



Clay tablet. The Akkadian cuneiform inscription lists certain rations and mentions the name of Jeconiah (Jehoiachin), King of Judah, and the Babylonian captivity. From Babylon, Iraq.

The **Babylonian captivity** or **Babylonian exile** is the period in Jewish history during which a large number of Judeans from the ancient Kingdom of Judah were captives in Babylon, the capital city of the Neo-Babylonian Empire, following their defeat in the Jewish–Babylonian War and the destruction of Solomon's Temple in Jerusalem. The event is described in the Hebrew Bible, and its historicity is supported by archaeological and non-biblical evidence.

After the Battle of Carchemish in 605 BCE, the Babylonian king Nebuchadnezzar II besieged Jerusalem, which resulted in tribute being paid by the Judean king Jehoiakim.^[1] In the fourth year of Nebuchadnezzar II's reign, Jehoiakim refused to pay further tribute, which led to another siege of the city in Nebuchadnezzar II's seventh year that culminated in the death of Jehoiakim and the exile to Babylonia of his successor Jeconiah, his court and many others; Jeconiah's successor Zedekiah and others were exiled in Nebuchadnezzar II's 18th year; a later deportation occurred in Nebuchadnezzar II's 23rd year. The dates, numbers of deportations, and numbers of deportees given in the biblical accounts vary.^[2] These deportations are dated to 597 BCE for the first, with others dated at 587/586 BCE, and 582/581 BCE respectively.^[3]

After the fall of the Neo-Babylonian Empire to the Achaemenid Persian Empire and its founding king Cyrus the Great at the Battle of Opis in 539 BCE, exiled Judeans were permitted by the Persians to return to Judah.^{[4][5]} According to the biblical Book of Ezra, construction of the Second Temple in Jerusalem began in c. 537 BCE in the new Persian province of Yehud Medinata. All of these events are considered significant to the developed history and culture of the Jewish people, and ultimately had a far-reaching impact on the development of Judaism.

Book of Isaiah & the Birth of Jesus Prophecies

Somewhere around the 8th Century BCE

Proto-Isaiah	Chapters 1-39	Containing the words of the prophet Isaiah
Deutero-Isaiah	Chapters 40-55	The work of an anonymous 6 th Century BCE author during the Exile
Trito-Isaiah	Chapters 55-11	Composed after the return from exile

Isaiah 7 The Message

7 ¹⁻² During the time that Ahaz son of Jotham, son of Uzziah, was king of Judah, King Rezin of Aram and King Pekah son of Remaliah of Israel attacked Jerusalem, but the attack sputtered out. When the Davidic government learned that Aram had joined forces with Ephraim (that is, Israel), Ahaz and his people were badly shaken. They shook like trees in the wind.

³⁻⁶ Then GOD told Isaiah, “Go and meet Ahaz. Take your son Shear-jashub (A-Remnant-Will-Return) with you. Meet him south of the city at the end of the aqueduct where it empties into the upper pool on the road to the public laundry. Tell him, Listen, calm down. Don’t be afraid. And don’t panic over these two burnt-out cases, Rezin of Aram and the son of Remaliah. They talk big but there’s nothing to them. Aram, along with Ephraim’s son of Remaliah, have plotted to do you harm. They’ve conspired against you, saying, ‘Let’s go to war against Judah, dismember it, take it for ourselves, and set the son of Tabeel up as a puppet king over it.’

⁷⁻⁹ But GOD, the Master, says,

“It won’t happen.

Nothing will come of it

Because the capital of Aram is Damascus

and the king of Damascus is a mere man, Rezin.

As for Ephraim, in sixty-five years

it will be rubble, nothing left of it.

The capital of Ephraim is Samaria,

and the king of Samaria is the mere son of Remaliah.

If you don’t take your stand in faith,

you won’t have a leg to stand on.”

¹⁰⁻¹¹ GOD spoke again to Ahaz. This time he said, “Ask for a sign from your GOD. Ask anything. Be extravagant. Ask for the moon!”

¹² But Ahaz said, “I’d never do that. I’d never make demands like that on GOD!”

¹³⁻¹⁷ So Isaiah told him, “Then listen to this, government of David! It’s bad enough that you make people tired with your pious, timid hypocrisies, but now you’re making God tired. So the Master is going to give you a sign anyway. Watch for this:

(14-15) A girl who is presently a virgin will get pregnant. She'll bear a son and name him Immanuel (God-With-Us). By the time the child is twelve years old, able to make moral decisions, the threat of war will be over. (The Message)

(14-15) Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel. He shall eat curds and honey by the time he knows how to refuse the evil and choose the good. (NRSV)

(14-15) Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel. Curds and honey He shall eat, that He may know to refuse the evil and choose the good.

Isaiah 52:13-53:12 Suffering Servant

The Message

¹³⁻¹⁵ “Just watch my servant blossom!

Exalted, tall, head and shoulders above the crowd!

But he didn't begin that way.

At first everyone was appalled.

He didn't even look human—

a ruined face, disfigured past recognition.

