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## Isaiah, Part 4

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Read the accompanying [Newsletter for December 2011](#)



**Editor's Note: This is Part 4, the last of a series of articles on Isaiah. The first article is "[Introduction to Isaiah](#)." Then comes "[Isaiah, Part 2](#)," the second article, followed by "[Isaiah, Part 3](#)." Outlines of Isaiah are in that first installment. Refer to it often as you read these other installments. All of these articles are derived from a series of lectures Dr. Martin gave in 1998.**

The Book of Isaiah is so important to Christian interpretation within the New Testament revelation that this Part 4 is about the standards of teaching that Isaiah presents to the world. The principle doctrines concerning the role of Christ Jesus in history, in prophecy, and even redemption, are found in the Book of Isaiah. They are extracted and used by Jesus himself and by the New Testament apostles so that the role and the manifestation of Jesus would be understood in a proper way.

Throughout the Old Testament we find many doctrines and prophecies referring to Jesus. In the Book of Isaiah the section from Isaiah chapters 7 to 12 depicts his birth and second coming back to this earth. Then we have the last part of Isaiah chapter 52 through chapter 53 which explains about how the Messiah, Christ Jesus, would die for the sins of Israel and all mankind.

These scriptures are standard New Testament doctrines though they were written 800 years before the birth of Christ. The Book of Isaiah is a narrative that gives teaching about Jesus, His mission, His role in history, in salvation and in redemption. Isaiah gives New Testament teaching so forcefully that some biblical commentators call him the apostle Isaiah rather than the prophet Isaiah because he spends so much time speaking about the Messiah in prophetic teachings.

### *Isaiah's Methods*

Isaiah uses methods of teachings which the apostles and Jesus Himself used to teach the real gospel of Jesus Christ. If you look carefully in the New Testament, you find that Jesus extracted from Isaiah a framework for presenting His messages of the gospel to the world. In that framework He would start with subject A, go to B, and then go to C. When He began to lecture to people He would follow this framework of teaching to the end.

Isaiah did not invent the many literary forms found in the Old Testament, but he developed them to a high degree of consistency and usage. He used literary forms to help us understand doctrines and to comprehend prophecies. Many people have misunderstood what the Bible is all about because they have not used these literary tools utilized by the prophets.<sup>1</sup>

Isaiah presents a standard method of teaching that, if recognized and used to the full, can help everyone understand how Jesus and the apostles taught the gospel to the world. Isaiah gave literary examples and standards of teaching that prevail all over the Bible. The Book of Isaiah is the central work that gives literary standards for comprehending the manner in which the Bible presents knowledge to all of us. In fact, Isaiah is a primer for biblical understanding. Read what Isaiah himself said, and then how others (particularly Christ Jesus and the apostles) used his methods.

I will concentrate first on what Isaiah himself said, and then we will look at what other prophets and the Book of Psalms have said.<sup>2</sup> The first example is what we might call synonym parallelism. That is, you have a parallel verse or subject, a sentence or a teaching which is followed immediately by another teaching highly similar to it. In some cases it may be negative to it or it may be positive. The positive side is called synonym parallelism. When you notice this, it is very helpful in interpreting what Isaiah is talking about.

The King James Version follows the Hebrew remarkably well in many instances, yet it is unclear for many of these prophecies. Even the Hebrew in context would be unclear unless you understand these literary devices. The scriptures are well-known, but you must train yourself to see when these literary devices occur in Scripture. In synonym parallelism you find a subject or a sentence given by Isaiah, which he follows up with a second, sometimes a third example.

A synonym is a word which means virtually the same thing as another word. A thesaurus gives you the synonyms of most any words you might find. The word “beautiful” has many synonyms; “gorgeous” and “attractive” would be its synonyms. Each synonym has nuances to it which show subtle differences. You can also go to an antonym which would be ugly. Hebrew has the same thing.

Doctrine and prophecy are nothing more than constructions made up of words. Words are used by prophets, Isaiah in particular here, and by Christ and others, that when put together in a right format and sequence can be comprehended properly. If you can appreciate the poetic, the parallel types of thought structure of the words and sentences, you can begin to appreciate what the messages are all about.

### *Isaiah 43, an Example*

First look at Isaiah 43:1–7. This is an interesting section of scripture in the second part of Isaiah chapters 40 to 66, where we find information that pertains prophetically to the New Testament.

The grammatical forms of Isaiah 43:1–7 help us comprehend what the truth is. I will go over them in an A-B-C fashion. I want to burn them into your consciousness and then take you to other sections of scripture which may be unclear. We will use these devices to clear up other sections of scripture which are seemingly not plain but can be understood through the literary devices the writers used.

Look at Isaiah 43:1, **“But now thus says YHWH that created you, O Jacob.”** Speaking to Israelites, Isaiah is talking about the Creator. That is the first part of the sentence. It will parallel a second part of the sentence. Understand who Isaiah is talking to, it is Jacob who the Lord created. **“... and he that formed you, O Israel.”** Look at that second part. Do you see the synonyms in that parallelism? The first one is “created” which parallels to “formed.” The other is, **“O Jacob,”** parallels to **“Israel.”** Going on it says, **“... for I have redeemed you, and I have called you by your name.”** That name will take an exalted position. This section is all about how important Jacob or Israel really is to YHWH.

<sup>1</sup> Scholars know all about the tools, yet they often miss the message because God has not given them to understand it. *DWS*

<sup>2</sup> The Psalms were not all written by David. Some were written during the time of Isaiah. The 15-degree Psalms which we find in Psalms 120 to the 134 were written by Hezekiah at the time of Isaiah. Other Psalms were written later. They were all put together by Ezra the priest in the 5<sup>th</sup> century BC. Most of the Psalms, however, were written by David and he is characteristically given the honor of being the great Psalmist of Israel. *ELM*

The word Jacob means “supplanter.” It is rather negative. He supplanted Esau. He got from Esau that which was not legally and lawfully his. He finally was converted, so to speak, by the power of God, and God changed his name to Israel which means “prince of God.” It was not the actions of Jacob that gave him that name, just as it was not your actions that make you a child of God.<sup>3</sup>

He says here in a synonymous manner, in a buildup so you can understand what is going on. The Lord is speaking and it is He:

**“... that created you, O Jacob, and he that formed you, O Israel, Fear not: for I have redeemed you. I have called you by your name; you are mine.”**

• *Isaiah 43:1*

That was redemption, to be called by a different name, Israel. God says, **“you are mine.”** **“When you pass through the waters,”** meaning deep waters. This is where the allegory comes in, but notice the parallelism as we go through. **“When you pass through the waters I will be with you and through the rivers, they shall not overflow you ...”** You see “rivers” in parallel with “waters”?

