

is not quite so much stressed^d as there and here there is somewhat more detail given as to exactly what is involved in the deliverance. In our symphony Babylon is mentioned by name four times and the Chaldeans--the name of the people of Babylon at this period--are mentioned five times. Two of these nine mentions occur in our present chapter, in fact, these are the first times that there has been a specific mention of Babylon or the Chaldeans in the symphony, although they have been present to the mind at many points previous to this. Here, however, they are very specifically so. The Lord says that it is for the sake of Israel that he is going to send to Babylon. The last part of the verse is rather...

Isaiah 9. (1 1/2)

The last part of verse 14 is rather obscure. The word here translated (1 1/2) * is not elsewhere translated this way. It seems to be a rather figurative translation. We will not, in this present passage, ~~will not~~ go into the technical details, but we will say that it seems most probably that the correct interpretation of the last half of the verse is that he will cause the leader of the Chaldeans to flee as refugees down the river in their ships. We may write an appendix note going into details of this. Certainly the thought of the verse is that it is on account of Israel that God brings this humiliating defeat to the Babylonians. Verse 15 again stresses the fact that it is the true leader of Israel, their King, who will do this. Verse 16 again stresses his power in nature, 16 and 17, guarantees that he will perform his work of deliverance, However, verse 17 is stressing rather definitely his power to destroy forces of war.

Verses 18 and 19 again stress the thought of prediction. His former predictions given and fulfilled need not even be remembered in comparison with the new thing which he is going to do in opening a way through the desert, causing the very animals to honor him and there will be water in the wilderness to give drink to his people, his chosen.

The passage ends with the assurance again of the primary purpose of God's dealing with Israel. This people have I formed for myself; they shall show forth my praise. The work of the servant is to be done, his praise is to be shown forth. The glory of God is