

This week's Audio, Video, and Teaching Notes are posted here.

Prophetic Parallels – Class Five (A Chronological Overview of First Isaiah; A Condemnation of the Sacrificial Cult; The Words of Isaiah; Isaiah's Future Idyllic Vision; A Singular Vision Through the Eyes of Two Prophets; Micah's Extended Vision of Idyllic Peace; Assyria's Counteroffer of Idyllic Peace; Micah's Threat of Total Destruction; When Was Isaiah's Prophecy Spoken; Jeremiah's Life is Threatened; One House will be Destroyed and Another Exalted; Walk in the Way of YHVH in Justice and Righteousness; They Won't Learn War Anymore; A Declaration of Isaiah's Hope)

**September 23, 2023 – Ross Nichols**

**Audio/Video Links:**

<https://unitedisraelworldunion.com/prophetic-parallels-class-five/> &  
<https://www.youtube.com/watch?v=Nhm7fStsoKU>

**Teaching Notes Link:**

<https://unitedisraelworldunion.com/wp-content/uploads/2023/09/2023.9.23-Prophetic-Parallels-Class-Five.pdf>

**INTRODUCTION**

-Welcome to our series on The Prophet Isaiah. This series embarks on an enlightening journey, delving deep into the life and times of one of the most influential prophets in biblical history. Isaiah's words have resonated through the ages. His profound prophecies, remarkably preserved at Qumran and frequently echoed in the New Testament, underscore his unparalleled significance in Jewish and Christian traditions. But who was Isaiah, the man behind these powerful words? The Book of Isaiah is a testament to a prophet's life lived in turbulent times, a reflection of his profound relationship with God, and a testament to his undying hope for his people.

-We are presently in an ongoing study on Isaiah. Not just the book of Isaiah, we are dealing with and bringing in other texts that shed light on the Book of Isaiah and the life and times of Isaiah ben Amoz. The eighth century BCE prophet. We are dealing with a period of four kings' reigns. Concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

-This study will focus on chapters 1 – 39 because they give off every evidence of being set in the eighth century BCE and have historical material and connections to the time and person of Isaiah. We do have one ruler that's mentioned in chapter 40 – 66, but Cyrus comes from a period much later. We also have two challenges in our study, our material is not laid out chronologically and we also have gaps in timing.

-Join us on a journey through time, traversing the prophetic pathways paved from the prophecies of Isaiah and Micah. This enigmatic parallelism begs the question: when did their shared vision crystallize, and which clues within the sacred scriptures illuminate its moment? As we meticulously untangle their prophetic parallel, insights from Micah, a contemporary yet distinct voice of that era, provide the compass for our exploration.

-Central to their tales is a message echoing through time, hinting at teachings yet to be understood and old ways to be reconsidered. Though Micah's foresight of the Temple's demise once echoed as a faint whisper of the future, its manifestation now heralds the

dawn of the "Last Days" sanctuary atop the mount. How does this revelation transform our foresight and hindsight of divine plans?

-Join us in "Prophetic Parallels" as we assemble age-old prophecies and dive into a narrative deeply rooted in time, intent, and divine insights. Through their combined prophetic lens, witness the captivating visions of Isaiah and Micah unfold.

## TEACHING NOTES

-Today is class five in our Isaiah series and is titled "Prophetic Parallels".

### A Chronological Overview of First Isaiah

-If we were to read Isaiah 1 – 39, we can place certain chapters or sections of chapters into the proper chronological order by the king that they are assigned to. Here's what we have by textual declaration: Uzziah (Isaiah 6); Jotham (Nothing); Ahaz (Isaiah 7 – 10, 14:28); and Hezekiah (Isaiah 20, 36 – 39). Other material in Isaiah can be placed in a certain piece of that chronologically. Other external and internal clues to the book help us to put more of it. This is the goal. You would think Isaiah 1 might be the beginning of the prophetic career of Isaiah, but I would place it later because the language tells me so.

-Isa 1: 7 Your country lies desolate; your cities are burned with fire; in your very presence foreigners devour your land; it is desolate, as overthrown by foreigners. 8 And the daughter of Zion is left like a booth in a vineyard, like a lodge in a cucumber field, like a besieged city. 9 If the LORD of hosts had not left us a few survivors, we should have been like Sodom, and become like Gomorrah.

