

.....and so I don't think that the hearers of Isaiah would come to the conclusion of what it means, but I think if they pondered over it ~~axixix~~ little, most of them would eventually come to that conclusion, and probably by the ~~days~~ days of Jeremiah all ~~xxxx~~ Godly people would come to that conclusion, that the branch meant the Messiah,.....1 $\frac{1}{2}$ .....be a branch of the Lord. Question....

.....AAM:....the fruit of the earth is agriculture,.....2....., and that I think, of the three interpretations, I think that is the second best. (laughter)

.....2 $\frac{1}{4}$ ... the first is Christ, and the second is agriculture. I think the next best is to say the first is agriculture, and the second is also agriculture, but I think the best is to say the first is Christ, and therefore the second is also Christ. But I think we have to take one of the two. I think it is impossible to take ~~that~~ the first is Christ, and the second is agriculture. The second is agriculture, therefore the first is agriculture. Very reasonable. Except that these adjectives are such that you would not normally apply to agriculture, and it hardly seems to fit. The first is Christ, therefore the second is Christ.....Question.....AAM: Oh, you mean beautiful and glorious, excellent and comely. Student.....AAM: Oh, I see. Maybe they say beautiful and glorious. Now what is the Hebrew word for glorious? Student.....3 $\frac{1}{2}$ .....AAM: Here, cabod, cabod is the word, translated glorious. Neh. 9:5 "and blessed by thy glorious name." Ez. 1:22, "...the riches of his glory." Ps 56:2..."make his praise ~~give~~ glorious" Ps. 72:19 "blessed be his glorious name forever." Ps. 145:5 (?) "I will speak of his glorious honour of thy name." Ps. 145:12, "and the glorious majesty of thy kingdom." Is. 4:2 "shall the branch of the Lord be glorious." Is. 11:10, "the root of Jesse, his ...4 $\frac{1}{2}$ ...shall be glorious." Isa. 22:23, "he shall be for a glorious...4 $\frac{1}{2}$ ..." Jer. 17:12, "a glorious.....4  $\frac{1}{2}$ ....from the beginning." In no one of these cases is the word cabod used of potatoes or oranges. (~~laughter~~laughter). Now ~~maybe~~ maybe there are some cases where it is translated a different way, you'd look in the Englishman's to find that out. But I don't have it with me. Yes, Mr. Ribbi?.....5.....AAM: Well, we might

throw up our hands and say we can't tell what any Hebrew means, because we have so little Hebrew, but when we have a word like cabod which is used...5 $\frac{1}{2}$ ... now Young's will tell you immediately how many times it is used in the back. That is helpful. According to Young's here, the word cabad, the verb ~~nx~~ is used with about 20 different translations. The adjective cabod is used 10 times translated glorious, once tr. gloriously, 150 times translated glory, 29 times translated honor, and once translated honorable. In other words, there is about ~~19~~ 180 times the word occurs. Well, that is plenty of context to decide whether it is a word which could appropriately be used for strawberries and cucumbers. ~~xxxxxx~~ If the word is always used for the glorious name of God, or the glorious role of the king, or things like that, it is a pretty good argument. Now, of course, you can say we don't know anything about anything. That is possible. ~~Wallyxxxxthaxxxxxxx~~...6 $\frac{1}{4}$ .....~~dx~~ condition on which most any conclusion can be reached. We can reach this conclusion, not that it is impossible to use it of agriculture, but that it is quite unlikely. Mr. Hayes?.....7.....

I think Mr. Hayes' point is a good ~~none~~ there. I think these adjectives, I think are a definite argument....7 $\frac{1}{2}$ ...., but I think his point is good, that the phrase branch of the Lord is a strange one to use of agriculture, that's a better ~~xx~~ point than the one about the adjectives. The branch of the Lord might be the agriculture the Lord has given us, turn away from the artificiality of the city, and go back to the country that God has made. It is possible, but I think it is more natural to take it, the branch of the Lord ...8...is possible, or which is very specially the Lord's blessing upon us. Student.... AAM: It seems to me that ...8 $\frac{1}{2}$ ... has a very excellent point here. He says that the reasons already ...8  $\frac{3}{4}$ ... to show that the sprout of Jehovah cannot refer to the blessings of the fields apply with equal force to the fruit of the earth. This also refers to the Messiah Himself. ....9....as a fruit in which all the growth and bloom of its earthly history, will eventually reach its promise and divinely appointed conclusion. The use of this ...9...epithet to denote this coming one...9... says, can only be accounted for by anticipating

the New Testament standpoint from the desire to depict His double-sided origin. He ~~It~~ would come on the one hand from Jehovah, but on the other hand from the earth inasmuch as He would spring from Israel. It would seem ~~that~~ to me that Delitzsch's...9½...there is a very excellent one, and it is the view which I personally think is the correct one, not because it comes from Del., but I think that he does fall in line with the correct....9½...and gives excellent expression to it. I think we ~~are~~ have these evidences that branch ~~xxxx~~ of the Lord means the Messiah. Well, then most commentaries will tell you that fruit of the land can't mean Christ, how can that mean Christ, the fruit of the land, ~~now~~ that must be agriculture. But to my mind it is a picture in advance which gives us a glimpse of a great mystery which is not yet fully explained at all. But he is hinting at this great mystery that God will give a wonderful thing which will be definitely a branch of the Lord, and will also be ~~definitely~~ definitely the fruit of the earth. It springs up in a comparison of the agriculture ~~for~~ from...10¼...and also from the ground, and he is the son of God, the Messiah, ~~the~~ second persons of the Trinity, He is God Himself, Incarnate, but He also is fully man, truly man, born of a ~~xxx~~ virgin, come of ~~the~~ the seed of Israel, the son of David, the son of Abraham. He is both God and man. I don't think you could get the full understanding of the person of Christ from the passage, but I think that the more the Israelites would ponder over this passage, the more he would see the impossibility of explaining it on any other basis than that this is ~~the~~ picture of the coming one, of the great Messiah, and it would, you would say it showed something wonderful about His character. He is both the branch of the Lord, and He is also the fruit of the ground. And then when he would get ~~xxx~~ to the point where he would fully understand the deity of the Messiah, then he would see how He is both God and man. Student.....11.....

AAM: No, there are two possibilities, that they are two different things one thing is ....11½..., and the other thing is ....11½..., one thing is Christ, and the other thing is agriculture. Student.....

AAM: I would think that it is either two different meanings, or it is

one meaning, and the synonymous parallel in this reference is a common feature in Hebrew usage, and a very common thing to use two different terms to describe one. The two terms may be simply synonyms which you easily fit together, or they may throw a different light...12...., and this promise has two marvelous characteristics. He is the ~~branch~~<sup>N</sup> branch of the Lord, and He is also the fruit of the ground. He is fully God, and He is fully man. Student.....

AAM:....12 $\frac{1}{4}$ ...of Israel are those whom God redeemed. Student.....

AAM: No, it is ....12 $\frac{1}{2}$ .... It couldn't be the fruit of the earth because the fruit of the earth is beautiful to the escaped of Israel. The escaped of Israel consider the fruit of the earth to be beautiful and comely, and it has to be different things. If I say, I like chocolate candy, I can't be chocolate candy. It is something distinct. Student....13....AAM: Well, what is the escaped of Israel? Is that specifically the Jew, or is it the people of God? As far as ...13 $\frac{1}{4}$ ... is concerned, literally, it is the Jew. But it can be that as the prophet looks ahead ~~he~~ he sees not the present people of God, the Israelites, but something that comes out of Israel that is the people of God in a later period, when perhaps some of the branches have been lopped off from the tree, and the other branches have been grafted in among them, and it is still the same tree. But there are two possibilities, and which ....13 $\frac{1}{2}$ ....take for that, we have ~~one~~ to go on and look at the rest of the chapter. Student.....AAM: Well, that would be Israel. There are two possibilities. One would be Israel now.....14.....taken out before they get back in again as the redeemed of Israel. It is a problem, yes. Mr. Ribl?.....AAM: Yes, well our time seems to be up...

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....present in this passage. This is ...1... because we have gone over it enough times till some of you are disgusted that I have taken so much time in repeating it. But I want everybody to get it. Somebody might answer in one word, millennium. And I would say you were taking something from Revelation. That's all right, but it is not what this present question is. This present

question was, this passage by itself, what sort of a situation is presented? And what was your answer Mr. Auuf~~earth~~?.....1 $\frac{1}{2}$  .....AAM: Yes, I think Mr. A. has the thought expressed in one sentence. It could be done more briefly if you wanted by just saying a time of freedom~~d~~ from external danger. That would cover it, wouldn't it? A time of universal peace and safety upon this earth, a time of freedom from external danger, ~~and~~ a time when there is nothing outside to fear, anything like that would express it. I would think ....2 $\frac{1}{4}$ ....would be quite ample. Anything else is extra, nothing harmful, but it is extra for the particular question. All external danger is gone, so they do not fear. They don't have to make implements of war. There is nothing presented to make them war. Everything around is peaceful. Now, what is the picture of Isaiah 4:3-6? What is the essential element of it? Is it the same, or different? Mr. Mazurek?.....2 $\frac{1}{2}$ .....AAM: Jerusalem is the center of attention...3., the sins of Zion are washed away. That is stressed in v.4. Perhaps I should have said vv5 and 6 instead of 3-6, because I think the point he has mentioned is very true. He is talking about the redeemed. Talking about those who have had their filth washed away. The blood of Jerusalem has been purged in the midst thereof. He is talking about those who have been redeemed. What is there in the passage to make you think he is talking about the entire world? How many nations does he talk about? In the other passage we said many nations will come, and nation will not lift up sword against nation, neither shall the nations learn war anymore what do we have about the nations in 3-6? I hope that nobody on their paper said 3-6 means a time when the world will be in such and such a situation. There is nothing said about all the world. When all the nations will have peace. There is nothing said about all the nations. Mr. M has stressed the beginning of it, what he is talking about is Zion. He is talking about the redeemed, those who have had their filth purged away, that he is ~~talking~~ talking about. Now, he has stressed that, but what did he say about it? What he says about it I think would be, I mean, if you talked about 3-6, would be what 5 and 6 say. What do 5 and 6 give a picture of? Is it a ~~picture~~ picture of external peace and safety, a time when there is nothing to fear, a time when all danger

at all has been removed, when all the nations ~~xxxxx~~ are at peace. Is that the situation? There is no such suggestion in these verses, is there? Absolutely no suggestin of such an idea. The fundamental idea of 2:1-5 and of 4:2-6 is very very different. 2:1-5 is a picture of a time of external peace and safety. The nations are all at peace. If you want to call it millennium, I say that is all right, for the purpose of this question. But the word millennium has come in common usage to mean a time of world-~~wide~~ wide peace and saftey..... $5\frac{1}{2}$ .....And you take this passage in connection with other passages, the word millennium used six times in ~~Rev~~ Rev. 20 describes a period which must be this same period. There is no other way to take it. So there is a reason to think that is what is described here. But I mean that wasn't the particular question. ....6..... Well, now this passage... I ~~wa~~ always find there are two kinds of people in the Christian Church. There are those who say every thing in the O.T. that is bad is about Israel, and everything that is good is about the church. Therefore anytime you have anything good that is mentioned, it is about the Church. And they do away with everything, some of the are amils, some of them are postmils, but they do away with everything about any future, of universal peace and safety for the world, eventhough it is so clearly stated many times .... $6\frac{1}{4}$ ....., and very strongly suggested in many many other places. They push that ~~away~~ and twist/ it, that fits with the church. // Well, now I find there is another kind of people which is also quite prominent is those who say, No, the millennium is clearly taught in the Scripture, in the O.T., and therefore the O.T. has nothing to do with the church, and any beautiful thing for the future looks to the millennium, and so they would say, this must be the millennium... $6\frac{3}{4}$ ... Well, now we have just noticed that what is presented here is sharply contrasted from that in ch.2, and therefore if ch.2 is a picture of the millennium, ch.4 here is either a picture of something else, or there are some aspects of the millennium which are very different from what we have already noticed in the passage at which we have been looking. And at present our interest at this particular point, in this particular course is not

to make a complete picture of the future, and decide where to fit everything in, it is see what is the sound reasonable method of dealing with this passage, and what ~~they~~ <sup>can you</sup> say about it with definiteness. And Mr. Mazurek called our attention to the fact that this is about Jerusalem. Is it the literal ...7½....Jerusalem? We noticed in Micah 4 he just talked about Jerusalem, the hill of Zion, the temple hill, different particular places, they are going to be desolate, but later they are going to be exalted. It is very tightly tied up to the literal place Jerusalem. In this verse there is no such specific tying to a literal place. Maybe he is talking about Jerusalem, but at any rate he is talking about that which is peculiarly God's (? 8). He is talking about that. He is not talking about the world in general. He is not speaking as Micah 4 does of Jerusalem as the place from which the law goes out to cover the whole world. There is no suggestion of that here. Here his emphasis is centered on Jerusalem. Is it the literal place Jerusalem? Or does Jerusalem stand as a figure for something? Well, that is a matter which is open to consideration. It always is, whether something is figure or literal. I don't object ~~to~~ to figures in the Bible, all I object to is making so many figures in one passage that you leave it with nothing to hang to. There are figures. There are bound to be, but examine the literal first, and see if the literal fits. And don't find too many figures in one passage, because that's not ...8 3/4... Well, now in this case this ...~~8 3/4~~ 8 3/4.... Jerusalem, Zion. If it is a figure, what is it a figure of? If it is a figure, it is a figure for the people of God. A figure for the center of that upon which God's attention is particularly ~~focused~~ focused. If it is a figure. Well, now, what is said about this Jerusalem? Does he talk about the temple ~~hill~~ hill? Does he talk about the particular place where Zion's palace was? Where David's palace was? That's not the stress here. The stress is on those who are ~~escaped~~ escaped of Israel. He that is left in Zion, he that remains in Jerusalem, the one to have had the filth washed away from him, and had the blood purged from the midst of them. It is a picture of those who are God's very own, of those who have been purified and cleansed by the blood, of those

who are ~~from~~ ....from the blood, it is those who are very specifically His. They are who are described here. That doesn't say ~~that~~ that something will or will not be true of others. It is they who are ~~very~~ here under consideration. Now what is said about them? They are described in vv 2-4, and it is said that they will be holy. Yes. Well, now what about these holy ones who find their delight and their joy in the branch of the Lord, and the fruit of the earth? They find it ~~in~~ lovely bananas and oranges, and peaches, instead of finding it in human adornment, or else they find it ~~in~~ the Lord Jesus Christ, instead of the fruit. Well, if it ~~is~~ the Lord Jesus Christ, these are those then who love Christ. They are those who find Him beautiful and glorious, find Him excellent and comely. They are those to whom He is the center of their lives, that through Him they have been washed and purged with their sins, and no one in history ever has been washed or purged from their sins ~~in~~ in any other way, except through Him. ~~Th~~ But these are the redeemed. Are they redeemed who are physically redeemed, physically members of Israel, according to the flesh, members of the Jewish nation? Or are they people who are gathered originally from the Jewish nation, but ~~tho~~ they are added other branches which are brought in from wild olive trees, but grafted in ~~the~~ to the olive tree? Is this in other words the congregation of Israel here described, or is it the congregation of Christ? Which ever it is, it is a group that loves Christ. A group that find Him beautiful and glorious, excellent and comely, a group that is cleansed from his sins, that is purged from its guilt, as a result of its relationship to Him. Well, now which it is going to be, a redeemed group of Jews, or the redeemed whether Jew or Gentile, ~~is~~ formed into one people, which is is going to be? That is what is here talked about, rather than a universal world condition. And then in v.3 and 4 we have a picture which is not a picture of a time of external peace and safety, not a time when there is nothing which was, could be possibly feared, but a time which had figures used in it that could immediately suggest themselves, I am sure, to any of you, and if they didn't immediately suggest themselves to you, I am sure any commentary you looked at in connection with



on this lesson  
 any assignment we had/would point it out.....12 $\frac{1}{2}$ ....that the cloud of smoke by day, and the flaming fire by night is a clear reference to the pilgrimage journey of the Israelites as they came through the wilderness, with the cloud of smoke leading them by day, and the flaming fire above their habitation at night. It is a picture of people on a pilgrim journey, in which they are ~~protected~~ protected. They are protected from evil. There is evil around them. There is danger, but they are protected from it. They are not in a condition where you could just go out and eat ~~meat~~ under you vine and under your fig tree, and none shall make them afraid because peace and safety is over the whole earth, but a time when their dwelling places are protected from the danger that is round about, because the Lord creates over their dwelling places a cloud of smoke by day, and a flaming fire by night, and a defense, and there is a tabernacle, a tent, literally, the word does not have a specific religious connotation, but it has a connotation of something temporary, rather than something permanent. A tent such as you would use in a pilgrim journey. There will be a tabernacle, there is a tent where shadow in daytime from the heat. There is the heat. There is that which is dangerous and harmful around, but there is a tent to protect you from it, and safe refuge to which you can run when the storm comes, and hide in the shadow of the rock, and a cover from the storm and the rain which ...14...might beat upon you. It is a picture of a group who are redeemed through Christ, who are loving Him, finding their glory in Him, who are on a temporary pilgrim journey guided by his cloud by day, and his flaming fire by night, with a protection from the dangers that assail them, and that come round about....end of P146

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.....shut the mouth of the lion....fiery furnace.....1.....protect us from the fire, but if He does not chose to do so, He .....1 $\frac{1}{4}$ ..... It is then a picture of a pilgrim journey by God's redeemed people in which His presence is with them constantly, for guidance, and for protection.....1 $\frac{1}{2}$ ..... the picture was then, when there is danger around there will be divine protection.....1 3/4...to what does it refer? Well, does it point to the situation of the Israelites during the exile? Or after the return, sometime Before

the coming of Christ? I would be rather skeptical...2...point to the situation of God's pilgrim people through the ages ....2..... finding their joy and their peace in Him, to them He is wonderful and glorious, excellent and comely, He who is both the Branch of the Lord, God's ~~own~~ own son, and the fruit of the earth, truly a man of human stock, but He is the Lord, and through Him we are redeemed, the filth has been purged away from us, .....2½.....and upon our pilgrim journey we have Him guiding us, and protecting us as He ~~did~~ did the Israelites, so that we can have a peace in our hearts, even ~~though~~ though there is ~~was~~ around us. We can~~not~~ have wonderful peace and safety and having it within our hearts because our eyes are fixed upon Him. Is it a picture of that? Or is it a picture perhaps of some group of redeemed Israelites, during the period shortly before the return of Christ. I would say those two possibilities are the ones which appear most reasonable, and it would seem to me that it would be going pretty far ~~to~~ to make it refer to the millennium...3... Now, if you want to say there are phases of the millennium we are not familiar with, there is a pilgrim journey during the millennium, there is ...3½..... particular protection....3½.....for God's power ruling over the nations. I mean I don't want to object violently to taking that position.....much more like that this is a picture of the Christian church on its pilgrimage journey. Question:.....3 3/4.....AAM: No, it does not specifically speak of a journey, but it does ~~not~~ use the figures of the wilderness journey. Student.....AAM:.....4.....figures and references are used which are used of the pilgrimage journey. Well, now does that mean that in one place ~~if~~ he is talking about a particular situation when the rest of the world is evil and antagonistic, and that one place has been taken from it? Is that what he is talking about? Or since he is using these figures, is the word Zion here figurative, for God's own, God's redeemed who are so described here, and they are scattered through the world, not going literally on a pilgrim journey, many of them living in one spot all their lives, are nevertheless, actually on a pilgrim journey, as every Christian is on his way from Egypt to the Promised Land of Israel. Question:.....

AAM: Well, not just on that, the whole terminology of it is....5.... the picture is one of a time when there is constant need of refuge, constant need of shelter, constant need of protection from storm and rain, upon all the glory shall be a defense, a picture of constant need of specific protection for this ~~part~~ one particular place ...5 $\frac{1}{2}$ .....Student.....AAM: This is a ~~part~~ picture of true housing conditions, everybody will have a ~~house~~ house. Student.....AAM: Oh, in v.4, the spirit of burning, yes. I don't think that is literal ~~burning~~ fire. I mean, I don't know how you ~~can~~ can fit it in, that ...7..... was inferred by the spirit of ~~burning~~ burning, or the wind of burning. If you mean that the city of Jerusalem is going to have a great fire in it, which will burn up all the blood and leave only that which is good, well, I think it would also burn up all the wood, and all the paper and all the books. I mean it doesn't seem to me it is literal. It seems to me there is definite significance, but it seems to me that it is a figure for a tremendous ~~cleansing~~ cleansing such as the spirit of God does.....7 $\frac{1}{2}$ .....Student.....AAM: Well there are figures based on Solomon's ~~temple~~ temple which is pictured ...8..... which might have been used, but the figures here used are those which relate to the tabernacle, and to the pilgrimage journey through the wilderness. Student.....AAM: All right, let's try that. The people who were left in Jerusalem at the time of the exile, the great mass of the people were taken away into exile, there were a few left. To those few we will say, either the pomegranates and the coconut palms were beautiful and glorious, excellent ~~and~~ and comely, or the hopes of the coming Messiah, the one to whom they were looking as the redeemer, He was the one who filled them with joy and happiness and the one to whom they looked, and ~~ex~~ everyone who ~~was~~ was left in Zion remained in Jerusalem, you were restricted just to this particular town of Jerusalem, not to the area round about it. ~~AAM~~ Student.....AAM: I think we better say the general area, because Jerusalem was so wrecked, that I doubt if there were many people right in it, but in the area, we will say. The ~~people~~ people in the area there then, those who were .....9 $\frac{1}{2}$ .....holy, even everyone that was left among the living in Jerusalem, the Lord had washed away the filth ~~of~~ of the

daughters of Zion, had ~~xxxxxxx~~ purged the blood of Jerusalem. He hadn't merely sent a ~~xxxx~~ punishment, he had actually washed away their filth and purged their blood, purged away the blood of their violence, and everything, so they were a holy people now, and so then the Lord created above them a cloud of smoke by day. Would that be a ~~xi~~ literal cloud of smoke then, do you think or would it be...10.... so there was a wonderful glory over Jerusalem in the time immediately after most of the people had been taken into exile. Well, then that is a theory which is worthy of consideration, as any theory. Well we want to look at the facts and see what the situation was. The only place I know where we can find it is the Scripture, of the condition of the people who were left in the land, and right after the beginning of the exile, is the book of Jeremiah, and in the book of Jeremiah we read how one of the Jews was selected by the king of Babylon to be the quisling, to be the public ruler, and the rest of them, at least alot of them thought this was very wicked to become an official under the king of Babylon, and so they hated him, and they said he deserves to be killed, he's a wicked man. And they said to Jeremiah, We are going to go and kill this man, and Jeremiah said, Don't do it, and Jer. told them that the Lord's curse would be upon them if they did it, that the Lord had turned the land over to Nebuchadnezzar, but they went and killed him anyway, and then after they killed him they came to Jeremiah, and they said, Jeremiah, what shall ~~we~~ we do now, we have killed this man? What ~~shall~~ shall be do? And Jer. said, If you remain here in Jerusalem, he says, that's what the Lord says you should do under the circumstances. You can't escape it. You have committed blood shed, you are going to be punished, you might as well stay here. If you run off to Egypt as you are talking of doing, the danger you fear here will follow you to Egypt, and there will you die. And the people said, well, if that's the terrible plight we are ~~in~~ in, you are going to be just as bad off as we are, so they picked Jer. up and forced him bodily and carried him down to Egypt. Well, that's all we know about the people of this period, and it doesn't sound to me like a people who found their joy in the branch of the Lord, the fruit of the earth, whether you take it as agriculture, or the

Messiah, or who had had their filth washed away from them in the ~~holy~~ blood of Jerusalem, and purged thereof, and where ~~w~~everyone was called holy. It is entirely possible, I would say, to a person in Isaiah's day, this is what's going to happen in Jerusalem right at the beginning of the exile, and I think this as Mr. Blakely has suggested, would be a good interpretation of somebody at that day, and they say, is that going to happen? Wouldn't that be wonderful. Well, after all, the wicked people have taken off to exile, the good people will stay here, and God will give them wonderful times of refreshing. Well, what actually happened was that Nebuchadnezzar took the overwhelming mass of the people ~~na~~ away, left comparatively few there, and those that they left were wicked people, who were murderers, and who fled to Egypt, and there they were killed with the punishment of God. And there is no evidence of any righteous group right there. So the few righteous who were there, and Jer. himself doubtless read this passage, and said, well I guess I was wrong in thinking this described Jerusalem after the exile. It must be something later on. I wonder how soon it will come. And then we look forward to when it comes, when is the time when everyone of the escaped will be called home? Well, who is called home? Those whom Christ has redeemed. We may not be actually holy. We are going to become holy, but we are called holy. We are reckoned as holy. We are justified, because God sees us in Christ, and because he is beautiful and glorious, excellent and comely to us, and His death is laid to our account. I mean, to my mind it is a very beautiful picture of the church during this age. Now, if you want to say it isn't the church during this age, I do not know of any time between the beginning of the exile and the time of Christ, at which I can see how it might apply to the situation of a group of the Jewish people, or to any group in Jerusalem. It is hardly possible that it is 140 A.D. when Bar Kochba revolted against the Romans and he and a group of Jews seized Jerusalem, and built up the ...14.. gates as fast as they can, they might have read this passage, and they might have said, God is going to protect us, He is going to put His tabernacle over us for a ~~g~~ glory, a flaming fire by night, ~~na~~ we are going to be safe, and

the Romans can't hurt us. Well, I think somebody would have said, if they had a chance for free discussion in those frenzied activities of that time, when they were ...14...., they could have said, Yes, but are we worthy to be called holy? Has God washed away our filth? Are we really finding the branch of the Lord beautiful and ~~amely~~ glorious, excellent and comely, are we really? Are we the ones who can expect this promise to be carried out in our behalf? And the fact of the matter was the Romans came and broke into the wall, and killed most of Bar Kochba's folks, and he and a few others fled to the ...14½... about five miles away, and there were seized by the Roman's soldiers....

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.....Student.....AAM: Yes, they came and .....1¼.....to them, and they said, We want to .....1¼...who's going to do it, and that's grand. Here now we are going to be holy, we are going to fulfill these things, and then we are immediately going to build God's temple, and then twenty years later, Haggai and Zechariah began to prophesy, and they ~~said~~ said, You are looking out for your own interests. You are building your own things, and you are not paying attention to God's temple, therefore he said, you are burning....1½... to put in a bag of coal.....work hard to put .....and you don't have any, why? .....1 3/4.... you are not building the temple as you should, and it seems to me there were individuals among them ~~who~~ who ...2...., and individuals to whom this could apply, but to apply it to that ....2.....It is not the picture you have here. Student.....AAM: I mean, if it lasts for 2000 years, it is still...2....., because it is not a situation which is established as a final climax, as a conclusion, but it is a picture....2¼..... Student..

..... AAM: Well, of course, that's entirely possible. Here is a wonderful picture which Isaiah painted, which was fulfilled a hundred or two hundred years later in something ~~is~~ that lasted ten years, and of which we have no record. It is possible. Only my guess is that even though Isaiah might give a picture of something that ....2 3/4... my guess is that when the Holy Spirit caused that something be included in His Word, .....3..... I don't want to be dogmatic about it. I am merely telling you how it looks to me. And I

didn't say it cannot be sometime after the exile, I merely say I know of no time of which I can see how it fits, and ~~it~~ as I said, it might conceivably be some group of redeemed Jews in Jerusalem at the very end of this age. It is possible. It is not impossible at all. .... $3\frac{1}{2}$ .... And I do not think it is impossible that it is a picture of the millennium. I only say the picture ~~is~~ is so very different from the things stressed about the millennium, and fits so clearly..... $3\frac{1}{2}$ .....~~and~~ and is so clearly described in the N.T. that it is ~~is~~..... $3\frac{1}{2}$ ..... alot better. Student..... $3\frac{3}{4}$ .....

AAM: Yes, I mean the church during the time prior to.... I mean those who are redeemed through Christ, those who are called holy because His righteousness is imputed to them. And of course that could apply to anybody who was giving the sacrifices ~~and~~ and in the sacrifices prefiguring that which God was going to.... $4\frac{1}{4}$ ....their means of justification. It is anyone who is justified through Christ at any time, and I ~~is~~ would say of those who are left.... $4\frac{1}{2}$ ....those who remain.... those who have been purged from their sins, those who are called holy, those ~~is~~ to whom Christ is beautiful and glorious....

