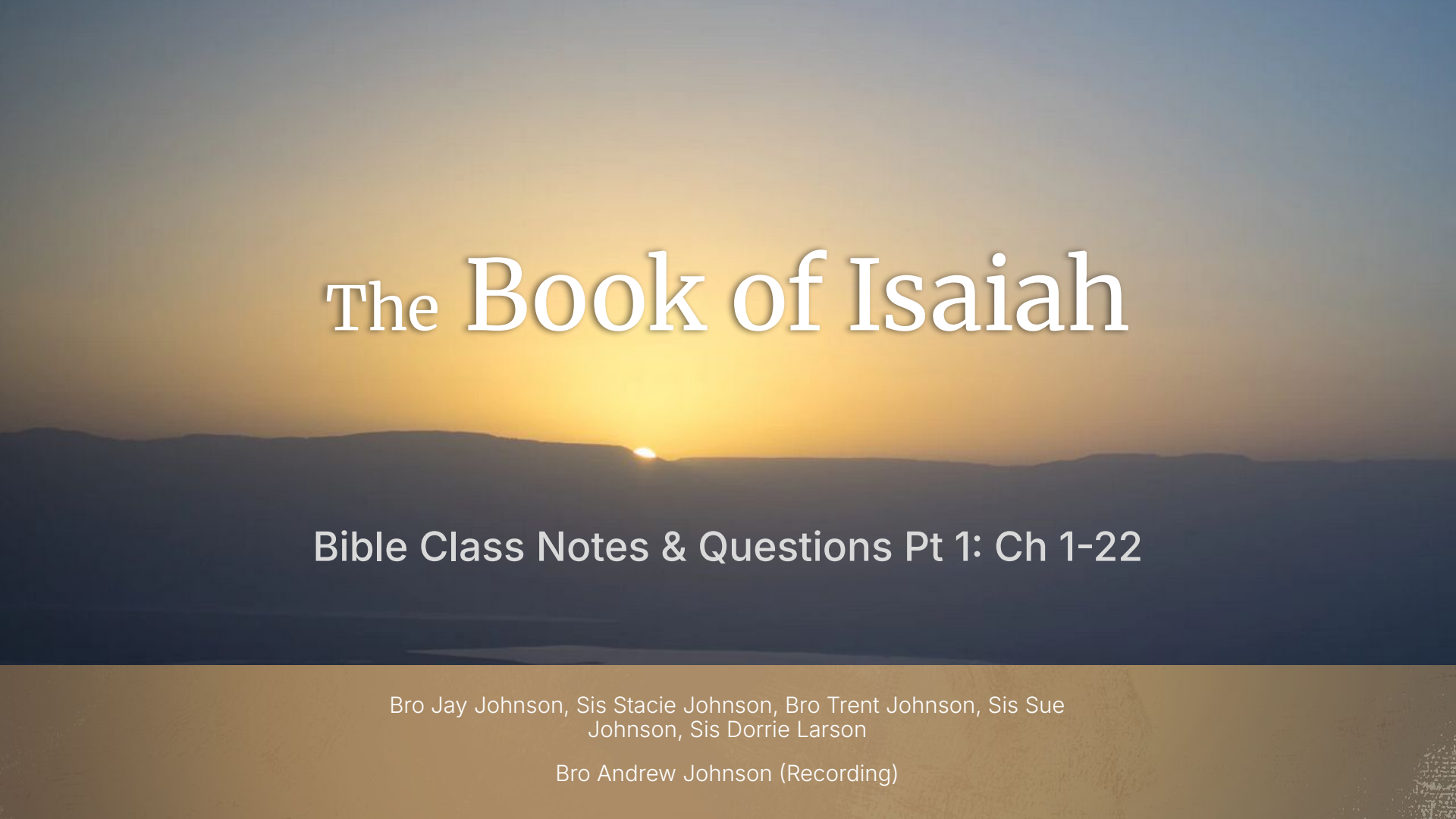


A serene landscape featuring a sunset over a range of dark, silhouetted mountains. The sun is a bright, glowing orb positioned just above the horizon line, casting a warm, golden light across the sky. The sky transitions from a deep blue at the top to a soft orange and yellow near the horizon. The foreground is a dark, flat expanse, possibly a body of water or a field, reflecting the ambient light.

The Book of Isaiah

Bible Class Notes & Questions Pt 1: Ch 1-22

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INTRODUCTION

This class is an introductory review of the Book of Isaiah.

