

# Division to Exile

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- I. **The Story So Far**
- II. The History of Israel and Judah from the Division to the Exile
- III. God: Trinity and Attributes
- IV. Gospel: Problem and Solution
- V. People: Community and Ethics
- VI. Mission: Kingdom and Eschatology

# The Big Picture

**Problem:** “The earth was without form and void”

**Solution:** “Let us make man in our own image ... fill the earth and rule it”

**Problem:** “What have you done? You shall surely die”

**Problem:** “Cursed is the ground because of you”

**Solution:** “In you & your seed, all the nations of the earth will be blessed”

**Problem:** “You are a hard-hearted people”

**Problem:** “Cursed be anyone who does not do this law”

**Solution:** “The earth will be filled with the glory of God”

**Solution:** “He is the image of the invisible God”

**Solution:** “As in Adam all died, so in Christ all will be made alive”

**Solution:** “Creation itself will be set free into glorious freedom”

**Solution:** ... so in Christ, the blessings of Abraham could come to the nations”

**Solution:** “Yahweh will circumcise your hearts, so you will love him & live”

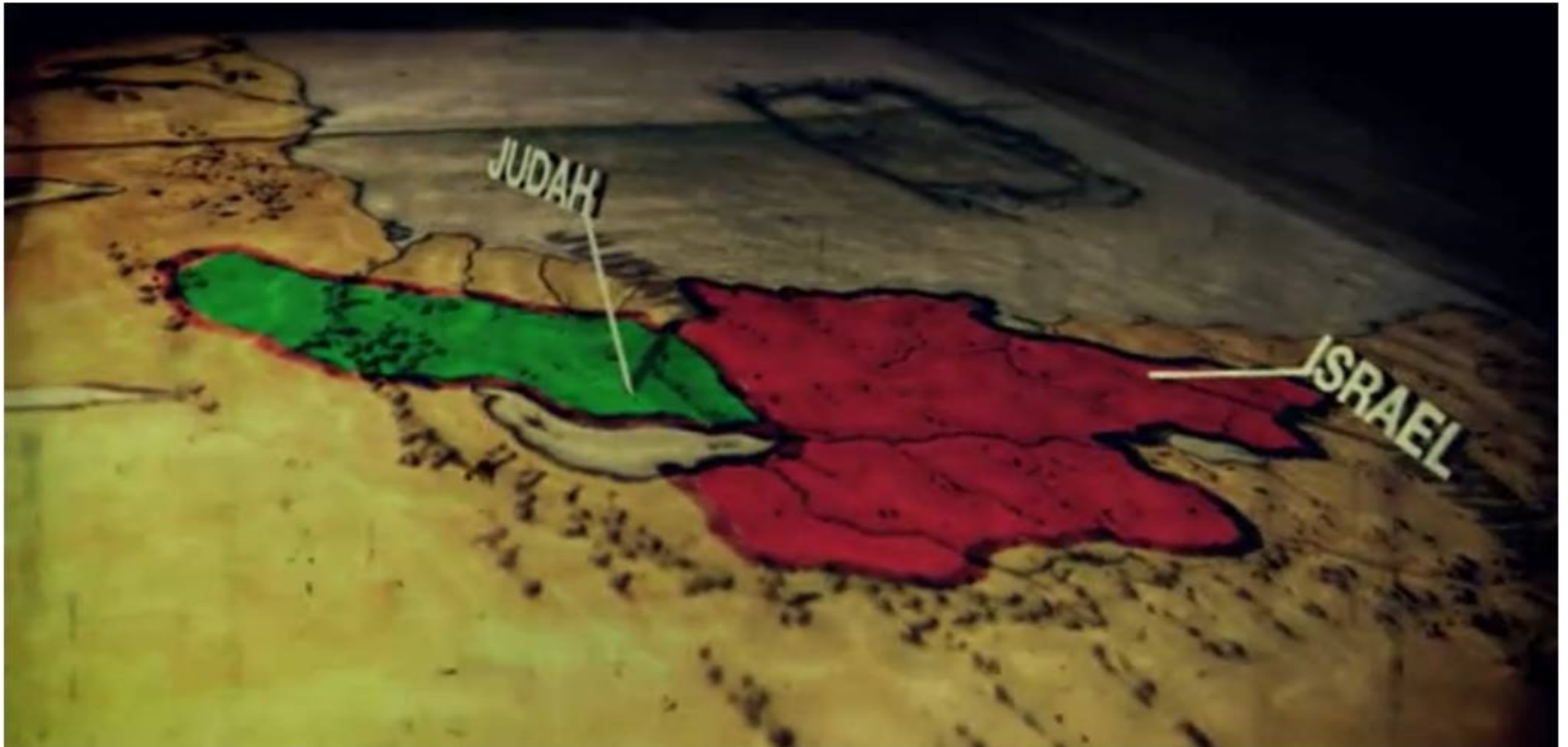
**Solution:** “Christ redeemed us from the law by becoming a curse for us ...”

# The Big Picture

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- Image, Temple, Glory (Gen 1-2)
- Satan, Sin, Death (Gen 3-11)
- Blessing, Nations, Covenant (Gen 12-50)
- Passover, Exodus, Inheritance (Ex – Josh)
- Kingdom, Exclusion, Exile (1 Sam – Mal)
- **Jesus the Messiah**
- Kingdom, Welcome, Return (ministry and parables of Jesus; Jesus as New Israel)
- Passover (Lord's Supper), Exodus (Rom 6; 1 Cor 10), Inheritance (Rom 4; Heb 4)
- Blessing, Nations, Covenant People (Acts 15; Gal 3)
- Satan, Sin, Death (Rom 5; 1 Cor 15)
- Image, Temple, Glory (Eph 1; Rom 8; Rev 21)

## Old Testament Overview DVD



Source: <http://www.kingschurch.eu/godfirst>

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# The Near Eastern World, 931 – 620



# Judah, Israel and Surrounding Nations, 931 – 722



## An Overview of the Divided Kingdom Period

	<b>Division, Idolatry and Challenge</b>	<b>Deportation, Injustice and Rescue</b>	<b>Decline, Reform and Collapse</b>
Dates	931 – 791	791 – 687	687 – 586
Key Threat	Aram / Syria	Assyria	Babylon (Egypt also significant)
Historical Passages	1 Kings 12 – 2 Kings 13 2 Chronicles 10-25	2 Kings 14-20 2 Chronicles 26-32	2 Kings 21-25 2 Chronicles 33-36
Prophets	Elijah (Israel), Micaiah (Israel), Elisha (Israel)	Isaiah (Judah), Hosea (Israel), Amos (Israel), Jonah (Assyria), Micah (Judah), Nahum (Assyria), Huldah (Judah)	Jeremiah, Ezekiel, Lamentations, Habbakuk, Zephaniah
Major Disaster	Division of the kingdom (931)	Deportation of Israel (722)	Destruction of Jerusalem (586)
Other Key Events	The drought in Israel (1 Ki 17) Elijah on Mt Carmel (1 Ki 18) Israel defeats Syria (1 Ki 20) Naboth's vineyard (1 Ki 21) Elijah taken up (2 Ki 2) Miracles by Elisha (2 Ki 4) Naaman healed (2 Ki 5) Siege of Samaria (2 Ki 6-7) Jehoash's repairs (2 Ki 12)	Syria & Israel attack Judah, and Ahaz bribes Assyria (2 Ki 16; Isa 7-12) Israel deported (2 Ki 17) Samaria resettled (2 Ki 17) Assyria attacks Jerusalem & loses (2 Ki 18-19; Isa 36-37) The rise of Babylon (2 Ki 20; Isa 38-39)	Manasseh's evil (2 Ki 21) Josiah's reforms (2 Ki 22-23) Babylon captures Jerusalem & deports Jehoiachin, Daniel, Ezekiel etc (2 Ki 24; 2 Chr 36) The glory of Yahweh leaves the temple (Ezek 1, 10) Jerusalem falls to Babylon (2 Ki 25; 2 Chr 36; Jer 52)



# Division, Idolatry and Challenge

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- **DRAMATISE** the events of this period based on the text of 1&2 Kings, in the following sections
- Act I: The division of the kingdom and the establishing of false worship at Samaria (1 Kings 12)
  - Characters: Rehoboam, Jeroboam, Israelites, Judeans
- Act II: The idolatry and violence of the northern kingdom (1 Kings 15-16). See the **TABLE** on the next page
  - Characters: Nadab, Baasha, Elah, Zimri, Omri, Tibni, Israelites
- Act III: Elijah and Ahab (1 Kings 17-22)
  - Characters: Elijah, Ahab, Jezebel, prophets of Baal, Ben-hadad, Naboth, Jehoshaphat, Micaiah, the “certain man” (22:34)
- Act IV: Elisha and Jehoram (2 Kings 2-8)
  - Characters: Elijah, Elisha, boys, bears, the widow, the Shunammite, her son, Gehazi, Naaman, Jehoram, King of Syria, lepers, Israelites, the captain
- Act V: Jehu and Jehoash (2 Kings 9-12)
  - Characters: Elisha, Jehu, Jehoram, Ahab’s sons, Queen Athaliah, Jehoida, Jehoash