The first difficulty is waters. What is opposite the water? It is fire or flame or drought or something similar. Look at the second part of verse 2. **“... when you walk through the fire you shall not be burned; neither shall the flame kindle upon you.”** Fire and flame are in synonym parallelism, but also now we have an antonym parallelism to waters and rivers. Waters and rivers are parallel, flames and fire are parallel, and the pairs are antonyms.

This is Hebrew poetry. At first you might say this is easy to understand, so why concentrate on it? I will show sections of scripture where this same literary style, this method, is used, and the second part is not understood by the words selected. They may be antiquated words even in the Hebrew, words not well understood because the reader is not familiar with the customary manner in which they were used. However, if you can see the synonym parallelisms, you can understand words that you do not know because they will be reinforced by their parallels. See the point? Because words will be very, very similar with only slight nuances of difference, this helps us understand difficult passages of scripture.

If you start with a synonym type of parallelism, you must be careful to keep with them all the way through. If the words are opposites or antonymic then they should be kept that way. The prophets used these methods of expression in ordinary speech.<sup>4</sup>

Continuing on in verse 2 we have waters and rivers, then the antonym starts in the parallel of the fire and the flame. But Isaiah says neither substance will hurt Israel. Why? Because he says, **“You are mine.”** Verse 3, **“For I am the YHWH your God, the Holy One of Israel ...”** “YHWH” and “Holy One” are used synonymously. Going on, **“Holy One of Israel, your Savior.”** Not only is He your God, He is your Savior. Savior and God as used here as synonyms of one another, as far as Isaiah was concerned.

**“I gave Egypt for your ransom, Ethiopia and Seba for you ...”** Ethiopia and Seba [Sheba] were in southern Egypt. Egypt proper was northern Egypt today. So even here we have three synonyms for the kingdom called Egypt overall. Then he goes on to say:

**“Since you [Israel] were precious in my sight, You have been honorable, and I have loved you: therefore will I give men for you, and people for your life.”**

• *Isaiah 43:4*

Who was He going to give? The Gentile Egyptians, the Ethiopians, and the Sebians. Israelites were captive in these areas. Instead of Israel being captive He will give men of those nations in exchange for their release.

<sup>3</sup> You are a child of God because He designates you to be so through Christ Jesus (1 John 3:1–2). If He calls you to Christ Jesus, you will be called to Christ Jesus. We are to walk in proper ethics and be lawful in every way to our fellowman, but the point is this, it is God who gives us the titles that He wants us to have, such as sons or daughters of God. *ELM*

<sup>4</sup> Jesus used the quotes that Isaiah gave as parallelisms, but He went beyond even that and gave His own. It involved one of the most complicated sections of scripture and yet it contains parallels throughout. The passage involves 10 to 15 subjects. *ELM*

Then he repeats in verse 5 a phrase from verse 1: **“Fear not, for I am with you: I will bring your seed from the east and gather you from the west.”** Do you see the opposites there? “East” and “West” are antonymic, but they are in parallel with one another. Since God said, **“I will bring your seed from the east and gather you from the west,”** what would be the normal thing to follow this without even reading it? You would think north and south. Since he is developing this whole thing through parallelisms, some of them are synonyms and some are antonyms.

Look at verse 6: **“I will say to the north, Give up; and to the south, Keep not back ...”** Here is the north, **“Give up”**; south, **“Keep not back.”** They have the same meaning in context, but they are very different in Hebrew. He constructs these synonyms so that you appreciate the beautiful cadence of language in all the things He will do for Israel. He will rescue them. Why? Because He is not only their God, He is their Savior.<sup>5</sup> Continuing in verse 6, I will, **“bring my sons from far, and my daughters from the ends of the earth.”** Now that is parallel too. “Sons” parallels “daughters,” and “afar” parallels to “ends of the earth.”

**“Even every one that is called by my name ...”** It is interesting that the name that they have is Jacob and Israel, and he says that is the name that I named you (43:1). Now at this juncture he says you are mine and you are, **“called by my name, for I have created him for my glory, I have formed him; yea, I have made him”** (Isaiah 43:7).

It ends right there, that small section of prophecy. He says, **“I have created him”** and **“I have formed him”** and **“I have made him.”** Now is that not interesting? In verse 1 it says. **“I am YHWH that created you. I am the one that formed you.”** He ends verse 7 by saying, **“I have created him for my glory, I have formed him, yea, I have made him.”** For what purpose? **“For His glory”** to be **“My people called by My name.”**

It is simple to understand. There is nothing in this section of scripture that you or any average Israelite could misunderstand. You can clearly see the parallelisms. You can write them out on a piece of paper. You can put A for “created” and B for “formed.” You could put another one for “fire” and “flame” and another letter for “water” and “rivers.” All of these things can be written down to see the parallelisms all the way through.

I picked this section of scripture because it is clear. Other sections, however, are not so clear. We need to understand where these parallelisms come in. There are many of them in scripture. I will give you one more so you can see where you might get mixed up unless you understand the parallelisms. Sometimes the words in parallel are not as easily understood as the ones we have dealt with here. That is where these teachings can help you understand what the prophets are talking about.

### ***The Example of Hosea***

The prophet Hosea lived a short time before Isaiah but he used the same type of literary motif. He gave prophecies more terse than Isaiah, and he does not quite give enough information in context to establish meanings with clarity. They can be understood, but we must be cautious when looking at several of his prophecies.

Hosea wrote 12 chapters as divided in our King James Bible. He used parallelisms extensively. One in particular has been misunderstood by many people, the strong parallelism given in a prophecy about the ancient Assyrians. Most people miss what the teaching is.

We will use the illustrations from Isaiah as a standard so that you can appreciate what Hosea, who lived near the same time as Isaiah, was talking about. Hosea 12:1 speaks about Ephraim, the northern nation of Israel that had their capital at Samaria, the northern kingdom of Israel. He says: **“Ephraim feeds on wind, and follows after the east wind.”** That is a parallel, “wind” and “east wind.” The east wind in Palestine always comes off the desert. It is very dry, not productive, scorching. It dries the vegetation and never brings any rain. **“Ephraim feeds on wind”** but **“follows after the east wind,”** the type of a wind that is not

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<sup>5</sup> Though the subject is Israel, if God can do that for Israel, He will also do that for His people no matter who they are. Do not mix up the context, but at other times if God is **“your Savior,”** He is a Savior to you also. ELM

productive. Do you see the point? Then he goes on, **“he daily increases lies and desolation.”** “Lies” is equal to “desolation” here, desolation of speech. What it means is that his lies are leading to a desolate type of nomenclature that they use in their everyday life.