These slides provide discussion points and questions our class considered and recorded. We hope that this work might be useful for other classes of fellow Bible students seeking greater clarity on the structure, content, and importance of this book that goes beyond the basics of daily Bible reading/ devotionals.

Part 1 covers the first 22 chapters of Isaiah.

Considerations:

A | Authorship?

B | Structure of the Book of Isaiah

C | Messianic/ Kingdom Age Prophecies

D | Prophecies about the Nations

E | The Time of Isaiah/ Ahaz, Hezekiah

General Notes on the Book

Isaiah = YHWH has saved.

Prophecies began ~700 BC. Referred to in 2 Kings 19.

Scholars debate which parts of the book are "actually" written by Isaiah. This comes from the idea that some prophecies appear to already have come to pass- so some of the book (it is suggested) was written looking back on God's judgement, while a "second book of Isaiah" encompasses Ch 40-66 and may have been written aspirationally after Isaiah's death.

However, this view assumes an approach that does not seem to lend credence to true Divine authorship/ collaboration, nor does it seem to consider the importance of Scriptural harmony between OT prophets and NT sources quoting and arguing from books such as Isaiah.

General Notes on the Book

Some questions at the outset:

Are prophecies in Isaiah in chronological order?

How is the book organized?

What themes are of the greatest importance? Connection to Deuteronomy 28?

Contemporary prophets: Amos, Micah, Hosea

Contemporary kings: Uzziah, Jotham, Ahaz, Hezekiah

	A	B	C	D	E	F
	Section	Chapter	Message/ Summary	Nation/ People Discussed	Condemnation	Promise
	Divine Preamble					
2		1	God's people have strayed grievously from him. Incredibly, their rebellion continues even after their land has been destroyed and given over to other nations. Rather than continue on with feasts and sacrifices int he wrong spirit, God would prefer that His people abandon sin, purify themselves, and come and reason together with Him to find reconciliation. God will remove idolaters and other evildoers and restore righteousness in the land after he destroys His foes.	Israel & Jerusalem	Israel has completely given themselves over to corruption and is altogether unclean before God. Still, they persist in rebellion. Jerusalem has become a "harlot" whose justice has been injured by bribery. God's people no longer care about injustice or the injury of the innocent. God will purge away these impurities from his people. Idolaters will see their foolishness and be consumed like the oaks they worship.	God will recognize the faithful in Israel and forgive those who are wicked. Him. Zion will be redeemed and its reputation for righteousness restored.
3		2	1) In the last days, people from all over the world will recognize Jerusalem as an epicenter of legal and moral righteousness. Strangers will travel to Zion to learn to learn and submit to peace. 2) In the time spoken of in this prophecy, the leaders of "the house of Jacob" have abandoned their duties and trusted in wealth and military might to save them in a time of need. However, what God has planned will render these tools useless. Those who are arrogant will be brought low. Idol worship will be regarded as worthless when God rises to defeat His enemies.	House of Jacob	The house of Jacob has acquired treasure and military might, but also superstition and idolatry over the years. None of these things will deliver them from God's day of destruction. The men who trust in them will run to the rocks and caves to hide and will give their idols to the "moles and bats," destroying these valueless images in the face of God's fearful majesty.	One day, all men will recognize Zion as a center of justice People will journey from all over the Earth to learn about Zion Jacob and find settlement to disputes. In the end, these nations will lead to the elimination of war and the establishment of a peaceful (agrarian) world.
4		3	God will remove all supply and support from Judah and Jerusalem, causing societal collapse. There will be no leadership to turn to, no one will want to lead, and the people will turn on each other. The people are falling because they have been public about their sin, and destruction awaits; only the righteous will be delivered. As the Lord rises to judge the wickedness of the people, he observes oppression of the poor and scandalous behavior in the women of Zion. He declares that the pride of the women will be undone, replacing wantonness with horror, illness, and grief.	Judah & Jerusalem	1) Judah and Jerusalem have paraded sin "as Sodom." Their tyrannical oppression of the downtrodden will be met with Divine justice that will spell confusion, fear, and catastrophe. 2) The women of Zion are proud of their beauty, but are wanton in behavior and will be brought low. They will be bald, have open sores, stink, and sit in sackcloth, lamenting their fallen men and destitution in the city gates.	
5		4	1) The (now shamed and destitute) women of Zion (described in Ch 3) will act in desperation to find a husband to take away their disgrace. 2) The future zion will prove to be a reversal of these circumstances. The Branch of the Lord is introduced. Beauty and glory will be in this fruitful land; those remaining in Jerusalem (including the women of Zion) will be holy, alive and washed. Judgement and justice will be executed properly and expediently. 3) The Mount of Zion itself will be extraordinary, with a cloud of smoke in the day and a flaming fire by night. Over all of this glory will be a "canopy" that will shade from the heat of the day and will be a refuge from storm and rain.	Jerusalem	Women of chapter 3 are condemned- several women will beg a single man to marry them and take away their disgrace.	In the future, the Branch of the Lord will manifest His glory The land will be fruitful and a source of pride for its people survivors who dwell in Jerusalem will be holy and "record the living" God will wash away the filth of the women and bloodstains from Jerusalem, establishing a spirit of judgment fire. God will create a cloud of smoke in the day and a fire at night over Zion and His assembly. He will create a canopy over the temple to shade them from the heat of the day and the dangers of the sun.
6		5	1) A song about God's vineyard (Israel). God has prepared the vineyard and planted the grapes, but nothing seems to be growing. As a result, he will destroy the vineyard. 2) A stark warning to the people of Israel who drink, revel and bribe for their own pleasure. They will reap ill rewards for their wickedness. While Israel is drunk, their enemies are not. God will call enemy armies to Israel and bring about their swift destruction.	Israel	Several "woes" to various groups: 1) Those rising early to drink 2) Those who draw sin along with cords of deceit 3) Those who call evil good and good evil 4) Those who are wise in their own eyes 5) Drunks who acquit the guilty. These will all be brought low to death, shame, and want. Still, God's anger will remain hot and he will destroy the land with armies of war.	