## Kings of Israel from Division to Jehu (mostly summarised in 1 Kings 15-16)

King	Dates Ruled	Yrs	Possible Co-Reigns	References	Notes
Jeroboam I	931-911	21		1 Ki11:26-40	Kingdom divides
Nadab	911-910	1		1 Ki15:25-32	Killed by Baasha
Baasha	910-887	23		1 Ki15:27-16:7	
Elah	887-886	1		1 Ki16:8-14	Killed by Zimri
Zimri	886	7 days		1 Ki16:9-20	Killed himself by fire in the king's house
Omri	886-875	11	Tibni reigns after Zimri for 5 years as a rival	1 Ki16:16-17, 21-28	Establishes Samaria as his capital
Ahab	875-853	21		1 Ki16:29-17:1; 18:1-19:3; 20:1-22:40	Confrontations with Elijah; married to Jezebel
Ahaziah	852-852	1		1 Ki22:51-53; 2 Ki 1:1-18	
Joram/Jehoram	852-841	11		2 Ki 3:1-27; 6:8-7:20; 9:14-26	Killed by Jehu in 841
Jehu	841-814	27		2 Ki 9:1-10:36	

## Kings and Queens of Judah from Division to Isaiah

King	Dates Ruled	Yrs	Possible Co-Reigns	References	Notes
Rehoboam	931-915	17		1 Ki12:1-24; 14:21-31	Kingdom divides
Abijah/Abijam	915-912	3		1 Ki15:1-8	
Asa	912-871	41		1 Ki15:9-24	Buys Ben-Hadad's support vs Baasha
Jehoshaphat	871-849	25	w/Asa from 873	1 Ki22:41-50	Told much more fully in 2 Chronicles 17-21
Jehoram/Joram	849-842	7/8	w/Jehoshaphat from 853	2 Ki 8:16-24	Married Athaliah, Ahab's daughter
Ahaziah	842-841	1		2 Ki 8:25-29; 9:21-28	Killed by Jehu, king of Israel
Athaliah (Queen)	841-835	6		2 Ki 11:1-20	Killed by Jehoida the priest
Joash/Jehoash	835-796	39		2 Ki 12:1-21	Hidden & protected from Queen Athaliah
Amaziah	796-767	29		2 Ki 14:1-22	

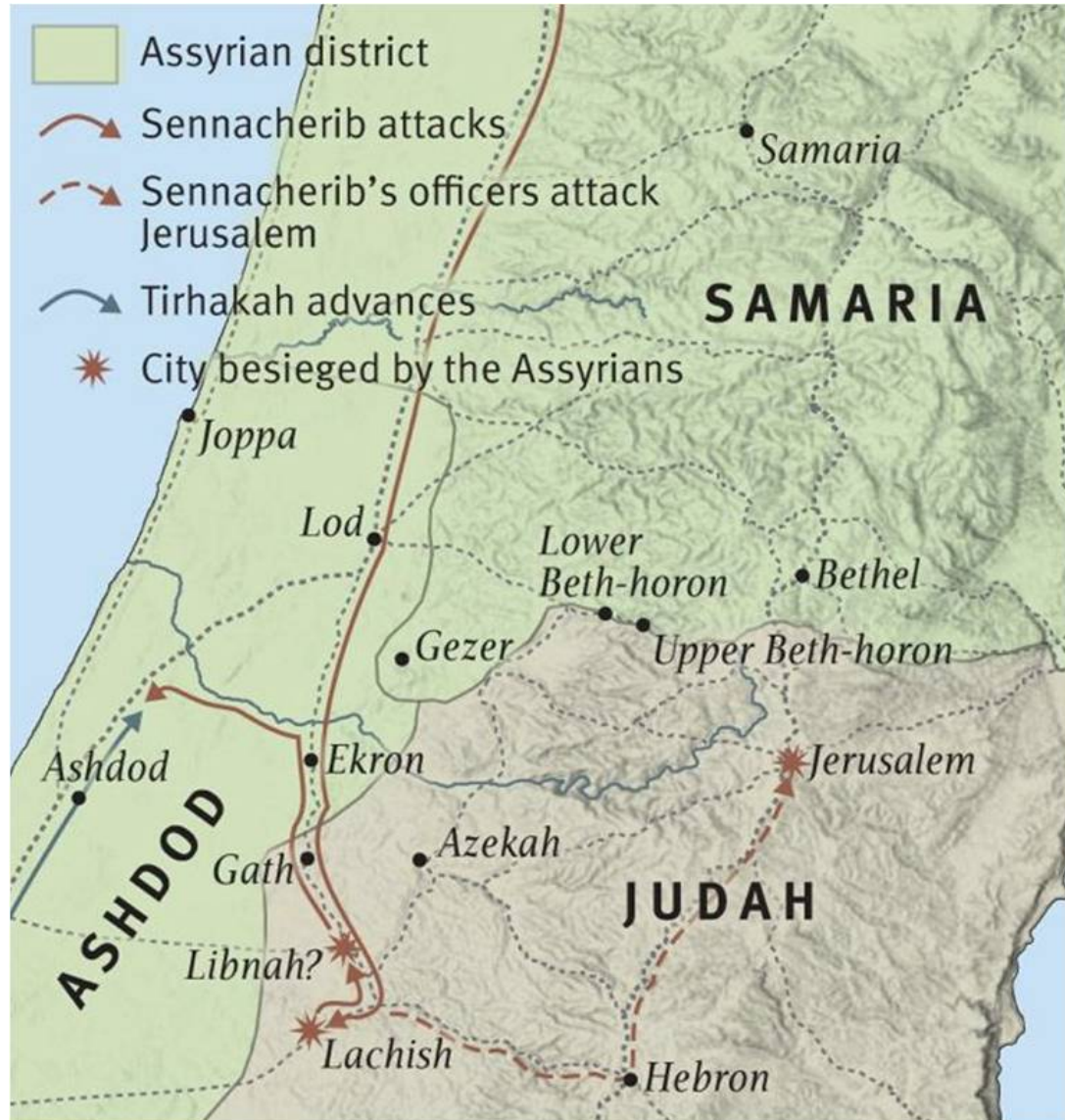
# Deportation, Injustice and Rescue

- 823-745 BC: the Assyrian empire, which had conquered a substantial portion of west Asia, slows in its expansion, and a succession of weak and ineffective rulers proves unable to hold the empire together
  - The nearby nations, especially those further away from Assyria, benefit greatly, and in fact during this period Israel and Judah are as prosperous as they have been at any time since Solomon
  - Israel, under **Jeroboam II** (2 Kings 14:23-29) and Judah, under Azariah/**Uzziah** (2 Kings 15:1-7; 2 Chronicles 26:1-23), are therefore both rich and complacent at the time Isaiah started prophesying
  - The result is significant social injustice in Judah (Isaiah 5:8-10; 1:21-23) and Israel (Hosea, Amos)
- 745-735 BC: the complacency stops fairly rapidly on the accession of the new Assyrian king, Pul/**Tiglath-pileser III**
  - He establishes authority rapidly over the previously Assyrian territories, and starts expanding elsewhere
  - Menahem king of Israel has to give him tribute almost immediately (2 Kings 15:19-20), but this does not keep the Assyrians away for long; they return before 731, overcoming and deporting the whole region of Galilee north of the Jezreel valley (2 Kings 15:29)
  - 735-727 BC: the dilemma facing Judah is whether to make alliances with or against Assyria. Learning from Israel's experience, and always having been somewhat in Israel's shadow since the division of the kingdom, Judah under **Ahaz** in 735 BC starts allying with Assyria
- The response from the neighbours was quick – neither Israel nor Syria/Damascus is keen, and the result is an immediate attack on Judah from Rezin (king of Damascus) and Pekah (king of Israel), as described in 2 Kings 16:5; 2 Chronicles 28:5-15

## Deportation, Injustice and Rescue (cont.)

- Judah calls to Tiglath-pileser for help (2 Kings 16:7-9), and this marks the first main phase of Isaiah's ministry – Judah should not care about Assyria, but seek God for deliverance (Isaiah 7-8)
  - Ahaz ignores him, and to get Tiglath-pileser to destroy Damascus and overthrow Pekah in 732, Ahaz enters into a treaty which binds him to recognise Assyrian gods (2 Kings 16:10-16; 2 Chronicles 28:20-21) and results in him giving away the temple silver and gold (2 Kings 16:8-9)
- 727-706 BC: Tiglath-pileser dies in 727, and is succeeded by **Shalmaneser V** (727-722)
  - As Isaiah has prophesied (7:7-9), Damascus has already fallen (732), and she is now followed by Samaria, deported and resettled in 722
  - Judah now finds herself both in *de facto* subjection to Assyria, and pressured by Egypt to revolt against them
- In 722/1, Shalmaneser is followed by **Sargon**, who achieves a greater position of world dominance than anyone before him has known (cf. Isaiah 14)
  - Judah's response, under **Hezekiah**, is to become anti-Assyrian and pro-Egyptian, which meets with even more resistance from Isaiah (Isaiah 29-31)
- 706-701 BC: Sargon dies on the battlefield in 706 and is succeeded by **Sennacherib**
  - It was typical for subjugated powers to rebel against imperial rulers when the sovereigns died
  - In this instance Judah is encouraged to rebel not just by Egypt, but also by the Babylonian ambassadors sent by **Merodach-Baladan** (Isaiah 39:1-2). Note that Isaiah 38-39 and 2 Kings 20 historically occur before Isaiah 36-37 and 2 Kings 18-19 (cf. 20:6)
  - Hezekiah signs an agreement with Egypt in rebellion against Sennacherib (Isaiah 28:14-15)

