HERMENEUTICAL APPROACH

I. GENERAL CONSIDERATIONS

A. INSPIRATION: Verbal, Plenary: all the words of the Bible are recorded without error

B. PROGRESSIVE REVELATION: more information is provided by God as time passes - i.e. The Focus of Messianic Prophecy

C. DISPENSATIONALIST: a hermeneutical approach

RESULTS:

1. God administers His program in different ways at during different times, i.e. pre-law time, Mosaic law time, church age, Messianic Kingdom, eternal state.

2. Salvation by grace through faith for all men in all times

   The content or expression of faith varies according to the dispensation:

   a) The Old Testament Believer, saved by faith, expressed his faith through obedience to the Mosaic Law.
   b) The New Testament Believer, saved by faith, expresses his faith through obedience to the Law of Christ (Gal. 6:2, Rom. 8:2, I Cor. 9:21).

3. Distinction maintained between Israel and the Church

D. PRETRIBULATIONAL RAPTURE OF THE CHURCH

E. TRIBULATION: Literal 7-year period known as the Tribulation or the Time of Jacob’s Trouble

F. MESSIANIC KINGDOM: Literal, 1,000 year Millennial Reign of the Messiah following the Tribulation Period

G. SINGLE FULFILLMENT OF PROPHECY: one prophecy has one fulfillment not two or more.
The "Focus" of Messianic Revelation

- Genesis 3:15 -- any woman
- Genesis 12 -- a Jewish woman
- Genesis 49 -- Judah only
  - 2 Sam. 7:10-17
  - 1 Chron. 17:10-15
  - House of David only
- Jeremiah 22 -- House of David but apart from Solomon and Jehoniah
- Yeshua
II. THE GOLDEN RULE OF INTERPRETATION

When the plain sense of Scripture makes common sense, seek no other sense, therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicates otherwise. Dr. D. L. Cooper

The text of the Bible is to be taken exactly as read unless there is something in the text or the context indicating that is should be taken some other way than literally, as a symbol or figure of speech.

KEY WORDS

_Unless_: the plain meaning is not always the intended meaning

_Context_: context is king. The Bible only teaches one thing if kept in context

The English word “LOVE”

1. _Genuine Concern_: I love the Jewish people.
2. _Family_: I love my son.
3. _Friendship_: I love my co-workers.
4. _Sex_: Let’s make love

“LOVE” in Hebrew

- Genuine Concern: Ahavah
- Family: Raham
- Friendship: Ra’eyah
- Sex: Dod

“LOVE” in Greek

- Genuine Concern: Agape
- Family: Storge
- Friendship: Phileo
- Sex: Eros

Possible Interpretations of Statement #1

- I have genuine concern for the Jewish people
- I have family love for the Jewish people
- I have friendship with the Jewish people.
- I have sex with the Jewish people.

_Related Passages_: the range of context: word → phrase → sentence → paragraph → chapter → Book → Bible → Culture

_Axiom(atic)_: A self-evident or universally recognized truth

_Fundamental_: an essential or necessary part

IV. RESULTS: more aggressive approach to eschatology than most

V. JEWISH PERSPECTIVE: see attached.

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WHY STUDY THE BIBLE FROM A JEWISH PERSPECTIVE?

Since the Bible is written in a completely Jewish context, much of the original intent or impact of the Bible is entirely lost or diminished if studied only from a "western" or "Gentile" mind-set. Many areas of the Bible are impossible to fully comprehend without knowledge of the Jewish context of the passages. These will be brought to light by studying the text from a Jewish perspective.

The Hebrew language (and Greek written by Jewish men) is first and foremost the needed explanation that will bring the reader as close as possible to the original meaning of the text. For instance: when one of several Hebrew words could be used to express an idea, a study of the Jewish perspective will often determine why the writer chose the word he did. For example: Throughout the Old Testament, the names for God are used interchangeably (YHVH, Elohim, Adonai) and sometimes in combinations; each has its own emphasis in Jewish thought. Also: Certain Hebrew phrases have distinct, consistent meanings that are not apparent without knowledge of Jewish sayings, which are often totally different than what is popularly understood. Examples: "Born again," "born of water" or "binding and loosing" have specific rabbinical meaning and usage.

Greek is the language of the New Testament, and virtually every Christian commentary will discuss the text from a Greek mind-set. However, the men who wrote the Scriptures were Jewish, and a deeper appreciation can be realized by understanding the Jewish mind-set. For example: When John 1:1 is described by teaching the six attributes of "The Word" in Jewish theology which point to Jesus in every respect, this gives a much fuller meaning than a discussion of the Greek idea of "Logos."

Cultural aspects of Jewish society and lifestyle throughout the ages help to correctly interpret the biblical accounts of individuals and families that, in turn, reflect spiritual truth. For example: First century Jewish marriage customs beautifully depict the betrothal, bride-price, wedding feast, etc., of the Lord Jesus and His bride, the Church.

Jewish reckoning of time is absolutely necessary to calculate any chronology of events. In Jewish thinking any part of a year counts as a whole year, or part of a day equals a whole day. One day is from sunset to sunset. Example: The Bible talks of Jesus' resurrection "on the third day," "after three days," and "after three days and three nights." Jewish reckoning makes all three of these statements true within a Friday to Sunday time frame.
Jewish traditions, not necessarily biblical, have great influence on the interpretation of biblical text where the Scriptures refer to common practices not directly commanded by God. Example: The texts on the "Last Supper" refer to many first century Passover traditions which Jesus observed, but were not commanded by God in the Book of Exodus.

Historical facts about the Jewish people as well as world events that affected the Jewish nation shed light on events recorded in the Bible. For example: An attempted political coup in Rome, involving a friend of Pontius Pilate, gave the crowd at the trial of Jesus "bargaining power" to compel Pilate to condemn the "King of the Jews" to prove his own loyalty to Caesar's throne.

All these various points of Jewish reference, and much more (explanation of symbols, description of clothing, geography, weather patterns, agricultural information, Jewish legends, Talmudic passages, and modern rabbinic points of view toward "messianic" passages, etc.) will be noted throughout a verse-by-verse study of biblical passages which were formerly unclear to the Gentile reader.
PROPHET — (Heb. nabi, from a root meaning "to bubble forth, as from a fountain," hence "to utter", comp. Ps. 45:1). This Hebrew word is the first and the most generally used for a prophet. In the time of Samuel another word, ro'eh, "seer", began to be used (1 Sam. 9:9). It occurs seven times in reference to Samuel. Afterwards another word, hozeh, "seer" (2 Sam. 24:11), was employed. In 1 Ch. 29:29 all these three words are used: "Samuel the seer (ro'eh), Nathan the prophet (nabi'), Gad the seer (hozeh). In Josh. 13:22 Balaam is called (Heb.) a kosem "diviner," a word used only of a false prophet.

The "prophet" proclaimed the message given to him, as the "seer" beheld the vision of God. (See Num. 12:6, 8.) Thus a prophet was a spokesman for God; he spake in God's name and by his authority (Ex. 7:1). He is the mouth by which God speaks to men (Jer. 1:9; Isa. 51:16), and hence what the prophet says is not of man but of God (2 Pet. 1:20, 21; comp. Heb. 3:7; Acts 4:25; 28:25). Prophets were the immediate organs of God for the communication of his mind and will to men (Deut. 18:18, 19). The whole Word of God may in this general sense be spoken of as prophetic, inasmuch as it was written by men who received the revelation they communicated from God, no matter what its nature might be. The foretelling of future events was not a necessary but only an incidental part of the prophetic office. The great task assigned to the prophets whom God raised up among the people was "to correct moral and religious abuses, to proclaim the great moral and religious truths which are connected with the character of God, and which lie at the foundation of his government."

Any one being a spokesman for God to man might thus be called a prophet. Thus Enoch, Abraham, and the patriarchs, as bearers of God's message (Gen. 20:7; Ex. 7:1; Ps. 105:15), as also Moses (Deut. 18:15; 34:10; Hos. 12:13), are ranked among the prophets. The seventy elders of Israel (Num. 11:16—29), "when the spirit rested upon them, prophesied;" Asaph and Jeduthun "prophesied with a harp" (1 Chr. 25:3). Miriam and Deborah were prophetesses (Ex. 15:20; Judg. 4:4). The title thus has a general application to all who have messages from God to men.

But while the prophetic gift was thus exercised from the beginning, the prophetical order as such began with Samuel. Colleges, "schools of the prophets", were instituted for the training of prophets, who were constituted, a distinct order (1 Sam. 19:18—24; 2 Kings 2:3, 15; 4:38), which continued to the close of the Old Testament. Such "schools" were established at Ramah, Bethel, Gilgal, Gibeah, and Jericho. The "sons" or "disciples" of the prophets were young men (2 Kings 5:22; 9:1, 4) who lived together at these different "schools" (4:38—41). These young men were taught not only the rudiments of secular knowledge, but they were brought up to exercise the office of prophet, "to preach pure morality and the heart-felt worship of Jehovah, and to act along and co-ordinately with the priesthood and monarchy in guiding the state aright and checking all attempts at illegality and tyranny."

In New Testament times the prophetical office was continued. Our Lord is frequently spoken of as a prophet (Luke 13:33; 24:19). He was and is the great Prophet of the Church. There was also in the Church a distinct order of prophets (1 Cor. 12:28; Eph. 2:20; 3:5), who made new revelations from God. They differed from the "teacher," whose office it was to impart truths already revealed.

Of the Old Testament prophets there are sixteen, whose prophecies form part of the inspired canon. These are divided into four groups:

(1.) The prophets of the northern kingdom (Israel), viz., Hosea, Amos, Joel, Jonah.
(2.) The prophets of Judah, viz., Isaiah, Jeremiah, Obadiah, Micah, Nahum, Habakkuk, Zephaniah.
(3.) The prophets of Captivity, viz., Ezekiel and Daniel.
(4.) The prophets of the Restoration, viz., Haggai, Zechariah, and Malachi.


A. WHY? BECAUSE GIFTS ARE COUNTERFEITED BY SATAN.
   1. II Peter 2:1
   2. I John 4:1

   1. Definition: an authorized spokesman for God.
   2. Test #1: The prophet must demonstrate supernatural knowledge of the near future. This supernatural knowledge must come to pass exactly as stated. Deut. 13:1-2a, Deut. 18:21-22.
   3. Test #2: Prophets teaching must conform to Scripture - Deut. 13:2b-3a
   4. Purpose for allowing false prophets: to test the believers hearts - Deut. 13:3b-4
   5. Penalty for a false prophet.
   6. Testing prophets today?
   7. Prophets today—No!
      a. Ephesians 2:20
      b. 1 Corinthians 13:8
The Final Four Gentile Empires of Daniel
The Course of the Times of the Gentiles (Babylon through Rome)

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Empire</th>
<th>Characteristic</th>
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</thead>
<tbody>
<tr>
<td>Daniel 2 The Image of a Man</td>
<td>Babylon (Gold)</td>
<td>Head</td>
</tr>
<tr>
<td></td>
<td>Medo-Persia (Silver)</td>
<td>Chest and Arms</td>
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<tr>
<td></td>
<td>Greece (Bronze)</td>
<td>Belly and Thighs</td>
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<td></td>
<td>Rome (Iron and Clay)</td>
<td>Composite Legs/Feet</td>
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<td></td>
<td>Messianic Kingdom</td>
<td>Rock/Mountain</td>
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<tr>
<td>Daniel 7 The Four Beasts</td>
<td>Babylon</td>
<td>Lion-like</td>
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<td></td>
<td>Medo-Persia</td>
<td>Bear-like</td>
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<td></td>
<td>Greece</td>
<td>Leopard-like</td>
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<td></td>
<td>Rome</td>
<td>Composite Beast</td>
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<tr>
<td></td>
<td>Messianic Kingdom</td>
<td>Given to Believers</td>
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<tr>
<td>Daniel 8 The Ram and The Goat</td>
<td>Ram</td>
<td>Medo-Persia</td>
</tr>
<tr>
<td></td>
<td>Male Goat</td>
<td>Greece</td>
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</tbody>
</table>

The Times of the Gentiles
Luke 21:24 (NASB95)
24 and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled.

Eschatology (Last Things) Time Line

<table>
<thead>
<tr>
<th>Law (Grace)</th>
<th>Grace (Law)</th>
<th>Messianic Kingdom (1,000 Years)</th>
<th>Eternal State</th>
</tr>
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<tbody>
<tr>
<td>Church Age</td>
<td>Tribulation</td>
<td>Aftermath</td>
<td>∞</td>
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<tr>
<td>(2,000+ Years)</td>
<td>(7 Years)</td>
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<tr>
<td>1440 BC to 30 AD</td>
<td>(Day of the Lord)</td>
<td>(Millennial Kingdom) (Millennium)</td>
<td>(Heaven)</td>
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<tr>
<td></td>
<td>(Jacob's Trouble)</td>
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<td>(Eternity)</td>
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<tr>
<td></td>
<td>(Great Tribulation)</td>
<td>Great White Throne</td>
<td>Judgment</td>
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<td>Judgment</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>75 Day Interval</td>
<td></td>
</tr>
</tbody>
</table>
Introduction

- Name
  Jehovah's Salvation
  Jehovah is Salvation
  Salvation of Jehovah
  - Two Basic Components
  - God's Name
  - Salvation

Introduction

- Name
- Family
  Son of Amoz
  Wife
  Two Sons

Introduction

- Name
- Family
- Death
ISAIAH (Heb. יְשָׁאֵר יָהָה, 'Yahweh is salvation'), son of Amoz (Heb. āmōs, to be distinguished from the prophet Amos, Heb. āmōs), lived in Jerusalem (Is. 7:1–3; 37:2). According to Jewish tradition, he was of royal blood; it has sometimes been inferred from the narratives and oracles of his book that he was, at any rate, of noble descent; but there is no certainty about this. As appears from the superscription to the book (1:1), he prophesied under Uzziah (791/790–740/739 BC), Joatham (740/739–732/731 BC), Ahaz (735–716/715 BC) and Hezekiah (716/715–687/686 BC). (The regnal dates are those assigned by E. R. Thiele.) He was called to be a prophet 'in the year that king Uzziah died' (6:1), i.e. in 740/739 BC; his last appearance which can be dated with certainty was at the time of Sennacherib's campaign of 701 BC (or c. 688 BC, if we assume a second campaign of Sennacherib against Jerusalem). Tradition has it that he was sown asunder in Manasseh's reign (see the late Martyrdom of Isaiah, ch. 5); some see a reference to this in Heb. 11:37, but the reference is dubious and the tradition appears to have no sound historical basis. It is quite possible that Isaiah survived into Manasseh's reign; the absence of Manasseh's name from 1:1 could be due to the fact that Isaiah played no public part after Manasseh became king.

Isaiah was married; his wife is called 'the prophetess' (8:3), perhaps because she too prophesied. Two sons are mentioned, both of whom bear symbolic names (8:18)—Shear-jashub, 'Remnant will return' (7:3) and Maher-shalal-hash-baz, 'Hasten booty, speed spoil' (8:1–4).

Isaiah and Micah were contemporaries (cf. 1:1 with Mi. 1:1). Isaiah's activity was preceded by that of Amos and Hosea (Am. 1:1; Ho. 1:1). Amos and Hosea prophesied mainly against the N tribes; Isaiah and Micah concentrated their prophecies mainly on Judah and Jerusalem (Is. 1:1).

In the first half of the 8th century both Israel, under Jeroboam II (c. 782–753 BC), and Judah, under Uzziah, enjoyed a time of great prosperity. This was due in large measure to the weakness of the kingdom of Aram and to Assyria's non-intervention in the W for considerable periods. Uzziah's reign may be described as the most prosperous time that Judah had known since the disruption of the Monarchy after Solomon's death. Under Uzziah and Joatham prosperity and luxury abounded in Judah; we have this state of affairs reflected in Is. 2–4. But with the accession to power of Tiglath-pileser III (745–727 BC), Assyria began once more to impose her yoke on the W lands. Pekah of Israel and Rezin of Damascus formed an anti-Assyrian coalition and tried to compel Ahaz of Judah to join them. When Ahaz refused, they threatened to depose him and place a puppet of their own on his throne (734 BC). Isaiah's action at this time is recorded in ch. 7. Ahaz committed the sinful folly of asking the Assyrian king for aid; the result was that Judah became a satellite state of Assyria. In 732 BC the Assyrians captured Damascus and annexed the territory of Israel N of the Plain of Jezreel, leaving
Hoshea to rule the remainder of the N kingdom as their vassal. When he revolted, Shalmaneser V (727–722 BC) besieged Samaria, and his successor Sargon II (722–705 BC) captured it in his accession year. Even after that there were various independence movements directed against Assyrian domination. On these occasions Isaiah, who had withdrawn for a time into a smaller circle after his fruitless protest against Ahaz’s foreign policy in 734 BC (8:16ff.), raised his voice again to warn Judah against participating in such movements, and particularly against relying on Egyptian aid. According to 14:28 the Philistines in the year of the death of Ahaz sent a delegation to Jerusalem to arrange an anti-Assyrian alliance; on this occasion again Isaiah uttered a warning note (14:29–32).