Chapter 1

- Kings listed at the beginning- lots of bad things said about God's people under (mostly) good kings. Why?
- Similarities between Isa 1 and Deut 31-32. As if the acts have already happened.
- "High places not taken away"- people were still sinning
- Animals vs people- Animals know their place... but people are lost in a desire for self-gratification v 3-5
- "Justice is far from us..." Isa 59 similar to Isa 1:9, ISA 10:20
- Romans 9:29 - "like sodom"
- Hebrews 11- Isa 1:11
 - Sacrifices and prayers are happening, but God is not receiving them. "Willing and obedient" Similar to "no pleasure in the blood of bulls and goats"
- "The land's bounty you shall eat"/ "by the sword you shall be devoured"

Chapter 2

- There appears to be some division between chapter 1 and 2 (ch 2 is a new vision?)
- Is the mountain of the house of the Lord be the highest mountain, literally? "Exalted above the hills?" Is this necessary? Some authors, such as Henry Sulley felt that it would be.
- Going "Up" - Zech 14:10 / an object lesson (the highest court?)
- Isa 4: Glory of God as a canopy over the mountain. God offers something else that no other nation offers- judgement & peace
- Verse 19 similar to Revelation 5?
- Chapter reveals God's thoughts of his people (at the time written). Unacceptable service, idol worship, pride violate the character of His people.

Chapter 3

- Beginning of chapter- is it Judah and Jerusalem because Israel is gone? Only parameters of what Isaiah saw? Are we viewing problems that will come after Isaiah, Hezekiah, and Uzziah are gone?
- Why are women and children taking over rule? Literal or figurative?
- Is this looking ahead to the fall under Nebuchadnezzar? Kings in that era (after Josiah) were all in their early 20s. If not this time, when?
- People appear to be oppressing one another
- V 15 cross reference- Micah 3:2,3
- List of things taken away from the haughty women- why?
- Instead of beauty- branding? Dead Sea Scrolls read "shame"

Chapter 3

- Women will be deprived of all things that they've used as an outward show
- Contrast between "wanton looks" and seeking out a husband by the end of the chapter
- Play on words "makshelah" government & "memshalah" stumbling block?
- "Declare their sin as Sodom; they hide it not" Discuss modern day parallels

Chapter 4

- Similar to Isa 25:4
- How does the timeline fit with this chapter if it's a continuation of chapter 3? If chapter 3 is about the captivity, how does chapter 4 fit? Or is chapter 4 the Kingdom age? If so, how does this work with Chapter 3?
- In Ezekiel (10), the glory of the Lord departs from the Temple. Glory only returns in Christ.
- Is "on that day" (In that day?) similar to Gen 2 (Tree of Knowledge law) in which the sentence/ fulfillment *begins on that day* and moves forward from that milestone. Does this mean "on this day" or "at that time? (Generally)?