# The Assyrians Attack Jerusalem



## Deportation, Injustice and Rescue (cont.)

- At the same time, Hezekiah foolishly takes the Babylonian ambassadors into his confidence (39:2-8), and shows them all his possessions (2 Kings 20:12-21)
  - Isaiah therefore prophesies that Babylon will eventually deport all of Judah. This explains the Babylonian focus of Isaiah 40-55
  - Hezekiah's reaction – 'The word of the LORD that you have spoken is good.' For he thought, 'There will be peace and security in my days' (39:8) – is horribly shortsighted, and Isaiah's prophecy is eventually fulfilled in 586
  
- Sennacherib advances down the Mediterranean, laying waste to Tyre so that it will never again reach its previous position (Isaiah 23), and then comes inland, routing the fortresses of Judah (2 Kings 18:13), such as Lachish (Isaiah 36:2)
  - On Hezekiah's request for terms, he sent a messenger – the **Rabshakeh**, or field commander – to Hezekiah, to demand surrender (Isaiah 36)
  - Hezekiah despairs, but is encouraged by Isaiah to call out to Yahweh, and goes to the temple, spreads out the letter before God, and prays for deliverance
  - The army of 185,000 is decimated overnight, and Sennacherib returns to Assyria, never to fight Judah again
  - **DRAMATISE** 2 Kings 18:17 – 19:37
    - Characters: Hezekiah, people in Jerusalem, Isaiah, the Rabshakeh, Sennacherib, city officials, Assyrians, the angel of Yahweh

## Kings of Israel from Jehoahaz to Exile (mostly summarised in 2 Kings 13-15)

King	Dates Ruled	Yrs	Possible Co-Reigns	References	Notes
Jehoahaz	814-798	16		2 Ki 13:1-9	
Joash/Jehoash	798-782	15		2 Ki 13:10-25; 14:8-16	
Jeroboam II	782-753	41	w/Joash from 793	2 Ki 14:23-29	Hosea and Amos prophecy to Israel; Jonah preaches to Nineveh
Zechariah	753-752	6 mth		2 Ki 15:8-12	Killed by Shallum
Shallum	752	1 mth		2 Ki 15:10, 13-16	Killed by Menahem
Menahem	752-742	10		2 Ki 15:14-22	
Pekahiah	742-740	2		2 Ki 15:23-26	Killed by Pekah
Pekah	740-732	20	20 years counted from 752 to include rivals	2 Ki 15:25, 27-31	Killed by Hoshea
Hoshea	732-722	9		2 Ki 15:30; 17:1-6	Samaria and Israel fall to Assyria, 722



# Decline, Reform and Collapse

- Hezekiah's son, **Manasseh**, is the most evil of all the kings of Judah
  - He builds altars to Baal, puts an Asherah pole and altars to the stars in the temple courts, burns his son as a sacrificial offering, and uses mediums and necromancers (2 Kings 21:1-9)
  - The result is that God promises to destroy Jerusalem, and “wipe it as one wipes a dish, wiping it and turning it upside down” (2 Kings 21:10-15). This is the moment when judgment is decided (cf. Jer 15:4)
  - Amon, his son, continues in the same vein, and is assassinated (2 Kings 21:19-26)
- **Josiah**, Amon's son, is very different, and presides over something of a national revival (2 Kings 22-23)
  - First, he inaugurates repairs of the temple (22:3-7)
  - As a result, second, the book of the law is discovered and read to the king, who tears his clothes in repentance (22:8-11). This is probably the book of Deuteronomy
  - Third, they then enquire of Yahweh by going to Huldah the prophetess, who prophesies judgment on the nation but peace to Josiah (22:12-20)
  - Fourth, he reinstates the covenant, and the people join in, destroying idol-worship, defiling the Valley of Hinnom (Ge-hinnom, or in Greek Gehenna), and restoring the Passover (23:1-25)
  - However, Yahweh promises that in his wrath he will still exile Judah (23:26-27)
- After Josiah is killed in battle, Jehoahaz his son becomes king briefly and is deposed by **Pharaoh Neco** of Egypt, in favour of **Jehoiakim** (2 Kings 23:31-37)
  - **Nebuchadnezzar** takes Jehoiakim to Babylon in chains, along with some of the temple vessels (2 Chr 36:5-8), before reinstating him as a puppet ruler (2 Kings 24:1)
  - Then Jehoiakim rebels, and Nebuchadnezzar attacks Jerusalem (2 Kings 24:1-7)

# Decline, Reform and Collapse

- Jehoiakim dies before the Babylonians attack, and his eighteen year old son **Jehoiachin** (also called Jeconiah, or Coniah) is king when they besiege the city in 597
  - Jehoiachin gives himself up, and Nebuchadnezzar takes him into exile along with 10,000 officials and leaders of the people (2 Kings 24:10-17). This includes Ezekiel, Daniel, Hananiah, Mishael and Azariah
  - The story of Ezekiel begins five years later, and he sees the glory of Yahweh leaving the temple (Ezekiel 1, 10), prior to the siege and destruction of the city (prophesied symbolically in Ezekiel 4-5)
- The Babylonians install Jehoiachin's uncle **Zedekiah** as a puppet king
  - He rules badly for nine years, and then rebels, prompting Nebuchadnezzar to besiege Jerusalem in 588
  - Most of the story of Jeremiah takes place during this period, as Jeremiah prophesies to the nation that they are going to be exiled shortly, and nobody wants to hear it
- Finally, after a two year siege which has catastrophic consequences for the nation – just as Moses had said would happen in Leviticus and Deuteronomy if they failed to keep the law – Jerusalem falls to Babylon (2 Kings 25; 2 Chronicles 36; Jeremiah 52)
  - The city is burned and laid waste (see the poetic description in Lamentations)
  - The temple is destroyed (as Ezekiel had seen from his visions in exile)
  - The seventy years begins (as we will pick up subsequently in Daniel)
- Jehoiachin is finally released from prison in 561 by Evil-merodach, the king of Babylon (2 Kings 25:27-30)

## Kings and Queens of Judah from Isaiah to Exile

King	Dates Ruled	Yrs	Possible Co-Reigns	References	Notes
Uzziah/Azariah	767-740	52	w/Amaziah from 791	2 Ki 15:1-7	Isaiah's ministry begins
Jotham	750-735/730	16/20	Uzziah is alive in 750 but inactive in rule (cf. 15:5)	2 Ki 15:32-38	Micah's ministry begins
Ahaz	735/730-715	20/16		2 Ki 16:1-20	Receives prophecy about Immanuel
Hezekiah	715-687	29	w/Ahaz from 728		2 Ki 18:1-20:21
Manasseh	687-642	55	w/Hezekiah from 697	2 Ki 21:1-18	Most evil of Judah's kings
Amon	642-640	2		2 Ki 21:19-26	
Josiah	640-609	31		2 Ki 22:1-23:30	Reformed Judah; killed by Pharaoh Neco
Jehoahaz	609	3 mth		2 Ki 23:31-34	Taken captive by Pharaoh Neco
Eliakim/ Jehoiakim	609-598	11		2 Ki 23:35-24:7	Installed by Pharaoh Neco
Jehoiachin/ Jeconiah/Coniah	598-597	3 mth		2 Ki 24:8-17; 25:27-30	Exiled in 597; released by Evil-merodach 562
Zedekiah	597-586	11		2 Ki 24:18-20	Jerusalem falls 586

# The Approaches of Kings and Chronicles

- Even a brief reading of 1&2 Kings and 1&2 Chronicles shows some obvious differences between them
  - Broadly speaking, 1 Chronicles covers the same ground as 1&2 Samuel, and 2 Chronicles as 1&2 Kings
  - Whereas Kings talks in great detail about the events going on in the northern kingdom, in some places emphasising this far more than the south, Chronicles is almost entirely preoccupied with Judah
  - Chronicles begins with a lengthy genealogy, taking Israel's royal line right back to Adam, which has no parallel elsewhere in the Jewish scriptures
- Underneath these obvious variations lie some important theological differences in approach
  - The books of Kings are Deuteronomic in perspective: God controls history, he is responsible for the destruction of Jerusalem, and there remains hope for God's people if they humble themselves and repent
  - Covenantally, they are shaped strongly by the Mosaic covenant
  - The books of Chronicles are more priestly in perspective: they focus much more on the temple, and (in connection with that) the monarchy, with a strong emphasis on the Davidic covenant
  - So, while Kings has only a passing interest in temple worship (except as a contrast of faithfulness with those sacrificing to idols), Chronicles is very concerned with it (see 1 Chr 21 – 2 Chr 7)
  - Similarly, Jehoshaphat gets only ten verses in 1 Kings 22, but because he appointed Levites and priests to judge the nation and won a battle by singing, the Chronicler gives him four chapters (2 Chr 17-20)
- There are also a few tensions between the books that need to be acknowledged and considered carefully
  - Some are based on copyist errors (e.g. compare the Hebrew of 2 Chr 36:9 and 2 Ki 24:8)
  - One, famously, is theological (who incited David to take the census in 2 Sam 24:1 and 1 Chr 21:1? Reading Job, and the story of Judas, would lead us to conclude that the answer is “both”)

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# Isaiah 6:1-7

A dead king vs. the living God

In the year that King Uzziah died, I saw the Lord ...

