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

Nation Blessings
(A Seed)

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

<table>
<thead>
<tr>
<th>Four Aspects—An Eternal:</th>
<th>Explanation</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. House (Dynasty)</td>
<td>David’s family</td>
<td>A succession of Kings</td>
</tr>
<tr>
<td>2. Throne</td>
<td>Royal Authority</td>
<td>Will always govern</td>
</tr>
<tr>
<td>3. Kingdom</td>
<td>Israel</td>
<td>Nation</td>
</tr>
<tr>
<td>4. Person</td>
<td>Jesus</td>
<td>Messiah</td>
</tr>
</tbody>
</table>
APPLICATION ISAIAH 16:1 – 20:6

THEME:
The Benefits of Submission

BIBLICAL APPLICATION:
Moab was offered escape and salvation from the coming judgment if she would submit to Judah. However, her excessive pride prevented her from submitting and so judgment fell upon that nation.

Isaiah submitted to God in Isaiah 20:1-6.

PERSONAL APPLICATION:
The concept of submission is an important one in the Believer’s life. For example we have to submit:

1) to God (James 4:7)
2) to mature Believers and church leaders (I Corinthians 16:16; I Peter 5:5)
3) wives to husbands (Ephesians 5:22; Colossians 3:18)
4) to the government (I Peter 2:13)
5) to your employer (I Peter 2:18)

With these areas in mind, write down the one area you are struggling with the most. Are you having a struggle with submitting like Moab? Is this struggle in relationship to God, to church leaders, to another Believer, to you husband, to the government or to your employer?

PLAN OF ACTION:
Write down something practical you could do to cooperate with God and submit in this area. Remember, Moab was promised benefits if she submitted and we are promised benefits if we submit also:

1) Proverbs 29:23
2) Proverbs 15:33
3) Proverbs 18:12
4) Proverbs 22:4

What wonderful benefits come from submission? Many a life is in turmoil and tension because they do not submit where God desires submission. Much strife and tension evaporate when we apply this principle to these areas of our life.
The Full Meaning of Isa. 21:11-12
Isaiah 34:1-17: to be developed in class
Isaiah 63:1-6: to be developed in class

Jeremiah 49:7-22
Ezekiel 25:12-14, 35:1-15,
Amos 1:11-12
Obadiah 1-21
Malachi 1:2-5

Fruchtenbaum Dr. A. G. Isaiah Sermon Notes, pg. 58
HaDavar Messianic Ministries
Supplementary Notes: Isaiah the Prophet

Summary of Isa. 21:11-12 and Related Passages

- Edom will play a key role in the Tribulation.
- A large segment of the Jewish community will be besieged there, by antichrist, during the second half of the Tribulation.
- Edom is the initial place of the Second Coming.
- From Edom Jesus moves out to tread the wine press of God's wrath, destroying the antichrist's armies and rescuing the Jews in Jerusalem.
- During the Kingdom Edom becomes a burning wasteland and the abode of demons.
ARABIA [uh RAY bih uh] — the large peninsula east of Egypt, between the Red Sea and the Persian Gulf (see Map 1, C–3). About 1,300 kilometers (800 miles) wide and 2,300 kilometers (1,400 miles) long, Arabia is nearly one-third the size of the United States. It has almost no rainfall except along the coast, where it measures about 51 centimeters (20 inches) per year. There is only one river and one lake in the entire peninsula. Although a sudden shower may create a short-lived stream, most of the water in Arabia comes from deep wells or desert oases. Consequently, there is little agricultural activity on the peninsula.

The Arabian peninsula is a sandy, rocky desert with high mountain ranges on the western and southern coasts. The western mountains reach a height of 3,660 meters (12,000 feet) and show some evidence of past volcanic activity. Because of this volcanic activity, a few scholars have suggested that Mount Sinai was located in the western region of this mountain range. However, the traditional site at the southern end of the Sinai Peninsula is much more likely. Much of the sandy interior of Arabia is uninhabited, although there is barely enough grass on the lower mountain slopes to support its nomadic population. In addition to its lack of water, the desert was known for its sandstorms driven by violent winds (Job 1:19; 27:20–21).

The queen of Sheba came from Arabia, bringing gold, spices, and precious stones to Solomon (1 Kin. 10:2, 10, 14; 2 Chr. 9:1, 9, 14). Solomon and other kings sent their ships to Ophir in Arabia to bring back gold (1 Kin. 9:28; 2 Chr. 9:10). Ophir, Raamah, and Sheba were famous for their gold, silver, and precious stones (Job 22:24; Is. 13:12; Ezek. 27:22).

The people who lived in Arabia included the children of Joktan (Gen. 10:26–30), Cush (Gen. 10:7), the sons of Abraham and Keturah (Gen. 25:1–6), and Esau (Gen. 36). The "country of the east" (Gen. 25:6) is probably a reference to Arabia. The early history of many of these peoples is unknown. Israel's earliest contacts with the inhabitants of Arabia probably came through their camel caravans. Some of them oppressed the Israelites during the time of the judges, but God delivered Israel from them by raising up the judge Gideon (Judg. 6:11).

David subdued some of the Arabian tribes that were close to Israel (2 Sam. 8:3–14), and Solomon established extensive trade relations with more distant tribes in Arabia to obtain their gold for his building projects (1 Kin. 9:28; 10:2, 11). Jehoshaphat, king of Judah, received rams and goats from the Arabians as tribute (2 Chr. 17:10–12), but after his death they revolted and refused to pay tribute to his son Jehoram. Instead, they invaded Jerusalem and carried away Jehoram's wealth, his wives, and all but his youngest son (2 Chr. 21:16–17).

Most of the tribes of southern and eastern Arabia were not well-known to Israel. Joel referred to the slave-trading Sabeans [Shebaites] as a people who lived far away (Joel 3:8). Isaiah pictured the Arabians wandering as far east as Babylon (Is. 13:19, 20. Tribes that lived closer—those at Tema, Dedan, and Kedar—were included in Isaiah's prophecies of judgment against the foreign nations (Is. 21:13–17). Jeremiah also announced God's judgment upon Dedan, Tema, Buz, Kedar, Hazor, and all the kings of Arabia (Jer. 25:23–24; 49:28–33).

Although most of Israel's knowledge of the Arabians and their habits (Jer. 3:2) was due to a passing association with their caravan traders (Ezek. 27:21), some Arabians eventually settled in Palestine. While attempting to rebuild the walls of Jerusalem, Nehemiah struggled against Geshem the Arab, who scorned and despised the Jews (Neh. 2:19). When this tactic failed to discourage the work
on Jerusalem's walls, the Arabs, Ammonites, Ashdodites, and others planned to attack the city by force (Neh. 4:7–13). When this strategy also failed, Sanballat, Tobiah, and Geshem the Arab set a trap to lure Nehemiah out of the city and kill him (Neh. 6:1–7). Nehemiah prayed for guidance, and God delivered him from this plot.

It is likely that Job was from Arabia. Uz, the home of Job (Job 1:1), appears to be named after a descendant of Esau and the Edomites (Gen. 36:28; Lam. 4:21). Eliphaz, one of Job's comforters, was from Teman, a city in Arabia (Job 2:11). Bands of Sabeans [Shebahtes] and Chaldeans were close enough to attack Job's cattle (Job 1:15, 17). A great desert wind destroyed the house of Job's children (Job 1:19). The dialogue between Job and his comforters is filled with desert imagery and animals (Job 39).

SHEBNA. A high official under Hezekiah, variously designated minister ('which is over the house', Is. 22:15), secretary (sōgēr, 'scribe', 2 Ki. 18:18; 19:2; Is. 36:3), and state official (sōkēn, 'treasurer', Is. 22:15). A man of wealth, he was rebuked by Isaiah for preparing a conspicuously monumental rock-hewn tomb and his downfall predicted (Is. 22:15–19). Part of the inscribed lintel from such a tomb has been recovered (N. Avigad, IEJ 3, 1953, pp. 137–152; D. J. Wiseman, IBA, 1958, p. 59). The full name of Shebna may be Shebanyah(u), a name which occurs in contemporary inscriptions and on Heb. seals (IEJ 18, 1968, pp. 166–167), and which may be compared with that later borne by levitical priests (Ne. 9:4–5; 10:10; 1 Ch. 15:24). D.J.W.

This early Hebrew inscription formed the lintel of the tomb of one [Y]-yahu, a royal steward ('he who is over the house'), at Siloam, Jerusalem. This may well be the tomb of Shebna, accused by Isaiah of carving a sumptuous grave for himself in the rock (Is. 22:15–16). Length 2.2 m. 7th cent. BC. (NBD p. 1099)

This early Hebrew inscription formed the lintel of the tomb of one [Y]-yahu, a royal steward, 'he who is over the house', at Siloam, Jerusalem. This may well be the tomb of Shebna, accused by Isaiah of carving a sumptuous grave for himself in the rock, Is. 22:15–16, Length 2.2 m. 7th cent BC.2

ELIAKIM (Heb. 'el-yāqîm, ‘God establishes’; Gk. Eliakeim). The name of at least five different individuals. Two were ancestors of our Lord (Mt. 1:13; Lk. 3:30); one was a priest, a contemporary of Nehemiah (Ne. 12:41). Eliakim was also the one whom Pharaoh-neco made king after Josiah and whose name he changed to Jehoiakim (2 Ki. 23:34; 2 Ch. 36:4).

The most prominent individual to bear this name was the son of Hilkiah, Who was appointed steward in place of the deposed Shebna (Is. 22:20ff.). Since the time of Solomon (1 Ki. 4:6) this office had existed both in the N and S kingdoms (1 Ki. 16:9; 18:3; 2 Ki. 10:5), and was apparently even exercised by Jotham after Uzziah’s leprosy (2 Ki. 15:5). When Sennacherib besieged Jerusalem Eliakim went to talk with the Rabshakeh (2 Ki. 18:18, 26–27; Is. 36:3, 11, 22), and Hezekiah then sent him to bear the news to Isaiah (2 Ki. 19:2; Is. 37:2). Eliakim appears also as ‘servant of Jehoiachin’ (n‘r ywkn) on three seal-impressions of the 6th century BC. E.J.Y.¹

APPLICATION ISAIAH 21:1 – 22:25

THEME: The contrast between Shebna and Eliakim.

BIBLICAL APPLICATION:

Shebna was irresponsible, unfaithful, and only concerned with his own personal welfare. Therefore he did not responsibly perform the job given to him. Because of his prestigious position, he influenced many to forget God. God judged him by demoting and then exiling him.

Eliakim, in contrast, was faithful to God and to the responsibilities God gave him. God honored him and his whole household reaped the benefit of his godly life.

PERSONAL APPLICATION:

Let each of us, personally, in our own hearts, purpose to follow the example of Godly Eliakim. In the job God has given us, whether it be as a homemaker, employee, employer, parent, grandparent, or whatever, let us purpose to be responsible, faithful, concerned for others first, and let us purpose to influence others to seek God in their life.

We have wonderful promises in Scripture about how God will prosper and bless those who perform their work faithfully:

Here in Isaiah 22, we have the example of God blessing faithful Eliakim.

Proverbs 17:2 (NASB95)
2 A servant who acts wisely will rule over a son who acts shamefully, And will share in the inheritance among brothers.

Proverbs 27:18 (NASB95)
18 He who tends the fig tree will eat its fruit, And he who cares for his master will be honored.

Ephesians 6:5-8 (NASB95)
5 Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ;
6 not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart.
7 With good will render service, as to the Lord, and not to men,
8 knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free.
TYRE (tire) (rock) — an ancient seaport city of the Phoenicians situated north of Israel (see Map 3, B–1). Tyre was the principal seaport of the Phoenician coast, about 40 kilometers (25 miles) south of Sidon and 56 kilometers (35 miles) north of Carmel. It consisted of two cities: a rocky coastal city on the mainland and a small island city. The island city was just off the shore. The mainland city was on a coastal plain, a strip only 24 kilometers (15 miles) long and 3 kilometers (2 miles) wide.

Behind the plain of Tyre stood the rocky mountains of Lebanon. Tyre was easily defended because it had the sea on the west, the mountains on the east, and several other rocky cliffs (one the famous “Ladder of Tyre”) around it, making it difficult to invade.

History. Tyre was an ancient city. According to one tradition, it was founded about 2750 B.C. However, Sidon—Tyre’s sister city—was probably older (Gen. 10:15), perhaps even the mother city (Is. 23:2, 12). The Greek poet Homer mentioned “Sidonian wares,” without reference to Tyre. This seems to confirm that Sidon was older. About 1400 B.C. Sidon successfully besieged the city of Tyre and maintained supremacy over it. However, when sea raiders left Sidon in ruins about 1200 B.C., many people migrated to Tyre. The increasing greatness of Tyre over Sidon, and its closer location to Israel, caused the order of mentioning Tyre first and then Sidon to be established by biblical writers (Jer. 47:4; Mark 3:8).

The period from 1200 to 870 B.C. was largely one of independence for Phoenicia. This enabled Tyre to realize her expansionist dreams. Hiram I, the ruler of Tyre (980–947 B.C.), apparently began a colony at Tarshish in Spain. He fortified Tyre’s two harbors, one on the north of the city and one on the south. Tyrian ships began to dominate Mediterranean commerce. Their merchants were princes, the honorable of the earth (Is. 23:8). In the ninth century B.C. a colony from Tyre founded the city of Carthage on the north coast of Africa.

The most celebrated product of Tyrian commerce was the famous purple dye made from mollusks found in the waters near Tyre. This dye became a source of great wealth for Tyrians. In addition they produced metal work and glassware, shipping their products to and buying wares from peoples in remote parts of the earth (1 Kin. 9:28).

Friendly relations existed between the Hebrews and the Tyrians. Hiram was on excellent terms with both David and Solomon, aiding them with materials for the building of David’s palace (1 Kin. 5:1; 1 Chr. 14:1), Solomon’s Temple, and other buildings (1 Kin. 4:1; 9:10–14; 2 Chr. 2:3, 11). Hiram and Solomon engaged in joint commercial ventures (1 Kin. 9:26–28).

The dynasty of Hiram came to an end early in the ninth century B.C. when a priest named Ethbaal revolted and assumed the throne. Still, cordial relations between the Tyrians and Israelites continued. Ethbaal’s daughter Jezebel married Ahab of Israel (1 Kin. 16:31). From this union Baal worship and other idolatrous practices were introduced into Israel.

While the people of Tyre were mostly interested in sea voyages, colonization, manufacturing, and commerce, they were frequently forced into war. Phoenician independence ended with the reign of Ashurnasirpal II (883–859 B.C.) of Assyria. More than a century later Shalmaneser V laid siege to Tyre and it fell to his successor, Sargon II. With the decline of Assyria after the middle of the seventh century B.C. Tyre again prospered.
Tyre in Prophecy. Several prophets of the Old Testament prophesied against Tyre. They condemned the Tyrians for delivering Israelites to the Edomites (Amos 1:9) and for selling them as slaves to the Greeks (Joel 3:5–6). Jeremiah prophesied Tyre’s defeat (Jer. 27:1–11). But the classic prophecy against Tyre was given by Ezekiel.

Ezekiel prophesied the destruction of Tyre (Ezek. 26:3–21). The first stage of this prophecy came true when Nebuchadnezzar, king of Babylon, besieged the mainland city of Tyre for 13 years (585–572 B.C.) and apparently destroyed it. However, Nebuchadnezzar had no navy; so he could not flatten the island city. But losing the mainland city was devastating to Tyre. This destroyed Tyre’s influence in the world and reduced her commercial activities severely.

The second stage of Ezekiel’s prophecy was fulfilled in 332 B.C., when Alexander the Great besieged the island city of Tyre for seven months. He finally captured it when he built a causeway from the mainland to the island. Hauling cedars from the mountains of Lebanon, he drove them as piles into the floor of the sea between the mainland and the island. Then he used the debris and timber of the ruined mainland city as solid material for the causeway. Hence, the remarkable prophecy of Ezekiel was completely fulfilled.

Tyre in the New Testament. During the Roman period Tyre again was rebuilt, eventually achieving a degree of prosperity. A Roman colony was established at the city. Herod I rebuilt the main temple, which would have been standing when Jesus visited the coasts of Tyre and Sidon (Matt. 15:21–28; Mark 7:24–31). People of Tyre listened to Jesus as He taught (Mark 3:8; Luke 6:17). The Lord Jesus even cited Tyre as a heathen city that would bear less judgment than the Galilaean towns in which He had invested so much of His ministry (Matt. 11:21–22; Luke 10:13–14).

In the New Testament period a Christian community flourished at Tyre. At the close of Paul’s third missionary journey he stopped at Tyre and stayed with the believers there for a week (Acts 21:1–7).

[Photo by Bernice Johnson]

Roman ruins at the ancient city of Tyre, with buildings of the modern city in the background. ¹

The Babylonian Empires

1. First Babylonian Empire: 2800-745 BC
   Destroyed and ruled by Assyria from 745 to 626 BC.

2. Second Babylonian Empire: 626-539 BC
   Rose to power and overthrew Assyria just after Isaiah’s day.
   The Babylon mentioned in Isa. 23:13 is the Second Babylonian Empire rising from Assyrian dominance.
   The Second Babylonian Empire was destroyed by Medo Persia in 539 BC.

3. The City of Babylon will rise again as the political, economic, and religious capital of the planet during the Antichrist’s worldwide government (The composite Roman Empire).

Ezra 3:2, 6-8 (NASB95)

2 Then Jeshua the son of Jozadak and his brothers the priests, and Zerubbabel the son of Shealtiel and his brothers arose and built the altar of the God of Israel to offer burnt offerings on it, as it is written in the law of Moses, the man of God.