Chapter 4

- The branch (the shoot) is similar to Isa 60.
- Verse 4- "wind of rooting out"- justice comes with elimination of enemies
- Ends evoking the pillar of cloud and fire in the wilderness? The cloud sits over Zion, day and night (future), but also a cover from rain and other weather. Wedding canopy? Protection from "stream and from rain"
- Also similar to I Peter 2 "lively stones" or day of Pentacost "tongues of fire"- is the idea that the glory is like God guiding the people out of Egypt? "Canopy" Is "succot"- booth similar to Feast of Tabernacles (booths). Also similar to the booth for Jonah.

Chapter 5

- Similarities to Jeremiah 2:21, Song of Solomon 7:12, Luke 20:9
 - The house of Israel is the vineyard.
 - Verse 7. Justice, jaundice | righteousness, wretchedness
 - I Kings 20:12- Leaders are in a state of disarray from "drunkenness," but will be overrun by military
- Isaiah speaks. Early in the chapter- refers to God as "my beloved," but language changes from Isaiah to God. Verse 7, interjection by Isaiah? Verse 13 as well
- Adding house to house, v 8. Were the rich buying up property from the poor?— similar to Naboth's vineyard. A rejection of inheritance.

Chapter 6

- Chronological beginning of prophecy?
- Chapters 1-5 appear to be "a state of affairs" from God's perspective. There is a need to bring a servant into the picture, and Isaiah offers his services
- Word for temple could also be "palace" according to Hebrew Bible. The temple in this case has a throne- seems to mimic the covering for the ark? Or of the most Holy Place?
- Isaiah's reaction- "I am undone" also could be "I am struck dumb," like Moses and Jeremiah- personally thought he was unqualified.
- Why unclean lips? What significance? James 3? Job 40? Was this about personal behavior or a reaction to the striking presence of the Lord?
- Why does the angel need tongs? Why does the angel avoid touching a burning coal, but Isaiah doesn't appear to be burned by the coal? From which altar?

Chapter 6

- Seraphim:
 - Comes from "saraf" lit. "Burning ones, fiery" (see also Deut 8:15, Num 21:1, Isa 14:29)
- Aspects of this being:
 - Associated with the temple
 - Cries "Holy holy holy is the Lord of Armies, and the fullness of all the earth His glory"
 - We would assume, at least 2.
 - 6 wings apiece with a total of 12 wings
 - Flies to the Altar of Incense (presumed from smoke)
 - Has feet
 - Has hands
- Does not appear to be akin to "Egyptian Seraphim" (a serpent with wings)
- Significance of "fiery" both as an aspect of sin and everlasting power.

Chapter 7

- Days of Ahaz. 2 Kings 16, 2 Chronicles 28
- Why doesn't Ahaz get destroyed? He's an evil king.
- Ephraim allies with Aram. They'd like to go in and set up "the son of Tabeel" A puppet king? Possible reason that this can't happen: David always has a descendent on the throne.
- Ahaz benefits, even though he's not a good king.
- Rezin and Pekah conspire- Isaiah and his son Shear-Jashub come speak to the king.
- Ahaz makes a deal with Assyria to attack Syria (Aram) to save Jerusalem. His own faithlessness brings Assyria to Jerusalem (Eventually). (Verse 17).
- The sign? What does the sign given have to do with anything? How would anyone know about the sign? Who does it refer to? Why does the sign for Ahaz apparently later refer to Christ?

Chapter 7

- NT- the nation should have been looking for Christ, should have been believers, but were not.
- OT- was this a son (or grandson) of Isaiah? Why this conclusion? (Ch 8:18)
- Ahaz had already decided how he was going to fix the problem.
- Hezekiah- "The Lord is Strength"- a type of Immanuel? Ahaz burns/ sacrifices most of his children. Birth of Immanuel heralds a return to trust in God. Hezekiah does believe that God is with the people when under great duress. Could this be a connection? However, Hezekiah was also 25 years old when he began to reign. Ahaz dies at 36. How does this work?
- Virgin vs young woman/ damsel?
- Matt 1:23 reference to Emmanuel. Lit. "With us is our God."
- 2 kings 16 Account vs. 2 Chronicles 28- differences? Seems like what Isaiah said to Ahaz in Isaiah 7 happens before these accounts.
- End of chapter- curds and honey to be eaten, but no agriculture- just pasture land?