Under Hezekiah there were other movements of this kind, notably the revolt of Ashdod, which was crushed in 711 BC, when the Assyrians besieged and captured Ashdod (cf. Is. 20:1). Judah and Egypt were implicated in this revolt. It is quite possible that Is. 18 should be dated about this time; an Ethiopian dynasty was ruling in Egypt then. After Sargon’s death there were widespread risings against his successor Sennacherib (705–681 BC). Judah was one of the states which revolted, and this resulted in Sennacherib’s expedition of 701 BC, during which he overran Judah and besieged Jerusalem. Various oracles in chs. 28–31 may date from the years 705–701 BC, including the warning against leaning on Egypt in 30:1–7; 31:1–3. Chs. 36–37 record Sennacherib’s threat to Jerusalem, Jerusalem’s liberation and Isaiah’s activity throughout this time of danger. Chs. 38–39, which probably relate to the same period, tell of Hezekiah’s sickness and recovery, and the mission of *Merodach-Baladan.

N.H.R.

ISAIAH, BOOK OF — a major prophetic book of the Old Testament, noted for its description of the coming Messiah as God’s Suffering Servant. Because of its lofty portrayal of God and His purpose of salvation, the book is sometimes called “the fifth gospel,” implying it is similar in theme to the gospels of the New Testament. The book is named for its author, the great prophet Isaiah, whose name means “The Lord has saved.”

Structure of the Book. With its 66 chapters, Isaiah is one of the longest prophetic books of the Old Testament. Most scholars agree that the book falls naturally into two major sections, chapters 1–39 and chapters 40–66. One good way to remember the grand design of the book is to think of the sections as parallel to the two main parts of the Bible. The first section of Isaiah contains the same number of chapters as the number of books in the Old Testament (39). The second part of the book parallels the New Testament in the same way—27 chapters for the 27 books of this section of the Bible.

The general theme of the first part of Isaiah’s book is God’s approaching judgment on the nation of Judah. In some of the most striking passages in all the Bible, the prophet announces that God will punish His people because of their sin, rebellion, and worship of false gods. But this message of stern judgment is also mingled with beautiful poems of comfort and promise. Although judgment is surely coming, better days for God’s Covenant People lie just ahead. This section of Isaiah’s book refers several times to the coming MESSIAH. His name will be called IMMANUEL (7:14). As a ruler on the throne of David, he will establish an everlasting kingdom (9:7).

Other significant events and prophecies covered in the first section of Isaiah’s book include his call as a prophet (chap. 6), God’s judgment against the nations surrounding Judah (chaps. 13–23), and a warning to Judah not to seek help through vain alliances with Egypt (chaps. 30–31).

During Isaiah’s time, Judah’s safety was threatened by the advancing Assyrians. When the king of Judah sought to protect the nation’s interests by forming an alliance with Egypt to turn back the Assyrians, Isaiah advised the nation to look to their God for deliverance—not to a pagan nation led by an earthly ruler. He also prophesied that the Assyrian army would be turned back by God before it succeeded in overthrowing the nation of Judah (30:27–33).

The second major section of Isaiah’s book (chaps. 40–66) is filled with prophecies of comfort for the nation of Judah. Just as Isaiah warned of God’s approaching judgment in the first part of his book, the 27 concluding chapters were written to comfort God’s people in the midst of their suffering after His judgment had fallen. The theme of this entire section may be illustrated with Isaiah’s famous hymn of comfort that God directed the prophet to address to the people: “‘Comfort, yes, comfort My people!’ says your God. ‘Speak comfort to Jerusalem, and cry out to her, that her warfare is ended, that her iniquity is pardoned; for she has received from the LORD’S hand double for all her sins’” (40:1–2).
Isaiah’s message in this part of his book is that after their period of judgment has passed, God’s Covenant People will be restored to their place of responsibility in God’s plan for the salvation of the world. The great suffering through which they were passing was their period of captivity as exiles in the pagan nation of Babylonia. This theme of suffering on the part of God’s people is demonstrated dramatically by Isaiah’s famous description of the Suffering Servant. The nation of Israel was God’s suffering servant who would serve as God’s instrument of blessing for the rest of the world after their release from captivity and restoration as His Chosen People (42:1–9).

But Isaiah’s prophecy also points beyond the immediate future to the coming of Jesus Christ as the Messiah several centuries later. The heart of this stunning prophecy occurs in chapter 53, as Isaiah develops the description of God’s Servant to its highest point. The Servant’s suffering and death and the redemptive nature of His mission are clearly foretold. Although mankind deserved God’s judgment because “we have turned, every one, to his own way” (53:6), God sent His Servant to take away our sins. It is through His suffering that we are made right with God, since “the LORD has laid on Him the iniquity of us all” (53:6).

Isaiah closes his book with a beautiful description of the glorious age to come (chaps. 58–66). In that day the city of Zion, or Jerusalem, will be restored. God’s people will gather there to worship Him in all His majesty and glory. Peace and justice will reign, and God will make all things new.

**Authorship and Date.** The question of who wrote the Book of Isaiah is a matter of much disagreement and debate among Bible scholars. In one camp are those who insist the entire book was written by the famous prophet Isaiah who ministered in the southern kingdom of Judah for 40 years, from about 740–700 B.C. But other scholars are just as insistent that the entire book was not written by this prophet. They agree that chapters 1–39 of the book belong to Isaiah, but they refer to chapters 40–66 as “Second Isaiah,” insisting it was written by an unknown author long after the ministry of this famous prophet of Judah.

Those who assign chapters 40–66 to a “Second Isaiah” point out that the two major sections of the book seem to be set in different times. Chapters 1–39 clearly belong to the eighth century B.C., a turbulent period in the history of Judah. But Isaiah 40–66, according to these scholars, seems to be addressed to the citizens of Judah who were being held as captives in Babylon about 550 B.C. This was two centuries after Isaiah lived and prophesied. In addition, these scholars point to the differences in tone, language, and style between these two major sections as proof that the book was written by two different authors.

But the traditional view cannot be dismissed so easily. Conservative scholars point out that the two sections of the book do have many similarities, although they are dramatically different in tone and theme. Many phrases and ideas that are peculiar to Isaiah appear in both sections of the book. A good example of this is Isaiah’s unique reference to God as “the Holy One of Israel” (1:4; 17:7; 37:23; 45:11; 55:5; 60:14). The
appearance of such words and phrases can be used to argue just as convincingly that the book was written by a single author.

Conservative scholars also are not convinced that the two major sections of the book were addressed to different audiences living in different times. In the second section of his book, they believe Isaiah looked into the future and predicted the years of the Captivity and the return of the Covenant People to their homeland after the Captivity ended. If the prophet could predict the coming of the Messiah over 700 years before that happened, he could certainly foresee this major event in the future of the nation of Judah.

After all the evidence is analyzed, there is no convincing reason to question the traditional view that the entire book was written by the prophet whose name it bears. Perhaps chapters 1–39 were written early in Isaiah’s ministry and chapters 40–66 were written near its end.

Isaiah gives us few facts about himself, but we do know he was “the son of Amoz” (1:1). The quality of his writing indicates he was well educated and that he probably came from an upper-class family. Married, he had two children to whom he gave symbolic names to show that God was about to bring judgment against the nation of Judah. He was called to his prophetic ministry “in the year that King Uzziah [Azariah] died” (6:1)—about 740 B.C.—through a stirring vision of God as he worshiped in the Temple. He prophesied for about 40 years to the nation of Judah, calling the people and their rulers to place their trust in the Holy One of Israel.

**Historical Setting.** Isaiah delivered his prophecies during a time of great moral and political upheaval. In the early part of his ministry, about 722 B.C., Judah’s sister nation, the northern kingdom of Israel, fell to the invading Assyrians. For a while, it looked as if Judah would suffer the same fate. But Isaiah advised the rulers of Judah not to enter alliances with foreign nations against the Assyrian threat. Instead, he called the people to put their trust in God, who alone could bring real salvation and offer lasting protection for the perilous times.

**Theological Contribution.** The Book of Isaiah presents more insights into the nature of God than any other book of the Old Testament.

To Isaiah, God was first of all a holy God. His holiness was the first thing that impressed the prophet when he saw Him in all His glory in the Temple (6:1–8). But God’s holiness also reminded Isaiah of his own sin and weakness. “Woe is me,” he cried, “for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips” (6:5). After this confession, Isaiah’s lips were cleansed by a live coal from the altar, and he agreed to proclaim God’s message of repentance and judgment to a wayward people.

Isaiah also tells us about a God who is interested in the salvation of His people. Even the prophet’s name, “The Lord has saved,” emphasizes this truth. He uses the word “salvation” 28 times in his book, while all the other Old Testament prophets combined
mentioned this word only 10 times. In Isaiah’s thought, salvation comes from God, not from human beings. God is the sovereign ruler of history and the only one who has the power to save.

The Book of Isaiah also reveals that God’s ultimate purpose of salvation will be realized through the coming Messiah, our Lord and Savior Jesus Christ. No other book of the Bible contains as many references to the coming Messiah as this magnificent book. Isaiah points us to a loving Savior who came to save His people from their sins. When Jesus began His public ministry in His hometown of Nazareth, He quoted from one of these beautiful messianic passages from Isaiah (61:1–2) to show that this prophecy was being fulfilled in His life and ministry. His purpose was “to set at liberty those who are oppressed, to preach the acceptable year of the LORD” (Luke 4:18–19).

**Special Considerations.** One unusual passage in the Book of Isaiah gives us a clue about how God views His work of judgment and salvation. The prophet describes God’s judgment as “His awesome work, and bring to pass His act, His unusual act” (28:21). If judgment is God’s unusual act, does this not imply that salvation is the work more typical of Him as a loving God? It is an interesting question to think about as we express thanks to God for the marvelous insights of Isaiah and his important book.1

![Photo by John C. Trever](image)

The famous Isaiah Scroll is one of the best-preserved manuscripts discovered among the Dead Sea scrolls. It contains the entire text of the Book of Isaiah.

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The Times of Isaiah

- Assyrian Kings
  - Tiglath-Pileser III – 744-727 BC
  - Shalmaneser V – 726-722 BC
  - Sargon II – 721-705 BC
  - Sennacherib – 704-681 BC

- The Kings of Israel
  - Jeroboam II – 793-753 BC

- The Kings of Judah
  - Uzziah – 783-742 BC
  - II Kings 14:21-22
  - II Kings 15:1-7
  - II Chronicles 26:1-23
The Times of Isaiah

- Assyrian Kings
- The Kings of Israel
- The Kings of Judah
  Uzziah – 783-742 BC
  Jotham – 750-735 BC
  – II Kings 15:32-38
  – II Chronicles 27:1-9

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The Times of Isaiah

- Assyrian Kings
- The Kings of Israel
- The Kings of Judah
  Uzziah – 783-742 BC
  Jotham – 750-735 BC
  Ahaz – 735-715 BC
  – II Kings 16:1-20
  – II Chronicles 28:1-27

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The Times of Isaiah

- Assyrian Kings
- The Kings of Israel
- The Kings of Judah
  Uzziah – 783-742 BC
  Jotham – 750-735 BC
  Ahaz – 735-715 BC
  Hezekiah – 715-687 BC
  – II Kings 18:21-20:21
  – II Chronicles 29:1-32:33
Major Subjects

- The Gospel of Isaiah
- The Messianic Future
- The Day of Jehovah
- The Holy God
- Inadequacy of Formal Worship
- The Remnant
- Call to National Repentance

Prophetic Scope

Superscription-Isaiah 1:1

- Vision—prophetic perception whether by vision (seeing) or word (hearing)
- Object—Concerning Judah and Jerusalem
- Audience—Royal Prophet Isaiah speaks to Kings Micah (contemporary) spoke to the common people Hebrew is excellent, wide vocabulary (Micah coarse)

Three Step Book

- Themes Developed: “This is what I will be talking about.”—Chapters 1-5
- Call to Prophetic Office: “Here is my authority to talk about these subjects.”—Chapter 6
- Explanation of Themes: “Here are the details regarding the subjects I’ll be talking about.”—Chapters 7-66
## The Time Frames of Isaiah

### Isaiah's Present (783-687 BC)

### Near Future (Assyrian/Babylonian Invasions, Exile, Return)

### Messiah's 1st Coming

### Tribulation Period

<table>
<thead>
<tr>
<th>Verse Range</th>
<th>2nd Coming</th>
<th>Kingdom</th>
</tr>
</thead>
<tbody>
<tr>
<td>1:1-6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1:10-23</td>
<td>1:24-31</td>
<td>2:1-4</td>
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<tr>
<td>2:5-11</td>
<td>2:12-4:1</td>
<td>4:2-6</td>
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<td>5:1-7</td>
<td>5:8-30</td>
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<td>6:1-10</td>
<td>6:11-12</td>
<td>6:13</td>
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<td>7:1-13</td>
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<td>7:15-16</td>
<td>7:17-25</td>
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<td>8:1-3</td>
<td>8:4-10</td>
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<tr>
<td>8:16-20</td>
<td>8:21-22</td>
<td>9:1-2</td>
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<td>8:11-15</td>
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<tr>
<td>9:3-5</td>
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</tr>
</tbody>
</table>
THE TIME FRAMES OF ISAIAH

ISAIAH'S PRESENT (783-687 BC)

NEAR FUTURE (ASSYRIAN/BABYLONIAN INVASIONS, EXILE, RETURN)

MESSIAH'S 1ST COMING

TRIBULATION PERIOD

2ND COMING

KINGDOM

Infinity Past 9:6b

9:6a

9:3-5

9:8-10:19

10:20-23

9:7

11:1-4a

11:4b-5

11:6-10

11:11-16

12:1-6

13:1-22

14:1-11

The Far Distant Past—14:12-15

14:16-23

14:24-18:7

19:1-15

19:16-17

19:18-25

20:1-21:10

21:11-12


22:15-25
### The Time Frames of Isaiah

**Isaiah's Present (783-687 BC)**

<table>
<thead>
<tr>
<th>Near Future (Assyrian/Babylonian Invasions, Exile, Return)</th>
<th>Messiah's 1st Coming</th>
<th>Tribulation Period</th>
<th>2nd Coming</th>
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<tbody>
<tr>
<td>22:15-25</td>
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<td>24:1-20</td>
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<td>30:1-17</td>
<td>28:14-29:24</td>
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<td>30:30-31:9</td>
<td>30:18-29</td>
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<td>32:9-11</td>
<td>32:12-14</td>
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<td>32:15-20</td>
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<td>33:1-2</td>
<td>33:3-6</td>
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<td>33:7-9</td>
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<td>35:3-4</td>
<td>35:5-10</td>
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<tr>
<td>ISAIAH’S PRESENT (783-687 BC)</td>
<td>NEAR FUTURE (ASSYRIAN/BABYLONIAN INVASIONS, EXILE, RETURN)</td>
<td>MESSIAH’S 1ST COMING</td>
<td>TRIBULATION PERIOD</td>
<td>2ND COMING</td>
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<td>38:1-3</td>
<td>38:4-6</td>
<td>39:5-7</td>
<td>40:1-26</td>
<td>41:19-20</td>
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<td>39:8</td>
<td>41:1-7</td>
<td>41:8-18</td>
<td>41:19-20</td>
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<tr>
<td>41:21-29</td>
<td>42:1-7</td>
<td>42:14-17</td>
<td>43:1-4</td>
<td>43:5-7</td>
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<td>42:8-13</td>
<td>43:8-13</td>
<td>43:14-44:3a</td>
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# The Time Frames of Isaiah

**Isaiah's Present (783-687 BC)**

## Near Future (Assyrian/Babylonian Invasions, Exile, Return)

<table>
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<tr>
<th>Messiah's 1st Coming</th>
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<th>Kingdom</th>
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<tr>
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<td>44:24-45:13</td>
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<td>44:3b-23</td>
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<td>50:1-3</td>
<td>50:4-11</td>
<td>49:8-26</td>
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<td>51:1-2</td>
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<td>52:13-53:12</td>
<td>52:1-12</td>
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<tr>
<td>55:1-11</td>
<td>An invitation to salvation for all humanity</td>
<td>54:1-17</td>
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<td>57:14-21</td>
<td>57:14-21</td>
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<td>58:1-59:19</td>
<td>59:20-21</td>
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### The Time Frames of Isaiah

