

PROPER NAMES IN THE BOOK OF ISAIAH

A. PERSONAL NAMES

ABRAHAM (*Father of a Multitude*): Father of the Israelite nation who is not able to help them in their present plight. (29:27; 41:8; 51:2; 63:16).

ADRAMMELECH: One of two brothers who assassinated their father Sennacherib in the temple of Nisroch in Nineveh (37:38).

AHAZ (*He has Grasped*): Evil King of Judah who refused a command from Isaiah to ask for a sign during the invasion by Syria/Ephraim (8 t.).

AMOZ (*Strong*): Father of Isaiah. (7 t.).

ARAB: No Arab will pitch his tent in Babylon (13:20).

ASAPH (*He Collected*): Father of Joah, Hezekiah's recorder (36:3, 22).

BALADAN (*God Gave a Father*): Father of Merodach-Baladan, king of Babylon (39:1).

BEL: Short form of Bel-Marduk, the patron god of Babylon. Isaiah describes a conqueror carrying off the idol of Bel as a trophy of war (46:1).

BRANCH: A symbolic name for Messiah. Better translated Shoot (4:2; 11:1).

DAVID (*Beloved*): Founder of the dynasty that ruled Judah throughout OT times. A sign was given to the house of D (7:13); the ideal king came from the house of D (16:5); Yahweh aids Judah against the Assyrians for the sake of D (37:35); Jerusalem is the city of D (22:9). (9 t.).

DEDANITES: A tribe from the Arabian Desert who majored in caravan trading. Because of a forthcoming invasion, Isaiah warned them to avoid the regular caravan stations and spend the night in the wilderness (21:13).

ELIAKIM (*God will Raise Up*): In fulfillment of a prophecy by Isaiah, E replaced Shebna as administrator of Hezekiah's palace. (5 t.)

ESARHADDON: King of Assyria (681-669 BC). Came to the throne after his father Sennacherib was assassinated by two other sons. He may be the *cruel master* and *fierce king* who conquers Egypt in 19:4. (37:38).

HEZEKIAH (*Yahweh Strengthens*): Son and successor of Ahaz as king of Judah (715-686 BC). Isaiah told H that he would die, but Yahweh added fifteen years to his life. He was ruling when Sennacherib nearly captured Jerusalem in 701 BC. He lived through a personal crisis of life-threatening illness, but Yahweh added fifteen years to his life. The greatest king in the OT from the standpoint of his faith. (31 t.)

HILKIAH (*Yahweh's Portion*): Father of Eliakim, who was Hezekiah's palace administrator. (3 t.).

IMMANUEL (*God With Us*): The name given to the virgin-born king who owned the land of Israel (7:14; 8:8).

ISAIAH (*Yahweh Saves*): Isaiah served Yahweh from the time of his call in the year King Uzziah died (ca. 740 BC) through the reigns of Jotham, Ahaz, Hezekiah probably into the early years of Manasseh. His ministry revolves around three crises: the invasion by Syria/Ephraim (734 BC); the invasion by the Assyrians (701 BC); and the anticipated future exile to Babylon. (16 t.)

JACOB (*Heel Grabber*): Son of Isaac; ancestor of the twelve tribes of Israel. Refers to the man Jacob; but sometimes is used of the entire nation. (39 t.).

JEBEREKIAH (*Yahweh Blesses*): Father of Zechariah who served as witness for Isaiah (8:2).

JESSE (*Manly*): Father of King David, from Bethlehem, Judah. (11:1, 10).

JOAH (*Yah is Brother*): Hezekiah's recorder; one of three men sent out of Jerusalem to negotiate with Rabshakeh the Assyrian. (3 t.).

JOTHAM (*Yahweh has Shown Himself to be Perfect*): Co-regent with his father King Uzziah. When Uzziah died of leprosy J briefly succeeded him. His reign was marked by building projects, material prosperity, and military successes. Isaiah had no direct interaction with J. (2 t.).

MAHER-SHALAL-HASH-BAZ (*Quick the Plunder, Swift to Spoil*): Symbolic name of Isaiah's son that was written on a great signboard announcing the swift destruction of Syria/Ephraim.

MERODACH-BALADAN: King of Babylon who sent messengers to congratulate King Hezekiah upon his recovery from a life-threatening disease (39:1).

