

...v.34 we read, he shall cut down the thickets of iron and Lebanon shall fall by a mighty one. The emphasis is on strength, isn't it? And in the previous verse we have been talking about Assyria. Now Lebanon is something strong, a great force, and Assyria is a great empire, so we see the great force, the mighty people, stands for the great empire. But why did he pick Lebanon for it? We had another suggestion. It was a very important point which I made at the time, which is quite vital. I wonder if anybody thinks of it. Why should Lebanon stand for Assyria?

In chapter 11 you have a contrast in the great forest of Lebanon, and the little forest of Jesse, out of which, which also falls, but a branch comes up from the trees. There is a contrast, that is on the edge of the (1 1/2) but it isn't quite what I have in mind. Lebanon is a figure for Assyria, why is that? Well, it is a good figure for strength, yes. But there must be another element. It is not Assyria, Lebanon. Lebanon is north, Assyria is north and then east, way across the desert, but what do the two have in common? Yes? They're outside of Israel, you leave the homeland, and you go out into the foreign region, and you come to the great mighty empire of Assyria, you leave the homeland, not going nearly as far as Assyria, but you come to the great forest of Lebanon, when you think of forest and trees outside of Israel you think of Lebanon, when you think of a mighty empire outside of Israel, you think of ~~Israel~~ Assyria, and so the thing which is vital in Lebanon here is that which is outside of Israel and it is contrasted in 11.1 with that which is in Israel, the stem of Jesse. So Lebanon stands for the great--something foreign, something outside, and then with the emphasis being on the thickets of the forest, and the mighty forest, the mighty Assyrian empire you get strength which is a good thing also for Lebanon to be a figure of. But there are two distinct things here that are represented. One is something outside and one is strength. They're both in this. Well, now, are both those ideas, or is either of them in the ~~New~~ new passage we are now looking at? Of the commentaries Mr. Cohen has looked at, we have Delitsch, Fitch and the New Bible