**Isaiah's Present (783-687 BC)**

**Near Future (Assyrian/Babylonian Invasions, Exile, Return)**

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<td>59:20-21</td>
<td>60:1-22</td>
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<td>61:1-2a</td>
<td>61:2b</td>
<td>61:4-11</td>
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<td>61:2c-3</td>
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<td>62:1-5</td>
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<td>66:15-17</td>
<td>66:18-24</td>
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<table>
<thead>
<tr>
<th>Feature</th>
<th>Purpose</th>
<th>Mosaic Covenant</th>
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<tbody>
<tr>
<td>Preamble</td>
<td>Identify the King</td>
<td>Exodus 20:2</td>
</tr>
<tr>
<td>Historical Prologue</td>
<td>What the King did for the subjects</td>
<td>Exodus 20:2</td>
</tr>
<tr>
<td>Stipulations</td>
<td>Duties of the subjects</td>
<td>Exd. 20:3-17</td>
</tr>
<tr>
<td>Provision for</td>
<td>One copy in King’s temple for safekeeping</td>
<td>Exodus 25:16</td>
</tr>
<tr>
<td>Deposit</td>
<td>One copy in subject’s temple for periodic</td>
<td></td>
</tr>
<tr>
<td></td>
<td>review</td>
<td></td>
</tr>
<tr>
<td>Witnesses</td>
<td>Ratifying the covenant</td>
<td>Deut. 4:26</td>
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<tr>
<td>Curses and</td>
<td>Blessings for loyalty</td>
<td>Exd. 20:5-12</td>
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<tr>
<td>Blessings</td>
<td>Curses for violation</td>
<td>Lev. 26</td>
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<td></td>
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<td>Deut. 28</td>
</tr>
<tr>
<td>Stage</td>
<td>Location</td>
<td>Leadership</td>
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</tr>
<tr>
<td>Infancy</td>
<td>Canaan</td>
<td>Patriarchs</td>
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<tr>
<td>Childhood</td>
<td>Egypt</td>
<td>Elders</td>
</tr>
<tr>
<td>Youth</td>
<td>Wilderness</td>
<td>Moses</td>
</tr>
<tr>
<td>Manhood</td>
<td>Israel</td>
<td>Joshua, Judges</td>
</tr>
<tr>
<td>Maturity</td>
<td>Israel</td>
<td>David, Solomon</td>
</tr>
</tbody>
</table>
APPLICATION ISAIAH 1:1-4

THEME:

Proclaiming God’s Message in the face of rebellion

BIBLICAL APPLICATION:

A) Isaiah proclaimed God’s Message during the reigns of four kings.

B) God did not forsake or leave Israel, but the nation as a whole deliberately rebelled against Him in spite of His loving care for them.

PERSONAL APPLICATION:

A) Are you willing to continue on in Isaiah’s place proclaiming God’s Message? It still needs to be proclaimed to Jew and Gentile alike.

B) In spite of God’s loving care for us as a Father helping His children to grow, do we rebel against Him in some areas of our lives?

PLAN OF ACTION:

A) Think of something you could do to proclaim God’s Message to those God brings across your path.

B) What could you do to return to God and forsake your rebellion?
APPLICATION ISAIAH 1:5 – 2:21

THEME:

The necessity of knowing God

BIBLICAL APPLICATION:

The Great Tribulation will come upon Israel because they do not know or consider God in their lives. Most Jewish people then, in Isaiah’s day, and now, in our day, or future during the Tribulation Period, do not have a personal relationship with God. Most Jewish people do not consider it important. Then and now, many practice a form of worship but it is not a worship acceptable to God. It is simply empty ritualism based on the traditions of men. Then and now, many simply don’t believe in God. Today, 90% of the Jewish population, worldwide, is either Atheist or Agnostic.

PERSONAL APPLICATION:

Instead of criticizing Israel then and now, let’s look at ourselves. Do we consider God and have a close relationship with Him? The basis of that personal relationship is a personal commitment of yourself to Jesus the Messiah as your Savior from your sins. If you have not done that I urge you to consider doing it. If you have already taken care of the sin issue, let’s go on and consider all the blessings God has brought into your life. Israel had been brought up and matured by God, but they did not appreciate His care. We are being brought up and matured by God today. Let us consider and appreciate all that He is doing for us.

PLAN OF ACTION:

Perhaps you could list the blessings God has brought into your life recently or over the years. Think about them, consider them, and write them down.

Write down something practical you could do to thank God for these blessings and increase the quality of your personal relationship with Him. What could you do in response to all that God has done for you?
## The Branch Motif

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Remarks</th>
<th>Theme</th>
<th>Gospels</th>
</tr>
</thead>
<tbody>
<tr>
<td>Isaiah 4:2</td>
<td>The <strong>Glorious</strong> Branch of the Lord</td>
<td>God</td>
<td>John</td>
</tr>
<tr>
<td>Isaiah 11:1</td>
<td>From the Stump of <strong>Jesse</strong></td>
<td>King</td>
<td>Matthew</td>
</tr>
<tr>
<td></td>
<td>Hoter: Useless</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nehtzer: Valuable</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jer. 23:5</td>
<td><strong>David's Righteous Branch</strong></td>
<td></td>
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<tr>
<td>Jer. 33:15</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zechariah 3:8</td>
<td><strong>My Servant</strong>, &quot;The Branch&quot;</td>
<td>Servant</td>
<td>Mark</td>
</tr>
</tbody>
</table>
The Wild Grapes: Isaiah 5:7

He looked for:

- justice  
  (mishpat, מִשְׁפָּת),
- but behold,  
  bloodshed  
  (mishpach, מִשְׁפַּךְ)

- righteousness,  
  (tzedaqah, צְדָקָה)
- but behold, a  
  cry of distress  
  (tzaaqah, צַעַקָּה).
APPLICATION ISAIAH 2:22 – 5:7

THEME:

You shall know them by their fruit.

BIBLICAL APPLICATION:

Fruit of the leadership—not justice and righteousness but bloodshed and a cry

Fruit of the women—haughtiness and materialism

PERSONAL APPLICATION:

What kind of fruit are we producing?

The fruit God wants is found in Galatians 5:22.

22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law.

Write down one type of fruit you would like to produce.

PLAN OF ACTION:

Write down something practical you could do to cooperate with God and produce this fruit.
Old and New Testament measures with modern equivalents. (NBD p. 1246)

**OLD TESTAMENT MEASURES**

<table>
<thead>
<tr>
<th>Length</th>
<th>Metric*</th>
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<tbody>
<tr>
<td>1 finger</td>
<td>1.85 cm</td>
</tr>
<tr>
<td>4 fingers</td>
<td>= 1 palm</td>
</tr>
<tr>
<td>3 palms</td>
<td>= 1 span</td>
</tr>
<tr>
<td>2 spans</td>
<td>= 1 cubit</td>
</tr>
<tr>
<td>(1 royal cubit (Ezk.))</td>
<td>= 51.81 cm</td>
</tr>
<tr>
<td>6 cubits</td>
<td>= 1 reed</td>
</tr>
<tr>
<td>(1 reed (Ezk.))</td>
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</tbody>
</table>

**Capacity - dry and liquid**

<table>
<thead>
<tr>
<th>Liquid measure only</th>
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</thead>
<tbody>
<tr>
<td>1 log*</td>
</tr>
<tr>
<td>4 logs = 1 cab</td>
</tr>
<tr>
<td>1 omer</td>
</tr>
<tr>
<td>(1 assarín)</td>
</tr>
<tr>
<td>2.5 cabs = 1 hint</td>
</tr>
<tr>
<td>2 hins = 1 seah</td>
</tr>
<tr>
<td>3 seahs = 1 ephah</td>
</tr>
<tr>
<td>(bath)</td>
</tr>
<tr>
<td>5 ephahs = 1 half-homer</td>
</tr>
<tr>
<td>2 half-homers = 1 homer (kor**)</td>
</tr>
</tbody>
</table>

* Liquid measure only
** Dry and liquid measure

**Weights**

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>1 gerah</td>
</tr>
<tr>
<td>10 gerahs</td>
</tr>
<tr>
<td>1.53 bekas</td>
</tr>
<tr>
<td>1.5 pims</td>
</tr>
<tr>
<td>50 shekels</td>
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<tr>
<td>60 minas</td>
</tr>
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</table>

*Metric equivalent approx. only

**NEW TESTAMENT MEASURES**

<table>
<thead>
<tr>
<th>Length</th>
<th>Metric*</th>
</tr>
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<tbody>
<tr>
<td>1 cubit</td>
<td>44.5 cm (Roman)</td>
</tr>
<tr>
<td></td>
<td>52.5 cm (Palestinian)</td>
</tr>
<tr>
<td>3 cubits</td>
<td>= 1 fathom</td>
</tr>
<tr>
<td>(1 stade Greek)</td>
<td></td>
</tr>
<tr>
<td>100 fathoms</td>
<td>= 1 stade</td>
</tr>
<tr>
<td>8 stades</td>
<td>= 1 mile</td>
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</table>

**Capacity - dry**

<table>
<thead>
<tr>
<th>Metric*</th>
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<tbody>
<tr>
<td>1 choinix</td>
</tr>
<tr>
<td>48 choinixes</td>
</tr>
<tr>
<td>10 medimnos</td>
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</table>

**Capacity - liquid**

<table>
<thead>
<tr>
<th>Metric*</th>
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<tr>
<td>1 sextarius</td>
</tr>
<tr>
<td>16 sextarii</td>
</tr>
<tr>
<td>4.5 modii</td>
</tr>
<tr>
<td>6 modii</td>
</tr>
</tbody>
</table>

* Metric equivalent approx. only

Two examples of measurements in proportion:

Right: OT weights
Below: OT length

<table>
<thead>
<tr>
<th>1 finger</th>
</tr>
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<tbody>
<tr>
<td>1 palm</td>
</tr>
<tr>
<td>1 span</td>
</tr>
<tr>
<td>1 cubit</td>
</tr>
</tbody>
</table>

| 1 reed   |

1 talent 1 mina 1 shekel
**SHEOL.** This word is used in the OT for the place of the dead. The derivation of the 
Heb. word סֵדֶל is uncertain. Two main theories have been proposed.

_a._ Some have suggested that it comes from a weakened form of the root סֵיל, from
which derive the words for a hollow hand (Is. 40:12) and a hollow way (between
vineyards, Nu. 22:24). In post-biblical Heb. סא'ל means the ‘deep’ of the sea. If this
derivation is correct, the original sense will be the hollow, or more probably deep, place.

_b._ More scholars now hold the view that it is derived from the root סי'ل meaning ‘ask’
or ‘enquire’. In this case it may have been originally the place of enquiry, where oracles
could be obtained. The root סי'ל is frequently used in the OT of consulting oracles, but the
idea is certainly not a leading one in the conception of Sheol. There is a connection of
thought with this root in the personification of Sheol as a gaping, craving monster (Is.
5:14; cf. Hab. 2:5, etc.). Delitzsch (Commentary on Is. 5:14) thought that an equivalent
Assyrian word had been found in ܣܳܳܪܳܠܳܘܼ, but Jensen and others have disputed the existence
of this word (cf. Transactions of the Society of Biblical Archaeology 8, 1885, p. 269).

The meaning of Sheol moves between the ideas of the grave, the underworld and the
state of death. Throughout the ancient Near East, as elsewhere, the dead were pictured as
existing in a subterranean realm known in Bab. as ܐܪܳܠܘܼ and in Ugaritic as ܝܪܠܫ, ‘earth’.
But whereas these were ruled by their own gods, Yahweh was the ruler of Sheol.

Sheol was below the surface of the earth (Ezk. 31:15, 17; Ps. 86:13), a place of dust
(Jb. 17:16), darkness (Jb. 10:21), silence (Ps. 94:17) and forgetfulness (Ps. 88:12).
Sometimes the distinctions of earthly life are pictured as continuing in Sheol (Is. 14:9;
Ezk. 32:27), but always it is a place of weakness and joylessness.

In some passages Sheol has a punitive aspect (e.g. Ps. 49:13–14) and premature
committal to Sheol is a form of judgment. The OT sees earthly life as the arena for the
service of Yahweh; it is there that his word can be received, his sacrifices offered, his
interventions experienced. Therefore in a real sense to be in Sheol is to be cut off from
his hand (Ps. 88:3–5). However, Yahweh is both present in Sheol (Ps. 139:8) and able to
deliver from it (Ps. 16:10).

Some have seen in words such as ܒܳܫܳܕܳܘܼ, ‘destruction’ (Jb. 31:12; 26:6; 28:22; Ps.
88:11; Pr. 15:11; 27:20), ܫܳܗܳܬܳܐ, ‘pit’ and perhaps sometimes also ‘corruption’ (E. F.
Sutcliffe, The Old Testament and the Future Life, 1946, pp. 39f.; Jb. 33:24; Ps. 16:10;
Ezk. 28:8, etc.) and ܒܳܪܳܬ, ‘pit’ (Ps. 30:3; Ezk. 31:14), a place of punishment within Sheol.
But no passage where they occur necessitates this interpretation, and the idea is not
explicitly formulated in the OT. These words are better regarded as synonyms of Sheol,
with which they all sometimes occur in parallelism.
In the later Jewish literature we meet with divisions within Sheol for the wicked and the righteous, in which each experiences a foretaste of his final destiny (Enoch 22:1–14). This idea appears to underlie the imagery of the parable of the rich man and Lazarus in Lk. 16:19–31. The Gk. ἱάδης used in this passage represents the underworld, or realm of the dead, in the classics. In the LXX it almost always translates ἑ̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱̱
The Vineyard Theme

<table>
<thead>
<tr>
<th>Stage</th>
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<th>Comment</th>
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<tr>
<td>Exodus</td>
<td>Psalm 80:8-11</td>
<td>The Vine transplanted from Egypt to Israel</td>
</tr>
<tr>
<td></td>
<td>Isaiah 5:1-7</td>
<td>The Vineyard bears sour grapes and becomes desolate</td>
</tr>
<tr>
<td>To</td>
<td>Matt. 21:33-46</td>
<td>The Vine controlled by wicked vinedressers</td>
</tr>
<tr>
<td>Messianic Kingdom</td>
<td>Psalm 80:12-19</td>
<td>The Vine seeks the help of the LORD</td>
</tr>
<tr>
<td></td>
<td>Isaiah 27:2-6</td>
<td>The Vine fills the world with fruit</td>
</tr>
</tbody>
</table>

Isaiah’s Themes

- Messianic Kingdom
- Messianic Person
- Messianic People
- The Nation’s Pathetic Present Condition
  - Outward Prosperity
  - Inward Apostasy
- The Tribulation Period
- The Millennial Mountain
- Shekinah Glory
- “His Hand is Stretched Out Still”
- The Vineyard of the LORD
- The Responsibility of Israel’s Leadership
## Can Man See God?

<table>
<thead>
<tr>
<th>Form</th>
<th>Visible</th>
<th>Scripture</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pure Essence</td>
<td>No</td>
<td>Exodus 19:21, 33:20</td>
<td>God Refused Moses</td>
</tr>
<tr>
<td></td>
<td></td>
<td>John 1:18; 1 Tim 6:15-16</td>
<td></td>
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<tr>
<td>Pre-incarnate</td>
<td>Yes</td>
<td>Gen. 32:30</td>
<td>Jacob Wrestled With a “Man”</td>
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<tr>
<td>(Old Testament)</td>
<td></td>
<td>Judges 13:22</td>
<td>Manoah: Angel of the LORD</td>
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<tr>
<td>Incarnate (New Testament)</td>
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<tr>
<td>Veiled</td>
<td>Yes</td>
<td>John 10:33</td>
<td>“You, being a man, make Yourself out to be God.”</td>
</tr>
<tr>
<td>Unveiled</td>
<td>Yes</td>
<td>Matt. 17:2; Mark 9:2</td>
<td>Transfiguration</td>
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<tr>
<td></td>
<td></td>
<td>Rev. 1:12-18</td>
<td>Glorified Jesus</td>
</tr>
</tbody>
</table>
The Heavenly Temple

Ex 25:8-9 (NASB)
"Let them construct a sanctuary for Me, that I may dwell among them. "According to all that I am going to show you, as the pattern (blueprint) of the tabernacle and the pattern (blueprint) of all its furniture, just so you shall construct it.

Ex 25:40 (NASB)
"See that you make them after the pattern (blueprint) for them, which was shown to you on the mountain."

The Heavenly Temple

Heb 8:1-5 (NASB)
Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens, a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man. For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this high priest also have something to offer. Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law; who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, "See," He says, "that you make all things according to the pattern which was shown you on the mountain."