NEBO (*Height*): Babylonian god of speech, writing, and water. Isaiah depicts N being carried away by Babylon's conqueror as a trophy of war (Isa. 46:1).

NISROCH: An Assyrian god worshiped by Sennacherib (38:38).

PEKAH (*Open-eyed*): Reigned in Samaria 752-732 BC. With his ally Rezin from Damascus he invaded Judah in 734 BC with the intention of replacing King Ahaz on the throne. Isaiah said this invasion would not succeed in its objective (7:1).

RABSHAKEH: Title in KJV of an Assyrian officer dispatched by Sennacherib. Rendered by NIV *field commander*. (6 t.).

RAHAB (*Arrogant or Raging*): In the pagan world R was primeval sea monster representing the forces of chaos that opposed God in creation. But Isaiah uses R as a symbol for the raging, arrogant Egypt (30:7; 51:9).

REMALIAH (*Yahweh Adorned*): Name of the father of King Pekah of Samaria (3 t.).

REZIN: King of Syria about 735 BC during the reigns of Pekah in Israel and Ahaz in Judah. In an effort to de-throne Ahaz, R joined Pekah of Samaria in an invasion of Judah. Isaiah announced that this invasion would come to nothing. (4 t.).

ROOT OF JESSE: A title of Messiah indicating his lowly origin and ancestry from David's father Jesse (11:10).

SARGON: Assyrian king (722-705 BC) who finished the destruction of Samaria started by his brother Shalmaneser; deported the citizens of Ephraim. During the days of Isaiah S sent his agent Tartan to capture Philistine Ashdod (20:1).

SENNACHERIB: Assyrian king (704-681 BC) who invaded Judah in 701 BC. Sent his field commander to intimidate Hezekiah into total surrender. Yahweh smote his army; he lost 185,000 men. S was slain by two sons while worshipping in the temple of his god Nisroch in Nineveh. (5 t.).

SHAREZER: One of two brothers (the other being Adrammelech) who killed their father Sennacherib while he was worshipping in the temple of his god (37:38).

SHEAR-JASHUB: The first son of Isaiah. His name had symbolic meaning for Ahaz during the Syro-Ephraimic invasion. It means *a remnant will return*.

SHEBNA (*He Came Near*): Initially was in charge of the palace of Hezekiah. Isaiah predicted his expulsion from that office. Later in the book he is said to be Hezekiah's secretary and Eliakim is said to be in charge of the palace. (5 t.).

TABEEL (*God is Good*): The father of the man that Rezin and Pekah want to put on the throne of Judah in place of Ahaz. His son's name is not given (7:6).

TIRHAKAH: Egyptian pharaoh (689-664 BC) who supported Hezekiah's revolt against the Assyrian king Sennacherib (37:9).

URIAH (*Fire of Yahweh*): Served as a witness for Isaiah (8:2). May have been the high priest in Jerusalem under King Ahaz who followed the king's instructions in setting up an altar in the

temple according to a Syrian pattern (2 Kgs 16:10-16).

UZZIAH (*Yahweh Strengthens*): A king of Judah who had a long and prosperous reign. He was smitten with leprosy when he tried to enter the temple to offer incense in the role of a priest. In the year that he died (739 BC) Isaiah was called to be a prophet. (3 t.)

ZECHARIAH (*Yahweh Remembers*): High official Isaiah used as witness (8:2). He may have been Hezekiah's grandfather (2 Kgs 18:2).

PLACES AND PEOPLES

ACHOR, VALLEY OF: A valley near Jericho that served as a boundary between Judah and Benjamin. Isaiah pictured restored Israel pasturing sheep in this valley (65:10).

AIATH: A village two miles from Bethel. Isaiah noted the Assyrian army marching by Aiath (also spelled Ai) on his way to Jerusalem, but promised God would stop their progress (Isa. 10:28).

ANATHOTH: A city of the tribe of Benjamin, three miles northeast of Jerusalem. Isaiah expresses sympathy for A because it was in the direct path of the Assyrians when they approached Jerusalem (10:30).

ARABAH: The wilderness of Judah encompassing the eastern slopes of the mountains of Judah with little rain, deep canyons, and steep cliffs. Isaiah foresaw the lush area of the Sharon Plain becoming like the A (33:9).