The "Lord" not the "LORD"? Cf. John 12:40-41

"Heaven is not coming apart at the seams. He sits. And he sits on a throne. All is at peace and he has control."

Cp. Isa 52:13; 57:15; John 12:30-33

... sitting upon a throne ...

... high and lifted up ...

How big is the temple? A royal or bridal train?

Sinless beings. Army-destroying power. Why hide their eyes?

... and the train of his robe filled the temple.

Sarap = to burn. Seraphim = burning ones?

Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew.

The song that lasts 700 years (cf. Rev 4-5)

And one called to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory!"

And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke.

Why do things shake in theophanies? Selfquakes?

And I said: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!"

Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar. And he touched my mouth and said: "Behold, this has touched your lips; your guilt is taken away, and your sin atoned for."

Atonement is at God's initiative. Isaiah is helpless in front of holiness, but God takes his sin away

# Sovereignty and Responsibility in Isaiah 10

## Yahweh is Responsible

5-6: Ah, Assyria, the rod of my anger; the staff in their hands is my fury! Against a godless nation I send him, and against the people of my wrath I command him, to take spoil and seize plunder, and to tread them down like the mire of the streets.

12: When the Lord has finished all his work on Mount Zion and on Jerusalem, he will punish the speech of the arrogant heart of the king of Assyria and the boastful look in his eyes.

15-17: Shall the axe boast over him who hews with it, or the saw magnify itself against him who wields it? As if a rod should wield him who lifts it, or as if a staff should lift him who is not wood! Therefore the Lord GOD of hosts will send wasting sickness among his stout warriors, and under his glory a burning will be kindled, like the burning of fire. The light of Israel will become a fire, and his Holy One a flame, and it will burn and devour his thorns and briars in one day.

## The King of Assyria is Responsible

7-11: But he does not so intend, and his heart does not so think; but it is in his heart to destroy, and to cut off nations not a few; for he says: "Are not my commanders all kings? Is not Calno like Carchemish? Is not Hamath like Arpad? Is not Samaria like Damascus? As my hand has reached to the kingdoms of the idols, whose carved images were greater than those of Jerusalem and Samaria, shall I not do to Jerusalem and her idols as I have done to Samaria and her images?"

13: For he says: "By the strength of my hand I have done it, and by my wisdom, for I have understanding; I remove the boundaries of peoples, and plunder their treasures; like a bull I bring down those who sit on thrones. My hand has found like a nest the wealth of the peoples; and as one gathers eggs that have been forsaken, so I have gathered all the earth; and there was none that moved a wing or opened the mouth or chirped."

## Questions and Answers in Isaiah 40

Who has measured the waters in the hollow of his hand and marked off the heavens with a span, enclosed the dust of the earth in a measure and weighed the mountains in scales and the hills in a balance? Who has measured the Spirit of the LORD, or what man shows him his counsel? Whom did he consult, and who made him understand? Who taught him the path of justice, and taught him knowledge, and showed him the way of understanding? (40:12-14. The focus here is on God's **knowledge** and **wisdom**)

To whom then will you liken God, or what likeness compare with him? An idol! A craftsman casts it, and a goldsmith overlays it with gold and casts for it silver chains. He who is too impoverished for an offering chooses wood that will not rot; he seeks out a skillful craftsman to set up an idol that will not move. (40:18-20; cf. 44:1-20; 46:1-13. The idea here is that God is **incomparable**)

Do you not know? Do you not hear? Has it not been told you from the beginning? Have you not understood from the foundations of the earth? It is he who sits above the circle of the earth, and its inhabitants are like grasshoppers; who stretches out the heavens like a curtain, and spreads them like a tent to dwell in; who brings princes to nothing, and makes the rulers of the earth as emptiness. Scarcely are they planted, scarcely sown, scarcely has their stem taken root in the earth, when he blows on them, and they wither, and the tempest carries them off like stubble. (40:21-24; cf. 43:1-28; 44:21-45:25. God is **sovereign** over history, particularly Judah's enemies)

To whom then will you compare me, that I should be like him? says the Holy One. Lift up your eyes on high and see: who created these? He who brings out their host by number, calling them all by name, by the greatness of his might, and because he is strong in power not one is missing. (40:25-26. God is **all-powerful**)

Why do you say, O Jacob, and speak, O Israel, "My way is hidden from the LORD, and my right is disregarded by my God"? Have you not known? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable. He gives power to the faint, and to him who has no might he increases strength. Even youths shall faint and be weary, and young men shall fall exhausted; but they who wait for the LORD shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint. (40:27-31; cf. 41:1-20. God **sustains** his people)