The Heavenly Temple

- 1 Kings 22:19
- Psalm 11:4, 18:6, 29:9
- Jonah 2:7
- Habakkuk 2:20
- Micah 1:2
Tabernacle and Temple Time Line

Tabernacle
First Temple (Solomon)
960 BC to 586 BC

Second Temple (Enlarged by Herod, Visited by Yeshua)
586 BC to 516 BC

No Temple (70 year Exile to Babylon)
316 BC to 516 BC

No Temple (Today: Dome of the Rock [Islamic Shrine])
516 BC to 70 AD

Third Temple (Tribulation)
70 AD to Present

Fourth (Millennial) Temple
Stands during the Kingdom

Stands During the Tribulation

The Tabernacle In The Wilderness

First Temple Solomon's Temple

Second Temple Herod's Temple
SERAPHIM. The only mention of these celestial beings in Scripture is in the early vision of Isaiah (Is. 6). The seraphim (incorrectly rendered in AV as ‘seraphims’) were associated with *CHERUBIM and ophanim in the task of guarding the divine throne. The heavenly beings seen by Isaiah were human in form, but had six wings, a pair to shield their faces, another to conceal their feet and a third for flight. These seraphim were stationed ‘above the throne of God, and appear to have led in divine worship. One chanted a refrain which Isaiah recorded: ‘Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.’

So vigorous was this act of worship that the thresholds of the divine Temple shook, and the holy place was filled with smoke. The prophet lay in self-abasement before God and confessed his iniquity. Then one of the seraphim flew to him with a burning coal taken from the altar, and in an act of purification announced to Isaiah that his sin had been forgiven and his guilt removed.

It would appear that for Isaiah the seraphim were angelic beings responsible for certain functions of guardianship and worship. However, they appear to have been distinct moral creatures, not just projections of the imagination or personifications of animals. Their moral qualities were employed exclusively in the service of God, and their position was such that they were privileged to exercise an atoning ministry while at the same time extolling the ethical and moral character of God.

The origin and meaning of the Heb. term are uncertain. The șārap of Nu. 21:6; Dt. 8:15 was a venomous serpent which bit the Israelites in the desert, while Is. 14:29; 30:6 referred to a reptile popular in folklore (see D. J. Wiseman, *TyntB* 23, 1972, pp. 108–110). If the noun be derived from Heb. șārap ‘to burn up’, the seraphim may be agents of purification by fire, as Is. 6. indicates. A meaning ‘bright, shining ones’ cannot be taken from șārap.

A sculpture found at Tell Halaf (*GOZAN*) depicts a creature with a human body, two wings at the shoulders and four below the waist (*ANE*, no. 655). It is dated about 800 BC. For other ancient representations, see *CHERUBIM.*

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BIBLIOGRAPHY.

CHERUBIM (Heb. ʾkʿrubīm). The plural of ‘cherub’, represented in the OT as symbolic and celestial beings. In the book of Genesis they were assigned to guard the tree of life in Eden (Gn. 3:24). A similar symbolic function was credited to the golden cherubim, which were placed at either end of the cover (‘mercy seat’) of the ark of the covenant (Ex. 25:18–22; *cf*. Heb. 9:5), for they were thought of as protecting the sacred

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objects which the ark housed, and as providing, with their outstretched wings, a visible pedestal for the invisible throne of God (cf. 1 Sa. 4:4; 2 Sa. 6:2; 2 Ki. 19:15; Pss. 80:1; 99:1, etc.). In Ezek. 10 the chariot-throne of God, still upborne by cherubim, becomes mobile. Representations of those winged creatures were also embroidered on the curtains and veil of the tabernacle and on the walls of the Temple (Ex. 26:31; 2 Ch. 3:7).

Figures of cherubim formed part of the lavish decorations of Solomon’s Temple (1 Ki. 6:26ff.). Two of these, carved in olivewood and overlaid with gold, dominated the inner sanctuary. They stood about 5 m in height, with a total wingspread of similar dimensions, and when placed together they covered one entire wall. Cherubim were also carved in the form of a frieze around the wall of Solomon’s Temple, and they appeared together with animal representations on decorative panels forming part of the base of the huge brass basin (‘molten sea’) which contained the water for ritual ablutions.

In other OT allusions, especially in the poetical books, they are symbolical representations of the storm-winds of heaven; thus in 2 Sa. 22:11 (Ps. 18:10) God was spoken of as riding upon a cherub (an expression which has as its parallel clause, ‘he was seen upon the wings of the wind’).

The OT does not describe the appearance and general nature of cherubim clearly. They were generally represented as winged creatures having feet and hands. In Ezekiel’s vision of the restored Jerusalem the carved likenesses of cherubim had two faces, one of a man and the other of a young lion (Ezk. 41:18f.), whereas in those seen in his vision of the divine glory, each of the cherubim had 4 faces and 4 wings (Ezk. 10:21). To what extent they were thought to be possessed of moral and ethical qualities is unknown. They were invariably in close association with God, and were accorded an elevated, ethereal position.

Archaeological discoveries have brought to light some ancient representations of creatures which may be cherubim. At Samaria ivory panels depicted a composite figure with a human face, an animal body with 4 legs, and 2 elaborate and conspicuous wings. Excavations at the ancient Phoenician city of Gebal (the Gk. Byblos) have revealed a carved representation of two similar cherubim supporting the throne of Hiram king of Gebal, who reigned c. 1000 BC.

Symbolic winged creatures were a prominent feature alike of ancient Near Eastern mythology and architecture. Representations of this kind were a common feature of Egyptian animism, while in Mesopotamia, winged lions and bulls guarded buildings of importance. The Hittites popularized the griffin, a highly composite creature consisting of the body of a lion with the head and wings of an eagle, and in general appearance resembling a sphinx.


GLORY.

I. In the Old Testament

'Glory' generally represents Heb. kābōd, with the root idea of 'heaviness' and so of 'weight' or 'worthiness'. It is used of men to describe their wealth, splendour or reputation (though in the last sense kābōd is often rendered 'honour'). The glory of Israel was not her armies but Yahweh (Je. 2:11). The word could also mean the self or soul (Gn. 49:6).

The most important concept is that of the glory of Yahweh. This denotes the revelation of God's being, nature and presence to mankind, sometimes with physical phenomena.

In the Pentateuch the glory of Yahweh went with his people out of Egypt and was shown in the cloud which led them through the wilderness (Ex. 16:7, 10). The cloud rested on Mt Sinai, where Moses saw his glory (Ex. 24:15–18). No man could see God's face and live (Ex. 33:20), but some vision of his glory was granted (Ex. 34:5–8).

The glory of Yahweh filled the tabernacle (Ex. 40:34–35) and appeared especially at the hour of sacrifice (Lv. 9:6, 23). These passages seem all to be connected with a 'thunderstorm-theophany', but there are also passages which suggest more the character of Yahweh which is to be made known throughout the earth (Nu. 14:21–22).

The historical books tell of the Temple's becoming the place where the glory of Yahweh was especially to be located (1 Ki. 8:11; 2 Ch. 7:1–3).

In the prophets there are both the quasi-physical conception of Yahweh's glory as seen in the visions of Ezekiel (Ezk. 1:28, etc.) and also a more spiritualized doctrine (Is. 40:4–5; 60:1–3, etc.). The vision of Isaiah in the Temple seems to combine both ideas (Is. 6:1–4).

There can be found, likewise, in the psalms all the imagery of the storm (Pss. 18; 29) and also the idea of the future display of God's character to the world (Pss. 57:11; 96:3).

II. In the New Testament

Here the LXX is followed in translating kābōd by doxa. In secular Greek this means 'opinion' or 'reputation'. The former idea disappears entirely in the LXX and NT, and words akin to kābōd are also rendered by doxa.

In certain places in the NT doxa refers to human honour (Mt. 4:8; 6:29), but its chief use is to describe the revelation of the character and the presence of God in the Person and work of Jesus Christ. He is the outshining of the divine glory (Heb. 1:3).
The glory of God was seen by the shepherds at the birth of Christ (Lk. 2:9, 14) and by his disciples during his incarnate life (Jn. 1:14). Particularly was it revealed in his sēmeia (Jn. 2:11) and at his transfiguration (Mt. 17:1–8; Mk. 9:2–8; Lk. 9:28–36). This recalls the ascent of Moses to Sinai (Ex. 24:15) and of Elijah to Horeb (1 Ki. 19:8) and their visions of the glory of God. Now Christ both sees and reflects the divine glory, but no tabernacle needs to be built because the Word of God has pitched his tent in the human flesh of Jesus (Jn. 1:14) and his glory is to be more fully revealed at the coming exodus at Jerusalem (Lk. 9:31) and finally at his parousia.

In the Fourth Gospel it is the hour of dedication to death which is essentially the hour of glory (Jn. 7:39; 12:23–28; 13:31; 17:5; cf. Heb. 2:9).

The resurrection and ascension are also seen as manifestations of the glory of God in Christ (Lk. 24:26; Acts 3:13; 7:55; Rom. 6:4; 1 Tim. 3:16; 1 Pet. 1:21). But above all it is to be revealed in its fullness at the parousia (Mk. 8:38; 13:26, etc.).

Man, who was made as the image and glory of God (1 Cor. 11:7) for relationship with him, has fallen short of his destiny (Rom. 3:23), which has been fulfilled only by Christ, the second Adam (Heb. 2:6–9).

The glory of God in the face of Jesus Christ is still to be seen and reflected by the church (2 Cor. 4:3–6). It is the glory of the new covenant (2 Cor. 3:7–11), and it is especially shared both now (1 Pet. 4:14) and hereafter (Rom. 8:18) by those who suffer with Christ. The object of the church is to see that the world acknowledges the glory which is God’s (Rom. 15:9) and is shown in his deeds (Acts 4:21), in his disciples (1 Cor. 6:20) and above all in his Son, the Lord of glory (Rom. 16:27).


SHEKINAH. The Shekinah (Heb. "š'kinā), the radiance, glory or presence of God dwelling in the midst of his people, is used by Targumist and Rabbi to signify God himself, for legal Judaism dislikes ascribing form or emotion to deity. Nevertheless the God conceived in purified human terms inspired the noblest prophetic utterances, whereas the legalist God became cold, abstract, aloof. The Shekinah, nearest Jewish equivalent to the Holy Spirit, became, with other OT ideas or derivatives (Word, Wisdom, Spirit, etc.) a bridge between man’s corporeality and God’s transcendence. The term is post-biblical, but the concept saturates both Testaments. It underlies the teaching that God dwells in his sanctuary (Ex. 25:8, etc.), or among his people (Ex. 29:45f., etc.). These and cognate passages use the root verb "šākān, ‘to dwell’, from which Shekinah is derived.

The glory of God (kāhôd in the Heb. Bible, doxa in LXX and NT) is another name for the Shekinah. The Heb. and Gk. words may be applied to the glory of mere human beings, such as Jacob (Gn. 31:1, AV) or Solomon (Mt. 6:29), but it is clear enough when they refer to God. Thunder, lightning and cloud may be the outward concomitants of God’s glory (Ex. 19:16; 24:15ff.; Pss. 29; 97; Ezk. 1:4); or it may be specially associated with the tent of meeting (Ex. 40:34–38) or with the Temple (Ezk. 43:2, 4); but it is manifest also in creation (Ps. 19), and possesses elements more numerous and mysterious than any of these (Ex. 33:18–23). In fact, the glory of God regularly becomes more glorious when it is deliberately divorced from Temple or mercy-seat.

In the NT as in the OT, glory may be predicated of God (Lk. 2:9; Acts 7:55; 2 Cor. 3:18) or ascribed to him (Lk. 2:14; Rom. 11:36; Phil. 4:20; Rev. 7:12, etc.). The attribution of this glory is mentioned as a human duty, whether fulfilled (Rom. 4:20) or unfulfilled (Acts 12:23; Rev. 16:9). The glory is present in a special way in the heavenly temple (Rev. 15:8) and in the heavenly city (Rev. 21:23).

The NT freely ascribes comparable glory to Christ as divine, before as well as after the dividing-point of Easter. The Synoptics are slightly reticent about associating this glory with the earthly Jesus, except in reference to the parousia (Mk. 8:38; 10:37; 13:26; also parallels), or in reference to Christ transfigured (Lk. 9:32). John ascribes this glory much more freely (cf. 1:14; 2:11; 11:4); nevertheless he distinguishes a fuller or final revelation as subsequent to the earthly ministry (7:39; 12:16, etc.). This seeming fluctuation is not unnatural—the view of the earthly Jesus and the heavenly Christ would sometimes become foreshortened after the Passion. The cognate verb doxazō frequently replaces the noun (Jn. 12; 17, etc.). The resemblance between the Heb. word and Gk. skēnē, etc., may suggest the shekinah motif in Jn. 1:14 (eskēnōsen, ‘dwell’) and Rev. 21:3 (skēnē, ‘dwelling’).

Other passages are worthy of special attention—cf. 1 Tim. 3:16; Tit. 2:13; Heb. 13:21; Jas. 2:1; 1 Pet. 1:11, 21; 4:13; 5:1; Rev. 5:12f.

BIBLIOGRAPHY. See HDB (s.v. ‘Shekinah’); JewE (s.v. ‘Anthropomorphism’, ‘Shekinah’); EI, 14, 1971 (s.v. ‘Shekinah’); G. Kittel, G. Von Rad, in TDNT 2, pp. 237–251; R. A. Stewart, Rabbinic Theology, 1961, pp. 40–42. R.A.S.1

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APPLICATION ISAIAH 5:8 – 6:13

THEME:

Hineni, behold here am I

BIBLICAL APPLICATION

Isaiah was willing to serve God even though it meant a frustrating, unsuccessful ministry with very little fruit or reward.

PERSONAL APPLICATION:

Are we willing to be available to God for a task He might have for us to do? He probably won’t send us to a nation to proclaim His program for that nation but He may want us to go to a neighbor and do the same thing.

There are many jobs available in God’s program – no unemployment problem. You can find work serving Him if you are willing to volunteer. You can serve in your church. You can help your neighbors and friends in their spiritual and physical struggles and needs. You can even go overseas as a missionary. The opportunities are endless. God simply wants available workers like Isaiah.

Perhaps you could write down one area where you feel God may be asking you to volunteer.

PLAN OF ACTION:

Try to write down something practical you can do to get busy in that area.
The People and Places of Isaiah 7

Judah
- King: Ahaz Son of Jotham and Uzziah
- Capital: Jerusalem
- Nature: Worst of the Four

Israel (Ephraim)
- King: Pekah Son of Remaliah
- Capital: Samaria

Aram (Damascus, Syria)
- King: Rezin
- Capital: Damascus

Assyria (The Bee)
- King: Tiglath Pileser III
- Capital: Nineveh

Egypt (The Fly)
ASSYRIA [as SIHR ih ah] — a kingdom between the Tigris and Euphrates Rivers that often dominated the ancient world (see Map 1, D-1). After defeating the northern kingdom of Israel in 722 B.C., the Assyrians carried away thousands of Israelites and resettled them in other parts of the Assyrian Empire. This was a blow from which the nation of Israel never recovered.

The early inhabitants of Assyria were ancient tribesmen (Gen. 10:22) who probably migrated from Babylonia. They grew powerful enough around 1500 B.C. to conquer Babylonia. For the next 700 years they were the leading power in the ancient world, with their leading rival nation, Babylonia, constantly challenging them for this position.

Tiglath-Pileser I (1120–1100 B.C.) built the Assyrian kingdom to the most extensive empire of the age. But under his successors, it declined in power and influence. This decline offered the united kingdom of Judah, under the leadership of David and Solomon, the opportunity to reach its greatest limits. If the Assyrians had been more powerful at that time, they probably would have interfered with the internal affairs of Israel, even at that early date.

After the Assyrians had languished in weakness for an extended period, Ashurnasirpal (844–860 B.C.) restored much of the prestige of the empire. His son, Shalmaneser III, succeeded him, and reigned from about 860 to 825 B.C. Shalmaneser was the first Assyrian king to come into conflict with the northern kingdom of Israel.

In an effort to halt the Assyrian expansion, a group of surrounding nations formed a coalition, of which Israel was a part. Ahab was king of Israel during this time. But the coalition eventually split up, allowing the Assyrians to continue their relentless conquest of surrounding territories.

During the period from 833 to 745 B.C., Assyria was engaged in internal struggles as well as war with Syria. This allowed Israel to operate without threat from the Assyrian army. During this time, Jeroboam II, king of Israel, was able to raise the Northern Kingdom to the status of a major nation among the countries of the ancient Near East.