6 From the first day of the seventh month they began to offer burnt offerings to the Lord, but the foundation of the temple of the Lord had not been laid.

7 Then they gave money to the masons and carpenters, and food, drink and oil to the Sidonians and to the Tyrians, to bring cedar wood from Lebanon to the sea at Joppa, according to the permission they had from Cyrus king of Persia.

8 Now in the second year of their coming to the house of God at Jerusalem in the second month, Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak and the rest of their brothers the priests and the Levites, and all who came from the captivity to Jerusalem, began the work and appointed the Levites from twenty years and older to oversee the work of the house of the Lord.
Structure of Revelation 6-9

Revelation 6: Seal Judgments (Isa. 24:1-13)

Revelation 7: Interlude of Praise
(Isa. 24:14-16a)

Rev. 7:1-8—144,000 Jewish Evangelists

Rev. 7:9-17—Myriads of Gentiles Saved

Revelation 8-9: Trumpet Judgments
(Isa. 24:16b-20)

The Chronology of the Tribulation

First Half -- 3½ Years

Second Half -- 3½ Years

1st Quarter 2nd Quarter 3rd Quarter 4th Quarter

Seven Seal Judgments Rev. 6

Seven Trumpet Judgments Rev. 8-11

Seven Bowl Judgments Rev. 15-16

Interlude of Praise Rev. 7

Mid-Trib. Events and Announcements Rev. 10-14, 17

Campaign of Armageddon and the 2nd Coming Rev. 18-19
<table>
<thead>
<tr>
<th></th>
<th>The Five Manifestations of the Shekinah Glory in the Messianic Kingdom</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>In the Holy of Holies of the Millennial Temple</td>
<td>Ezek 43:1-7</td>
</tr>
<tr>
<td>2</td>
<td>Over Millennial Mount Zion</td>
<td>Isaiah 4:5-6</td>
</tr>
<tr>
<td>3</td>
<td>Around Jerusalem (as a wall of fire)</td>
<td>Zechariah 2:4-5</td>
</tr>
<tr>
<td>4</td>
<td>With Israel</td>
<td>Isaiah 35:1-2, Isaiah 60:1-3</td>
</tr>
<tr>
<td>5</td>
<td>The Person of Messiah Yeshua</td>
<td>Isaiah 11:10, Isaiah 40:5, Revelation 1:13-15</td>
</tr>
</tbody>
</table>
The Jewish Wedding System

<table>
<thead>
<tr>
<th>#</th>
<th>Feature</th>
<th>Explanation</th>
<th>Application to the Church</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Arrangement (Kiddushin)</td>
<td>Agreement</td>
<td>Before the Foundation of the World</td>
<td>Eph. 1:4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Bride Price Paid</td>
<td>Death of the Messiah</td>
<td>John 3:16</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Token Given (Money/Ring)</td>
<td>Holy Spirit</td>
<td>Eph. 1:13-14</td>
</tr>
<tr>
<td>2</td>
<td>Preparation</td>
<td>Betrothal (One Year)</td>
<td>Bride Prepares (Sanctification)</td>
<td>2 Cor. 11:2</td>
</tr>
<tr>
<td>3</td>
<td>Home</td>
<td>Suitable Home</td>
<td>Groom Prepares</td>
<td>John 14:1-2</td>
</tr>
</tbody>
</table>

The Jewish Wedding System

<table>
<thead>
<tr>
<th>#</th>
<th>Feature</th>
<th>Explanation</th>
<th>Application to the Church</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Fetching of the Bride</td>
<td>Bride Taken to Groom’s Home</td>
<td>Rapture</td>
<td>1 Thess. 4:16-17</td>
</tr>
<tr>
<td>5</td>
<td>Ceremony (Nisuin)</td>
<td>At the Groom’s Home Under the Chupah</td>
<td>Wedding of the Lamb</td>
<td>Rev. 19:6-8</td>
</tr>
<tr>
<td>6</td>
<td>Marriage Feast</td>
<td>Begins the Marriage</td>
<td>Begins the Kingdom</td>
<td>Isaiah 25:6</td>
</tr>
</tbody>
</table>
APPLICATION ISAIAH 23:1 – 25:12

THEME:

Praise

Biblical Application:

Israel’s song of praise for

1) Deliverance

2) Blessings

3) Judgment on her enemies.

PERSONAL APPLICATION:

We as Believers have been

1) delivered from our sins

2) given all spiritual blessings

3) had our arch enemy, Satan, judged.

Write down the area you would like to praise God for.

PLAN OF ACTION:

In response to the deliverance, blessing, or judgment on Satan that you have experienced, is there something practical you could do to praise, worship or serve God? If God brings something to mind, write it down.
Leviathan / Satan

<table>
<thead>
<tr>
<th>The LORD Will Punish Leviathan:</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Fleeing Serpent</td>
</tr>
<tr>
<td>Twisted Serpent</td>
</tr>
<tr>
<td>The Dragon</td>
</tr>
</tbody>
</table>

Revelation 20:1-3: Satan confined to the Abyss for 1,000 Years

The Vineyard Songs

<table>
<thead>
<tr>
<th>Feature</th>
<th>Isa. 5:1-17</th>
<th>Isa. 27:2-6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Produce</td>
<td>Wild Grapes</td>
<td>Good Grapes</td>
</tr>
<tr>
<td>God’s Response</td>
<td>Unprotected</td>
<td>Protected</td>
</tr>
<tr>
<td></td>
<td>Rain Withheld</td>
<td>Well Watered</td>
</tr>
<tr>
<td></td>
<td>Thorns and Briars Encouraged</td>
<td>Thorns and Briars Opposed</td>
</tr>
<tr>
<td>Result</td>
<td>Destruction of the Vineyard</td>
<td>Vineyard Fills the World With Fruit</td>
</tr>
<tr>
<td>Time</td>
<td>Isaiah’s Day</td>
<td>Messianic Kingdom</td>
</tr>
</tbody>
</table>
APPLICATION ISAIAH 26:1 – 27:13

THEME:

You will keep him in perfect peace whose mind is stayed on You. (Isaiah 26:3)

BIBLICAL APPLICATION:

The remnant steadfastly will trust in God during the tribulation and be delivered. Then they praised God.

PERSONAL APPLICATION:

We should also steadfastly trust in God no matter what tribulation has come or will come into our lives. And when God has brought us thru our personal tribulation we should also praise Him.

Write down a tribulation God has brought you through, or write down the tribulation that you are now experiencing.

PLAN OF ACTION:

What could you do to help you steadfastly trust in God during this time of personal tribulation?
The Crises in the 14th Year of Hezekiah

1. Judah Subject to Assyria Under Ahaz
   (Pro-Assyrian: Isa. 7)
2. Ahaz Dies, Hezekiah Succeeds to the Throne
3. Hezekiah Reigns 14 Years
4. Political Parties:
   A) Pro-Assyrian (Isaiah)
   B) Pro-Egyptian
5. Hezekiah Rejects the Pro-Assyrian Party and Rebels against Assyria

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Covenant One</th>
<th>Covenant Two</th>
</tr>
</thead>
<tbody>
<tr>
<td>Partner</td>
<td>Egypt</td>
<td>Antichrist</td>
</tr>
<tr>
<td>Time</td>
<td>Present</td>
<td>Future</td>
</tr>
<tr>
<td>Result</td>
<td>Egypt Destroyed</td>
<td>Starts Tribulation</td>
</tr>
<tr>
<td></td>
<td>Judah Destroyed</td>
<td>Israel Destroyed</td>
</tr>
<tr>
<td></td>
<td></td>
<td>World-wide Scope</td>
</tr>
<tr>
<td>Response</td>
<td>Condemnation</td>
<td>Condemnation</td>
</tr>
<tr>
<td>Scripture</td>
<td>Isaiah 30-31</td>
<td>Isaiah 28-29</td>
</tr>
</tbody>
</table>
APPLICATION ISAIAH 28:1 – 28:29

THEMEm: “Unteachable”

BIBLICAL APPLICATION: Israel and Judah’s progression – 1) unteachable → 2) disobedient → 3) trusting in the world and not God → 4) Discipline from God → 5) fruitfulness

CURRENT EXAMPLE: All Believers stand under this principle. God will take us through this progression if we become proud and independent from Him.

Hebrews 12:5-11 (NASB95)
5 and you have forgotten the exhortation which is addressed to you as sons, “MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD, NOR FAINT WHEN YOU ARE REPROVED BY HIM;
6 FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES.”
7 It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline?
8 But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons.
9 Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live?
10 For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, so that we may share His holiness.
11 All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

MY SPECIFIC APPLICATION: Perhaps you are experiencing God’s loving discipline in your life today. If you are, write down your experience.

Perhaps you are not experiencing God’s discipline in your life. If not, try to think of an area of your life where you are most vulnerable and most likely to become hard-hearted toward Him. “Where am I most likely to turn my back on God and become unteachable and resentful? Write it down.

PLAN OF ACTION: If you are suffering under God’s discipline, write down something practical you could do to get your relationship with Him straightened out.

If you are not under God’s discipline at the moment, try to think of something practical you could do to strengthen that weak area in your walk with Him. Write it down.
Rejoice O Youth
An Integrated Jewish Ideology
Rabbi Avigdor Miller

... the truth is unknown to those who merely know the Scriptures. The only way to know the truth of the Scriptures is through the tradition.
—page 193

... the disciples who serve the Sages learn therefrom to revere them more than the Sefer Torah, for they are the spokesmen of G-d and they produce His Torah from the fountains of their minds.—page 207

Rejoice O Youth
An Integrated Jewish Ideology
Rabbi Avigdor Miller

"... any form of contact with the Sages and of support of the Sages is tantamount to contact with G-d and, so to speak, support of Him."
—page 209

Rejoice O Youth
An Integrated Jewish Ideology
Rabbi Avigdor Miller

The rebellious elder, who teaches the practice of the minority opinion, is put to death only when he contradicts a law which the Sages enunciated. He is not put to death for advocating a practice in opposition to a law openly stated in the Torah (Sanhedrin 88b). It is evident from this that the Giver of the Torah considers the necessity to obey the living Sages more urgent than the obeying of the openly stated laws of the Torah.
—page 218

Mishnah. There is greater stringency in respect to the teachings of the scribes than in respect to the Torah. (Sanhedrin 88b)

Rejoice O Youth
An Integrated Jewish Ideology
Rabbi Avigdor Miller

But among the body of our nation, which lived by the Torah, the Oral Tradition has from the beginning down to this day (emphasis his) been almost completely unanimous.”—page 226
APPLICATION: ISAIAH 29:1-30:26

Theme:
Isa. 30:15 “In repentance and rest you shall be saved. In quietness and trust is your strength.”

Where will we find the solutions to our problems and where will we find strength to endure – in the world or in God?

Biblical Application:
In order to be free of the Assyrian oppression, Judah formed a military alliance with Egypt. God did not sanction this alliance because He personally wished to deliver Judah from Assyria. He warned Judah through Isaiah but Judah rejected the message. God’s message through Isaiah was, “Trust Me, seek refuge in Me and be delivered. Reject Me and you will be judged.” Judah chose to seek the solution to their problem in the world.

Current Example:
What are some examples where people today flee to the world, Egypt, for help with their problems—psychologists, drink, drugs, TV, materialism?

Specific Application:
Do you find yourself running to the world for deliverance from the various problems that directly or indirectly invade your life? Perhaps you find yourself tempted to run to the world for its solution to a specific situation. Write down where you find yourself running to the world or write down what you feel is your greatest area of weakness where you would be most likely to give in and trust the world for a solution.

Plan of Action:
God can solve a problem directly and miraculously or He can solve it using human resources such as doctors, financial counselors and the like. The point is, are we going to let God supply the solution or are we going to let the world supply the solution? Try to think of something practical you could do to follow God’s advice and “repent and rest” in order to find the solution and to be “quiet and trust” in order to receive the strength to endure the problem.

Perhaps you need to simply decide ahead of time that when that one area of weakness is attacked, you will seek the solution in God and in confidence and quietness find the strength to reject the world’s solution.
<table>
<thead>
<tr>
<th>Aspect</th>
<th>Prince/Noble (Isa. 32:3-4)</th>
<th>Fool/Rogue (Isa. 32:6-8)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eyes</td>
<td>Sees Truth</td>
<td>Blind to Truth</td>
</tr>
<tr>
<td>Ears</td>
<td>Understands Truth</td>
<td>Misunderstands Truth</td>
</tr>
<tr>
<td>Heart</td>
<td>Obeys Truth</td>
<td>Disobeys Truth</td>
</tr>
<tr>
<td>Tongue</td>
<td>Communicates Truth</td>
<td>Communicates Lies</td>
</tr>
<tr>
<td>Thoughts</td>
<td>Originates Noble Plans</td>
<td>Devises Evil Plans</td>
</tr>
<tr>
<td>Actions</td>
<td>Carries Out Noble Plans</td>
<td>Instrument of Evil</td>
</tr>
</tbody>
</table>
APPLICATION ISAIAH 30:27 – 32:20

THEME:

The results of the presence of God’s Holy Spirit

BIBLICAL APPLICATION:

Israel will undergo tribulation until the Holy Spirit is poured out on the nation. Then righteousness and justice will characterize the nation with specific results: peace, quietness and confidence.

CURRENT EXAMPLE:

All Believers in Jesus receive the Holy Spirit upon their deliberate decision to trust the Messiah as their Savior. But often our lives reflect poorly the presence of the Holy Spirit. Much of the time, we are not at peace internally nor are we promoting peaceful relationships. Yet Jesus said in John 14:27, “My Peace I give unto you.” Much of the time we are not living in the quietness and confidence His Peace should bring.

MY SPECIFIC APPLICATION:

Write down an area in your life where you are not at peace, living in quietness and confidence. It may be a work problem, family problem, or simply the result of too much exposure to the world in the form of news, media or literature. It may be just the result of discontent. Whatever the cause, try to identify an area of your life where you are not at peace, where you are not living in quietness and confidence.

PLAN OF ACTION:

Try to write down something practical you can do to cooperate with the Holy Spirit to bring peace, quietness and confidence into that area of your life.
The Four Groups of Jewish People in the Tribulation

1. Unbelieving Majority—the “many” of Dan. 9:27, 2/3 of the world Jewish population, murdered by the Antichrist
2. 144,000—the evangelists of the period
3. Other Messianic Jews—they respond to the message of the 144,000 and become Believers during the Tribulation
4. Faithful Remnant—unbelievers in Jesus and unbelievers in Antichrist, faithfully follow the Mosaic Law, accept Jesus at the end of the Tribulation
The Campaign of Armageddon

<table>
<thead>
<tr>
<th>#</th>
<th>Step</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Antichrist's Armies Assemble at Armageddon</td>
<td>Joel 3:9-11; Psalm 2:1-6; Rev. 16:12-16,</td>
</tr>
<tr>
<td>2.</td>
<td>Antichrist Joins His Army</td>
<td>Rev. 19:19</td>
</tr>
<tr>
<td>5.</td>
<td>Jewish Flight to Bozrah</td>
<td>Matt. 24:16; Rev. 12:6, 14; Isa. 33:13-16; Micah 2:12; Dan. 11:41</td>
</tr>
<tr>
<td>6.</td>
<td>Armies of the Antichrist besiege Bozrah</td>
<td>Jer. 49:13-14</td>
</tr>
</tbody>
</table>

The Campaign of Armageddon

<table>
<thead>
<tr>
<th>#</th>
<th>Step</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>10.</td>
<td>Fighting Ends in the Valley of Jehoshaphat</td>
<td>Joel 3:2, 12-17; Zech. 14:4-5</td>
</tr>
<tr>
<td>11.</td>
<td>Victory Ascent up the Mount of Olives</td>
<td>Acts 1:9-11, Zech. 14:3-4</td>
</tr>
</tbody>
</table>
Although this root, including its derivatives, is only used about seventy times in the OT, it expresses a truth that is theologically important, but greatly misunderstood. Vengeance and revenge are ideas that would appear to have no good ethical validity whether coming from God or man. But such is not the case when the use of this root is properly understood in its OT setting and NT application.

The concept of divine vengeance must be understood in the light of OT teaching about the holiness and justice of God and its effect on man as a sinner. In terms of the presuppositions of some modern "Christian" theologies, such a God of vengeance will be labeled unchristian and unethical. Understood in the full orb of biblical revelation, balanced as it is by the mercy of God, divine vengeance is seen to be a necessary aspect of the history of redemption.

Study of the use of this root reveals that there are comparatively few cases where man is considered a proper source of vengeance. Often man is the secondary cause while God is the source (Ezk 25:14). This is normally the case where the Israelites avenge themselves on their enemies (Josh 10:13). In Num 31:2–3, the Israelites’ wreaking vengeance on the Midianites (v. 2) is equivalent to the Lord’s doing so (v. 3). In some instances God instructs his people when such vengeance is called for in his behalf (e.g. Num 31). Other passages warn men not to take vengeance in their own hands (Lev 19:18; Deut 32:35). Even though nāqam is not used in Gen 9:6, capital punishment is required for murder because man is made in the image of God, and to take his life without divine permission is considered to be an offense against God as well as man.

Most of the uses of nāqam involve God as the source of vengeance. The classical passage is Deut 32:35, 41, “Vengeance is mine ... I will recompense them who hate me.” God cannot be true to his character of holiness and justice if he allows sin and rebellion to go unpunished. The prophets stressed “the day of the Lord’s vengeance” (Isa 38:8; 61:2; 63:4) as times in history when the Lord sets the record straight. This was Jeremiah’s view of the fall of Jerusalem. Since in the course of history the record can never be totally straight the prophetic eschaton or final day of the Lord’s vengeance is called for. Such a day is in mind in Isa 63:1–6. Here God treads out the winepress alone and tramples his enemies in his wrath (Rev 19:15). Likewise in the NT retribution, a notion essential to its message, belongs essentially to the future world rather than the present.