Chapter 8

- Maher-Shalal-Hash-Baz. Swift to spoil, haste to prey. "Hasten Booty Hurry Spoils." Contrast with "Immanuel." One son has a positive meaning, the other reveals darkness ahead. (Before saying "father" Samaria would be destroyed).
- The need for parchment/ stylus? Creating a written record with faithful witnesses regarding the revelation.
- Why such significance given to Divine command to name this child for an event that would probably be fulfilled within a year? Evidence is sealed (verse 16)
- "Distant lands of the Earth" verse 9- Why are other nations referred to in a prophecy ostensibly about the fall of Samaria? Pattern of partial fulfillment
- "Stumbling stone and rock of offence" verse 14- refers to Christ
- Contrast between Shiloh (Siloam)- life giving stream beneath Zion/ Euphrates- the river of the Assyrians- that will bring a flood of destruction. Similarities to Ezekiel's Temple?

Chapter 8

- What were the "plots"/ "confederacy"/ "conspiracy" (verse 12)? Hiring people from Assyria to go to war? "Don't even say the word conspiracy" because it alarms people and this isn't something to be afraid of.
- "The Stone of Stumbling" what is it? I Pt 2:8- "stumble at the word..."
The flesh v the Spirit. "What if..." status/ possessions/ investments challenged.
- Romans 9:32- Not seeking by faith but by works- not attaining a law of righteousness because of their approach. Similar to Malachi 2:8
- Stumbling stone is IN Zion- Rom 9:33, Zech 12, Dan 2
- "Children which God hath given me." Is this Mahershalalhashbaz & Immanuel? Or something else? Hebrews reference in Heb 2- "the children" refers to fellow brethren.
- How was the Lord of Hosts a rock of offense?
- Cornerstones vs Stumbling stones? Isa 19:13, Zech 10:4
- "im el" v "el im" With us is our God vs verse 10 "God is with us." Is this of significance? Do you consult God or do you consult men?

Chapter 9

- ISA 9:6-7 "Wonderful, councillor..." How are we to understand "The mighty God?" El gibor "warrior-God" (similar to the name "Gabriel" -God is my Strength)
- Unto "us?" Israel & Judah v 1&2. See also v 7
- "Wonderful in council is the mighty God, the Everlasting Father, the Prince of Peace?" Referring to God's Word made flesh through his Son? Marking an event
- Phil 2:10-11, John 1, Hebrews 2:9-10
- If so, How does John 13 fit "the servant is not greater than his master..."
- Passage is probably contemporary with Micah 5- this passage is clearly not about Hezekiah
- Chapter starts "The people walking in darkness have seen a great light," chapter ends speaking about wrath that does not turn back

Chapter 9

- II Chron 30:18- See for verse 20.
- Kings before Pekah- infighting between the northern tribes? Manasseh and Ephraim verse 20
- Do these verses apply to all of Israel? Judah? Northern Israel? Was this fulfilled in Isaiah's day?
- Deut 28:13,44 head v tail. Head and tail cut off due to corruption
- People's pride interferes with how they approach God/ their situation.
- Zebulun and Naphtali prophecy? Does this have to do with Christ- Zebulun is the region that Nazareth is in.
- "Driven to darkness" in ch 8.

Chapter 10

- Comparisons verse 9
- Calno- Carchemish, Hamath- Arpad, Samaria-Damascus? All the same in defeat.
- Amos 6, trusting in the mountains of Samaria
- Verse 13 Similar to Nebuchadnezzar.
- Assyrian attitude (and results) similar to Philistines in I Sam 5
- Verse 6- Maher-shalal hash-baz?
- Comparisons are made with "striking" the Assyrians- Gideon, Moses
Comparisons with Daniel 4 at end of the chapter. Compare also with ISA 37. ISA 40:21-24
- God foretells Assyrian destruction before the arrival of Hezekiah
- Rhyming ideas between end of Ch 10 and beginning of ch 11.

Chapter 11

- Begins with contrast/ end ch 10. Tree cut down vs shoot sprouting up.
- Judgement of the king- references God's judgement not judgement of the senses. Reference: 1 Samuel 16:7 Samuel has to choose David not on the basis of who he first thinks will be the king. Isaiah has similar language with regard to the judgement of David's descendant.
- Shoot of Jesse? Why Jesse and not David? Does this have to do with the disruption in the house of David/ kingship due to Babylonian interference? ISA 53:2 "as a root out of a tender plant?" Does this have to do with a fruitful branch? Acts 13: 22-23. Is this a "The Lord said unto my lord..." concept. David was not around his brethren, was the youngest, but was chosen. Jesus is also a son of Jesse, would be given preference, and was not around at the time the King was chosen (came after, preferred before).
- Ch 10-11 seem to contrast Saul and David. Are the boughs "lopped down" in the last chapter all the "high ones?" If so, is the "stump" of Jesse the only thing left to sprout anything fruitful?
- Good that happens on the Earth won't happen because of David, but because of Christ