Student.....AAM: Oh, which ~~is~~ of the two is it going to be? Well, as to the situation of the redeemed Jews just before the millennium our knowledge is so scanty. We have certain indications. These indications are not complete enough for it to be extremely unnatural. My impression of the picture we have is of a people returning to Palestine in unbelief, coming to see that Christ is the true Messiah, by looking upon Him whom they have pierced... $5\frac{1}{2}$ .... a nation..... $5\frac{1}{2}$ .....Is it possible that it is a small group of Jews, perhaps not in Jerusalem actually, but perhaps these groups who are true believers, who are serving Christ, who are ...6.... during a brief period... 6....., but it fits so ~~is~~ aptly and so exactly, with no twistings around to make it, with a situation which has existed in a large ~~is~~ scale on the earth ever since the beginning of the Christian church, and which is existing to this day, and time and time again during this age people have said, Oh, the whole world is ~~is~~ going to become Christ's, the kingdoms of this earth are the kingdoms of Christ, and ..... $6\frac{1}{2}$ .....but the people who read this

passage, they say no, we are now temporary, we are now on a pilgrim journey. We are now on ...6 3/4....we need to look to Christ for our beauty and our glory, we are found righteous in Him, and we are saved, not because America is a Christian nation, not because the world has now turned away from war, because the UN has now established universal peace, or the League of nations, or whatever it may be. Not because of that, but we are saved because we have peace in our heart, because of His presence with us. The sign of his presence, the ~~dark~~ cloud of smoke by day, the flaming fire by night, all these things that the Israelite had in the wilderness, that is our blessing today. His tent is a shadow in the x.daytime from the heat, a place of refuge to which we flee, we know that all things work together for good to them that love Him, it fits so aptly with a situation of God's people which is already in existence for many centuries that my inclination would be to think that when you had something which it just exactly fits, which continues for a long time, and is a very important part of God's plan, that it is more reasonable to think that that is what Isaiah's message is saying, than to think that it is something that lasts a very brief time, and of which, the details of which are not as fully given, at least unless you are...8....out of this very passage. Yes?.....

AAm: Because that's just one phase, it is not several phases, it is just one phase, one figure repeated ...8 1/4....., but the one thing is either literal or figurative. It is either the literal geographical place of Jerusalem, with the emphasis not on the Jewish people, it is a ~~literal~~ place. It is either the literal geographical place of Jerus, which is described in these figures, which are figures appropriate to, and ~~elsewhere~~ elsewhere use for a pilgrim journey, it is either that, or else it is those who are the type of people described in connection with it, people who are connected with God's own holy....8 3/4.... these people who are the escaped of Zion, the people who are .....9.....Now, ~~and~~ maybe we shouldn't take it that way. Maybe we should take it all strictly literal. By my inclination is that it is rather hard to fit it, and you can't take the whole passage literally, I believe. I don't see how you can possibly say that this is a picture of a time where there is a cover from storm and rain, and a place of refuge, you put up a big fine house to keep the rain out, and you....9 1/2,.....I don't think it is a picture of a house. We have got excellent houses today, plenty of them, even if there are some people who haven't. I don't think it is that. I think it is a figure. Like when we say, I am hiding in the shadow of the rock. I mean, I have seen the time when I was mighty glad to



hide in the shadow of the rock, I'd have alked all day and the sun was getting hotter and hotter and hotter and hotter, and one day I said I am in hurry to get up there, and I am not going to bother to stop....10....., and I kept going up and ~~gup~~ an up this place, and I just tugged along there, and that sun beat down on me until I felt this terrific pressure~~z~~ beating right on me, and I just kept pushing and pushing and pushing....10.....down the ~~other~~ sied, and I went right through the heat of the sun, and I came to four in the afternoon, and all of a sudden I just dropped, and my nerves just went completely to pieces, and I lay there the rest of the day, and I slept there, and the next day I walked two miles, and I found that I had to ~~keep right on~~ <sup>lie down there</sup> all the next day in order to regather my strength because of that terrific need of that sun I had pushed through. Another time I had tried to push through the sun, the second day all of a sudden in my eyes I found red and yellow and orange and all kinds of cologs just sweeping across, and I had to lie down and rest awhile. I always in that particular country I stopped about ten thirty or 11:30 or sometimes twelve, never later, I stopped, and I looked for a big rock, because there were no trees, or no protection like that, and I looked for a big rock and I would get in the shadow of the rock, sometimes crawl underneath....11....., and there I stayed for about two hours~~z~~, and I had protection from the snadow of the rock in the heat of the sun, and it was tremendously usefui, and then at two or three when the sun came .....11.....isn't so hot, then I would pack up my stuff again and put it on my back, and then I would start on again, and I said....11<sup>1</sup>....., and the shadow of the rock is a very real thing, and a tremendously helpful thing, and I have found it many times, but when the Christian speaks about hiding in the shadow of the rock, he is not talking about that experience that I have had a number of times, most Christians have never had that experience. He is talking about a figure, and it is a wonderful figure, and a glorious figure, and it is a figure wich is a great reality to him in his life. Well, now, when it speaks here of the tabernacle for a shadow in the day time from the heat, and a place of refuge and a cover from storm and rain, is he here describing the literal protection, which I get from the shadow of the rock every now and then? Is that what he is here describing, or is he describing something which is the experience~~z~~ of every Christian? Now, if you take this as referring to the people in Zion, in the literal Jerusalem, I think you have to take v.6 as a figure ~~anywa~~, because I don't think that you are thinking of them there as putting up a big tent and gi ing them protection from the sun, I think you are thinking of God giving

them protection from attack, from danger, from violence. It is a figure for ~~xxx~~ refuge that God gives us, but it is a figure. It is not literal, but the figures in the passage are definite figures of one thing, protection from danger round about. That is a figure, the thing I object to in so-called spiritualizing is making the figures represent anything in the world, whatever your presupposition is, that's what the figures are in most any passage. Now here is this, the presentation here, and the presentation in chapter 2 are absolutely antithetic. One is a time of universal safety with all around everybody is peaceful. Nobody is learning war, and trying to build armies, while this one is a time when heat and rain, and storms and all that, whatever it represents, is the present vital danger from which you can only be delivered by the protection God gives, not simply the putting up of a tent, or the building of a house, or something. It is something that takes ~~xxxx~~ God's protection to deliver you from. You have God's protection delivering you from it. Now, it is possible to say, Well, this describes the millennium, because then the protection from storm and rain, and all that consists of Christ's rule by which He puts down all the nations, and forces them to be peaceful, and so that is all typified by this protection. It is possible to say that, but I do not think that that is the most logical interpretation. I think it is much more logical to say that it describes a very different sort of a time, from that described in ch.2, and between the two of them they look forward to .....14...., and they say through all time to come the one who looks to Christ can have peace within His heart. In the time of the pilgrim journey he can have peace within his heart, because he is guided by the Lord as the Israelites were in their pilgrim journey. He has God protecting him. He has His presence with Him in the midst of a hostile world, in the midst of danger, .....14½....protecting him, and then when Christ returns, then he has no longer the need of a tabernacle over him, a shelter, and a place of refuge, because Christ established peace and safety through the earth, and by the power of Christ he continues to be safe...end of P 148

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Well, in Isaiah here we have looked at ch.4 and noticed the various possibilities of interpretation, and after class there was a point mentioned to me which I think we should glance at for one more second, and that is ch.4:1 say, In that day 7 women will take hold of one man, and the "in that day" here is not a technical phrase, it has one of two meanings. It is either in the day to which I am now about to point, or it is the day of which I have just been talking, one or the other. Well, if "in that day" means the day of which I have just been talking, it still is the day of which I am going to talk, so that in that case there is no difficulty. Well, if it

can't possibly be in the day of which I have just been talking, then it must mean the day which I am going to talk about. There is going to be a day when. Now, v.18, previous chapter, therefore the Lord is going to do this in that day. In that day we .... $2\frac{1}{2}$ .... or in that day of which I am going to talk, either one fits. Chapter 4:1, in that day, in the day of which we have just been talking, or in the day that I am now going to talk about, either one fits ..... $2\frac{3}{4}$ ..... 4:2, in that day shall the branch of the Lord be beautiful and glorious. It can't be the day of which we have just been talking. It must be something subsequent. However, suppose it is something immediately....3.....it is just afterward. Maybe that fits better. Well, in that case then it must mean at the very beginning of the end. So if in that day means the time of which we have just been talking, then v.2 - 6 refers to the time at the very beginning of the exile. If it means the day to which I will now point, then it can be any.... $3\frac{1}{2}$ ... period.....so that if you feel that the circumstances at the beginning of the exile fits this, that is..... $3\frac{3}{4}$ .....as the day we have just been talking about, but if you feel that whatever this does mean that can't be what it means, that.....4....., that this particular phrase cannot ~~xxxxx~~ mean the day we have just been talking about, but must mean the day of which we are yet going to talk about, the day to which I am now pointing ..... $4\frac{1}{4}$ .....

Now, I wanted to point that matter out. We have looked at the various possibilities of the passage. I do not know of any consideration that we have not looked at that is vital in connection with it. Maybe sometime something will occur to one of you that will give absolute proof just to what this refers. I feel 80% sure as to what it refers to. I don't say 100%, because of the fact of the geographical terminology which must be taken figuratively. I think that is.....5.....

Now, chapter 5. Here is a case where the archbishop's horse did not stumble. He very evidently made a correct chapter division between 4 and 5. The passage of blessing comes to an end. ~~Th~~ A song begins, a separate section. I don't know if we will need to take much time on ch.5. I don't mean that it is not worth time. We could spend a month on chapter 5, and a month on every succeeding chapter on the whole Bible.... $5\frac{1}{2}$ .....brief time we have in the introduction to the prophetic books, we have to confine ourselves

to those from which we learn something particularly vital, or which are especially important in teaching us methods used in other passages. And so in chapter # 5 here we have a very interesting parable given, a parable which is referred to, and echoed in the N.T., but it is quite clear, I don't think there are particular problems involved in it, to spend time in class on, I just want to ask one or two questions. ....6.....touching his vineyard, ~~how~~ which begins in v.1, how far ~~does~~ does it go without question. What is the point at which someone may say it starts. Well, you may say what continues is closely related, but at least the direct parable stops at what point? This is a very important matter in interpreting anything....6 $\frac{1}{2}$ ....how far a particular section goes. I got a book not too long ago in which.....5 $\frac{1}{2}$ .6 $\frac{1}{2}$ /.....7.....Student .....

AAM: Yes, v.7 is clearly part of the parable. vv.1-7 there is no question, belong together. Yes, but look, v.10 also says vineyard, doesn't it? Doesn't v.10 just as much belong to it as v.7? The ~~word vineyard~~ word vineyard....7 $\frac{1}{4}$ .....all three, used in v.10. How many things that proves v.10 ~~is~~ belongs to it just as much as verse 7? Who doesn't? Who thinks it is not? Quite a few? Why not?.....7 $\frac{1}{2}$ .....(laughter) AAM: I think we will assure you, however, that it is the same word. I may be mistaken, I haven't looked it up. Supposing it is. Here you have, ~~he~~ says back here, ~~in 5:1-7~~ v.5, I'll tell you what I'm going to do, I'll take away the hedge of the vineyard, I'll lay it waste, it won't be pruned or digged, there will come up briars and thorns. Why? Because it hasn't produced anything. V.10 says, ten acres of vineyard will ~~yield~~ yield one vat, and the seed of .....8 $\frac{1}{4}$ .....will yield an ephah. Student.....8 $\frac{1}{4}$ .....AAM: You mean that in 5:1-7 vineyard is used figuratively? And in v.10 you mean it is used literally? Yes. I think it could be. vv 1-7 has the word vineyard used repeatedly. The vineyard of the Lord of hosts is the house of Israel, and the men of Judah. This pleasant plant. Are these men a plant? They don't belong to the vegetable kingdom. They belong to the animal kingdom. How are they a plant? It is a picture, isn't it? They are His pleasant plants, they are His vineyards. His vineyard is not producing as it should, and He is punishing it, and He is going to

sent them into exile, and is going to take away the hedges, break down its walls, lay it waste, so that when he says over in v.10, three vv later, ten acres of vineyard will ~~yield~~ yield one vat, and the  $\frac{1}{4}$  donkey load will only ~~yield~~ yield an ephah, he is not speaking about the parable of the vineyard...9 $\frac{1}{2}$ ...he is speaking literally. Now it may be that vv 8ff, these woes are a section which is dealing with the...they are a section which is giving in direct language what he has given in the parable before...9 3/4... my vineyard, he says is not producing. It is producing wild grapes. Therefore, he says, I am going to destroy it. I am going to wreck/ it. Now, he says, so as the vineyard of the house of the Lord of Hosts, and then he starts in with regular denunciation of sin, such as we often have elsewhere. I think you can say, if you want, that the parable of the vineyard in v.1-7 ~~ends~~ stops, a new section, ~~v.8~~ v.8, a new chapter division. On the other hand, you can say, well, he has now been saying they are sinners, they are going to be punished ~~for~~ for it, under the parable of the vineyard. Now we say the same thing in literal language. Woe to them who do this. If I were to ask you this question, v.8 Woe unto them that do this. From the viewpoing of the  $\frac{1}{4}$  ...10 $\frac{1}{2}$ ... what does v.8 suggest to any of us who have read the chapter? What does it suggest from the viewpoing of analysis? ....11... No, I am speaking now of the analysis of the chapter. What is the organization of the chapter? What is the...11....  $\frac{1}{4}$  you see, there is a division at the end of v.7. Yes?.... Student:.....there are several later vv which begin with "woe unto them" each one beginning at separate subsections. AAM: Yes, exactly. Anybody who has read the whole chapter would note as they read it, I would think that they couldn't help note, it, that v.8 begins, woe unto them that do so and so. v.11, woe unto them that do ~~so~~ so and so, v.18, woe unto them that do so and so, v.20, woe unto them that do so and so, v.21, woe unto them, v.22, woe unto them. In other words, we have this series of woes, and that suggests the possibility ~~of~~....11 3/4... terminology that way, it doesn't prove it, but it suggests the possibility that you have a series of related sections in this parable. It suggests that possibility, and then you examine it to

see whether that is the case, just like in Micah the three ~~xxx~~ main sections of the book start in, Hear ye. Well, that doesn't necessarily prove the division, but it suggests an arrangement, and this suggests an arrangement. So we will look at the first of these. Woe unto them that are just buying up land after land, and land after land, so there is no place for anybody else. What does the Lord say? The Lord says that you people are avaricious, you are destroying the economy of the land that God has established. He says, Of a truth there are going to be great desolations, such great desolations that there will be very little produced. You see the declaration of the sin, Woe unto those who commit this sin, God's declaration of punishment upon the land. All right v.11, Woe unto those who rise up early in the morning. This verse for people who like to sleep in. (laughter) Woe unto them that rise up early in the morning, but it continues, that they may follow strong drink, and continue with might till wine...13 $\frac{1}{4}$ .... There is nothing against early rising in the verse, but it is a definite energetic application to that which is bad, instead of that which is good. It is not the application which is bad, it is the thing to which the ~~xxx~~ application is applied. Woe unto them who rise up early in the morning for these wicked purposes, and the .....13 $\frac{1}{2}$ ....and wine and in their feet..... Is there anything wrong with the .....13  $\frac{3}{4}$ ..... Anything wrong with having music at your feet? Certainly not. There is nothing wrong with that, but it is an absorption in the music ~~/r~~ and the ...14... an absorption in that, rather than.....the word of God..... Regard not the work of the ...14...neither consideration the work of his hands. This is a sin. Therefore the punishment. Before we had, here's the sin, therefore punishment. Therefore, what's the punishment? Thereof ~~er~~ my people will go into captivity. It is the perfect. It can be the perfect showing the established situation to which he looks forward. Or it can be, if you want, the situation is already here. My guess it is ~~/~~looking forward .....14 $\frac{1}{2}$ ...

.....because they have no knowledge, because they don't give their attention to what is vital, but give it to.... $1 \frac{1}{4}$ ..... $1 \frac{1}{2}$ ..... and the mean man shall be brought down, and the mighty man humbled. But up to this point then, the punishment, well, it .... $1 \frac{3}{4}$ ... but the Lord of Hosts will be exalted.... God that is Holy shall be sanctified and righteous. The righteousness of God will be made evident to people who are taken off into exile and destruction. Then shall the 2..... after their manner. Beautiful picture of the church feeding the lambs, bringing them....2..... Good figurative interpretation of the words, entirely possible, but I don't think it fits. What's the rest of it? The waste places of the fat ones shall strangers eat. The exile. The place taken over so that it is a pastoral situation where there is ~~nobody~~ nobody to harvest crops, or nobody to find or cultivate, but the animals and lambs and ~~sheep~~ sheep and cows and plenty of land ... $2 \frac{1}{2}$ ....and the ones who were fat because they had so much, their place is going to be left desolate, and strangers are going to eat what little there is of it. The exile. Another picture.. Woe unto them...vanity.....

...3.....People would say, Oh, wouldn't it be wonderful if God's will would always be done, but don't want it in ~~respect~~ respect to their own lives and their own hearts, they don't realize it. They are ... $3 \frac{1}{4}$ ... iniquity with cords of vanity..... $3 \frac{1}{2}$ .....they may be great religious leaders, but it is not affecting their lives, not affecting their real attitude. Their sinning is ..... $3 \frac{1}{2}$ ..... let the .....Woe unto them. Here he points out the sin, but he doesn't go on..... $3 \frac{3}{4}$ .... Yes?.....

AAM: You can't be dogmatic. Either one is possible. It may be ....4.... good arguments for one or the other. I am not the least bit interested if you can find twenty commentaries that give one view and two that give another. Chances are 19 of the 20 copied from one. You can't get anywhere by counting commentaries, or counting noses. The ~~majority~~ majority isn't necessarily always right. It is more often wrong. But the question is, what is the evidence? What ~~are~~ reasons do we have? This is the vital point... $4 \frac{1}{2}$ .... it is vital.... $4 \frac{1}{2}$ ..... Then, ~~v. 30~~ v. 30. Woe unto them that call evil good,

and good evil, a very very good verse. One that ~~just~~ is just as living today as it ever was, to put darkness for light, and light for darkness, to put bitter for sweet, and ~~sweet~~ for bitter, very very common in our day. Woe unto them that are wise in their own eyes, and true to their own desires. That is ~~spiritual~~ spiritual pride, while the other one was ....5.... 22, woe unto those that are mighty to drink wine, men of strength, .... strong drink. They are mighty strong people, going to come up to the city..... $5\frac{1}{4}$ .....They justify the wicked for a reward, and take away the righteousness..... $5\frac{1}{2}$ ..... We were all interested yesterday to read about the world council meeting at Evanston.....suffering under minor disabilities, because of the unfortunate ..... $5\frac{3}{4}$ ....., but here again you have the woe giving the sin, which justifies the looking for a reward, .....6.....the man who argues the case, he doesn't get the best payoff, instead of ....6..... People used to criticize Abraham Lincoln back in the 1850's. Some said he was the best lawyer in the state of Illinois, and he had all kinds of changes to make ~~lots~~ lots of money and he turned it down, just because..... $6\frac{1}{2}$ ..... simply because of the rightness of the case. And that's not the way you become a good lawyer, but it is the exact opposite of the thing which is condemned in this verse, justify the wicked for a reward, and take away the righteous.....7.... The sin given, then the punishment. Therefore as the fire devours the stubble, and flames consume the chaff, so their root shall be as rottenness, and their blossom will go up to dust..... $7\frac{1}{4}$ .....despise the word of the Holy one of Israel. The sin, and the punishment, and then goes back to remind you of the sin again. Therefore is the anger of the Lord kindled against His people. He will stretch forth His hand against them, and smitten them, and their hills did tremble, and their ..... $7\frac{3}{4}$ ... were torn in the midst of the streets, for all this his anger is not turned away, but his hand is stretched out still. Does that last part of v.25 suggest anything to us? How many of you find the last part of ~~of~~ v.25 strongly suggesting something to you? Would you raise your hand? About 5,6,8. How many do not find it suggests something to you. Nobody....everybody. Mr. M<sup>l</sup>ller what does it



suggest to you?.....8<sup>1</sup>.....Mr. Ribí?.....

AAM: Yes, not only the last clause, the whole last sense, "For all this his anger is not turned away, but his hand is stretched out still, occurs about five times as the refrain of successive verses in the latter part of ch.9, and the beginning of ch.10 which I read to you last week. I hadn't ~~assigned~~ assigned it for study, I hadn't stressed it, it is not the ~~the~~ least bit reprehensible if you don't remember, so don't ~~be~~ worry. But I was pleased to see ~~how~~ who did remember. But it is an interesting point that that refrain later on occurs here as if it were a refrain, but it only occurs in the one verse here. Does that prove that a stanza of that ~~poem~~ poem is out of place, and got in here by mistake? Does it prove that? It suggests it, it doesn't prove it. It suggests, but I don't think it suggests it clearly enough to make it a probability. My own inclination is to think it fits perfectly here. v.25 Therefore is the anger of the Lord kindled against His people. He shows his punishment, but for all this His anger is not turned away, but His hand is stretched forth. It fits perfectly here, and it would seem to me that it is likely that ~~this~~ it is his first presentation of it, and then as he thinks over this term that he gives, Isa. 1-6, he thinks over this term, and later takes a part out of it and uses it as a text for ~~xxxxi~~ a whole poem. I don't think it proves that this is out of place. But it certainly suggests it strongly enough that one has to glance at it and ....10<sup>1</sup>/<sub>2</sub>....., if 9-10 came first and this came later, I would be very much shocked if any of ~~us~~ were not immediately impressed by this phrase, but as it is of course, the other was just barely..... I am happy for any who do notice it, but not particular at this point for those who didn't, particularly with a test in Systematic Theology.....11..... And I think that this is one thing that we might notice that we are sort of away from woes, aren't we. There are no more of them here. There are not more of them here. We have gotten ~~the~~ into somewhat of a new section, the woes end, and does this start a new section, or is this the conclusion of the woes. God lift up an ensign to the nations from afar, and ...11. to the end of the earth, and they will come with speed swiftly. Is v.26 a

prediction or not? How many think this is a prediction in your chart. Mr. Ragonesi you did? What kind of prediction. Mr. R. The ~~Assyria~~ Assyrian invasion? AAM: A specific literal prediction of the Assyrian invasion. A literal unconditional prediction which came to pass within Isaiah's own lifetime. And they were people who seemed to be an army that was utterly irresistible. None shall be weary nor stumble among them. None shall slumber nor sleep....12....this great host came marching.....Student.....12.....

AAM: His anger was not turned away, but his hand was stretched... that would be judgment. If you said his anger is turned away, but his hand is stretched out, that would be mercy. Student.....AAM: Oh, very interesting. You take the hand stretched out ....12 $\frac{1}{2}$ .... not his hand stretched ~~hex~~ out for punishment, but his hand ~~stretched~~ stretched out in mercy. Very interesting suggestion. Very interesting. Student..... AAM: It doesn't particularly here. It is an interesting suggestion. Student.....

AAM: Well, I would say that the, in any prediction, in any passage, you see what is the general idea. We can derive the general idea quite definitely whether it is literal or figurative. That general idea is definitely true. We can stand on it. Then, how is this general idea realized? Is it in strictly literal language? Is it ~~partially~~ partially literal. Does it have certain beautiful ~~figures~~ figures of speech in it? Well, we have to examine it....14..... Now, one type of figure of speech which can be, is to say a thing when you mean that it seems that way. ....14.....I was just wondering, I read in Time Magazine this morning, the Rev....., and somebody said he thinks of himself as colossus ~~whose~~ whose legs describe the world. Now how many of you would know what that is speaking of? A good many of you. Mr. Lindberg what?.....(laughter....).....end of P 150

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.....That's what I had in mind. Anybody else?.....That's the present application, but why did he use those words? His legs describe the world like a colossus. Student.....2..... AAM:.....And I was interested to note that this writer in TIME here using a phrase.....2 $\frac{1}{4}$ .....

..... We say, Oh, these men are so tall, and their heads read the ceiling.....2 3/4.....the question is, how much.... you don't say, it seems and looks that way. ....3.....it is a figure of speech, and quite a common one.....3.....but it is a figure borrowed from ....3 1/4.....the Colossus of Rome.....3 1/2.....

Well, here the thing is, how much of this is strictly literal, v.26. He will lift up his ensign to the nations, ~~show~~ 3 3/4.... Does God lift up a banner? .....4.....It is perfectly plain what it means. God is going to cause the nations to come. He will.....4.... to them from the end of the earth. God is going to exert His power in such a way that they will be attracted to come. It is a figure of speech. But a figure of speech in a definite context. Is the nations literal? Is far literal? The end of the earth is literal.... 4 1/4..... Behold they will come ~~xxx~~ with speed swiftly and literally. God is going to cause that they come, but in causing He uses certain figures of speech. None shall be weary or stumble among them.....4 1/2..... It doesn't mean that there will not be anybody in the army ....4 3/4.... who will not be weary. It doesn't mean that. But it means that the army will be so strong, and so powerful and so.....5..... It just seems that there is no weariness to come upon them.....5.....It is a figure, it is a hyperbole.....5..... Whatever he is talking about, he is going the whole purpose.....5 1/2.....so literal, they are coming, they are coming with force, they are coming strongly. None shall be weary nor stumble among them. There will not be so much weariness and stumbling as to be as to be ....5 1/2.....There won't be so much that we would normally expect. There will be comparatively little. Nobody...5 3/4.. .....6....., but if it is we will have to find other passages ~~xx~~ pointing to the same thing clearly. ~~d~~....6.... Student.....AAM:.....6 1/2.... there are a good many things that have been connected with it, but the main .....6 1/2....., and this verse, none shall slumber nor sleep, none shall be weary nor stumble. The weariness is literal, the stumbling is literal, the figurative element is the hyperbole. The hyperbole is stressing that which is so great that it seems as if..... slumber and sleep are not ~~xxx~~ a figure...

for something else. They are literally used. But there is....7....None shall slumber or sleep, that of course is carrying the figure a bit further than none shall be weary or stumb~~e~~e, none shall slumber nor sleep .....7 $\frac{1}{4}$ ..... exactly false, one hundred percent untrue,~~xxxx~~ none shall ~~xxx~~ slumber nor sleep, unless he is talking about a supernatural army. Well, maybe you think it must be a supernatural~~d~~al army, because it says none shall slumber nor ~~xxxx~~ sleep, and you know with Sennacherib's army, I have never seen Senn's army, I have never seen a single man from it in my life, and yet I am ready to guarantee that the exact opposite of this was true of every one of them, every single one. So it is the exact opposite of what is here meant, so I think the meaning is different. What he ~~xxxx~~ means is this. None shall slumber nor sleep, he means that they are so strong and so powerful, and so well-trained that sleep just isn't logical to them. You can't find them off-guard. You can't attack them when they are asleep and wreck them. You can't find that they fall down on the job, like all of us do at times. And you will see ~~xxx~~ <sup>some</sup> of the greatest of forces do it. So they seem they can hardly be beaten and then they just fall asleep and overlook some vital factor, and they overlook this vital factor and the work they are doing just goes to pieces...8 $\frac{1}{4}$ ... You will see that over and over again. But he has meant that this army is going to come, and is going to come in such a way that you can't ~~xxx~~ say, Let's watch when they are asleep, and go up to them. It just seems as if they don't slumber or sleep. It is sort of ~~xxxxxx~~ hard to draw a principle, but I think we learn more about the principles as we go along, and then we can try expressing them in words....8 3/4... Now, to how great an extent a thing like this would be.....9.....it is really hard to take an exact meaning...9....

Student.....AAM: Yes, which is he talking of here, Judah, or Israel, or is he combining both in one ~~xxxx~~ ...9 $\frac{1}{2}$ ..... I don't think we can decide. I don't see anything in the passage to prove here, he is talking against their sin, and what the punishment is going to be. This punishment came to both of them, and the sin to both. So my guess would be he ....both...9 $\frac{1}{2}$ .....