The Bible balances the fury of God’s vengeance against the sinner with greatness of his mercy on those whom he redeems from sin. God’s vengeance must never be viewed apart from his purpose to show mercy. He is not only the God of wrath, but must be the God of wrath in order for his mercy to have meaning. Apart from God himself the focus of the OT is not on the objects of his vengeance but on the objects of his mercy, his special possession (sēgūlā), his very own people with whom he has an eternal covenant.

There are two ways in which God takes vengeance with regard to his people. First he avenges his people in the sense that he becomes their champion against the common enemy (Ps 94). Secondly, as the covenant God, he punishes those who break covenant with him. “I will smite you seven times, even I for your sins. And I will bring a sword upon you, that shall execute the vengeance of the covenant” (Lev 26:24–25).
The OT people are reminded that it is only God who can champion his own cause without error (Deut 32:35). This verse is echoed by Paul in Rom 12:19 as he warns against a vindictive spirit on the part of God’s people. It is also used by the author of Hebrews to warn of the horror of coming under the avenging wrath of God (10:28–31).

Because of the OT expressions of just hatred against God’s enemies who also sought to destroy his people (Ps 54) we tend to feel that the OT teaches one must always hate his enemies. That this is not true may be seen from Paul’s quotation of Prov 25:21–22 in Rom 12:20. “But if thine enemy hunger feed him.” etc. The ancient Hebrews, like many modern Christians, misapplied the doctrine of divine vengeance and used it as an excuse for harboring vengeful feelings against each other. In Mt 5:43ff. Jesus was rebuking this misapplication and in such places as Mt 19:19 (cf. Mk 12:31) he is really quoting Lev 19:18. “You shall not avenge or bear a grudge against the children of your people but love your neighbor as yourself, I am the lord.”

The OT institution of blood revenge was strictly a legal matter to meet the need for justice in a tribal community where no central government existed to create a society where people could live together without confusion. Governments have always avowed that their purpose is to render justice and punish wrongdoers (cf. The Prologue to Hammurabi’s Code in ANET). Blood revenge is still a pattern which exists in the minds of bedouin-oriented people in the Near East. The government of Jordan makes allowances for this frame of mind in its judicial processes. Under such a system justice is to be meted out by the closest relative of a murder victim. The cities of refuge were a refinement of this common law practice, to provide justice in cases of manslaughter (Num 35:9–28, etc.). These legal institutions are based on that principle of absolute and equal justice summarized in “the law of the tooth” (lex talionis). But the eye for an eye and tooth for a tooth principle (Ex 21:23–25; Lev 24:19–20; Deut 19:21) was not meant to be applied privately. It was a judicial process under divine sanction. Jesus is not rejecting the OT doctrine of just punishment when he teaches that this law was not meant as a rule for interpersonal relationships. The latter was a misapplication of it by the Jews of his day.

**ספכ** (nāqām), **נכמא** (nēqāmā). Vengeance. These nouns have no difference in meaning and are both used with a variety of verbs. God is said “to take vengeance” (Isa 47:3), “to return vengeance” (Deut 32:41, 43), “to do (execute) vengeance” (Mic 5:14), “to come with vengeance” (Isa 35:4), and “to give out (execute) this vengeance” (Ezk 25:14). This action often involves the shedding of blood because blood has been shed (Ps 79:10).

**Bibliography:** THAT, II, pp. 106–108.

E.B.S.

### The “Animals” of Isaiah 13:21-22

<table>
<thead>
<tr>
<th>Version</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASV</td>
<td>wild beasts</td>
</tr>
<tr>
<td>CEV</td>
<td>desert creatures</td>
</tr>
<tr>
<td>KJV</td>
<td>wild beasts</td>
</tr>
<tr>
<td>NASB95</td>
<td>desert creatures</td>
</tr>
<tr>
<td>NIV</td>
<td>desert creatures</td>
</tr>
<tr>
<td>NKJV</td>
<td>wild beasts</td>
</tr>
<tr>
<td>NLT</td>
<td>Wild animals</td>
</tr>
<tr>
<td>RSV</td>
<td>wild beasts</td>
</tr>
<tr>
<td>TANAKH</td>
<td>Beasts</td>
</tr>
</tbody>
</table>

### The “Animals”

<table>
<thead>
<tr>
<th>Isaiah 13:21-22</th>
<th>Isaiah 34:13-15</th>
</tr>
</thead>
<tbody>
<tr>
<td>Desert Creatures</td>
<td>Jackals</td>
</tr>
<tr>
<td>Owls</td>
<td>Ostriches</td>
</tr>
<tr>
<td>Ostriches</td>
<td>Desert Creatures</td>
</tr>
<tr>
<td>Shaggy Goats</td>
<td>Wolves</td>
</tr>
<tr>
<td>(Satyrs)</td>
<td></td>
</tr>
<tr>
<td>Hyenas</td>
<td>Hairy Goat</td>
</tr>
<tr>
<td></td>
<td>(Satyrs)</td>
</tr>
<tr>
<td>Jackals</td>
<td>Night Monster</td>
</tr>
<tr>
<td></td>
<td>(Lilith)</td>
</tr>
<tr>
<td></td>
<td>Tree Snake</td>
</tr>
<tr>
<td></td>
<td>Hawks</td>
</tr>
</tbody>
</table>
ARABAH (Heb. "rābdā"). In the AV the word is used only once in its original form (Jos. 18:18), although it is of frequent occurrence in the Hebrew text.

1. The root rb, meaning ‘dry’, ‘burnt up’ and therefore ‘waste land’, is used to describe the desert steppe (Jb. 24:5; 39:6; Is. 33:9; 35:1, 6; Je. 51:43; RSV usually translates as ‘wilderness’ or ‘desert’).

2. Used with the article (ḥā- "rābdā), the name is applied generally to the rift valley which runs from the Sea of Tiberias to the Gulf of Aqabah. Although the topographical significance of this word was ignored by the earlier commentators, it has a precise connotation in many OT references. Its location is connected with the lake of Tiberias (Dt. 3:17; Jos. 11:2; 12:3) and as far S as the Red Sea and Elath (Dt. 1:1; 2:8). The Dead Sea is called the Sea of Arabah (Jos. 3:16; 12:3; Dt. 4:49; 2 Ki. 14:25). Today, the valley of the Jordan downstream to the Dead Sea is called the Ghōr, the ‘depression’, and the Arabah more properly begins S of the Scorpion cliffs and terminates in the Gulf of Aqabah. For its physical features see *JORDAN.

3. The plural of the same word, ‘Araboth, without the article, is used in its primary meaning to describe certain waste areas within the Arabah, especially around Jericho (Jos. 5:10, RSV ‘plains’; 2 Ki. 25:5; Je. 39:5, RSV ‘plains’), and the wilderness of Moab. The Araboth Moab (‘plains of Moab’, RSV) is plainly distinguished from the pastoral and cultivated lands of the plateaux above the Rift Valley, the Sede-Moab (see Nu. 22:1; 26:3, 63; 31:12; 33:48–50; Dt. 34:1, 8; Jos. 4:13; 5:10, etc.).


BIBLIOGRAPHY. D. Baly, Geography of the Bible, 1974, pp. 191–209.  J.M.H.1

NEGEB Heb. neğeb, ‘the dry’, refers to the S lands of Palestine. Misconceptions arise from its translation as ‘the South’ in both AV and RV, where some forty passages have described it inaccurately in this way. An indefinite region, it covers c. 1,200,000 hectares (4,520 sq. mls) or nearly half the area of modern Israel. The N boundary may be drawn conveniently S of the Gaza-Beersheba road, roughly the 20 cm-mean annual isohyet, then due E of Beersheba to the Dead Sea through Ras ez-Zuweira. The S boundary which merged traditionally into the highlands of the Sinai Peninsula is now drawn politically S of the Wadi el-Arish to the head of the Gulf of Aqabah at Elat. The Wadi Arabah, now the political frontier with Jordan, is overlooked to the E by the Arabah escarpment, the traditional boundary. For the description of the geographical features to the Negeb, see *PALESTINE.

Mention of the Negeb is almost entirely confined to pre-exilic times, apart from allusions in Zc. 7:7 and Ob. 20. Five districts in the N Negeb are referred to: the Negeb of Judah, of the Jerahmeelites, of the Kenites (1 Sa. 27:10), of the Cherethites and of Caleb (1 Sa. 30:14). These occupied the grazing and agricultural lands between Beersheba and Bir Rikhme and the W slopes of the central highlands of Khurashe-Kurnub. This district was settled by the Amalekites (Nu. 13:29), the ruins of whose fortified sites are still seen between Tell Arad (Nu. 21:1; 33:40), 32 km E of Beersheba and Tell Jemneh or Gerar (Gn. 20:1; 26:1). At the Exodus the spies had been awed by their defences (Nu. 13:17-20, 27-29), which lasted until the early 6th century BC, when they were probably destroyed finally by the Babylonians (Je. 13:19; 33:13). The sites of the twenty-nine cities and their villages in the Negeb (Jos. 15:21-32) are unknown, only Beersheba (‘well of seven’, or ‘well of oath’, Gn. 21:30), Arad, Khirbet Ar’areh or Aroer (1 Sa. 30:28). Fein or Penon (Nu. 33:42), and Tell el-Kheleifeh or Ezion-geber, having been identified.

The strategic and economic importance of the Negeb has been significant. The ‘Way of Shur’ crossed it from central Sinai NE to Judaea (Gn. 16:7; 20:1; 25:18; Ex. 15:22; Nu. 33:8), a route followed by the Patriarchs (Gn. 24:62; 26:22), by Hadad the Edomite (1 Ki. 11:14, 17, 21-22), and probably the escape route used by Jeremiah (43:6-12) and later by Joseph and Mary (Mt. 2:13-15). The route was dictated by the zone of settled land where well-water is significant, hence the frequent references to its wells (e.g. Gn. 24:15-20; Jos. 15:18-19; Jdg. 1:14-15). Uzziah reinforced the defence of Jerusalem by establishing cultivation and defensive settlements in his exposed S flank of the Negeb (2 Ch. 26:10). It seems clear from the history of the Near East that the Negeb was a convenient vacuum for resettlement whenever population pressure forced out migrants from the Fertile Crescent. Also significant was the location of copper ores in the NE Negeb and its trade in the Arabah. Control of this industry explains the Amalekite and Edomite wars of Saul (1 Sa. 14:47f) and the subsequent victories of David over the Edomites (1 Ki. 11:15f). It also explains the creation by Solomon of the port of Ezion-geber, and, when it was silted up, the creation of a new port at Elath by Uzziah (1 Ki. 9:26; 22:48; 2 Ki. 14:22). The abiding hatred of the Edomites is explained by the struggles to control this trade (cf. Ezk. 25:12 and the book of Obadiah).

Between the 4th century BC and the beginning of the 2nd century AD, when the Nabataeans finally disappeared, these Semitic people of S Arabian origin created a brilliant civilization of small hydraulic works in the Negeb. Deployed across the strategic trade routes between Arabia and the Fertile Crescent, they waxed rich on the spice and incense trade of Arabia, and other exotic goods from Somaliland and India. Later, in the Christian era, the Negeb became a stronghold of Christianity. Glueck has identified some 300 early Christian Byzantine sites in the Negeb, dating from the 5th and 6th centuries AD.

BIBLIOGRAPHY. For the occupation of the Negeb at various archaeological periods, see *ARCHAEOLOGY; Y. Aharoni, IEJ 8, 1958, pp. 26ff.; 10, 1960, pp. 23ff., 97ff.; N. Glueck, Rivers in the Desert, 1959; idem, Deities and Dolphins (The story of the Nabataeans), 1966; C. L. Woolley and T. E. Lawrence, The Wilderness of Zin, 1936. J.M.H²

APPLICATION: ISAIAH 33:1-35:10

PRAYER TIME:

1) Praise God for the Millennial Kingdom and the fact that we will personally experience its blessings.

2) I want you to praise God for the blessing aspect of the kingdom that is most meaningful to you.

3) Pray also for Israel during the Tribulation. Pray the Bible back to God, “Your Kingdom come.” Pray that all we have read about in this lesson will come to pass.
36:1 Chapters 36–39 relay the events of 701 B.C., when Assyria tried to conquer Judah. After Sargon II died in 705 B.C., a rebellion took place early in the reign of Sennacherib. The entire Assyrian Empire was involved. Merodach-Baladan of Babylon, in the eastern end of the fertile crescent, and Shabako of Egypt, in the western end of the crescent, were the chief troublemakers. Hezekiah joined the rebellion when the pro-Egyptian party ascended in Judah. Sennacherib marched westward to quiet the rebels after spending time in the East for the same purpose. Phoenicia was taken, and the lesser powers fell. Philistia and Egypt were laid waste. Judah was ravaged in preparation for Sennacherib’s siege of Jerusalem in 701 B.C. The city was miraculously delivered when the Rabshakeh, Sennacherib’s chief officer, delivered the ultimatum to surrender (vv. 8–13).

... 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).

CLAY PRISM OF SENNACHERIB

On the six inscribed sides of this clay prism, King Sennacherib recorded eight military campaigns undertaken against various peoples who refused to submit to Assyrian domination. In all instances, he claims to have been victorious. As part of the third campaign, he besieged Jerusalem and imposed heavy tribute on Hezekiah, King of Judah—a story also related in the Bible, where Sennacherib is said to have been defeated by "the angel of the Lord," who slew 185,000 Assyrian soldiers (II Kings 18-19).

From the Sennacherib Prism

"As for the king of Judah, Hezekiah, who had not submitted to my authority, I besieged and captured forty-six of his fortified cities, along with many smaller towns, taken in battle with my battering rams . . . I took as plunder 200,150 people, both small and great, male and female, along with a great number of animals including horses, mules, donkeys, camels, oxen, and sheep. As for Hezekiah, I shut him up like a caged bird in his royal city of Jerusalem. I then constructed a series of fortresses around him, and I did not allow anyone to come out of the city gates. His towns which I captured I gave to the kings of Ashod, Ekron, and Gaza."

http://www.biblehistory.net/Chap23.htm
THEME: PRAYER
(WITHOUT CEASING – I THESALONIANS 5:17)

BIBLICAL EXAMPLE:

King Hezekiah finally turns to God personally in prayer, when the situation at Jerusalem seems its darkest. He had waited so long to pray personally because he knew he was disobedient and out of fellowship with God.

CURRENT EXAMPLE:

While the Bible encourages us to pray without ceasing in I Thessalonians 5:17, many times we find ourselves prayerless until a difficult situation comes into our life. Sometimes we are like Hezekiah, rebelling against God and therefore unwilling to talk with Him.

SPECIFIC EXAMPLE:

  Analyze your prayer life.
  1) Do you find yourself praying without ceasing, that is talking with God all day about what you are experiencing that moment, both praise and petition? Or
  2) Do you find you have limited your prayers to contain formal times such as Sunday mornings or a specific prayer meeting? Or
  3) Do you find yourself only praying when you are in trouble like Hezekiah?

PLAN OF ACTION:

Try to think of something practical you could do to improve your prayer life.
MERODACH-BALADAN. Known from cuneiform texts as the name of Marduk-apla-iddina II, the king of Babylon who sent an embassy to Hezekiah (Is. 39:1). The Heb. writing reflects the consonants of the name according to the methods of transcription used in the 8th and 7th centuries BC (mrdbldn; 2 Ki. 20:12, Berodach-baladan, has a phonetic variant), the vowels being added by later tradition. His father, not named in cuneiform sources, could have been called Bēl-iddin, giving the same consonants as Baladan (bdn) when transcribed into Hebrew (Is. 39:1). See TynB 22, 1971, pp. 125–126.

He was a ruler of the Chaldean district of Bit-Yakin, N of the Persian Gulf, who claimed descent from Eriba-Marduk king of Babylon 782–762 BC. When Tiglath-pileser III entered Babylonia in 731 BC, Merodach-baladan brought presents to him at Sapa and supported the Assyrians against a rebellious sheikh Ukkīn-zēr (Iraq 17 1953, pp. 44–50). On the succession of Sargon in 721 BC Merodach-baladan entered Babylon and claimed the throne. The Assyrians reacted and attacked the Elamite allies of Babylon the following year.

The outcome of the battle is obscure except in that Merodach-baladan remained on the throne until 710 BC, when Sargon, having previously neutralized the Elamites, entered Babylon unopposed. When the Assyrians moved S into Bit-Yakin, Merodach-baladan was retained as local ruler and did not openly oppose his overlord during the rest of his reign.

On Sargon’s death in 705 BC, however, Merodach-baladan began to work for his independence from Assyria. It was probably at this time that he sent an embassy to Hezekiah, which was shown the resources of Judah (2 Ki. 20:12–19; Is. 39), with the aim of encouraging action against Assyria by the W. Not only did Isaiah’s opposition to this scheme thwart Merodach-baladan’s plan, but the Babylonians themselves forestalled him by setting up their own nominee, Marduk-zakir-šum, in 704 BC. He deposed the newly appointed king in Babylon and ruled from nearby friendly Borsippa. Despite the aid of Elamite troops under Imbappa sent by Sutur-Naḥundu, Sennacherib defeated the rebels in battles at Kutha and Kish and entered Babylon, where he set Bel-ibni on the throne. Bit-Yakin alone was despoiled, and Merodach-baladan fled to SW Elam, where he subsequently died.