-The counter to the claim that this is late, some have said this is a vision, this is a projection of something he sees in his prophetic vision, but contextually that doesn't work for me. The most logical way to read this is that the prophet is looking out the window and he sees devastation. If you follow the white spaces / breaks, we begin to see other clues as to when this might be.

### A Condemnation of the Sacrificial Cult

-Isa 1: 10 Hear the word of the LORD, you rulers of Sodom! Give ear to the teaching of our God, you people of Gomorrah! 11 "What to me is the multitude of your sacrifices? says the LORD; I have had enough of burnt offerings of rams and the fat of well-fed beasts; I do not delight in the blood of bulls, or of lambs, or of goats. 12 "When you come to appear before me, who has required of you this trampling of my courts? 13 Bring no more vain offerings; incense is an abomination to me. New moon and Sabbath and the calling of convocations-- I cannot endure iniquity and solemn assembly. 14 Your new moons and your appointed feasts my soul hates; they have become a burden to me; I am weary of bearing them. 15 When you spread out your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood. 16 Wash yourselves; make yourselves clean; remove the evil of your deeds from before my eyes; cease to do evil, 17 learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow's cause.

-In summary, this is a condemnation of the cult of the sacrificial system. A harsh critical language of worship that's associated with that. Most people say, it's not a critique of the cult, it's simply a condemnation of the lack of the proper approach or proper attitude of the worshipper.

-Isa 1: 16 Wash yourselves; make yourselves clean; remove the evil of your deeds from before my eyes; cease to do evil, 17 learn to do good; seek justice, correct oppression;

bring justice to the fatherless, plead the widow's cause. 18 "Come now, let us reason together, says the LORD: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool. 19 If you are willing and obedient, you shall eat the good of the land; 20 but if you refuse and rebel, you shall be eaten by the sword; for the mouth of the LORD has spoken." 21 How the faithful city has become a whore, she who was full of justice! Righteousness lodged in her, but now murderers. 22 Your silver has become dross, your best wine mixed with water. 23 Your princes are rebels and companions of thieves. Everyone loves a bribe and runs after gifts. They do not bring justice to the fatherless, and the widow's cause does not come to them.

-Here we see a contrast of the negative followed by what do you need to do to fix it. In Isaiah 1:21, the sharp critique is that in this place, once their dwelt justice and righteousness, but now that has been replaced with murder. You can't get contrasted any more than that, once it was holy, now it's not. Chronologically, I would push Isaiah 1 past the reigns of Uzziah and Jotham, almost 20 years into the prophetic career of Isaiah. Ultimately, he says a day of reckoning is coming.

#### **-The Words of Isaiah**

-Then Isaiah 1 continues through Isaiah 1:31 to one of the most beautiful visions of Isaiah. Words for which Isaiah is well known in every walk of life, rather religious or secular. We only get three cues in the text that say, these are the words of Isaiah:

- (1) Isa 1: 1** The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.
- (2) Isa 2: 1** The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.
- (3) Isa 13: 1** The oracle concerning Babylon which Isaiah the son of Amoz saw.

#### **-Isaiah's Future Idyllic Vision**

-What follows this Isaiah 2:1 announcement that this concerns Judah and Jerusalem is a prophecy that looks way forward into a future idyllic age. The problem is there's no strong clue within the text to tell us when it's spoken. If I've already said that Isaiah 1 is probably not the beginning, can I find textural clues that put me a little closer to identifying what's going on around Isaiah in his world that helps him create or lets God give him this vision. Isaiah is looking around and God gives him this vision. Is Isaiah 2 at the beginning, middle, or at the end of Isaiah's prophetic career? One thing that might help is that Isaiah is not the only one that sees this vision. There is someone else at the same time, in the same place who sees almost the exact same vision.