Student....AAM: I would think so, yes. The force that came on him wave~~d~~ after

wave from Assyria, the army under Tiglath-Pileser, the army under Sargon that destroyed Samaria, the army under Sennacherib that conquered most of Judah, the eventual army of Mesopotami, but not from the Assyrians, but the Babylonians ...10....conquered Judah. They ~~are~~ all are part of this ~~part~~ picture that he sees of wave after wave coming, it just seems never to slumber nor sleep, you just ~~cannot~~ can't resist it, ~~there~~ there is an irresistible body of attackers going to come as the result of the sin of Israel and Judah. None shall slumber nor sleep, neither shall the girdle of their loins be loosed, or the bracket of their shoes be broken. They told me, I was up in the Canadian Rockies years ~~ago~~ ago, and I said I would like to climb a certain peak here that is 9000 ft. high, and it wasn't too hard, it was fairly straight up (laughter)...10 3/4... there was a nice trail up the back of it, and once you got up you didn't have to labor to get down, and I thought I would start in about ~~xxxxxxx~~ ...11....., well, the man said, you better be careful. One of the employees of the hotel here went up it last year, and his shoelace came untied and he tripped on it, and fell and broke his neck. And so I tied my shoelaces real tight, so they didn't get unlatched or anything, and I had no difficulty. Neither shall the latchet of their shoes be broken, no little thing like that that can cause a big accident. It is going to happen. It doesn't mean these men never had a broken shoe lace. We don't believe that, of course. What it means is that these little things did not mean a serious hindrance to them. Student.....11 $\frac{1}{2}$ .....AAM: Yes, I think it is definitely included ~~xxxxxxx~~ It is stressed here, there is a force going to come, and conquer the land, which there is nothing you can do about it. God is going to do something about it and postpone it with ....12.....He is going to put an end to that particular invasion, but ....12 $\frac{1}{4}$ .... it is so overwhelming compared with that it just seems as if they never slumber nor sleep, they never even have the latch of their shoes broken. Their arrows are sharp and all their bows bent. Their horses hoofs are counted like flint, and their wheels like a whirlwind. Their roaring is like a lion, they roar like young lions, they roar and take hold of the ...12 $\frac{1}{2}$ ..., and .....none shall deliver. Well, of

course~~xxxx~~ eventually the Assyrians were ....12 $\frac{1}{2}$ ...., eventually the Babylonians were, ...12  $\frac{3}{4}$ ..., but there was a long period in which they seemed irresistible, and they were irresistible to ...13.... None shall deliver. And in that day they shall roar against them like the roaring of the sea, and as one looked at the land, behold darkness and sorrow, the light is darkened in the heavens. The terribleness of the coming of these waves of attackers which eventually...13.... Well, I wanted to get to ch.6 today, but we only have one minute left, and ch.6 is the end of this section, and it is a section which ends with this wonderful vision of Isaiah's call, very definitely the chapter division was right here~~xxxx~~. In the year that king Uzziah died Isaiah had this wonderful vision. Many and many a man has preached on it, and it is worth preaching on many a time. It has often been called three sights worth seeing. A title for a ~~we~~ sermon. Surely there are here three sights that are worthy any one of our seeing. First the vision of God, second the vision of oneself, and third the vision of the world. It divides itself right directly and naturally into three great heads which are applicable to the lives of every one of us, and applicable to those to whom you preach. The glory of God, the holiness of God, the picture is wonderful here. And when he saw God, then he saw himself as a sinner, and then he saw himself as a sinner needing cleansing, and one of the seraphims flew to him with alive coal in his hand which he had taken with the tongs from off the altar, and laid it on his mouth. What a silly thing, to take a live coal from off the altar and lay it on his mouth

.....end of P 151

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.....surely there is a very vital meaning. Until your mouth has been cleansed with a coal from off the altar. Does that mean till you have tongues of fire? ....1.... Until you are cleansed from the sacrifice of Christ....1 $\frac{1}{4}$ ..... have a desire to do good, have a desire to do something helpful and even go into religious work, but they have never yet had their mouths ~~xxxx~~ cleansed with alive coal from off the altar. They have never come to realize what it means, that Christ died on Calvary's cross for them. It is figure, a very

clear figure, and a very ~~fix~~ vital figure. And then he hears this song...  
 ...1½.....and heard the voice of the Lord saying, Who shall I send, and who  
 will go for us? Then he can say, Here am I send me, because he has been clean-  
 sed through the atonement, and then he gets the message, and what a clear ~~message~~  
 message the Lord gives Isaia~~h~~. Isaiah the great prophet of hope, the prophet  
 of punishment, the prophet of consolation, God gives a message of doom, a  
 message of doom primarily, but it ends with a word of consolation in v.13.  
 But up to that it is doom, doom, doom, was the big thing Isaia~~h~~ had to face  
 while he was preparing....2¼... God and tell this people, Hear ye indeed,  
 but understand not, see ye indeed, but perceive not, make the heart of the ~~people~~  
 people fat, and make their ears heavy, and shut their eyes, what thing for  
 a man to do, what an awful thing to do! Lest they see with their eyes, and  
 hear with their ears, and understand with their heart.....2½.... Did anybody  
 else ever do the same thing? Student.....2 3/4.....~~He~~ AAM: How  
 many think this verse has any applicability to Christ? A few have. A few  
 have done the assignment for today. Do you remember three of the prophets?  
 .....3½.....and Christ quotes it and says, that is why I am speaking in  
 parables, because Isaiah said this. Well, what.....3½.....Isaiah talks about  
 Christ, and gives a prediction of Christ, or is there a principle here given,<sup>which</sup>  
 applied to Isaiah, would also applied to Christ? A principle that Isaiah is  
 going out in a situation that applies to Isaiah, and it is only about Isaiah  
 the prophet here, it is not....3 3/4.., but it is a description of the people  
 to whom Isaiah goes, a description which also fits the people to whom Christ  
 goes, and which is equally applicable then, because the situation is identical,  
 and therefore Christ used the quotation and applies it and gives ~~it~~ it as a  
 reason for speaking in parables, in order that the parable may be clear and  
 understandable to the one whose heart God has toughed, and merely a ....4¼.....

....end of class,

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.....sometimes well worth it. It is a chapter which I hope you will study your-  
 self a great deal. There is much in it for your own soul, and for your under

standing of God's will for you. There is much in it which makes a great difference with the effectiveness of your...5 $\frac{1}{4}$ ...., and much in it which should help in ~~your~~ your understanding, and much ~~in~~ which should help to keep you from becoming discouraged when you read that even such a man as Isaiah, so far superior to all of us was given to look forward to a general phase of his mission as far as winning ~~in~~ the nation....5 3/4... God permits <sup>some of</sup> us to have tremendous successes, and it is wonderful that we have them, but there are times when we have to face situations like Isaiah/ did, and it is good to prepare for them. Now, after He has given this call then, Who will go for us, and Isaiah says, Here am I, send me, the Lord said, God and tell this people. ~~Here~~ <sup>ye</sup> indeed, but understand not. ~~Here~~ See ~~ye~~ indeed, but perceive not. Make the heart of this people fat, and make their ears heavy and shut their eyes, lest they see with their eyes, and hear with ears, and understand with their hearts) and become converted and be healed. That does not mean all the people, by any means. We know that Isaiah had many ~~faith~~ faithful ones who followed him, and were tremendously interested in his teaching. We know that his book was received and passed on, and rejoiced in. Nobody that accepted it .....6 $\frac{1}{2}$ ....and we know the great multitudes accepted it, and we know that Hezekiah greatly honored it....as the one whom God used to show how the nation must be delivered, but in the earlier time, in the time of ~~the~~ Ahaz it must have often seemed to him as if he would have been speaking against a stone wall, accomplishing nothing, and God said, you are accomplishing something. There are individuals who hear your message, and who are helped by it, but he said, even ~~in~~ apart from that there is a real purpose in it, he said, you have a message which is a message of deliverance to some, but a message of hardening to others. It is all a part of God's purpose. Some are elected unto salvation, some unto condemnation. There is a ministry and a message, and a purpose in ~~in~~ relation to both, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed. And then Isaiah said, Lord, how long, and he answered and said, Till the cities be waste without inhabitants, and the houses without man, ~~and~~ and the land be utterly desolated. And the Lord has



removed men far away, and there be a great portion .....7 3/4... in the midst of the land. How many marked this as a prediction in your chart? vv. 11,12. Only two or three. That is not good at all. It is not painted as a prediction but its' meaning is as definite a prediction as anything possibly could be. Isaiah said, How ~~am~~ long am I to present this message? This message of doom. And He said, Until the doom is carried out ....8 1/4..... Now, of course, Isaiah didn't live that long. There were many cities wasted, that happened during his life. Great parts of the land were overrun with Sennacherib, and then afterwards of course Sennacherib withdrew. And again they had freedom from the land there. But the exile came eventually, and Isaiah's message looked even unto the exile, and beyond the exile. And the message was to continue, even after Isaiah was dead....8 1/2....and presented and carried on to the ~~people~~ people, and it was to find its hardening effect in reaching right up to the very time of the exile, and so the direct purpose of 11 and 12 is not to present a prediction, but it is a prediction, and should be included as such. A specific, definite literal prediction of exile. Cities wasted, without inhabitants. ~~ix~~ Land utterly desolate, and the Lord removed men far away. A great....9....in the midst of the land, a definite picture of exile. And then of course v.13 has of course in it the promise that though there is exile in it, there is not...9 1/4..... Student....9 1/2.....AAM: Yes, very good question. And we will take that up, but let's first look at v.13 just briefly, and then let's come back to that. 13 is the measure of hope. There is a great forsaking there is desolation, everything is doom and gloom from ~~ix~~ v.9 to 12, but in 13 there still will be a .... 10 1/4....that will return. The holy seed is the substance thereof. There is still the holy remnant, there is that which is going to return. There is that which is still to receive God's blessing, even though the greater part of the land go into exile, or into reprobation. They all go into exile mostly, but there is a loop somewhere. So 11 ~~has~~ has a very slight tough. I didn't ask you to read 11 in the Hebrew. There is quite a lot of difficult vocabulary in it that we don't use a great deal, so I didn't ask you to learn it in the Hebrew, but the essential

of 13 is quite clear, the slight touch of blessing at the end of the long picture of gloom, although Isaiah's ministry was not predominantly one of gloom. I would say it was at least half and half. There was at least half of it ~~the~~ ministry of blessing, if not  $2/3$ . But here at the beginning of his ministry in view of the great amount of doom in it, and the great amount of difficulty in ...11.. these people, particularly at the beginning of the ministry, this is what is stressed here, and then there is just the touch on the blessing. Now, I think that is sufficient to cover our interpretation of the chapter taken by itself. Apart from the N.T. references. Now, is there any further question on that? Mr. Stoltey?.....11 $\frac{1}{2}$ .....AAM: Well, that theology ...11  $3/4$ ... prophets really. I would say that ~~XXXXXXXX~~ no one knows who was elected to condemnation or who was elected to salvation. Nobody knows. And therefore God wants us to assume to understand that it is our part to do our very best to get the message everywhere, and some of these who are most ready to receive it, and most friendly, we will find in the end are those who are elected to condemnation, and some of ~~them~~ those who are most hard to reach, and it takes forever, it seems to make the least impact on them, in the end, it ~~XXXXXXXXXXXXXXXX~~ 12 $\frac{1}{4}$ ....elected to salvation. We have absolutely no way to know who is. But that the Lord wants us to, I think he wanted Isaiah not to be discouraged...12 $\frac{1}{2}$ ..., that out of the whole mass of the world which has gone into sin, and wickedness, he has not chosen to take all, and that there is a purpose in connection with those who are lost.

Student.....12  $3/4$ .....AAM: Well, I am sure that is not....13...understanding, because I am sure that the Lord has forordained all things. I don't think that anybody can question that that He has, but it is true, that all those who are lost deserve to be lost for their sin. There is no arbitrary action on the Lord's part in condemning anybody. Everyone who is condemned deserves to be lost for his sin, but God chooses to punish those who deserve. Even if it is an arbitrary action on His part to select those to be saved. There is no arbitrary condemnation, but there is an arbitrary selection.

Student.....AAM: Yes, well I would recommend you to avoid being too dog-  
matic

on the particular expression there. There is some theologians use an expression such as you used, but.....14....., largely a matter of expression, rather than of meaning. We would all agree the Lord does not arbitrarily condemn anybody, but He does arbitrarily elect to salvation. He does it, and he does condemn those who are not arbitrarily.....14 $\frac{1}{2}$ ....well, that is a little aside from our present discussion, but thank you for raising it.....end of P 152

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....here is quoted in the N.T., and quoted several times in the N.T.. Now, is this verse here, v.9 and 10, a prediction, or a command? I asked how many of you put 11 and 12 under prediction, and I believe, .....1  $\frac{1}{2}$ .....most got around to raise their hands, most had them raised....1 $\frac{1}{2}$ ...., but on 9 and 10 I didn't ask you. Maybe I should ask you now. How many put 9 and 10 down as a prediction? Well, how many did not put 9 and 10 down as a prediction? Most of you did not put 9 and 10 down as a prediction, and for those who did not put it down as a prediction there is no ~~prob~~ problem involved in double prediction, because you didn't put it down. So for you there is no problem here. It is for those who did put it down as a prediction. Now, I don't think anybody could say that 9 and 10 is quite in the same category as 11 and 12 as a prediction. 11 and 12 is very clearly a prediction. But now as far as 9 and 10 are concerned, ~~xxx~~ is it a command or a prediction? Well, when God gives a command which he expects to be obeyed, there certainly is an element of prediction on that, there is an element of prediction, but what is the type of element/ or prediction? Is it an ~~an~~ element of prediction because the Lord ~~y~~ has decided something is going to happen, and then he tells you ~~xxxx~~ to do something, or is the element of prediction involved, because He knowing a certain situation tells you to do something, which in this situation is certain to work out in a certain way, and the situation which he alludes to, or infers, may be a situation which is continuous for a long time....3....today to one of you...if you want to make, suppose I were to say, please make me a little statuette, and carve out the little statuette, and carve it out of

peach wood, because that wood is easier to carve than any other. I know nothing about carving wood.... $3\frac{1}{2}$ .....I should say carve it out of yellow pine, because that is ..... $3\frac{3}{4}$ ..... Now I could use the expression, but I don't say that. I say, Go and carve me a little statuette out of yellow pine, and you know that I am asking you to do something for me that is possible. I am not simply playing a trick on you. I am doing something that is possible. Therefore, you know, if you know nothing about yellow pine, that I am giving ..... $4\frac{1}{4}$ ..... and doing it, because I know that yellow pine is good wood for a purpose, and you go and you fulfill my command, and ... $4\frac{1}{4}$ ..., but someone else comes along later on, and he says I would like to have a statue made, and I wish you would make it out of yellow pine for me. Remember what Dr. MacRae asked, to make one for him out of yellow pine. Well, now what they would say would be deducing from what I have said a certain thing about the character of yellow pine..... $4\frac{1}{2}$ ...good for the purpose, or something about it. They would deduce that from it, but it would not be in what I had said. What I had said would be giving a command which applied only to the person to whom I gave it, to no one else, but in the .....5..... there would be an inference about a situation, and that inference about the situation ~~was not~~ could be legitimately applied to someone ~~else~~ else to a similar situation...5.... If somebody here were to say, you go outside of Jerusalem, and out there you will find a ~~xxx~~ colt tied. Unfasten the colt and bring it to me. You read that in the Bible. Well, I make a trip to Jerusalem, suppose I go the next summer to Jerusalem, and I get there, and I say, Well, I would like to take a ride down to Jericho and around. I asked them, Go outside Jerusalem and you will find a colt tied up, untie it and bring it to me. Tell them the master has need of it. Anybody interferes with me, Well, that's what the Bible says. Well, someone would say right away, that is the command which the Lord gave in a certain situation. Those people knew He was going to want to use that colt. They understood when they said the master, who it was. Now, if somebody goes today, and says the master has need of it, and they find out that I am not

the master...6... at all.....6..... There are some things that apply to a specific situation, but on the ~~xxx~~ other hand if I read in the Scripture the mountains about ~~the~~ Jerusalem are, what is the term? The mountains are standing about Jerusalem in such a way. I read that there, and it is a wonderful thing for the ...6 $\frac{1}{4}$ ...people in the time of David. Well, I go over to Jerusalem today and it fits just as well, the mountains are in the same situation there....6 $\frac{1}{2}$ ..... Well, now, in this day we have this verse here which is not a prediction, but a command, but it is a command which assumes a situation, and which accordingly can give knowledge of the situation to the man who receives the command. And this verse I asked you to look up in the N.T. and see where it is quoted. Well, we find that in Mark and in Luke there is something that is quite similar, but that there is a full quotation of it in Matthew, and well, maybe we should look at all three~~s~~ synoptics, but Matth. ....7.....interpretation of it. Matt. 13:14ff. And we find there that Christ says, Therefore speak I in parable, because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esias which says, By hearing ye shall hear...not perceive. Where do you find you shall hear in Isaiah? Where do you find seeing he shall see in Isaiah? Student: In the LXX, word for word. All the Synoptics copy word for word from the LXX. AAM: Oh, you mean the LXX quote, says, The Lord said say to them, seeing ye shall see, and here....8 $\frac{1}{4}$ ... I see, and so he quote the LXX here, "And then is fulfilled the ~~xxx~~ prophecy of Esaias which says, / By hearing....., and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear." Well now, God gave the command to Isaiah. He said, / God and ~~xxx~~ say to this people a certain thing. Isaiah went and carried this out in his ministry. Then Jesus said, There is fulfilled in this nation a .....9....the very thing which was found in the command which was given to Isaiah in his time. It is a characteristic of the nation. It is just as true now as it was then. He does not say here is a prediction...9 $\frac{1}{4}$ ... He says Here is a characterisation of the people, a characterisation which fit in Isaiah's day, and was given to Isaiah

to tell him what he had to say. Well, the Lord says, I am facing the same situation. It is a continuous characteristic of the people. Yes?.....

AAM: No, I don't think it means....9 3/4... I think it is depends what you have given. If you have a prediction given, the prediction is fulfilled when that is done which it has predicted ~~what~~ will occur. If you have a characterisation given, that characterisation might be fulfilled whenever the ~~situation~~ situation was evident. That is, he is not saying. Here is Isaiah you will find this in the Jews. Now, ....10 $\frac{1}{4}$ ...., you will find this in the Germans. ....10 $\frac{1}{4}$ .... you will find this in the Goths. Not at all. He is saying, Here is the Jewish race, which has a characteristic~~xxxx~~ attitude. Now Jesus says in the Jewish race is the same characteristic which was pointed out to Isaiah. Now, Isaiah found that characteristic ~~is~~ coming into strong relief in connection with his work. Most of the prophets did, but some not as much as others, and to some it would be less obvious, and some more. Jesus said it was very clear in his day. Student..... AAM: I wouldn't think so. I would not think so. AAM: No, my inclination in that case is to think that that is specifically what Hosea was pointing to, and nothing more. But that is a very difficult chapter. That is the most difficult problem in prediction. ....11 $\frac{1}{4}$ .... But in this particular case it is the characterisation which Isaiah saw, Jesus saw too, and but Matt. takes it pretty well as a description rather than a command, doesn't he. He says, It is a prediction as he gives it. Seeing ye will see, or you do ~~not~~ see. A description. This is what you do. This is your attitude, rather than this is what you are to be made to do. There is a positive element which ~~is~~ is given to Isaiah which we don't find here. Mr. Ribí?.....11 3/4.....AAM: Yes, well in that case ~~is~~ our English Version is quite erroneous, isn't it? In its translation. The quotation in Matth here seems to take it as a description, simply, indicative, not as a command, imperative, at all. How about the Hebrew? Do you think the Hebrew is simply a description, or do you think that it can be a command? Student....

.....AAM: Yes, it is made. It could be a description, perhaps that. I don't know about the next one. ....13 $\frac{1}{4}$ .... Lest they do.... How about v.9



definite fulfillment which applies to nothing else. But then, that's not our present subject. He goes on, "Therefore they could not believe, because that Esias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." Here he says there is a hardening come upon Israel which God is performing, which he caused Isaiah ... $3\frac{1}{2}$ ... in his day, in part of the fulfillment of the prophecy, but which has continued and in which Christ is now... $3\frac{1}{2}$ ..... Student.....AAM: Yes, v.38 is very definitely in ch.53, Isaiah saw the fulfillment of the suffering servant. Now, these things, as far as the other is concerned, they would imply that Jesus was ... $4\frac{1}{4}$ ..... but Isaiah was permitted to see that the hardening which he ... $4\frac{1}{2}$ ..... but continually reaching, even to the coming of the wonderful Messiah.... One continuous long thing, not ... $4\frac{1}{2}$ .....

Well, now there is one other quotation which is Acts 28:26ff. And there in Acts 28:26ff we have the very end of the beginnings of the Acts of the Apostles. And in it Paul says, "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand; and seeing you will see, and not perceive. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed..." He is describing the condition of the people, v.28, "Be it ~~is~~ known therefore unto you that the salvation of God is sent unto the Gentiles, and they will hear~~it~~ it." A description then of people who have had the opportunity, and turned their backs on it. People who see and do not understand, hear and do not perceive, and the Lord turns from them to the Gentiles whom he says will hear.... $5\frac{3}{4}$ .. Student.....

AAM: No, but he~~is~~ is here describing a race which continues, and the thing he says about it in Isaiah's time continues to apply....7.... They were continuous things, rather than a repetition...7.... ~~AAMxxxYaxx~~ Student.....

~~Ram~~ AAM: Romans 11:8? Is that this same quotation? Yes, there is a part of it, "God has given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; unto this day." We will look at Romans 11:8



a little later in the course. But in this connection it is of interest, and this quotation also should be included. But the latter part of the statement he says that Paul says, Israel has not obtained that which he seeks for, but the election hath obtained it, and the rest were ~~blinded~~ blinded, as it is written...should not hear. There seems to be a causative element there<sup>n</sup>, not just a description. Well, now, I think for the moment we can move on to ch.7. And ch.7 is moving on, I am not closing a book, and moving on to another. I think nearly everything we have said today is important in connection with the remained of our discussion, but nevertheless it is usually considered that chapter 7 begins a new portion of the book.

7-12 ~~has~~ belong together. Now does 1-12 belong together, it may be. Certainly at 12 there is a change, the burden of Babylon beginning with a series of burdens, you have a section as a unit by itself from ~~in~~ 12 on to 23, which separates 1-12 from all that follows. Now, is  $\phi$  1-12 a unit, or is it 2 units? Well, 7-12 is more specifically tied up to one definite situation, than is true of 1-6. 1-6 is more general, 7-12, one specific situation, but the two parts seem very closely related, nevertheless. Particularly ch.6 is closely, and of course a good many things in the others too. But 7-12 at least is a unit, and in this unit which is quite generally<sup>d</sup> called the Book of Immanuel, because of the prominence of the name Immanuel in it, we begin with a definite historical situation. Now, I probably ought to take twenty minutes out right now to ~~ask~~ look over your papers to tell me whether you <sup>remember</sup> from last semester enough about Is. 7 that we don't need to spend any time on it now, or whether it is necessary to repeat some portions of it. I had hoped that most of you have it pretty well in mind. But we have this historical ~~situation~~ situation, and it is one of the <sup>g</sup> two great outstanding historical situations in the course of Isaiah's life, two great crises, this one very very important, and ~~the~~ Assyria and Ephraim come against Judah, and Judah is delivered from them, ~~and~~ in the first place because of Ahaz makes a clever ~~and~~ scheme an alliance with Tiglath-Pilezer, of which he doesn't tell the people, just of course the few nobles that are working with him ~~and~~ on it, so he makes this

clever scheme, and then he wants them to prepared to hold out the enemy, until the Assyrian gets there to deliver them. And so he is out on his defense inspection, and God sends Isaiah to give a message, God shall deliver the land from Assyria and Ephraim, and Ahaz says, I know that perfectly well, we are going to be delivered, but it is because of the international situation, because of the clever arrangement I have made with Assyria. And so ...11... shows he is not interested in Isaiah's words, and then Isaiah says, Ask a sign of the Lord, and Ahaz, I won't ask, ~~nor~~ neither will I tempt the Lord. And the ~~ans~~ answer is, Hear, O house of David, is it a small thing for you to weary men, but <sup>will</sup> ~~when~~ you weary God also. God is going to turn away from ~~you~~ this wicked king, this wicked representative of the house of David, God is going to provide a better head for the house of David, one who will be truly the right head for the house, one who ~~is~~ will carry out in his character the word immanuel, God with us. He will represent God with us, he will be God with us. He will be ....1 $\frac{1}{2}$ ..... And then those next few verses 15, and 16, we don't know when he is coming, suppose he comes right now, by the time he reaches a very young age, when he would know enough to make simple choices, ~~at~~ both kings would be gone, and the people would be eating butter and honey, <sup>COWS</sup> ~~pastoral~~ production caused by the bees, and by the ~~flowers~~, which can wander ~~in~~ freely through the country because there is nothing that is cultivated with fences around to keep them out. Mr. Werner? JW: In the light of v.22, Butter and honey sounds more like a prediction of depopulation of 150 years later. AAM: No, but you see, right at this time there was the fenced cities of Judah were all taken, Lachish was taken, and a great number of people taken into exile. It already came true. Although it would fit equally well later on. But it had a fulfillment right then. So that, in v.17 he is showing Ahaz how his present scheme is going to backfire. He says, you have a very clever plan, very clever scheme, but, he says, it is going to backfire. "The Lord will bring on you, and your people, and your father's house, days that have not come from the day that Ephraim departed from Judah; even the king of Assyria." And Ahaz said, What's he bringing the king of Assyria into this for? What

doeshe know about ~~ik~~ him , way over there across the desert. He is going to come to deliver us. We know that. That's our clever plan. But Isaiah says he is actually going to come, not only against Israel, he is going to hurt your land, and he does. And the Lord will hiss for the fly in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria, and they shall come, and shall rest in the desolate valleys. They are going to come clear on. v.20, "In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria." What does ~~ja~~ he mean, by a razor that is hired? He means the ~~Tig~~ Ahaz is going to send tributes to get Tiglath-Pilezer to come, and shows his awareness of the clever plan, to hire the razor, to secure the tribute, and get Tig's coming to deliver them from Syria and Ephraim, by a razor that is hired. "Namely, by them beyond the river, by the king of Assyria. Now, of course, the later time of the exile, it is the king of Babylon. But at this time it is the king of Assyria he is talking about. ~~ix'ix~~ He will ~~na~~ shave the head, the hair of the feet, and also consume the beard. And then we have the ~~ix'ix~~ condition of depopulation, "a man shall nourish a young cow, and two sheep; ...for the abundance of mile they will eat butter: for butter and honey shall every one eat that is left." There won't be many left. There won't be enough to cultivate the land, but there is plenty of land for the few that ~~ix~~ are left and lots of land for the animals to spread through. And in that day where there were a thousand vines, now it will be for briers and thorns...end of P 154

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...won't be able to go there for fear of the briers....treading of lesser cattle, and then in addition the Lord said to him, Take a great roll and write in it with a man's pen about Hasten-the-booty-hurry-the-spoil. And he took faithful witnesses to record and went to the prophetess; and she conceived, and bare a son. Then the Lord said, Call his name Immanuel. This is the prophet's son, born of a virgin. He didn't at all. His name is not Immanuel. It is Maher-shalal-hash-baz. Because before the time Immanueal, if he were born right now would be able to make simple choices, the two kings would be

gone, but before this child, who is a little later, and therefore is younger is even able to say the simplest sounds ~~of~~ Abi and Immi, Daddy and Mommy, before he reaches that stage,.....2.....the spoil of Smaria will be carried away before the king of Assyria. And then the Lord continues with ~~the~~ predictions. "This people reguges the waters of Shiloah that go ~~to~~ softly, and rejoice in Rezin and Remaliah's son; therefore the Lord brist up upon them the waters of the river strong and many, even the king of Assyria," the king of Assyria in a later chapter was called a razor that was ~~to~~ hired, and now ~~he~~ is called a river... ..2½... "even the king of Assyria in all his glory: and he shall come up over all his channels, and go over all his banks: and passes through Judah." He doesn't merely deliver them from Syrai and from Ephraim, he passes even into Judah from Syria. He looks forward to the exile, of course, but now he is ~~not~~ looking forward to the coming of Sennacherib. Student.....2 3/4.....