Going on with the last part of verse 1, **“... and they do make a covenant with the Assyrians, and oil is carried into Egypt.”** The Ephraimites were making a covenant with the Assyrians. They were taking oil and carrying it into Egypt. (By “oil” it does not mean petroleum.) There are parallels here: “covenant” is an antonym to “Assyria,” and “oil” is an antonymic type of parallel with “Egypt.” One is in the north and one in the south. But look at the two words that are used synonymously in parallel. One is “covenant” and the other is “oil.” See the point? A covenant and oil. Iraq is the area of ancient Assyria.<sup>6</sup>

The oil talked about here is in parallel with covenant. When a covenant or agreement was made in ancient times, the covenant would be written out and olive oil would be sprinkled to dedicate the covenant. The oil was a symbol of the Holy Spirit as well as a symbol that a covenant was made. The words “covenant” and “oil” simply meant that the Ephraimites should examine what they are doing. They are following after a wind. What wind? It is the dry wind from the east that produces nothing. You are going into lies which lead to desolation. You are making a covenant with the Assyrians and with the Egyptians.

Most commentators of the Old Testament understand that point. There is no problem in comprehending what it really means. But if you did not have these parallelisms in mind, you might make a mistake and think that the oil is a different type of oil altogether. It only means oil that was used when you anoint someone by dedication.<sup>7</sup> The understanding of parallels can give us teaching in obscure areas where we need to understand exactly what the prophet meant.

### **Another Type of Parallel**

There is a different type of a parallel which is called in Greek a *chiasmus*. This is a perfectly good English word as well, used often in scholarly circles because the chiasmus type of parallelism has been noticed in both the Old and New Testament. A chiasmus can be called an inversion parallelism.

I will show you an example that was quoted by Christ. It is complicated. This parallelism is found in a parable in Matthew chapter 13, where Christ quotes and improves on Isaiah. Isaiah mentions three subjects and Christ mentions those three subjects in the exact order Isaiah used them. Then He develops them into a complex inversion parallelism, a *chiasmus*.

In simple terms let me point out what this means. It is a literary device in which you introduce a subject; let us call it subject A. Subject A is described and then followed by subject B (which will be different) followed by subject C which also would be different.

The subject may be something like north and south, or east and west. It may be like seeing a conflict, or a distinction, or something of that nature. You get the A, then the B, then you go to the C subject, then to another subject called D, then a capital E, and so on until you come to a particular end point, then you come outward from there, backwards, exactly in the form and reverse order that you went inward.

It is like going into a cave with no exit. You start into the cave, look on one side, you see a little niche with a light on it and a message is in that niche. Then you go another fifteen feet and find another light and another message that links to the one before. Then go another twenty feet, find another light and message and it links the ones that went before. But each is different. Then go another twenty feet, another message, and so on until you come to a message at the back of the cave.

Once you get to the end of the cave you cannot go anywhere. So you turn around and come out. You look on the other side of this cave and you find messages there also. Go twenty feet and find another

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<sup>6</sup> They have petroleum there, but that is not the type of oil Hosea was talking about. Petroleum was well known as being in the area at the time, but it was never utilized until modern times. *ELM*

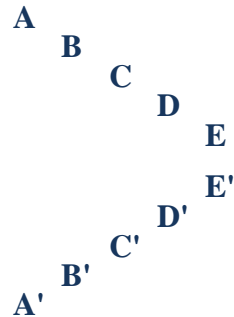
<sup>7</sup> This is done even today in some religious services, to take oil and dedicate something, whether a book or a church, or perhaps an individual into a particular office such as a priesthood. How is a covenant relationship confirmed through this means? It is by the use of olive oil. *ELM*



message with a light. Go another twenty feet and you find another message. But then you look on the other side where you came in and you notice that all of these messages on the one side are in exact agreement with the messages or the subject on the others.

When you get to the entrance of the tunnel where you started with A (you know, A, B, C, D, E, F, and you come back to F', and E', then D', then C', and so forth to B', and then A'), you find that the last message that you get on the one side is in exact agreement with the message on the other side when you started into the cave. That is called a chiasmus. They are used quite often in the scripture. Once you have noted the chiasmus going into it and coming out of it, it is called inversion. It is often used in the Psalms, and in Isaiah we find it often. Christ used it in His teaching, where it can get quite complicated.

Graphically it would look like this:



Let me show you one instance directly from Isaiah. Christ Jesus used a parallelism in Matthew chapter 13, but He improved on Isaiah in a very sophisticated manner. He took a prophecy of Isaiah, used it as a principal teaching, then He developed it into a chiasmus. Jesus says, **“Therefore speak I to them in parables: because they seeing, see not; and hearing they hear not, neither do they understand.”** Three things Jesus said they were not doing. They were (1) not seeing, (2) not hearing, and (3) not understanding. As a result of the condition they were in, which he identifies and evaluates correctly, He says in verse 14, **“And in them is fulfilled the prophecy of Esaias [Isaiah].”** Here He mentions the prophecy of Isaiah, but He improves on it by making verses 14–16 into the form of a chiasmus, an inverted parallelism. Jesus is speaking, not with a book in front of Him, but by referring to the passage by memory and improving on it.

He is going all the way into the cave, so to speak, with these various subjects, then coming out of the cave with the same subjects being discussed on the way into the cave. When you put it out on a piece of paper, it is all in perfect order. Here is what He says,

**“And in them is fulfilled the prophecy of Isaiah which says, ‘By hearing you shall hear, and not understand [He starts with hearing, that is A], and seeing you shall see and not perceive.’”**

• *Matthew 13:14*

The next is seeing, that is B. That is similar in meaning to hearing but different.

**“For this people’s heart [C, heart] is waxed gross and their ears [as D] are dull of hearing, and their eyes [E eyes] they have closed; lest at any time they should [they are coming out] see with their eyes [That is E', what He just said at the end or terminus, he is coming out], and hear with their ears [D'], and should understand with their heart [that is big C'], and should be converted, and I should heal them. But blessed are your eyes, for they see [B]: and your ears, for they hear [A].”**

• *Matthew 13:15–16*

He then comes all the way back out, with each subject in perfect order going in and coming out.

Notice the negative and the positive. Going in is negative: They see but do not, they hear but do not, they think they understand but do not. But then they do hear. They hear and they see and they understand with the heart, in perfect order. You might ask what difference does that make? First of all it is very beauti-

ful. Anyone listening to Christ, or listening to that Middle Eastern type symmetrical teaching would be able to *anticipate* what was coming once they would see the turnaround. The comments were all negative going in and all positive coming out. You see the point?