#### **A Singular Vision Through the Eyes of Two Prophets**

-The way the text presents it, we have Isaiah, and we have other prophets prophesying at the same time. Hosea is in the North. Amos is in the days of Uzziah within two years of the great earthquake. Another prophet is operating at the same time as Isaiah, he's in Jerusalem and is prophesying in part about Judah and Jerusalem and he sees the exact same thing. His name is Micah. See Isaiah 2: 2 – 4 and Micah 4: 1 – 4. These two prophets had a vision that is almost identical. Two prophets are beholding the same thing. It's a singular vision through the eyes of two distinct prophets.

-Don't get confused over the slightly different English. In the Hebrew of Micah and Isaiah for the first verse "And it will come to pass in the latter days," it says the exact same thing. As we work through this, there's one significant difference in Isaiah's and Micah's vision. They are both looking out windows in Jerusalem. They both see the

mountain of YHVH's house shall be established and exalted above the hills. They both see nations flowing – but wait! No, they don't. One says, I see nations, I see gentiles flowing to the mountain. The other prophet sees people. Isaiah says, I see gentiles flowing to this mountain. Micah says, I see people, but they may not be gentiles. I have reason to believe that they see slightly different here. Then they swap back and forth. Isaiah then sees people and Micah sees gentiles.

#### -Prophetic Parallels – The Prophet Isaiah: V

<https://rossknichols.com/wp-content/uploads/2023/09/PropheticParallels.pdf>

#### Prophetic Parallels – The Prophet Isaiah: V

<p><b>Is. 2:2</b> And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.<sup>3</sup> And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem.<sup>4</sup> And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.</p>	<p><b>Mic. 4:1</b> But in the latter days it shall come to pass, that the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it.<sup>2</sup> And many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem;<sup>3</sup> and he will judge between many peoples, and will decide concerning strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.<sup>4</sup> But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of Jehovah of hosts hath spoken it.<sup>5</sup> For all the peoples walk every one in the name of his god; and we will walk in the name of Jehovah our God for ever and ever.</p>	<p><b>Is. 2:2</b> וְהִנֵּה אֶבֶשֶׂת קָנְלִים בְּלֹא וְהִנֵּה קָרְבַּת יְהוָה בְּאֶשְׁקָרִים וְאֵשֶׁת מְגֻשָּׂה וְנוֹרָה אֶלְיוֹן:<sup>2</sup> וְהִלְפֵלֶד עֲמִים וְאַסְטָרֶלֶת אַלְמָרְיוֹתָה אַלְבָרֶת אַלְטָרֶבֶת וְעַלְבָרֶט מִזְרָחִי וְגַלְבָּה אַרְחוֹתִי יְמִין מִזְרָחִי תּוֹרָה וְרוֹרְתּוֹתָה מִרְשָׁלְבָמָן:<sup>4</sup> רַשְׁטָם בֵּין הַנּוֹתָם וּוּכְסִיס עֲמִים רַכְבִּים וְכַתְּבָחוֹת סְרִבוּלָם לְאָלָמִים תְּקִוּנִים לְלִוְרָהָוֹת לְאִישָׁא נָגֵן אַלְגָיּוֹן קָרְבָּן וְלְאַיְלָגְמָן:<sup>5</sup> שָׁוד מִלְמָכָה:<sup>5</sup> פ</p>	<p><b>Mic. 4:1</b> וְהִנֵּה אֶבֶשֶׂת קָנְלִים וְהִנֵּה קָרְבַּת יְהוָה בְּאֶשְׁקָרִים וְאֵשֶׁת מְגֻשָּׂה וְנוֹרָה אֶלְיוֹן:<sup>2</sup> וְהִלְפֵלֶד עֲמִים וְאַסְטָרֶלֶת אַלְמָרְיוֹתָה אַלְבָרֶת אַלְטָרֶבֶת וְעַלְבָרֶט מִזְרָחִי וְגַלְבָּה אַרְחוֹתִי יְמִין מִזְרָחִי נָגֵן תּוֹרָה וְרוֹרְתּוֹתָה מִירוֹשָׁלָם:<sup>3</sup> וְשָׁלֵט בֵּין עֲמִים רַכְבִּים וְהִרְכִּס לְנוֹתָם תְּקִוּנִים לְלִוְרָהָוֹת סְרִבוּלָם אֲלָלָמִים וְגַנְגִתָּהָט לְמִנוּמָיוֹת לְאִישָׁא נָגֵן אַלְגָיּוֹן קָרְבָּן וְלְאַיְלָגְמָן:<sup>4</sup> שָׁוד מִלְמָכָה:<sup>5</sup> פַּיְשָׁבָו אֲשֶׁר קָהָב רְקַמְתָּה אָבָנוֹ וְאַיְלָגְמָן צָבָא אֶתְזָבָא דָבָר:<sup>5</sup> פַּיְשָׁבָו אֲשֶׁר קָהָב בְּשָׁם אַלְגָיּוֹן וְאַנְחָנוּ נָגֵן בְּשָׁמִיְתָה אַלְגָיּוֹן לְעוֹלָם גָּדוֹ: פ</p>
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-They are not Judeans, so they look different to the two prophets. They don't look like the people that they see, but this is the future. Who are these people that are going and what are they doing? Isaiah and Micah, both hear them talking. We are going to go up because the God of Jacob will teach us his ways. He will judge between the nations and will decide concerning strong nations a far off. They shall beat their swords into plowshares, their spears into pruning hooks. A nation shall not lift up swords against a nation, neither shall they learn war anymore. This is a beautiful image of the world, right. There you have the distinction between these two who saw the same vision. This vision has not happened yet. When were these visions shown to both Isaiah and Micah? Micah isn't quite finished with his vision yet. We have two more verses.