AAM: Yes, the child of v.16 in ch.7 is definitely not the child of 8:4, because it has a different name. Student.....3½.... AAM: Well, the one in v.14 is Christ, but we are not told when ~~he~~ is coming. And so after telling the fact that he is coming, then we act on the supposition to prove he was ~~not~~ coming right away. This prediction is supposing it were immediately fulfilled by the time he would reach this age, this would happen. It is used as a measure, it is not to be actually ...4....but if,..... by the time he reached ~~the~~ age. Student.....AAM: I think I do recall somebody in class suggesting it, and I thought it was a very interesting suggestion, but I don't think....4½... ch.8 right there.....4½..... Student.....AAM: Not in actuality. It is something used as a measurement. ....5.....~~AAM~~ Well, our time seems to be up, and so we will have to stop for now, and we will continue in 10 minutes....

New class

The questions were raised about the matter of the child, and it looks as if we ought to spend more time on it. I would rather not spend more time on it this afternoon, because there ~~are~~ are other things I would like to get on to. Let's just ~~say~~ say a word or two. v.14 is a prediction of Christ, there is no

one else to whom it can possible refer. vv.15 and 16 are a prediction of that time, there is no way they can possibly refer to Christ. How do you fit them together? Well, the suggestion has been made by some that after he is talking about Christ, then he goes on and ~~talks~~ talks about somebody else, whom he is going to tell about later. That's not impossible. Personally I am inclined more to the view that it means that <sup>you</sup> speak about when God is going to send me, you don't say when. And Ahaz of course is quite concerned whether it is to be right away. If it would happen at all. He was a pretty much unbeliever anyway. But you deal with the immediate situation then, and have given hope, and have given rebuke to Ahaz, and now you have given hope to the people of God for the immediate future, you have the people of God hope in general, even if you have given rebuke to Ahaz, by saying.....6 $\frac{1}{2}$ .....the house of ~~the~~ David like this one, .....6 $\frac{1}{2}$ .... but then you give them hope for the immediate situation. Suppose this Immanuel was born now, suppose this be the time when He comes. Well, in such a case, before He has reached the age ~~before~~ before his is able to make these simple choices, before that time, Ephraim and Syria are gone. Someone said to me during the recess. What if Ahaz knew that the king of Assyria was coming, why did he tremble so about it? ....7..... Ephraim is larger than Judah. And a few years before, maybe fifty or a hundred years before, when Amaziah was king of Judah, Ephraim has come and had taken Jerusalem, and made a breach in the wall, and defeated Judah very disasterously. Now that was ....7 $\frac{1}{2}$ .... Syria is larger and stronger than Ephraim, and Syria and Ephraim are together.....7 $\frac{1}{2}$ .... ~~Humanly~~ Humanly there is no way Judah can ...7 $\frac{1}{2}$ .... So Ahaz thinks it is a clever plan of getting <sup>h</sup>Syria to come and deliver, but the problem is, can they hold out until Assyria gets there? They make an attack, and are ~~driven~~ driven back. It is to be expected they will gather larger forces, and come ...8..... Ahaz is trembling for fear they won't succeed in this attack, and is urging the people to build fortifications, and strengthen themselves, and be ready to fight valiantly to hold them back, and meantime ~~ix~~ Ahaz has planned that the Assyrian will come, and attack them in the rear, and that would put an end to the danger, and of course that doesn't

....8<sup>1</sup>.... Now, with that historical situation in mind stressed here in ch.7 and in ch.8, very prominent in ch.8, I want to jump over now to ch.28 to 30, now, and remind yourselves of the historical background as we looked at it. I think we went into 28 fairly closely, but 28 is such a parallel to 7 that I want to remind you again of it right now, or ~~the~~ parallel, I don't think we need to go into it, I hope you remember pretty well what we saw before, how it is doubtless a banquet, and at this banquet ~~the~~ of the nobles, Isaiah comes into the banquet, and starts speaking against the drunkards of Ephraim, and the nobles of Judah, who were afraid of Ephraim, and anxious to see Ephraim destroyed, rejoice in what he says in the specific prediction that Ephraim is going to be trodden underfoot, vv.1-4, and then in v.7 Isaiah turns his attention to the people of Judah, you remember, to these nobles here, he says, These also have erred through wine, and strong drink, all these tables are full of vomit and filthiness, and then in v.9 the nobles are disgusted, and say, Who does he think he is going to teach knowledge to? Who is he going to make to understand doctrine? If he has made us like little children, weaned from the milk, and drawn from the breast, precept on precept, precept on precept, line on line, abc, 123, that sort of ~~xxx~~ stuff for us intelligent leaders? Is that what he is trying to do? But, Isaiah turns to him ~~in v.11~~ in v.11, and he says, "For with stammering lips and another tongue ~~will~~ God is going to speak to this people. To whom he has said this is the rest, this is the refreshing that they wouldn't listen to. The Word of God has been given to you. Precept upon precept, like you say, little by little, little by little, you don't take it, the result is you are going to fall backward, and be broken, and snared, and taken. Therefore hear the word of the Lord, you scornful men, that rule the people of Jerusalem. You have made this clever scheme, and this alliance with Tig. You have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge passes through, it won't come near us. Thus saith the Lord, the only real safety is in trusting in Him. Behold in Zion I have laid a precious stone, ~~xxx~~ a prize ~~stone~~ stone, a corner stone. He that believeth shall not make haste, I will make

judgment...10 3/4..., and righteousness.....10 3/4..... waters overflow  
your hiding place, your covenant with death ~~will~~ will be disannulled..." All  
this is specifically referring to their alliance with Tig. When the over-  
flowing scourge passag through, and you think that the Assyrian is going to  
destroy Ephraim and A<sup>S</sup>syria, and~~y~~ you will be all right, you will be trodden  
down ...11.., he is going to ~~overflow~~ overflow the land of Judah also. "The  
bed is short~~er~~ than a man ~~can~~ stretch himself on it, the covering narrower  
than that he can wrap himself in it." It is just like alliances and deals with  
Russia ~~of~~ today. Exactly. You can't trust any of them. You make an alliance  
and quit~~e~~ your armaments, and what happens? As soon as you~~r~~ are weak, you will  
be attacked There is no help to it, no protection whatever. The bed is short-  
er than a man can stretch himself on it, and the covering narrower~~y~~ than that  
he can wrap himself with it, for the Lord ~~is~~ <sup>is</sup> going to rise up as in mount  
Perazim, and do his great act. And then he goes on in vv. 23-25 he gets the  
figure from the farmer, the farmer knows what to plant, where and how to handle  
it. Don't you think God~~k~~ knows just as much? He has a purpose in it all.  
He will do that which is necessary to destroy that which needs to be destroyed,  
but not to injure the actual divine seed. This also comes from the Lord of  
hosts who is wonderful in counsel, and excellent in working. And then in  
ch.29 he continues right straight along, and there is really no division what-  
ever, except that there is a paragraph division, he's been dealing with the  
illustration of the farmer, now a different picture. Woe unto Ariel. What  
is Ariel? What place is Ariel in? Mr. Jantzen, where is Ariel? Mr. J.  
Ariel? That's Jerusalem. AAM: That is Jerusalem, how do you know? Mr. J.  
Well, the city where David dwelt. AAM: Yes, the city where David dwelt, there  
are only two places it could be, three, Jerusalem, ~~Ephraim~~ <sup>Hebron Bethlehem</sup>, or ~~Bethel~~. Very  
clearly it is Jerusalem. Bethlehem is hardly big enough to be under considera-  
tion here. It is clearly Jerusaelm. Woe to the city where David dwelt. let  
them kill their sacrifices, go through their forms and ceremonies. It is not  
going to do them any good. I am going to distress Ariel. Ariel probably means  
the hearth of God, the place where God is going to work out His great work.

It is not a name, it simply a figure of speech used here for Jerusalem. What's he going to do? I am going to camp against thee round about, and take seige against thee with a mound, and raise ~~forts~~ forts against thee. Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, thy speech shall whisper out of the dust, a picture of the condition in the time of Sennacherib when they are closed into Jerusalem, everything else gone, when Sennacherib will appear and destroy them. He ~~xx~~ doesn't say that Senn. is going to lay seige and raise forts against them. God says He will. God does this by sending Senn. and it looks as if Senn. will do it.....13½...Senn. doesn't actually do it. v.5 This "moreover" is not a very good translation. However, would be much better. And still, of course, it is just "and," "and," it is a change, enough of a paragraph division. They know in English we need something stronger than that, and they say moreover. However is much better. However, the multitude of these foreigners, these attackers, will become like small dust. There terrible ones will be like chaff that passes away. A very vivid prediction of the destruction of Senn's army. This present scheme you made is not going to protect you. ~~Yamx~~ Judah will be overwhelmed by the enemy, but it will not be complete, God is going to deliver Jerusalem. God is going to protect Jerusalem by his own.....14½...his own power, his own election, it is not because of any goodness in you....end of P ~~156~~ 155

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.....just disappear like a dream. One day Senn's army down there expected to attack any time, they've been expected for two and a half years, and the next day it is gone. Like the dream of a night vision. It will be like when a hungry man dreams, and behold he eats. Senn. dreams. ....1½....he wakes up and they and his soldiers are dead. He could do nothing but go back. ....1½.....when he wakes up. So shall the multitude of all the nations be when they fight against ~~Gmxx~~ mount Zion. Here Ariel is described as Mt. Zion. So God is going to deliver, but He is going to deliver by His power, not by their clever schemes. Their clever scheme will seem to them to deliver them from Syria and Ephraim. Actually God has promised they would be



delivered from Syria and Egypt. They don't need a clever scheme, or their lives will....2.... It may be ....2... Now they have made it, it is going to backfire on them, it will endanger them, most of their lands will be taken, there will be devastation....2... in Jerusalem, but God will deliver them purely of His own action, and h~~s~~ own election. Nothin of their doing.

"Stay yourselves, and cry out. They are drunken, but not with wine, they stagger, but not with strong drink." There is plenty of strong drink around here at the banquet, but he said, there is something worse than that, there is a drunkenness and a staggering which comes from something worse, and now we get the verse which some one called our attention....2 $\frac{1}{4}$ ....."For the Lord has poured out upon you the spirit of deep sleep, and has closed your eyes: the prpphets and your rulers, the seers hath he covered. And the vision of all is become you as the words of a book that is sealed, ....".....3..... Your attitude now is one of tearing out .....3....., but not caring about the food and the things that matter. They are disregarding Isaiah. The leaders of them are joining in with this present scheme, of this wicked alliance with Assyria, and the vision is to you like the words of the book is sealed, and people bring it to somebody that is educated. He says I can't. It is sealed. Well, then they take it to somebody else, and they say to him read, and he says, I can't, I am not educated. In other words, each one's got a d~~e~~fferent excuse. One excuse won't do him any ~~xxx~~ good. If you take to a man that is educated, he could say tear off the seal, I will be glad to read it. You take it to the man that is not educated, and he could sag, here, I'll take off the seal, and I will...3 $\frac{1}{2}$ .... Instead of that they all make excuses, instead of bothering to study the Word of God. ....3 3/4..... You go out as an evangelists, and you start talking against dancing, and you will soon have a reaction. They immediately ask~~e~~ the question, Did you ever dance. Well, you did, all right. ....4..... On the ~~xxx~~ other hand, you didn't. Well, then~~y~~ what do you know about it? What right do you have to ~~xxxxx~~ talk to us? There is always either way, there is always an excuse.....4 $\frac{1}{4}$ ...



through, to show forth righteousness to the world, and to bring the Messiah into the world through them. But they instead turn aside from God, and instead of trusting him they trust Assyria, they work their ~~own~~ own ideas and their own plans, instead of trusting his plan, they are turning away from him, they are turning things upside down. Instead of their being the clay that God is molding, ~~they are~~ and saying, mold me and make me according to your....7....., they are trying to mold things, and make them, and use God .....7<sup>1</sup>/<sub>4</sub>..... as simply a means to lead the people to fight valiantly to carry out their scheme. They are turning things upside down. They are acting as if they are the potter and God is the clay that they need for their ~~pr~~ purposes. But he said, Your turning of things upside down should be esteemed as the potter's clay, Shall the work say to him that made, he made me not. Shall the things framed say of him that framed it, he has no understanding. God says Trust him, do his will, he will protect you. They say it is good to have morale for the people by telling them about God, but the important thing is an alliance with Senn, and dealing with wicked nations in order to build a great new world in which the enemy, Syria and Ephraim, will be put out of the way. It is exactly the situation of the nation, followed by these who have come here to worship God, ...8.. the teaching of His word, in order to oppose the attack of Germany, joining in with Godless, wicked communism, and making an alliance with Russia, and the two of them standing together, to defeat Germany, and what they have ~~done~~ done is to remove the buffer state, and bring themselves face to face with a far great menace than Germany ever was. That's exactly what these people ~~were~~ were doing. They get Tig. with their clever scheme, to come and remove the buffer state, and now they are face to face with a far worse danger than they will be when Syria and Ephraim ~~were~~ were. And so he says your turning of things upside down will be esteemed as the potter's clay, and v.17 he says, Is it not yet a very little while

and Lebanon will be turned into a fruitful field, and the fruitful field shall be esteemed as a fort. What does v. 17 mean? How many would have a suggestion as to what v. 17 might mean? Mr. Lindberg, what would you suggest? .....9.....AAM: Yes, the city could become heaps, that is, the fruitful field could be esteemed as a fort. That would be the last half of the verse. Taking that literally, it is exactly what you get. Here is the fruitful field, the city, the land around it, and it becomes just wild like a wilderness. If you take it literally, that's what it is, but what's the other half. The forests of Lebanon shall become a fruitful field. What ~~xxx~~ does that mean? What is the forest of Lebanon? Where is it? Is it in Israel? It is outside. It is the forest, it is the wild country, it is outside of Palestine, in fact, and ~~xxx~~ here is the fruitful field....10 $\frac{1}{2}$ .... Now, what he says is there is going to be a reversal. It is not merely that this is going to be torn up, but there is a reversal, and the reversal is that not simply that there is going to be a change of conditions, but a change of attitude. The fruitful field is going to be esteemed as a forest. The Forest of Lebanon is going to be turned into a fruitful field. There is going to be an interchange, between that which is outside of Israel, and that which is in Israel. ~~xxx~~ Not simply a destruction of Israel, but a reversal. Now I do not know of any time when the forest of Lebanon was made into a fruitful field. ~~xxxxxxx~~ If it was just the last half of the verse we could say very well the Assyrian came, and later the Babylonian, and reduced the land of Palestine to a desert, to a wilderness, fits exactly, but not the first part. They didn't turn Lebanon into a fruitful field. This is here partly then a literal prediction of physical change. These are figures for something. Lebanon is a figure for what is outside. The fruitful field is what is there. Israel is God's vineyard, as Isaiah says. Israel is God's vineyard. He has plowed it and taken care of it, and planted it, and it hasn't produced, and he is going to order them not to produce. He is going to turn away from it. But he is going to produce somewhere else. Lebanon will be turned into a fruitful field, and that which is outside is going to become a fruitful field. Well, we saw a while ago that God was going to take this wicked representative head of the house of David, and is going to replace him by his own ~~xxxxx~~ Son....12.... Now, he finds the leaders of Israel, those who should be wise in God's work, they are drawing near with their mouths, but they have removed their hearts from him. They are giving any excuse to keep from

trying to do what His will is. Now He says, they are turning things upside down, it is going to be esteemed as potter's clay. The potter is going to hold things as he chooses, and he is going to turn things around. He is going to take Lebanon and make it as a fruitful field, and He is going to take the fruitful field and make it as a forest. He has been talking about these who can see, but they don't see. They can hear, but they don't understand. Why? Because they are making excuses, they are turning aside, they are not bound to apply their hearts....13... and so that day is coming, ~~xx~~ v.18, the day coming when Lebanon is turned into a fruitful field, and the fruitful field will flourish, in that day those who do not see and fail to understand because they are not interested, or those who are actually deaf, who before had no chance, who couldn't hear. They are going to hear the words of the book. The complete reversal Lebanon, the outside, the eyes of the blind are going to see out of obscurity, the outsiders, not these people inside who are turning away from God in this way, but the outsiders. There is going to be a reversal. Lebanon is going to become like a fruitful field, and the fruitful field will be esteemed as a forest, and so the deaf will hear the words of the book, and the eyes of the blind will see out of obscurity, the meek will increase their joy in the Lord, and the poor among them shall rejoice in the holy one of Israel. Who among mankind will rejoice in the Holy One of Israel? ~~xxx~~ When the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off....14...and lay a snare for him..... and turn aside the just for a thing of nought. God's punishment upon the wicked, his reversal of the situation, causing those who were deaf to see and hear. Not those who could see, but who refused to see, not those who could hear, but refused to listen. Not those who made these excuses, but those who were outside, and had no chance before, they are to be the ones who are rejoicing in the holy one of Israel...end of P 156

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....the Chaldees, and God reached in and selected him by his own mighty power, and selected him to salvation, and received him out of the wickedness into...1.. He took him from the Gentiles and saved him, and people think because they belong to the house of Israel they are going to be saved, they think that ~~xx~~ they are God's and the persons are all right, and they can take the attitude .....1 $\frac{1}{2}$ .....draw near to Him with their mouths, but they remove their hearts far from him. He says you are turning things upside down, and the common place .....and just a little while he will interchange, that which is outside is Lebanon, and that

which is near the people...1 3/4..... Lebanon becomes a fruitful field..... here he esteems  
 as the forest, and so the deaf, those who had no chance, those who didn't the word right before  
 them and turned their backs to it, refused to read it.....2.....those who ha n't had a chance,  
 those who were deaf and blind. They are going to be readhed with the word of God, and they  
 are going to increase their joy in the Lord, and they will rejoice in the Holy One of Israel.  
 And.....2 1/4.....Abraham who has no family....2 1/4.....to think that he was one of God's...2 1/3...  
 I redeemed Abraham, the Lord says, and thus says the Lord who redeemed Abraham, concerning the  
 God of Jacob, Jacob shall not be ashamed...2 1/2....and he looked down, and he sees the house of  
 Jacob.....2 1/2....come through the ages, and "e sees these people who have turned away from God,  
 who have turned things upside down, who are to be esteemed as the potter's clay, He sees the  
 sin of the wickedness they have fallen into, but Jacob shall not be ashamed, nor shall he...3...  
 Because ~~it~~ in the Israel of God, in the true godly descendents of Jacob, in the seed which is  
 like the stars of the heavens for multitude, he sees his children, not by physical generation  
 but the work of my hands, the children whom God has selected and elected, those out of Lebanon,  
 who are made a fruitful field, and received into the Israel of God, he sees them, the work of  
 my hands, in the midst...3 1/2...he sees the true people of God, the true Israel of God, with...3 1/2...  
 as Paul describes in Romans 11, some of the natural branch is lopped off for a season, but wild  
 branches grafted in among them, so that there is a great multitude, a far greater multitude than  
 there was before. So Jacob shall not now be ashamed, neither shall...3 3/4.... But when he  
 sees his children, the work of my hands, ...4... they shall ~~sanctify~~ sanctify my name, and sanctify the  
 Holy One of Jacob, and shall fear...4....., and so here we have the parallel picture to Isaiah 7.  
 In Isaiah 7 we turn aside from the wicked king Ahaz. He is to be replaced with God's own. In  
 Is. 29 we turn aside from the unrighteous leaders of the people who honor God with their lips,  
 but their hearts are far from Him, we turn aside from them, and we turn to the Gentiles, and we  
 find Lebanon to be a ...4 1/4...., and a fruitful field, and the fruitful field shall be as a forest,  
 he will turn things upside down, interchange for a time, we bring in a new set of leaders into  
 God's kingdom. And God who redemmed Abraham, and caused the ~~xxx~~ Jacob shall not be ashamed,  
 will receive his children, not by natural generation, but the work of my hands, those ~~xxx~~ whom  
 God has selected from every country and tribe and nation, and God will ...4 3/4.... the Israel  
 of God, when you see them in the midst of him, they shall sahctify my name, and sanctify the

Holy One of Jacob, and shall fear the God of Israel. Then Romans 11 ends with telling us that after this time, Israel, the natural branch of many of them shall be lopped off, and the wild branches grafted in, but the time will come when the natural branches will again be grafted in, and Paul says and so all Israel shall be saved in the end, when they are again grafted in, and Paul says that if the casting aside of them was the great increase of blessing to the nations, what will the bringing of that be ....5 $\frac{1}{2}$ ... and so Isaiah ends his chapter the same way that Paul ended his. He says, he is talking now about those who were deaf, and blind, those who were outside. Now he returns to those of whom he was speaking, those who have erred in the spirit, those who have wandered away, those who know the message, but have refused to listen to it. They also have erred ~~in~~ in spirit, they too ~~walk~~ will come to understand, and they that murmured shall learn...6.... and the RV says they shall receive instruction, and the phrase here, learn doctrine doesn't mean to give them understanding, but it means to zealously seek, to learn in the sense of trying to ...6.... They will take an attitude utterly different from that which they have had when their lips honored him, but ~~they~~ their heart ~~is~~ was far from him, and they gave any excuse to keep from....6 $\frac{1}{2}$ ..... So you see the marvelous parallel which we have between Isaiah's addresses to the nobility, in 28 and 29, and his addresses to the king in ch.7. That ~~is~~ was such a marvelous parallel, that I thought we ought to ....6 $\frac{1}{2}$ .....Student

.....AAM: Yes, in 7 God is rebuking the wicked heads of his people, the head of this people....Zion the house of David, and saying that he will provide his own Son of David, Im-  
here  
manuel, he is rebuking the nobles....7 .... of God's people who are turning their hearts away from God and saying that he was going to reverse the situation, and cause Lebanon to become a fruitful field, and the fruitful field to be esteemed as a forest, and...7 $\frac{1}{2}$ ....leaders from other nations.....7 $\frac{1}{2}$ .....Gentiles and .....7 $\frac{1}{2}$ .....It is a marvelous prediction of the... 7 3/4..., and of course Paul quotes various passages as showing the .....7 3/4..... Student.....8.....AAM: I think it is a figure of speech, as a literal fulfillment, I do not think that Lebanon has ever become a fruitful field. It is true ~~in~~ most of the trees have disappeared, but I don't think it has become any fruitful field. Student.....AAM: Of course, this is speaking of the forests of Lebanon which is part of the present day country of Lebanon. There are some very fine ~~now~~ orange groves around ...8 3/4....very fruitful....and soem very beautiful.... Yes?..... AAM: Yes, definitely. Yes, I think it is a wonderful

chapter. There is so much packed into it. It is just a question of just how fast to go on it, and not lose some of you on the way. But I think we have been quite detailed...9....

Well, now, if that is clear to everyone, 30 and 31 are closely dealing with the immediate historical situation, and we looked them over, and there was some material in them that looks on into the present day, but most of it looks at the general historical situation which we looked at last semester...9<sup>1</sup>.... particularly with those wonderful predictions...9<sup>1</sup>.... of Senn. At v.9, so will the Lord of hosts defend Jerusalem, the Lord is going to do it by His mighty power, and now shall we go back then to chapter 8.

men in chapter 8 we looked up to v.8 where he shall overflow, pass through Judah, and overflow and he shall reach even into the ...10..., the stretching out of his wings shall fill ~~the~~ the breadth of the land. Yes?.....AAH: I would say they were just about the same time, probably following this...10<sup>1</sup>.... Well, I would think that 7 and 8 deal with the same subject, but skips over a good bit. 7 occurs, and then 8 occurs probably a few months later. I would not be surprised if 28 and 29 were ~~ix~~ given continuously in the time in between them, dealing with the same situation, but different aspects of it, but given a separate section. Mr. Hayes?.....AAH: They apply to Israel, but I think it stretches over to some extent into Judah. Student.....AAH: No, I think v.20 would be looking more to Tig. He is the razor that is hired. Student.....AAH: I think v.18 covers the whole area, the whole period, I mean. It starts with the coming of Tig. and looks on to the whole stretch of time when there will be the Assyrian invasion. It would look forward as far as Senn., but I think it would begin.....12<sup>1</sup>.... Well, now, in ch.<sup>8</sup> then there is a very interesting thing in v.8 that it ends with Immanuel, doesn't it? The Assyrian is going to pass through Judah, overflow....12<sup>1</sup>....even to the neck, and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. We are in the book of Immanuel. What has Immanuel got to do with this? Well, of course, if Immanuel was born within two or three years after Isaiah gave the prediction, by the time of Senn's coming, he was probably twenty years old, maybe he was actually ruling ~~at~~ by this time...13... There are those who try to make out immanuel is Hezekiah, but it doesn't work, because Hezekiah was already born at the time of the Syro-Ephraimitic invasion, not Hezekiah. But this land nevertheless is thought of as Immanuel's land. It is not a ...13<sup>1</sup>.... Ahaz is the present ruler, but Immanuel is the



rightful ruler, and it is Immanuel's land. And even though it is in the hands of those who are not carrying out God's will, and who are false leaders of the people, it is in real principle, truly Immanuel's land. And so Tig. or the armies of the Assyrians, and reaching on to Senn's coming, they are going to fill the breadth of thy land, O Immanuel. Well, we have a thought here. This is Immanuel's land, they are going to come into, by his clever wicked alliance with Assyria, Ahaz opens up the land to the coming of these marauders, but still it is Immanuel's land. And God will protect the land that belongs to Immanuel. Nothing can happen to it, except that it is God's will that it happen.... $1\frac{1}{4}$ ..... So it is Immanuel's land that is filled, well, if it is Immanuel's land, what is the answer then? The answer is the Assyrians cannot take it unless he chooses to let them take it. So He turns His attention to the Assyrian forces....end of P 157

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.....number and in power, leads up to the great climax in Senn's day. And he says, Associate yourselves, O ye people, you will be broken in pieces. What a change. The O Immanuel, it is Immanuel's land, ..... $1\frac{1}{2}$ .....Give ear, O ..... $1\frac{1}{2}$ ..... Do all you can. Gird yourselves and you shall be broken in pieces, take counsel together, and it will come to pass. .... $1\frac{1}{2}$ ...., and it shall not stand, for this is Immanuel's land. He doesn't say.... $1\frac{3}{4}$ ... He just says, for Immanuel. For Immanuel. Because of Immanuel he cannot succeed. This is after all Immanuel's land, it can't go into exile until God chooses. For Immanuel. In our English, they translate Immanuel at the end of v.8, and they translate it at the end of v.10, God is with us. In the English we fail to see at the end of v.8 and the end v.10 are identical. .... $2\frac{1}{4}$ ...., and they fail to see the meaning of vv.9 and 10 that immediately ..... $2\frac{1}{2}$ ....bringing of the name Immanuel. It is Immanuel's land, and except it be part of God's definite plan for a definite purpose, Ahaz's wicked scheme cannot mean the complete destruction of the land. Even in spite of that wicked scheme.... $2\frac{3}{4}$ .... will deliver from Senn., because it is Immanuel's land. For God is with us. He is truly ruler of His land. For God said, that He spoke to me with a strong hand, and instructed me that I should not go up the way of his people....3.... surely

there is a break. 7 So that Is. 7:1 to 8:10 is a unit, reaching its climax in instructions to Senn's army, v.10..... $3\frac{1}{4}$ ..., then v.11 starts a new unit. I wish the chapter division had ~~take~~ taken place there instead of where ch.9 ..... $3\frac{1}{2}$ .... Yes?..... AAM:.....~~Amx~~  $3\frac{1}{2}$ .....Ahaz' alliance with Tig. brings the Assyrians directly against them with no buffer state between. .... $3\frac{3}{4}$ ... It leads to the Assyrian invasion, followed by the greatest invasion of them all, which is .....4.....