### *Christ's Chiasmus*

You find this type of teaching in a number of places. Let me give you another chiasmus by Christ and see how you interpret it. It is a simple one, but one you would not comprehend if you did not understand the chiasmic type of teaching. Go to Matthew 7:6. You know this scripture. It is a teaching by Christ called the Sermon on the Mount. Notice both the positive and the negative. The first part is the negative,

**“Give not that which is holy unto the dogs, neither cast you your pearls before swine [Why?], lest they trample them under their feet, and turn again and rend you.”**

• **Matthew 7:6**

You see the parallel there? That is a simple one. But here is the point, pearls are precious things. You have two subjects used here which are animals that Jews had nothing to do with. He is saying to the people listening, do not put holy things to dogs or put pearls in front of swine. Why? Because like swine they will not appreciate them.

But here is how they will not appreciate them. Look at the B part. **“... lest they trample them under their feet, and turn again and rend you.”** When it says, **“trample them under their feet,”** He is talking about the swine. When He says **“rend them [with their teeth],”** is He is talking about dogs and swine? This is a chiasmus right here. He starts with dogs [that is A], he goes on to swine [B], and then he turns around on the other side. As he comes out it says, **“they trample them under their feet,”** that is the swine [B], **“and turn again and rend you”** with their fangs, that happens to be the dogs [A].

A chiasmus is being used. That way we can properly interpret what Jesus is talking about. This is a simple thing, I know, and not a major doctrine, but it shows how things should be understood in scripture once you get the parallelisms, once you get the poetry involved in the whole matter. You visualize the swine with their cloven hoofs as they trample into the mire. The dogs, are the ones with their mouths and teeth that will turn and rend you if you give things holy unto them. That is a perfect little *chiasmus*.

Go to almost any Bible dictionary today and look up the word *chiasmus*, a Greek word used in English. It means “inversion,” an inverted form of parallel speaking. When you understand the parallels involved, you can better understand what the verses in context actually mean.

### *An Example from Paul*

Let me give one more example in the New Testament. Paul writes in 1 Corinthians 10:18, **“Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?”** He is speaking about the priests in the temple.

When the priests offered animal sacrifices in the temple at Jerusalem, they had a right to eat of those sacrifices. Some sacrifices they did not eat, the burnt offering was one. But they could partake of most of the sacrifices on the altar in the temple. Paul continued, **“What said I then, that the idol is anything?”** (verse 10:19). He spoke about whether they should buy and eat meat coming from the shambles in the city of Corinth in Greece. Shambles means “butcher shops.”

Some Christians did not want to eat the meat from there because it was coming in contact with idolatrous acts. In most of the shops the butchers would, at the same time they killed the animal, say a prayer to Apollo, or Zeus, or some pagan god. The Christians were asking, should we eat that meat? The apostle Paul was trying to say that it was all right to do so, but he has to explain to them why.

**“What say I then? that the idol is any thing or that which is offered in sacrifice to idols is any thing?”** Of course it is not. It means nothing except to the person making the pronouncement.

**“But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that you should have fellowship with devils [that is true]. You cannot drink the cup of the Lord, and the cup of devils: you cannot be partakers of the Lord’s table, and of the table of devils. [If you take the Lord’s Supper be sure the meat is not dedicated to devils, which may offend brethren.] Do we provoke the Lord to jealousy? are we stronger than he?”**

• **1 Corinthians 10:20–22**

Then verses 23 and 24, **“All things are lawful for me.”** He meant all things to eat. He did not mean murder or stealing or anything of that nature was lawful to him. He meant all things in this context he is talking about, **“... are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not”** (1 Corinthians 10:23). Now here is the verse I want to come to. Verse 24, **“Let no man seek his own, but every man another’s ...”** And that is the way it is in the King James, and that is virtually what it says in the Greek.

In this context of talking about expediency and not expediency, some foods edify you and some not, he leaves you hanging here with **“let no man seek his own, but every man another’s.”** It is in parallel here. What does he mean, “own” and “let ... another.” If you read it just as it is, you might think, it means to seek after someone else’s property. But that is not what he says. The subject is edification, or the right for you to be edified. What you should do is to seek after, not your own right, but the right of another person. In other words, seek not your own edification for your own good, but seek the edification for the good of the other person. If you put it in context you can easily understand.

This again is a parallelism being used and there are many in the Scriptures. Isaiah developed these things to a high degree of use. They were utilized also by the apostles and by Jesus Christ. Some parallelisms are complicated and many are quite entertaining. They are also quite educational. Let us keep our minds aware of the literary devices used by Christ, the apostles, and the prophets. Once we do, we will comprehend the scriptures as never before.

### ***The Central Chapters of Isaiah***

Look now at 12 central chapters in Isaiah (which are one prophecy) about events in the Middle East to take place at what Isaiah called the consummation, and what we would call the end time. These 12 chapters fit in comfortably in the middle of the whole prophecy of Isaiah to make an adequate context from the beginning to the end. They tell us the central issues involved in this end time period. It is like a minor apocalypse, like the Book of Revelation. In fact, much of the Book of Revelation references material from this section of Isaiah. The language Isaiah uses is from the 8<sup>th</sup> century BC. He talks about a period when the Assyrians were making intrusions. They had already taken over Ephraim, the 10 tribes in the north. They were laying siege against Jerusalem itself. It looked like Jerusalem would succumb.

Isaiah said that the defeat would not take place then. Indeed Judah continued to exist for another hundred plus years, whereas Ephraim, the northern 10 tribes, were taken captive by the Assyrians to beyond the Euphrates River in a series of 3, maybe 4 captivity periods in the 8<sup>th</sup> and beginning of the 7<sup>th</sup> century BC.

This section of scripture, Isaiah chapters 24 to 35, gives prophecies in a disjointed manner, in which there is no particular context. The prophecies are not in any particular order or arrangement; they are interspersed prophecies. You have a “little teaching here and some teaching there.” I used that type of expression because that is the very one Isaiah used to describe these prophecies which are bunched together.

### ***The Central Theme Is the End Time***

The way Isaiah chapters 24 to 35 reads you would think the end time would have been in the 8th century BC. The apostle Paul quoted sections from Isaiah and from this section that deals with the end, at the time of the resurrection of the dead. John in the Book of Revelation quoted this section dealing with the end-time future to us. That is why the prophecy itself is obscure and not yet completely clear. There are few benchmarks whereby we can locate a chronological or a geographical basis of how to fit it all together.