Chapter 11

- Verse 5 - girdles/ belt. High priest has two girdles Leviticus 8:7
- Animals- is there a reason that the animals are brought up in the context of the chapter? "Is Judah the little child and the animals are the nations?"
- Leopard, lion, bear are all parts of a the beast in Revelation
- Reversal of animal nature. Animals and men both engage in acts consistent with the judgement of God.
- What is the banner/ standard? Root of Jesse- v 10. How can a person be a standard/ banner? Exodus 17:15, John 3: 14-18- "lifted up" like the serpent in the wilderness, Psa 60:4
- Standards of Judah and Ephraim abandoned to follow a new Standard- Christ.
- Chapter discusses the final conquest of the land as a joined body, not in envy

Chapter 11

- Verse 16 "Highway"- a highway for recovery of the remnant of the people? (V 11) Is this a literal highway or simply the means whereby they can return? Is the "likeness" a likeness to a highway or to God's providence?
- Are the Assyrians and Egyptians types or is this referring to the actual people in those lands? (Zech 14:18)
- Isa 62: 10-12
- Isa 19
- Isa 35- "the The Way of Holiness" - a highway for the redeemed

Chapter 12

- Verse 2- similar to the song of Moses, Ex 15:2
- Psa 118:14 "The lord is my Strength and my Song"
- Drawing water- John 3 "Wells of salvation." Salvation/ Deliverance = Yeshuah
- John 7:37-39 "If any man thirst, let him come to me and drink."
- Rev 7:17 Lamb in the midst of the throne shall feed them and bring them to living waters
 - Psa 23
 - Contrast with Jer 2:13
- Water of life from the temple (Ezekiel's Prophecy) Ezekiel 47
- Verse 2 Yah Yahweh? LORD Yahweh? Why the repetition of God's name? Similar to Isa 26:4. Repetition with a comma "Yah, Yahweh is my strength."
- "He is become my salvation" God becomes salvation "I will be who I will be."

Chapter 12

- Names within chapter:
- "Yah Saves" = Isaiah
- "Yah is my strength" = Hezekiah
- V4: "call upon His name..." reference Gen 4 "Then began men to call upon the name of the Lord." Calling upon the name of the Lord in praise.
- Ch 12 ends this section of prophecy.

Chapter 13

- Some question when this was written. If chronological, it would be written at the time of Ahaz. If true, Isaiah would have delivered the word regarding the Assyrians taking northern Israel, but would also predict the end of the Babylonians which would have overtaken Judah only after Hezekiah.
- Would also mean that Jeremiah would have been able to point to this prophecy to confirm his words.
- Does this chapter cover one or two battles? (Judgment against Judah, Babylon- see v 10/11) (Or is all of this about the Medes/ Persians attacking the Babylonians)
- Similar to the end of Jeremiah 4.
- Is the opening to the chapter (1-10) a discussion of why Babylon will be destroyed by the Medes? See also possible "chapter symmetry" with Chapter 14.
- Is the opening of the chapter a preamble discussing the judgement that God is about to deliver through the Medes

Chapter 14

- Writing date given Isa 14
- Are Babylon and Assyria used interchangeably?
- Assyria and Babylon were related people. Ch 14:4 "Against the king of Babylon" v. 25 "to break Assyria in my land..."
- 2 Chron 33:11 "Taken to Babylon by the King of Assyria..." (King Manasseh) Babylon was (at the time) under the rule of Assyria so the two nations might have been used interchangeably.
- But... is this inconsistent? Either Assyria or Babylon were ascendant powers and had been differentiated in Scripture. Babylon was not considered a power even by Hezekiah. Why say Babylon when Nineveh is specifically called out elsewhere? Book of Nahum is written to Nineveh, Jonah was to preach to Nineveh
- Babylon in this chapter seems to be the same Babylon in Revelation (17,18). Babylon discussed as if it is the last to be destroyed. Jacob is chosen for salvation, while Babylon is destroyed

Chapter 14

- Judgement seems to echo Nimrod "a mighty hunter before the Lord." Compare w/ v.13
- Ref Isa 24:21-23
- "Lucifer." What does the name mean and why is it used? "Helel" "Day Star" "Brightness" (Venus?) Tyrannical and self-aggrandizing power. Often connected with Luke 10:18 "I beheld Satan fall as lightning from heaven..." This is a sun that will set forever.
- "Cut down to the ground..." similar to Daniel 2
- "I will ascend to heaven..." Similar to Babel
- When does this take place? V 2: "And the people shall take them and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids..."
- "Is this the man..." But not nation? In Revelation, Babylon is a woman (ch 17,18)
- In Daniel, Head of the image is Babylon- identity of the image