ARABIA: Peninsula lying between the Red Sea on the west and the Persian Gulf on the east incorporating over 1,200,000 square miles of territory. Isaiah addressed an oracle to A in which he specifically addressed the Dedanites (21:13). An Arabian will no longer pitch his tent on the ruins of Babylon (13:20).

ARAM; ARAMEANS: Aram (Syria in KJV) is mentioned 6 t.. A loose confederation of towns spread over what is now called Syria as well as in some parts of Babylon. Jacob and Abraham came from this people (Dt 26:5). Arameans from the east joined Philistines from the west to devour Judah (9:12).

ARARAT: Armenia in KJV. A mountainous region in western Asia. The region where Sennacherib's sons, Adrammelech and Sharezer, fled for refuge after murdering their father (38:37).

ARIEL (*God's Lion*): Code name for Jerusalem. Ariel apparently referred to the top of the altar on which the priests burned sacrifices. Jerusalem

under Assyrian attack was like the altar. It did not burn but caused everything around it to burn. The sins of Jerusalem had led to the devastation of the rest of Judah in 701 BC. (3 t.).

ARNON: A river serving as the southern border of the tribe of Reuben east of the Jordan. Isaiah pictured Moab as scattered baby birds trying to cross the Arnon (16:2).

AROER: City on north rim of Arnon Gorge east of Dead Sea on southern boundary of territory Israel claimed east of the Jordan River. In the coming judgment on Ephraim the cities (villages) of Aroer will be deserted and left as ruins where flocks will graze (17:1).

ARPAD: A city-state in northern Syria closely identified with Hamath. The gods of Arpad had not saved it from Sennacherib. (3 t.).

ASHDOD: Northernmost of five principal cities of the Philistines. Located in the coastal plain 2.5 miles east of the Mediterranean Sea. One of Isaiah's oracles is dated to the year this city was captured by an agent of the Assyrian King Sargon (20:1).

ASSYRIA; ASSYRIANS: The great imperial power of the eighth century. The country A was located in the Tigris river valley of Mesopotamia. Isaiah predicted that this power would attack Jerusalem, but be devastated in the attempt (39 t.).

BABYLONIA (1 t.); **BABYLON** (13 t.); **BABYLONIANS** (7 t.): Imperial power centered in southern Mesopotamia that succeeded the Assyrians as masters of the world. Isaiah foresaw the exile to Babylon, the destruction of that city by Cyrus, and the liberation of Jewish captives.

BASHAN: A region of Palestine east of the Sea of Galilee. Isaiah used the oaks of Bashan as symbols of human pride. The effects of the Assyrian invasion are compared to the withering of the leaves in Bashan. (2 t.).

BEER ELIM (*Well of Goats*): An unknown location in Moab depicted as mourning over the destruction of the land (15:8).

BOZRAH: A major city in Edom. Isaiah announced a great judgment on Bozrah in which God would sacrifice his enemies (34:6). God is pictured as returning from Bozrah with garments stained crimson with the blood of defeated foes (63:1).

CALNO: A city of unknown location in Syria. The Assyrian boasted that Calno was as good as Jerusalem and yet had been conquered by Tiglath-pileser (10:9).

CANAAN: The territory between the Mediterranean Sea and the Jordan River reaching

from the brook of Egypt to the Euphrates. Isaiah speaks of the Hebrew language as the language of Canaan (19:18).

CARCHEMISH: A city on the great bend of the Euphrates River. The Assyrian cited C as an example of the unstoppable conquests of the Assyrians (10:9).

CARMEL: The towering mountain near the Mediterranean coast of Palestine between the Plain of Acco to the north and the Plain of Sharon to the south. C, with its lush vegetation, withers in the face of the Assyrian advance (33:9). In the messianic age the wilderness will be given the splendor of C (35:2).

CUSH: An area south of Egypt, traditionally Ethiopia. In Isaiah's day Egypt was ruled by a Cushite dynasty. Tirhakah was one of the last of the pharaohs from Cush. The remnant would be gathered from C (11:11). Isaiah pronounced a woe on C and acted out judgment (20:3-5). Merchandise of C will come over to Zion. (6 t.)