This shows that other sections of scripture are needed, as Isaiah says, to interpret these prophecies. As he states in Isaiah 28:5–13, the prophecy must be understood a little here and a little there. He starts out by saying,

**“In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people.”**

• *Isaiah 28:5*

He says, **“In that day shall ...”** Chapter 28 of Isaiah is in the middle of this section of prophecy we are talking about. He points out a particular time in the future, but he does not define when it is. He says that the phrase **“in that day”** is associated with events leading up to the Day of the Lord, events to occur in the Day of the Lord, and events that will come after the Day of the Lord for a remnant of His people.

He previously talked about destruction and a few people left. He now talks to those few people and how he will be to them a **“glory and for a diadem of beauty,”**

**“And for a spirit of judgment to him that sits in judgment, and for strength to them that turn the battle to the gate [taking the armies out the gate to spring on the enemy]. But they [Israel] also have erred through wine and through strong drink are out of the way; the priests, the prophets have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.”<sup>8</sup>**

• *Isaiah 28:6–7*

In the end of time, just over the horizon to us, he says that the prophets and the priests,

**“... err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean. Whom shall He [God] teach knowledge? And whom shall He make to understand doctrine? Them that are weaned from the milk and drawn from the breasts.”**

• *Isaiah 28:7–9*

Here is the scripture that I want to give you. It is Isaiah 28:10–13 and it explains the type of prophecy that Isaiah is giving here. He says that people who want to understand doctrine should be weaned from the milk, they should be drawn (removed) from the breast. In other words, they should be mature about looking at these things. Why? Because **“precept must be upon precept, precept upon precept,”** he doubles that. He repeats it in different ways.

**“Line upon line, here a little, and there a little: for with stammering lips and another tongue will he speak to this people.”**

• *Isaiah 28:10–11*

He said that earlier concerning the Assyrians. Those speaking the Assyrian tongue would teach Israel a lesson. But they would not understand it. Only a few highborn people who understood Assyrian would comprehend. But even they would have difficulty. Why? Because God’s prophecies (and this particular prophecy), are given precept upon precept, line upon line, here a little and there a little.

**“To whom he said, ‘This is the rest wherewith you may cause the weary to rest; and this is the refreshing: yet they would not hear.’”**

• *Isaiah 28:12*

**“The refreshing,”** if you have the key to understand, is precept upon precept, line upon line, here a little and there a little. If you will apply that key, it will be a refreshing rest to you. If you do not apply that key, if you just read it right along, you will be out of joint. You will not understand. You will be like a drunken man full of wine, full of strong drink, like the priests and the prophets were back in Isaiah’s time.

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<sup>8</sup> Isaiah was writing about people at his time. But when you put these 12 chapters together the general time period they refer to has to be the consummation at the end of the age. *ELM*

## **Repetition and Blindness**

Yet Israel would not hear. That is what Isaiah said about God's own people.

**“But the word of YHWH was unto them [how?] precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little.”**

• **Isaiah 28:13**

See how he repeats from verse 10? He is emphasizing something important here. He is showing how prophecy is written. If you want to understand you must get a little here and a little there.<sup>9</sup> You must rely heavily upon later works like the Book of Daniel and the Book of Revelation which put things in a particular order that can be understood. They gather prophecies from other sections of the Old Testament even in the Psalms and other prophets. That is what Isaiah is saying here. That is the way to interpret the Scripture.

Isaiah (and God) put the information in this fashion to cause people to be blinded. That is a fact. Many people do not believe God would cause people to be blinded. But God pulls the wool over people's eyes all the time. He stuffs their ears so they can hear but cannot understand.

**“But the word of YHWH was unto them [unto Israel] precept upon precept, precept upon precept; line upon line, line upon line ... that they might go [go away, not stand firm], and fall backward, and be broken, and snared, and [be] taken.”**

• **Isaiah 28:13**

It takes study. Find a way of invigorating it so you can put it all together, A-B-C fashion down to X-Y-Z and give it to people in a proper way. Prophecy is given in this fashion. God reveals teachings. Throughout this section of chapters 24 to 35 you find interspersed statements that God blinds people's eyes, not only the eyes of Gentiles but even His own people. He later opens their eyes and their ears. It is up to God to do this.

## **Isaiah Chapter 29**

In the crucial chapter 29, given to an ordinary Israelite not trained in education the person would say, “I cannot understand it.” But give it to a scholar, someone in the university, and because it is written in this fashion here, **“precept upon precept, line upon line, here a little and there a little,”** neither is he able to put it together even with his ingenuity. He cannot understand it either.

Also in chapter 29, God says He will do a marvelous work. He says a great and a marvelous work will be done in the future, a great work when a book will be opened and a wonder. He will take the scales off of people's eyes. He shall take the stuffing out of their ears; and they will see things they have never seen before, clear as crystal. Understand the context here. This prophecy is written in this fashion. He says if you take time, though it be boring at first, God can lead you through other scriptures, so you will understand them and they will invigorate prophecies to you as never before.

If you have the Book of Revelation which puts the prophecies together in a proper sequence so that the arrangement then makes sense and all leading to the second coming of Christ, the resurrection of the dead, the millennium, etc., all of these prophecies from Isaiah can fit onto the skeleton of prophecy.

**“Wherefore hear the word of YHWH, you scornful men [of Israel and particularly of Judah], that rule this people which is in Jerusalem. Because you have said, ‘We have made a covenant with death, and with hell [sheol, the grave] are we at agreement; when the overflowing scourge shall pass through [a great invasion is prophesied], it shall not come unto us: for we have made [or so they say] lies our refuge, and under falsehood have we hid ourselves.’”**

• **Isaiah 28:14–15**

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<sup>9</sup> I have told people from the very beginning of my career in teaching that if you want to understand the Bible the best thing to do is get a concordance and study the words and the prophecies in their various contexts. Put them together in a way that makes sense. *ELM*

The Israelites are ducking their responsibility. That is what God says through Isaiah here. And they made a covenant with death. That covenant is also mentioned in verse 18 where it says, **“And your covenant with death shall be disannulled; ... when the overflowing scourge shall pass through.”**<sup>10</sup>

First, Ephraim made a covenant with Syria. That covenant was to fail within 65 years. We find later that Judah was making a covenant with other nations round about, the Egyptians and others as protection against Assyria. This covenant comes back up in the context of this prophecy. You made a covenant with Assyria, then you broke it, and then covenanted with Egypt against Assyria, and that covenant did not work.