The rise of Tiglath-Pileser III (745–727 B.C.) marked the beginning of a renewed period of Assyrian oppression for the nation of Israel. Tiglath-Pileser, known also in the Bible as PUL (2 Kin. 15:19), set out to regain territories previously occupied by the Assyrians. He was resisted by a coalition led by Rezin of Damascus and Pekah of Israel. These rulers tried to force Ahaz, king of Judah, to join them. When Ahaz refused, Rezin and Pekah marched on Jerusalem, intent on destroying the city. Against the counsel of the prophet Isaiah, Ahaz enlisted the aid of Tiglath-Pileser for protection. This protection cost dearly. From that day forth, Israel was required to pay tribute to Assyria. Israel also was forced to adopt some of the religious practices of the Assyrians (2 Kings 16).

Tiglath-Pileser was succeeded by his son, Shalmaneser V (727–722 B.C.). When Hoshea, king of Israel, who had been placed on the throne by Tiglath-Pileser, refused to pay the required tribute, Shalmaneser attacked Samaria, the capital of Israel. After a long siege, Israel fell to Assyria in 722 B.C., perhaps to Sargon II; and 27,000 inhabitants of Israel were deported to Assyrian territories. This event marked the end of the northern kingdom of Israel. Most of the deported Israelites never returned to their homeland.
Israel's sister nation, the southern kingdom of Judah, also felt the power of the Assyrian Empire. In 701 B.C., Sennacherib, king of Assyria (705–681 B.C.), planned an attack on Jerusalem. However, the Assyrian army was struck by a plague, which the Bible referred to as "the angel of the Lord" (2 Kin. 19:35). Sennacherib was forced to retreat from his invasion when 185,000 Assyrian soldiers died. Thus, Jerusalem was saved from Assyrian oppression by divine intervention.

The religion of the Assyrians, much like that of the Babylonians, emphasized worship of nature. They believed every object of nature was possessed by a spirit. The chief god was Asshur. All other primary gods whom they worshiped were related to the objects of nature. These included Anu, god of the heavens; Bel, god of the region inhabited by people, animals, and birds; Ea, god of the waters; Sin, the moon-god; Shamash, the sun-god; and Ramman, god of the storms. These gods were followed by five gods of the planets. In addition to these primary gods, lesser gods also were worshiped. In some cases, various cities had their own patron gods. The pagan worship of the Assyrians was soundly condemned by several prophets of the Old Testament (Is. 10:5; Ezek. 16:28; Hos. 8:9).

The favorite pursuits of the Assyrian kings were war and hunting. Archaeologists have discovered that the Assyrians were merciless and savage people. The Assyrian army was ruthless and effective. Its cruelty included burning cities, burning children, impaling victims on stakes, beheading, and chopping off hands. But, like Babylonia, which God used as an instrument of judgment against Judah, Assyria became God's channel of punishment and judgment against Israel because of their sin and idolatry.

Because of the cruelty and paganism of the Assyrians, Israel harbored deep-seated hostility against this nation. This attitude is revealed clearly in the Book of Jonah. When God instructed Jonah to preach to Nineveh, the capital of Assyria, Jonah refused and went in the opposite direction. After he finally went to Nineveh, the prophet was disappointed with God because He spared the city.

Photo by Howard Vos

King Sennacherib of Assyria under escort of his royal guard, in a carving from Sennacherib's palace in Nineveh.¹

ARAM; ARAMEANS A group of tribes spread over a wide area at the end of the 2nd millennium and in the first half of the 1st millennium BC, from the, Persian Gulf and Elam in the south and east and the Amanus mountains in the north to southern Syria and northern Transjordan in the west.

The origin of the Arameans is obscure. Some scholars claim they originated in the Syro-Arabian desert, while others believe that they may have arrived with some movement of the Horite tribes which migrated from the north. A city named Aram in the region of the upper Tigris (Hiddekel) is mentioned around 2000 BC. In the 2nd millennium BC the Arameans are frequently mentioned in the documents of Mari and Ugarit. According to the Bible, Aram was one of the descendants of Shem (Gen. 10:22–3; 1 Chr. 1:17). It is not until the end of the 2nd millennium that Aram is mentioned frequently in the Assyrian sources. In the documents of the 14th-13th centuries BC they are referred to as invaders coming from the desert and penetrating the inhabited land. Tiglath-Pileser I of Assyria relates that in the fourth year of his reign (1112 BC) the Arameans came from the Arabian desert to invade the regions of Tadmor, Mount Lebanon and Babylon. At the same time they were already settling on the west bank of the Euphrates, where they founded cities. By the 11th century BC the Arameans had conquered the spacious plains of Mesopotamia and constituted a menace to Assyria. In the regions which they conquered they founded strong political units. A ruler of Aramean descent even succeeded in ruling the kingdom of Babylon. By the 10th century BC their expansion to the west was checked by the kings of Israel, while in the east they were pushed back by the Assyrians until, in the 8th century BC, they were finally defeated by Tiglath-Pileser III, who turned their kingdoms in Syria into Assyrian satrapies. The frequent rebellions of the Arameans were cruelly put down by Sargon and Sennacherib, who deported many of them to distant lands.

The Bible mentions several small Aramean kingdoms which sprang up to the north of the kingdom of Israel. Among them were Aram Beth-Rehov and Aram Maachah, the one being centered around the town of Beth-Rehob, close to Dan (Judg. 18:28), and the other in the upper Jordan Valley, around Abel-Beth-Maachah. Together with Aram Zobah and Aram Maachah, the Arameans of Beth-Rehob participated in the war of the Ammonites against David (2 Sam. 10:6; Authorized Version: ‘Syrians’, instead of the Hebrew ‘Aram’). After their defeat the two petty kingdoms came under Israelite rule. In later generations they were ruled either by the Israelites or by the Arameans of Damascus.

Aram Damascus, usually referred to simply as Aram, was the most important of the Aramean kingdoms in the 9th-8th centuries BC. It was bordered by the kingdom of Israel on the south, Hamath on the north and the Phoenician cities on the west. David defeated the Arameans of Damascus (2 Sam 8:5; Authorized Version: ‘Syrians of Damascus’). In the days of the Divided Kingdom there was a constant state of war between Aram and Israel. Aided by Asa, King of Judah, the Arameans under Ben-Hadad I conquered the land of Naphtali (1 Kgs. 15:18–20). Omri, King of Israel, was forced to cede cities in Samaria to the Arameans (1 Kgs. 20:34), but Ahab succeeded in beating them back (1 Kgs 20:1–34).

The rise of Assyria brought about a coalition between the kings of Syria and Israel. The great battle between Assyria and this coalition, in which thousands of chariots and myriads of infantry fought, took place in 853 BC near Qarqar in the land of Hamath. Neither this battle nor those which followed could bring a final settlement. When
Assyrian pressure diminished temporarily, Hazael, King of Damascus, conquered the whole of eastern Transjordan and penetrated into Israel, reaching the northern border of Judah (2 Kgs. 10:32–3; 12:18–19; 13:7). Renewed Assyrian pressure forced Ben-Hadad III to pay tribute to Assyria, while Jehoash and Jeroboam II freed the conquered parts of their kingdom and even captured Damascus (2 Kgs. 13:25; 14:25, 28). In 733–732 BC Tiglath-Pileser III conquered Damascus and put an end to the independence of both Israel and Damascus, turning them into Assyrian satrapies and deporting many of their inhabitants. The Aramaic script and language survived the Arameans for many centuries. (See also INSCRIPTIONS.)

Aram Zobah was the largest and strongest of the Aramean kingdoms of Syria in the days of David. Its nucleus was in the Anti-Libanus, from whence it spread over the plain of Lebanon, and the Bashan, reaching eastwards as far as the Euphrates (2 Sam. 10:16). Enmity between Zobah and Israel started as early as the days of Saul (1 Sam. 14:47). By the time Hadadezer of Aram Zobah had subdued all the other kings (2 Sam. 19:19; Authorized Version: ‘Hadarezer’), he in turn was defeated by David in a series of battles, at the end of which David conquered Maachah, the land of Tob (Authorized Version: ‘Ish-Tob’), and other regions (2 Sam. 8:3 ff.; 10:6–14, 16–19). In 733 BC Zobah was conquered by the Assyrians and was turned into an Assyrian satrapy under the name of Subatu.

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Haazal King of Aram-Damascus, from Arslan Tash, ivory

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The Davidic Covenant
(Unconditional and Eternal)
(Discipline for Disobedience)

Abrahamic Covenant: Genesis 12:1-3, 7, 13:14-17, 15, 17
Confirmed through Isaac (NOT ISHMAEL): Genesis 26:2-5, 24
Confirmed through Jacob (NOT ESAU): Genesis 28:13-15
Confirmed to all 12 tribes: Genesis 49

Land Blessings
(A Seed)

Nation Blessings

Spiritual Blessings

Land Covenant
Deut. 29-30

Davidic Covenant
2 Sam. 7:10-17
1 Chron. 17:10-15
Psalm 89:1-4, 19-37

New Covenant
Jer. 31:31-34
Ezekiel 36:24-28

The Davidic Covenant

Four Aspects—An Eternal:

| 1. House (Dynasty) | David’s family | A succession of Kings |
| 2. Throne          | Royal Authority | Will always govern    |
| 3. Kingdom         | Israel          | Nation                |
| 4. Person          | Jesus           | Messiah               |
SIGN. In the OT the Heb. word 'ôšî is used with several shades of meaning.

1. A visible mark or object intended to convey a clear message, e.g. the sun and moon (Gn. 1:14), the mark of Cain (Gn. 4:15), tribal standards (Nu. 2:2).

2. An assurance or reminder, e.g. rainbow (Gn. 9:12), to Rahab (Jos. 2:12), stones from the Jordan (Jos. 4:6).

3. Omens named by prophets as pledges of their predictions, e.g. the death of Eli’s sons (1 Sa. 2:34); Saul’s prophetic ecstasy (1 Sa. 10:6f.); the young woman with child (Is. 7:10–14); various symbolic acts (as in Is. 20:3; Ezk. 4:1–3).

4. Works of God. When the word ‘sign’ is used in the plural together with ‘wonders’ (mōqēl) the events are understood to be the works of God, or attestations of his active presence among his people. This is seen in the account of the Exodus, where the plagues are described as signs (Ex. 4:28; 7:3; 8:23). The Exodus itself, with the deaths of the Egyptian first-born, the crossing of the Red Sea and the destruction of the Egyptian army, provides the supreme example of such signs and wonders (Dt. 4:34; 6:22; 7:19). This conviction is found throughout the OT (e.g. Nu. 14:11; Jos. 24:17; Ps. 78:43; Je. 32:21; Ne. 9:10), and Israel was assured that when God revealed himself again it would be with ‘signs and wonders’ to herald his coming (Joel 2:30).

Similarly in the NT Gk. sēmeion can mean simply some act or object conveying a recognizable meaning (Mt. 26:48; Lk. 2:12; Rom. 4:11; 2 Thes. 3:17). In 1 Cor. 14:22 tongues are ‘a sign for unbelievers’, since Is. 28:11f. shows that utterance in an unknown language is a sign of God’s judgment on unbelief. Signs in heaven are quite frequently mentioned as indications of the last days (Mt. 24:30; Lk. 21:11, 25; Acts 2:19; Rev. 12:1, 3; 15:1). In Mk. 13 the tribulations accompanying the fall of Jerusalem and the end of the age are not a sign (Mk. 13:4; Mt. 24:3; Lk. 21:7) which enables a calculation of the end (Mk. 13:32), but an assurance to those caught up in the tribulation that the end cannot be long delayed.

So too ‘signs and wonders’ (miraculous healings, exorcisms, etc.) are regarded as proofs of God’s powerful activity in the missionary work of the churches (Rom. 15:19; Heb. 2:4). Acts in particular gives a special prominence to such miracles (‘wonders and signs’, Acts 2:22, 43; 4:30; 5:12; 6:8; 7:36; 14:3; 15:12; see also 4:16, 22; 8:6, 13). Elsewhere however the NT writers (and Jesus) are a good deal more cautious in their talk of signs. Jesus responds critically to the Pharisees’ request for signs (Mk. 8:11f.; Mt. 12:38f.; 16:1–4; Lk. 11:16, 29; so with Herod, 23:8f.), and warns against ‘false Christs and false prophets’ who ‘show signs and
wonders' (Mk. 13:22; Mt. 24:24). In similar vein Paul warns against the 'pretended signs and wonders' of 'the lawless one' (2 Thes. 2:9) and the seer of Rev. against the signs of the beast, the false prophet and the demonic spirits (Rev. 13:13f.; 16:14; 19:20). Paul is equally critical of the Jews' demand for signs (1 Cor. 1:22); and although he can point to 'signs and wonders' in his own ministry (2 Cor. 12:12), the context of his 'boasting' shows that he values such acts much less highly than the 'false apostles' at Corinth (2 Cor. 10–13).

The Fourth Gospel uses sēmeion more often (17 times) than any other NT writing, almost always in reference to Jesus' miracles. John is particularly concerned to demonstrate the true relation between 'sign' (significant action) and faith. Thus he is critical of a faith based on miracles as such—faith in Jesus (merely) as a miracle worker is defective faith, the shallow applause of the fickle crowd (Jn. 2:23–3:2; 4:48; 6:2, 14, 30; 7:31; 9:16; 12:18). The real significance of the miracles of Jesus is that they point forward to Jesus' death, resurrection and ascension, to the transformation brought by the new age of the Spirit, and thus lead to a faith in Jesus the (crucified) Christ, the (risen) Son of God (2:11; 6:26; 12:37; 20:30f.).

The problem with any sign is that it is ambiguous. It can be interpreted in different ways. The message it holds for faith can be seen only by faith. So, e.g., 'the sign of the prophet Jonah' (Mt. 12:39f.) means nothing to those who do not believe in the resurrection (cf. Jn. 2:18f.; Lk. 2:34; 16:31). Consequently a faith based or nurtured exclusively on signs, rather than on the reality to which they point, is immature and at grave risk. Mature faith rejoices in what signs it perceives, but does not depend on them.

(*MIRACLE; *POWER; *SYMBOL; *WONDER.)


J.D.G.D.

Betulah

Virgin, Virginity

The biblical *betulah* (בְּתוּלָה) usually rendered "virgin," is in fact an ambiguous term which in non-legal contexts may denote an age of life rather than a physical state.


Betulah

Genesis 24:16 (NASB95)

16 The girl was very beautiful, a betulah, and no man had had relations with her; and she went down to the spring and filled her jar and came up.

Judges 21:12 (NASB95)

12 And they found among the inhabitants of Jabesh-gilead 400 young betulot who had not known a man by lying with him; and they brought them to the camp at Shiloh, which is in the land of Canaan.

Betulah

Joel 1:8 (NASB95)

8 While like a betulah girded with sackcloth For the bridegroom of her youth.

(Marriage is the context. This young girl is a widow!)

Esther 2:17 (NASB95)

17 The king loved Esther more than all the women, and she found favor and kindness with him more than all the betulot, so that he set the royal crown on her head and made her queen instead of Vashti.

(Marriage is the context. Esther becomes Queen after her night with the King.)
Betulah

Betulah (בֵּיתוּלָה). Virgin, maid, maiden; probably from an unused verb בַּתָּל “to separate.” Although Hebrew lexicons and modern translations generally translate בֵּיתוּלָה as “virgin,” G. J. Wenham (“Betulah: A Girl of Marriagesable Age,” “VT 22:326–48) and Tsevat (T DOT II, p. 338–43) contest this as the general meaning but prefer “a young (marriageable) maiden.” But whereas Wenham does not concede the meaning “virgin” in any text, Tsevat allows this meaning in three out of its fifty-one occurrences (Lev 21:13; Deut 22:19; Ezek 44:22). In any case, a strong case can be presented that בֵּיתוּלָה is not a technical term for ḫog ḫamata in the OT, a conclusion that has important bearing on the meaning of almā in Isa 7:14.

Almah (אֲלָם)

Cognate Studies (Semitic Languages)
The Root “ALM” always means Virgin

Translation Studies (Different Languages)
The Rabbis who translated Isaiah 7:14 from Hebrew to Greek in 200 BC (Septuagint, LXX) rendered the Hebrew word “Almah” with the Greek word “Parthenos.” Parthenos means “a mature, chaste, young woman or man.” They chose this word 200 years before Jesus became an issue.

The Use of Almah (אֲלָם) in the Hebrew Bible

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The commonly held view that "virgin" is Christian, whereas "young woman" is Jewish is not quite true. The fact is that the Septuagint, which is the Jewish translation made in pre-Christian Alexandria, takes almah to mean "virgin" here. Accordingly, the New Testament follows Jewish interpretation in Isaiah 7:14. Therefore, the New Testament rendering of almah as "virgin" for Isaiah 7:14 rests on the older Jewish interpretation...