CYPRUS (23:1): A large island off the western coast of Palestine. News of Tyre's fall is transmitted from Cyprus. Sidonians will not find refuge there (2 t.).

DAMASCUS: Capital of Syria. Rezin of Damascus joined with Pekah of Israel, about 734 BC in an effort to stop the Assyrians. They marched on Jerusalem, trying to force Ahaz of Judah to join them in fighting Assyria. Isaiah warned Ahaz not to participate with Syria and Israel (Isa. 7). He also said that Assyria would destroy Damascus (Isa. 8:4). (7 t.).

DIBON: A city of the territory of Reuben controlled by Moab in the days of Isaiah. In pronouncing judgment on Moab, Isaiah described the religious mourning at the worship place in Dibon (15:2).

DIMON: City in Moab on which Isaiah announced judgment (15:9).

DUMAH: An Arabian oasis city that supported Damascus and Babylon against Assyria. Isaiah pronounced an oracle against D. The place was captured by Sennacherib in 689 BC (21:11).

EDOM: Empowered Israel in the messianic age will lay hands on E. After Yahweh's judgment sword has done its work in heaven, it will descend on E. Isaiah depicts Yahweh coming from E with his garments stained blood red. (5 t.)

EGLAIM: Place in Moab used by Isaiah to describe far limits of Moab's distress. (15:8).

EGLATH SHELISHIYAH: Moabite fugitives flee to this place. Presumably in Moab, but location is unknown. (15:5).

EGYPT: Major rival to Assyria and Babylon. Many Judeans looked to E for deliverance from

the Mesopotamian powers. Isaiah predicted the destruction of Egypt, and the subsequent conversion of the land. In the messianic age a highway would stretch from Egypt to Assyria. (38 t.).

ELAM: A region on the western edge of ancient Persia. God would recover his people from E (11:11). Isaiah referred to Elam's military power. He called upon Elam to attack Babylon. (3 t.)

ELEALEH: A Moabite town near Heshbon that judgment will fall upon. (2 t.)

EPHRAIM: Alternative name for Israel, the Northern Kingdom. Ephraim along with Syria attacked Judah in 734 BC. Isaiah announced the fall of Ephraim. He said that E would no longer be a people within sixty-five years. (11 t.).

EUPHRATES RIVER: Northern boundary of the Promised Land. Yahweh will smite the Euphrates into seven streams to facilitate the liberation of his people. Yahweh will thresh from the Wadi of Egypt to the Euphrates and gather up his people. (2 t.).

GALILEE: The light of the messianic age will be seen first in the region of Galilee. (9:1).

GALLIM (*Piles*): Village near Anathoth in tribal territory of Benjamin. The daughter (population) this town is urged to cry out as the Assyrians approach (10:30).

GEBA: A town of Benjamin on the northern border of Judah. Isaiah described the march of an invading army coming through G on its way to Jerusalem (10:29).

GEBIM: A site near Jerusalem. Location unknown. The Assyrians pass through G as they come against Jerusalem (10:31).

GENTILES: In NIV four t. as the translation of the word elsewhere translated *nations*. All who are not Israel are Gentiles.

GIBEAH OF SAUL: A city in Benjamin on the main northern approach to Jerusalem. Isaiah depicts the Assyrians passing through G on their way to Jerusalem (10:29).

GIBEON, VALLEY OF: Israel fought against the Canaanites in the valley of Gibeon and won a smashing victory (Josh 10:12). Isaiah uses this battle as an illustration of how Yahweh will intervene on behalf of his people.

GOMORRAH: Along with Sodom, G was destroyed by fire and brimstone in the days of Abraham. Isaiah compared the citizens of Jerusalem to sinful G. Babylon was to become desolate like Sodom and G. (3 t.).

GOZAN: Syrian city-state to which the Assyrians exiled many of the people from Israel. Probably located in northwestern Mesopotamia on the southern bank of the River Habur. The

gods of G had not been able to save the city from the Assyrians. (37:12).

HAMATH: City-state located in the valley of the Orontes River, roughly 120 miles north of Damascus. In 738 BC Tiglath-pileser took tribute from H. The city was devastated in 720 BC by Sargon. Refugees from Samaria may have been exiled to Hamath by the Assyrians, while refugees from Hamath were brought to Samaria. (4 t.)