Nations all over the world will be in awe, taken aback,

kings shocked into silence when they see him.

For what was unheard of they'll see with their own eyes,

what was unthinkable they'll have right before them.”

53 Who believes what we've heard and seen?

Who would have thought GOD's saving power would look like this?

²⁻⁶ The servant grew up before God—a scrawny seedling,

a scrubby plant in a parched field.

There was nothing attractive about him,

nothing to cause us to take a second look.

He was looked down on and passed over,

a man who suffered, who knew pain firsthand.

One look at him and people turned away.
We looked down on him, thought he was scum.
But the fact is, it was *our* pains he carried—
our disfigurements, all the things wrong with *us*.
We thought he brought it on himself,
that God was punishing him for his own failures.

***(1) But it was our sins that did that to him,
that ripped and tore and crushed him—our sins!
He took the punishment, and that made us whole.
Through his bruises we get healed.
We're all like sheep who've wandered off and gotten lost.
We've all done our own thing, gone our own way.
And GOD has piled all our sins, everything we've done wrong,
on him, on him.
7-9 He was beaten, he was tortured,
but he didn't say a word.
Like a lamb taken to be slaughtered
and like a sheep being sheared,
he took it all in silence.***

***(2) But he was wounded for our transgressions, he was bruised for our iniquities:
the chastisement of our peace was upon him; and with his stripes we are healed.***

***6 All we like sheep have gone astray; we have turned every one to his own way; and
the LORD hath laid on him the iniquity of us all.***

***7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is
brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so
he openeth not his mouth. (KJV)***

Justice miscarried, and he was led off—
and did anyone really know what was happening?
He died without a thought for his own welfare,
beaten bloody for the sins of my people.
They buried him with the wicked,
threw him in a grave with a rich man,

Even though he'd never hurt a soul
or said one word that wasn't true.

¹⁰ Still, it's what GOD had in mind all along,
to crush him with pain.

The plan was that he give himself as an offering for sin
so that he'd see life come from it—life, life, and more life.
And GOD's plan will deeply prosper through him.

¹¹⁻¹² Out of that terrible travail of soul,
he'll see that it's worth it and be glad he did it.

Through what he experienced, my righteous one, my servant,
will make many "righteous ones,"
as he himself carries the burden of their sins.

Therefore I'll reward him extravagantly—
the best of everything, the highest honors—

Because he looked death in the face and didn't flinch,
because he embraced the company of the lowest.

He took on his own shoulders the sin of the many,
he took up the cause of all the black sheep.

Isaiah 11

New Revised Standard Version

11 A shoot shall come out from the stump of Jesse,
and a branch shall grow out of his roots.

² The spirit of the LORD shall rest on him,
the spirit of wisdom and understanding,
the spirit of counsel and might,
the spirit of knowledge and the fear of the LORD.

³ His delight shall be in the fear of the LORD.

He shall not judge by what his eyes see,
or decide by what his ears hear;

⁴ but with righteousness he shall judge the poor,
and decide with equity for the meek of the earth;
he shall strike the earth with the rod of his mouth,
and with the breath of his lips he shall kill the wicked.

⁵ Righteousness shall be the belt around his waist,
and faithfulness the belt around his loins.

⁶ The wolf shall live with the lamb,
the leopard shall lie down with the kid,
the calf and the lion and the fatling together,
and a little child shall lead them.

⁷ The cow and the bear shall graze,
their young shall lie down together;
and the lion shall eat straw like the ox.

⁸ The nursing child shall play over the hole of the asp,
and the weaned child shall put its hand on the adder's den.

⁹ They will not hurt or destroy
on all my holy mountain;
for the earth will be full of the knowledge of the LORD
as the waters cover the sea.

¹⁰ On that day the root of Jesse shall stand as a signal to the peoples; the nations shall inquire of him, and his dwelling shall be glorious.

¹¹ On that day the Lord will extend his hand yet a second time to recover the remnant that is left of his people, from Assyria, from Egypt, from Pathros, from Ethiopia, from Elam, from Shinar, from Hamath, and from the coastlands of the sea.

¹² He will raise a signal for the nations,
and will assemble the outcasts of Israel,

and gather the dispersed of Judah
from the four corners of the earth.

¹³ The jealousy of Ephraim shall depart,
the hostility of Judah shall be cut off;

Ephraim shall not be jealous of Judah,
and Judah shall not be hostile towards Ephraim.

¹⁴ But they shall swoop down on the backs of the Philistines in the west,
together they shall plunder the people of the east.

They shall put forth their hand against Edom and Moab,
and the Ammonites shall obey them.

¹⁵ And the LORD will utterly destroy
the tongue of the sea of Egypt;
and will wave his hand over the River
with his scorching wind;

and will split it into seven channels,
and make a way to cross on foot;

¹⁶ so there shall be a highway from Assyria
for the remnant that is left of his people,
as there was for Israel
when they came up from the land of Egypt.

Bible Jam December 21, 2021

End of the Semester

We return in January 2022

Change for Return to Tuesday, January 18, 2022