#### -Micah's Extended Vision of Idyllic Peace

-Mic 4: 4 but they shall sit every man under his vine and under his fig tree, and no one shall make them afraid, for the mouth of the LORD of hosts has spoken. 5 For all the peoples walk each in the name of its god, but we will walk in the name of the LORD our God forever and ever.

-The glimpse that Micah gives us is that at this time there will be peace as explained that everyone will be sitting under his own vine and fig tree, and each will walk in the name

of his own god. But we, the Judeans, the people of Israel will walk in the name of YHVH, our God forever and ever. This image of sitting under a vine and a fig tree is a biblical image from the biblical period that indicates total peace.

-1Kin 4: 25 And Judah and Israel lived in safety, from Dan even to Beersheba, every man under his vine and under his fig tree, all the days of Solomon.

-The writer wants us to see that in the days of Solomon it was peaceful. How peaceful was it? If you look out across the landscape, what you'll see is that everyone is sitting under his vine and his fig tree. This also indicates prosperity in that everyone has a place to sit. This is the image of idyllic peace.

#### **-Assyria's Counteroffer of Idyllic Peace**

-Is there something else in the text that ties vine and fig tree with the offer of peace? If you were going to offer peace to the Judeans at the time, what would you say? Micah says that God offers this peace plan of sitting under the vine and fig tree, but we have to wait for it. What if I can show you that that offer was made by someone else. Often, we see rulers make promises they know make people feel like they like this plan. God says that this is a day of idyllic peace and it's coming.

-2Kin 18: 31 Do not listen to Hezekiah, for thus says the king of Assyria: 'Make your peace with me and come out to me. Then each one of you will eat of his own vine, and each one of his own fig tree, and each one of you will drink the water of his own cistern,

-Isa 36: 16 Do not listen to Hezekiah. For thus says the king of Assyria: Make your peace with me and come out to me. Then each one of you will eat of his own vine, and each one of his own fig tree, and each one of you will drink the water of his own cistern,

-The offer is not to listen to Hezekiah. I bring a message from the king of Assyria, and we are going to win this. If you come out, this whole vision of the fig tree and the vine, it's yours, but you've got to trust me. Micah says he sees the vision of the vine and the fig tree too, but it's different. Could this be an indication of when this prophecy takes place? I say yes. I see that the duel offers both employing the idyllic language of sitting under a vine and fig tree. It's like you've got the good and the bad. Assyria says, I've got some vines and fig trees and Micha is saying in days to come, in the latter days. Though it tarry, wait.

