

referred to in the early part of chapter 43.

Between 42 and 43 we have a situation which occurs occasionally elsewhere in Isaiah. The prophet, after presenting a certain line of thought, starts over again and gives substantially the same presentation in other words. That is exactly what is done here. The thought of the servant of the Lord which was so prominent in 42 is little noticed in 43. Aside, however, from this very important difference, 43 pretty well parallels the progress of thought of 42, beginning almost where 42 did and leading up to just about the same conclusions as were reached in 42.

The chapter divides rather naturally into four main portions.

Deliverance Assured, Verses 1 to 7.

In this section there is no suggestion of the slightest displeasure with Israel. The whole emphasis is on God's care and love for them and determination to rescue them. I've called the section, Deliverance Assured, because the emphasis is not so much on the fact as the assurance of the fact, the certainty that they can trust God to do these things.

The passage starts again with a note on God's creative power. God is the one who has created and formed Israel. Israel need not fear because God has redeemed her. God has called her by his name, she is his. So he assures them that, no matter what the difficulties are through which they pass (verse 2) it will not give them any lasting injury. God is the Lord their Saviour. The last half of verse 3 comes to a very specific event in history, and verse 4. He says since they were precious in his sight and he has loved them therefore he will men for them, people for their lives. He says, "I gave Egypt for thy ransom, Ethiopia and Seba for thee." The only interpretation of this which has ever been to my knowledge been suggested, and the one which certainly fits, is the fact that God enables Cyrus, not only to conquer all of Asia Minor, not only to conquer Babylon, and incorporate the Babylonian Empire in his own domain, but gave in addition Egypt and Ethiopia. The dominion of Cyrus extended eventually way into Africa, and this, he says, he gave as a ransom to Cyrus, that Cyrus might let Israel go back to its own land.

Verses 5 and 6 go way beyond the immediate deliverance from exile, promises ultimate