Sargon II
Conquers and Rules Babylon
From 710-705

Sennacherib takes the Assyrian Throne

Merodach-Baladan Sends the Delegation to Hezekiah

721 710 705 704 703 701

Merodach-Baladan Captured Babylon in 721 and Ruled Until 710

Hezekiah's illness prior to 704

M-Baladan Recaptures Babylon in 704, Rules 9 Months Until 703

The Crises of 701

?
APPLICATION ISAIAH 37:16 – 39:8

THEME:

Start a spiritual journal.

BIBLICAL APPLICATION:

Hezekiah wrote a psalm about his sickness experience and praised God for delivering him.

CURRENT EXAMPLE:

Does anyone do this? Would anyone like to share how they record their personal “monuments to miracles?”

I have a “mementos” file in my file cabinet where I stash away encouraging notes or letters or what-not. I try to save reminders of what God has been doing.

SPECIFIC APPLICATION:

Write down one example of how God is currently busy in your life. Maybe it is a major event like going to seminary. Maybe it is a smaller event like providing a parking spot downtown.

PLAN OF ACTION:

Try to think of a way you could continue to record and save for future use, the things God is doing in your life today.
### Isaiah 40:2—Jerusalem’s Comfort

**Her Warfare Has Ended**

1. Between the LORD and Idols
2. Between Israel and the Gentiles
3. Deliverance from Babylon the Near and Far
   - The Near—Deliverance By Cyrus
   - The Far—Deliverance By Messiah
4. Overthrow of Babylonian Idolatry
5. Developed in 40:12-48:22

**Her Iniquity Has Been Removed**

She Has Received Double For All Her Sins

---

### Isaiah 40:2—Jerusalem’s Comfort

**Her Warfare Has Ended**

**Her Iniquity Has Been Removed**

1. Sin is Pardoned by the Substitutionary Sacrifice of the Servant of the LORD
2. Contrast Between the Suffering of the Servant and His Future Glory
3. Exaltation of the Servant of the LORD From Humiliation to Glory and Honor
4. Exaltation of Israel to the Height of Her Calling to be a Light to the Gentiles
5. Developed in 49:1-57:21

She Has Received Double For All Her Sins
### The Two Messiah Theory

<table>
<thead>
<tr>
<th>Recommended Resource</th>
<th>The Messiah Texts: Raphael Patai</th>
</tr>
</thead>
<tbody>
<tr>
<td>Messiah Son of Joseph</td>
<td>Messiah Son of David</td>
</tr>
<tr>
<td>Mashiach ben Joseph</td>
<td>Mashiach ben David</td>
</tr>
<tr>
<td>Humiliation</td>
<td>Conquering King</td>
</tr>
<tr>
<td>Suffers Physical Harm</td>
<td>Defeats Israel’s Enemies</td>
</tr>
<tr>
<td>Violent Substitutionary Death</td>
<td>Institutes the Messianic Kingdom</td>
</tr>
<tr>
<td>Dies in the Wars of Gog and Magog</td>
<td>Resurrects Messiah Son of Joseph</td>
</tr>
<tr>
<td>Isaiah 52:13-53:12</td>
<td>Genesis 49:9-10</td>
</tr>
</tbody>
</table>

### Isaiah 40:2—Jerusalem’s Comfort

<table>
<thead>
<tr>
<th>Her Warfare Has Ended</th>
</tr>
</thead>
<tbody>
<tr>
<td>Her Iniquity Has Been Removed</td>
</tr>
<tr>
<td>She Has Received Double For All Her Sins</td>
</tr>
</tbody>
</table>

1. Contrast Between Israel as a Whole and the Faithful Remnant Within the Nation
2. Conditions of Participation in the Future Redemption and Glory of Israel
3. Developed in 58:1—66:24

Sect. 1—Isa. 48:22 “There is no peace for the wicked,” says the Lord.
Sect. 2—Isa. 57:21 “There is no peace,” says my God, “for the wicked.”
Sect. 3—Isa. 66:24 “Then they will go forth and look On the corpses of the men Who have transgressed against Me. For their worm will not die And their fire will not be quenched; And they will be an abhorrence to all mankind.”
Messiah in Rabbinic Thought

(Messiah Ben David)

In rabbinic thought, the Messiah is the king who will redeem and rule Israel at the climax of human history and the instrument by which the kingdom of God will be established. 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 "annointed" 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 meshiḥa* ("king messiah") in the Targums, *ben David* ("son of David"), and *mashi'ah 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.

(Messiah Ben Joseph)

A secondary messianic figure is the Messiah son of (i.e., of the tribe of) Joseph (or Ephraim), whose coming precedes that of the Messiah, son of David, and who will die in combat with the enemies of God and Israel. Though some (e.g., Torrey, Segal) claim that this figure is described in pre-Christian apocalyptic and apocryphal works, most scholars note that the first unambiguous mentions of this doctrine occur in tannaitic passages of uncertain date (Suk. 52a) and in the Targums (Pseudo-Jon., *Ex.* 40:11; Pesh., *Song* 4:5).

The Messiah is generally assumed to be man, though writ large. As such, he can come either riding a donkey, in subdued fashion (cf. *Zech.* 9:9), or triumphantly riding the clouds (Dan. 7:13). That the Messiah is fully human is dramatically shown by Akiva's knowledge of the rebel leader, Bar Kokhba, as the Messiah. (Yet Akiva also declared that the Messiah would occupy a throne alongside God!) One talmudic source does apparently attribute immortality to Messiah (Suk. 52a), and the Midrash (mostly later) singles him out among the immortals of Paradise. The Messiah does not displace either God or Torah in rabbinic thought. Thus, Hillel (fourth century) can deny the coming of Messiah (for which he is rebuked), though he doubtless expected Israel's redemption. So too, the Midrash can declare that the ultimate author of redemption is not Messiah but God, and His kingship is stressed in the liturgy as well (Mid. *Ps.* to 31:1; 36:1; 107:1).

[Gerald J. Blidstein]¹

¹ *Encyclopaedia Judaica CD ROM Edition*, (Jerusalem, Israel: Keter Publishing House Jerusalem Ltd.) 1972
Second Temple Period

While the concepts of the Messiah Ben Yosef and Messiah Ben David were common in Jewish communities throughout ancient times, there was a third messianic figure that was not as prominent and largely appears only in the writings of the Essenes. However, the third messianic figure is not in connection with Moses, but with Aaron and, therefore, there is the concept of the priestly Messiah, Messiah Ben Aaron. This was based upon the fact that according to Psalm 110:4, Messiah was supposed to be a priest after Melchizedek. And, of course, that is exactly the point that Hebrews seven picks up.²

(Messiah Ben Aaron)

In the time of the Second Temple there was a greater variety of messianic figures than later. The Old Testament Book of Zechariah already makes mention of two messianic figures, the high priest and the messianic king. This idea did not disappear from the rabbinic literature where the priest of righteousness (Kohen zedek) is sometimes mentioned together with the Davidic king Messiah. These two figures, the priest and the king, are important for the eschatology of the Dead Sea Sect, the eschatological high priest being more important than the scion of David. The third figure occurring in the Dead Sea Scrolls with the two messiahs is the prophet of the Last Days. Thus in the Dead Sea Scrolls there are three messianic figures which correspond to the three main functions of the ideal Jewish state, in which kingdom, priesthood, and prophecy shall exist (see I Macc. 14:41). The three eschatological figures of the Dead Sea Scrolls are therefore based upon a broader ideological concept. These three figures are reflected later in the theological concept of the ancient Jewish sect of the Ebionites (see Jewish Christian sects) according to which Jesus united in himself the function of king, priest, and prophet. The importance of the Davidic Messiah in Judaism who weakened or caused the disappearance of the other messianic figures was the outcome especially of the Old Testament heritage because the eschatological king is hinted at in the Hebrew Bible.

[David Flusser]³

---

² Fruchtenbaum, Dr. Arnold G., unpublished letter
<table>
<thead>
<tr>
<th>Elijah and John the Baptist</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>John the Baptist</strong></td>
</tr>
<tr>
<td>1. Forerunner of the First Coming</td>
</tr>
<tr>
<td>2. Fulfilled Mal. 3:1/Matt.11:7-10</td>
</tr>
<tr>
<td>3. Was rejected (as Yeshua was rejected as Messiah/King)</td>
</tr>
<tr>
<td><strong>Elijah</strong></td>
</tr>
<tr>
<td>1. Forerunner of the Second Coming</td>
</tr>
<tr>
<td>2. Fulfills Mal. 4:5-6/Isa. 40:3</td>
</tr>
<tr>
<td>3. Will be accepted (as Yeshua will be accepted as Messiah/King)</td>
</tr>
</tbody>
</table>
APPLICATION ISAIAH 40:1 – 40:31

THEME:
Waiting upon God

BIBLICAL APPLICATION:

In Isaiah chapter 40, Israel is tired of waiting for God and for the promises she will receive and she complains. God reveals that this complaining is unjustified in the light of His incomparable greatness. He reveals also that in His magnificence and greatness, He does care for individuals. The God of the Universe reveals that He will strengthen those who hope in Him even though they are dust specks on a dust speck.

CURRENT APPLICATION:

Have you even encountered people who are tired and complaining against God? “If God is so great why doesn’t He do such and such?” they say.

SPECIFIC APPLICATION:

Do you find yourself in this condition occasionally? Tired of waiting and complaining against God, God seems too big and too distant to care about you and to act in your life. Write down that tiresome situation in your life where God seems to be distant and inactive.

PLAN OF ACTION:

In light of chapter 40, what is something practical you could do to enable you to wait for God’s strength and not complain?
<table>
<thead>
<tr>
<th>Sense</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>Israel the Whole</td>
<td>41:8-16, 42:18-22, 43:10, 45:4</td>
</tr>
<tr>
<td>The Faithful Remnant</td>
<td>44:1-5, 21, 65:8-16</td>
</tr>
</tbody>
</table>
THE SERVANT OF JEHOVAH
By Dr. Arnold Fruchtenbaum

TABLE OF CONTENTS

I. THE PRESENTATION AND THE COMMISSION OF THE SERVANT OF JEHOVAH:
   ISAIAH 42:1-9 ......................................................... 3
   A. The Presentation of the Servant - Isaiah 42:1-4 .................... 3
   B. The Commission of the Servant - Isaiah 42:5-9 ...................... 5
   A. The Discouragement of the Servant - Isaiah 49:1-4 .................. 6
   B. The Reply of God to the Servant - Isaiah 49:5-6 .................... 7
   C. The Rejection and Exaltation of the Servant - Isaiah 49:7 .......... 8
   D. The Restoration by the Servant - Isaiah 49:8-13 ................... 9
III. THE TRAINING OF THE SERVANT OF JEHOVAH - ISAIAH 50:4-9 .......... 10
   A. Introduction ....................................................................... 13
      1. The Arm of Jehovah ......................................................... 13
      2. The Prophetic or Eschatological Setting ............................... 13
      3. Of Whom Does Isaiah Speak? .......................................... 14
   B. The Five Strophes ................................................................ 15
      2. Who Has Believed Our Message? - Isaiah 53:1-3 ................ 17
      3. Surely He Has Borne Our Griefs, And Carried Our Sorrows - Isaiah 53:4-6 ... 18
      4. He Was Oppressed, Yet When He Was Afflicted He Opened Not His Mouth - Isaiah 53:7-9 ................................................................. 20
      5. Yet it pleased Jehovah To Bruise Him; He Hath Put Him To Grief - Isaiah 53:10-12 ................................................................. 22
V. THE FIRST AND SECOND COMINGS OF THE SERVANT OF JEHOVAH -
   ISAIAH 61:1-3 ....................................................................... 24
   A. The First Coming of the Servant - Isaiah 61:1-2a .................... 25
   B. The Second Coming of the Servant - Isaiah 61:2b-3 .................. 26

© 1985, 2005 Ariel Ministries. All rights reserved. No part of this manuscript may be reproduced in any form, except in brief quotation in a review or professional work, without written permission from the publishers.
Cover illustration by Olivier Melnick.
Email: Homeoffice@ariel.org • www.ariel.org
APPLICATION ISAIAH 41:1 – 41:29

THEME:

Fearing the future

BIBLICAL EXAMPLE:

In chapter 41 we experience again God’s challenge to Israel to trust Him and not fear the future. The Gentiles, He points out, fear the future and turn to worthless idols in an attempt to alter the course of events so that they will be informed and delivered. Israel, however, is not to do this. Even though she is a powerless, feeble worm, she is to trust in God alone, who will empower and save her.

CURRENT EXAMPLE:

When people fear the future today, how do they cope with this fear? Can you think of some examples where people today still react the same way (horoscopes, survivalists, psychology, drink, etc)?

SPECIFIC APPLICATION:

What could the future hold for you? How will you react? Will you scurry around encouraging yourself to trust in worthless, worldly solutions or will you cast all your anxieties on Jesus, trusting Him to strengthen and deliver you? Write down that specific problem that faces you in the future and is causing you anxiety. Or, if that is not your situation today, write down how God delivered you in the past from your anxieties.

PLAN OF ACTION:

Write down something practical you could do to respond in trust to God in this situation so that you can meet it head on, with less fear.
<table>
<thead>
<tr>
<th>Isaiah</th>
<th>Statement</th>
<th>Aspect</th>
</tr>
</thead>
</table>
| 11:2  | The Spirit of the Lord will rest on Him, ... | Incarnation  
        |           | Matt. 1:18  
        |           | Luke 1:35  |
| 42:1  | “Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; | Baptism  
        |           | Matt. 3:16-17  
| 61:1  | The Spirit of the Lord God is upon me, Because the Lord has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, ... | Public Ministry  
        |           | Luke 4:16-18  |
Encyclopedia Judaica: Prophets and Prophecy
New Covenant: Since the old covenant was broken, God despairing of further futile warnings and punishments, would implant His will directly into man's heart, thereby changing the nature of man by a divine "grafting." Man's heart of stone would be turned into a heart of flesh. His whole being would be filled with the "knowledge of God," and thus he could not but obey God; he would no longer be capable of rejecting God's teachings. This new covenant would be unbreakable and would presage final redemption (Isa. 55:3; Jer. 24:7; 31:30–33; 32:38–41; Ezek. 16:60; 34:25ff.; 36:26ff.; 37:26ff.; cf. Deut. 30:6; Isa. 11:9; 54:13).

The Holy One will expound the new Law to be given by the Messiah (Yalk. ii. 296, to Isa. xxvi.).
http://www.jewishencyclopedia.com/

"There will be a new covenant which shall not be broken" (Sifra, Beḥuḳḳotai, ii., after Jer. xxxi. 32).
http://www.jewishencyclopedia.com/index.jsp

And all the men see their faces, and their faces shine like the radiance of the Shekhina, and they hear a new Tora from the mouth of God
Midrash fragment, BhM 6:151-152

Yemenite Midrash, pp. 349-50

And the Messiah will sit in the Yeshiva, and all those who walk on earth will come and sit before him to hear the new Tora and new commandments and the deep wisdom which he teaches Israel ... and no person who hears a teaching from the mouth of the Messiah will ever forget it, for the Holy One, blessed be He will reveal Himself in the House of Study of the Messiah, and will pour His Holy Spirit upon all those who walk on earth, and His Holy Spirit will be upon each and every one


---

Ecclesiastes Rabbah 11:1

R. Hizqiya in the name of R. Simon bar Zibdi said: The whole Tora which you learn in This World is vanity as against the Tora of the World to Come. For in This World a man learns Tora and forgets, but in the Future to Come (he will not forget), as it is written, *I will put My Tora in their inward parts and in their heart will I write it* (Jer. 31:33).


Mid. Alpha Beta diR. Akiva, BhM 3:27-29

And the Holy One, Blessed be He, will expound to them the meanings of a new Tora which He will give them through the Messiah.

Goel

Pronounced: go'el (Hebrew: go'el, "redeemer"): Goel is the participle of the Hebrew: gal'alah ("to deliver," "to redeem") which aside from its common usage is frequently employed in connection with Hebrew law, where it is the technical term applied to a person who as the nearest relative of another is placed under certain obligations to him. (1) If a Jew because of poverty had been obliged to sell himself to a wealthy "stranger or sojourner," it became the duty of his relatives to redeem him. Compare Lev. 25:47 ff and the article JUBILEE. (2) The same duty fell upon the nearest kinsman, if his brother, being poor, had been forced to sell some of his property. Compare Lev. 25:23 ff; Ruth 4:4 ff, and the article JUBILEE. (3) It also devolved upon the nearest relative to marry the childless widow of his brother (Ruth 3:13; Tobit 3:17). (4) In Num. 5:4 ff a law is stated which demands that restitution be made to the nearest relative, and after him to the priest, if the injured party has died (Lev. 6:1 ff). (5) The law of blood-revenge (Blut-Rache) made it the sacred duty of the nearest relative to avenge the blood of his kinsman. He was called the Hebrew: go'el ha-dam, "the avenger of blood." This law was based upon the command given in Gen. 9:5: "Whoso shedeth man's blood, by man shall his blood be shed," and was carried out even if an animal had killed a man; in this case, however, the payment of a ransom was permitted (Exo. 21:28 ff). A clear distinction was made between an accidental and a deliberate murder. In both cases the murderer could find refuge at the altar of the sanctuary; if, however, the investigation revealed presumptuous manslaughter, he was taken from the altar to be put to death (Exo. 21:12 ff; 1 Kings 1:50; 2:28). In Num. 35:9 ff definite regulations as to the duties of the Goel are given. Six cities were to be appointed as "cities of refuge," three on each side of the Jordan. The congregation has judgment over the murderer. There must be more than one witness to convict a man. If he is found guilty, he is delivered to the Goel; if murder was committed by accident he is permitted to live within the limit of the city of refuge; in case the manslayer leaves this city before the death of the high priest, the avenger of blood has a right to slay him. After the death of the high priest the murderer may return to his own city. Ransom cannot be given for the life of a murderer; no expiation can be made for a murder but by the blood of the murderer (Deut. 19:4 ff; Josh. 20; 2 Sam. 14:6 ff). According to the law the children of a murderer could not be held responsible for the crime of their father (Deut. 24:16; 2 Kings 14:6), but see 2 Sam. 21:1 ff. The order in which the nearest relative was considered the Goel is given in Lev. 25:48 f: first a brother, then an uncle or an uncle's son, and after them any other near relative. This order was observed in connection with (1) above, but probably also in the other cases except (4).