So then, we start a new section, and I trust that all of you recognize the first part of the chapters of Isaiah 7-12 is 7:1-8:10. We have this wonderful ~~our~~ promise of deliverance here, then in v.11 we start again with rebuke, judgment and rebuke to the people for their ~~sin~~ wickedness, the Lord spoke to me with a strong hand, and instructed me, I should not walk in the way of this people.... $4\frac{3}{4}$ ....a confederacy, but woe unto them..... $4\frac{3}{4}$ ....sanctify the Lord of Hosts himself, and let him be your ...5.....and He will be a sanctuary, but He is going to be a stone of stumbling and a rock of offense ....5... the house of Israel.....the inhabitants of Jerusalem. You see both the house of Israel show Ephraim falling under the Assyrian yoke as the result of Ahaz's alliance. Judah is coming into immediate danger.... $5\frac{1}{4}$ .... buffer state, immediate danger..... $5\frac{1}{2}$ .....And many among them shall stumble and fall and be broken, and be snared, and be taken. Here are the people making their confederacy, having their fears, having their schemes, Ahaz and the leaders, ~~and~~ many among them will stumble and fall and shall be broken and snared and as a matter of fact, you know....6..... Hezekiah you have the land going over into this total alliance with Assyria and Damascus and the persecution of the people of God....6.....There is this time ahead when wickedness is in supremacy in the land, among the people of the land, and so he says bind up the testimonies in the land, among the people of the land, and so he says, bind up the testimonies, ~~and~~ seal the law among my disciples. Take the true teaching given to the whole band of ~~the~~ true prophets of Isaiah, let them bind up the testimony, and seal the law among them, and keep the ~~the~~ Word of God alive during the time of ... $6\frac{1}{2}$ .... And I will wait upon the Lord, that

hides his face from the house of Jacob, and I will look for him. He is to bind up the truth among his little band ~~of~~ of disciples, and there is the truth of the word of God, and they are ~~to keep~~ to keep it alive during the time of misery and chaos that is ahead, and then v.18 there are two possible interpretations which I do not think I have gone over. One ~~is~~ is, Isaiah said that I (Isaiah), you are my d~~s~~disciples, and I will wait on the Lord, who is hiding His face from the house of Jacob. Behold I am the children whom God has given me, Sheer-Jashub and the other one, we are ....7 $\frac{1}{2}$ .... signs and wonders in ~~history~~ Isreal, and the Lord of hosts who dwells in Mt. Zion. Now, how would Isaiah and his children, they may be for signs, yes, but how are they for wonders? They are for signs, the~~y~~r names have mean~~ing~~ing, the two sons, they give the truth, they carry the truth on, it isn't really Isaiah, or do we have here in vv.16 18, do we have Isaiah not speaking of himself, but presenting to them the word of Immanuel? It is Immanue~~a~~'s land, and Immanuel is the true leader. He is not yet there in person. He is speaking through Isaiah, but he says, Bind up the testimon~~y~~, and seal the law among my disciples, among the people of Immanuel's land. I will wait upon the Lord, that hides his face from the house of Jacob, and I will look for him, behold, I and the children whom the Lord has given me are for signs and for wonders in Israel, ~~from~~ the Lord of hosts, which dwells in Mt. Zion. There are two possible interpretations I suggested, in v.16-18. One that Isaiah is here speaking in his own person, the other that he is here speaking as the spokesman of Immanuel. Does anybody ever think of any additional evidence in favor of the latter view? Student....

....9.....AAM: Yes, so he is commanded to be a spokesman for God, yes.

But is he here speaking actually for Immanuel, so when he says, I and the children whom the Lord has given me, is it Isaiah's children, or Immanuel's children? ....9 $\frac{1}{2}$ ... Which is it? I certainly don't think it is both. I think that it is one or the other. Student.....AAM: v.19? I don't think it particularly throws light one way or the other. But I would suggest Hebrews 2:13, where he is speaking of Immanuel, the author of the book of Hebrews is, "We seek Jesus who was made a little lower than the angels, the ~~agg~~ suffering

of death saying, I will ~~re~~ ...10...thy name unto my brethren, in the ~~midst~~ midst of the church will I give praise unto thee," a quotation from Ps. 22,"and again I will put my trust in Him, and again behold I and the children whom God hath given me." Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that hath the power of death....10 $\frac{1}{2}$ ... That quotation would sound as if the author of Hebrews thought that this was Immanuel through Isaiah, rather than Isaiah through his own children. Well, I guess we have to stop there. Will you please try to find two hours~~e~~ between tonight or tomorrow.....to get the lesson for Friday, which is a study of Isaiah 9:1-7 in English, which you ~~have~~ already had two lessons on. This is study in commentaries. I guess our time is up. ch.9:1-7.....end of P 158

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Now, we were speaking about Isa. 7-8. We looked ahead in 28,29, and I wanted to point out the remarkable parallel. I hope that parallel is clear to you. We don't want to read into the Scripture, but we want to consider that the Scripture is a sensible book which has sensible ideas, that is reasonable, it is not just a series of words. And there have been those who have interpreted.....1 3/4..... I don't think that that is the right method. We want to be very careful about it. But I do believe that Is. 7:14 very clearly predicts the coming of Christ, and I think that Isa. 29 almost as clearly presents the, described the calling of the Gentiles. And of course Paul very definitely quotes Isa. 55:1,2 as being a prediction of the call of the Gentiles, it is the claim of the N.T. apostles that the call of the Gentiles is clearly predicted in the O.T., and there are plenty of cases where ....2 $\frac{1}{4}$ ..... this question. ~~xxx~~ I think Isa. 29 is clearly....2 $\frac{1}{2}$ ..... The whole chapter fits together and presents a definite clear idea of the interpretation, and otherwise is just a series of rebukes about ....2 $\frac{1}{2}$ ... I think that is very important in ~~xxx~~ interpreting. Very often there is a key, and if you find it the whole chapter opens up. If you don't find it....2 3/4....and very often you may be able to find it. ~~k~~ If I have found chapters where I have not been able

to find what is the basic meaning of the chapter. It seems like a series of isolated verses. And then I have taken each verse and seen exactly what is stressed here, and after I have gone over it quite a bit I have been able to find a pattern...3 $\frac{1}{4}$ ....., and I believe that is the case in Is.29.

Now we want to come back to the book of Immanuel. I believe we finished our consideration of Isaiah 7, and we looked at the first part of Isa. 8, as far as I know there was no question in our minds up to Isa. 8:8, which is a section of the book. Or is it 8:10. I guess it is 10. 9 and 10 fit right with...4... But v.11 seems to start a new section. It is possible that one reason why 11 was not recognized as starting a new section was the fact that it says a confederacy in v.12, and v.9 says Associate yourselves together, O ~~me~~ ye people. Associate yourselves together, O ye people, and then you will be broken. A confederacy. It ~~was~~ always seems to come up. Is this a confederacy of foreign people attacking Israel? Or is it a different kind of a confederacy? My inclination is to think it is a different kind of a confederacy, that it is a confederacy of the Israelites working together against God, or of the Israelites with God, but that it does not refer specifically to v.9 which is the ~~fourth~~ foreign peoples ~~are~~ coming associating themselves to conquer God's people, but he says it will not stand Senn's invasion....5..... Yes?.....AAM: No, I think Isaiah is here talking....5..... Yes, now the question of who is addressed is one which is vital to keep in mind in all interpretation. It is not quite like we would do in ~~Exit~~ English, that uses the quotation, and you always know who is being addressed.....5 $\frac{1}{4}$ .....in the prophetic books we sometimes have prophets sometimes speaking to themselves, sometimes God speaking to the people, sometimes the prophet speaking to the people as God's mouthpiece, and sometime the prophet speaking to God. Now, in this chapter we begin with v.1, the Lord said unto me. Then we read what the Lord said to him up to v.4, and then in v.5 again, the Lord spoke to me again, and in vv.1-4 it is very personal, but the Lord said to Isaiah that Isaiah should do. In vv.6-8 the Lord is telling Isaiah what is going to happen, and He is talking about the

people. And about the king of Assyria. He doesn't use .....6..... is talking to Isaiah. Now, when you get to v. 9, the Lord seems to be speaking to the hosts of Senn., ~~He~~ imagined as already present. He is looking forward to that which is going to be the result of the wicked alliance with ~~Tig~~ Tig, looking forward, imagining that future situation, and addressing himself to those people. I don't think we have any ~~if~~ difficulty or question about that, about what vv9,10 means. I think that is perfectly clear. Well, then 11 starts again, "For the Lord spoke thus to me, with a strong hand, and instructed me that I should not walk in the way of this people. That is what the Lord has instructed him. This is definitely to Isaiah. Isaiah is not to allow himself to become implicated with the wicked alliance with Tig., with the wickedness of ...7..., and then we have a very unusual thing, you have a verse ending with the word "saying." It is a common thing to start a verse with that, rather than to end it, and he spoke and said, it is quite uncommon to end a verse with saying. What is the verb, is it le'mor? Yes, the usual thing you have at the beginning. ....7½..... instructed me that I should not walk in the way of his people to say, saying, who is saying, is God saying? Is Isaiah saying? Is Isaiah carrying out the Lord's command not to walk in the way of his people by saying something to the people? Or is God telling Isaiah not to walk in the way of the people by saying something to Isaiah. The word le'mor, in ~~if~~ infinitive construct, is not like a participle in which you have number, possible gender, so you could get some guess as to who was addressed. The word le'mor does not have any .....8½..... in relation to person or gender, or anything like that. So it tells us nothing. We have to learn from context. Now, how about as it continues. Most of you, I trust by this time, have your Hebrew Bible open before you, since we are now discussing the precise meaning of the verse. And Mr. Smith, would you ~~bring~~ begin the reading of the next verse for us? In the Hebrew. Very literally, please. And see if we get any light on this present subject. Student.....AAM: Well, now, do not say would usually start with 'al', rather than 'lo'. 'Lo', is usually, it may be a command, but it is usually expressed like thou shall not kill,

that kind of command, with lo'. 'al is a request. But this isn't 'al, this is lo'. Just literally, how would you translate it?..... $lo\frac{1}{4}$ ..... AAM: Well, I said, ..... $lo\frac{1}{4}$ .....Thou shalt not say. How many agree with that translation? How many disagree with that translation? Most neither agree nor disagree. Why not? How many don't know ~~whether~~ whether that is right or wrong? Quite a few. Which reinforces something that ~~I think which some~~ <sup>have been</sup> thinking for some time, and which most people declare to be wrong. But it is true, I am convinced of it. And that is this. That even among Seminary students it is rare to find somebody who really knows what the word "thou" means. And since the word "thou" is not a part of modern English, and has no meaning, and your hearers have no idea of what it means, and most of you have no idea of what it means, and for that reason I am not going to give my prayers in Latin, and try to follow Hodge and include lots of Latin in my discussions. I have decided to cut it out of my vocabulary altogether..... $ll\frac{1}{2}$ ..... tow or three years ago.....tough job..... $ll\frac{1}{2}$ .....many who have been in the habit of using it. I decided that it is just a ..... $ll\frac{1}{2}$ .....have no idea what it means. I remember when William Penn, when he went ~~to~~ to see King Charles II he said that he wasn't going to treat King Charles as if he was several people, and call him you. He was going to keep his hat off, and said thou knowest,..... $l2$ ... and called him by ordinary English thou just like he would any common man. That's what William Penn said, but I don't think he said it in the tone of voice that I may have ~~said~~ said it, because as a matter of fact, Charles II thought very highly of him and gave him Pennsylvania, and I don't think he would have gotten it. Maybe he wanted to get a little distance away from him, I don't know. But I don't think..., I think his tone was respectful, but he was definite that he wasn't going to treat him as a god, he was going to call him by ordinary English thou. Well, now, Mr. Smith translates this thou, and you mean ~~the~~ you think that this, the man is praying to God, and says, Thou ~~shalt~~ shalt not say, is that why you translated it thou, Mr. Smith? Why did you translate it thou? You mean it is your habit to translate this particular word as thou? Student .....AAM: Yes, thou, what does the word thou mean? The word thou is the

singular pronoun addressing one person, that's all it is, the singular pronoun addressing one person. Now in Hebrew we have four pronouns, Masc. sg, fem. sing., masc. plur, fem. plur, and it is an awful nuisance to have only one form to translate it, because they have different meanings, and if we are going to deal with the meanings, we want to know what the different meanings are, even though in English we express it with one word, and consequently in learning the Hebrew language I like to use the word thou, because it means that you have two forms instead of four..... $13\frac{1}{2}$ ..., but it is an absolute foolishness to do it if you don't know what thou means. And I trust that everybody here by the time you are ready to take finals knows that form ending in "u" ~~is~~ is not a singular, but a plural, so if you all realize that it is a plural, you should all immediately know that ~~xxx~~ it was utterly ridiculous to translate it by thou if it was a singular. It is just like treating black as white, to treat plural as singular. And I know that you wouldn't do it, and I know that ~~xxx~~ Mr. Schmidt wouldn't do it, and therefore I gathered from the fact that you didn't all immediately see how wrong it is, ~~ix~~ I did ~~xxx~~ not take it that you couldn't recognize this simple Hebrew form, but that you didn't realize that the word thou is a singular word, and nothing else. It is the common ordinary old-fashioned singular word by which a man addresses his servant...~~xxxxxxx~~

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....so they made the servants address them as if they were separate....1..... instead of the ordinary .....1..... Thou is one person. You is several. And this verse begins, You shall not. And Why would God address Isaiah as you? Why would He address Isaiah as if he were several persons?..... $1\frac{1}{4}$ ..... Yes?..... $1\frac{1}{2}$ .....AAM: Yes, all that possible. Mr. Werner has thought of a very clever possibility, and ....2....., and I will not say it is impossible, but I will say that at first sight at least, that when God said to Isaiah, when He says to Isaiah, instruct me that I should not walk in the way of this people, saying, You people don't say. The first impression is that he is not saying it to Isaiah. You..... $2\frac{1}{2}$ ....., but do something else. Now those are the two possibilities. At first sight it suggests very



strongly that it is not addressed to Isaiah, but telling Isaiah what to say. But it is hard to be sure. Say ye not, a confederacy, Oh, Mr. Schmidt, you have only given us two words, you had better go on, hadn't you. Student.....

.....AAM: Yes, all this people which says a confederacy. Don't you say it, a confederacy, to all this people who say a confederacy. Don't you walk in the way of those people, don't you ~~say~~ say that. ~~That~~'s the thing that they are saying. That fits in with Mr. Werner's interpretation .....suggestion was made... $3\frac{1}{2}$ .... The translators of the KJV took a different view, because they say, Say ye not a confederacy.... $3\frac{3}{4}$ .... to whom this people have said..... take it as all this people. Don't you say a confederacy. Now I think Mr. Schmidt's and Mr. Werner's and I don't know whether they got together before class or not, but I think that the thing you suggest is a possibility of interpretation, and if it is a possibility, then this is telling Isaiah what not to say. And I think there is a fair amount to be said for that  $\frac{1}{2}$  interpretation. But there are now, let us say, two ~~inter~~ interpretations for it, the interpretation that this is what God says to Isaiah, Don't you and your friends, the godly, say a confederacy. Don't you say that to all this people which said ....5.... I think the order of the words.....5..... But there is no subject, it is not ~~impossible~~ impossible. To all this people which say a confederacy. It is a very queer order, the order .....5..... We'll say that is one interpretation in which the order of the Hebrew is a bit hard to fit into. The other interpretation which appeals to the KJ translators better, But don't you say a confederacy to all those ~~to~~ to whom, the all equally the asher, in English we have to repeat it, to all whom. Don't say this to all whom this people ~~shall~~ shall say, to them, or about them, A confederacy. That's the way the KJV takes it. Well, now we have two ways of taking it. And you have freedom of individual interpretation, of which of the two ways you take it, but let me ask a question, does anybody know of a third way? You do? What is that?.....6.....AAM: To all which this people shall say. Well you mean then that it would be all those that this people shall say this to them? Student.....AAM: Maybe you mean to, in relation to all.... $6\frac{1}{2}$ ..if it

'al, it certainly could be ~~xxxxxx~~ taken that way. Whether ...6 $\frac{1}{2}$ .... I am not sure. But I think that is a subhead under the point we just discussed. There are two interpretations we have noticed of who is saying. Now, between these I don't think it is necessary now we decide which. Because I want to ask this question. The main thing we touched on was does the confederacy referred to in v.12, is the same confederacy as that described in v.9?.....7.....and I think it is very important when we say a verse has two possible meanings, and we don't know which it is. One of us feels it is 80% this way, add another feels it is 80% that way. We disagree on it, we are not sure therefore. I don't think we thorefore say, All right, we can't draw anything from the verse....7 $\frac{1}{2}$ ..... There may be two possible interpretations of a verse, but they may have a great deal in common, and we can get a great deal out of the verse even if there are some things we are not sure about. Now in this case whether I say, or whether God says, Isaiah, don't you say a conspiracy, like these people do .....7 3/4....., or whether we take it as saying to Isalah, Don't walk in the way of this people, because if you do you will say, if you do what ~~I want~~ want, don't walk in this people, then you will say, Don't say a conspiracy to the people. There are two different senses. We could spend an hour trying to decide which, and we might come to a ~~mm~~ hundred percent agreement, but I don't think it is necessary. Yes?.....AAM: The second, it~~is~~ is the people to whom Isaiah is talking to. Is that clear to everybody? It isn't. All right, then, let's go back to v.11, and the Lord thus spoke to me with a strong hand. And the Lord instructed me that I should not walk in the way of this people. That's clear, so far. Then we have the word "saying." Does that mean when the Lord instructed me not to walk in this people, he instructed me by saying what follows to me? That's the suggestion that Mr. Schmidt has given. Does it mean that? That is a possibility. If you take v.11 as it stands, that is the most immediate obvious possibility. There is no question of it. Does it mean that, or does it mean, as the KJ translators very evidently took it, The Lord instructed me, what? Instructed me that I shouldn't walk in the way of this ~~pw~~ people, and what should I do, instead of walking in the way of this people,

I should say He instructed me to say, not to walk in the way of this people, but the way I show I am not walking with this people is that I speak to them and criticize them for what they are doing. I don't walk in the way of this people. Instead of that I say as follows. You see, there are two possible interpretations of v.11. Now, it would be in line with ordinary Scripture usage to begin a verse with the word saying, the Lord says. If what the Lord said to Isaiah is what follows, the translator, or the men who put the verses in, would I think probably have put it before le'more. Now, they weren't inspired, so that doesn't prove anything. But their inclination was to think, that the saying here was what Isaiah was to say, rather than what the Lord says to Isaiah. Now, that's clear, then, isn't it? To everybody? The two possibilities of the last word of v.11. Now, then as between those two possibilities it makes a ~~diff~~ difference with what follows, and in turn, if ~~it~~ what follows is clear it ~~may~~ may tell us which of these two possibilities to take. What follows is, Lo' tomer/du..11... You men, M. pl., impf., shall not say. You men shall not say. Well, our first thought when we see, You men shall not say is, this is not God turning to Isaiah and saying, You men shall not say, but it is telling Isaiah what to say to them. Say to the people, you men shall not say. That's .....11<sup>1</sup>.... And I must confess that I had taken for granted/ that settled it, but Mr. Werner points out, that it could be God saying to Isaiah, You and your friends shall not say, even though He doesn't mention friends, and while I don't think it is extremely likely, it certainly is not impossible. It may be. And so while I incline to the other, as far as this particular word is concerned, we recognize that possibility. You will not say. But then we / go on, What are you not to say? Or who are you not to say it to, or what? It goes on, you are not to say a confederacy. Now, does this mean Isalah is not to say a confederacy, or does it mean ~~Is~~ Isaiah is to tell his friends ~~not~~ not to say a confederacy, or to tell the people in general they shouldn't say a confederacy. Now which does it mean? Well, we go on. To all, Does this mean Is. is not to say this to all? Or does it mean that he is to tell his friends not to say it to all? And if it means to all,

/ does it mean to all the people, or in relation to all the subject, or ....12½  
 12½..... It is not an easy verse. If you take it the simplest way, you are  
~~going to say~~ not to say this to all the such and such ones, then we will read,  
 you shall not say a conspiracy to ~~in~~ all those whom, but then it is singular,  
 he shall say, and the singular certainly suggests that it is not all those to  
 whom you are to say it to. But that doesn't prove it either, because it may  
 be a people, and the people may be spoken of as singular, and therefore, it could  
 be singular, and that's the way Mr. Schmidt took it. He saw the difficulty  
 here, and solved it by taking the people as the subject ...13... To all this  
 people which say, a conspiracy. The difficulty with the ~~way~~ away he took it is  
 that he twists the order of the words around in ~~what~~ a way which if it were  
 in English would be absolutely impossible, but this is a Hebrew ...13½..., and  
 word order is not as strict as in English. We can't say that his interpretation  
 is impossible there, but I must say it looks extremely unlikely. Now, you  
 have the two interpretations in mind, I guess, don't you. Yes?.....

AAM: Yes, that's right, they are both construct, but they are perfect. That  
 is a very good suggestion Mr. Smith. There is a parallel ....14½.... He  
 instructed me not to walk this way, and to say this....end of P 160

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.....that is a possibility, a very good possibility....1....., but I don't  
 think we can be dogmatic on it.....1..... Student.....

AAM: But you see the two are not strictly parallel, because the one uses  
 min, and the other le. Min is negative, le as far as ~~a~~ I know is never nega-  
 tive. Unless you take your min as going onto both the infinitive constructs  
 ....1 3/4....your not is in the min, and the min is connected to the first  
 and the second would also be after the min, but it does not repeat it, instead  
 it uses the le. You see, the le.....2.....negative.....2.....  
 You see, it is as if you were to say, you shall not go to ~~that~~ that end of the  
 property, and you shall <sup>not</sup> go to that end of the property, ~~that~~ and you shall  
 go to that end of the property. You could say the not goes with both of them.  
 But you .....2½..... As I say, you are ~~in~~ not to go to that end, and to

go to this end. Well, you might say the not goes with both, but it is sort of half way between..... $2\frac{1}{2}$ .....You cannot say the not does go with both, but I don't think you can say ~~xxxxxxx~~ dogmatically it doesn't, but it looks against it. Well, what I want to bring out at the moment is that it doesn't make a terrific lot of difference ~~xxx~~ to our present question, whether this is what God says to ~~xxxx~~ Isaiah, or what He tells Isaiah to say to the people, in either case he is talking about a confederacy which these people are rejoicing in. And he is saying that you should not get involved in that. Well, now, in either cases there would be the meaning, or two possible interpretations. The one that the AV takes these to ..... $3\frac{1}{4}$ ....., but whichever of the two you take the conclusion as to what the confederacy means ~~xxxx~~ is the same. It is not a confederacy of foreign nations coming to attack, but it is something that these people are pleased with..... $3\frac{1}{2}$ .... Don't fear their fear, nor be afraid. Don't say as they are saying, we will make a confederacy with Tig. .... $3\frac{3}{4}$ ...we are so afraid of Syria and Ephraim that we have got to do this wicked thing. Do don't that. Don't be afraid. Sanctify the Lord of hosts yourself, and He will deliver you. You don't have to .... $3\frac{3}{4}$ .....

Student..... AAM: Maybe my word rejoice was not so good, but what I am saying is that in Isaiah's day, these people were making a confederacy with Tig. to defend themselves against another confederacy of Syrai and Ephraim. .... $4\frac{1}{4}$ ..... And God is saying, Do not make this..... in order to defend yourselves. Don't do that. And he said three verses earlier..... $4\frac{1}{2}$ ..... Syria and Ephraim are destroyed, and that there will be an onrush of other nations..... $4\frac{1}{2}$ .... in a future time, which people of this day know nothing about..... $4\frac{1}{2}$ ....Isaiah predicts, and of which God....., but the word confederacy cannot be a parallel.....  $4\frac{3}{4}$ ... I wish I had not started on this point, because it is not of importance, ~~xx~~ and it isn't .....5.....Stddent.....

AAM: Yes, have you got the Hebrew Bible there? All right, read it..... $5\frac{1}{4}$ .....

.....AAM: Yes, do not say a confederacy to anyone who says, this people is a confederacy. And I think

.....5½.....(laughter).....Student.....AAM: Oh, yes, don't say, a confederacy. Student..... AAM: Don't you say a confederacy. Student. ....AAM: Don't you say a confederacy. You go to say this people is a confederacy. I don't know whether the people is a confederacy....6..... I mean, those who say this people is a confederacy, everybody knows they are a confederacy. But I don't think anybody is saying this people is a confederacy. ....6½.....But in any event, chapters 9 and 10, it seems to me are clearly not talking about Ephraim and Syria, because it says Associate yourselves with the people, and ye shall be broken in pieces. Give ear, all ye....6 3/4.. countries, and Syria and Ephraim are not far countries, but near countries. And so vv. 9 and 10 are talking about the future coming under Senn., and then v.12 is talking about a confederacy in the time of Isaiah. Is it the ~~same~~ confederacy of Ephraim and Syria against Judah, or is it the confederacy of Judah with Tig. to get protection from Ephraim and Syria. ~~Either~~ Either of them. It is not the confederacy spoken of before, and so the word does not mean that this is part of the same section, a new section, because it is a different confederacy from the previous one in any case. Now, which of these two is, grammatically Mr. Miller suggests it is entirely possible, but I can't quite see....7½....now, let us suppose that Germany and Austria unite together in 1939, or 1914, and were going to attack England, and somebody said in England about Germany and Austria, Say to ....8.... Don't you say a confederacy to those who say Germany and Austria are in confederacy. I don't see what it means. I can't see the sense of it. But if it says don't you say to these people who are planning a way to reject Germany, and defeat Germany and Austria is to unite with Russia, in a confederacy of a Christian nation and a godless nation, don't you say a confederacy along with them. Get.....8½... That's the way the translators of the KJV took it. I mean, the other way is perfectly, I mean the words as you go along may be perfect grammatically, but I just don't see how they affect the meaning...8½... Yes?.....Mr. Werner: Did the people by this time know that there was a confederacy? It started out as a secret matter. .... AAM: Well, whether they did or not, we don't

know. Student..... AAM: Yes, well we know that at least the leaders knew it, then ch.7 is the beginning of when they didn't know, just the leaders knew it in ch. 7. Ch. 8 is a little later. Whether by this time they knew it or not, I don't know. Even if they didn't know it, God might warn Isaiah against falling into the idea when they do know it. Or rather tell Isaiah to warn his friends against joining, Well, I don't like to spend so long on one or two ~~f~~ verses, particularly when they are unimportant verses, as these are, because we have many very very important verses just ahead, extremely important verses, and our year is passing rapidly. But I think we are dealing with matters of method which are of importance, only we can elect to deal with them in vv. where we are also getting more of vital meaning. But I think we will run along a little faster now. / "Sanctify the Lord of hosts, let him be your fear, he will be for ~~you~~ a sanctuary, but for a stone of stumbling, and a rock of offense....all be broken..." And then is Immanuel speaking in ~~ix~~ 16 and 17, "Bind up the testimony....from the Lord of hosts who dwells in Mt. Zion."