HANES: Egyptian city near Tanis. Judah sent ambassadors to seek military and economic help (30:4).

HARAN: An important city of northern Mesopotamia located on the Balik River that has been captured by the Assyrians (37:12).

HENA: City on the middle course of the Euphrates River. Sennacherib bragged about the capture of H to intimidate Hezekiah in 701 BC. (37:13)

HESHBON: A Moabite city located on the fertile plateau east of the Dead Sea and north of the Arnon River. H cries out because of judgment. The fields of H wither. Isaiah weeps over the fate of H. (3 t.).

HORONAIM: Prominent town in southwestern Moab upon which Isaiah pronounced laments (15:5).

ISRAEL (*God strives; God rules, God heals, or he strives against God*): A name given to Jacob by Yahweh. It later became the name of the people who descended from Jacob, and in Isaiah's day, to the Northern Kingdom in particular. (86 t.).

IVVAH: Also spelled *Ava* or *Avva*. A people in Syria. The Assyrians conquered them and settled them in Israel to replace the Israelites they took into Exile. Their gods did not help them against the Assyrians. Sennacherib used them as an example to call Jerusalem to surrender. (37:13).

JAHAZ: The isolated Moabite city of Jahaz will hear the mourning of Heshbon and Elealeh (15:4).

JAZER: Once a city in the tribal area of Gad, J was apparently under Moabite control in Isaiah's day. In his oracle against Moab Isaiah pronounced judgment on J (16:8).

JERUSALEM: Capital of Judah. Isaiah depicted the last minute rescue of Jerusalem from the Assyrians. Following the Exile, J would be rebuilt. (48 t.)

JORDAN: The region along the Jordan River would be among the first to receive the light of the messianic age. (9:1).

JUDAH: The kingdom that was the main focus of the ministry of Isaiah. Isaiah predicted the Assyrian invasion of Judah (29 t.).

KIR (1): Probably the same as Kir-Hareseth. An ancient capital of Moab located seventeen miles south of the Arnon River and eleven miles east of the Dead Sea. (15:1).

KIR (2): A Mesopotamian city east of the lower Tigris River on the main road from Elam (Persia) to Babylon. Contingents from K are among the Assyrians army depicted attacking Jerusalem (22:6).

KIR HARESETH: See Kir (1). Isaiah calls for lamentation over the men of K, and Isaiah personally joins in the lament (2 t.).

KEDAR: A nomadic tribe occupying the area south of Palestine and east of Egypt. K was famous for its warriors, particularly its archers (21:17). Within a year all the glory of K shall fail (21:16). Villages of K will sing about the coming deliverance of Zion (42:11). The flocks of K will be used as sacrifices in messianic Zion (60:7).

LACHISH: An important city in the Shephelah (lowlands) southwest of Jerusalem. Sennacherib dispatched an officer from L to Jerusalem with a great army (36:2). When the commander returned to Sennacherib at L he discovered that the king had moved his siege operations to Libnah (37:8).

LAISHAH (*Lioness*): City on military route from Bethel to Jerusalem which Isaiah warned of Assyrian army's approach (10:30).

LEBANON: The mountains north of Canaan famous for their cedar trees. All the word of L is not sufficient to fuel the appropriate sacrificial fires for Yahweh. The glory of L will come to messianic Zion. (9 t.).

LIBNAH: A city in the Shephelah besieged by Sennacherib at the time he lost 185,000 men (37:8).

LUHITH: A settlement in Moab. Isaiah mourned for Moabite refugees who would have to climb the heights of L to escape the enemy advance (15:5)

MADMENAH: A village on the northern invasion route to Jerusalem. Location unknown. (10:31).

MANASSEH: One of the two major tribes making up the Northern Kingdom of Israel. Manasseh will feed on Ephraim, i.e., there will be internal conflict in the northern kingdom (9:21).

MEDEBA: City in Transjordan that changed hands several times in OT times. It was on the main north-south road (the King's Highway)

about 25 miles south of Amman. Moab laments the loss of M to an enemy (15:2).