For the figurative use of Goel ("redeemer") see Ps. 119:154; Prov. 23:11; Job 19:25; Isa. 41:14b.

— Arthur L. Breslich

---

**Kinsman Redeemer**

<table>
<thead>
<tr>
<th>Kinsman Redeemer</th>
<th>Isaiah 43:1-4</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Fall Into Debt</td>
<td></td>
</tr>
<tr>
<td>2. Unable to Repay the Debt</td>
<td></td>
</tr>
<tr>
<td>3. Sells Himself into Slavery for Seven Years</td>
<td></td>
</tr>
<tr>
<td>4. Kinsman Can Pay the Debt and Free His Relative From Slavery</td>
<td></td>
</tr>
<tr>
<td>Requirements</td>
<td></td>
</tr>
<tr>
<td>1. Must be a Near Relative (Kinsman)</td>
<td>1. 43:1</td>
</tr>
<tr>
<td>2. Must be Willing to Pay the Debt (Not Mandatory—Voluntary)</td>
<td>2. 43:2</td>
</tr>
<tr>
<td>3. Had to be Able to Pay the Debt, Had to Have the Price of Redemption</td>
<td>3. 43:3-4</td>
</tr>
</tbody>
</table>

---

1 Orr, J. (.) The International Standard Bible Encyclopedia (electronic ed.). :: .
APPLICATION ISAIAH 42:1 – 43:13

THEME:

The two servants of God

BIBLICAL APPLICATION:

1) The individual Servant, the Messiah, is introduced. His mission is to bring spiritual light and salvation to all the earth. He is promised success.

2) The corporate servant, Israel, is described as blind and deaf and unsuccessful in her mission to be God’s witness.

CURRENT EXAMPLES:

Believers today have been given the commission to be witnesses for God and introduce spiritual light to the world in Matthew 28:18-20 (the Great Commission). Can you think of examples today where Believers exhibit both success and failure regarding the Messiah’s command that we be witnesses?

SPECIFIC APPLICATION:

Write down where you believe God is providing you an opportunity to witness and introduce His Light.

PLAN OF ACTION:

Try to think of something practical you could do to be a more effective witness for the Lord in the situation He has placed you.
Encyclopedia Judaica CD Rom Edition
ZEKHUT AVOT (Heb. "Merit of the Fathers"), the doctrine that progeny benefit from the righteousness of their forebears. The exact nature of this concept is a question of great complexity. Some of the references to it would indicate that it is a form of reward granted to the ancestors or an expression of divine love for them; others seem to regard it as a benefit emanating from the superabundance of the ancestors' merit, with little regard for the deserts of the offspring; and yet other sources tend to view it as a spiritual gift to the progeny, who, in turn, must be spiritually qualified to receive it.

Jewish Encyclopedia.com: Virtue Original
Targum Yerushalmi to Deut. xxviii. 15 God assures "the Fathers of the world" that their merit will never cease to be efficacious.

Dr. Alfred Edersheim
Life and Times of Jesus the Messiah
Book 6, Appendix 9, Part 1

Psa. 106:44. On this there is in the Midrash a long Messianic discussion, setting forth the five grounds on which Israel is redeemed: through the sorrows of Israel, through prayer, through the merits of the patriarchs, through repentance toward God, and in the time of 'the end.'

Dr. Alfred Edersheim
The Life and Times of Jesus the Messiah
Book 4, Chpt 19

... Talmudic writings ... are full of references to the merits of the just, to "the merits and righteousness of the fathers;" or else of Israel in taking upon itself the Law. And for the sake of these merits and of that righteousness, Israel, as a nation, expects general acceptance, pardon and temporal benefits—for, all spiritual benefits Israel as a nation, and the pious in Israel individually, possess already, nor do they need to get them from heaven, since they can and do work them out for themselves.

Dr. Alfred Edersheim
The Life and Times of Jesus the Messiah
Book 4, Chpt 15

We seem to witness the opening of a regular Rabbinic contest, as we listen to this speculative problem: "Teacher, what having done shall I inherit eternal life?" At the foundation lay the notion, that eternal life was the reward of merit, of works: the only question was, what these works were to be. The idea of guilt had not entered his mind, he had no conception of sin within. It was the old Judaism of self-righteousness speaking without disguise: that which was the ultimate ground of the rejecting and crucifying of the Christ.
Dr. Alfred Edersheim  
*The Life and Times of Jesus the Messiah*  
Book 2, Chpt 11

"The merits of the Fathers," is one of the commonest phrases in the mouth of the Rabbis. Abraham was represented as sitting at the gate of Gehenna, to deliver any Israelite who otherwise might have been consigned to its terrors. In fact, by their descent from Abraham, all the children of Israel were nobles, infinitely higher than any proselytes. "What," exclaims the Talmud, "shall the born Israelite stand upon the earth, and the proselyte be in heaven?"

In fact, the ships on the sea were preserved through the merit of Abraham; the rain descended on account of it. For his sake alone had Moses been allowed to ascend into heaven, and to receive the Law; for his sake the sin of the golden calf had been forgiven, his righteousness had on many occasions been the support of Israel's cause; Daniel had been heard for the sake of Abraham, his merit availed even for the wicked. In its extravagance the Midrash thus apostrophizes Abraham: "If thy children were even (morally) dead bodies, without blood vessels or bones, thy merit would avail for them!"

---

2 Timothy 1:8-9 (NASB95)

8 Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with me in suffering for the gospel according to the power of God,

9 who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,

Romans 11:5-6 (NASB95)

5 In the same way then, there has also come to be at the present time a remnant according to God's gracious choice.

6 But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.

Ephesians 2:8-9 (NASB95)

8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;

9 not as a result of works, so that no one may boast.
Anointing

Pronounced: a-noint-ing: A distinction was made by the ancient Hebrews between anointing with oil in private use, as in making one’s toilet (Hebrew: cūkh), and anointing as a religious rite (Hebrew: mashach).

1. Ordinary Use:

(1) As regards its secular or ordinary use, the native olive oil, alone or mixed with perfumes, was commonly used for toilet purposes, the very poor naturally reserving it for special occasions only (Ruth 3:3). The fierce protracted heat and biting lime dust of Palestine made the oil very soothing to the skin, and it was applied freely to exposed parts of the body, especially to the face (Ps. 104:15).

(2) The practice was in vogue before David’s time, and traces of it may be found throughout the Old Testament (see Deut. 28:40; Ruth 3:3; 2 Sam. 12:20; 14:2; 2 Chron 28:15; Ezek. 16:9; Mic. 6:15; Dan 10:3) and in the New Testament (Matt. 6:17, etc.). Indeed it seems to have been a part of the daily toilet throughout the East.

(3) To abstain from it was one token of mourning (2 Sam. 14:2; compare Matt. 6:17), and to resume it a sign that the mourning was ended (2 Sam. 12:20; 14:2; Dan 10:3; Judith 10:3). It often accompanied the bath (Ruth 3:3; 2 Sam 12:20; Ezek. 16:9; Susanna 17), and was a customary part of the preparation for a feast (Eccl. 9:8; Ps. 23:5). One way of showing honor to a guest was to anoint his head with oil (Ps. 23:5; Luke 7:46); a rarer and more striking way was to anoint his feet (Luke 7:38). In James 5:14, we have an instance of anointing with oil for medicinal purposes, for which See OIL.

2. Religious Use: Anointing as a religious rite was practiced throughout the ancient East in application both to persons and to things.

(1) It was observed in Canaan long before the Hebrew conquest, and, accordingly, Weinel (Stade’s Zeitschrift, XVIII, 50 ff) holds that, as the use of oil for general purposes in Israel was an agricultural custom borrowed from the Canaanites, so the anointing with sacred oil was an outgrowth from its regular use for toilet purposes. It seems more in accordance with the known facts of the case and the terms used in description to accept the view set forth by Robertson Smith (Religion of the Semites, 2nd ed., 233, 383 ff; compare Wellhausen, Reste des arabischen Heidenthums, 2nd ed., 125 ff) and to believe that the Hebrew: cūkh or use of oil for toilet purposes, was of agricultural and secular origin, and that the use of oil for sacred purposes, Hebrew: mashach, was in origin nomadic and sacrificial. Robertson Smith finds the origin of the sacred anointing in the very ancient custom of smearing the sacred fat on the altar (Hebrew: matsaebalah), and claims, rightly it would seem, that from the first there was a distinct and consistent usage, distinguishing the two terms as above.

(2) The primary meaning of Hebrew: mashach in Hebrew, which is borne out by the Arabic, seems to have been "to daub" or "smear." It is used of painting a ceiling in Jer. 22:14, of anointing a shield in Isa. 21:5, and is, accordingly, consistently applied to sacred furniture, like the altar, in Exo. 29:36 and Dan 9:24, and to the
sacred pillar in Gen. 31:13: "where thou anointedst a pillar."

(3) The most significant uses of Hebrew: Ṣăšäh, however, are found in its application, not to sacred things, but to certain sacred persons. The oldest and most sacred of these, it would seem, was the anointing of the king, by pouring oil upon his head at his coronation, a ceremony regarded as sacred from the earliest times, and observed religiously not in Israel only, but in Egypt and elsewhere (see Judg. 9:8, 15; 1 Sam. 9:16; 10:1; 2 Sam. 19:10; 1 Kings 1:39, 45; 2 Kings 9:3, 6; 11:12). Indeed such anointing appears to have been reserved exclusively for the king in the earliest times, which accounts for the fact that "the Lord's anointed" became a synonym for "king" (see 1 Sam. 12:3, 5; 26:11; 2 Sam. 1:14; Ps. 20:6). It is thought by some that the practice originated in Egypt, and it is known to have been observed as a rite in Canaan at a very early day. Tell el-Amarna Letters 37 records the anointing of a king.

(4) Among the Hebrews it was believed not only that it effected a transference to the anointed one of something of the holiness and virtue of the deity in whose name and by whose representative the rite was performed, but also that it imparted a special endowment of the spirit of Yahweh (compare 1 Sam. 16:13; Isa. 61:1). Hence the profound reverence for the king as a sacred personage, "the anointed" (Hebrew, Hebrew: mēššäh YHWH), which passed over into our language through the Greek: Christos, and appears as "Christ".

(5) In what is known today as the Priestly Code, the high priest is spoken of as "anointed" (Exo. 29:7; Lev. 4:3; 8:12), and, in passages regarded by some as later additions to the Priestly Code, other priests also are thus spoken of (Exo. 30:30; 40:13–15). Elijah was told to anoint Elisha as a prophet (1 Kings 19:16), but seems never to have done so. 1 Kings 19:16 gives us the only recorded instance of such a thing as the anointing of a prophet. Isa. 61:1 is purely metaphorical (compare Dillmann on Lev. 8:12–14 with ICC on Num. 3:3; see also Nowack, Lehrbuch der hebräischen Archäologie, II, 124).

LITERATURE. Jewish Encyclopedia, article "Anointing"; BJ, IV, ix, 10, DB, article "Anointing," etc.

— George B. Eager

Orr, J. (.). The International Standard Bible Encyclopedia (electronic ed.). :: ..
Kabbala for cash

"For NIS 1,200 you can get a set of Zohar ... if you don't buy now you're giving the evil inclination a chance to influence you. Just a few drops of spiritual light from the Zohar will bring material plenty."

"The books don't even have to physically arrive at your house. The fact that you've bought them is enough."

Silver and Gold Kabbala: Healing Power Ring Protection Ring Polo Shirts (with Kabbala letters) Incense Red Thread (negates the evil eye)

Kabbala Water: (pristine molecules are shaped like the Magen David 9)

"Regular water can create chaos, but this water provides protection."

Pinhas Water (medicinal qualities)

Amulets (44 types)

Health Finding a Mate Fertility Financial Success Personal Success Creativity Protection Communication with Angels Cultivate Love Reduce the negative impact of former lives on the newly born (reincarnated) baby
Jerusalem Post, October 15, 2004—Sage Worship

"The Heavens are Open"
"Rabbi Ya'akov Yisrael Ifergan ... is tossing (candles) into the furnace. The candles are offerings to the tzaddikim, or righteous sages, so that they might intercede with God and answer the prayers of all those present."

Rejoice O Youth, Rabbi Avigdor Miller
Pages 208, 209
... after the destruction of the Sanctuary, the special Presence of G-d which once dwelt in the Holy of Holies now rests on the Sages who teach the Torah to disciples (Brachos 8a)

Rejoice O Youth, Rabbi Avigdor Miller
Pages 208, 209
... even when the divine Presence dwelt in the Sanctuary, it was only because of the Torah Sages. They are the bond between G-d and Israel, because they bear the Oral Tradition for which G-d made His covenant with us.

Rejoice O Youth, Rabbi Avigdor Miller
Page 36
The writings of the Nazarene's followers state clearly that all the Sages of the Jews opposed them. Not even a single man of learning supported them. The Nazarenes state also in their writings that their only adherents were some of the most ignorant men and persons of the lowest class. Even among them, the vast majority opposed the Nazarenes.

Rejoice O Youth, Rabbi Avigdor Miller
Page 36
The writings of the Nazarenes followers concede that the Sages rebuked him and his followers for violating the law of the Torah

(His point: the Orthodox theology of sage worship justifies the rejection of the Messiahship of Jesus in the First Century and today.)
Introduction: Chapter 48

1. Summarizes Chapters 40-47

2. Presents God's Strongest Case Against Idolatry: Fulfilled Prophecy

3. God Subjects Himself to the Test of a Prophet

4. Application: Fulfilled Prophecy Demands a Proper Response

5. Addressed to the Babylonian Exiles 150 Years Later
Isaiah 48:16 (NASB95)
"Come near to Me, listen to this: From the first I have not spoken in secret, From the time it took place, I was there.

And now the Lord God (Adonai YHVH) has sent Me, (the Speaker) and His Spirit." (Adonai YHVH's Spirit)

The speaker (Me) refers to the Lord God and His (the Lord God’s) Spirit. The Speaker is the God of Eternity, Creation, Human Affairs, Prophecy, and Trinity.

God is speaking and yet God distinguishes Himself from the Lord God and His Spirit

The Speaker (Me) is God the Son
The Lord God is God the Father
His Spirit is the Holy Spirit

<table>
<thead>
<tr>
<th>Who is the Sent-One of Isaiah 48:16?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Majority Position</td>
</tr>
</tbody>
</table>

Soncino Commentary: Isaiah
The Jewish Study Bible: no comment
Rashi: the first part of the verse was said by God, and the second part by the prophet
Jamison, Fausset, and Brown: Isaiah
Barnes Notes: Isaiah

Other Positions: Cyrus, Israel, Expositor's Bible Commentary: A new speaker—God’s Servant

<table>
<thead>
<tr>
<th>Who is the Sent-One of Isaiah 48:16?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Minority Position</td>
</tr>
</tbody>
</table>

Bible Knowledge Commentary: Messiah
Treasury of Script. Knowledge: Messiah
Ryrie Study Bible: Messiah
Scofield Study Bible: Messiah
MacArthur Study Bible: Messiah
Keil and Delitzsch: Divine Messenger (Servant of the LORD)
Dr. A.G. Fruchtenbaum: God the Son (Servant of the LORD)
Keil and Delitzsch: Isa 48:12-16

Up to this point Jehovah is speaking; but who is it that now proceeds to say, “And now - namely, now that the redemption of Israel is about to appear - now hath the Lord Jehovah sent me and His Spirit?”

The majority of the commentators assume that the prophet comes forward here in his own person, behind Him whom he has introduced, and interrupts Him. But although it is perfectly true, that in all prophecy, from Deuteronomy onwards, words of Jehovah through the prophet and words of the prophet of Jehovah alternate in constant, and often harsh transitions, and that our prophet has this mark of divine inspiration in common with all the other prophets (cf., Isa. 62:5-6), it must also be borne in mind, that hitherto he has not spoken once objectively of himself, except quite indirectly (vid., Isa. 40:6; Isa. 44:26), to say nothing of actually coming forward in his own person. (numbered list that follows is my construction)

1. since the prophet has not spoken in his own person before,

2. whereas, on the other hand, these words are followed in Isa 49:1. by an address concerning himself from that servant of Jehovah who announces himself as the restorer of Israel and light of the Gentiles, and who cannot therefore be ether Israel as a nation or the author of these prophecies (Isaiah, my comment),

3. nothing is more natural than to suppose that the words, “And now hath the Lord,” etc., form a prelude to the words of the One unequalled servant of Jehovah concerning Himself which occur in chapter 49.

4. The surprisingly mysterious way in which the words of Jehovah suddenly pass into those of His messenger, which is only comparable to Zec. 2:12., Zec. 4:9 (where the speaker is also not the prophet, but a divine messenger exalted above him), can only be explained in this manner.