Earth



Venus



Mars



Mercury



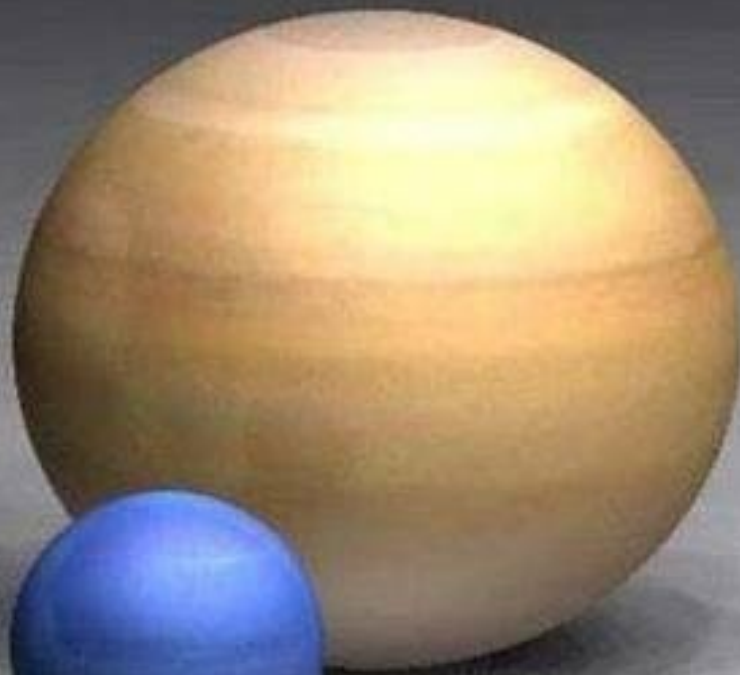
Pluto



Jupiter



Saturn



Uranus



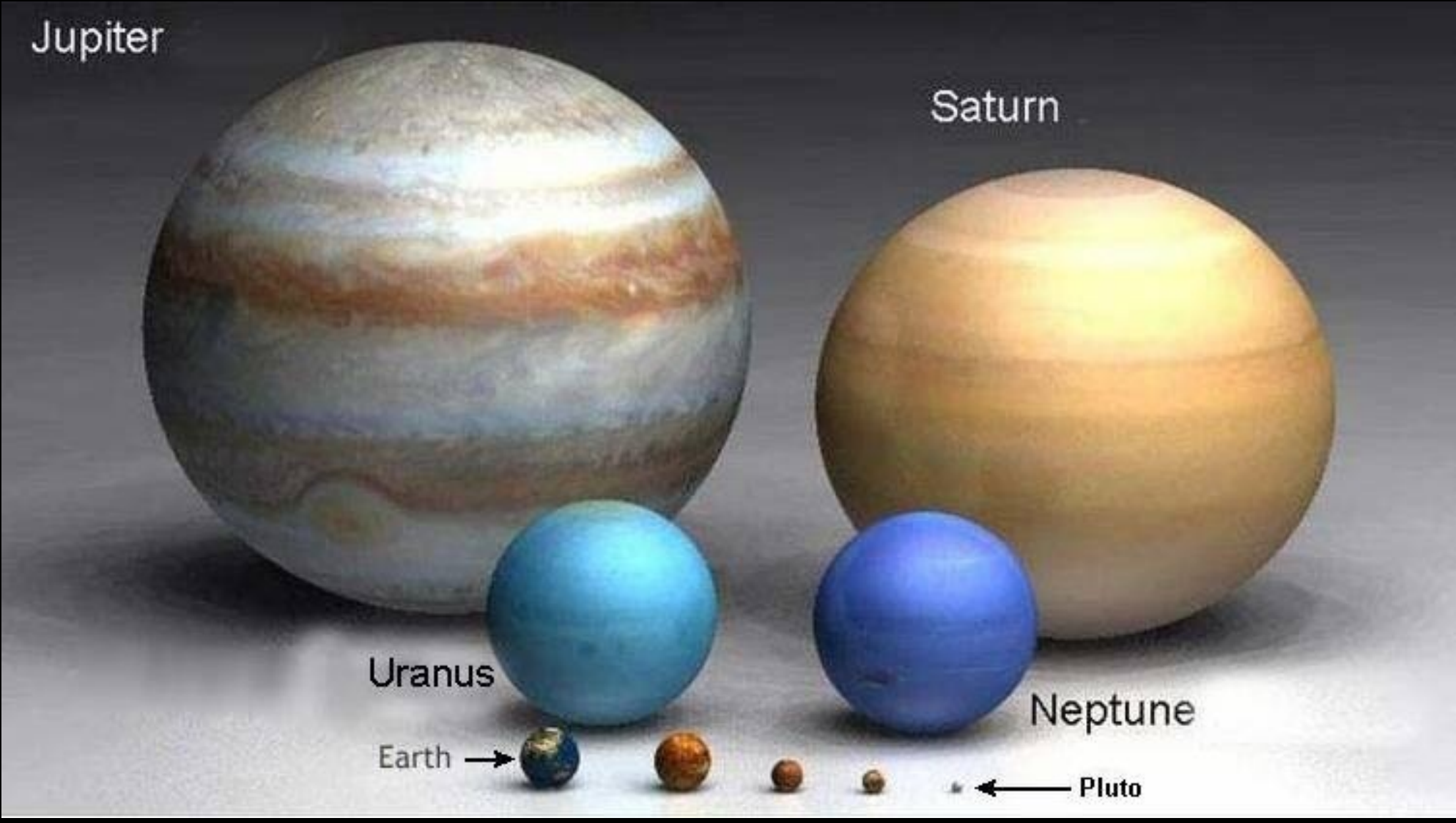
Neptune



Earth



Pluto



Sun

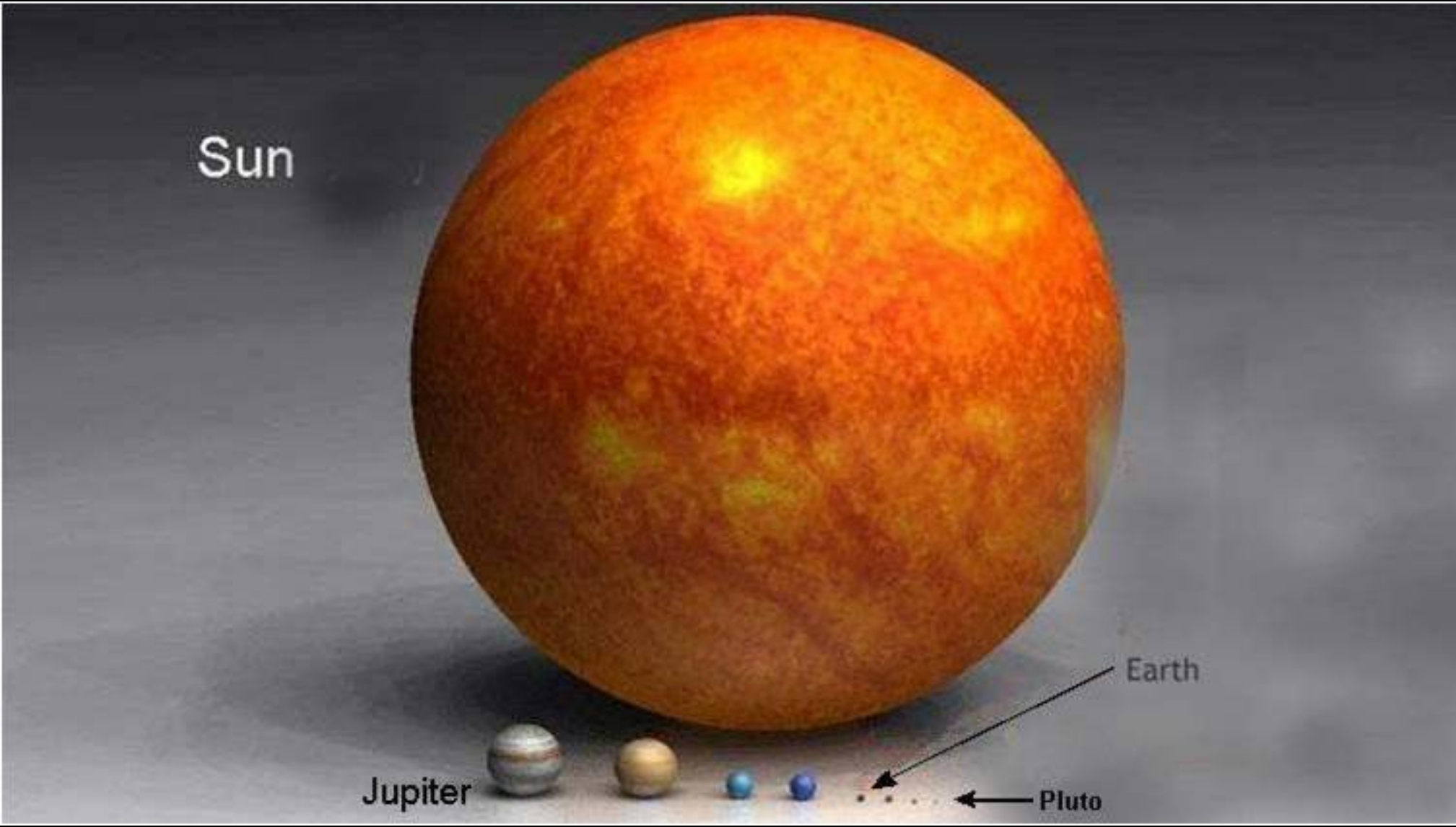


Jupiter



Earth

Pluto





Sun



Sirius



Pollux



Arcturus

Jupiter is about 1 pixel in size

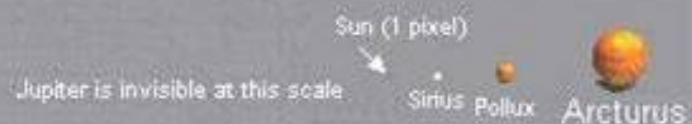
Earth is invisible at this scale



Betelgeuse



Antares



Rigel



Aldebaran

# The Messiah in Isaiah

Ref	Key phrases	Messiah's Attributes
7:10-25	Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel. He shall eat curds and honey when he knows how to refuse the evil and choose the good.	Virgin-born; God-with-us; poor; rules after Assyria destroy Israel and Syria
9:1-7	For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it ...	Rules the nations; divine; everlasting; kingdom of peace; Davidic; justice; righteousness
11:1-10	There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding ... In that day the root of Jesse, who shall stand as a signal for the peoples —of him shall the nations inquire, and his resting place shall be glorious.	From David's line; Spirit-filled; wise, powerful; renews creation; father of David; nations ask of him
42:1-9	Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations. He will not cry aloud or lift up his voice, or make it heard in the street; a bruised reed he will not break ...	Spirit-filled; justice; quiet and gentle; light for the nations; God's glory (v8)?
49:1-7	It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations, that my salvation may reach to the end of the earth.	Restorer of Israel; light to the nations for the salvation of all peoples
52:13-53:12	Who has believed what he has heard from us? And to whom has the arm of the LORD been revealed?	Arm of Yahweh in human form; suffering Servant
61:1-7	The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor.	Spirit-anointed preacher, liberator, healer, comforter
63:1-6	Who is this who comes from Edom, in crimsoned garments from Bozrah, he who is splendid in his apparel, marching in the greatness of his strength? "It is I, speaking in righteousness, mighty to save."	Conquering King; wrathful Judge of the nations; Saviour of Israel

# The Compound Names of Yahweh

## Yahweh-Tsidkenu

- Jeremiah 23 begins with a denunciation of the shepherds who destroy God's people
- God promises that shepherds will come in the future who care for God's people (v4)
- But the days are coming when God will raise up a righteous Branch who will rule wisely and execute justice in the land (v5)
- He will result in salvation and safety
- And his name will be Yahweh-Tsidkenu, or Yahweh-our-righteousness
- Providing us with righteousness is not merely something God does – it is part of his name, part of his nature

## Yahweh-Shammah

- Ezekiel addresses the consequences of Jerusalem's destruction
- The glory of Yahweh is seen on the Chebar canal (ch 1), and leaves the temple by the eastern gate (ch 10)
- Ezekiel 40-48 is then a lengthy and complex vision of the eschatological temple, presented in idealistic terms, with the river of life flowing from the temple
- The city of Jerusalem as a whole, seen eschatologically, is then given the name Yahweh-Shammah, or Yahweh-is-there
- Being "there", wherever his people are, is part of God's name, part of who he is