### The Range of Meaning

**Almah (virgin) allows for Virginity only.**

**Betulah (young woman) allows for Marriage and Virginity.**

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**Fulfillment**

Matthew 1:18, 22-23 (NASB95)

18 Now the birth of Jesus Christ was as follows: when His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit.

22 Now all this took place to fulfill what was spoken by the Lord through the prophet:

23 "Behold, the virgin shall be with child and shall bear a Son, and they shall call His name Immanuel," which translated means, "God with us."
Titles and functions of (see also CHRIST, OT prophecies of; LORD, of deity, the Son; NAME, of the Son; SON OF GOD; SON OF MAN)

1. Shiloh: Ge 49:10
2. wisdom (personified): Pr 8:22–31 (cf. vv. 1, 12)
3. Immanuel: Is 7:14; 8:8; Mt 1:23
5. Servant: Is 53:11; Ac 3:13, 26; 4:27, 30; Ro 15:8
7. Branch: Je 23:5; Zec 6:12–13 (cf. Is 11:1)
8. King (of Israel or of the Jews): Je 23:5; Mt 2:2; 21:5; 25:40; 27:11, 29, 37, Mk 15:32; Jn 1:49
9. the LORD our righteousness: Je 23:6; 33:16
11. Son of David: Mt 1:1; 9:27; Mk 12:35 (cf. Lu 20:41)
12. son of Abraham: Mt 1:1
13. ruler: Mt 2:6; Re 1:5; 11:15; 20:4, 6
14. bridegroom: Mt 9:15; 25:1–10, Jn 3:29 (cf. 2 Co 11:2); Eph 5:23–32; Re 19:7–9
15. revealer: Mt 11:27; 13:16–17, 36; Jn 1:17–18; 14:9; 16:12; Ac 1:1–3; Ga 1:12; 2 Ti 1:10; Heb 1:1–3; 2 Pe 1:14; Re 1:1
16. prophet (see also CHRIST, OT prophecies of, prophet like Moses): Mt 13:57; 21:11, 46; Lu 24:19; Jn 4:19; 7:40 (cf. Mt 7:29; Jn 7:16)
17. Judge: Mt 16:27; 25:31–46; Ac 10:42; 17:31; 2 Co 5:10; 2 Ti 4:1, 8; Re 19:11–21 (cf. Jn 5:22, 27)
18. Leader: Mt 23:10
19. Rabbi or Teacher: Mt 26:25; Mk 5:35; Jn 1:38, 49; 3:2
20. Sunrise from on high: Lu 1:78
22. the Word: Jn 1:1, 14; 1 Jo 1:1; Re 19:13
23. Creator: Jn 1:3; Col 1:16; Heb 1:2
24. the light: Jn 1:9; 8:12 (cf. Mt 4:16; Lu 2:32); Eph 5:8–14; Col 1:12–13
25. Lamb (or the Lamb of God): Jn 1:29, 38; Re 5:6, 6:8; 7:14; 12:11; 13:8; 14:1, 15:3; 17:14; 19:7; 21:9, 22:1, 3 (cf. Is 53:7; Ac 8:32; 1 Pe 1:19)
26. the bread of life: Jn 6:35, 48
27. the door: Jn 10:9
28. the life: Jn 11:25–26; 14:6; 1 Jo 1:1–2 (cf. Jn 1:4); Col 3:4
29. the way: Jn 14:6 (cf. Heb 10:19–20)
30. Lord of all: Ac 10:36
31. the first-born: Ro 8:29; Col 1:15, 18; Heb 1:6; Re 1:5
32. Lord of glory: 1 Co 2:8 (cf. Jam 2:1)
33. head of every man: 1 Co 11:3
34. last Adam: 1 Co 15:45
35. second man: 1 Co 15:47
36. seed: Ga 3:16
37. head of the church (i.e., His body): Eph 1:22–23; 4:15; 5:23; Col 1:18; 2:19 (cf. 2:10)
38. the chief cornerstone: Ps 118:22; Is 28:16; Mt 21:42; Eph 2:20; 1 Pe 2:6–7
39. foundation of the church: Is 28:16; 1 Pe 2:6 (cf. 1 Co 3:11)
40. the image of God: Col 1:15 (cf. Heb 1:3)
41. preserver: Col 1:17; Heb 1:3
42. mediator: 1 Ti 2:5; Heb 8:6, 9:15; 12:24
43. high priest (see also PRIESTHOOD, priesthood of Christ): Heb 2:7, 3:1, 9:11, 24
44. Guardian: 1 Pe 2:25
45. Advocate: 1 Jo 2:1
46. Master: Jud 4
47. witness: Re 1:5
48. King of kings and Lord of lords: Re 19:16 (cf. 17:14)
49. the Alpha and the Omega: Re 21:6; 22:13

ISAIAH 7:14
VIRGIN OR NOT A VIRGIN?
THE ALMAH VS. BETULAH DEBATE

All agree that the Hebrew word used in Isaiah 7:14 is *almah*.

Christians and others support the English translation of *almah* is "virgin".

Jewish rabbis say that is not the correct translation because *almah* does not *always* mean virgin, but is a reference to age (i.e., "young" woman).

The rabbis say that, in fact, if Isaiah meant "virgin" he would have used the Hebrew word *betulah*, which *always* means "virgin."

The word *betulah*, an ambiguous word, alone, does not *always* mean "virgin"; for *betulah* to mean "virgin," a clarifying statement sometimes must be added. Sometimes marriage is the context in which the word is found.

All nine usages of *almah/almoth* (plural), in context, are references to sexual purity, not age nor are they references to a married woman.

In 250 B.C., when Hebrew scholars translated the Hebrew Old Testament into Greek (*Septuagint*), they chose the Greek word *parthenos*, a Greek word that means virgin.

The context demands something miraculous and unusual, a sign for the entire House of David not just Ahaz.

**CONCLUSION:** Old Testament writers and ancient rabbinic scholars, with no axe to grind against Jesus, recognized the woman of Isaiah 7:14 to be a virgin. The conception and subsequent birth of the child would indeed be a sign to the entire House of David.

**NEW TESTAMENT CONFIRMATION:** Matthew 1:23
<table>
<thead>
<tr>
<th>Rabbinic Term</th>
<th>Usage</th>
<th>Verse Quoted</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>P'shat</td>
<td>1. Literal Prophecy plus Literal Fulfillment</td>
<td>Micah 5:2 (Birth of Messiah)</td>
<td>Matt. 2:5-6 Prophet (singular)</td>
</tr>
<tr>
<td>(Plain Sense,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Literal)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remez</td>
<td>2. Literal Prophecy plus Typical Fulfillment</td>
<td>Hosea 11:1 (The Exodus)</td>
<td>Matt. 2:15 Prophet (singular)</td>
</tr>
<tr>
<td>(Allegory and</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Philosophy)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Aggadic or</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Homiletical)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sod</td>
<td>4. Summation</td>
<td>None (Summary of all that the</td>
<td>Matt. 2:23 Prophets (plural)</td>
</tr>
<tr>
<td>(Mystical)</td>
<td></td>
<td>Tenach taught about the Messiah)</td>
<td></td>
</tr>
</tbody>
</table>

For further development see:

Cooper, Dr. David L., Messiah: His Historical Appearance (Los Angeles, Biblical Research Society) 1958, Page 174-178

\footnote{Encyclopaedia Judaica CD ROM Edition, (Jerusalem, Israel: Keter Publishing House Jerusalem Ltd.) 1972, PARDES}
<table>
<thead>
<tr>
<th>Type</th>
<th>Explanation</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Coming</td>
<td>Deals strictly with First Coming</td>
<td>Isaiah 7:14</td>
</tr>
<tr>
<td>Second Coming</td>
<td>Deals strictly with Second Coming</td>
<td>Isaiah 2:1-4</td>
</tr>
<tr>
<td>Blend</td>
<td>Combines the two comings of the Messiah into one picture</td>
<td>Isaiah 9:5-7, Isaiah 11:1-12</td>
</tr>
<tr>
<td>Complete Career</td>
<td>Includes First Coming, Interval, Second Coming, Messianic Kingdom</td>
<td>Psalm 110</td>
</tr>
</tbody>
</table>
Single Fulfillment or Double Fulfillment
Single Fulfillment: A prophecy speaks of one event only

Double Fulfillment: A prophecy may have a near fulfillment and a far fulfillment

Single Fulfillment or Double Fulfillment
Isaiah 7:14 is Single Fulfillment

1. Single Fulfillment accounts for the presence of Shear-YaShuv (he is present as a sign to Ahaz).
2. Single Fulfillment is consistent with Matthew 1:23 which does not quote beyond verse 14.
3. Single Fulfillment is consistent with the context that demands a miraculous sign (a pregnant virgin).
4. Single Fulfillment is consistent with the meaning of Almah—Virgin (Double Fulfillment makes Almah mean young woman in Isaiah’s day and virgin in Yeshua’s day).
D. Jewish Positions or Objections

1. Hezekiah

Sanhedrin (99a): R. Hillel said: There shall be no Messiah for Israel, because they have already enjoyed him in the days of Hezekiah. R. Joseph said: May God forgive him [for saying so]. Now, when did Hezekiah flourish? During the first Temple. Yet Zechariah, prophesying in the days of the second, proclaimed, Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem, behold, thy king cometh unto thee! He is just, and having salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass.

2. Isaiah’s Second Son—Maher-shalal-hash-baz

3. Another Son of Ahaz: Rabbi Kimchi (Sonceino Books of the Bible)

4. A Son of the Royal Family: Rabbi Abarbanel (Sonceino Books of the Bible)

Isaiah 7:14: The Messiah will be born of a virgin, a unique and miraculous birth.
APPLICATION ISAIAH 7:1 – 7:14

THEME:
Self will or God’s Will

BIBLICAL CONTEXT:
Ahaz was self-willed, hypocritically using the Bible to justify what He wanted to do. He wanted to call on Assyria for help rather than God.

PERSONAL APPLICATION:
Do we read the Bible and use it to justify our will or do we read it with an attitude of obedience so that we can do God’s will?

PLAN OF ACTION:
Write down something you could do to help you read the Bible with the proper attitude.
The Two Prophecies of Isaiah 7:14-15

Isaiah 7:14—Designed to sustain the Davidic Dynasty for 700 years

Ahaz

Isaiah 7:15—Designed to sustain this member of the Davidic Dynasty.
SILOAM. One of the principal sources of water supply to Jerusalem was the intermittent pool of Gihon (‘Virgin’s Fountain’) below the Fountain Gate (Ne. 3:15) and ESE of the city. This fed water along an open canal, which flowed slowly along the SE slopes, called šīlōah (‘Sender’; LXX Siloam, Is. 8:6). It followed the line of the later ‘second aqueduct’ (Wilson) which fell only 5 cm in 300 m, discharging into the Lower or Old Pool (mod. Birket el-Ḥamra) at the end of the central valley between the walls of the SE and SW hills. It thus ran below ‘the wall of the Pool of Shelah’ (Ne. 3:15) and watered the ‘king’s garden’ on the adjacent slopes.

This Old Pool was probably the ‘Pool of Siloam’ in use in NT times for sick persons and others to wash (Jn. 9:7–11). The ‘Tower of Siloam’ which fell and killed 18 persons—a disaster well known in our Lord’s day (Lk. 13:4)—was probably sited on the Ophel ridge above the pool which, according to Josephus (BJ 5.145), was near the bend of the old wall below Ophlus (Ophel). According to the Talmud (Sukkoth 4.9), water was drawn from Siloam’s pool in a golden vessel to be carried in procession to the Temple on the Feast of Tabernacles. Though there are traces of a Herodian bath and open reservoir (about 18 m by 5 m, originally 22 m square with steps on the W side), there can be no certainty that this was the actual pool in question. It has been suggested that the part of the city round the Upper Pool (‘Ain Silwān) 100 m above was called ‘Siloam’, the Lower being the King’s Pool (Ne. 2:14) or Lower Gihon.

When Hezekiah was faced with the threat of invasion by the Assyrian army under Sennacherib he ‘stopped all the springs’, that is, all the rivulets and subsidiary canals leading down into the Kidron ‘brook that flowed through the land’ (2 Ch. 32:4). Traces of canals blocked at about this time were found by the Parker Mission. The king then diverted the upper Gihon waters through a ‘conduit’ or tunnel into an upper cistern or pool (the normal method of storing water) on the W side of the city of David (2 Ki. 20:20). Ben Sira tells how ‘Hezekiah fortified his city and brought water into the midst of it; he tunnelled the sheer rock with iron and built pools for water’ (Eccles. 48:17–19). Hezekiah clearly defended the new source of supply with a rampart (2 Ch. 32:30). The digging of the reservoir may be referred to by Isaiah (22:11).

In 1880 bathers in the upper pool (also called birket silwān) found about 5 m inside the tunnel a cursive Heb. inscription, now in Istanbul (*WRITING), which reads: ‘... was being dug out. It was cut in the following manner ... axes, each man towards his fellow, and while there were still 3 cubits to be cut through, the voice of one man calling to the other was heard, showing that he was deviating to the right. When the tunnel was driven through, the excavators met man to man, axe to axe, and the water flowed for 1,200 cubits from the spring to the reservoir. The height of the rock above the heads of the excavators was 100 cubits’ (D. J. Wiseman, IBA, pp. 61–64).

When this remarkable Judaean engineering feat was excavated the marks of the picks and deviations to effect a junction midway were traced. The tunnel traverses 540 m (or 643 m, Ussishkin), twisting to avoid constructions or rock faults or to follow a fissure, to cover a direct line of 332 m. It is about 2 m high and in parts only 50 cm wide. Modern buildings prevent any archaeological check that the upper pool is the ‘reservoir’ (b’rēkā) of Hezekiah or that from this the waters overflowed direct to the lower pool. The pool was probably underground at first, the rock roof collapsing or being quarried away later.
Hezekiah's tunnel begins from an earlier tunnel which channelled water from the spring of Gihon to the bottom of a shaft which rises to join an inclined tunnel which led to a point inside the Jebusite city. This shaft and tunnel system was built by the Jebusites to provide a secure water-supply and is possibly the 'gutter' or 'water shaft' (ṣinnār) that David's men climbed to capture the city (2 Sa. 5:8).

Below the modern village of Siloam (Silwān, first mentioned in 1697) on the E escarpment opposite the hill of Ophel are a number of rock-cut tombs. These were prepared for the burial of 'Pharaoh's Daughter' and for ministers and nobles of the kingdom of Judah. One of these bore a Heb. inscription, the epitaph of a royal steward, probably the *SHEBNA who was rebuked by Isaiah (22:15-16). See IBA, p. 59; IEJ 3, 1953, pp. 137-152; K. M. Kenyon, Digging Up Jerusalem, 1974, pp. 153-159.

RABBINIC SUPPORT

The title “Son of David” is associated with Isaiah 8:14.

Sanhedrin (38a): The Son of David cannot appear ere the two ruling houses in Israel shall have come to an end, viz. The Exilarchate in Babylon and the Patriarchate in Palestine, for it is written, ‘And he shall be for a Sanctuary, for a stone of stumbling and for a rock of offence to both the houses of Israel’ (Isaiah 8:14).\(^1\)

The significance of the title “Son of David” in rabbinic thought:

Encyclopedia Judaica: Messiah; Messiah in Rabbinic Thought

While the Bible stresses the nature of the age called the "end of days," the rabbis focus as well on the person of their regent, who gives the messianic age (yemot ha-mashi'ah) its very name. "Messiah" (Mashi'ah) means "anointed" and in the Bible can refer either to a king or a priest. The aggadah restricts the term to the eschatological king, who is also called malka meshiha ("king messiah") in the Targums, ben David ("son of David"), and mash'iah ben David ("Messiah, son of David"). The Messiah was expected to attain for Israel the idyllic blessings of the prophets; he was to defeat the enemies of Israel, restore the people to the Land, reconcile them with God, and introduce a period of spiritual and physical bliss. He was to be prophet, warrior, judge, king, and teacher of Torah.

Yeshua was proclaimed the “Son of David” by the Jewish multitudes

Matthew 21:9

9 And the multitudes going before Him, and those who followed after were crying out, saying, “Hosanna to the Son of David; Blessed is He who comes in the name of the Lord; Hosanna in the highest!”\(^2\)

JEWSH POSITIONS OR OBJECTIONS

Soncino Books of the Bible

1. Emmanuel (a reference back to Isaiah 8:8) is a name for the land of Israel (not a name for the Messiah, in spite of Sanhedrin 38a above).