Chapter 14

- Verse 11- Viols vs harps? Pitchers? Lyres? Musical instrument or vessel?
- Verse 32 "messengers" Angels, "Malak"- nations have messenger/ angels
- End of the chapter similar to Revelation (v 31-32)
- Note break in Prophecy. King Ahaz is dead as of V 28. Hezekiah is now king.
- The year of this the death of Ahaz, Isaiah receives prophecy regarding the Philistines.
- The rod of him who struck you- whose rod? 2 Chron 26:6 Uzziah? Is it King Ahaz? Assyrian Kings?
- If Ahaz, then Hezekiah would be compared to the fiery flying serpent- Referring to "bite" against the Philistines. 2 Kings 18:8. Babylon destroys the Philistines in 604 BC.
- Idea seems to be that the Philistines think they've overcome Judah, but in the end, only Zion will remain as a shelter to their people.
- Amos 2: 1-4 Moab prophecy

Chapter 15

- Word to Moab. Who is the "he" in v1? Bajith is "house" of the Moabite gods. "He" also interpreted as "They"
- Ar, Kir, Bajith, Dibon indicate sweeping destruction over all of the land.
- Destruction from whom? Possibly Assyria? This would have happened later (were tributaries to Assyria).
- Why is this chapter of concern? Israel could not possess Moab Deut 2:9. Why mention the destruction? God keeping track of not only the land, but of the "neighborhood" Who might want to jump in and take the land?
- Jeremiah 48- destruction of Moab. In Jeremiah 40, remnant hide in Moab and Ammon.
- Some authors indicate that 15:5 is sarcastic, but things might reference real regret (see above). Chapter 16 v9 seems to suggest that there is legitimate grief for Moab

Chapter 15

- Israel would not inhabit Moab, Ammon or Edom- Deuteronomy 2:5
- Amos 2:1-4 Moab prophecy
- Israel and Judah are going to be judged, but other nations shouldn't be overjoyed because they will be judged as well. God also reinforcing their connection to Jerusalem
- Latter day destruction? Psa 83 Amos 2:1-4 Moab prophecy

Chapter 16

- "The word which the Lord spoke of Moab in the past" When? Recent, or long before?
- What was the lamb in verse 1? Probably a tribute (See 2 Kings 3:4, 2 Samuel 8:2)- Possibly a way of acknowledging the re-establishment of the Throne of David.
- Where is Sela? Judges 1:36? 2 Kings 14:7 (Jokthiel)? Some sources suggest this is Petra, but Petra would have been in Edom, not Moab?
- Cakes of raisins- See also Hosea 3:1- raisins pressed into dense "cakes" or bars. Would have been a symbol of great luxury. Stand for flourishing vineyards, lots of money.
- 3 years- as a servant bound by a contract? Is the focus meant to be the 3 years, the contract, or the counting? Is Moab being treated like a tenant/ hireling? Or is this like a bondman awaiting freedom?

Chapter 17

- Why are Ephraim and Damascus connected? Pact to go against Judah.
- Isa 7: 5-9? Rezin, Pekah? 2 Kings 16:9
- "Removed from being a city?" Forever? Gone from being a capital city? Damascus is still the capital of Syria and still a city
- Glory of Jacob shall wax lean? Is this "end times," and/or is this referring to the destruction of Israel (Northern Kingdom)? Removal of all of Israel from the land? Only Jerusalem was left after the Assyrian invasion- so most of Israel was conquered or destroyed (along with Syria).
- Sea and the waves roaring- indicative of human culture driven and tossed by worry and indecision. Psa 73. God does not concern Himself with any of this- everything is under His control.

Chapter 18

- Kush. Bible says "Ethiopia" but this would have been southern Egypt/ Sudan. "Kush | Cush"
- What does Kush have to do with Israel? Isa 37: 8-9 Remnant of the people are also dispersed in part (Isa 11)
- Is the banner in Isa 11 the same as the one in Chapter 18? Or are they different and juxtaposed (but similar ideas)?
- Is this chapter a thematic precursor to Isa 19, discussing Assyria paying tithes to Zion just as the people in Kush have diplomatic relations with Assyria (which apparently break down)? Is God suggesting that Kush make peace with Israel, not Assyria, because the Assyrians will ultimately do the same?
- Or does verse 2, 3 refer to people from Jerusalem building diplomacy with the Kushites? And the reversal at the end is that the strange people of Kush will pay tithes to Jerusalem?