#### **-Micah's Threat of Total Destruction**

-We can't be 100% sure, but the evidence leads me to put this particular prophecy, this prophetic parallel in the days of Hezekiah, very close to the offer of the king of Assyria. Furthermore, the end of Isaiah 1 leads into this period of Isaiah 2 and the exultation that is to come one day of the LORD's house. Leading up to this, there is a threat of potential destruction. That's in the future, but leading up to that, this place is going down to destruction. Then they give this beautiful picture of ultimately what is to come. Micah does the same thing just before Micah 4. He also says it's going to be destroyed. Right after this offer of idyllic peace in both texts, we see the birth of a child. Micah precedes his idyllic vision with a specific threat. He tells us something that Isaiah doesn't see.

-Mic 3: 9 Hear this, you heads of the house of Jacob and rulers of the house of Israel, who detest justice and make crooked all that is straight, 10 who build Zion with blood and Jerusalem with iniquity. 11 Its heads give judgment for a bribe; its priests teach for a price; its prophets practice divination for money; yet they lean on the LORD and say, "Is not the LORD in the midst of us? No disaster shall come upon us." 12 Therefore because

of you Zion shall be plowed as a field; Jerusalem shall become a heap of ruins, and the mountain of the house a wooded height.

-In this prophecy, Micah tells the people of his day that the temple will be destroyed. Micah sees the destruction of the current house. Zion will be plowed like a field. Jerusalem will be a heap of ruin. This mountain of the house will be like a forest. He sees that it's going to be destroyed before it is the vision that he sees. He and Isaiah see a vision way into the future of idyllic peace, but at that time they'll be destroyed. This was not a popular message that destruction will come to the temple mount. Micah doesn't give us any clues as to when this prediction of destruction was made. Micah's chapter 3 appears to be chronologically in the right place because of the linguistic connection and a couple of other things.

#### **-When Was Isaiah's Prophecy Spoken**

-In order to show you when this prophecy was spoken, we're going to narrow it down. I want to show when Isaiah had this prophecy, because it helps us chronologically put the book together and the future together. Isaiah is not going to tell me when this came in any great detail, nor is Micah, for this, I have to trust another prophet. Jeremiah is up to his neck in trouble. The leadership wants to kill Jeremiah, particularly the priesthood. They hate him because he has challenged everything that pays their bills. He's challenged the sacrifices. Jeremiah 7 and 26 go together. They both describe an event where Jeremiah is told by YHVH, go stand in the court of the temple and you're going to tell them this. Thus says the LORD, on the day that God brought the children of Israel out of Egypt he didn't command Israel concerning sacrificing and offering. (Jeremiah 7: 21 – 25) When Jeremiah said that these people began to foam at the mouth, clinch their teeth, and wanted to kill Jeremiah. He predicts the fall of the temple and says, you've made this place a den of robbers. Jeremiah is put on trial and charges are brought against him because he describes the destruction of Jerusalem and of the temple. We're talking about roughly 608 BCE when this takes place.

#### **-Jeremiah's Life is Threatened**

-Jer 26: 16 Then the officials and all the people said to the priests and the prophets, "This man does not deserve the sentence of death, for he has spoken to us in the name of the LORD our God." 17 And certain of the elders of the land arose and spoke to all the assembled people, saying, 18 "Micah of Moresheth prophesied in the days of Hezekiah king of Judah, and said to all the people of Judah: 'Thus says the LORD of hosts, "'Zion shall be plowed as a field; Jerusalem shall become a heap of ruins, and the mountain of the house a wooded height.' 19 Did Hezekiah king of Judah and all Judah put him to death? Did he not fear the LORD and entreat the favor of the LORD, and did not the LORD relent of the disaster that he had pronounced against them? But we are about to bring great disaster upon ourselves."

-Somebody is smart and steps up for Jeremiah. This recording in Jeremiah helps us to understand that Micah was letting the people know that the temple was going to be destroyed. That's exactly the message that Jeremiah is saying. Somebody stands up and says, I remember a story, it's over 100 years ago, but another prophet named Micah said this. They wanted to kill him too, but they didn't, and it changed the course. The person who says this saves the day temporarily. Jeremiah is not killed.

#### **-One House will be Destroyed and Another Exalted**

-During the days of Hezekiah, he's presented with some very negative consequences that could be on the horizon and we get examples of Hezekiah seeking Gods favor in these situations and because of that the outcome is very positive. The words of Micah that go back to the days of Hezekiah, were ultimately fulfilled. Zion was plowed like a field. Jerusalem became a heap of ruins. The temple mount became a wooded high place. The two prophets, Isaiah and Micah saw the latter days. They saw the destruction of the house that stood in their day, and they saw a restored house. Second Isaiah mentions what this restored house is going to be like. A house of prayer for all nations.