### *Israel’s Rescue*

At the end Isaiah says that God will come and rescue Israel just as the Lord rose up in Mount Perazim, the last battle David had with the Philistines after he became king. God will come like in that battle and establish Israel once more in the land. **“He [God] shall be wroth, as in the valley of Gibeon”** (Isaiah 28:21).

You know what the valley of Gibeon was? It was where the sun stood still and God rescued Israel in the time of Joshua. He will apply those same tactics at the end of the age to bring Israel into glory and into a justified state with Him. He goes on,

**“Now therefore be you not mockers, lest your bands be made strong** [tied up, so you cannot move]: **for I have heard from the Lord YHWH of hosts a consumption** [meaning an end], **even determined upon the whole earth.”**

• **Isaiah 28:22**

All this will happen at the time of the consummation, at the time of the end. When you study from chapters 24 to 35, that section deals with the end time when Israel is finally glorified. But a number of events will take place before that time. We started chapter 24 with this long prophecy because that chapter deals with the destruction of — believe it or not — the entire earth. You would think that the following chapter, chapter 25, would have to occur after that event, but it does not. That is why **“here a little, there a little.”**

Israel is captive. Then Israel is delivered. He next shows how Jerusalem will be made exceptionally high. Then he shows how God’s people are scattered. He immediately shows how God’s people will be gathered. He will have an event which is bad followed immediately by an event which is good. Sometimes he reverses it and an event which is good is followed immediately by a bad event.

### *The Prophetic Puzzle*

When you have this type of arrangement in prophecy, it is no wonder you must have precept upon precept, line upon line, here a little and there a little. If you want to put it in a proper contextual arrangement to comprehend it in a proper way, you need the Spirit of God to help you. You must use other scriptures in the Bible. Both the Books of Daniel and Revelation give a chronological arrangement of how things will occur at the time of the end. The Olivet Prophecy given by our Lord two days before His crucifixion also gives a chronological arrangement of prophecy for the end time. Putting all those together will enable you to straighten out these prophecies of Isaiah that have been given by God to confuse. However, many people do not believe that fact.

God has the right to close the minds of people if He wishes. My mind has been closed in the past. It still is I suppose on some things. I still look and pray to God to open my mind on several things dealing with the chronological factors of the end time just on the horizon to us. I know you are doing the same thing. He tells us to grow in grace and in knowledge. But I hope you and I have the right attitude to God, so when the time comes He will reveal these things to us. He will not do it until His time has come. He said in Daniel 12 to one of the greatest of the prophets of the Old Testament,

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<sup>10</sup> That covenant is mentioned in my earlier chapter on the Messianic prophecy dealing with Immanuel, from Isaiah chapters 7–12. It mentions the Assyrians coming down into the land. What do the Jews do? They make a covenant with the Assyrians. *ELM*

**“O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.”**

• *Daniel 12:4*

That means knowledge of the prophecy shall be increased, as well as knowledge on how to understand and comprehend it properly.

He said the same thing in Daniel 12:9, that there are time periods when God will take the scales off of our eyes. Since I have been in the ministry, over 40 years now, I have been amazed at the knowledge of the truth given to me that I did not understand when I first started. The period of chapters 24 to 35 of Isaiah will be right in front of us. We will be able to put this proper precept and line and proper “little here and little there” into correct chronological and geographical sequence.

This whole section deals with Israel triumphing over evil forces. The prime evil forces in the 8<sup>th</sup> century BC were the Assyrians who were in charge of the Mesopotamian area. Their armies had a number of vassal races and nationalities that came down to help Assyria take over Palestine. Their goal was really Egypt, but Palestine was a strategic land bridge between Egypt in the south and the northern Mesopotamian civilization of the Assyro-Babylonian Empire. They wanted world control, but in the 8<sup>th</sup> century it was impossible. God did not allow them that opportunity at that time.

In the end time the Assyrians symbolically will be in charge of the military forces. Another group will be in charge primarily of religious forces, that is Edom. Isaiah chapter 34 deals with Edom, the twin brother of Jacob.<sup>11</sup>

The apostle Paul wrote to the Thessalonians back in his time that the Assyrians would be the primary people at the end of the age who would be the evil power against God’s people Israel. They would come against Jerusalem, and also against our Lord Jesus Christ. All that is rehearsed in Isaiah chapters 7 to 12.<sup>12</sup> But we find repetitions of that coming up in chapters 24 to 35 in the middle of Isaiah.

Once we use the principle of interpretation that Isaiah tells us, we can study, learn, sit back and say, now I understand it. That time is coming. Jesus said at the end of the age one thing in particular would be the most difficult of all, a thing that God the Father had not even told Him about here on this earth.<sup>13</sup> That has to do with precise chronological matters.

### *Satan and His Angels*

The principle fact of the whole section, which you find from beginning to the end, is the final triumph of Israel over the evil spirits. These evil forces now control the nations of this world and they will be put down and completely taken away out of earth’s environment.<sup>14</sup> But the period of time we are living now, Satan the Devil is still in charge of the nations of this world.

God the Father put him there. Jesus Christ also put him there. Both of them know whom Satan the Devil is. He is in charge of the nations of the world. He has not been removed from that responsibility yet. He also has high angels associated with him, some that look relatively righteous on the surface, as does Satan himself. Other angels are more malignant and not benign. All of them together are discussed in this section of

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<sup>11</sup> Edom’s other name was Esau. Jacob had 12 sons who became the 12 tribes of Israel. We have a history of what happened to Edom. Get my book, *The People That History Forgot: The Mysterious People who Originated the World’s Religions*, if you want to know what happened to the Edomites in the past and how they influence people in the world today. They are a powerful group of people, and you need to know who they are. *ELM* See also Dr. Martin’s presentation, “[The Most Significant Gentile Nation in the Bible](#)” which goes into detail about Israel’s relationship with Esau throughout the biblical record. *DWS*

<sup>12</sup> See Dr. Martin’s presentation “[Isaiah, Part 3.](#)” *DWS*

<sup>13</sup> He knows about it now because He has been up in heaven for 2000 years. He did not know it while he was here on the earth and He admitted that He did not know. The subject that will give the most difficulty is exactly when these things will take place. *ELM*

<sup>14</sup> They will be put in a prison which will last, we are told by the Book of Revelation, for 1000 years. Even Satan the Devil will be taken and put into restraint, some type of confinement. He and his angels will be in prison in this earth and will not have any influence whatsoever on nations or individuals. That will come in the millennium. *ELM*

Isaiah, in almost a repetition of what you find in the Book of Revelation which gives more detail. We find in these 12 chapters, the initial teachings of what will happen to the evil spirits, evil angels, and Satan at the end of the age.