Chapter 19

- Egyptian will fail in response to the king of Assyria
- Egyptians will fight the Enemy and the country will come to ruin- everyone will look to their gods and their counsellors, but to no avail.
- The waters being dried up, specifically the river being wasted away. Is this literal or figurative?
- Is the river a metaphor for the strength of Egypt? Or is the failure of the river a catastrophe that ensues alongside of the destruction of industry and counsel in Egypt?
- "In that day" future time/ Kingdom age when the Lord will be glorified.
- Connection to Assyria in the future- a reversal of the beginning of the chapter, only possible through the fear of the Lord

Chapter 20

- Egypt, Ethiopia, Assyria
- Sargon II? The king of Assyria (succeeded Shalmaneser the IV) captures Samaria. 722 BC
- 711 BC Captures Ashdod. 710 Captures Babylon
- Nakedness aspect of Egypt- Joseph & his Brethren? Gen 42:9 No defense at all in the land.
- Perhaps this chapter acts as an anchor of the time period when all of the events of chapter 19 will transpire. Also sets up Isa 35-39 (Assyrians will hear a rumor in Egypt). Is special attention called to Egypt for this reason?
- Also, this is the end of Egypt. They cease being a world power.
- Naked? Or badly clad? Job 24:7. Only clad in a tunic? Word appears to be unclear.

Chapter 21

- Babylon, Edom, Arabia
- "Desert of the Sea" or "Desert by the Sea?"- This is a prophecy referring to the invasion of Babylon by the Medes and the Persians.
- Is this referring to the delta area of the Euphrates (on which babylon was located?). Babylon was located in an area with abundant lakes watered by the Euphrates. Was this referring to a "sea" caused by the diversion of the Euphrates for the Babylonian invasion. All of the above?
- See also Jer 51
- Babylon has fallen- there are no landmarks anymore in the "desert by the sea." Tghe area has become nondescript
- Parallels to Rev 16-18?

Chapter 21

- Dumah, Edom
- "Watchman what of the night?" Does this mean that the watchmen do not know when the day is coming, come back later? Or The day is coming but it won't matter?
- Either way, this seems to indicate an unending attack by the Assyrians.
- Isa 63 refers to Edom again- watchmen from Zion calling out to Edom as the Servant of the Lord approaches. Is this a reversal of the circumstances of this chapter>
- Arabia
 - "The forest in Arabia?" "Thickets?" Southwestern Arabia- Asir mountains?
 - Dedanim- area of Dedan (grandson of Abraham)?
 - Kedar- nomadic Arabian nation from the northwestern desert in Arabia
 - Historical evidence shows Ahab and the Arabs trying to ward off the Assyrians

Chapter 22

- The Valley of Vision? - Jerusalem
- Jerusalem is in a valley, but on a mount in the valley between other mounts. Place of prophetic vision within this valley? Kidron valley? Valley of Hinnom? Valley of the Dry Bones (Ezek 37)?
- Is the valley of Vision not there yet? The valley made when the Mount of Olives splits (Zech 14)
- Voice of Isaiah discussing the Word of the Lord, the fall of Jerusalem under the Babylonians
- The people are besieged to the point where the walls are breached and people are tearing down their homes to fill the gaps in the wall. God intends this to be a situation where the people turn to Him, but instead the people would rather have "one last party."
- God finds this inexcusable and condemns everyone. Shebna the treasurer is specifically called out as a poor actor in this event and will be carried into captivity. Stewardship of the Throne of David will fall to Eliakim, son of Hilkiah who will keep the house ready until Christ.
- The language used here is similar to that of Christ when he speaks with Peter.

Chapter 22

- Eliakim son of Hilkiah. Hilkiah means "My portion is YHWH" maybe a popular priest/ Levite because Ex 19:6
- 2 Kings 18:37 Eliakim one of the people who came to Hezekiah re rabshakeh-This one is the one from Isaiah.
- Josiah- Hilkiah is a high priest (2 Kings 22:8)
- Zedekiah- Jeremiah 1:1 Jeremiah son of Hilkiah | Jer 29:3 Gemariah son of Hilkiah. Both priests but are these related? Son of a High Priest?
- Ezra 7:1 Ezra was a son of Hilkiah | 1 Chronicles 6:12-14 Seriah father of Ezra and Jehozadak
- Nehemiah 8:4 Hilkiah stands next to Ezra
- 1 Chronicles 6:44-45, another Hilkiah. See also Numbers 3:35