MEDES; MEDIA: The region south and southwest of the Caspian Sea in the Zagros Mountains. Media was northeast of Elam and east of Assyria. The Medes were an Aryan people. Isaiah calls upon the Medes to attack Babylon (13:17; 21:2)

MEMPHIS: A former capital of Egypt located just south of modern Cairo on the west bank of the Nile River. Isaiah asserted that the leaders of M had been deceived regarding their national policy (19:13).

MICHMASH: City in Benjamin about seven miles northeast of Jerusalem, four and a half miles northeast of Gibeah. It overlooked a pass going from the Jordan River to Ephraim. It lay on the standard invasion route from the north (10:28).

MIDIAN: An area east of the Jordan River and south of Edom. Twice Isaiah alludes to the defeat of Midian in the days of Gideon (9:4; 10:26). He foresees the camels of Midian bearing goods to come as an offering to messianic Zion (60:6).

MIGRON: A town north of Michmash on the northern approach route to Jerusalem (10:28).

MOAB: The area directly east of the Dead Sea. Isaiah foresaw an invader sweeping over the M leaving great devastation and lamentation in his wake (15 t.).

NAPHTALI: Tribal area east and north the Sea of Galilee. The first Israelite area to be overrun by the Assyrians, will be the first area to see the messianic light (9:1).

NEBO: A town near Medeba under Moabite control in the days of Isaiah. Moab mourns the loss of N to an invader (15:2).

NEGEV: An arid region in southern Palestine through which Isaiah depicts messengers traveling to Egypt in order to negotiate a treaty (30:6).

NILE RIVER: The famous north-flowing river of Egypt that created all the prosperity of that land. Isaiah foresaw a reduction of the flow of the N resulting in parched fields and distraught fishermen (19:7, 8). Tyre traded for the grain harvested along the Nile (23:3). Tarshish was told to till her land as along the Nile (23:10). (4 t.).

NIMRIM, WATERS OF: A small stream in Moab that flows west into the Dead Sea at its southern extremity. Isaiah depicts the waters as dried up (15:6).

NINEVEH: Capital of Assyria to which Sennacherib returned after losing 185,000 men

on his campaign into Palestine (37:37). N was located on the left bank of the Tigris River in northeastern Mesopotamia (Iraq today).

NOB: City in Benjamin about one mile north of Jerusalem. Exact location unknown. An invader camped at No would shake his fist at the daughter of Zion (10:32).

OPHIR: A distant location (India? South Arabia? East Africa?) famous for its gold. In the judgment on the world Yahweh will make men more rare than the gold from Ophir (13:12).

OREB: Name of a rock near Beth Bareh on the Jordan where the Ephraimites executed a prince named Obab following Gideon's victory over the Midianites. The rock became a symbol for Yahweh's deliverance (10:26).

PERAZIM, MOUNT: A location just to the south of Jerusalem where David won his initial victory of the Philistines after becoming king of all Israel. Isaiah uses P as a symbol of Yahweh's deliverance (28:21).

PHILISTIA (1 t.); **PHILISTINES** (4 t.): A people living in the coastal plain to the west of Judah. Judeans adopted Philistine customs (2:6). Philistines devoured Ephraim after the Assyrians weakened them (9:12). Philistines faced a terrible judgment (14:29, 31). In messianic days united Ephraim/Judah will swoop down on the slopes of P, symbolizing the conversion of Gentiles to the true faith. (11:14)

PHOENICIA: A narrow land between the Mediterranean Sea and the Lebanon Mountains between Tyre in the south and Arvad in the north. Yahweh decreed the destruction of the fortresses of P (23:11).

RAMAH: A city of Benjamin about five miles north of Jerusalem through which an invader would approach (10:29).

REPHAIM, VALLEY OF: After judgment Ephraim will resemble the Valley of R southwest of Jerusalem after a rich crop has been harvested, i.e., only a few individuals will be left (17:5).

REZEPH: A Syrian town captured by the Assyrians and used by them as a warning to Hezekiah about the folly of trusting in his God (37:12). Exact location unknown.

SAMARIA: Capital of the Northern Kingdom of Israel (7:9). Before Isaiah's boy can say "My father" the plunder of S will be carried away by the Assyrians (8:4). Inhabitants of S boast that they can recover from Assyrian set-backs (9:9). The fall of Samaria was used by the Assyrians to scoff at any notion that Yahweh could deliver Jerusalem (10:9-11; 36:19). (8 t.).

