

Prophets

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might be just a brief suggestion in advance that that was just going to be more developed a little later--(Student). Yes. (Student) Well, it begins at least with 14. Mr.---? (Student) No. I don't think so. As the year to year, let them--it sounds like, go on and on. I wouldn't think there's just one year involved. Add year to year. He did it year after year doesn't mean he did it two years. He only mentions two but the suggestion here is that there is more all the time. Then, Verse 8--further on the question whether this could be a destruction of the Jews, in Verse 8 you'll see, "So shall the multitude of all the nations be that fight against mount Zion." So you have a very sharp change between Verses 1-4, which are discussing this dread for Jerusalem and Verses 5-8 which are discussing the destruction of the enemy that seems about to destroy Jerusalem, a very sharp change, but I think a very clear change, and it exactly fits with the situation of Sennacherib which might very well be the thing that he is looking forward to in the days of Ahaz just as he looks forward to it in Isaiah 7, 8, 9 and on. Then in-- do you have any other historical background in Chapter 29? Who does? What is the next one--Mr.---? (Student) Anything at all? (Student) Yes. Well, now in 30 we begin--yes? In 17? Yes. Verse 17 is a very interesting, a striking prediction of something which takes place, but I don't think it refers to the time of Sennacherib. I think it looks still further into the future. I think it looks too far into the future for us perhaps to consider under historical background except as it represents a future outworking of conditions already begun, in the time of Ahaz. (Student) No, "now" means in the time at which we are looking, to which we are looking forward. It doesn't have to mean the time at which he was speaking. I think that that particular verse, in the light of context, is referring to a future time to which we look in Verse 17. Well, now Mr.--- suggests that in the beginning of 30, that the people say, "Oh, well, you say that the Assyrians will destroy us. You say that we can't walk a tight rope between Syria and Israel on the one hand and Assyria on the other and enter into these international world situations