... after Jehovah has prepared the way for the redemption of Israel by the raising up of Cyrus, in accordance with prophecy, and by his success in arms, He has sent him, the speaker in this case, to carry out, in a mediatorial capacity, the redemption thus prepared, and that not by force of arms, but in the power of the Spirit of God

**SUMMARY:** Four considerations support the conclusion that the speaker is the Divine Messiah, 1) Isaiah's style of writing, 2) the context of chapters 48 and 49, 3) the natural flow or plain meaning of the words in verse 16, 4) the parallel with same phenomena in Zech 2:12, and 4:9.
APPLICATION ISAIAH 46:1 – 48:22

THEME:
The blessings of obedience

BIBLICAL APPLICATION:
If Israel paid attention to God’s commandments, she would have received the blessings of:
1) Spiritual prosperity
2) Guidance
3) Peace
4) Righteousness
5) Increase in population
6) A close personal relationship with God.

CURRENT APPLICATION:
Can you think of ways people today forfeit these blessings?

SPECIFIC APPLICATION:
Which blessing would you like to experience most in your life today?

1) Spiritual prosperity – by that I mean understanding life from God’s point of view.
2) Guidance for the decisions in your life.
3) Peace of mind
4) Righteousness – that is the power to live life by God’s standards and principles.
5) Increase in population – perhaps family, but how about experiencing an increase in the number of brothers and sisters in the Lord?
6) A close relationship with God – that is, secure knowledge that He is with you, loving and caring for you no matter what circumstances you are in.

Write down the blessing you would most like to experience today.

PLAN OF ACTION:
Try to write down something practical you could do to cooperate with God so that you could experience this blessing in your life.
APPLICATION ISAIAH 49:1 – 51:16

THEME:
Standing strong in spirit.

BIBLICAL EXAMPLE:
The believing Remnant was encouraged to continue to pursue righteousness, to seek the Lord and not to fear men. The results of standing strong in spirit would be comfort, joy, righteousness, and a personal relationship with God – not for a short time, temporarily, but for eternity.

CURRENT EXAMPLE:
Could anyone share where Believers today need to stand strong in spirit, fearing God and not man?

1) Business dealings, customers, supervisors, boss, etc.
2) World scene.
3) Sickness, physical and mental.
4) Family problems, friends, etc.

SPECIFIC APPLICATION:
Write down where you are being challenged to stand strong in spirit, trusting in God and not yourself or others.

PLAN OF ACTION:
Write down something practical you can do to stand strong and receive the eternal blessing God wants to give you.
Prophetic Setting
Isaiah 52:13-53:12 is:
A prophecy of the crucifixion and resurrection of the Messiah.
The national confession of Israel just preceding the Second Coming of the Messiah.
The events of the prophecy occurred in the First Century. At the end of the Tribulation the Faithful Remnant in Israel will read these words and finally understand their significance.

Prophetic Setting
The events of the prophecy occurred in the First Century.
The Faithful Remnant will understand their significance.

Isaiah's Time
700 BC
First Century
Faithful Remnant of the Tribulation

Boundaries of the Land Superimposed over the Boundaries of the Modern Middle Eastern States

### Servant of Jehovah Passages
- In 42:1-6, Isaiah described the mission of the Servant.
- In 49:1-13, the mission of the Servant was accompanied by difficulties.
- In 50:4-9, the Servant was seen as suffering physically but short of death, and no reason was given for His suffering.
- Now, in 52:13-53:12, it is revealed that His physical sufferings will lead to His death, and the reason for His suffering and death will be given.

### The Arm of Jehovah
- In 40:10, Isaiah declared that the Arm will rule for God.
- In 51:5, the Gentiles will trust in the Arm.
- In 51:9, the Arm will redeem.
- In 52:10, the Arm will provide salvation.
- Now in 53:1, Isaiah reveals the identity of the Arm to be the same as the Servant of Jehovah, the Messiah.
- In 52:3, Israel will be redeemed without money, now God reveals the method that will accomplish this unique redemption.

### Prophetic Setting
Isaiah 52:13-53:12 is:

A prophecy of the crucifixion and resurrection of the Messiah.

The national confession of Israel just preceding the Second Coming of the Messiah.

### Messiah or Israel? (Major Point of Conflict)

**HaDavar’s Position:**

Isaiah 52:13-53:12 is Messianic

All ancient rabbis with one exception took passage to be Messianic until Rashi in 1050 AD. That exception is found in a non-Jewish source.

**Origin (185-254 AD),**

*Contra Celsum* Chapter LV.

http://www.ccel.org
“Now I remember that, on one occasion, at a
disputation held with certain Jews, who were
reckoned wise men, I quoted these
prophecies; to which my Jewish opponent
replied, that these predictions bore reference
to the whole people, regarded as one
individual, and as being in a state of
dispersion and suffering, in order that many
proselytes might be gained, on account of the
dispersion of the Jews among numerous
heathen nations.”
(Note: The Jewish community does not know
who this Rabbi was. It is a minority opinion.)

Distinctive Pronouns
WE, US, OUR - Isaiah & the Jewish people
HE, HIM, HIS - Messiah

The Servant is portrayed as a singular human
personality rather than the nation. There is
no allegory or personification of the
Servant as Israel

Verses 53:4-6,8-9 - The servant is innocent
☆ Israel suffers for her own sins, as Isaiah
stated in chapter 1:4-8

Verse 53:7 – The suffering is voluntary,
willing, and silent.
☆ This has not been the case with Israel.

Verse 53:8 - the servant dies for “My People.”
☆ Isaiah’s people were Jews.

Verses 53:4-6,8,10,12 - The Servant suffers a
vicarious and substitutionary death.
☆ Israel doesn’t suffer on anyone’s behalf.

Verses 53:5b, 11b - The sufferings of the
Servant brings justification and spiritual
healing to those who accept it.
☆ Israel has not done this for the Gentiles.

Verses 53:8,12 - The Servant dies.
☆ Israel has always survived.

The Servant is resurrected.
☆ Israel never died so it never needed to be
resurrected.
B. RABBINIC SUPPORT

Midrash Tanchuma (on Isaiah 52:13): He was more exalted than Abraham, more exalted than Moses, higher than the archangels.¹ Rabbi Nachman says, the word “man” in the passage … refers to the Messiah, the Son of David, as it is written, “Behold the man whose name is Zemah;” there Jonathan interprets, Behold the man Messiah; as it is said, “a man of pains and known to sickness.”²

Targum Yalkut II:338:7: He shall be exalted and exalted—He shall be Higher than Abraham, higher than Moses, higher than the ministering angels.³

Pesiqta (on Isaiah 61:10): The world-fathers (the patriarchs) will one day in the month of Nisan arise and say to (the Messiah): Ephraim our righteous Anointed, although we are Thy grandparents yet Thou art greater than we, for Thou hast borne the sins of our children, as it says (Isaiah 53:4.5): ‘But surely he hath borne our sicknesses and carried our pains: yet we did esteem him stricken, smitten of God and afflicted. But he was pierced because of our transgression, he was bruised for our iniquities: the chastisement of our peace was laid upon him and through his wounds we are healed’. Great oppressions were laid upon Thee, as it says (Isaiah 53:8): ‘By oppression and judgment he was taken away; but who considered in his time, that he was cut off out of the land of the living, that he was stricken because of the sins of our children’, as it says (Isaiah 53:6b);’ But the Lord hath laid on him the guilt of us all’.⁴

Rabbi Levi Ben Gershon: In fact the Messiah is such a Prophet as it is stated in the Midrash on the verse, ‘Behold My servant shall prosper’ (Isaiah 52:13)...Moses by the miracles which he wrought drew but a single nation to the worship of God, but the Messiah will draw all nations to the worship of God.⁵

Zohar (Part II, fol. 212a and Part III, fol. 218a, Amsterdam edition): When Israel was in the Holy Land, they had their sufferings and afflictions removed from them by their prayers and sacrifices; but now the Messiah removes them from the children of the world. When the Holy One, blessed be He, wishes the recovery of the children of the world, He afflicts one righteous person from their midst, and for His sake all are healed. How is this known: It is written, “He was wounded for our transgressions, He was bruised for our iniquities…and with his stripes we are healed” (Isaiah 53:5).⁶

¹ “How to Recognise the Messiah,” (Johannesburg, South Africa, Good News Society), Pg. 21; Elowitz, Gus, Even You Rabbi?
² Fruchtenbaum, A. G., Jesus Was A Jew, (San Antonio, TX: Ariel Ministries) 1981, Pg. 27-28
³ Elowitz, Gus, Even You Rabbi?, Fruchtenbaum, A. G., Jesus Was A Jew, (San Antonio, TX: Ariel Ministries) 1981, Pg. 28
⁴ "How to Recognise the Messiah," (Johannesburg, South Africa, Good News Society), Pg. 31
⁵ "How to Recognise the Messiah," (Johannesburg, South Africa, Good News Society), Pg. 18
⁶ "How to Recognise the Messiah," (Johannesburg, South Africa, Good News Society), Pg. 14 & 15
Midrash (To Ruth 2:14): ‘And dip thy morsel in the vinegar’ refers to the sufferings (of the Messiah) as it is said: ‘But he was wounded because of our transgression.’

Peskita Rabbati ch. 36 & 37, Bereshith Rabbati by R. Moses haDarshan of Narbonne (53:7) Then took the Messiah lovingly all the sufferings upon himself. (Piska 36:142)

R. Elijah de Vidas: The meaning of ‘He was wounded for our transgressions, bruised for our iniquities’ is, that since the Messiah bears our iniquities, which produce the effect of His being bruised, if follows that whoso will not admit that the Messiah thus suffers for our iniquities must endure and suffer for them himself.

Sanhedrin (98a): The Rabanan say that Messiah’s name is The Suffering Scholar of Rabbi’s House (or The Leper Scholar) for it is written, “Surely he Hath born our grief and carried our sorrows, yet we did esteem him stricken, smitten of God and afflicted.”

Sanhedrin (98b): Messiah...What is His name? The disciples of the School of the Rabbi (Jehudah Ha-Nassi, the author of the Mishnah) said: Cholaja (The sickly), for it says (Isaiah 53:4): ‘Surely he hath born our sicknesses and carried our pains; and we did regard him stricken, smitten of God and afflicted’.

Rabbi Moses Alshech: Our rabbis with one voice accept and affirm the opinion that the prophet is speaking of the King Messiah, and we shall ourselves also adhere to the same view.

Abarbanel: The first question is to ascertain to whom (this scripture) refers: for the learned among the Nazarenes expound it of the man who was crucified in Jerusalem at the end of the second temple and who according to them was the Son of God and took flesh in the virgin’s womb as it is stated in their writings. Jonathan ben Uzziel interpreted it the Targum of the future Messiah; but this is also the opinion of our own learned men in the majority of the Midrashim.

Targum Jonathan: Behold, my servant the Messiah...
Zohar (Part II, fol. 212a to Exodus 33:23): It is written, ‘He was wounded for our transgressions’ etc. The Messiah...summons every sickness, every pain, and every chastisement of Israel; they all come and rest upon Him. And were it not that He had thus lightened them off Israel and taken them upon Himself, there had been no man able to bear Israel’s chastisements for the transgression of the law; and this is that which is written: ‘Surely our sickness he hath carried.’ ¹⁵

Maimonides: What is to be the manner of Messiah’s advent, ... there shall rise up one of whom none have known before, and the signs and wonders which they shall see performed by him will be proofs of his true origin. ... And Isaiah speaks ... of the time when he will appear, without his father of mother or family being known “He came up as a sucker before him, and as a root out of the dry earth, etc.” But the unique phenomenon attending his manifestation is, that all the kings of the earth will be thrown into terror at the fame of him ... that they will lay their hands upon their mouth; in the words of Isaiah, when describing the manner in which the kings will hearken to him, “At him kings will shut their mouth; for that which had not been told them have they seen, and that which they had not heard they have perceived.” ¹⁶

Luchoth Habberith (242a): He (the Messiah) will give Himself and His life over unto death, and His blood will atone for His people. ¹⁷

Sebanim (6a): Surely atonement can only be made with the blood, as it says ‘For it is the blood that maketh atonement by reason of the life (Leviticus 17:11) ¹⁸

Abraham Farissol (to Isaiah 53): In this Parasha (Chapter) there seem to be considerable resemblances and allusions to the work of the Christian Messiah and to the events which are asserted to have happened to Him, so that no other prophecy is to be found the gist and subject of which can be so immediately applied to Him.³⁷ (Unfortunately, after this admission he argues against its fulfillment in Jesus and seeks to apply to Israel suffering as a nation.) ¹⁹

Midrash Cohen: Elijah says to the Messiah: “Bear the suffering and punishment of thy Lord, with which he chastises thee for the sins of Israel, as it is written, ‘He is pressed for our rebellion—crushed for our iniquities’ until the end come. ²⁰

R. Huna in the name of R. Acha: all sufferings are divided into three parts. One part goes to David and the Patriarchs, and another to the generations of the rebellion (rebellious Israel), and the third to King Messiah. ²¹

¹⁵ “How to Recognise the Messiah,” (Johannesburg, South Africa, Good News Society), Pg. 31; Fruchtenbaum, A. G., Jesus Was A Jew, (San Antonio, TX: Ariel Ministries) 1981, Pg. 27
¹⁷ “How to Recognise the Messiah,” (Johannesburg, South Africa, Good News Society), Pg. 16
¹⁸ “How to Recognise the Messiah,” (Johannesburg, South Africa, Good News Society), Pg. 16
¹⁹ “How to Recognise the Messiah,” (Johannesburg, South Africa, Good News Society), Pg. 31
Mahsor: Rabbi Eliezer Kalir (17th C): Messiah our Righteousness is departed from us: horror hath seized us, and we have none to justify us. He hath born the yoke of our iniquities, and our transgression, and was wounded because of our transgression. He beareth our sins on his shoulder, that he may find pardon for our iniquities. We shall be healed by his wound, at the time that the Eternal will create him (the Messiah) as a new creature. O bring him up from the circle of the earth, raise him up from the land of Seir, to assemble us on Mt. Lebanon, a second time by the power of Yitnon.22

Commentary of Rabbi Yepheth ben ‘Ali: As for myself, I am inclined with Benjamin of Nehavend, to regard it as alluding to the Messiah ... He (the prophet) thus gives us to understand two things: In the first instance, that the Messiah will only reach his highest degree of honor after long and severe trials; and secondly, that these trials will be sent upon him as a kind of a sign, so that if he finds himself under the yoke of misfortunes while remaining pious in his actions, he may know that he is the designated one. ... The expression “my servant” is applied to the Messiah as it is applied to his ancestor in the verse, “I have sworn to David my servant.”23

Bereshith Rabbah: The Holy One gave Messiah the opportunity to save souls but to be severely chastised: and forthwith the Messiah accepted the chastisements of love, as it is written, “He was oppressed, and he was afflicted.” And when Israel is sinful, the Messiah seeks mercy upon them, as it is written, “By his stripes we were healed.” And, “He carried the sins of many and made intercession for the transgressors.24

Lechah Tovah: And let his kingdom be exalted, in the days of the Messiah, of whom it is said, “Behold my servant shall prosper; he will be high and exalted, and lofty exceedingly.25

Rabbi Shimon ben Yohai: Messiah, the son of Ephraim, will die there, and Israel will mourn for him. And afterwards the Holy One will reveal to them Messiah, the son of David, whom Israel will decide to stone, saying, thou spakest falsely; already is the Messiah slain ... and so they will despise him, as it is written, “Despised and rejected of men.”26

---

21 Fruchtenbaum, A. G., Jesus Was A Jew, (San Antonio, TX: Ariel Ministries) 1981, Pg. 28; Elowitz, Gus, “Even You Rabbi?”
22 Fruchtenbaum, A. G., Jesus Was A Jew, (San Antonio, TX: Ariel Ministries) 1981, Pg. 28-29
23 Fruchtenbaum, A. G., Jesus Was A Jew, (San Antonio, TX: Ariel Ministries) 1981, Pg. 29; Elowitz, Gus, Even You Rabbi?
24 Fruchtenbaum, A. G., Jesus Was A Jew, (San Antonio, TX: Ariel Ministries) 1981, Pg. 30
25 Fruchtenbaum, A. G., Jesus Was A Jew, (San Antonio, TX: Ariel Ministries) 1981, Pg. 30
26 Fruchtenbaum, A. G., Jesus Was A Jew, (San Antonio, TX: Ariel Ministries) 1981, Pg. 31
Rabbi Moshe Kohen Ibn Crispin: I am pleased to interpret it in accordance of our Rabbis, of the King Messiah, and will be careful, of far as I am able, to adhere to the literal sense: thus, possibly, I shall be free from the fancied and far fetched interpretations of which other have been guilty. This prophecy was delivered by Isaiah at the divine command for the purpose of making known to us something about the nature of the future Messiah, who is to come and deliver Israel, and his life for the day when he arrives at discretion until his advent as a redeemer, in order that if any one should arise claiming to be himself the Messiah, we may reflect, and look to see whether we can observe in him any resemblance to the traits described here: if there is any such resemblance, then we may believe that he is the Messiah our righteousness, but if not, we cannot do so.  

Rabbi Saadyeh Ibn Danan: One of these, Rabbi Joseph ben Kaspi, was led so far as to say that those who expounded it of the Messiah, who is shortly to be revealed, gave occasion to the heretics to interpret it of Jesus. May God, however, forgive him for not having spoken the truth! Our Rabbis, the doctors of the Talmud, delivered their opinions by the power of prophecy, possess a tradition concerning the principles of interpretation ... alludes solely to King Messiah.