-Isa 66: 1 Thus says the LORD: "Heaven is my throne, and the earth is my footstool; what is the house that you would build for me, and what is the place of my rest? 2 All these things my hand has made, and so all these things came to be, declares the LORD. But this is the one to whom I will look: he who is humble and contrite in spirit and trembles at my word. 3 "He who slaughters an ox is like one who kills a man; he who sacrifices a lamb, like one who breaks a dog's neck; he who presents a grain offering, like one who offers pig's blood; he who makes a memorial offering of frankincense, like one who blesses an idol. These have chosen their own ways, and their soul delights in their abominations; 4 I also will choose harsh treatment for them and bring their fears upon them, because when I called, no one answered, when I spoke, they did not listen; but they did what was evil in my eyes and chose that in which I did not delight."

-The vision that they saw was not only the destruction of this house according to Micah, but another house that's exalted. The mountain of the LORD's house is exalted and nations or gentiles flowing to it. What are they flowing to this house for? They want to learn the ways of the LORD. The Torah will go forth from there. They are going to learn his ways and walk in his paths. What are God's ways?

#### **-Walk in the Way of YHVH in Justice and Righteousness**

-Gen 18: 19 For I have chosen him, that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring to Abraham what he has promised him."

-A lot of people try to define the way of God. I follow the way. What is the way? Simply, it's righteousness and justice. Each of those clearly represent a lot of material. The message of Isaiah and Micah is, in their day, the people had lost their way. The people and the place, Jerusalem, had lost its way. More specifically, lost their connection to God's way.

-Isa 1: 18 "Come now, let us reason together, says the LORD: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool. 19 If you are willing and obedient, you shall eat the good of the land; 20 but if you refuse and rebel, you shall be eaten by the sword; for the mouth of the LORD has spoken." 21 How the faithful city has become a whore, she who was full of justice! Righteousness lodged in her, but now murderers. 22 Your silver has become dross, your best wine mixed with water. 23 Your princes are rebels and companions of thieves. Everyone loves a bribe and runs after gifts. They do not bring justice to the fatherless, and the widow's cause does not come to them.

-Do you know what brought down the commonwealth of both Israel and Judea? Wicked rebellion. A forsaking of the ways of God at its core. Justice and righteousness are no more. This place used to be full of it, says Isaiah, now this whole city is a harlot and it's filled with murderers. They no longer know the way of God. But in the last days, there is

a vision to come that justice and righteousness will go forth because God will teach the nations, the people.

#### -**They Won't Learn War Anymore**

-That's what learning will be about at that place and at that time. They won't learn war anymore. Nation will not lift up sword against nation. They'll turn implements of war into farming tools. God teaching his ways and war not taught anymore. This is considered a messianic prophecy without a messiah. There's no messiah in here.

-This parallel prophecy seen by Isaiah and Micah has yet to be fulfilled. So far, the mountain of the house really is still sort of a high place with trees. It's been 2,700 years, thought it tarry, wait for it. Isaiah and Micah mentioned after this, notice the order is the same, they predicted a destruction, they predicted a house that's yet to be realized, and they also predicted the birth of a child.

-Mic 5: 1 Now muster your troops, O daughter of troops; siege is laid against us; with a rod they strike the judge of Israel on the cheek. 2 But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from ancient days. 3 Therefore he shall give them up until the time when she who is in labor has given birth; then the rest of his brothers shall return to the people of Israel. 4 And he shall stand and shepherd his flock in the strength of the LORD, in the majesty of the name of the LORD his God. And they shall dwell secure, for now he shall be great to the ends of the earth. 5 And he shall be their peace. When the Assyrian comes into our land and treads in our palaces, then we will raise against him seven shepherds and eight princes of men;

#### -**A Declaration of Isaiah's Hope**

-This is where Micah saw the child and it's right after Micah 4 where he talks about this house and then this child.