# The Glory of God in Ezekiel 1

- The vision of Ezekiel 1 is probably the most epic and dramatic theophany (appearance of God) in the Bible
  - A windstorm coming from the north, and a huge cloud with brightness all around it
  - Fire flashing from within the cloud, and gleaming metal in the midst of it
  - From the middle come four living creatures – humanlike, with four wings
    - They have four faces: of a human (ruler of creation on God’s behalf), a lion (king of wild animals), an ox (strongest of domestic animals), and an eagle (most powerful of the birds)
    - Their wings touch each other, forming an outward-looking square
    - Collectively, they resemble fire, with torches moving between them, a fire in the middle, and lightning flashing out of them
  - Each living creature has a wheel-within-a-wheel (interlocking at 90 degrees, presumably) next to them
  - The spirit of the living creature is within the wheels
  - Over the heads of the living creatures is a gigantic crystal expanse (Carson: an upside-down crystal wok)
  - When their wings move, it sounds like the mighty tumult of an army. When the voice above them is heard, they let down their wings and fall silent
  - Above the expanse is a throne, like sapphire, surrounded by rainbows of living colour
  - Seated on the throne is one with a human appearance: gleaming metal from the waist up and fire from the waist down
  
- “Such was the appearance of the likeness of the glory of Yahweh”. Translation: it kind of looked a tiny bit like something that was ever-so-slightly like this, but that doesn’t even get close to describing God

# Two Depictions of God: Compare and Contrast

## Nahum 1:1-8

An oracle concerning Nineveh. The book of the vision of Nahum of Elkosh.

The LORD is a jealous and avenging God; the LORD is avenging and wrathful; the LORD takes vengeance on his adversaries and keeps wrath for his enemies.

The LORD is slow to anger and great in power, and the LORD will by no means clear the guilty. His way is in whirlwind and storm, and the clouds are the dust of his feet.

He rebukes the sea and makes it dry; he dries up all the rivers; Bashan and Carmel wither; the bloom of Lebanon withers.

The mountains quake before him; the hills melt; the earth heaves before him, the world and all who dwell in it.

Who can stand before his indignation? Who can endure the heat of his anger? His wrath is poured out like fire, and the rocks are broken into pieces by him.

The LORD is good, a stronghold in the day of trouble; he knows those who take refuge in him.

But with an overflowing flood he will make a complete end of the adversaries, and will pursue his enemies into darkness.

## Hosea 11:1-9

When Israel was a child, I loved him, and out of Egypt I called my son.

The more they were called, the more they went away; they kept sacrificing to the Baals and burning offerings to idols.

Yet it was I who taught Ephraim to walk; I took them up by their arms, but they did not know that I healed them.

I led them with cords of kindness, with the bands of love, and I became to them as one who eases the yoke on their jaws, and I bent down to them and fed them.

They shall not return to the land of Egypt, but Assyria shall be their king, because they have refused to return to me.

The sword shall rage against their cities, consume the bars of their gates, and devour them because of their own counsels.

My people are bent on turning away from me, and though they call out to the Most High, he shall not raise them up at all.

How can I give you up, O Ephraim? How can I hand you over, O Israel? How can I make you like Admah? How can I treat you like Zeboiim? My heart recoils within me; my compassion grows warm and tender.

I will not execute my burning anger; I will not again destroy Ephraim; for I am God and not a man, the Holy One in your midst, and I will not come in wrath.

# Division to Exile

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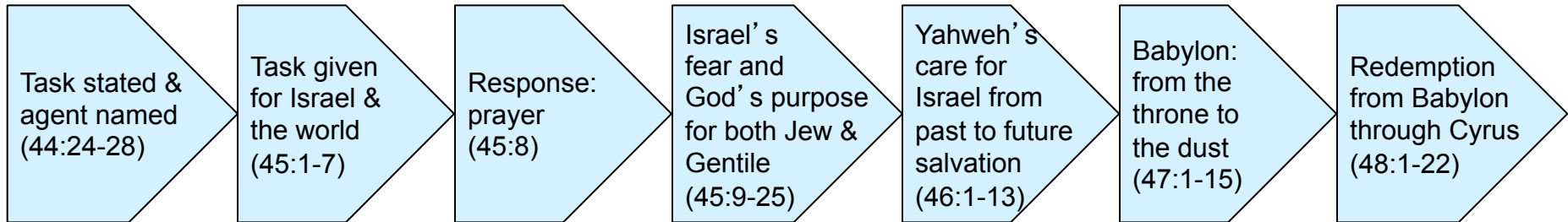
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# Humanity's Problem: Jeremiah 2

- “Therefore I still contend with you, declares the LORD, and with your children's children I will contend. For cross to the coasts of Cyprus and see, or send to Kedar and examine with care; see if there has been such a thing. Has a nation changed its gods, even though they are no gods? But my people have changed their glory for that which does not profit. Be appalled, O heavens, at this; be shocked, be utterly desolate, declares the LORD, for my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns that can hold no water.” (Jer 2:9-13)
  - All sin, fundamentally, is idolatry
  - All sin involves (1) forsaking the fountain (the real God), and (2) hewing out broken cisterns (false gods)
  - Righteousness, on the other hand, is being satisfied in God. Piper: glorify God *by* enjoying him forever (“Ham *and* eggs? Sometimes you glorify God *and* sometimes you get joy?”)
  - How do you glorify a mountain spring? How do I honour my wife?
- This has massive implications for the way we understand, preach, and train people to live in the gospel
  - Calling someone to respond to the gospel is calling them to prioritise their own highest joy. It's about desire – preaching the gospel is not just about showing it's true, but making people want it to be true
  - The treasure hidden in a field
  - C S Lewis, *The Weight of Glory*
  - Thomas Chalmers, *The Expulsive Power of a New Affection*
  - The writer to the Hebrews contrasts Jesus (“who *for* the joy endured the cross”) and Esau (“who *for* a single meal sold his birthright”). The difference is one of prizing your deepest, highest joy
  - We need to call unbelievers and believers alike to forsake their cisterns and drink from the fountain!

# Redemption / Exodus: Isaiah 40-55

## Redemption Through Yahweh's Anointed: Cyrus (Isaiah 44-48)



## Redemption Through Yahweh's Anointed: the Servant (Isaiah 49-53)



## Penal Substitution: Isaiah 52-53

**Exalted** Led to the slaughter

**Astonished**

**Crushed** Acquainted with grief

**Silenced**

**Stricken**

**Marred**

**Chastised** Buried

**Pierced**

**Not esteemed** Cut off

**Revealed**

**Iniquity laid upon him** Smitten

**Despised**

**Oppressed**

**Numbered**

**Rejected** Afflicted

**Prospered**

**Satisfied**

**Bore the sin of many** Accounted righteous

**Makes**

**intercession**

Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted. As many were astonished at you— his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind—so shall he sprinkle many nations; kings shall shut their mouths because of him; for that which has not been told them they see, and that which they have not heard they understand.

Who has believed what he has heard from us? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not.

Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth.

Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand. Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.

## New Covenant, New Hearts: Jeremiah 31 and Ezekiel 36

- Moses had prophesied a day, in Deuteronomy 30, when Israel's hearts would be circumcised and they would love Yahweh with all their hearts, and live
- Around the time of the exile, both Jeremiah and Ezekiel look forward to a day when this will actually happen
  - "Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbour and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more." (Jer 31:31-34)
  - "Therefore say to the house of Israel, Thus says the Lord GOD: It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came. And I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them. And the nations will know that I am the LORD, declares the Lord GOD, when through you I vindicate my holiness before their eyes. I will take you from the nations and gather you from all the countries and bring you into your own land. I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules." (Ezek 36:22-27)
- This, Jesus says the night he is betrayed, is happening now, through my death. The new covenant is beginning. The forgiveness of Israel's sins is here. The law will be fulfilled as you walk by the Spirit

# Redemption / Ransom: Hosea 1-3

- Hosea is married to a prostitute named Gomer. She, from what we can tell, has become enslaved through her prostitution, and Hosea is instructed to redeem her: to buy her back
- 'Redemption' in the OT involves the patriarch of a clan – the strong male – putting his resources on the line to ransom a family member
  - Someone driven to the margins of society (Boaz redeeming Ruth from poverty)
  - Someone seized by enemies against whom he has no defence (Abraham redeeming Lot from captivity)
  - Someone entangled in sin and unable to escape (Hosea redeeming Gomer from prostitution)
  - Someone enslaved by a powerful enemy who will not let them go (Yahweh redeeming Israel from Egypt)
  - Yahweh, the patriarch, the strong male of our tribe, has put his resources on the line to buy us back from the poverty, captivity, prostitution, idolatry and slavery we were trapped in and unable to escape
  - And he has sent the most cherished member of his household to accomplish this: his firstborn son. Wow
- That's redemption. God buys us back, out of our self-imposed slavery and captivity, because he loves us. Just like Hosea buys back Gomer. Imagine a young girl who has been captured and sold as a sex slave
  - **TAKEN CLIP:** "If you don't let my daughter go, I will find you, and I will kill you" ... "You came for me. I can't believe you came for me!"
  - That's like what God says to Pharaoh: "if you don't let my people go, I will find you, and I will kill you." And when they are liberated, ransomed, redeemed by their Father, they cry, "I can't believe you came for me!"
  - But more beautifully, and richly, than that, it speaks of the cross. It's like God says to sin, death and Satan: "I know exactly who you are. And if you don't let my children go, I will find you, and I will kill you"
  - And as those who have been redeemed by Jesus putting his life on the line to set us free, we are able to worship him for the cross: "I can't believe you came for me"