Rabbi Naphtali ben Asher Altschuler: I will proceed to explain these verses of our own Messiah, who, God willing, will come speedily in our days. I am surprised that Rashi and Rabbi David Kimchi have not, with the Targums, applied it to the Messiah likewise.

Herz Homburg; Korem: The fact is, that it refers to the King Messiah, who will come in the latter days, when it will be the Lord's good pleasure to redeem Israel from among the different nations of the earth.

Sepher Ha Gilgalim: (Of King Messiah) He shall be high and exalted etc., or, as our Rabbis say, "He shall be higher than Abraham, exceedingly above Adam!"

27 Fruchtenbaum, A. G., Jesus Was A Jew, (San Antonio, TX: Ariel Ministries) 1981, Pg. 32
28 Fruchtenbaum, A. G., Jesus Was A Jew, (San Antonio, TX: Ariel Ministries) 1981, Pg. 33
29 Fruchtenbaum, A. G., Jesus Was A Jew, (San Antonio, TX: Ariel Ministries) 1981, Pg. 34
30 Fruchtenbaum, A. G., Jesus Was A Jew, (San Antonio, TX: Ariel Ministries) 1981, Pg. 34
Pes. Rab. pp. 161a-b: (When He created the Messiah,) the Holy One, blessed be He, began to tell him the conditions (of his future mission), and said to him: “Those who are hidden with you (your generation), their sins will in the future force you into an iron yoke, and they will render you like unto this calf whose eyes have grown dim, and they will choke your spirit with the yoke, and because of their sins your tongue will cleave to the roof of your mouth. Do you accept this?” ... He said before Him: “Master of the Worlds! With gladness in my soul and with joy in my heart I accept it, so that not a single one of Israel should perish; and not only those who will be alive should be saved in my days, but even the dead who have died from the days of Adam the first man until now. And not only they, but even the stillborn should be saved in my days; and not only the stillborn, but even those whose creation you gave thought but who were not created. This is what I want, this is what I accept.”

---

LOS ANGELES — Newly released text from the Dead Sea Scrolls mentions the execution of a Messianic leader, suggesting that some ancient Jews shared the Christian concept of the slaying of a Messiah, scholars said Thursday.

One fragment contains five lines of text that describe a "leader of the community" being "put to death" and mentions "piercings" or "wounds," said Robert Eisenman, a professor of Middle Eastern religions at California State University at Long Beach.

The text also uses Messianic terms such as "the staff," "the Branch of David" and the "Root of Jesse," said Eisenman, who helped translate the scroll fragments.

The language is close to that in the Old Testament Book of Isaiah, which says "for our sins he was wounded." Many Christians go to Isaiah's prophecies to aid their understanding of Jesus.

Eisenman said he doesn't know whether the leader mentioned in the text was Jesus. But he said the text had "far-reaching significance" because it showed that the scrolls' writers and early Christians shared similar Messianic ideas.

He said the text supported his controversial theory that the most recent scrolls were written by Jews who helped form early Christianity. Many other scholars believe the scrolls were written by an ascetic Jewish sect called the Essenes.

"We've known for a long time there are connections between ideas contained in the scrolls and Christianity. However, this particular idea — the idea of a dying Messiah — is new and explosive," said Michael Wise, a University of Chicago professor of Aramaic, the language of Jesus.

Wise, who helped translate the fragments, said it was always thought that Jews at the time of Jesus expected a Messiah who would restore Israel to dominance politically. Yet the newly released text shows that the Jewish scroll writers had the idea of a Messiah who would suffer and die.

"That shows this was not an idea unique to Christianity," Wise said. "Anything which potentially impugns the uniqueness of the Christian message can be seen by some people as invalidating it or weakening it," he said.

The scrolls contain the oldest known copies of the Old Testament and numerous other writings. Scholars believe they were produced by a Jewish sect sometime between 200 B.C. and A.D. 50.

The 800 scrolls, most in fragments, were found in caves near the Dead Sea in the late 1940s and early 1950s. The scrolls, stored in Jerusalem, contain priceless information about the period that gave birth to Christianity and modern Judaism.

A group of scholars, working under Jordanian and, later, Israeli auspices, controlled access to many of the scrolls for 40 years, drawing criticism that they were sluggish in publishing translations.

The Huntington Library in San Marino, Calif., broke the monopoly in September by giving qualified scholars free access to its 3,000 photographs of scroll fragments. Eisenman was the first granted access.

If the translation of the fragments is correct, the text "is very significant," said James Tabor, a University of North Carolina associate professor of Christian origins and ancient Judaism.

"It tightens the connection tremendously between the early Christians and the people who wrote the scrolls," said Tabor.

"It's an interesting text. I doubt if one would call it explosive or revolutionary," said Eugene Ulrich, a University of Notre Dame theology professor. As chief editor of the scrolls, Ulrich was among the scholars who had early access to the documents.

Many concepts once believed to be uniquely Christian later were found to have been mentioned by Jews who wrote the scrolls, Ulrich said.

Emile Puech, another of the scrolls' editors, revealed the same text in Madrid last March during a closed-door meeting of official scroll scholars, Ulrich said, adding that it will be published soon.

Eisenman and Tabor said scroll editors could have published the text years ago and now want to play down its significance because it could damage traditional religious views. Ulrich denied that the text was withheld.
ISAIAH 51:17 – 53:12

THEME:
The death of the Servant of the Lord

BIBLICAL APPLICATION:
God’s Servant, the Messiah, died as a guilt offering for Israel and all mankind. Those that esteem Him and His death have their griefs, sorrows, transgressions, and chastening born by Him. Those that do not esteem Him have to bear these items before God themselves.

R. Elijah de Vidas: The meaning of ‘He was wounded for our transgressions, bruised for our iniquities’ is, that since the Messiah bears our iniquities, which produce the effect of His being bruised, if follows that whoso will not admit that the Messiah thus suffers for our iniquities must endure and suffer for them himself.¹

CURRENT EXAMPLE:
How do people today esteem or do not esteem Jesus the Messiah?

SPECIFIC APPLICATION:
Write down whether you esteem the death of Jesus the Messiah or whether you reject it. If you reject Him, remember you are responsible before God for your sins. You can accept Him by simply praying to God that you are willing to receive Him and His death into your life as your guilt offering.

If you have already accepted Jesus as your Savior and Messiah, God wants you to tell others about Him. Tell Israel 1st and then others.

PLAN OF ACTION:
Write down something practical you could do to prepare yourself to tell Israel and others about Him or how you could participate with others who are already doing so.

¹“How to Recognise the Messiah,” (Johannesburg, South Africa, Good News Society), Pg. 14; Fruchtenbaum, A. G., Jesus Was A Jew, (San Antonio, TX: Ariel Ministries) 1981, Pg. 34
APPLICATION ISAIAH 54:1 – 56:12

THEME:
Experiencing God’s Blessings

BIBLICAL APPLICATION:
In chapter 54, Israel is promised millennial blessings. In chapter 55, Israel is invited to experience millennial blessings. In chapter 56, Gentiles are invited to experience millennial blessings. All this is not automatic. There is a condition brought forward. That condition: respond to the invitation. How? By living according to God’s ways, by living righteously. Result: Blessings will come. Also in Chapter 56: Those who do not respond to the call to forsake sin and live righteously will be judged.

CURRENT EXAMPLE:
Can you share examples where people today, both Believers and unbelievers, respond to or reject God’s offer?

This principle is applicable today, the principle that blessing accompanies righteous living.

SPECIFIC APPLICATION:
How is this principle impacting your life? Is there something going on in your life where you see or could potentially see this principle in action? Write that down.

PLAN OF ACTION:
If God is touching your heart through this application, try to write down something specific you can do to live God’s way and experience the blessings that accompany righteous living.
Mezuzah

Literally: doorpost, the small, decorative container affixed to the right doorpost (upon entering) of the house and rooms in orthodox Jewish homes containing Deut. 6:4-9 and Deut. 11:13-21.

http://www.jls.org/photogallery/israel

The biblical source for affixing a Mezuzah to the doorposts is Deut. 6:9: “You shall write them (the commandments) on the doorposts of your house and on your gates.” The purpose for affixing the Mezuzah is to serve as a symbol and reminder of the need to constantly remember God, to teach and obey His law, and to love Him especially during the times of prosperity.
MEZUZAH (Heb. מְזוּזָה), parchment scroll affixed to the doorpost of rooms in the Jewish home. The original meaning of the word mezuzah is "doorpost" (cf. Ex. 12:7). The Bible twice enjoins (Deut. 6:9 and 11:20) "and ye shall write them (the words of God) upon the mezuzot of thy house and in thy gates"; by transference, the word was made to apply not to the doorpost, but to the passages which were affixed to the doorpost in accordance with this injunction. The mezuzah consists of a piece of parchment, made from the skin of a clean animal, upon which the two passages in which the above-mentioned verses occur (Deut. 6:4–9 and 11:13–21) are written in square (Assyrian) characters, traditionally in 22 lines. The parchment is rolled up and inserted in a case with a small aperture. On the back of the parchment the word דָּברָם ("Almighty," but also the initial letters of שִׁמְךָ רֹאשׁ תִּירָא "Guardian of the doors of Israel" (Kol Bo 90, 101:4)), is written, and the parchment is so inserted that the word is visible through the aperture. It is affixed to the right hand doorpost of the room, or house, or gate, where it is obligatory (see below), in the top third of the doorpost and slanting inward. A blessing "Who hast commanded us to fix the mezuzah" is recited when affixing it. The earliest evidence for the fulfillment of the commandments of the mezuzah dates from the Second Temple period. A mezuzah parchment (6.5 cm. X 16 cm.) has been found at Qumran (Cave 8) in which are written some sentences from Deuteronomy (10:12–11:21) but not from the Shema (Discoveries in the Judean Desert of Jordan (1962), 158–61).

The mezuzah must be affixed to the entrance of every home and to the door of every living room of a house, thus excluding storerooms, stables, lavatories, and bathrooms, and must be inspected periodically (twice in seven years) to ensure that the writing is still readable. The custom has become widespread and almost universal at the present day to affix the mezuzah to the entrance to public buildings (including all government offices in Israel) and synagogues. There is no authority for this, unless the building or room is also used for residential purposes (Levi ibn Habib, Resh, no. 101, and the Midrash (Deut. R. 7:2) actually asks the rhetorical question, "Is then a mezuzah affixed to synagogues?" As the scriptural verse states, it is also to be affixed to "thy gates." It is thus obligatory for the entrances to apartment houses. On the gates of the suburb Yemin Moshe in Jerusalem, which stand since their erection in 1860, the mezuzot are still to be seen. After the Six-Day War mezuzot were affixed to the gates of the Old City of Jerusalem. In the responsa Sha'ali Zyyon of D. Eliezerov (1962, pt. 2, nos. 9–10), who served as rabbi to the Jewish political prisoners at Latrun during the British Mandate, there are two responsa from him and Rabbi Ouziel, Sephardi chief rabbi of Israel, as to whether mezuzot were obligatory for the rooms and cells of the camp.

In the Diaspora the mezuzot must be affixed after the householder has resided in the home for 30 days; in Israel, immediately on occupation. If the house is sold or let to a Jew the previous occupier must leave the mezuzah. It is customary, among the pious, on entering or leaving to kiss the mezuzah or touch it and kiss the fingers (Maharil, based on the passage from Av. Zar. 11a quoted above).

The Talmud enumerates the mezuzah as one of the seven precepts with which God surrounded Israel because of His love for them. Of the same seven (the tefillin being regarded as four) R. Eliezer b. Jacob stated, "Whosoever has the tefillin on his head, the tefillin on his arm, the tefillin on his garment and the mezuzah on his doorpost is fortified against sinning" (Men. 43b). The mezuzah is one of the most widely observed ceremonial commandments of Judaism. In modern times the practice developed of wearing a mezuzah around the neck as a charm. Some of the cases in which the mezuzah is enclosed are choice examples of Jewish art, and the artistic mezuzah case has been developed to a considerable extent in modern Israel.

[Louis Isaac Rabinowitz]
Encyclopedia Judaica CD ROM Edition
The Progression of Chapters 58-60

1. Israel’s Sins Made Very Clear—58:1-59:8
2. Israel Acknowledges and Confesses Her Sins—59:9-15a
3. God Intervenes to Save Israel Spiritually and Physically by Means of the Messiah’s Second Coming—59:15b-21
4. The Establishment of the Kingdom—60:1-22
FASTING. Fasting in the Bible generally means going without all food and drink for a period (e.g. Est. 4:16), and not merely refraining from certain foods.

I. In the Old Testament

The Heb. words are šum (verb) and šôm (noun). The phrase ‘inná napšô (to afflict the soul) also refers to fasting. First, there were certain annual fasts. Thus the Hebrews fasted on the Day of Atonement (Lv. 16:29, 31; 23:27–32; Nu. 29:7). After the Exile, four other annual fasts were observed (Zc. 8:19), all of them, according to the Talmud, marking disasters in Jewish history. Est. 9:31 can be interpreted as implying the establishment of yet another regular fast.

In addition to these there were occasional fasts. These were sometimes individual (e.g. 2 Sa. 12:22) and sometimes corporate (e.g. Jdg. 20:26; Joel 1:14). Fasting gave expression to grief (1 Sa. 31:13; 2 Sa. 1:12; 3:35; Ne. 1:4; Est. 4:3; Ps. 35:13–14) and penitence (1 Sa. 7:6; 1 Ki. 21:27; Ne. 9:1–2; Dn. 9:3–4; Jon. 3:5–8). It was a way by which men might humble themselves (Ezr. 8:21; Ps. 69:10). Sometimes it may have been thought of as a self-inflicted punishment (cf. the phrase ‘to afflict the soul’). Fasting was often directed towards securing the guidance and help of God (Ex. 34:28; Dt. 9:9; 2 Sa. 12:16–23; 2 Ch. 20:3–4; Ezr. 8:21–23). Fasting could be vicarious (Ezr. 10:6; Est. 4:15–17). Some came to think that fasting would automatically gain a man a hearing from God (Is. 58:3–4). Against this the prophets declared that without right conduct fasting was in vain (Is. 58:5–12; Je. 14:11–12; Zc. 7).

II. In the New Testament

The usual Gk. words are nêsteuô (verb), and nêsteia and nêstis (nouns). In Acts 27:21, 33 the words asitia and asitos (‘without food’) are also used.

As far as general Jewish practice is concerned, the Day of Atonement is the only annual fast referred to in the NT (Acts 27:9). Some strict Pharisees fasted every Monday and Thursday (Lk. 18:12). Other devout Jews, like Anna, might fast often (Lk. 2:37).

The only occasion when Jesus is recorded as fasting is at the time of his temptations in the wilderness. Then, however, he was not necessarily fasting from choice. The first temptation implies that there was no food available in the place he had selected for his weeks of preparation for his ministry (Mt. 4:1–4). Cf. the 40 days’ fasts of Moses (Ex. 34:28) and Elijah (1 Ki. 19:8).

Jesus assumed that his hearers would fast, but taught them when they did so to face Godward, not manward (Mt. 6:16–18). When asked why his disciples did not fast as did those of John the Baptist and of the Pharisees, Jesus did not repudiate fasting, but declared it to be inappopriate for his disciples ‘as long as the bridegroom is with them’ (Mt. 9:14–17; Mk. 2:18–22; Lk. 5:33–39). Later they would fast like others.
In Acts leaders of the church fast when choosing missionaries (13:2–3) and elders (14:23). Paul twice refers to his fasting (2 Cor. 6:5; 11:27). In the former passage voluntary fasting, by way of self-discipline, appears to be meant (nêsteia); the latter passage mentions both involuntary ‘hunger’ (limos) and voluntary going ‘without food’ (nêsteia).

The weight of textual evidence is against the inclusion of references to fasting in Mt. 17:21; Mk. 9:29; Acts 10:30; 1 Cor. 7:5, though the presence of these references in many MSS in itself indicates that there was a growing belief in the value of fasting in the early church. H.A.G.B.¹

<table>
<thead>
<tr>
<th>Rabbinic Fasts</th>
<th>Title</th>
<th>Date</th>
<th>Mo.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>*Yom Kippur</td>
<td>Tishri 10</td>
<td>7ᵗʰ</td>
</tr>
<tr>
<td></td>
<td>*Tisha B’Av</td>
<td>9ᵗʰ of Av</td>
<td>5ᵗʰ</td>
</tr>
<tr>
<td></td>
<td>*The Fast of Gedaliah</td>
<td>Tishri 3</td>
<td>7ᵗʰ</td>
</tr>
<tr>
<td></td>
<td>*The Fast of Tevet</td>
<td>Tevet 10</td>
<td>10ᵗʰ</td>
</tr>
<tr>
<td></td>
<td>The Fast of Esther</td>
<td>Adar 13</td>
<td>12ᵗʰ</td>
</tr>
<tr>
<td></td>
<td>The Fast of the Firstborn</td>
<td>Nissan 14</td>
<td>1ˢᵗ</td>
</tr>
<tr>
<td></td>
<td>*The Fast of Tammuz,</td>
<td>Tammuz 17</td>
<td>4ᵗʰ</td>
</tr>
</tbody>
</table>

APPLICATION ISAIAH 57:1 – 60:22

THEME:
Focusing on the Messiah and His Kingdom

This is very much part of the “Lord’s” prayer, “Thy Kingdom come” and Matthew 6:33, “Seek ye first the Kingdom of God.”

BIBLICAL APPLICATION:
In spite of God’s promises
— of the Messiah
— of the Kingdom

The Majority of Israel
— rejects God’s promises
— practices evil

Only the Faithful Remnant of Israel
— exercises faith
— accepts God’s promises

CURRENT EXAMPLE:
Can you think of examples today where we

— Focus on the world?
— Act according to our focus?