It starts with Isaiah chapter 24 describing a great destruction on the earth. When you read this you can only imagine an asteroid or some type of a comet hitting the earth and destroying the entirety of the human systems on this earth. There will be tremendous physical destruction. There will be people left alive on earth, a miniscule number, but some will still be here. It will be catastrophic.<sup>15</sup> As a result, it says in 24:20, **“The earth shall reel to and fro like a drunkard, and shall be removed like a cottage.”** “Cottage” is an old English term. It meant a temporary type of a structure like a tent. **“And the transgression thereof shall be heavy upon it [the earth]. And it shall fall and not rise again.”** That means the civilization we have to that time will not come back, it will be so devastating.

**“And it shall come to pass in that day that YHWH shall punish the host of the high ones that are on high.”**

• **Isaiah 24:21**

It means that He will punish the celestials. Who are these beings in the heavens? Job said, **“The heavens are not clean in God’s eyes”** (Job 15:15). Jesus himself spoke about Satan being thrown out of heaven (Luke 10:18). Jesus said that in the future there would be war in heaven, involving Satan and his angels. We also read in Revelation chapter 12 about Satan and his angels being thrown out of heaven. **“... and the kings of the earth upon the earth”** (Isaiah 24:21) because the spirits (**“the high ones”**) control these kings, they rule these nations and God allows them to do so.

### ***Satan and Spirits Confined***

Once this earth is destroyed then their property, shall we say, will be taken away from them. It goes on in Isaiah 24:22, **“They shall be gathered together, as prisoners are gathered in the pit.”** That is a hole in the ground. What does it say in the Book of Revelation? It says that Satan shall be taken and he shall be put into the abyss, into a hole in the ground, or in the ocean (Revelation 20:1–3). He will be put into the center of the earth. That is what it says here. In the Book of Revelation it speaks about evil angels being put in the bottomless pit, in the abyss.<sup>16</sup>

Then it says, **“And after many days shall they be visited”** (Isaiah 24:22). The Book of Revelation gives us the interpretation, 1000 years, which is indeed many days. That is why we have to go to other sections of the Scripture, particularly into the New Testament. The Book of Revelation will straighten out many of these things that people have wondered about. Satan the Devil will be taken out of his prison after the 1000 years are over, and gather the nations of the earth together, once more.

**“Then the moon shall be confounded, the sun shall be ashamed, when YHWH of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.”**

• **Isaiah 24:23**

**“His ancients”** refers to His elders, meaning God the Father and all the Sons of God in heaven as well as ourselves. We will see a glorious time here in the earth once these evil angels are taken out of existence, once the earth is purified by a catastrophe, we will find that Jesus will reign upon this earth.

<sup>15</sup> “Catastrophe” is derived from *cata-astro-*, means “destruction from the heavens.” At the conclusion is an asteroid, or something like an asteroid, destroying the earth. The first indication of why God brings this to pass is in Isaiah 24. God can change His mind. It is just like reading *Scientific American* describing an asteroid strike upon this earth that human beings cannot circumvent. I challenge anyone to read it any other way than that an asteroid or perhaps a comet hits this earth with devastating effect. *ELM*

<sup>16</sup> Remember, they have long hair like women. Sometimes they can come to earth and influence individuals here. Some people think they are talking to Jesus when they are really talking to these evil angels. These high ones are very deceptive. They look good on the surface. *ELM*



That is the general theme of the section of chapters 24 to 35. It deals with the end time and events leading up to it. If you go a little farther, to Isaiah 26:12–15 you will find a bit more about these evil spirits and about what God will do with them.

**“YHWH, you will ordain peace for us: for you have wrought all our works in us. O YHWH our God, other lords beside you have had dominion over us”**

• *Isaiah 26:12–13*

It is speaking about other lords, meaning other angelic spirits, other gods, other *elohim*.

The angels in many occasions were called gods, but they were evil angels. There were the gods over the Persians, the gods over the Greeks, the gods over the Assyrians. These were angelic creatures so powerful that, to the people, they thought they were gods that ruled them. At the same time almost all ancient prophets recognized that there was a great God in heaven far superior to all of them.

**“Oh YHWH our God, other lords besides you have had dominion over us: but by you only will we make mention of your name.”**

• *Isaiah 26:13*

And what does he mean by **“make mention of your name”**? He goes on in verse 14. **“They are dead, they shall not live; they are deceased, they shall not rise.”** That is, in a resurrection like we will rise because it says they are dead. Now is that not interesting? Some of them were dead, but they will not come forth again to be lords over us.<sup>17</sup>

In this section, Isaiah is putting in the mouth of the Israelites that these lords who have ruled over them, these angelic lords in this particular case, who have been considered as gods to some people, they will be in captivity, in a prison, and only later on will they come forth. About these evil spirits Isaiah 30:27–33 says:

**“Behold, the name of YHWH comes from afar, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire. [God in His anger coming into the midst of earth] And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: [He will overwhelm them] and there shall be a bridle in the jaws of the people, causing them to err.”**

• *Isaiah 30:27–28*

Note the phrase, **“causing them to err.”** Remember that God blinds peoples’ eyes. He will put into the Gentile minds to look on it gloriously, but He will cause them to err. God will allow them to make mistakes.

### *The Lord’s Voice*

Look at verse 29, **“You though, shall have a song, as in the night when a holy solemnity is kept.”** All of God’s days begin with the evening. Think about the night part of that Holy Day, the very beginning of it, when you sing a song, a song of deliverance. This Holy Day being spoken about is in the autumn. In verse 26 He speaks that the moon will be like the light of the sun **“in the 7 days.”** What does he mean **“In the 7 days”**? At the Feast of Tabernacles, in the autumn of the year you have the sun during the day and the full moon in the evening. It looks like day all the time. In that context He introduces it by this song being sung in the evening, in the night of **“a holy solemnity.”** The only time that that could occur would be either the first day of the 7<sup>th</sup> month, on the day of Trumpets, or it could be the first day of the Feast of Tabernacles. Either one. It will be at that time when there will be happiness and joy.

