**Weekly Question Responses #3**

You stated that the Medes would have been called the Persians if the same Isaiah did not write  
chapter 13, however the Medes did not become Persians until 550 BCE (at least that is what I  
researched), when did people think that this chapter (13) was written?

**Many scholars who take the multiple authorship of Isaiah have to say that chapters 13, 14 which was part of their concept of 1st Isaiah and state that this couldn’t have been by Isaiah and date these chapters to the Exile.**

Was Eliakim a real person or was this a foreshadowing of Christ? (if it is a foreshadowing, what  
does that mean for verse 25 when “the peg will give way and it will be sheared off and the load  
hanging on it will be cut off”?

**Eliakim was a real person living during the reign of Hezekiah, king of Judah. He seems to have been the governor of the city and apparently was a righteous man who tried to reform and revive the people, though apparently he was unsuccessful in this and could not bear that burden. He seems to be a “type” of Christ (the antetype). Eliakim’s name means “God raises up” and parts of Isaiah 22 are quoted in Revelation 3 in reference to Christ. While Eliakim couldn’t save his people, Christ can.**

How well do historical records document the swift fall of Babylon and the swift rise of Persia?

**We have several relatively contemporary sources of the fall of Babylon and the rise of Persia. Perhaps the most notable of these are the Babylonian chronicle and the writings of Herodotus (“The Father of History”). There are also some later accounts pertaining to the Fall of Babylon.**

Who was Isaiah calling a Day star and Son of Dawn in Isaiah 14:12a?

**While traditionally (since the time of Tertullian in the 2nd century AD) these verses have been thought to refer to Satan, contextually they refer to the king of Babylon. This is the passage where the “morning star” is translated by the Latin Vulgate as Lucifer. Please note though that Jesus is called the bright morning star in Revelation 22:16.**

In chapter 27 Isaiah speaks of leviathan. What is he talking about?

**Leviathan the twisted and Leviathan the swift and the Great Dragon that lives in the sea is the reference. These symbolize the great powers of the Ancient world. Leviathan the twisted is probably a reference to the Euphrates River (known for being twisted) and the great city of Babylon that was on it. Leviathan the swift is probably a reference to the Tigris River (known for being swift) and the city of Nineveh (Assyrian empire). The great dragon was probably a symbol for Egypt.**

Can you help me understand a little more about why Isaiah’s being barefoot and naked  
was a depiction of what was to come for Egypt and Cush (Ethiopia)?

**Being led barefoot and naked is probably depiction of exile (deportation) for these two countries. Exiled slaves often went naked and barefoot and even some had hooks in their noses dragging them along.**

Chapter 24 is the judgment of the earth, but verse 21 sounds like this judgment will also  
be in heaven. I know this was addressed in the extra reading, but I don’t understand why  
this would have led to doubt of Isaiah’s authorship. “This acknowledgement of fallen  
angels has led many liberal commentators to deny Isaiah’s authorship of verses 21-23.”

**Isaiah 24-27 is known as the “little Apocalypse” due to its Apocalyptic elements. Since these chapters follow chapter 13-23 which are oracles against individual nations it makes good sense to have a universal worldwide judgment. As for fallen angels, it was thought by liberal scholarship that a developed “angelology” was a much later convention in Judaism thus making it impossible for an 8th/7th century Isaiah to write about it. I believe that some of the language here is reused in a similar but different context to refer to the end of days.**