-Isa 9: 6 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 Counselor, Mighty God, Everlasting Father, Prince of Peace. 7 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 with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.

-Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace doesn't mean that the child is God. It means that the child's name is declaring the wonder, the council, the might, and the peace of that God. Isaiah didn't give up hope on the Davidic monarchy. He felt that there would be a king, a descendant of David who would reign in justice and righteousness. One more passage declaring Isaiah's hope...

-Isa 16: 5 then a throne will be established in steadfast love, and on it will sit in faithfulness in the tent of David one who judges and seeks justice and is swift to do righteousness."

-The image that Isaiah and Micah had in their day was of no justice and no righteousness, it was wickedness all around them. God gave them a glimpse. Look ahead! Isaiah even sees a future kingdom, a throne in justice and righteousness. In a vision, he also sees that the house of David becomes like a stump that's cut off. Isaiah sees that the tree has been severed. But wait, I see a sprout which is coming from the severed trunk.

Shabbat Shalom, Shavua Tov!

## THIS WEEK IN TORAH

This week's Torah Portion Haazinu: "Listen" (Deuteronomy 32:1 – 32:52) The Song of Moses, God's kindness to Israel, Prosperity brings dissolution, The descent worsens, God's wrath, False notions of the conquerors, The enemies foolish conceit, Source of Israel's suffering, Israel is comforted, Moses death foretold, God's last commandment to Moses.



**The Pentateuch: A New Look – These are Moses's Words – The Death of Moses – Class Forty-Seven** (An 1875 Poem – The Burial of Moses; The Final Six Months; The Death and Burial of Aaron; The Commissioning of Joshua; Moses Writes His Scroll; The Death and Burial of Moses; Who Wrote Deuteronomy 34; First and Third Person Narrations; The Death and Burial of Joshua; Who Wrote the Book of Joshua; Narrative Transitions

from one Key Figure to Another – Turn the Page; Did Moses Die on a Mountain; Was Moses Buried in a Valley Opposite Beth-peor; "To This Day" – Anachronistic Language; The Mesha Stele; Who Wrote the Torah and What Defines It)

**October 8, 2022 – Ross Nichols**

**Audio/Video Links:**

<https://unitedisraelworldunion.com/the-death-of-moses/> &  
<https://www.youtube.com/watch?v=79i3mCnoIdw>

**Teaching Notes Link:**

<https://unitedisraelworldunion.com/wp-content/uploads/2022/10/2022.10.8-The-Pentateuch-A-New-Look-The-Death-of-Moses-Class-Forty-Seven.pdf>

## UPCOMING EVENTS

- Blossoming Rose Israel Tours (2023): <https://blossomingrose.org/>
- Tanakh Tours – Egypt / Jordan, October 31 – November 12, 2023: Jono Vandor & Ross Nichols, <https://www.tanakhtours.com/biblical-egypt-jordan-tour/> & <https://www.youtube.com/watch?v=MwVIZvqHq-I>
- Tanakh Tours – Israel, November 12 – November 19, 2023: Jono Vandor & Ross Nichols, <https://www.tanakhtours.com/tanakh-tour-november-2021/>
- Skeptics & Scholars Expedition 2024, October 27 – November 4, 2024: Derek Lambert – Host of MythVision, Ross Nichols – UIWU, and Neal Sendlak – Gnostic Informant <https://www.lipkintours.com/index.php?dir=site&page=catalog&op=item&cs=3487>

-James Tabor Blog: <https://jamestabor.com/>  
-James Tabor YouTube Channel: <https://www.youtube.com/user/jamestaborvideos>  
-Ross K. Nichols YouTube Channel: <https://www.youtube.com/channel/UC9-ZXSjHKN6L0N4EbjhJ2fA>  
-UIWU YouTube Channel:  
<https://www.youtube.com/channel/UCq31WAlio9zC1eXDzrEVzlg/featured>  
-Ross and Jono LIVE: Hebrew Bible Insights YouTube Channel:  
<https://www.youtube.com/playlist?list=PLzmklBloXBL8ZPUPmjor5sJ-N4cRvKnDL>  
-The Moses Scroll – Authors Blog  
<https://themosesscroll.com/authors-blog/>