2. The reference is to God (not the Messiah, in spite of Sanhedrin 38a above).

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\(^1\) "How to Recognise the Messiah" Pg. 17
<table>
<thead>
<tr>
<th>Concept</th>
<th>Scripture</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adversarial Relationship</td>
<td>Job 13:24</td>
<td>Why do you hide your face and consider me your enemy?</td>
</tr>
<tr>
<td>Results: Dismay and Destruction</td>
<td>Psa. 104:29</td>
<td>You hide Your face, they are dismayed; You take away their spirit, they expire ....</td>
</tr>
<tr>
<td>God’s Judgment</td>
<td>Deut 31:17-18, 32:20; Micah 3:4; Isa 8:15-17</td>
<td>Then My anger will be kindled ... I will forsake them and hide My face from them, and they will be consumed, ...</td>
</tr>
<tr>
<td>Plea for Mercy (Personal and National)</td>
<td>Psa. 13:1, 27:9, 44:24, 69:17, 88:14, 102:2, 143:7</td>
<td>Why do you hide your face and forget our affliction and oppression?</td>
</tr>
<tr>
<td>Plea for Salvation</td>
<td>Psa. 51:9</td>
<td>Hide Your face from my sins And blot out all my iniquities.</td>
</tr>
<tr>
<td>Temporary Experience for Israel</td>
<td>Ezek. 39:29</td>
<td>I will not hide My face from them any longer, for I will have poured out My Spirit on the house of Israel,&quot; declares the Lord GOD.</td>
</tr>
<tr>
<td>Messiah Rejected</td>
<td>Isa. 53:3</td>
<td>And like one from whom men hide their face He was despised</td>
</tr>
</tbody>
</table>
# The Names in Isaiah’s Family

<table>
<thead>
<tr>
<th>Name</th>
<th>Meaning</th>
<th>Chapters Illustrated</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maher shalal hash baz</td>
<td>Swift is the Booty Speedy is the Prey</td>
<td>Isa. 9:8-10:4</td>
</tr>
<tr>
<td>Shear Yashuv</td>
<td>A Remnant Shall Return</td>
<td>Isa. 10:5-34</td>
</tr>
<tr>
<td>Isaiah</td>
<td>Salvation is of the LORD</td>
<td>Isa. 11:1-12:6</td>
</tr>
</tbody>
</table>
APPLICATION ISAIAH 7:15 – 8:22

THEME:

Do not do as these people do.

BIBLICAL APPLICATION:

Isaiah, his family and disciples were commanded not to imitate the ways of the people around them. They were not to think the way they thought, fear the things they feared, consult whom they consulted for wisdom or respond the way they responded. Isaiah and his disciples were instead to fear God, order their lives according to the principles in the Bible, wait patiently for God to act and put their trust in God. They were to persevere in this way of life no matter what kind of accusation or taunt was thrown against them.

PERSONAL APPLICATION:

Isaiah and his disciples were living examples of Rabbi Paul’s words in Romans 12:1-2.

   Romans 12:1-2 (NASB95)
   1 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.
   2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

In light of this application, is there something in your life that is pressuring you to conform to the world’s pattern? Write that item down.

PLAN OF ACTION:

Write down how you could practically respond to the pressure in God’s way. What scriptural principles could you bring to bear upon this situation? Perhaps there is no recourse for you except to patiently trust God, to fear God, and persevere. What could you do to do things God’s way?
APPLICATION ISAIAH 9:1 – 10:4

THEME:

To whom will you flee for help?

BIBLICAL APPLICATION:

The people of Isaiah’s day were confronted with a question in Isaiah 10:3, “to whom will you flee for help?” God was trying to get them to run to Him when they needed help. They needed help in four areas as indicated by the Messiah’s titles. They needed counsel, strength, care, and tranquility. But they refused to forsake their sin and come to God for satisfaction of these needs. The results of their rejection of God would be tragic.

PERSONAL APPLICATION:

We are people just like the people of Isaiah’s day and we have the same needs they did. God wants to meet our needs today just as He wanted to then. First, however, we must forsake our sins and humbly acknowledge the Messiah Jesus as our Savior and Lord, then we must accept from His hand His wise, loving provision for your needs. In order to live our lives positively we need His counsel, so let’s go to Jesus as our Wonderful (Supernatural) Counselor. Many times in our lives we need strength to make it through the day, so let’s go to Messiah Jesus as our Mighty God and receive strength from His hand. We have many physical and spiritual needs in this life, so let’s turn to the Messiah as our Father of Eternity. As our Father, He wants to guard, supply and care for us.

Finally, we all need peace of mind as this world goes crazy. Let’s turn to the Messiah as our Prince of Peace and receive the wholeness, prosperity, and tranquility that a close, personal walk with Him will bring.

Write down the one title of the Messiah that is most meaningful to you in your situation today.

PLAN OF ACTION:

Try to write down something practical you could do to appropriate from God the provision that is promised by that title for your life today. In other words, how can you flee to Him for the help He offers?
<table>
<thead>
<tr>
<th>Scripture</th>
<th>Event</th>
<th>Time Frame</th>
</tr>
</thead>
<tbody>
<tr>
<td>Isa 10:5-19</td>
<td>Assyria is coming</td>
<td>Near Future</td>
</tr>
<tr>
<td>Isa. 10:20-23</td>
<td>The Remnant and the Great Tribulation</td>
<td>Distant Future</td>
</tr>
<tr>
<td>Isa. 10:24-34</td>
<td>Assyria Has Arrived and is About to Be Destroyed</td>
<td>Near Future</td>
</tr>
</tbody>
</table>
APPLICATION ISAIAH 10:5 – 11:5

THEME:

God’s distaste for man’s pride

BIBLICAL APPLICATION:

Assyria was commissioned by God to punish the Jewish nation. Instead of performing their job correctly, they saw the commission from God as an excuse to speed to the spoil and hasten to the prey. They saw God’s commission as an excuse to enrich themselves. Not only that, they deluded themselves into thinking that all they accomplished came about because of their own power and wisdom. God did allow them to perform the commission He gave them but then He judged them for their pride (they broke the principle of Daniel 5:23).

PERSONAL APPLICATION:

Instead of pointing our finger at Assyria let’s consider ourselves. Like Assyria, we all tend to be proud and forgetful of God. In contrast, Rabbi Paul said in Acts 18:28 that in God “we live, move and exist.” The Messiah Himself said in John 15:5, “apart from Me you can do nothing.” Let us never forget that we owe every moment of our existence and everything we do to God.

In an attempt to acknowledge and remember God, I want you to write down at least one thing that is important to you, one thing you have done or can do. Maybe it’s your job ability or an ability to sing or play an instrument or drive a car or do a hobby. Whatever it could be, jot down something you can do or have done in your life.

PLAN OF ACTION:

I want you to write a short thank you note to God for that item you have done or are doing.
Principles for Understanding
The Oracles Against the Nations
(Isaiah 13:1-23:18)

1. The Oracles are arranged thematically not chronologically.

2. There is chronological information inserted as God describes His plan for the nations: the plan begins with Assyria, in Isaiah's day, and culminates with Babylon, in the Tribulation (Isa. 14:26).

<table>
<thead>
<tr>
<th>Nation</th>
<th>Isaiah's Day</th>
<th>Tribulation</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Babylon</td>
<td>X</td>
<td>End of God's Plan</td>
<td></td>
</tr>
<tr>
<td>Assyria</td>
<td>X</td>
<td>Start of God's Plan</td>
<td>The nations conquered by Assyria are indented here and below</td>
</tr>
<tr>
<td>Philistia</td>
<td>X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Moab</td>
<td>X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Syria</td>
<td>X</td>
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<td>Israel</td>
<td>X</td>
<td></td>
<td></td>
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<tr>
<td>Ethiopia</td>
<td>X</td>
<td></td>
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</tr>
<tr>
<td>Egypt</td>
<td>X</td>
<td>Egypt's Far Future</td>
<td></td>
</tr>
<tr>
<td>Egypt/Ethiopia</td>
<td>X</td>
<td>Assyrian Conquest</td>
<td></td>
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<tr>
<td>Babylon</td>
<td>X</td>
<td>Medo-Persian Conquest</td>
<td></td>
</tr>
<tr>
<td>Edom</td>
<td>X</td>
<td>Also: Isa. 34:1-7, 63:1-6</td>
<td></td>
</tr>
<tr>
<td>Arabia</td>
<td>X</td>
<td>Assyrian Devastation</td>
<td></td>
</tr>
<tr>
<td>Jerusalem</td>
<td>X</td>
<td>Babylonian Conquest</td>
<td></td>
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<tr>
<td>Tyre</td>
<td>X</td>
<td>Babylonian Conquest</td>
<td></td>
</tr>
</tbody>
</table>

Assyrian Kings

- Sargon II 721-705 BC
- Shalmaneser V 722-722 BC
- Tiglath-Pileser III 744-727 BC
- Tukulti-Ninurta II 745-733 BC
- Sennacherib 704-681 BC
- Esarhaddon 680-669 BC
- Ashurbanipal 668-627 BC

Conquered Countries/City States

- Damascus 732 BC
- Samaria/Gaza 734 BC
- Samaria totally destroyed 722 BC
- Moab 718 BC
- Ashdod/Gath 715 BC
- Ashkelon 701 BC
- Moab 701 BC
- Egypt/Ethiopia 633 BC
- Egypt/Ethiopia 692 BC
- Arabia

- Syrian Conquest
- Assyrian Conquest
BABYLONIA [bab i LOW nih uh] — ancient pagan empire between the Tigris and Euphrates Rivers in southern Mesopotamia. The Babylonians struggled with the neighboring Assyrians for domination of the ancient world during much of their history. At the height of their power, the Babylonians overpowered the nation of Judah, destroyed Jerusalem, and carried God’s Covenant People into captivity in 586 B.C.

The fortunes of the Babylonians rose and fell during the long sweep of Old Testament history—from about 2000 B.C. to about 500 B.C. References to these people—their culture, religion, and military power—occur throughout the Old Testament.

Babylonia was a long, narrow country about 65 kilometers (40 miles) wide at its widest point and having an area of about 8,000 square miles. It was bordered on the north by Assyria, on the east by Elam, on the south and west by the Arabian desert, and on the southeast by the Persian Gulf.

Among the earliest inhabitants of this region were the Sumerians, whom the Bible refers to as the people of the “land of Shinar” (Gen. 10:10). Sargon I (the Great), from one of the Sumerian cities, united the people of Babylonia under his rule about 2300 b.c. Many scholars believe Sargon was the same person as Nimrod (Gen. 10:8).

In 1792 B.C. HAMMURAPI emerged as the ruler of Babylonia. He expanded the borders of the Empire and organized its laws into a written system, referred to by scholars as the Code of Hammurapi. Abraham had earlier left UR, one of the ancient cities in lower Babylonia, and moved to Haran, a city in the north. Abraham eventually left Haran and migrated into the land of Canaan under God’s promise that he would become the father of a great nation (Gen. 12:1–20).

Any account of Babylonia must also mention Assyria, which bordered Babylonia on the north. Assyria’s development was often intertwined with the course of Babylonian history. About 1270 B.C., the Assyrians overpowered Babylonia. For the next 700 years, Babylonia was a second-rate power as the Assyrians dominated the ancient world.

In 626 B.C., Babylonian independence was finally won from Assyria by a leader named Nabopolassar. Under his leadership, Babylonia again became a great empire. In 605 B.C., Nebuchadnezzar, the son of Nabopolassar, became ruler and reigned for 44 years. Under him the Babylonian Empire reached its greatest strength. Using the treasures he took from other nations, Nebuchadnezzar built BABYLON, the capital city of Babylonia, into one of the leading cities of the world. The famous “hanging gardens” of Babylon were known as one of the Seven Wonders of the ancient world.

In 586 B.C., the Babylonians destroyed Jerusalem and carried the leading citizens of the nation of Judah as captives to Babylon. During this period of captivity, the Persians conquered Babylonia, and the Babylonians passed from the scene as a world power.

During its long history, Babylonia attained a high level of civilization that was influential beyond its borders. Sumerian culture was its basis, which later Babylonians regarded as traditional. In the realm of religion, the Sumerians already had a system of gods, each with a main temple in a particular city. The chief gods were Anu, god of heaven; Enlil, god of the air; and Enki or Ea, god of the subterranean ocean. Others were Shamash, the sun-god; Sin, the moon-god; Ishtar, goddess of love and war; and Adad, the storm-god. The Amorites promoted the god Marduk at the city of Babylon, so that he became the chief god of the Babylonian religion, beginning about 1100 B.C.

Babylonian religion was temple-centered, with elaborate festivals and many different types of priests, especially the exorcist and the diviner, whose function was to drive away evil spirits.
Babylonian literature was dominated by mythology and legends. Among these was a "creation" myth called Enuma Elish, written to glorify a god known as Marduk. According to this myth, Marduk created heaven and earth from the corpse of the goddess Tiamat. Another work was the Gilgamesh Epic, which includes a flood story and was written about 2000 B.C., scientific literature of the Babylonians included treatises on astronomy, mathematics, medicine, chemistry, botany, and zoology.

An important aspect of Babylonian culture was a codified system of law. Hammurapi's code was the successor of earlier collections of laws going back several centuries. The Babylonians used art for the celebration of great events and glorification of the gods. It was marked by stylized and symbolic representations, but it expressed realism and spontaneity in the depiction of animals.

The Old Testament contains many references to Babylonia. Genesis 10:10 mentions four Babylonian cities: Babel (Babylon), Erech (Uruk), Accad (Agade) and Calneh. These, along with Assyria, were ruled by Nimrod.\footnote{Youngblood, R. F. (1997, c1995). Nelson's new illustrated Bible dictionary: An authoritative one-volume reference work on the Bible with full color illustrations (F. Bruce, Ed.) (electronic ed. of the revised ed. of Nelson's illustrated Bible dictionary.). Nashville: Thomas Nelson.}

**The Jewish Community in Babylon:** In Babylonia, the exilic and postexilic Jewish community developed its own character and left a legacy still felt today. It is clear that the community felt the burden of its position (Ps. 137), but they had the resources to overcome this hardship. Jeremiah strongly encouraged the participation of the Jewish population in the commercial, agricultural, and cultural life of Babylonia. He depicts the well-being of the community (Jer. 29:7).

The prophetic writings in the Bible, heavily concerned with the exilic experience, naturally present several viewpoints about Babylon. In oracles against Babylon, the city is seen as the instrument of divine judgment against Judah. Babylon itself is brought for judgment in Jer. 51:59-64. The mixed feelings toward Babylon and the Exile are seen in the fact that the writings of Ezekiel contain no anti-Babylon strands.

Babylon continued to figure prominently in world and Jewish history. Alexander the Great died there in 332 B.C.

The increasingly powerful and independent Jewish community of Babylonia separated itself from events in Palestine. Following the Roman destruction of the Second Temple (A.D. 70), Babylonian financial support of the Palestinian community stopped. Babylonia's Jews supported neither the war against Rome (A.D. 66-70), nor the Bar-Kochba revolt of A.D. 132-135. It was in Babylon during the subsequent centuries that many of the legal and religious institutions of Judaism developed. The massive Babylonian Talmud is witness and monument to the legal and biblical issues discussed in the academies, to the theological concerns and formulations of the rabbis, and to the folkways and beliefs of the common people. This major Jewish center thrived for centuries, only to be eclipsed with the fall of the Bagdad Caliphate in the eleventh century.

The “Golden Rule” of Interpretation
When the plain sense of Scripture makes common sense, seek no other sense, therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicates otherwise.

Dr. D. L. Cooper

Babylon: World Headquarters of the Antichrist
Jer. 50-51—Violent, Total Destruction
Zech. 5:5-11—Economic Capitol of the Planet
Rev. 14:8, 16:19—Fall of the City of Babylon During the Tribulation
Rev. 17—Fall of Ecclesiastical Babylon During the Tribulation (Babylon will be the religious capitol of the planet)
Rev. 18—Fall of Economic Babylon During the Tribulation (Babylon will be the economic center of the planet)
The Three Primary Purposes for the Time of Jacob's Trouble

<table>
<thead>
<tr>
<th>Purpose</th>
<th>Description</th>
<th>Scripture</th>
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</thead>
<tbody>
<tr>
<td>1.</td>
<td>To Make an End of Wickedness and Wicked Ones</td>
<td>Isa. 13:9, 11</td>
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<td>2.</td>
<td>To Bring About a World Wide Revival</td>
<td>Rev. 7:1-17</td>
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<td>3.</td>
<td>To Break the Power (Stubborn Will) of the Holy People in Order to Bring About Israel's National Regeneration</td>
<td>Dan. 12:5-7</td>
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The Five Tribulation Blackouts

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<th>Blackout</th>
<th>Description</th>
<th>Scripture</th>
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<tbody>
<tr>
<td>1.</td>
<td>Before the Tribulation</td>
<td>Joel 2:31</td>
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<tr>
<td>2.</td>
<td>First Quarter of the Tribulation</td>
<td>Rev. 6:12</td>
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<td>3.</td>
<td>Second Quarter of the Tribulation</td>
<td>Rev. 9:2</td>
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<td>4.</td>
<td>Second Half of the Tribulation</td>
<td>Rev. 16:10-11</td>
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<td>5.</td>
<td>After the Tribulation</td>
<td>Matt. 24:29</td>
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<td>Version</td>
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APPLICATION ISAIAH 11:6 – 13:22

THEME:

“That Day” – the day of the Messiah’s reign.