And then we have a discussion of false methods of getting leadership. "And when they shall say unto you, Seek unto ~~you~~ them that have...10 $\frac{1}{2}$ .... v.19 is surely Isaiah talking to his people, to the godly, "When these people say unto you, Seek those that have familiar spirits, and wizards..." That is not the way to find out the truth. Should not a people seek to their God, should ~~you~~ they seek for the living and the dead, should they go to ...and wizards, and spirits to find out what the living should do? Should they not seek the living God rather than to seek the dead from the spirits...11.... Should they seek for the living and the dead? This phrase, without interpretation doesn't make much sense. But I think the interpretation...11...quite easy to get what it means, and he continues the right way to get leadership is to the law and to the testimony. The way to find out what God wants you to do is to look ....11 $\frac{1}{2}$ .... or to look for a vision, or for some kind of an unusual thing, or something, unless God chooses in a thing very unusual in these days to give you a very unusual ....11 $\frac{1}{2}$ .... of that type, the way to get God's guidance is the law and the testimony, to see what he has given. That

is where these people should go, if they don't speak according to this word, according to the law and the testimony, it is because there is no light in them. Then, vv.21-23 look on at the people which have made this confederacy with Assyria, they have made this wicked confederacy with ungodly Assyria, in order to get protection against Ephraim and Syria, and the result of it is that they are going to come into terrible suffering and difficulty, in the days to come, and they pass through it hardly bestead and hungry, and it will come to pass when they be hungry they will fret themselves and curse their king and their God, and then they will look upward and they will see wonderful joy and happiness....12 $\frac{1}{2}$ ..... Isn't that wonderful? Is that what it ~~says~~ says? Don't ~~xy~~ you think perhaps that is what the man ~~wh~~ thought it meant who made the verse division there. Otherwise he would have said, they shall fret themselves and curse their king and their God, ~~and~~ new verse, and they will look upward and look to the earth, and everywhere they look there is trouble and anguish. But he didn't put it that way, he ended the verse with look upward. And they have even got a period here in the KJV. Whey on earth do they have to look upward and have a period, unless he feels that this means that after their misery of looking at all this discouragement and fretting and cursing thier king and their god, and then they are going to ~~look~~ look upward. Surely ~~tht~~ must have been in the mind of whoever made the verse, surely it must have been in the mind of the KJ translators, or they would at least have put a comma instead of a period at the end of the verse. Everybody sees that point. And yet I think everybody says how perfectly preposterous to think that after all this curse upon them, the sudden transition, they look upward, and this little phrase tells them joy is ahead. I am sure every one of you at this point thinks it is much better to say, and they look upward and they look to the earth, they ~~look~~ up and they look down, everywhere, and they don't see any help. Behold, trouble and darkness, dimness of anguish, they shall be driven to darkness. Continuing with the punishment, with the sorrow and the misery. I suppose you all think I am sure that the KJV is entirely right there, but in 1901 there was a book issued called the American Standard Version, and they



didn't think so, did they? Or at least their margin didn't think so. Because we find that what they said~~w~~ was, they shall look unto the earth and behold distress and darkness, the gloom of anguish, and then they said, and into think darkness they shall be driven away. Well, that is just about the same as the a KJV, they shall be driven to darkness, into think darkness they shall be driven away, but they have a footnote, which says, or deep darkness shall be driven ~~xxx~~ away. "And they shall look to the earth, behodl trouble and anguish, dimness and anguish, and, (instead of they sahl be driven to ~~xx~~ darkness) the darkness shall be driven ~~max~~ away."....and of P 161

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....that doesn't sound sensible to me, both verses of just the curse and the misery. Let's look at the next verse. The next verse says, nevertheless the dimness shall~~l~~ not be such as was in here~~e~~ ~~any~~ vexation..... $1\frac{1}{2}$ ...land of Zebulon and the land of Naphtali, and afterward did more griveously afflict her by the way of the sea beyond Jordan, the Gallilee of the nations. All... $1\frac{1}{2}$ ..., all misery, but nevertheless, the dimness shall not be such as it was before. There is a .... $1\frac{1}{2}$ ..., isn't there? But the RV~~s~~ starts it with, but there shall be no gloom to .... $1\frac{3}{4}$ ..... And the RV goes on, in the former time you brought into contempt the land of Zebulon, and theland of Naphtali, but in the latter time you made it glorious, whereas~~t~~ the AV says thelatter time you more grievously ...2... Well, now, you see how the translation of both of them are perfectly possible in Hebrew in a very very difficult.....2....., and the ~~xx~~.....2... ..verse 21,22, and 23 are simply a continuing picture of gloom and misery and that's the way the Jewish Bible takes it, because in our Hebrew Bible they made the chapter verse in the next verse. But that's not the way the N.T. takes it. The N.T. takes it more like the RV here, v.1. And you say, is there a change .... $2\frac{1}{2}$ .....the people that ~~w~~alk in darkness have seen a great light. And so you see the remarkable thing about these three verses, these four verses, you have a condition of utter darkness and misery, that there is no light in them, they have turned away from God, but as you go on, you get a suggestion of light. They look upward. But is it a suggestion of light, or is it just

that they look up and they look at the earth. Maybe it isn't.....3.... Well, you go on, they are driven to darkness, or is it darkness is driven away? Another good suggestion. Nevertheless the dimness shall not be such as was in her~~e~~ vexation, or there shall be no gloom..... $3\frac{1}{4}$ .... You have a suggestion, inasmuch as the beginning of the appearance is gone, you see a little light, look, is the dawn coming, Oh, no, no, tha/t's no light, that's ~~xxxx~~ just a star over there, that's just darkness. But look over here, it is getting a little brighter, I am sure it is. No, no, no, it is not bright yet. Dawn won't be for a couple of ~~xxxxx~~ hours~~e~~ yet. But look, I see a little bit. Look there is a little more, there is a little more, and all of a sudden the people that dwelt in darkness have seen a great light..... $3\frac{3}{4}$ .... You see, that's the way the words go here, they give a suggestion, but you can say, it isn't a suggestion at all. It is<sup>all</sup> darkness. They give a little stronger suggestion, and you can say it is all darkness. They give a still stronger suggestion, you can still say it is all darkness if you want, as the AV does till it gets to v.2, because in v.2 all of a sudden you have complete light, the people that walked in darkness have seen a great light. And so that it is a very interesting incident here ~~xxxx~~ where the words are used in such a way that from these words in the Hebrew you get a little ~~xxxx~~ ambiguity, and then a little more, and a little more, and complete light, and it is a suggestion that ..... $4\frac{1}{2}$ ....the coming of light, and the N.T. quotes parts of this verse 1, of our English, Hebrew ~~xxx~~ 23, the land of Zebulun, the land of Naphtali. The way you could see, beyond Jordan, Galilee of the nations, the people that walked in darkness have seen a great ~~ixxxxxix~~ light. That light Jesus began to preach. What's the sense of that? ..... $4\frac{3}{4}$ .... have readed back and picked a couple of words out of the Bible that happened to describe the place where Jesus preached, and said this is a prediction of Jesus. Isn't that silly? Well, it is silly, if the Jewish idea is correct that this is all darkness, end of subject, start a new section to the people that walk in darkness have seen a great light. It is completely silly, but if it is not a case of darkness.....5...., but a case of gradual beginning of the light, then the light begins to dawn at this place, and then it comes into full glory

and the people that walked in darkness have seen a great ~~light~~ light. Where have they seen a great light? Why in this very place where the darkness was most intense. In this place where Isaiah describes the coming of the Assyrian warriors and as they march in and first began their attack in this section of northeastern Israel, and here in the land of Israel, in the northern part of Palestine, the darkness came first with the coming of these wicked powerful Assyrian invaders, ~~and the result was~~ ~~as the result of Tig's invitation,~~ and the darkness which ~~spread~~ spread all over Palestine as the result begins in the northern part of the kingdom of Israel, and spreads over, but in that very place where it began, in that very place the light is going to begin when Jesus Christ begins to preach it, in that very place. In Matt. it is not simply picking a couple of words out of context, but it is pointing back to the wonderful prediction of Isaiah that the people who walk in darkness, in the very place ~~ed~~ where the darkness came, they will see a great light. It is a marvelous prediction, I wish we had another ~~hour~~ hour to go on to the next 8 verses, I thought we would, but we got kind of bogged down in the problems...6 $\frac{1}{2}$ .....and so we will have to discuss this further four weeks from now. But I have assigned you three lessons, on this section here to study it in the Hebrew, ....6  $\frac{3}{4}$ .... this is very interesting, this transition, but it is not nearly as vital as what follows in vv. 2-7.....end of class

New class 4/6.....

.....chapter 8, and we noticed its situation in relation to Isaiah's day, and then we got into ch.9, and we saw the gradual transtion between 8 and 9. Back in v.21 you are in the midst of darkness and gloom. By v.2 in the English numbering of ch.9 you are in the midst of joy and happiness, but in between it is like the tide coming in. It is like the waves upon the shore, it is hard to tell the exact point where the change is made. You have a clear situation in one place, a clear situation in another, and in between a definite transition, but the transition is made somewhat gradually. I think that is very important in relation to all of our understanding of the Bible. The Bible is not a set of mathematical formulas which can be defined exactly. But it is

presentation of great principles out of which much can be gathered ~~that~~ can be defined exactly, but there are many places in between where we have suggestions and hints, and gradually are introduced to vital truths. That is true of any phase of human thought. When you get something that is absolutely precise and definite like mathematics, it usually is to some extent divorced from reality, and Bertrand Russell, said about mathematics, he says is mathematics is a science in which we never know what we are talking about, and we never care whether what we say is true or not. And of course that is true because mathematics is dealing with theoretical things that don't exist. 2 and 2 is ~~4~~ 4, 2 and 2 what? There are no two that are exactly equal, so that you never get exactly a four. With modern measurements you can get it down more and more precise, but yet it is not exact. It is only approximate. For a certain thing you had 1500 votes in favor, and 1200 votes against, and yet the 1200 may have been votes by intelligent people, and the 1500 may have included a lot of people who didn't know what they were doing. You cannot state things in mathematical language, but mathematics is a great help in determining what things mean. The fact that some people sometimes say everything is relative, you can't know anything. That is, of course, nonsense. Where is the border between the Atlantic Ocean and the U.S.? Nobody can say, because the tide is constantly shifting, and the border is shifting, it moves this way and that, it is relative, but you can move half a mile out and you are definitely in the Atlantic, ...12....., and you can move half a mile in and you are definitely in the U.S., and there is no question about it. There is a shifting border in between, but there are definite areas. Now, that is true of all knowledge, and the more we study it, the more we learn, the ~~more~~ greater we can make the precision of our limitations, but we can never make it complete and absolute, not with our finite minds, and with the great amount to cover, compared with the small amount of capacity that any one of us has, or the time we have to work it. So the Bible is not an abstract thing that was written somewhere in heaven, and could be of no use to earthly man, but it is God's revelation to men on earth here, and it is accurate, and it is true, and it is dependable, but it is attempting to get truth into our opaque minds. And it is attempting to get

truth into the minds of people in many situations, in many changing circumstances, and it is very vital that we see what there is that we can stand upon, and what there is where we say our knowledge will increase as we study it further, but these are points on which we do not know yet with certainty, and it may even be as in these verses here, some of the words are intentionally chosen to be ambiguous, that you cannot say, Here we are already in the light, and here we are already in the dark, because as a matter of fact, you are not, you are in the borderline inbetween, you are shifting from the darkness to the light. And the darkness, of course, is the coming of the Assyrians, and the coming of the oppression, and the coming of the trouble that comes as the result of sin. And the light is the coming of the glory of the prince of peace, the wonderful Immanuel who is described in ch. 7 and 8, the one whom this book is about, this Book of Immanuel. And in his coming you find the light ~~shining~~ most clearly when you find him beginning to preach, and .....14.....in the land of Naphtali, and the land of Gallilee, ~~at~~ the very same place where the darkness first fell .....14....., where the Assyrians first .....14.....into the land of Israel, and so we have here in this land of Zebulon and Naphtali, the way of the sea beyond Jordan and Gallilee of the nations, the people who had ~~walked~~ walked in darkness, they have seen a great light. The light comes from His preaching, ~~it~~ it comes from His message, and it comes from the understanding of what He is going to do. They that dwell in the land of the shadow of death, upon them has the light shined....end of P 162

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.....the AV has... who has the Revised Version? American Standard, what does it say? Student.....1<sup>1</sup>..... AAM: AV, thou has multiplied the nations and not increased the joy, ASV, thou hast multiplied the nations, thou hast increased the joy. Is that possible? Anybody have the REV? What does he say? Student.....AAM: Rather free (laughter) quite free. I wish somebody had the RSV, I wish I had thought to bring it myself. ....2.... Well, what are you going to do when you have two good English Versions, and one says, Thou has not increased the joy, and the other says Thou hast increased the joy...2...

How can you believe in the Bible in which the two leading versions flatly sharply contradict each other like here? Student..... AAM: And what does the Hebrew show? Student..... What does the Hebrew prove, which is right? I asked you to study these verses very carefully in connection with commentaries, but it would have been a very question ~~I~~ if I had asked you today which is the correct rendering? Thou hast increased the joy, or thou hast not increased the joy? And why? And you might not be able to make a correct decision, but if you could give the grounds on which a decision could be made, you would know something vital about it. That you should be able to tell at a glance in the Hebrew, but if you did the commentary study which was assigned for today, ~~you~~ it surely must have been mentioned in any commentary ....3..... Student.....AAM: Oh, it was a week or so I gave this, well naturally some of you have forgotten it. (laughter) Well it is not a strictly important point, but it is a point of great interest to see just how indeed God has increased the joy, and thou hast not increased the joy can both of them can be correct translations. The Hebrew word is the word lo, and what does lo mean? It can have two meanings, it can mean not, or it can ~~mean~~ mean to him. And of course if you write it, the spelling ~~lo~~ .....4....., but spelling is after all only used for representing pronunciation. A language is what is spoken, not what is written, and writing is a means of representing a language, and when it comes to representing a language, you speak lo, and what does lo mean? Well it could mean two things. If you write it one way, it could mean not, if you write it another way .....4<sup>1</sup>..... the writings, and the same word exactly is used, it is very easy for the confusion to come in the writing, and ~~it would be seen that~~ and so some mss have lamedh waw and some have lamedh aleph, and whether it means to him, or means not, it is not like the difference between the ordinary KJV and the so-called wicked Bible, which was the Bible of which the word not was omitted in the 7th commandment, so that it would make it a positive commandment instead of a negative. It is called the wicked Bible, and there is a tremendous difference in the meaning of the commandments, whether you have the not in it, or whether it is omitted. Now, in this particular case, it is not a question of putting not in, or omitting it, but it is of having either not, or of having to him. It results in the difference in the positive ending negative, but the in the context it is just a matter of where it comes in the line. Because you have the nation over here in darkness and gloom, and then you have the nation over here in joy and happiness. The last half of the verse, they joy before thee according to

the joy.... $5\frac{1}{2}$ ... Well, then you know there are two points. There is the point of darkness with no joy, there is the point of happiness with ~~lots~~ lots of joy. The question is, is the first half of the verse a description of the point inbetween the two, or is it a description of the ....6...., and that's the only difference....6.... So actually it makes no difference whatever to the interpretation. It is merely a question of where this is in it. And so whether it is here are the people....6...they were multiplied, but they were given no joy, then they received joy, or whether here is it briefly, they are multiplied, and they have received joy, it is just a matter of how many stages you divide the progress, the progress from the darkness of the end of the ~~exile~~, to the joy of the message of Christ, and so the first half stresses the change and the multiplication, and the increase in joy, but you don't know just where in the line the verse comes in. So that actually the difference here ..... $6\frac{1}{2}$ .....does not affect the sense whatever. And that is very important. A difference in letters, a difference of one letter may make a tremendous difference difference in meaning. A difference of a whole word may make practically no difference. Here a difference between apparent positive and opposite, makes no difference actually to the meaning of the passage, so once we realize that, we see that it is nothing to become the least concerned about. But it is very important for our understanding of verbal inspiration. Some people have the idea that verbal inspiration means every letter of the Bible is equally important, and if you change one letter of the Bible, you change the whole thing, it has got to be exactly that way. That is not what verbal inspiration means, at all. Verbal inspiration means that God has given us a Bible, the words of which exactly give the thought He wishes us to have, and ~~that~~ we can depend on the words which we have here, but we don't depend equally upon them, because some of them are very important to the context, and some of them do not add sense to the understanding of the context. No two of them can be put on an exact level. And so verbal inspiration does not mean that if he says boy instead of saying young man, it makes a difference. It may make a difference, it may not. Verbal inspiration doesn't mean that it is vital to hold the ~~exact~~ exact word in every instance. It means that the exact words as we have them are free from error. And there may be other words equally free from error .... $8\frac{1}{2}$ ....but whatever we have here is free from error. There are many people who react very violently against what they called the mechanistic theory of verbal inspiration. Dr. Harris in his little booklet on Barthianism quotes a professor in McCromack Seminary as saying that in Europe they got away from Verbal Inspiration long ~~ago~~ ago, and they can't understand how we can still hold it.

Of course, what he means is the modernists of Europe got away from it, and they can't understand how the fundamentalists of America can hold it. I am sure that the modernists of America equally can't understand how the fundamentalists of Europe can hold to it. It is a rather silly to make out that the European people were away from it and we had it, because you find it in both, and you find denials in both. But they, what he goes on to say about it reveals not only an unChristian attitude on his part, and that of many of the modernists, but also a misunderstanding on the part of many, because many of them have the idea that by verbal inspiration we mean a mechanistic sort of thing which is just a series of letters, and you may not understand at all what they mean, but abracadabra, abracadabra, here it is, and this is extremely important. Now, that's not it at all. It is that God has given us a book the words of which correctly present His truth. But it is not that the words are all equally important, and it certainly is not that it is the sound of the words that matter. It is not. It is the meaning that matters. It is the ideas that matter. But there words are there giving the idea correctly. I think it is good. I don't think that any of us hold to this so-called mechanistic sort of a theory. I do not think any intelligent person holds it, but I do think that there are many who speak in such a way as to give a false impression of what they actually believe. And I think there are sincere people who are led to a modernist viewpoint through a misunderstanding of what we really believe. So I think it is good if we can make it clear what we mean by verbal inspiration.

Now, in this case, then, is it to him, or is it not? I don't know. I don't think anybody on earth knows. I don't think there is any way we can know. It is possible God will cause some discovery to be made that will make it clear to us some time. But it is equally possible that He will not. But in the light of context it doesn't matter in the slightest, because we have a definite picture of a process, and the only question is, does this phrase belong in the middle of a process, or the end. It is not a question of whether the process occurs, or of what the facts are, but merely where this particular phrase belongs. So he says there is joy according to the joy in harvest, and as men rejoice when they divide the spoil, and that's the kind of joy that comes in connection with the coming of Christ. The joy of harvest, the joy when all that is good reaches its climax. The joy ~~that~~ as men rejoice when



they ~~divide~~ divide the spoil, the men who have received that which is a tremendous ~~xxx~~ step forward and a tremendous cause of rejoicing to them. We are receiving the spoil which Christ made of Satan in his conquest of the devil, and his destruction of the forces of wickedness. And so those who ~~é~~ heard Jesus preach rejoiced at His preaching, and we rejoice at His preaching, like the joy in harvest, and as men rejoice when they divide the spoil. And now, v.4.

Why do we so rejoice? Because God has broken the ~~yank~~ yoke of his burden, and the staff of his shoulder, the rod of his oppressor. Now, some have tried to say the yoke of his burden, that is his ceremonial law, the staff of his shoulder is the civil law, and so it shows the civil law and the ceremonial law, both of them broken. Now, that to my mind, though some very godly exegetes have held that, that is trying to make a parable stand on all fours. That is trying to read into it here that which I do not believe is here. It may be. It sometimes terms are used in such a way, as clearly to bring out small details of meaning which would not be thought of otherwise, but this is a figure of speech, the ~~xxx~~ yoke of His burden, the staff of his shoulder, the rod of the oppressor, and it is my personal guess that all three of them are simply synonyms for the same thing. The oppression of sin and wickedness as the result of sin, is ~~é~~ upon us, has been broken, ~~xxx~~ as in the day of Midian. Now, how was it broken in the day of Midian? What does this refer to? The day of Midian? What does this mean? Mr. Miller? .....13..... AAM: I see, Moses married the daughters of the priest at Midian, maybe that ~~was~~ was the defeat of Midian. (laughter) But ~~that~~ that's the only instance I recall of Moses defeating the Midianites, and I don't recall any instance of Joshua defeating them. But Gideon, whom you were doubtless speaking of defeated the Midianites, and why mention Gideon here? Student..... AAM: Well, there were lots of complete destructions, the Amalekites was the most complete. I don't think the Midianites were anywhere near as complete as the Amalekites. Mr. Detweiler? .....AAM: I don't think that relates to Midian. But the destruction of Midian was done with very few men. That's one thing about it. What else about it?.....end of P 163

.....withh a sudden outburst of light and noise. So you say it was doen with very few men, it was done suddenly, and it was done with a sudden display of light. They.....1.....and showed the light, broke the pitchers, showed the light, and blew the trumpets, it was a sudden destruction when it seemed hopeless. The Midianites had the Israelites absođutely under their hand, tremendous numbers of Midianites.....1½....as if the Israelit~~is~~ could ~~be~~ do nothing, and th~~is~~ little band of men under Gideon blew their trumpets, broke their pitchers, showed the light, .....1½... and put the Midianites to rout~~e~~. And as in the day of Midian, there is a sudden complete turning over, so there is a sudden complete turning over in t~~o~~nection with the coming of the light described abck in v.2. The light shall come when Jesus suddenly appears, and preached his great sermons, and does His great work, and single-handed destroys the power of Satan...2....death on Calvary's Cross. It is a sudden great complete turn over. It is not an evolutionary process. It is not a gradual victory of light over darkness, but it is a sudden complete tremendous overwhelming conquest of wickedness and defeat by the force of our Lord Jesus Christ, and so as in the day of Midian.....2½....under the rod~~e~~ of the oppressor,.....2½..... our Lord Jesus Christ performs the victory by His sudden appearance, by His preaching, by His death on the cross, and will equ~~ally~~ sudden bring it into complete fruition by His ~~complete~~ return to set up His king~~om~~ here upon this earth. It is not a gradual process of human beings taking the gospel and gradually dispelling the gloom and darkness....3...., but a sudden intervention of the power of God, at both stages, the stage of His first coming, and the stage of His second coming. And so as in the day of Midian is a very good figure here, calling our attention....3¼.... to a sudden great overwhelming change which was made in connection with the display of light by the followers of Gideon. And then v.5, for every battle of the warriors, it~~s~~ with confused noise and garments roll~~ed~~ in blood, but this shall be with burning and fuel of fire. How does the ASV render that? Mr. Watson?.....AAM: Yes, this is inserted in the AV, but it hardly seems necessary to be inserted. It seems better to take the first part here and carry it right on into the second. There

is a footnote in the ASV which perhaps is better yet. Every boot of the booted warrior (?  $4\frac{1}{4}$ ).....shall be for burning, and fuel of fire. It is the picture of the booted warriors as they come marching in ~~xxxxx~~ across the border with the great..... $4\frac{1}{2}$ ...stepping, stepping, stepping, the mighty warriors marching into the land..... $4\frac{1}{2}$ ....misery and terror, and all this confusion and noise, ..... $4\frac{1}{2}$ ....rolled in blood, the upheaval, the turmoil and misery, all this is to be for burning and fuel of fire, .....5.....the coming of the reign of peace is the end of the time of terror and ~~up~~ upheaval, and turmoil. That did not come in connection with Christ's first coming. His first coming announced the fact ~~of~~ <sup>in</sup> his wonderful preaching ~~xxxx~~ of peace. His first coming declared what was at the ~~the~~ bottom of the situation of war and misery... $5\frac{1}{4}$ ... human sin was back of it. His first coming paid the sacrifice on calvary's cross, it paid the penalty, it destroyed the power of Satan, it in principle destroyed the sin and wickedness in the world, and laid the way for the end through the darkness of ... $5\frac{3}{4}$ ..... principle ....in outworking at his second coming, when they will beat into swords and plowshares, ~~xxxx~~ spears into pruning hooks, nation shall not lift up war against nation anymore. So this ~~it~~ verse clearly is the end of war, this v.4, the end of war....6..... not a disarmament which is an opening on ~~oneself~~ up that wicked forces may walk across not at all, but a destruction of the power of ~~xxxxx~~ wickedness in the world, so there is no.... $5\frac{6}{4}$ .....needed..... And by it all this is going to ~~xxxx~~ happen. Is all this ~~xxxxxxx~~ going to happen because a wonderful teacher comes who gives us some beautiful messages, gives us that wonderful sermon on the mount, is it those great principles given in the gospels? Is all this going to happen because of a great new teaching we are going to have? What is the cause of all this? It seems at first sight hardly sufficient cause to give these tremendous results which ~~have~~ been described. The end of the ...7...., the end of misery, the end of wickedness, it is to come, v.6 tells us, because unto us ~~if~~ a child is born, unto ~~a~~ us a son is given, and as we look at those two phrases, we can say it may be simply it means there is going to be a young person who is to enter the picture, a child is born, a son is given. Simply a

parallel.  
parable. It is a possible interpretation, and yet there is the suggestion when you have a parallelism which is not an exact parallelism, that perhaps it ~~xxx~~ represents two aspects of the truth. And you are reminded of Isaiah 4 where we read of the one who is branch of the Lord and also the fruit of the land. ~~There~~ Here you have a child born, and also a son given, and it does not prove, but it suggest that which you find clearly stated and worked out in the N.T. fulfillment, ~~and~~ that the one who was born as a child, a true human being was given as a son, the divine son of God. This one ~~with~~ with two natures, the human being, the child that was born, the divine Messiah, the Son that was given. It is ~~His coming~~ His coming which leads to the end of war, which leads to the sudden end of oppression, the sudden destruction of darkness, the sudden outpouring of the land. For unto us a child is born, unto as a son is given, and what ~~good~~ good does it do us to have a son born? Or a child given? Why, the good that it does is the government is going to be on his shoulder. He is going to reign. He is going to put an end to wickedness. He is going to destroy the oppression. He is going to make it possible, and necessary to put an end to him. He is going to rule in righteousness, the government ~~will~~ shall be upon His shoulders. Not merely his principle which is going to reign in our hearts, but the government shall be upon His shoulders. It was not upon his shoulders in his earthly life. He was simply declaring the principles of His kingship, declaring to us what He was going to do, and defeating Satan by His ~~victory~~ victory over him on calvary's cross, but the time is coming when the government will be upon his shoulders, and all these wonderful things will take place. And His name is going to be called. And here if you have a copy of the holy Scripture, the Jewish edition, made by Professor Margolis of Dropsie College about 30 years ago, the standard Jewish version of the O.T. today, a very excellent translation as a whole, you will find here translated, and his name shall be called .....19.... etc. literally pronounces the Hebrew into English letters. That's the name. ~~His~~ His name is going to be..... The other one's name is going to be Immanuel in Ch.7. This one's name is going to be .....10..... Well, just giving you

names, that's all. But what does the name mean? Well, he puts it in a footnote and he says, that is, the mighty ~~g~~ God, the everlasting Father, the Prince of Peace, is counselling a wonderful thing. That he says is what the name means. Just like Joshua, the commander of the armies that conquered the land of Palestine for the Israelites, his name means the Lord saves. That doesn't mean Joshua is the Lord. Not by any means. But his name means the Lord saves, and Hezekiah, the Lord takes hold. It doesn't mean that Hezekiah is the Lord, of course not. Micah, who is like the Lord? It doesn't mean Micah is the Lord?.....ll....So he says this name means the mighty God, the everlasting Father, the Prince of Peace is counselling a wonderful thing. And you will find similar interpretations in most commentaries today, in all liberal commentaries, and it is my guess that that is the belief of all of the members of the O.T. section of the ~~translators~~ translators of the RSV, which should be translated in some such way as that. And yet in the RSV it is translated like the AV, it says the name shall be called Wonderful, Counselor, the mighty God, the Everlasting ~~g~~ Father, the Prince of Peace. And my guess is there wasn't a member of the committee who thought that was the correct translation. But they put it in, because my guess would be Dean Weigle said, Gentlemen this book has got to sell. It is lots of fun to make a translation, but that's not what we are here for, because we are here to make a book that is going to sell. This is a passage which is read at Christmas in all the churches, so if you tamper with this passage....won't ~~sell~~ sell....l2.... Now I don't know if that is what happened, but I am sure that few if any members of the committee thought that this was a correct translation.....l2<sup>1</sup>....this is what they put in. And I can think of no other reason why they ~~would do~~ <sup>it than</sup> that. But my guess is that is substantially what occurred ~~xxxx~~ in the meeting. Not circumstantial evidence, but pretty good evidence. Well, this is the way in which it has historically been translated, the other way is a possible way of translating it. You cannot say that ~~me~~ is correct, and ~~the~~ other is incorrect in the sentence. But as to which is intended by the writer, which it is that God meant in the statement which He caused Isaiah to put down, we have to bring context into

consideration, and in the context you have here, if you did not have the first half of the verse, it might not be so bad. There is going to be a great change. There is going to be light where there ~~was~~ was darkness, there is going to be the end of wars, there is going to be the end of misery, there is going to be the end of bloodshed, and there will be a man there whose ~~name~~ name will be called the Might God, the Everlasting Father, the Prince Peace is counselling a wonderful thing. ~~What is the~~ Well, it is a wonderful thing. ~~What is the~~ wonderful thing to do away with war, and with bloodshed, and with oppression. It is a wonderful thing, and very nice to have a man have that name, it is like a man having the name Maher, etc. Hasten/ the booty, Hurry the spoil, to remind people of the misery that is coming. But if that is the case, why say the government shall be upon his shoulders. What has that got to do with it? Why say that all this is going to be because unto us a child is born, unto us a son is ~~given~~ given? Why not just say, And as a reminder of these facts there will be a child who will be given these names, the child is here presented as the means of carrying out a wonderful promise. He is presented as the one who is to take the government upon his shoulder, and thereby to accomplish these things, and if that is the case, simply to call him all these wonderful names of God, who is counselling a wonderful thing, doesn't have that much meaning,....end of P 164

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.....that this name, like the name in Isaiah 7, is the description of this coming son, to whom, with whom all these things are connected. ~~Yes~~ These things are true about Him, that it is He who is .....1½..... Now, of course, you cannot blame a Jewish interpreter for hesitating about that, because it is such a tremendous thing....1½....that a child born, a man who is born of ordinary human flesh, is going to be the everlasting father, that He is going to be the mighty God. It was a tremendous thing, that you can't blame him for hesitating ..... Would it be possible that that/<sup>is</sup>what it means.....2..... If it means that, it means that this one who is a child born is ~~also~~ also a son, ~~that~~ that He is actually God Himself in human form, that He is actually the Almighty God, the everlasting Father. Now, the scholars have tried to get around it by instead of saying the Everlasting Father, they say the father of ....2½.....

