The Companion Bible*, Zondervan Bible Publishers, Grand Rapids, MI, 1958.
- Fruchtenbaum, Arnold, *Israelology: The Missing Link in Systematic Theology*, Ariel Ministries Press, Tustin, CA, 1993.
- Ginzberg, Lewis, *Legends of the Jews, 7 Vols*, Jewish Publication Society of America 1937.
- The International Standard Bible Encyclopedia* (Gen Ed. Geoffrey W. Bromiley), William B. Eerdmans Publishing Company, Grand Rapids, MI, 1982.
- Ironside, H.A., *Expository Notes on the Prophet Isaiah*, Loizeaux Brothers, Inc., NY, NY, 1952.
- Jamieson, Rev. Robert, Rev. A.R. Fausset, and Rev. David Brown, *A Commentary Critical, Experimental and Practical on the Old and New Testaments*, vol. 3, Wm B. Eerdmans Publishing House, Grand Rapids, MI, 1948.
- Kahn, David, *The Code Breakers; the Story of Secret Writing*, Macmillan, New York, 1967.

Leupold, H.C., *Exposition of Isaiah*, Baker Book House, Grand Rapids, MI, 1968.

Marshall, Peter and David Manuel, *The Light and the Glory*, Fleming H. Revell Company, Old Tappan, NJ, 1940.

Patten, Donald, Hatch, Ronald, and Steinhauer, Loren, *The Long Day of Joshua*, Pacific Meridian Publishing Company, Seattle, Washington, 1973.

Patten, Donald, and Windsor, Samuel R., *Recent Organization of the Solar System*, Pacific Meridian Publishing Company, Seattle, Washington, 1995.

Patten, Donald, *Catastrophism and the Old Testament*, Pacific Meridian Publishing Company Seattle, WA 1988.

Pember, George Hawkins, *Earth's Earliest Ages; and Their Connection with Modern Spiritualism and Theosophy*, 4th ed., Hodder & Stoughton, London, 1887.

Pritchard, James B., ed *Ancient Near Eastern Texts Relating to the Old Testament*, Princeton University Press, Princeton, NJ, 1950.

Pusey, Edward B. *Daniel the Prophet*, Funk & Wagnalls, New York, 1891.

Rawlinson, G., "Isaiah" from Vol 10 of *The Pulpit Commentary* (ed. H.D.M. Spence and Joseph S. Exell) Wm B. Eerdmans Publishing House, Grand Rapids, MI, 1950.

Rosenberg, Rabbi A.J., *Isaiah*, The Judaica Press, Inc., NY, NY, 1989.

Ross, Hugh, *The Fingerprint of God*, Promise Publishing Co., Orange, CA, 1989.

Schroeder, Gerald, *Genesis and the Big Bang*, Bantam Books, New York, 1990.

Scofield, C.I., *The New Scofield Study Bible, (KJV)* Oxford University Press, New York, 1967.

Tipler, Frank J. *The Physics of Immortality*, Doubleday, New York, NY, 1994.

Velikovsky, Immanuel, *Worlds in Collision*, Doubleday, NY, 1950.

Vine, W.E., *Isaiah, Prophecies, Promises, Warnings*, Lamplighter Books (Zondervan Publishing House), Grand Rapids, MI, 1971.

Wiseman, Donald J. *The Chronicles of the Chaldean Kings (626-556 B.C.)*, Trustees of the British Museum, London, 1956.

Young, Edward, *The New International Commentary of the Old Testament - The Book of Isaiah*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 1969.