# The Gospel in the Minor Prophets

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- Hosea: Redemption. “So I bought her for fifteen shekels of silver and a homer and a lethech of barley” (3:2)
- Joel: Shame Removed. “My people shall never again be put to shame” (2:26)
- Amos: Restoration. “The mountains shall drip sweet wine, and all the hills shall flow with it” (9:13)
- Jonah: Forgiveness. “When God saw what they did, how they turned from their evil way, God relented” (3:10)
- Micah: Salvation: “Rejoice not over me, O my enemy; when I fall, I shall rise” (7:8)
- Habakkuk: Justification by faith. “The righteous shall live by his faith” (2:4)
- Zephaniah: Victory. “The LORD has cleared away your enemies” (3:15)
- Haggai: Presence. “The latter glory of this house shall be greater than the former” (2:9)
- Zechariah: Clothing in Righteousness. “Behold, I have taken your iniquity away from you, and I will clothe you with pure vestments” (3:4)
- Malachi: Purification. “He will sit as a refiner and purifier of silver” (3:3)

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# The Global Vision of Isaiah

Isaiah 2: The nations will stream uphill to worship Yahweh at Jerusalem, and be taught his laws

Isaiah 66:18-21: All nations and languages will declare God's glory among the nations, become missionaries, and even priests

Isaiah 55:1-13: Everyone is invited to come to Yahweh and be satisfied, including "a nation you did not know"

Isaiah 11:11-16: God will recover the remnant of his people from all over the world, with a "highway" from Assyria

**How Do the Gentiles Fit With Israel in God's Plan?**

Isaiah 49:6-7: The Servant is there to bring light to the Gentiles, that God's salvation might reach the ends of the earth

Isaiah 19:21-25: Egypt and Assyria will be delivered by God, join his people along the "highway", and bless the world alongside Israel

Isaiah 25:6-8: All nations, all peoples, all faces, all the earth: all will benefit from the death of death Yahweh is bringing about,

# Potters, Pots and Promises

- Three separate texts in Isaiah and Jeremiah use the analogy of a potter and his pot to describe the relationship between God and Israel (Isa 45:9; 64:8; Jer 18:1-11). The Jeremiah passage is the most detailed
  - In the real-life example, the clay is spoiled in the potter's hand, and the potter reworks it into another vessel (18:4)
  - God then says that he is entitled to do the same with Israel (18:6)
  - In the immediate context, this means that when a nation repents, God will not judge it by bringing disaster upon them, even if he has declared that he would (18:7-8) ...
  - ... and that when a nation does evil, God will no longer do them good, even if he has declared that he would build them and plant them (18:9-10)
  
- This has several implications for biblical theology
  - Israel are a pot that has spoiled in the potter's hand, and they will consequently face exile, even though God has promised to bless them
  - Prophetic promises are intended to provoke obedience and repentance, not to act as cast-iron guarantees of what will happen in the future (at a personal level, this is very important)
  - More controversially, the pot/potter analogy in Romans 9 is probably targeted specifically at Israel – they have been reshaped into serving a different purpose – in this case, a temporary rejection resulting in salvation to the Gentiles

# The Letter to the Exiles

**A guarantee of personal prosperity and fruitfulness for Christians?**

**A mandate for working in arts and media to transform the culture?**

**What is Jeremiah 29 all about?**

**An exhortation to Christians not to form a Christian suburban ghetto?**

**Something else?  
(How is it summarised in 29:25-28?)**

# Handling Suffering in Lamentations

- Lamentations 3 is an amazing song, and shows some real-life ways of handling suffering, at the all-time low point of God's people. Consider 3:16-40 in particular. What responses to suffering emerge in each paragraph?

He has made my teeth grind on gravel, and made me cower in ashes; my soul is bereft of peace; I have forgotten what happiness is; so I say, "My endurance has perished; so has my hope from the LORD." Remember my affliction and my wanderings, the wormwood and the gall! My soul continually remembers it and is bowed down within me.

But this I call to mind, and therefore I have hope: The steadfast love of the LORD never ceases; his mercies never come to an end; they are new every morning; great is your faithfulness. "The LORD is my portion," says my soul, "therefore I will hope in him." The LORD is good to those who wait for him, to the soul who seeks him.

It is good that one should wait quietly for the salvation of the LORD. It is good for a man that he bear the yoke in his youth. Let him sit alone in silence when it is laid on him; let him put his mouth in the dust—there may yet be hope; let him give his cheek to the one who strikes, and let him be filled with insults.

For the Lord will not cast off forever, but, though he cause grief, he will have compassion according to the abundance of his steadfast love; for he does not afflict from his heart or grieve the children of men. To crush underfoot all the prisoners of the earth, to deny a man justice in the presence of the Most High, to subvert a man in his lawsuit, the Lord does not approve.

Who has spoken and it came to pass, unless the Lord has commanded it? Is it not from the mouth of the Most High that good and bad come? Why should a living man complain, a man, about the punishment of his sins? Let us test and examine our ways, and return to the LORD!

# Idolatry, Immorality, Independence and Injustice

- Four main evils characterise Israel and Judah during this period – but they are also, in many ways, the four main evils that have characterised the human race throughout our history
- The basic evil is Idolatry: putting something or someone else in place of God. “For they also built for themselves high places and pillars and Asherim on every high hill and under every green tree” (1 Ki 14:23 etc)
- From here, three other besetting sins typically follow
  - Injustice – the idea of worshipping a god who did not judge injustices, since they were most likely unjust themselves, was very appealing to those who would oppress and trample the rights of others. This is the strongest theme in the prophetic words of Amos, some of Micah and some of Isaiah (especially chs 1-5)
  - Immorality – idolatrous worship is often sexually promiscuous, with prostitution, cultic sex and fertility symbols frequently involved. Worshipping Yahweh involved monogamous fidelity
  - Independence – both Isaiah and Jeremiah denounce Israel and Judah for relying on other nations (Assyria, Egypt) to rescue them, rather than calling out to God for deliverance
- In many ways, these remain the three key ways human beings fall into sin once we abandon God
  - Money – injustice – economic sin – a Marxist or Marxian view of humanity
  - Sex – immorality – sexual sin – a Freudian view of humanity
  - Power – independence – political sin – a Nietzschean view of humanity

# What is Meant by “Injustice” in the Prophets?

Text	Specific Injustices Denounced	Contemporary Examples
Amos 2:6-8		
Amos 3:15 – 4:5		
Amos 5:10-12		
Micah 2:1-4		
Isaiah 1:21-23		
Isaiah 3:14-24		
Isaiah 5:8-13		



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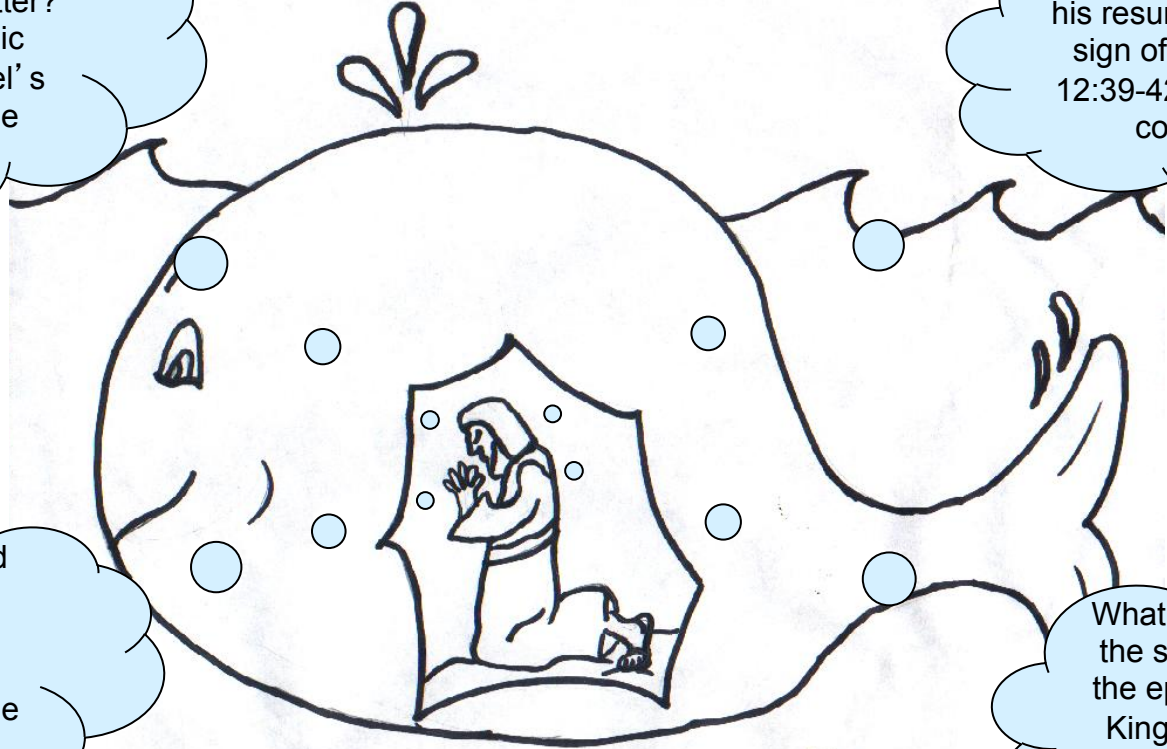
# The Puzzles of Jonah

Is the story to be taken literally? Does it matter?  
Is the story a comic polemic about Israel's failure to reach the nations?