SEBA: Also spelled Sheba. The Sebeans settled in southwest Arabia (modern Yemen) 1,500

miles from Jerusalem. One of the major caravan routes was in the control of the Sebeans. They dealt mainly in rich spices, gold, and precious stones. Yahweh would give the wealth of Egypt, Cush and S to the Persians as payment for releasing his people (43:3).

SEIR: A mountain range which runs the length of Edom. Often S is used as a synonym for Edom. Someone from S asks the watchman (Isaiah) about the duration of the night of judgment (21:11).

SELA: Fortified city of Edom, traditionally identified as Petra. Recent scholars point to an Edomite town near Bozrah. Isaiah called upon S to send lambs as tribute to Zion (16:1) and to join in the celebration of coming salvation (42:11).

SEPHARVAIM: A racial group residing either in Mesopotamia or Syria. They were conquered by the Assyrians. Despite Assyria's claims, S's gods could not compare with Yahweh (36:19).

SHARON: A coastal plain which runs fifty miles from near modern Tel Aviv to just south of Mount Carmel. The area had abundant marshes, forests, and sand dunes. Because of its fertility and low risk of flooding, the plain was used more by migrant herdsmen than settled farmers. Isaiah said Sharon would become like the wilderness of the Arabah (33:9). The splendor of Sharon will be given to messianic Zion (35:2). Sharon will become a pasture for flocks (65:10).

SHIHOR: In the period of the prophets S refers to one of the branches of the Nile River inside Egypt. The grain raised in the vicinity of the S came as revenue to Tyre (23:3).

SHILOAH, WATERS OF: Waters supplying Jerusalem diverted from the Gihon spring. It symbolizes God's provision that makes reliance on foreign kings unnecessary (8:6).

SIBMAH: A place about 3 miles northeast of Mount Nebo. The vines of this area wither in the face of God's judgment on Moab (16:8, 9).

SIDON: A Phoenician city located about thirty miles north of Tyre. Merchants of Sidon are silent and ashamed at the news of Tyre's fall (23:2, 4). The reveling of Sidon will cease (23:12).

SODOM: A Canaanite city located south of the Dead Sea. It was destroyed by fire and brimstone from heaven. Had not Yahweh left some survivors, Jerusalem would have disappeared like Sodom (1:9). Because of its sin, Jerusalem is called Sodom (1:10). They parade their sin like Sodom (3:9). Babylon will be overthrown as completely like God overthrew Babylon (13:19).

TARSHISH: A port on the coast of Spain that maintained trade in metals with Tyre. Tarshish

ships will bring Zion's sons from afar. Those who are saved will carry the news of Yahweh's glory as far as Tarshish. (6 t.).

TEL ASSAR: Location unknown. Thought to be in northeast Syria or northwest Iraq. The Assyrians had conquered this town (37:12).

TEMA: A strategic oasis located on the Arabian peninsula 250 miles southeast of Aqaba. The people of Tema are encouraged to take food and water to the fugitive Dedanites (21:14).

TYRE: Major seaport of Phoenicia. A major trading center in the world of Isaiah. Tyre will be destroyed, will disappear for seventy years. Tyre will recover her trading status, but will dedicate her profits to Yahweh. (8 t.).

VISION, VALLEY OF: One of Isaiah's name for Jerusalem (22:1).

WADI OF EGYPT: The *Wadi el-Arish* south of the Philistine Plain. This was traditional southern boundary of the Promised Land (27:12).

ZEBULUN: A tribal area in Lower Galilee. This area, along with Naphtali, were the first to experience oppression by invaders (9:1).

ZION: Isaiah's name for Jerusalem and for the true people of God of the future. The Gentiles will eventually come to Zion for instruction in the ways of Yahweh (47 t.).

ZOAN: Hebrew name for Egyptian city of Tanis, capital of Egypt in Isaiah's day. Isaiah uses Z to refer to the Egyptian government. (3 t.).

ZOAR: One of the cities in the valley of Siddim, also known as Bela. Lot took temporary refuge in Zoar when God destroyed Sodom and Gomorrah. In Isaiah's day the town must have belonged to Moab. Isaiah depicts Moabite refugees fleeing as far as Zoar (15:5).