.....but none of them are very satisfactory. The most satisfactory is the one Margolis has, to make all this a description of the wonderful God....2 $\frac{1}{2}$ .... wonderful things. But that name is peculiar anyway, because I don't know of any name like that that has a <sup>participle</sup> ~~participle~~ (?2 $\frac{1}{2}$ ) to end it, because if it does it is usual to have the participle after the subject rather than before, and then to have .....2 3/4.....a wonderful thing is counselled, the Almighty God, the everlasting Father. And then to have all these adjectives in description about the one who is counselling, to have all that, it is a very peculiar ....3..... I don't know of any name exactly like it, any name that would be formed in quite this way. And the more natural, simpler....3.... is that these are simply characterizations of ....3 $\frac{1}{4}$ .....more natural interpretation, and it fits in with the context much better than to get rid of this as applying to one who is coming....3 $\frac{1}{4}$ .....fulfillment of the wonderful predictions about Christ, even though this particular passage is, if I recall correctly, never quoted in the N.T. And so, it would seem to <sup>be</sup> ~~me~~ that the ~~wonderful~~ Immanuel, the wonderful Immanuel whom the verse described before as God with us, is actually God with us to such an extent that He is God, He is God is all His wonderful .....3 3/4.... His name shall be called pele'. Has anyone ever been called pele' before? Surely the commentaries which you studied on this verse told you who else was called pele'. Who?..... AAM: You are near it, but not it. The angel that spoke to ...4 $\frac{1}{4}$ ..., the father of .....4 $\frac{1}{4}$ ....said, Why do you ask for my name, seeing it is pele', seeing it is wonderful. He said, What's your name, and he said, Why do you ask about my name, seeing it is wonderful, it is pele'. Well, does that mean the Lord Jesus Christ is the angel of the Lord....4 $\frac{1}{2}$ ..... It doesn't necessarily prove it, but it suggests it very clearly. At any rate, pele', wonderful, is used as a name in that case....4 3/4.. Here is one who has a wonderful name. And one who is wonderful in His being. He would have to be wonderful in His being, to bring the end of war, the end of oppression, the end of misery, to be the one upon whose shoulders the government should be, He is wonderful, and he is yo'es. Now yo'es can one counselling, or a counsellor, which are identical. He is a counsellor, he is the one who

counsels. You turn over to ch.11, and we have a further description of him, there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the spirit of the Lord shall rest upon Him, and ~~the~~ spirit of wisdom and understand, and counsel, and might, and knowledge, and ~~from~~ fear. And make him of quick understanding. Now much stress there is on the idea of counsel. He is the one who is wise, He is the prophet, priest and king. He is the one who can express truth, the one who understands, and He is the wise one. He is the counsellor, He is the one who knows what is the right thing to do, He is the one who spoke as no man every spoke, because He knew the truth, and He gave....6..... He is indeed the counsel....6... He is not simply an arbitrary ruler who comes with tremendous power, and with a sledgehammer, and blows, accomplishing what He wants, He is one who knows what is wise to do, who understandsthe right way to do things, He is the very esse~~n~~ce of meaning, He is one who know not...6 $\frac{1}{2}$ ....as the disciples said, Whence knowest thou....6 $\frac{1}{2}$ ...., and He said.....6 $\frac{1}{2}$ .....under the fig tree I saw.....6 $\frac{1}{2}$ .....because He knew, He saw to the ver center~~y~~ of man's being, He was a counselor, in the truest sense. He was wonderful, and He was wonderful very especially in this extremely important aspect. He was wonderful in His wisdom, and h~~is~~ counsel. And then He is called 'el gibbor, and I do not know of any other case in the Scripture where the word 'el gibbor is used, I don't think of any. Maybe some of you came across a reference in a commentary, but I don't recall any, and it is unusual, any ~~way~~ way. The ~~mighty~~ mighty God is not a bad translation, tho hardly literal. 'el means the God, and gibbor, these were the mighty men of old, these were the gibborim of old, remember ~~of~~ in Gen. 6, the strong powerful men, the giants of ancient time? They are ~~called~~ called the ~~gibborim~~ gibborim, it was a term used for a man of might. Some ~~of~~ have translated this, He is the God of the hero, el gibbor, God of the hero. Well, I think mighty God is better than God of the hero, but that idea of a mighty~~y~~ God, it is two nouns, rather than a noun followed by an adjective. It is a God who does things, who is able to meet~~z~~ the force of Satan, and overcome it. The God who does that ~~will~~ shall



...Yes? Student.....8..... AAM: This very phrase? What verse? Verse 21. Very interesting. Unto El gibbor, is it? Very interesting. The remnant shall retrace, even the remnant of Jacob, unto 'el gibbor, which is a God who can accomplish the great things. That's very interesting. Isaiah 10:21, the last....verses of the chapter, thank you Mr. Watson. I had not assigned that chapter in the Hebrew, but I am glad Mr. Watson looked ahead further than the assignment called for. That's a very helpful point. Student..... AAM: Oh, I thought it was because you read ahead. (laughter) And that is very interesting that this phrase is used of the God of Jacob, the mighty God, in the next chapter, and here it is applied to the child that is to be born here, the one who is to be 'el gibbor. And then the next phrase used of him, the everlasting Father, that is a peculiar phrase, and one which is very hard to know exactly how it should be translated. The main thing you could say ~~xx~~ about it is that the phrase could hardly apply to an ordinary human being, in any event. He is abiy ad, abi is the father of, and there is the word similar to that ad which means booty, the father of booty. But there is the word ad, often used as a synonym for olam, long duration, the father of eternity, of long duration, of great expanse of time. Now, does it mean the Father who is characterized by long expanse of time, and therefore the everlasting father, or does it mean the Father in the sense of decreeing, or the establisher, the establisher of time, the one who has ordained all the things that come to pass, the great establisher, would be the father of eternity, or is He the eternal father. Now, in the words there is no way to be sure which would be the necessarily true interpretation of the words, but certainly both things are true of Christ, ...Yes?.....AAM: Yes, I did not think it affected the thought. You can soften the words down as much as possible, and you still have something that is supernatural as far as any ~~xx~~ ordinary being is concerned, and that was...ll... and then it was valuable to ~~go into~~ go into the words and see the exact possibility of them ....ll...greater realization of who he is, and what he can mean to us. Mr. Detweiler?..... AAM: Well, you see, the father of booty, they are trying to make it just a term for ...ll... I mean, that's getting

it down to human level. Student: .... (laughter) AAM: No, booty ~~xxx~~ here is a plunder, spoil, the father of booty ~~xiag~~ (laughter). the father of booty is one who is even the plunderer, and that of course would be a phrase, to get the thing down to just a mythological term for a hero, or a fighting man, the father of booty, and the difficulty with that is that there is so much else in the verse ~~what~~ doesn't fit with it that it rules it out pretty well. Mr. Ribí?....

AAM: No, I don't think so. I think that it refers to Christ in the sense that Christ is God, and everything that you say of God does refer to Christ, but I don't think there is any specific reference to Christ in  $\text{Isaiah } 10:21$ . I think he is referring there to the God of Israel, which is of course the ~~xxx~~ Triune God. And includes Jesus Christ, very definitely. .... $12\frac{1}{2}$ .....

AAM: Yes, very interesting point, the fact of their return to God, uses terminology which is exclusively used of Christ, just suggestive of the fact which we have elsewhere clearly taught that ~~xxx~~ when they return they will realize who Christ is and ... $13$ ... so it suggests that, but doesn't prove it. Yes?

..... AAM: Counselor of? That he is ~~the~~ counselor of the mighty God. Phew!..... $13\frac{1}{2}$ ..... He is the counselor of the mighty God. I don't think he would have a term like that used in the construct followed by several different thing, that is all coming after the one construct. I don't think you would be apt to have that. It does not impress me as the natural Hebrew usage. It is a suggestion to try to get away from calling him the mighty God, which is a terrific stumbling block to one who does not believe in the deity of Christ. So it is an interesting suggestion, but I don't think it is a particular good one. Well, He is then the mighty God, and then as a final term for Him, He is called a term which is not used of God ordinarily in the O.T., the Prince of Peace, or the peaceful prince. That you wouldn't ordinarily find used of God....end of P 165

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New class

.....looking at Isaiah 9, here, and we ... Student.....AAM: I think that the verse  $\text{v. } 5$  suggests that more, perhaps, than, it being pretty clearly suggested in v.5, than v.6 here fits in with that. I don't think it itself alone

could prove that, but it certainly suggests that ~~that~~ the Prince of Peace, that He is the one who brings peace, He is the one who puts an end to war, He is the one through whom we have peace with God, and as the result of peace with God, peace with our fellow man. And so the ~~the~~ Prince of Peace is a climactic title here, given to ~~the one who will come~~ this one who will come, v.1, through whom the great light will come into the land where the people dwell in the shadow of death, and then v.7 says, Of the increase of His government and peace there will be no end. There is your universal peace, the peace that comes through Him, the government that He ... $2\frac{1}{2}$ ... is to reach out into more and more spheres of activity, more and greater and greater control... $2\frac{1}{2}$ ..., and there is to be no one who can stop it, there is to be no end to it, He can turn it over, He can not take it away from Himself, but turn over the kingdom to the Father, that God may be all in all, it is His kingdom, it is the kingdom of the true God, after the period in which it is the kingdom, the emblem of the Son, ~~the~~ the emblem of the second ~~person~~ person of the Trinity. It is not an emblem, you see, but merely a certain change in its constitution... $3\frac{1}{4}$ ...to the Father, that God may be all in all. So there is no end to the increase of His government, and there is peace, upon the throne of David, tying it directly up again to the promise of Immanuel in ~~xxv~~ chapter 7, the one, he rebukes the house of David and says that there will be ..... $3\frac{1}{2}$ .....the house of ~~David~~ David, a successor to Ahaz, upon the throne of David, and upon His kingdom, ~~to~~ to order it, to establish it, in judgment and with justice. What is the difference between judgment and justice? Why is it we have both terms here? With judgment and with justice, with mishpat, and with sadaqah, there are two different terms, as you notice. Mishpat is the term which is used for regulating things, for determining what is right, sadaqah is the term for righteousness, a term which is used for ..... $4\frac{1}{2}$ .....while mishpat is determination... $4\frac{1}{2}$ ..... fixing up of the details, with judgment and with justice. I don't know that that translation, judgment, ~~is~~ is what is shown in mishpat. It is a settlement, a determination of what is right, and justice, the word ~~is~~ could equally well be translated righteousness. You might say righteousness, sadaqah, is seeing

what is exactly in line with the law, what is the correct principle, what is exactly right or wrong. Mishpat is the determination of what is best. In modern.....5.....it would be called.....5.....a determination of what is best for all.....5 $\frac{1}{4}$ ..... tell you more of the details of the matter and seeing what is best, rather than to compare with the standards, as sedaqah, righteousness. Even from ~~xxx~~ henceforth, from the time when he sits upon the throne, on, even forever. Stretching on and on<sup>1</sup>, and the zeal of the Lord of hosts is upon you. The word here translated ~~xxx~~ zeal is the word which is sometimes translated jealousy. The jealousy of the Lord of hosts, the Lord ~~they~~ thy God is a jealous God, He is a God who will...6.... no rival. He is a God who is unwilling to ...6... to say that he will have any part of His power, or of His control. He is a jealous God, one who is trying to put an end to all that is wrong and wicked, the zeal of the Lord of hosts, or the jealousy of the Lord of hosts, either would be a correct translation, and neither of them in English give exactly the idea, but they approach it, and then at the end of v.7 we have ~~xxx~~ a new section. A much better place for a chapter division than at the beginning of chapter 9. As we saw there was no way of telling where the chapter division should come here, between 8 and 9, because it is a gradual transition. The Hebrew Bible differs from ~~Y~~ ours, ~~xxxxxxx~~ but you can't ~~xy~~ say one is wrong and ~~Y~~ the other is right, because there shouldn't be any division...6 $\frac{1}{2}$ ...., But here 9:8 we start ~~xx~~ a new section, and this new section is the section .....6  $\frac{3}{4}$ ....usually ~~xxx~~ start with a new section to rebuke for a sin, and the pointing out the wickedness of the people.

And now if we are going to start a new section, in 9:8, a section of the book comparable, we might say, to the section which we have just had, and which ran from, say, from ch.8:11, through 9:7, where would this next section run, 9:8 to where? AAM: To 10:4. I hope you all agree upon ~~xxx~~ that, it is very clear that you have a series of stanzas here, each of which has a refrain, and the refrain is repeated four times ~~xxxx~~ and the fourth time is in 10:4, and if you want to see a chapter division which is absolutely without any reasoning in the Bible, here is one. ch.10, beginning with the fourth verse of the stanza

as if one of our hymns was to include these first ~~three~~ verses, and then the fourth verse was to be stuck in at the beginning of the next hymn. It is rather ridiculous. But that's what we have right here. The archbishop was in a bad temper that day, had a bad dream the night before, made a bad mistake, but we have here our four stanzas. I don't think we will spend much time on these stanzas now. They are well worth study, they are very interesting, but with the time we have for this course, ~~it~~ it is enough~~ly~~ I think, to get the general idea that these are stanzas pointing out the sin of the people, and declaring God's punishment. The first one of them deals with Ephraim and Samaria, the great ~~pride~~ pride of the people of Ephraim, and Samaria, he says, Israel will be devoured by the ~~Ry~~ Syrians and the Phillistines....9..., but that is not enough~~y~~. For all this his anger is not turned away, but his hand is stretched out still. And then he speaks of the people, the leaders causing the people to err, and the prophets teaching that which is untrue, and so on, and therefore the Lord will not have mercy on them. For all this His anger is not turned away, and then in v.18 pointing the wickedness of the ~~the~~ people, the land darkened because~~d~~ of the sin, and the wickedness, and the ~~v~~ violence, and they are all going to be in confusion and ~~the~~ turmoil, but for this His anger is not turned away, and then woe who decree unrighteous decrees. God turned aside the needy ~~the~~ from judgment, and all this ~~is~~ His anger is not turned away, but His hand is stretched out still, and so we have these four stanzas running through v.4. And then we start a new section.

And if you are going to give a title to this new section, what will the title of this section be? What is it dealing with explicitly, Mr. James Smith? Student.....10<sup>1</sup>..... AAM: Yes, He has been referring previously to judgment God is going to show, now he ~~talks~~ specifically about the instrument. And I would suggest even better to name the instrument, because the instrument has been only incidentally referred to hitherto, now he is talking directly about this instrument, and so I would think your title would be still better to say the Assyrians. The Assyrians, God's instrument. The instrument has been

previously, now it is in the forefront of our thoughts. Yes?.....ll.....  
Student. I was wondering about this whole passage here, from ~~v.1~~/ v.1-11 couldn't  
be a rebuke to Israel, and when he says....ll.....that one verb, he could be  
referring to these Assyrians and tell them that he will send, in v8,.....  
send ~~it~~ against the hypocritical nation. AAM: I would incline not to like that  
division, for the first reason, because your first four verses end with the  
same refrain as the previous three stanzas, which would seem to me to make a  
sharp separation between v.4 and 5, and for the second reason because He is  
speaking of the Assyrian as God's instrument specifically in v.5, he is again  
in v.12 specifically speaking about the Assyrian, and he is speaking ~~about~~  
again about him in v.15. Student..... AAM: Yes, well, in view of those  
two reasons, I think the other is a better interpretation. He is talking  
about the Assyrian surely from v.5 on, even though it is true that in v.6 to 11  
it stresses on what the instrument is to do, rather than from the instrument  
....12.....~~yes~~ and you have these four refrains, so I think the other division  
is better. Well, now, he starts in then a discussion of God's instrument, the  
Assyrian, and there are two reasons why they are interested in ~~the~~ the discussion  
of God's instrument, the Assyrian. There are two reasons. The first of these  
reasons is ~~this~~. Here is this great nation faced with a terrific menace. What  
is the meaning of the menace? How can there be a God who will permit such a  
force as the Assyrian in the world? If you had lived in that day and known of  
the frightfulness and cruelty of the Assyrians, ~~known~~ known of the terrible way  
they treated nations which had revolted against them, and how they gloated  
over them, how one of the kings described a city which had revolted and he had  
reconquered. He said, I let the men out, and he said, I took thousands of them  
and....13... them on stakes around the city.... I cut off their heads, and  
piled them up in great heaps....13<sup>1</sup>..... others I slayed alive. He goes  
ahead and describes, and gloats over the terror of the cruelty which he  
showed toward them, and this nation conquering nation after nation round about,  
you see the terror that seems to be let loose, like ~~the~~ a wild ~~animal~~ animal  
in the world, causing one ~~an~~ nation after another, you just wonder how a good

God could permit such a terrible force to be running amok in ~~the~~ the world, as the Assyrians, and the Israelites, the people of God, who ~~of~~ would agree with Isaiah that ~~that~~ Ahab had absolutely no right to get the wicked Assyrians to join with him in order to deliver him from Syria and Ephraim, and say that he should have trusted in God, and not in this wicked...14...., yet they would ~~say~~ stand ag~~ast~~ at this force loose in the world, and the terrific disaster and misery which was coming from the Assyrians, being loosed in the world, and they would say, How can it be? How can we explain it? How can we understand it? And so you might call this.....14 $\frac{1}{4}$ ..... this is an explanation of the meaning of the world situation, this is a philosophy of history, it is an investigation of the problem, Why is the Assyrian allowed.....end of P 166

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.....people in these smaller nations look at these great terrific nations, and they say, Oh, the wickedness of these nations, the terrible cruelty, how we must hate them, how we must dislike them for their wicked deeds. How ...1 $\frac{1}{2}$ .... But Isaiah gives an interpretation which is different. He says, Oh, Assyrians, the rod of my anger. The staff in their hands is my indignation. In other words, God says, Here is this great Assyrian force. It is actually an instrument in the hands of God. Here is little Judah, little Israel, a small...2...., and here is a tremendous force running amok in the world, and you say, What's going to happen, Is God going to die? Is the religion of Israel going to die out? because the land is ...2.... and the mighty Assyrian is proving so much more powerful. And you say, No, the Assyrian is just a rod in the hands of the God of Israel. The Assyrian is an instrument which God uses for His purposes. God makes the wrath of wicked men to praise Him. God is using the Assyrian, the Assyrian is just an instrument in God's hand. Why should you be afraid of the Assyrian? Well, if you truly belong to God, the Assyrian cannot touch you except it be God's will....2 $\frac{1}{2}$ ...., except it is part of God's purpose, and has a meaning for you....2 $\frac{1}{2}$ ....if you are truly God's this actually will do you good. The Assyrian is God's ~~instrument~~ instrument. And so this is one of the most profound....2 $\frac{1}{2}$ .... "O Assyrian, the rod of my anger." And then he goes on

to show a little more clearly how this is the rod of God's anger, the Assyrian. And vv.6-11 are stressing how God's using them. I will send him against the ~~xxxxxxx~~ hypocritical nation. I ....3.....to him. I will cause him to be my instrument. And now v.7 again brings out the thought of the Assyrian being the rod of God's anger. God is <sup>using</sup> the Assyrian, but the Assyrian doesn't realize it. ~~Howbeit~~ "Howbeit, he meaneth not so. Neither does his heart think so." The Assyrian doesn't say, I am God's instrument. I am here to do God's will. No. It is in his heart to destroy and cut out nations. He says, Are not my princes altogether kings? He says, In my hand is found the kingdoms of the idols, and the graven images were greater than those of Jerusalem, and Samaria. Shall I not also visit Samaria. As I have doen to Samaria, so do to Jerusalem. The Assyrian says, It is I. I have the power. What is Jerusalem? What is ~~Sam~~ Samaria? What is the God of Jerusalem? He can't do anything to me. I am the mighty Assyrian. And so God says in v.5, "The Assyrian is my instrument, the rod of my anger." But ~~then~~ then He goes on and shows how the Assyrian says, I am the mighty powerful force, and nobody can withstand me. He doesn't realize he is the rod of God's anger. And so God says, Therefore, in v.12, After I have used the Assyrian as my insturment, and after the Lord has performed this whole work upon mount Zion, and on Jerusalem, he says, I will punish the fruit of the stout heart of the king of Assyria. He says, ~~And~~ the Assyrian is my insturment. Well, you say, How can God use a wicked, cruel, instrument....4 $\frac{1}{2}$ .....against a nation like Israel, which was ~~is~~...4 $\frac{1}{2}$ ... is lily white ~~against~~ in comparison with the Assyrian, is a far better nation, a far purer nation, a far ...4 $\frac{1}{2}$ ..., a far finer nation, more....4  $\frac{3}{4}$ ... it is better in every way ~~than~~ than the Assyrian. How can God use the Assyrians, and turn them over to the Assyrians? Well, God says, the Assyrian is the rod of mine anger, and I am using it for my purposes, but when I have used it, then I will punish it, for what it has done. Not that what it did was right, because it did what God wanted it to, but it did for wrong motives. It did it out of the pride of his own heart, and therefore God is going to punish it. So God says, After having performed a full work upon Mt. Zion and Jerusalem, I am going



to punish the fruit of the stout heart of the king of Assyria, and the glories of ....5 $\frac{1}{2}$ ..... And then the next two verses describe the pride and the boasting of the king of Assyria. He says, By the strength of my hand I have done it, and by my wisdom, for I am ..5 $\frac{1}{2}$ ..., and I have removed the bounds of the people, and have robbed their treasure. I have put down the inhabitants like a valiant man, and my is ....5  $\frac{3}{4}$ .... the riches of the people, and as one gathers eggs ~~xxxxxxx~~ that are left, have I gathered all...5  $\frac{3}{4}$ ... The Assyrian thinks he has the power, he is doing this because he wants it done that way, it is his pride and the glory of his wicked heart to do this, and God says, in v.15, Shall the axe ...6... ~~xxxxxx~~ itself against him that hews thereof? Shall the saw magnify itself against him that shakes it? As if the rod would shake itself against those that lift it up, and the staff that lifted itself up, as if it ~~waxxxx~~ wasn't just a thing of wood? God says, The Assyrian is my instrument, I am using it for this purpose, but he thinks he is ....6 $\frac{1}{2}$ .... is the ruler, is the supreme, it is able to do these things itself which it could never do except God permits it. Therefore, God says, He is going to punish the stout heart of the king of Assyria, and so, he says, He is going to send among the fat ones of Assyria leanness, and under his glory he will kindle a burning, and a light of Israel will be for a fire, and his holy ones for a flame, and it will burn and devour.....6  $\frac{3}{4}$ .... in one day, and shall consume the glory of his forests, and of his fruitful fields~~xxxx~~ both soul and body, and it shall be .....7..... What do you mean by the rest of the trees of his forest? Mr. Kelly?..... AAM: The Army of Assyria, his forest.....his power, his army, his force, his leadership, the rest of the trees will be hewed, and chopped down, and there will be little left. The Assyrian cause is destroyed by the Babylonians and the Persians, and completely disappears, hardly a bit of it, the rest of the trees....7  $\frac{3}{4}$ .....AAM: Well, was it Israel that did it? His holy one. It doesn't say Israel is going to be a fire, but the light of Israel. God is going to accomplish this. God is the light of this world. I don't think that they recognize....8 $\frac{1}{4}$ .... That which gives Israel its light, that which is the Holy one of Israel, He is the one to destroy it.

Student..... AAM: Yes, that's a very good point you raised. It is good for us to have it in mind. This verse does not say, Israel is going to destroy Assyria, but it says, The mighty God who controls and blesses Israel is going to destroy Assyria. Student.....AAM: Yes, I think that is a very good suggestion. I think that God ~~six~~ is permitting the prophets to look forward to ~~the~~ see the coming of the mighty Assyrian with his tremendous force to do his great work against Jerusalem. He is to lower the pride of Jerusalem, and ~~xxxx~~ reduce them to nothing, ....9 $\frac{1}{4}$ .... they are there in the city with no power, all they can do now is to ....9 $\frac{1}{2}$ .... And then when God has worked this upon Jerusalem, then God sends his fire to play among the Assyrians so that the trees of his forest become hewed,....9 $\frac{1}{2}$ ....his army is destroyed. He has to go back in weakness, but I think, as he looks forward at this great disaster, he sees in the light of this the eventual end to Assyria altogether. So I think that the eventual destruction of Assyria is in view, but you might say it is the latter part of the picture. That which is emphasized, as Mr. Hally has pointed out, the destruction of Senn's army here. I am glad you raised that point, I think it is very vital. Then, in v.20 he says, It will come to pass in that day ~~that~~ that the remnant of Israel such as are escaped of the house of Jacob shall no more again say about him ~~that~~ smote them, but shall stay upon the Lord, the holy one of Israel....10 $\frac{1}{2}$ .. The remnant shall return, even the remnant of Jacob, the mighty God, for those my people Israel be as the sand of the sea, and a remnant shall be ...10 $\frac{1}{2}$ .... The consumption decreed shall overflow his righteousness, for the Lord of hosts shall make consumption even determined in the midst of the land, so God says he is going to have a great destruction of great numbers of Israel for their sin, but there is to be a remnant that will be saved out of it, and that will ~~xxxxxx~~ trust in him and be saved through Him. And then in v.24 again he brings back to the thought of the Assyrians. He says, O my people that dwell in Zion, don't be afraid of the Assyrian. Why not? Because the Assyrian is the instrument in God's hand, the one you should be afraid of is God, and not the Assyrian. You should fear to do that which is pleasing to God, you should seek to do God's will, you should seek to have ~~this~~

His favor, you should know that you are in line with Him, then that you are safe. But if you are not, if He didn't use the Assyrian He would use some other instrument, and so there is no reason to be afraid of the Assyrian. If you trust in God He can deliver you from any of them. And so he says, My people that dwell in Zion, be not afraid of the Assyrian. He will smite thee with a rod, and lift his staff after the manner of Egypt, he is going to try to oppress~~d~~ as the Egyptians did, but don't be afraid of him. For yet a little while and the indignation shall cease, and my anger and their destruction, and the Lord of Hosts, shall stir up a scourge for him according to the slaughter of Midian at the rock of Horeb. What do you think v.26 here is speaking about? Student.....

.....AAM: Yes, surely, like the slaughter of Midian, the rock of Horeb, the sudden unexpected terrific disaster to Senn's forces, the Lord is going to bring to pass. As his rod was upon the sea, so shall he lift it up after the manner of Egypt. The Assyrian is trying to smite the ~~o~~ Israelites after the manner of Egypt, just as Pharaoh in Egypt had oppressed them, the Assyrian wants to oppress them, but just as God caused Moses to lift up his rod and open a way through the Red Sea, so here God is going to open up the way to the destruction of Senn's host. And it will come to pass in that day. What day? The day we are talking about. In that day the burden will be taken away....13<sup>1</sup>/<sub>2</sub>... There is a day coming when his burden will be taken from my shoulder, and his ~~yoke~~ yoke from my neck, and the yoke shall be destroyed because~~d~~ of the anointed, because of God's...13<sup>1</sup>/<sub>2</sub>... because of the divine power, because of the anointed. And what has v.28 to do with v.27? Mr. Goertzen? .....