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<sup>17</sup> They will come forth in a resurrection from the dead in the future, because all will be redeemed, Ephesians 1:10. Not only are human beings to be resurrected from the dead and given redemption, but if you read carefully, God himself through Christ Jesus will reconcile the entire universe, including the heavenly powers good and bad, into a reconciled state with Him. That will happen in the future. *ELM*

**“You [Israel] shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goes with a pipe [that is a flute] to come into the mountain of YHWH [that is, unto Zion], to the mighty One of Israel. [Why? Because He will be there at that time.] And YHWH shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger. ...”**

• *Isaiah 30:29–30*

Who will He be angry with when in this position? He is saying Israel is singing and joyful, but He is coming with anger. He will come with a devouring flame, with a fire. He will come **“with scattering, and tempest, and hailstones. And through the voice of YHWH shall the Assyrian be beaten down ...”** (Isaiah 30:30–31). This refers to the Assyrian mentioned back in the Immanuel prophecy, Isaiah chapters 7–12. The Assyrian is there with Immanuel, who at the end will lead an army from the north down to Jerusalem, shake his fist at this shoot of the stem of Jesse. This Assyrian is destroyed. In Isaiah this Assyrian is a type of the Antichrist who will return to Jerusalem, but Jesus will already be there in Jerusalem and put him down. Then the Kingdom of God will emerge on this earth, when the Assyrian is beaten down, **“smote with a rod.”**

**“And in every place where the grounded staff shall pass, which YHWH shall lay upon him [this Assyrian], it shall be [now] with tabrets and harps: and in battles of shaking will he fight with it.”**

• *Isaiah 30:32*

It means with this staff, now He will fight this Assyrian. The Israelites, however, will have tabrets and harps in their hands when they see all this happen. Now verse 33: **“For Tophet [another name for the Valley of Hinnom or Hell] is ordained of old; yea, for the king it is prepared.”** Who is this king? It is the king of the heavenly hosts talked about in this section, Satan the Devil.

**“... He has made it deep and large: the pile thereof is fire and much wood; the breath of YHWH, like a [valley or] stream of brimstone, [He] does kindle it.”**

• *Isaiah 30:33*

That is where the high powers will be placed. The Lake of Fire was made for Satan the Devil and his angels. These three sections of prophecy show how evil will be dealt with by Jesus Christ when He comes back and how Israel will be glorified.

## **Mount Zion**

Before that happens, Jerusalem shall be destroyed, as it has been many times in history. It will be destroyed in a way you would not believe. Original Jerusalem that David conquered was in the southeastern ridge of Jerusalem.<sup>18</sup> That city was once built upon a mountaintop called Mount Zion.

There once were two mountains, one in the south called Mount Zion and just to the north, a rounded one like a dome a little lower in height called the Ophel, which means a “swelling,” like a swelling of a balloon. That was in the area of the Gihon Spring, the only fresh water source in Jerusalem (other than rainwater caught in cisterns) within 5 miles of Jerusalem. Above the Gihon Spring on the Ophel mountain, was the Temple built by Solomon. To the south of it there is a small decline, and then a high mountain that David captured from the Jebusites, who were Canaanites. That high mountain was known as Zion, which means “imminence.” Go to Jerusalem today, to the Mount of Olives (the Mount of Offense), or anywhere in the area and look over at that little southeast ridge and do you know what you see? Nothing. The Ophel is gone entirely. It has been removed.<sup>19</sup>

<sup>18</sup> Not the wide spread-out Jerusalem of modern times, but the narrow Jerusalem between the Valley of the Kidron and the Tyropoeon Valley (with the Valley of Hinnom on the south). In the north, we know, was Fort Antonia in the time of Jesus and Herod. That original Jerusalem between these two valleys was no more than about 15 to 20 acres at the most — very small. That was the city of David. *ELM*

<sup>19</sup> I explain in my book, *The Temples that Jerusalem Forgot*, what happened to that mountaintop formerly called “the heights of

In Isaiah chapter 29 is a prophecy how that mountain would be completely torn down in the future. The chapter starts with **“Woe to Ariel.”** The word Ariel means “lion,” the lion city. We know it refers to Jerusalem because the next section says **“The city where David dwelt add you year to year; let them kill sacrifices.”** This means this was the place where the Temple was. This was where they killed the sacrifices. It was a time when sacrifices were being offered, where great solemnities were occurring. What happens to this city?

**“Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. [Like a lion on an altar about to be sacrificed.] And I will camp against you round about, and will lay siege against you with a mount [with siege works], and I will raise forts against you [against this high city of Jerusalem].**

**And you shall be brought down, and shall speak out of the ground, and your speech shall be low out of the dust, and your voice shall be as of one that has a familiar spirit, out of the ground, and your speech shall whisper out of the dust.”**

• *Isaiah 29:2-4*

In other words, this city and these mountains there shall be so reduced that in the future (Isaiah does not say when that will be), no one would believe there was once a mountain in the area.<sup>20</sup>

That is not the only section. Through the rest of chapter 29, in chapter 32, and several other places it speaks about the city of Jerusalem being lowered to such a state that the only thing left of the high mountain of Ophel, where the Temple was, would be caves that you could still see. Go down there to this very day and you will see caves where once there was the city of Jerusalem.

These prophecies of Isaiah are right up to date. In fact, it took several years, centuries, for some of these prophecies to take place. But the Jerusalem being discussed in Isaiah chapter 29 is not high Mount Zion, but now is low Zion. If you would go and personify Jerusalem, like a familiar spirit or something of that nature, and say, “Jerusalem, Jerusalem where are you.” You are saying it in the area of Jerusalem. You would hear a whisper, a voice saying, “I am down here. I am down here.” Where? “I am down here.” And you would walk a little farther down.” Where? “Down here. Down underneath the ground.” That is what it says in Isaiah chapter 29 and that is exactly what happened.

Jesus said, not one stone upon another would be left, either of the city of Jerusalem (that area down there plus other sections) or of the Temple. It says in Isaiah chapter 25, here in a parallel scripture on this very subject, that Jerusalem would be turned into heaps. But that is not the end of it.

Go to chapter 35 of Isaiah, the closing chapter of this section. Jerusalem will be redeemed. Jerusalem is becoming the King’s headquarters of all on earth. We have some very interesting events just on the horizon. Let us keep our eyes on Jerusalem because the events prophesied in Isaiah chapters 24 to 35 will be coming alive very shortly.

Ernest L. Martin, 1998

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Zion.” That whole mountain area was in the southeastern section of Jerusalem. Today you would never believe there was once a mountain there. Today it is a small ridge, with Arab houses on it. Read the history of how that mountain was torn down. You know who tore it down to begin with? A man who was king of Judah from about 143 BC for some 9 years. His name was Simon the Hasmonean, a famous Jewish king who tore that mountain down until it was nothing. *ELM*

<sup>20</sup> Just recently [in 1998] It was necessary for me to point out where that area was. You would not believe there was once a mountain there. Yet that is exactly what it says here in Isaiah. *ELM*