SPECIFIC APPLICATION:
Write down either

— Where/when in your life you find yourself focusing on the world and acting accordingly
— Where/when in your life you find yourself focusing on Jesus and His promised Kingdom and acting accordingly.

PLAN OF ACTION:
Write down something practical you could do in that situation to refocus your attention on the Messiah and His promises.
<table>
<thead>
<tr>
<th>Condition</th>
<th>The Tri-unity is evident</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bring Good News</td>
<td>Hebrew for Gospel</td>
</tr>
<tr>
<td>to the afflicted</td>
<td></td>
</tr>
<tr>
<td>Bind Up the</td>
<td>Heal the inner</td>
</tr>
<tr>
<td>brokenhearted</td>
<td>results of sin</td>
</tr>
<tr>
<td>Proclaim liberty</td>
<td>Free from the outer</td>
</tr>
<tr>
<td>to captives</td>
<td>results of sin</td>
</tr>
<tr>
<td>Freedom to</td>
<td>Produce true</td>
</tr>
<tr>
<td>prisoners</td>
<td>liberty</td>
</tr>
<tr>
<td>Proclaim the</td>
<td>Announce the Dispensation of Grace</td>
</tr>
<tr>
<td>favorable year of</td>
<td></td>
</tr>
<tr>
<td>the Lord</td>
<td></td>
</tr>
<tr>
<td>Type</td>
<td>Explanation</td>
</tr>
<tr>
<td>-----------------</td>
<td>--------------------------------------------------</td>
</tr>
<tr>
<td>First Coming</td>
<td>Deals strictly with First Coming</td>
</tr>
<tr>
<td>Second Coming</td>
<td>Deals strictly with Second Coming</td>
</tr>
<tr>
<td>Blend</td>
<td>Combines the two comings of the Messiah into one picture</td>
</tr>
<tr>
<td>Complete Career</td>
<td>Covers the First Coming, the Interval, the Second Coming</td>
</tr>
</tbody>
</table>
### The Jewish Wedding System

<table>
<thead>
<tr>
<th>#</th>
<th>Feature</th>
<th>Explanation</th>
<th>Application to the Church</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Arrangement (Kiddushin)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Agreement</td>
<td>Before the Foundation of the World</td>
<td>Eph. 1:4</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Bride Price Paid</td>
<td>Death of the Messiah</td>
<td>John 3:16</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Token Given (Money/Ring)</td>
<td>Holy Spirit</td>
<td>Eph. 1:13-14</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Preparation</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Betrothal (One Year)</td>
<td>Bride Prepares (Sanctification)</td>
<td>2 Cor. 11:2</td>
<td></td>
</tr>
</tbody>
</table>

### The Jewish Wedding System

<table>
<thead>
<tr>
<th>#</th>
<th>Feature</th>
<th>Explanation</th>
<th>Application to the Church</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.</td>
<td>Fetching of the Bride</td>
<td>Bride Taken to Groom’s Home</td>
<td>Rapture</td>
<td>1 Thess. 4:16-17</td>
</tr>
<tr>
<td>5.</td>
<td>Ceremony (Nisuin)</td>
<td>At the Groom’s Home Under the Chupah</td>
<td>Wedding of the Lamb</td>
<td>Rev. 19:6-8</td>
</tr>
<tr>
<td>6.</td>
<td>Marriage Feast</td>
<td>Begins the Marriage</td>
<td>Begins the Kingdom</td>
<td>Isaiah 25:6</td>
</tr>
</tbody>
</table>
The Campaign of Armageddon

<table>
<thead>
<tr>
<th>#</th>
<th>Step</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Antichrist's Armies Assemble at Armageddon</td>
<td>Joel 3:9-11; Psalm 2:1-6; Rev. 16:12-16,</td>
</tr>
<tr>
<td>2</td>
<td>Antichrist Joins His Army</td>
<td>Rev. 19:19</td>
</tr>
<tr>
<td>3</td>
<td>Destruction of Babylon</td>
<td>Isa. 13:1-22; 14:1-2; 22-23; Rev. 18:1-24</td>
</tr>
<tr>
<td>4</td>
<td>Fall of Jerusalem</td>
<td>Zech 12:1-3, 14:1-2</td>
</tr>
<tr>
<td>5</td>
<td>Jewish Flight to Bozrah</td>
<td>Matt. 24:16; Rev. 12:6, 14; Isa. 33:13-16; Micah 2:12; Dan. 11:41</td>
</tr>
<tr>
<td>6</td>
<td>Armies of the Antichrist besiege Bozrah</td>
<td>Jer. 49:13-14</td>
</tr>
</tbody>
</table>

7. National Regeneration of Israel
   Hosea 6:1-3; Isa. 53:1-8; 64:1-12; Rom 11:25-27; Zech 12:10-13; Joel 2:28-32; Psa. 79, 80

8. The Second Coming of the Messiah

9. Messiah Treads the "Winepress"

10. Fighting Ends in the Valley of Jehoshaphat
    Joel 3:2, 12-17; Zech. 14:4-5

11. Victory Ascent Up the Mount of Olives
    Acts 1:9-11, Zech. 14:3-4
5. Jewish Flight to Bozrah
6. Armies of the Antichrist Besiege Bozrah
7. The National Regeneration of Israel
8. The Second Coming of the Messiah
9. Messiah Treads the "Winepress"
10. End of the Fighting in the Valley of Jehoshaphat
11. Victory Ascent Up the Mount of Olives
Openness of God Theology
Clark Pinnock, John Sanders, Greg Boyd

(1) God loves his creatures
(2) Sovereignty (collaboration with people)
(3) General oversight over his creation not exhaustive oversight

Isaiah 45:6-7 (NASB95)
I am the Lord, and there is no other, The One forming light and creating darkness, Causing well-being and creating calamity; I am the Lord who does all these.

Jeremiah 23:24 (NASB95)
"Can a man hide himself in hiding places So I do not see him?" declares the Lord. "Do I not fill the heavens and the earth?" declares the Lord.

Isaiah 40:26 (NASB95)
Lift up your eyes on high And see who has created these stars, The One who leads forth their host by number, He calls them all by name; Because of the greatness of His might and the strength of His power, Not one of them is missing.

Matthew 10:30 (NASB95)
"But the very hairs of your head are all numbered.

Openness of God Theology
Clark Pinnock, John Sanders, Greg Boyd

(1) God loves his creatures
(2) Sovereignty (collaboration with people)
(3) General oversight over his creation not exhaustive oversight
(4) Free will
(5) God does not possesses exhaustive foreknowledge of the future.
Psalm 139:1-6 (NASB95)
O Lord, You have searched me and known me. You know when I sit down and when I rise up; You understand my thought from afar. You scrutinize my path and my lying down, And are intimately acquainted with all my ways. Even before there is a word on my tongue, Behold, O Lord, You know it all. You have enclosed me behind and before, And laid Your hand upon me. Such knowledge is too wonderful for me; It is too high, I cannot attain to it.

Isaiah 42:9 (NASB95)
"Behold, the former things have come to pass, Now I declare new things; Before they spring forth I proclaim them to you."

Isaiah 46:9-10 (NASB95)
"Remember the former things long past,
For I am God, and there is no other; I am God, and there is no one like Me,
Declaring the end from the beginning,
And from ancient times things which have not been done, Saying, 'My purpose will be established, And I will accomplish all My good pleasure';

Isaiah 48:3-5 (NASB95)
"I declared the former things long ago
And they went forth from My mouth, and I proclaimed them. Suddenly I acted, and they came to pass. "Because I know that you are obstinate, And your neck is an iron sinew And your forehead bronze,
Therefore I declared them to you long ago, Before they took place I proclaimed them to you, So that you would not say, 'My idol has done them, And my graven image and my molten image have commanded them.'"
<table>
<thead>
<tr>
<th>Vss.</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>3:1-5</td>
<td>Called Moses</td>
</tr>
<tr>
<td>14:19</td>
<td>Separated Egypt’s army and Israel at the Reed Sea</td>
</tr>
<tr>
<td>23:20</td>
<td>Guards Israel</td>
</tr>
<tr>
<td>23:21</td>
<td>Has God’s Name</td>
</tr>
<tr>
<td>32:34</td>
<td>Leads Israel to Canaan</td>
</tr>
<tr>
<td>33:1-2</td>
<td>Prepares Canaan for Israelite conquest</td>
</tr>
<tr>
<td>33:14-15</td>
<td>God’s Presence in Israel’s camp</td>
</tr>
</tbody>
</table>

*Fruchtenbaum, Dr. A.G. Isaiah Sermon Notes, page 259*
APPLICATION ISAIAH 61:1 – 63:14

THEME:
Pray for the Peace of Jerusalem

BIBLICAL APPLICATION:

Isaiah 62:1 (NASB95)
For Zion’s sake I will not keep silent, And for Jerusalem’s sake I will not keep quiet, Until her righteousness goes forth like brightness, And her salvation like a torch that is burning.

Psalm 122:6-9 (NASB95)
Pray for the peace of Jerusalem: “May they prosper who love you. “May peace be within your walls, And prosperity within your palaces.” For the sake of my brothers and my friends, I will now say, “May peace be within you.” For the sake of the house of the Lord our God, I will seek your good.

Romans 10:1 (NASB95)
Brethren, my heart’s desire and my prayer to God for them is for their salvation.

Matthew 6:9-10 (NASB95)
“Pray, then, in this way: ‘Our Father who is in heaven, Hallowed be Your name. ‘Your kingdom come. Your will be done, On earth as it is in heaven.

SPECIFIC APPLICATION:
Pray for the Peace of Jerusalem.

PLAN OF ACTION:
Write down something practical you could do to regularly pray for the peace of Jerusalem.
### Isaiah 65:20 (NASB95)

| **No longer will there be in it an infant who lives but a few days,** | No infant mortality |
| **Or an old man who does not live out his days;** | Return to pre-flood lifespans |
| **For the youth will die at the age of one hundred** | 100 years old is a youth |
| **And the one who does not reach the age of one hundred Will be thought accursed.** | Death for Unbelievers only at 100 years |

### Pre-Flood Life Spans


![Pre-Flood Life Spans Diagram](image)
**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>
</thead>
<tbody>
<tr>
<td>Church Age (2,000+ Years)</td>
<td>Tribulation (7 Years)</td>
<td>(Millennial Kingdom)</td>
<td>$\infty$</td>
</tr>
<tr>
<td>1440 BC to 30 AD</td>
<td>(Day of the Lord) (Jacob's Trouble) (Great Tribulation)</td>
<td>Great White Throne Judgment</td>
<td></td>
</tr>
</tbody>
</table>

- Rapture of the Church
- 75 Day Interval

**Tabernacle and Temple Time Line**

<table>
<thead>
<tr>
<th>Tabernacle</th>
<th>No Temple (70 year Exile to Babylon)</th>
<th>Second Temple (Enlarged by Herod, Visited by Yeshua)</th>
<th>No Temple (Today: Dome of the Rock [Islamic Shrine])</th>
<th>Third Temple (Tribulation)</th>
<th>No Physical Temple (The Lord God and the Lamb)</th>
</tr>
</thead>
<tbody>
<tr>
<td>960 BC to 586 BC</td>
<td>586 BC to 516 BC</td>
<td>516 BC to 70 AD</td>
<td>70 AD to Present</td>
<td>Stands during the Kingdom</td>
<td>Eternal State</td>
</tr>
<tr>
<td>1446 BC to 960 BC</td>
<td></td>
<td></td>
<td></td>
<td>Stands During the Tribulation</td>
<td></td>
</tr>
</tbody>
</table>

HaDavar Messianic Ministries
Supplementary Notes: Isaiah the Prophet
The Last Judgment

The Messianic kingdom, being at best of mere earthly splendor, could not form the end, and so the Great Judgment was placed at its close and following the Resurrection. Those that would not accept the belief in bodily resurrection probably dwelt with greater emphasis on the judgment of the souls after death (see Abraham, Testament of; Philo; Sadducees; Wisdom, Book of). Jewish eschatology combined the Resurrection with the Last Judgment: "God summons the soul from heaven and couples it again on earth with the body to bring man to judgment" (Sanh. 91b, after Ps. 1. 4). In the tenth week, that is, the seventh millennium, in the seventh part, that is, after the Messianic reign, there will be the great eternal judgment, to be followed by a new heaven with the celestial powers in sevenfold splendor (Enoch, xci. 15; comp. lxxxiv. 4, xciv. 9, xcviii. 10, civ. 5).

On "the day of the Great Judgment" angels and men alike will be judged, and the books opened in which the deeds of men are recorded (lxxxi. 4, lxxxix. 70 et seq., xc. 20, ciii. 3 et seq., civ. 1, cviii. 3) for life or for death; books in which all sins are written down, and the treasures of righteousness for the righteous, will be opened on that day (Syriac Apoc. Baruch, xxiv. 1). "All the secret thoughts of men will then be brought to light." "Not long-suffering and mercy, but rigid justice, will prevail in this Last Judgment"; Gehenna and Paradise will appear opposite each other for the one or the other to enter (II Esd. vii. 33 et seq.).

This end will come "through no one but God alone" (ib. vi. 6). "No longer will time be granted for repentance, or for prayer and intercession by saints and prophets, but the Only One will give decision according to His One Law, whether for life or for everlasting destruction" (Syriac Apoc. Baruch, lxxxv. 9-12). The righteous ones will be recorded in the Book of Life (Book of Jubilees, xxx. 22, xxxvi. 10; Abot ii. 1; "Shepherd of Hermas," i. 32; Luke x. 20; Rev. iii. 5, xiii. 8, xx. 15). The righteous deeds and the sins will be weighed against each other in the scales of justice (Pesiḥ. R. 20; Ḥid. 40b). According to the Testament of Abraham (A. xiii.), there are two angels, one on either side: one writes down the merits, the other the demerits, while Dokiel, the archangel, weighs the two kinds against each other in a balance; and another, Pyroel ("angel of fire"), tries the works of men by fire, whether they are consumed or not; then the just souls are carried among the saved ones; those found unjust, among those who will meet their
punishment. Those whose merits and demerits are equal remain in a middle state, and the intercession of meritorious men such as Abraham saves them and brings them into paradise (Testament of Abraham, A. xiv.). According to the sterner doctrine of the Shammites, these souls must undergo a process of purgation by fire; "they enter Gehenna, swing themselves up again, and are healed." This view, based upon Zech. xiii. 9, seems to be something like the Christian purgatory. According to the Hillelites, "He who is plenteous in mercy inclines the scale of justice toward mercy"—a view which shows (against Gunkel, "Der Prophet Ezra," 1900, p. 15) that Judaism believed in divine mercy independently of the Pauline faith (Tosef., Sanh. xiii. 3). As recorder of the deeds of men in the heavenly books, "Enoch, the scribe of righteousness," is mentioned in Testament of Abraham, xi.; Lev. R. xiv. has Elijah and the Messiah as heavenly recorders, a survival of the national Jewish eschatology.

**Gehenna**

There is no Scriptural basis for the belief in retribution for the soul after death; this was supplied by the Babylonians and Persians, and received a Jewish coloring from the word "Gehinnom" (the valley of Hinnom), made detestable by the fires of the Moloch sacrifices of Manasseh (II Kings xxiii. 10). According to 'Er. 19a, the smoke from subterranean fires came up through the earth in this place; "there are cast the spirits of sinners and blasphemers and of those who work wickedness and pervert the words of the Prophets" (Enoch, cviii. 6). **Gehinnom has a double purpose, annihilation (Enoch, xciv. 1 et seq.) and eternal pain (II Esd. vii. 36 et seq.).** Gehinnom has seven names: "Sheol," "Abbadon," "Pit of Corruption," "Horrible Pit," "Mire of Clay," "Shadow of Death," and "Nether Parts of the Earth" (Jonah ii. 3; Ps. lxxxviii. 12 [A.V. 11], xvi. 10, xl. 3 [A.V. 2], cvii. 14; Ezek. xxvi. 20). It is also called "Tophet" (Isa. xxx. 33). It has seven departments, one beneath the other (Sořah 10b). There are seven kinds of pains (II Esd. vii. 81 et seq.). According to rabbinical tradition, thieves are condemned to fill an unfillable tank; the impure sink into a quagmire; those that sinned with the tongue are suspended thereby; some are suspended by the feet, hair, or eyelids; others eat hot coals and sand; others are devoured by worms, or placed alternately in snow and fire. On Sabbath they are respited (see Dumah). These conceptions, ascribed chiefly to Joshua ben Levi, have their parallel in the apocalyptic literature appropriated by the Christian Church (see Gehenna). The punishment of the wicked endures twelve months, according to R. Akiba; the generation of the Flood will in time be released (Gen. R. xxviii.), but the punishment of those who have led others into heresy or dealt treacherously against the Law will never cease (Tosef., Sanh. xiii. 5).
APPLICATION ISAIAH 63:15 – 66:24

THEME:
Who does God take note of?

BIBLICAL APPLICATION:
Israel will be building a third temple soon, but it will be rejected by God. Why, because it will be a temple based on external ritual and not genuine love for God.

CURRENT EXAMPLE:
How do people today participate in outward ritual without inward love toward God?

SPECIFIC APPLICATION:
In Isaiah 66:2, God describes the individual whose worship He will take note of:

1) Humble – they realize they come to God because of His love and not their merit
2) Contrite – they are earnestly repentant for their failings
3) Tremble at His Word – they have a reverence and commitment to God’s revealed truth, the Bible.

Write down the one quality you find yourself struggling with the most.

PLAN OF ACTION:
Write down something practical you could do to cooperate with God so that He can help you improve in that area.