BIBLICAL APPLICATION:

In the day that Messiah Jesus takes control of the earth, there will be, on one hand, a joyous physical and spiritual salvation for some and, on the other hand, great destruction for others.

PERSONAL APPLICATION:

When that day arrives, what will be your experience? Will you experience the joys of spiritual salvation or the agony of spiritual destruction? Write down in this column where you will find yourself. You could have one of three answers: “saved,” “lost,” or “I don’t know.”

PLAN OF ACTION:

If you wrote “saved” because you are a believer, write down something you could do to help others turn to Jesus for salvation.

If you wrote down “lost” or “I don’t know” you can change from your current position instantly by simply acknowledging that you are a sinner and in need of salvation from God. You acknowledge this to God by simply talking with Him personally in prayer. When you put your trust in Jesus as your personal Messiah and Savior, He instantly at that moment, saves you from the destruction He has decreed upon all sinners.

This decision to personally trust the Messiah is the most practical thing you could do if you do not know what you will experience in the day when Jesus rules or if you know that at this moment you would suffer His judgment. If this is your desire to trust Jesus as your Savior, write that down.
<table>
<thead>
<tr>
<th>Sheol: The Place of the Dead</th>
<th>Paradise was taken to Heaven by Yeshua at His Ascension (Eph. 4:8-10, 2 Cor. 12:1-4)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Great Gulf</td>
<td></td>
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<tr>
<td>Hell: All Unsaved People (Luke 16:19-31)</td>
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<tr>
<td>The Abyss: A temporary place of confinement for some fallen angels, many of whom will be released during the Tribulation (Rev. 9:1-12, Rev. 20:1-3)</td>
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<tr>
<td>Tartarus: The Prison for Fallen Angels (Genesis 6, 2 Peter 2:4)</td>
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Hell, The Abyss, and Tartarus will be cast into the Lake of Fire after the Great White Throne Judgment (Rev. 20:14)
Morning Star, Son of the Dawn

<table>
<thead>
<tr>
<th>Describes</th>
<th>Scripture</th>
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<tbody>
<tr>
<td>Yeshua</td>
<td>Revelation 22:16 (NASB95)</td>
</tr>
<tr>
<td></td>
<td>16 &quot;I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the descendant of David, the bright morning star.&quot;</td>
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<tr>
<td>Second Coming</td>
<td>2 Peter 1:19 (NASB95)</td>
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<td>19 So we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts.</td>
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<tr>
<td>Fellowship</td>
<td>Revelation 2:28 (NASB95)</td>
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<td>28 and I will give him the morning star.</td>
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</tbody>
</table>

Satan's Five "I Wills" Isaiah 14:13-14 (NASB95)

<table>
<thead>
<tr>
<th>Statement</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>I will ascend to heaven;</td>
<td>A Higher Position</td>
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<tr>
<td>I will raise my throne above the stars of God,</td>
<td>The Archangel Michael's Job, Ruler ship over the Angels</td>
</tr>
<tr>
<td>And I will sit on the mount of assembly in the recesses of the north.</td>
<td>He wanted to rule over Israel as the Messiah</td>
</tr>
<tr>
<td>14 'I will ascend above the heights of the clouds;</td>
<td>He wanted God's Glory (symbolized by the cloud)</td>
</tr>
<tr>
<td>I will make myself like the Most High.'</td>
<td>He wanted to be God</td>
</tr>
</tbody>
</table>

Similar Claims of the Antichrist

Daniel 7:25 (NASB95)
25 'He will speak out against the Most High and wear down the saints of the Highest One, and he will intend to make alterations in times and in law; and they will be given into his hand for a time, times, and half a time.

Daniel 11:36 (NASB95)
36 "Then the king will do as he pleases, and he will exalt himself above every god and will speak monstrous things against the God of gods; and he will prosper until the indignation is finished, for that which is decreed will be done.

Revelation 13:6 (NASB95)
6 And he opened his mouth in blasphemies against God, to blaspheme His name and His tabernacle, that is, those who dwell in heaven.
PHILISTIA [fih LIS tih uh] — the land of the PHILISTINES (see Map 3, A–4), as used in the poetry of the Book of Psalms (60:8; 108:9). This land lay between Joppa and Gaza on the coastal plain of Palestine. Also see PALESTINE.

PHILISTINES [fih LIS teens] — an aggressive nation that occupied part of southwest Palestine (see Map 3, A–4) from about 1200 to 600 B.C. The name Philistine was used first among the Egyptians to describe the sea people defeated by Rameses III in a naval battle about 1188 B.C. Among the Assyrians the group was known as Pilisti or Palastu. The Hebrew word pelishti is the basis of the name Palestine, a later name for Canaan, the country occupied by God’s Covenant People.

Little is known about the origins of the Philistines except what is contained in the Bible—that they came from Caphtor (Gen. 10:14), generally identified with the island of Crete in the Mediterranean Sea. Crete also was supposed to be the home of the Cherethites, who were sometimes associated with the Philistines (Ezek. 25:16). Philistine territory was considered Cherethite in 1 Samuel 30:14, suggesting that both peoples were part of the invading group defeated earlier by Rameses III of Egypt.

Liberal scholars have assumed that references to the Philistines during Abraham’s time are incorrect historically and that the Philistine occupation actually occurred in the 12th century B.C. More careful examination indicates there were two Philistine settlements in Canaan, one early and another later. Both these settlements were marked by significant cultural differences.

The Philistines of Gerar, with whom Abraham dealt (Genesis 20–21), evidently were a colony of the early settlement located southeast of Gaza in southern Canaan. This colony was situated outside the area occupied by the five Philistine cities after 1188 B.C. Gerar was also a separate city-state governed by a king who bore the name or title of Abimelech.

That Abimelech’s colony was the chief one in the area seems probable from his title, “king of the Philistines” (Gen. 26:1, 8). This is different from a later period when the Philistines were governed by five lords. Unlike the later Philistines who were Israel’s chief foes in the settlement and monarchy periods, the Gerar Philistines were peaceful. They encouraged the friendship of Abraham and Isaac. Finally, Gerar was not included among the chief cities of Philistia (Josh. 13:3). It was not mentioned as one of the places conquered by the Israelites. It is best, therefore, to regard the Genesis traditions as genuine historical records.

The early Philistine settlements in Canaan took on a new appearance when five cities—Ashkelon, Ashdod, Ekron, Gath, and Gaza—and the areas around them were occupied by the Philistines in the 12th century B.C. Probably all of these except Ekron were already in existence when the sea peoples conquered them. These five Philistine cities formed a united political unit. Archaeological discoveries in the area have illustrated how they expanded to the south and east. Broken bits of Philistine pottery were found at archaeological sites in those areas.

The Philistines possessed superior weapons of iron when they began to attack the Israelites in the 11th century B.C. The tribe of Dan moved northward to escape these Philistine attacks, and Judah also came under increasing pressure (Judges 14–18). In Samuel’s time the Philistines captured the ARK OF THE COVENANT in battle. Although the ark was recovered later, the Philistines continued to occupy Israelite settlements (1 Sam. 10:5).
The threat of the Philistines prompted Israel's demands for a king. But even under Saul the united nation was still menaced by the Philistines—a threat that ultimately resulted in Saul's death (1 Samuel 31). David's slaying of Goliath, a giant from Gath, was a key factor in his rise to fame. By this time the Philistines had moved deep into Israelite territory. Archaeological evidence shows they had occupied Tell Beit Mirsim, Beth Zur, Gibeah, Megiddo, and Beth Shean. Yet by the end of David's reign their power had begun to decline significantly. By the time Jehoshaphat was made king of Judah (873–848 B.C.), the Philistines were paying tribute (2 Chr. 17:11), although they tried to become independent under Jehoshaphat's son, Jehoram (2 Chr. 21:16–17).

When the Assyrians began to raid Palestine in later years, the Philistines faced additional opposition. The Assyrian Adad-Nirari III (about 810–783 B.C.) placed the Philistine cities under heavy tribute early in his reign, while Uzziah of Judah (791–740 B.C.) demolished the defenses of several Philistine strongholds, including Gath. When he became king, Ahaz of Judah (732–715 B.C.) was attacked by Philistine forces, and cities in the Negev and the Judean lowlands were occupied. The Assyrian king Tiglath-Pileser III responded by conquering the chief Philistine cities.

In 713 B.C. Sargon II, king of Assyria, invaded Philistia and conquered Ashdod. The following year he launched another campaign against other Philistine cities. Hezekiah of Judah (716–686 B.C.) attacked Gaza (2 Kin. 18:8), supported by the people of Ekron and Ashkelon; but in 701 B.C. Sennacherib brought Philistine territory under his control to prevent any Egyptian interference. When Nebuchadnezzar came to power in Babylon, the Philistines formed an alliance with Egypt; but when the Jews were exiled to Babylonia between 597 and 586 B.C., the Philistines, too, were deported.

No Philistine literature has survived, making it difficult to reconstruct their religious beliefs or rituals. Old Testament records indicate they worshiped three gods, Ashoreth, Dagon, and Baal-Zebub—each of which had shrines in various cities (Judg. 16:23; 1 Sam. 5:1–7; 2 Kings 1:2). Philistine soldiers apparently carried images of their gods into battle, perhaps as standards (2 Sam. 5:21). Like other Near Eastern peoples, the Philistines were superstitious. They respected the power of Israel's ARK OF THE COVENANT (1 Sam. 5:1–12).

As depicted on Egyptian reliefs, Philistine soldiers wore short tunics, were clean-shaven, had crested or decorated helmets, carried round shields, and fought with spears and swords.

In the days before David's reign, the Philistine cities were governed by a representative from each city. These authorities exercised complete power in both peace and war. This centralized control made the Philistines strong, in contrast to the loosely organized Israelites.

The Philistines were important culturally because they adopted the manufacture and distribution of iron implements and weapons from the Hittites. Goliath's equipment was obviously of Philistine manufacture. The golden objects that were offered to Israel's God (1 Sam. 6:4–5) show that the Philistines were skilled goldsmiths as well.

The remains of Philistine furnaces have been uncovered at Tell Jemmeh and Ashdod. The area around Ashdod has produced some examples of typical Philistine pottery. This pottery reflected Greek as well as Egyptian and Canaanite styles.1

MOAB [MOE abb] (of my father) — the name of a man and a nation (see Map 2, C–1) in the Old Testament:

1. A son of Lot by an incestuous union with his older daughter (Gen. 19:37). Moab became an ancestor of the MOABITES.

2. A neighboring nation whose history was closely linked to the fortunes of the Hebrew people. Moab was situated along the eastern border of the southern half of the Dead Sea, on the plateau between the Dead Sea and the Arabian desert. It was about 57 kilometers (35 miles) long and 40 kilometers (25 miles) wide. Throughout much of its history, the northern border of Moab was the Arnon River and the southern border was the Zered. Although it was primarily a high plateau, Moab also had mountainous areas and deep gorges. It was a fertile area for crops and herds. To the south and west of Moab was the nation of Edom; to the north was Ammon. After the Israelites invaded the land, the tribe of Reuben displaced the Moabites from the northern part of their territory and the tribe of Gad pushed the Ammonites eastward into the desert.

General History. Moab was inhabited from prehistoric times. The KING'S HIGHWAY, a major trade route from Syria to the Gulf of Aqaba, brought wealth and culture to Moab as early as 2500 B.C. Some time during the 15th century B.C., as the nomadic population settled down, the kingdom of Moab arose, along with Edom and Ammon. The Moabites built fortifications throughout their territory. Not long before the conquest of the region by the Hebrew people, Sihon, king of the Amorites, invaded Moab from the north and added much of Moab to his kingdom (Num. 21:27–30).

The Israelite tribes of Reuben and Gad settled the northern part of the territory of Moab. During most of Israel's history, the Moabites were Israel's enemies. In the late eighth century B.C. Moab became subject to Assyria, like many other nations in the region. When the Assyrian Empire fell in 609 B.C., Arab invasions intensified, and the kingdom of Moab was taken. Thereafter Moab was occupied increasingly by nomadic Arabs, until the NABATEANS established a settled culture from the first century B.C. to A.D. 106. After that, the entire region was made into a Roman province.

Connections with Israel. Moab, founder of the Moabites, was a son of Lot by incest (Gen. 19:30–38). Although the Moabites were of mixed ethnic stock, the influence of Moab’s descendants among them was great enough to give the country its ancient name. The story in Genesis 14 of the raid of Chedorlaomer, king of Elam, and his fellow kings records the conquest of most of Moab about 2000–1900 B.C.

Sihon's Amorite kingdom annexed much of Moab shortly before the Israelite conquest of Canaan (Num. 21:17–29). After the Israelites defeated Sihon, Balak, the king of the relatively weak Moabites, joined with the Midianites in hiring the prophet-magician Balaam to curse Israel so the Israelites could be defeated (Num. 22:1–20). Balaam's mission failed, but when the Israelites camped in Moab, the women of Moab enticed the Israelites into a form of idolatry that involved ritual sexual immorality. This resulted in God's judgment against Israel (Num. 25:1–9).

Moses saw the Promised Land from Moab's Mount Nebo (Num. 27:12–23). Here he was buried after his death (Deut. 34:6). From the region of Acacia Grove in northwest Moab, the Israelites crossed the Jordan River into the Promised Land (Josh. 3:1). The tribes of Reuben and Gad actually settled in northern Moab (Num. 32:1–37).

The nation of Israel was relatively weak during the period of the judges, after the conquest. Eglon, a king of Moab, began to oppress Israel, capturing territory east of the Jordan River as far as Jericho. Ehud the judge delivered Israel from Eglon (Judg. 3:12–30). The events of the Book of Ruth occurred during this same general period. Ruth, a Moabitic woman, became an ancestor of King David and therefore of Jesus himself (Ruth 2:6; 4:13–22; Matt. 1:5–16).
The Moabites also threatened Israel in the days of Israel's first king, Saul, who was apparently successful against them (1 Sam. 14:47). Although David had some early friendships among the Moabites (1 Sam. 22:3–4), he eventually conquered Moab (2 Sam. 8:2). The Moabites remained subject to Israel until after Solomon's death.

Omri, king of Israel (885–874 B.C.), kept Moab under his control, as did his son Ahab (874–853 B.C.), until Ahab was so occupied with wars against Syria and Assyria that Moab broke free. This was described by King Mesha of Moab in his monument, the MOABITE STONE. King Jehoram of Israel, King Jehoshaphat of Judah, and the king of Edom joined forces to attack Moab about 849 B.C. But they failed to conquer the Moabites because of a superstitious lack of faith when the king of Moab sacrificed his own son to show how deeply he believed in his cause (2 Kin. 3:1–27).

On another occasion, a coalition of Moabites, Ammonites, and Edomites invaded Judah, but they were destroyed by God (2 Chr. 20:1–30). The Moabites apparently raided Israelite territory during the eighth century B.C. (2 Kin. 13:20).

The Assyrians conquered Moab about 735 B.C., and invading Arabs conquered it about 650 B.C. The prophet Isaiah lamented over Moab's defeat (Isaiah 15–16), and Jeremiah predicted Moab's destruction at the end of the seventh century B.C. (Jeremiah 48). When Jerusalem was destroyed by the Babylonians in 586 B.C., some of the Jews fled to Moab to escape being taken into captivity (Jer. 40:11–12).¹

APPLICATION ISAIAH 14:1 - 15:9

THEME:

God’s response to pride

BIBLICAL APPLICATION:

All the nations God humbles have a common denominator. That common denominator is pride.

What is God’s response to pride?

Proverbs 16:18 (NASB95)
18 Pride goes before destruction, And a haughty spirit before stumbling.

1 John 2:16 (NASB95)
16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.

Proverbs 8:13 (NASB95)
13 "The fear of the LORD is to hate evil; Pride and arrogance and the evil way and the perverted mouth, I hate.

Pride was Satan’s problem, the Antichrist’s problem, these nations’s problem, and it can be our problem.

PERSONAL APPLICATION:

Search your heart and open it to the Holy Spirit and allow Him to put His finger on any pride that may be in there. Jot down that area of pride if He reveals it.

PLAN OF ACTION:

Write down something practical you can do to work with God and eliminate that pride from your life before God has to come in and do it for you. A humble spirit, humility instead of pride is what God expects.

Micah 6:8 (NASB95)
8 He has told you, O man, what is good; And what does the LORD require of you
But to do justice, to love kindness, And to walk humbly with your God?