Why did Jesus refer to his resurrection as "the sign of Jonah" (Matt 12:39-42)? What's the connection?

God said that he would overthrow Nineveh in forty days' time (3:4). Yet he didn't (3:10). Why? Does God change his mind? Why / why not?

What is the punchline of the story? If Nineveh is the epitome of evil (as 2 Kings suggests), what does that mean for mission (4:11)?



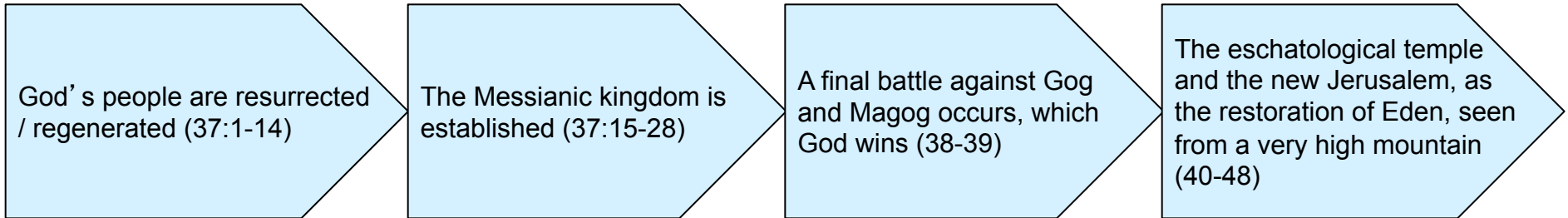
Jonah and the Whale

# Final Judgment in the Major Prophets

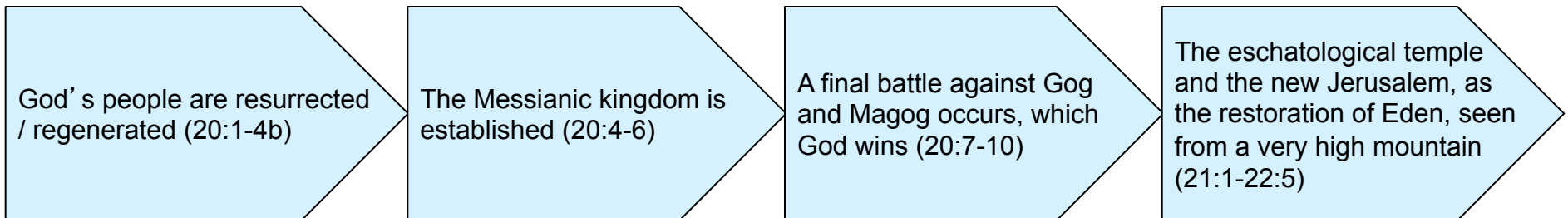
- There are several key texts in the major prophets that shape significantly the way final judgment is spoken of in the New Testament
  - Isaiah 66:24: "And they shall go out and look on the dead bodies of the men who have rebelled against me. For their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh."
    - The picture is of a battle against Jerusalem in which Yahweh slays the enemies of God's people (12-17). The imagery here is of heaps of corpses piled high, with bodies both decomposing (worms) and being burned (fire), as well as looking disgusting
  - Jeremiah 7:32: "Therefore, behold, the days are coming, declares the LORD, when it will no more be called Topheth, or the Valley of the Son of Hinnom, but the Valley of Slaughter; for they will bury in Topheth, because there is no room elsewhere."
    - Judgment against God's people takes the form of mass slaughter, in which bodies have to be buried in the Hinnom valley (Ge-hinnom, later Gehenna) because there is no space in the city
    - Virtually identical language is used in Jeremiah 19:1-9. Ge-hinnom refers to the destruction of Jerusalem
  - Ezekiel 38-39 also describes the battle against Gog and Magog, which becomes paradigmatic for the way the final battle between God and the devil is presented in Revelation 19-20
- One further text which is significant on this, but which is not explicitly quoted in the New Testament, is Isaiah 24:1-12. This envisions destruction upon the "desolate city" within Isaiah's mini-apocalypse (Isa 24-27)
  - It describes a world of emptiness, languishing, scorching of the earth, no wine or vines, no laughter, no music, boarded-up houses, outcry and ruin

# The Eschatology of Ezekiel and Revelation

## The Sequence of Ezekiel 37-48



## The Sequence of Revelation 20-22



## The Kingdom of Shalom (with thanks to Mark Driscoll)

Text	Depictions of the New Creation	New Creation Will Finally Satisfy ...
Isaiah 2:1-4	All nations gathered; everyone learns God's laws about how to live in harmony with creation and each other; peace reigns; nobody fights wars anymore	Those who read books and attends seminars about the practical matters of life, all who have buried loved ones who died in war, and veterans who live daily with the memories.
Isaiah 11:1-16	Oppressed receive justice; poor are lifted up; creation comes into harmony; wicked are judged; earth is full of the knowledge of the glory of God; everyone sings.	Those who feed the hungry, fight injustice, love their pet, think summer is the best season of the year, and loudly sing off-key when alone in their car.
Isaiah 25:6-9	A rich feast prepared by Yahweh on the mountain, with rich meat and fine wine; death swallowed up forever; all tears and reproach taken away.	Those who have always wanted to have Jesus round for dinner, sitting outside on a warm Mediterranean evening, eating gourmet food and drinking vintage wine.
Isaiah 32:1-8, 15-20; 35:1-10	Blind see; deaf hear; lame leap; mute sing; the desert becomes fruitful like a spring meadow; no more danger; all sit beside still waters in peace.	Those who care for disabled loved ones, hate corruption, have friends to dinner, savour the blossoms of spring, and love the ocean & rivers because they remind them of God.
Isaiah 60:1-22	The glory of Yahweh outshines the sun; all nations gather; unprecedented wealth; gates and doors always open; no more violence; permanent inheritance of land.	Those who see beauty in all cultures, value a dollar, and love sunrises and sunsets because they get to see it explode into colours and shadows without buying a ticket and without its defilement by some stupid corporate logo.
Isaiah 65:17-25	Weeping and crying cease; former things (troubles) do not come to mind; security of tenure means vineyards are cultivated; nobody dies young; God answers prayers before people pray them.	Those who are weary of weeping, have seen the horror of a tiny coffin, been ripped off, raped, abused, abandoned, betrayed, broke, hungry, unemployed, cheated on, lied to, gossiped about, or drawn into a scuffle.
Amos 9:13-15	The land is so fruitful that people are harvesting grapes almost before they're planted; mountains flow with wine; dilapidated buildings are refurbished; everyone has a garden with fruit trees in it.	Those who love fine wine, hate run-down blocks of flats, dislike living out of boxes, would love to own an orchard but could never afford one, and wish the world was a bit more like Tuscany and a bit less like Croydon.

# Wine and New Creation (with thanks to Rob Bell)

- Why are wine and vineyards talked about so much in the prophetic descriptions of the coming kingdom?
  - Peace and security. Vineyards take a long time to grow, so owning a vineyard that you planted is a sign that things have been peaceful for decades
  - Earthiness. The prophets are crystal clear that we are not looking forward to a disembodied state – we are looking forward to creation itself being fixed, liberated, rescued, with all its physicality
  - Joy. Wine was created “to gladden the heart of man” (Ps 104:15) and is associated with laughter and happiness (e.g. Isa 24:7-11). Hell has no wine, and no singing; the new creation is bursting with it
  - Abundance. Mountains flowing with sweet wine – Muscat, anyone? – demonstrates beautifully the utter fruitfulness, as opposed to scarcity, that accompanies the removal of the curse
  
- What significance does this have for biblical theology?
  - The wedding at Cana – Jesus turns water (old creation) into wine (new creation), and manifests his glory
  - New wine and old wineskins – the new creation needs new containers!
  - The Lord’s Supper – celebrate the new covenant, and proclaim the Lord’s death until he comes
  - The marriage supper of the Lamb – eternal rejoicing. “Drink up, boys, the next one’s on me, at my place”
  
- Do you hear the people sing, lost in the valley of the night?  
It is the music of a people who are climbing to the light  
For the wretched of the earth, there is a flame that never dies  
Even the darkest night will end and the sun will rise!  
They will live again in freedom in the garden of the Lord  
They will march behind the ploughshare, they will put away the sword  
Their chains will be broken and all men shall have their reward!
  
- Shalom aleichem!