AAM: You don't see the relationship to 27? Do you see any relationship of 28 to 29? .....

.....AAM: Yes, that is to day, you seem to be in the general area of the same big subject, and that's Senn. Student.....

AAM: Well, that would be a suggestion....end of P 167

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....relationship to 27, it may be that you are talking of a big subject to which you can relate both verses, but one verse doesn't ~~ix~~ lead into the other verse. But if you look at 28 and compare 29, and the two very obviously belong together. ~~There~~ They are one sentence. And you look at 30, and it is the same.

And 31. 28 to 31 is a continuous description. Now, then, the thing is not to relate 28 to 27, but to relate the continuous description which begins at 28 to  $\frac{1}{2}$  27. In other words, you don't ~~xxx~~ relate the last sentence of one paragraph to the first of the next....2.... But you know that you have a paragraph break. Now, is it a section break, or a  $\frac{1}{2}$  paragraph? Mr. Goertzen suggests that it is a paragraph break, rather than a section break, and it is possibly the same general idea, the ~~xxxx~~ same general subject is in mind. Mr. Smith suggests also that maybe the same general subject is in mind, and suggests a possible interpretation of how this relates to that subject. Well we want to see this next paragraph, how does it relate to that subject? We want to assume that it is the same subject, unless we have clear evidence it is a different subject. Now, the subject we have been talking about is the Assyrian coming. And the ~~xxx~~ Assyrian's attack, and God's deliverance from the Assyrian.... $2\frac{1}{2}$ ..... The Assyrian comes, attacks, God delivers from him, and removes the oppression, and so that cycle is ended at 27. And so if you are dealing with the same subject, you have a new presentation of the same general idea.

Student..... AAM: Yes, I don't mean to stop at 31, what I mean to say is, 28-31 is more closely related than anything that follows, no, I guess 32, you are right. I guess 32 is equally close. 28-32 is very clearly one place after another as the progress goes forward, and there is very little difference between them, but then when you get to the next you can ask, is that further about this? I mean, I am not saying how far it goes, but at least ~~xxx~~ it goes this far. At least it goes to 32. Did you have a question?.....

AAM: Yes, that is a little difficult.... $3\frac{1}{2}$ ....because of the anointing, the word on itself does not explain, ~~through~~ so we have to find an interpretation of the meaning. And we know that God anointed those that were set apart by Him for special purposes. We know that. And so it would seem to me that we have to say that the reason ....4.... is destroyed, is because God has established those whom it is His will should continue to control for a longer time. The anointing has not yet come ....4.... I would think, that you might say would be reading into it, but it is reading in in the attempt to fit the verse in

Now, of course, another attempt to fit it in would be to try to take the word mashach, to anoint, and relate it to the Messiah, but I doubt if that belongs in these particular verses. Now, this passage, then, 28ff we think is likely related to the account of the Assyrians. Now, what does it say about whomever it is talking about? The Assyrian, or whoever it is, most likely the Assyrians, anyway. What does it say about them? Well, he comes to ...4½..., he passes to ...4½... at Michmash he lays up his carriages, and they go over the passage, they take up their lodging at Geba, Ramah is afraid, Gibeah of Saul is fled, what is happening? Student..... AAM: Yes, but it is clearly the progress of an army, isn't it? An army comes to this town. It is as if you might say They land at Boston, they come on through Rhode Island, they get as far as New Haven, they are entering New York, we here they are already approaching Trenton. Who knows how soon they will reach Elkins Park? (laughter)

It is a list of places north of Jerusalem, starting in with a place, and coming step by ~~step~~ step along, describing the progress of the army. Now, why do people in Jerusalem think of an army coming to the city just north of Jerusalem? What would that suggest? Yes, it suggests that Jerusalem is seriously menaced. There is a vivid picture here of an invading army attacking Jerusalem. There is a picture of the fear of the people, as they imagine an invading army coming, coming to little towns about 20 miles north of Jerusalem, and then a little further, and a little further, going over the pass, and the people are fleeing from the towns as the army comes on and on, until it gets right ....6¼..... just ~~north~~ north of Jerusalem. He shakes his hand against the mouth of the daughter of Zion, on the hill of Jerusalem. Here is a hostile army pictured as coming, as they imagine it, as the people hear that Hezekiah is breaking out the yoke of Senn, he says I won't pay any more tribute to him, I am going to ....6½..., and they say, What's going to happen? Why look what happens, the Assyrian army will come and get to this town, and they get to this town, and they attack this one, the people are fleeing, they are coming nearer, and nearer, ....6¾... right up to the gates of Jerusalem. How do you dare tell...6¾... paying your tribute, and to break off.....Assyrians. How do you dare to do

it? Look what is happening, and Isaiah says, Yes, imagine them coming. See this terrific sequence, coming right to the gate of Jerusalem, he shakes his hands against the mount of the daughter of Zion, the hill of Jerusalem, but he won't get any further. Behold, the Lord, the Lord of hosts will.....7<sup>1</sup>..... and the high ones of stature will be hewn down, and the haughty will be humbled, and he will cut down the pickets of the forest around him, and Lebanon will fall with the mighty ones. vv.33 and 34 are closely related to each other. They form, you might say, a sub-paragraph, perhaps a sentence, you might say. They are a sentence. 28-32 is a sentence, but the two sentences make a paragraph. They are closely related to each other. The first shows the terror of the coming of an Assyrian invading army from the north to the very gates of Jerusalem, and the next one shows that God stops the army before they get there and deliver Jerusalem. Now, there is only one objection that anybody might think of, to this, and any of you who have read the books of ....8....., or have read ch.37, 36 and 37 of Isaiah, immediately say, Yes, but the Assyrian army didn't come that way. They came ~~down~~ down the coast. They came down the coast, and were settled there in the coast, and it was down there that they met the Egyptian force and it was from the coast that they sent the forces up the plateau to call on Hezekiah to surrender, and the people were looking down toward the coast expecting them to attack from that direction, from the west instead of from the north~~d~~, and they never came, because before the time that they would have come the Lord destroyed their host, and so they never came as described in 28 and ~~2~~ 32 here at all, and so you say, Yes, but an army did come that way. Because you say, I have read the book of Jeremiah, and the book of Jeremiah describes ~~how~~ how the Babylonian army came down, one city after another, exactly these places, and you ~~remember~~ remember how one of these places named here is ~~Anath~~ Anathoth, and he says, O, poor Anathoth, you remember how Jeremiah purchased the land in Anathoth, ~~and~~ as a sign of his faith that in Anathoth there was yet the land promised ...9.... again. Anathoth will again be delivered, and so the Babylonian army came down from the north on the route here described but the Assyrian army did not, so is ~~this~~ this a description of the Babylonian

army, when the Babylonian army came down and shook its fists against the mouth of the daughter of Zion, the high of Jerusalem, in v.32, and in v.33 they army came on and made a breach in the wall, and conquered Jerusalem and carried the people off into captivity, and so if 28-32 is a description of the coming ~~into~~ in of the Babylonian army, then 33 and 34 truly never happened. And if 33 and 34 are the description of Senn's army as they fit in exactly with what we have had earlier in the chapter, and is what really happened, and is doubtless what is meant here, then 28 to 32 does not describe the route that the Assyrian came. And therefore the only interpretation that I can see that you can get out of it that makes any sense, that vv. 28 to 32 is not a picture of the actual coming of the Assyrian army, it is ~~not~~ a prediction of their coming, ~~or~~ a statement of what happened, but it is a statement of the fear of the people as they see the Assyrian begin to come, and they imagine how easy it will be for a mighty army like the Assyrian to come right down through that backbone country to the north of Jerusalem, and march right up straight to Jerusalem, and Isaiah says, Yes, they have got the power. You couldn't stop them in any one of these villages, they could take every one of them, they could come right to the entrance of Jerusalem, it is true you couldn't stop them. There is nothing you could do. But he says, God won't let them come into Jerusalem. He says, Before they will get to that point, God will inter~~vene~~vene, and ~~up~~ lop the boughs of terror, and put an end ~~to~~ to the force of the Assyrian army, and God did it, when they didn't come in that direction at all. They were down in the Philistian plan~~de~~ when God lopped them off. So they never got there. Now, that is a very very interesting thing. Here is a passage in which the great teaching is absolutely clear, absolutely true, fulfilled precisely and exactly, historically, but in which the detail of this part of it, is a very very vivid picture, not of what actually happened, but ~~of~~ of what the people imagined would happen. And what could have happened if the~~y~~ Assyrian had chosen to come in that way. And some commentaries will probably tell you Isaiah was a false prophet. He made a bad guess as to what way ~~they~~ the Assyrian would come. I don't think he was at all. I think he pictured the fears of the people here, rather than the

fact as to what ~~happened~~, and the fear of the people what would happen here, which didn't ~~happen~~ happen, is exactly what did happen a ~~hundred~~ hundred years later, a hundred and fifty years later when ~~he~~ the Babylonian came, but that time the Lord didn't stop him, he came ~~right~~ right up and took Jerusalem. Student

.....12.....AAM: Yes, it is a picture of the man coming with the axe, cutting up the thickets. I was so glad last week that in 1951 when I came up out of the Grand Canyon over the Grand View trail, ~~as~~ as I came over that trail, I wasn't carrying my stuff, I left most of my stuff down there, but I'd come with the branches of a tree, it was an abandoned trail, and you had to force your way through it, and the thickets kind of grab on your clothes, and I have still got marks on my hands where it cut into them, but you force your way through these and through these, and so ~~when~~ I got to the top, and then I was going down the next day, and spend another day and bring my stuff out, and ~~I~~ I ~~said~~ said then, would you lend me an iron instrument, will you lend me a hatchet, or a pair of pruning shears, and I will prune along this trail some. It is an abandoned trail, and they don't do anything to keep it in shape, but I would like to clean it up abit. So they lend me a hatchet, and so the next day as I went down I spend an hour and a half cutting off branches of these trees and bushes that reached over the trail, and it improved it like everything, and I had to quit then, or it would have been after dark when I got down to my stuff. That was in 1951. And then two weeks ago I started down that same trail, and there was a big blizzard, and the snow was flying around, and I had fifty pounds on my back, and the stuff was catching on the bushes and everything, and place after place where it would have been difficult, these branches I had cut three years ago, <sup>I was so glad</sup> and I had cut the thickets with iron, and prepared the way.

(laughter) It was so much easier now, than if I hadn't done that three years ago. But if I hadn't cut the thickets with an iron I would have been the way I was last week Wednesday, a week ago ~~xx~~ tomorrow when I came ~~up~~ up there was a different trail, the hand trail, hardly ever used, and I got up towards the top, and the bushes had sharp thorns on them, and one of them stuck right into this finger here, and it bled for a half an hour ~~afterwards~~ afterwards, and they grabbed



ahold of my sweater and tore it off....14..., and it was very very difficult forcing your way through. But~~z~~ the weather wasn't so bad. It wasn't half as bad as it would have been before if I hadn't cut the thickets with iron and prepared the way. And ~~gainx~~ against those, you go with your bare hands, and you try to cut them and it is very difficult, but with the iron it is easy, and the Lord pictured himself here like a wood chopper, coming in with an iron, and just hewing the way through the Assyrian strenght and power. ....end of P 168

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.....But it is only a paragraph division, and the last line of the paragraph itself...1½....closely connected together, and we should not overlook it now. Look at v.34. God cut down the thickets of the forest with iron, and Lebanon falls with the mighty ones. What is Lebanon? The Assyrian. It is a great world power. It is this mighty empire which held most of the world...2..... Lebanon to the ground, and it has never been reestablished. It disappeared from history. The downfall of the Assyrian empire was the end, as far as that mighty Assyrian empire was concerned, but in comparison with that, the mighty forest of Lebanon fell like a mighty forest, the thickets of the forest were cut with iron, but the stem of ~~Jesse~~ Jesse, which also seems to have fallen, out of that stem a rod came up, and a little branch grew up, out of that. A sharp contrast in 11:1 between the continuation of the stem/ of Jesse, this ....2½.... which also has fallen, and the ....2½....greatforce of Lebanon, the Assyrian the rod of God's anger, it came to an end.....2½.....Yes?.....

AAM: It is the great ofrest outside the land of promise, and he was here comparing it with the great empire. Lebanon was not in Assyria, but it is in that direction. And so this chapter 10, here....3...9 and10, I hope we haven't gone so hastily that .....3½.....carefully regiew 9,10, and 11.....

...end of class

New class, 4/9/54

We were looking at Isaiah 11 last time, and we saw the general sweep of discussion through 7,8,9,10, how closely it all is related together, starting in with the situation where Ahaz is trying to deliver himself from the Syro-

Ephraimite invasion. He brings in the Assyrian. We face a far greater menace. God deals with this menace and shows how He, by His power, will deliver them from this greater menace that has been brought in by the great wickedness and error of Ahaz. And now at the end of chapter 10 we saw how the great terrific attack of the Assyrians which the people would imagine would be coming by the most direct line, .....6.....it does not come that way, so you might say that which you imagine that ~~which~~ is coming quickly in attacks stright down there, was spread out over a period of two years, as they came down the coast, and spread out ~~on~~ all over the land, and took all the rest except Jerusalem, yet they felt in the situation, for most of those three years, which is described in v.32, He shall shake his hand against the mouth of the daughter of Zion, the hill of Jerusalem, they never knew what morning they would wake up and find the forces all around them, and the seige in full progress, and the end of Jerusalem a certainty. But God put it to an end, v.33 God lops the bough with terror He hewed down the high ones...6½... he destroyed Senn's army, he brought the terrific danger to ~~nothing~~ nothing. And not only that, Senn. returned to his home and there twenty years later was murdered by his son, and the Assyrian empire, as a fact, within the next century disappeared complete from the sight of man. Instead of it overcoming Jerusalem, it disappeared, and then in contrast, 11:1, the Assyrian empire disappears, the thickets of the forest are cut with iron, a figure of speech, but the meaning perfect clear, that it is the destruction of the Assyrian army and empire....7½.....by a mighty one, but in contrast, out of the stem of Jesse there comes a rod. Student..... AAM: Yes, I would say that the interpretation of ~~prophecy~~ prophecy is not a simple thing. I would say that there are certain simple principles which can be gathered, and we must not oversimplify them. We must take the simple principles, and see to how great an extent they apply, learn from the study of the way they are applied in different passages what the true situation is regarding them. Now, it is easy. There are two extremes. There is that which says, Whatever the word says, it means. Well, what does the word say? ~~which~~ You have to interpret it.....8½..... I was talking on the train last week to a man who had that

idea of all fundamentalists. He said, Surely you are not a fundamentalist like William Jennings Bryan to believe the world was made in seven days? Well, I said, Certainly, the Bible said the world was made in 7 days, and I believe it was made in 7 days, but I said, We have to see what that word day means in the Scripture. We have to interpret it, and I gave him evidence in the light of context that day there was a period of time. Maybe it is 24 hours, maybe it is a hundred billion years. The passage doesn't say how long the ~~xxxx~~ period is, but it is made in seven periods of time. Oh, the man said, Yes, but that wasn't the kind William Jennings Bryan was. He just took what it said, and that was that. What it says it is. Well, now, for an educated man, a graduate of Yale, it shows a lack of any training in Semantics, because you cannot say a sentence is just what it says it is. What do the words mean? Words are symbols. Words are ~~xi~~ figures. Words are means of trying to express ideas. They are not very good means of expressing ideas, but they are the best we have. And there are cases where you can ~~xxxx~~ take a sentence, and this means exactly this, and there is no question about it, and there are cases where you can take a sentence and it is pretty difficult to tell what it means. I am not speaking just of the Bible now, I am speaking of literature in general. And context must enter in. A word changes its meaning at different times. It is a difficult careful study interpreting language, but so there is the extreme. Here is a word. That would seem to mean this. ~~That~~ Therefore, that's what it means. That's not it at all. You have to interpret it carefully. But now there is the other extreme that ~~throws~~ throws up its hands, and says, Oh, it is a symbolic book. It is a symbolic book. We have got some ideas which we have learned from passages in the N.T., and this is all we need to know, and the rest is just beautiful allegory which adds nothing to our knowledge. I think that is much worse than the first, much worse. I think that the truth is that you can't throw up your..., you must not go to ~~no~~ one extreme or the other on a thing like this. There are matters of principle on which we take what is right, and we make no compromise, but on matters of ways of doing things we find the proper point. It is not one extreme, or the other. The proper point.

When it comes to interpretation of anything. There are laws, there are principles, and the way we find these principles is studying the particular science. Now as we approach the Bible, we approach it with the attitude of the Lord Jesus Christ that what is here said is true, and that we must believe and stand upon what we find here. We approach it with that attitude. But we also approach it with this attitude that what is here said is not necessarily immediately obvious at first sight. He said in Luke 24 to the disciples, "Fools and slow of heart to believe all the prophets have spoken." Ought not Christ to have suffered these things and have entered into His glory." And those people said, We have read the prophets over 50 times and we never read that Christ should be crucified, and raised from the dead, well, it did. It is taught in the O.T. But it is not taught in such a way that just at a superficial reading you get it. You have to study it to find it, and when you study it, you find that it is vitally and clearly taught there, maybe it would never occur to you on first reading, but on close ~~xx~~ study you see it is what it means, and what you find there you stand on it. Now, I declare as a definite thing, if the Bible says something is going to happen in the future that means that thing is going to happen in the future. Now, if it is a series of events...12..., if it is one particular event, a virgin will bring forth a child, that doesn't mean there are going to be a lot of virgins bringing forth children. It means one particular event. But if when you have a picture given, How does this city rejoice. Look at this one in misery. Look they are coming here, they are coming here, they are coming here. See them progressing! Now what is that? That is a picture of an event. Is it a picture of something that happened before ~~Isaiah's~~ Isaiah's time? Is it a picture of something that has happened now? Is it a picture of something that is going to happen in the future? It doesn't say. And we have to learn from context what it is. But it may be that we can get principles from other passages which would give us the answer, so that immediately on looking at it we can apply principles which we learn from other passages. On the other hand, it may be that in the light of context, we can get an understanding of it here which gives us a principle which we may not find elsewhere. Now, in this

particular case ~~wex~~ I am glad you raised the question ~~xxxxx~~ about it, because I would not want people simply to ~~s~~listen to what I said, and say, Dr. MacRae says it means this, and that's that. There is nothing gained by it. I don't think it is a tenth as important what this means here as the principle of interpretation that is involved, and I gave you last time the interpretation which impresses me in the light of context as being the correct interpretation. Now, I didn't gain that interpretation simply by applying a simple principle ....13 $\frac{1}{2}$ ... .. I gave it by a study of it in the light of context, and I think it is well, that we, as far as time permits, get this...13  $\frac{3}{4}$ .. in the light of context, because if we are convinced that in the light of context this has a definite meaning, then we have a background which maybe you don't....14... Now, of course it is always possible that you will have to say, Here is a passage that we don't know what it means, we don't understand it. And in such a case, I wouldn't get too excited, I wouldn't feel too badly about it. I would say, the Bible is a ~~xxx~~ big book, it is a great book, a book written by the infinite mind of the creator of the universe, and it is not at all to be felt too badly about it, there are passages that say, I don't know now what it means, but some day I will learn. But in this case, I don't think we have to learn that, take that attitude. I think as we look at it we ask the question, is this the picture of a past event? And I think that we can answer quite definitely that this is not a picture of a past event.....end of P 169

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....then when it comes to the question of being a picture of future life, we can say, Is it a picture of something which is yet going to happen?, but has not yet occurred in our present day? Or is it a picture of something which ~~ix~~ did occur already? And to my mind the whole context of the ...1 $\frac{1}{2}$ ... of the chapter is directed so definitely at the situation regarding Senn. and the coming of the Assyrians, that I feel that if at all possible we must relate it to that, and if we are to say, No, it is something which happens later than 1900 A.D., we have to have some evidence in the context, some sort of a transition which we parallel with other passages, to justify in pushing it off,

into that distant future. There are a number of passages which thus can be pushed off, but this particular one, I can't see that the context leads in that direction. Now, I look at the picture here then, and I find that it does exactly fit with something that took place a hundred years after his coming..2 $\frac{1}{2}$ . Nebuchadnezzar's army came down exactly on this route, but as far as that is concerned, it is the natural route, it is the route any army would naturally come, there probably were many that came over that route. I do not think it is impossible to take it that it is Nebu's army, because Nebu's army came on and conquered. They shook their heads at the mount of the daughter of Zion, and they marched in and conquered it. ....2  $\frac{3}{4}$ ... The Lord did not put a stop to it. The conquered it. But I feel that it is definitely not a picture of Nebu's army, but ....3.... Well, now, under the circumstances the whole background of the chapter is talking about the Assyrians, and the great invasion of the Assyrians to which to look ~~xx~~ forward is Senn. And so I have felt to ask this question, Can this fit with Senn. Well, it doesn't explicitly say, Senn's army is going to come on a certain route, it pictures a state of panic of the people, and therefore I ask myself is it possible that this is a picture of the panic of the people, imagining a certain thing happening, when, as a matter of fact, in its ultimate result this thing did happen, in its affect on the ~~people~~ people's minds the thing happened, but in the specific details of the way it was done...3 $\frac{1}{2}$ ... in a different way, instead of the way the people expected ...3 $\frac{1}{2}$ ....what they did~~d~~ amounted to the same thing. It was an attack. It was a threat to Jerusalem, a danger which seemed as if it had nothing to do with ...4...., and if you take it as the imagination of the people, as to what might, what has come in other cases, what did come in Jeremiah's case, the imagination of the coming...4...., and the answer is no, it stopped at Jerusalem.....4 $\frac{1}{4}$ ..... Well, the way it actually did happen.....4 $\frac{1}{4}$ .....the result was the same. Now, it is not one of those cases where I feel I could be one hundred percent dogmatic....4 $\frac{1}{2}$ ...., but it is a case where I personally feel very strongly that this is the direction that is taken. Now, someone can suggest another possible interpretation. If you do, the only one I can think of

is ...4 3/4..., and if so it would impress you how it fits with the context....  
 what sort of a transition there is, .....5..... Now, maybe somebody  
 can work out a method that would be very ~~xxx~~ satisfactory. Personally, the  
 approaches to that have not seemed to be very satisfactory, .....# 5.....  
 in the general situation of Senn's day, so I have not spent much time trying to  
 fit ~~ix~~ it with that other view, but it does pose at first sight a very serious  
 problem where he says Senn's army will march down and attack...5 1/4....., and it  
 didn't. I think that would be ....5 1/2.....the emotion of the people, how  
 terrified they are, so I feel that this is ....5 1/2.... Student.....

AAM: Yes, there they describe the situation, and you look forward and see what  
 that precise situation is. Yes, I think I would go slow about saying about  
 a particular thing.....6..... I would say this, a prediction may describe a  
 general situation, a general emotion, or it may describe a ~~grr~~ general emotion,  
 and also give considerable detail. It is like the matter of interpretation of  
 parables. Each of the parables has one central thought which is presented, and  
 sometimes this central thought is presented, and all the details of the parable  
 are simple a story to give the emotion and idea of the central thought to you,  
 and the ~~deat~~ details have no meaning in themselves. There are other cases  
 where half the deatils have a meaning in themselves. There ~~ae~~ cases where a  
 good many of the detaills have a meaning, but if we approach the parables with  
 the idea that each element in the parable has to have a specific meaning, we  
 find ourselves in all kinds of difficulties. We have to recognize that in  
 quite a few of them it is simply the general principle, though there are others  
 in which the detaills have a good bit of meaning. So I would say the general  
 principle of the thing we must stand on. Now, it is easy to try to give the  
 intepretation to alot of the deatils and then twist around the general prin-  
 ciples until you get something the opposite of what is there, and that's a  
 terrific danger. We fight against that, we watch that, avoid it, get the  
 general principle and stand on it, then see how many of the details are to  
 be applied as a specific presentation of events, rather than as a general  
 elaboration of ...7 1/2.....Student.....AAM: You see, Isaiah makes a predic-

tion, they will not put a mount against Jerusalem....7 3/4... they will not come actually against the city. The city was in a state mentally of ...7 3/4.. rather than physically. That is, it was in a state where Senn's representatives came up, and told them, You better surrender, or we will take you. And where I would say, wandering bands of his ~~men~~ men would go through, and where he was conquering ~~on~~ other great cities, and where the situation was that people hardly ventured out of the city. They didn't know whether they ~~would~~ might be ~~besieged~~ besieged by a wandering group of Assyrian soldiers, or whether that might be just the time the big force would come, and move in around Jerusalem and take it. But the actual main body of the Assyrians the main portion of this time was down in the Phillistine plains. Now, of course, there is a period of about three years here, and during that three years we don't have much detail given. We don't know the precise movements of the Assyrian army during this time, and it is not impossible that some band of Assyrian soldiers came down this line at some time during that time, but we have no evidence ~~of~~ of it. All we know about it is what is told in Kings and Chronicles. Somebody else? Student....

.....AAM: Of course, the latter portion of 32 you can take as literally being one, as the Assyrian king sent his representative who stood right outside the wall, not on the north side, but on the east side. The army was to the west, but they stood on the east side of the ~~city~~ city, and right there he stood, and called on the ~~people~~ people to surrender, and said, Why do you trust your God Jehovah? You think He will deliver you? Where are the gods of all these other cities we have taken? We will take you too. Hand over Hezekiah as a prisoner and surrender, and you see how much better I will treat you than Hezekiah ever did. He did shake his hand against the daughter of Jerusalem, not literally the hand of the king. He sent his representatives, but the representatives did, representing him, stand right there on the very edge of Jerusalem, at the very place where Isaiah had met Ahaz, and warned him of what the result would be of his treaty with Assyria, at that very place the representatives of the Assyrian king stood, so that you can't take the last half of the verse just literally. Student.....AAM: It says in Kings, I believe,



that he took all the fenced cities of Judah. Well, now, the fenced cities<sup>w</sup> were the cities with the big walls around them. These are little villages north of Jerusalem. It is altogether possible, but we have no proof. Student

.....AAM: That's right, and so it is not at all impossible that as a result, not of the main army, but of some separate band, precise thing happened. That is a very interesting suggestion, entirely possible. The main body came elsewhere, the people were terrified knowing what the main body might do. If you have a tremendous army in your area, and your own force is completely demoralized, <sup>y</sup> you don't take a little group<sup>s</sup> of people, and seize them. Mr. Jermoe told us how he went in a jeep with a couple of others, and they landed in a city that had 30,000 German troup<sup>s</sup> in, and they went around through the city, and there was no difficulty at all. Now, if they had gotten there six months before, and had a ride in that city, ~~known~~ they would immediately have been seized and been taken prisoners. But those people knew that the tremendous American army was not far away, that they were in process of flight, looking for an opportunity to surrender, and <sup>though</sup> ~~so~~ they could, one percent of them could have seized these American soldiers, and done away with them if they wanted to, it didn't occur to them, and here in these villages it might be that as if a small band of Assyrians would strike terror to them, and so from<sup>a</sup> a small band, rather than from the main army this may have very well happened. Student.....

AAM: No, no, ~~xStudentxxxxxxxxxxxxxxxx~~ (MacRae goes to blackboard or map....) and down here is your dead sea, and up here is Jerusalem ~~on~~ the hill top. Well, now the force coming from over here, it might conceivably come down from the big cities up here....13.... or it might come around the ~~edge~~ edge of the sea of Gallilee...13..., but now we have records that <sup>E</sup>gyptian forces.....13<sup>1</sup>/<sub>2</sub>.... and so the Assyrian force comes down here.....13<sup>1</sup>/<sub>2</sub>....., and then we know that he took Lachish, and Lachish is a big city over here. We know that he took that, and we are told ~~he~~ took all the fenced ~~dities~~ cities of Judah....13<sup>1</sup>/<sub>2</sub>... around here in these areas mostly. Now these villages named don't go any further north<sup>d</sup> than here. It is a series of villages, just north of Jerusalem, and this is ~~the~~ the hill country here, from here down there is a very steep grade

down, there is an easy plane down here, which is easy to walk around. This is a steep hill, and a steep ravine, and the train going up to Jerusalem winds up/ and up and up, and for anybody to come down here, in order to get over here.....14.....it is not impossible that the Assyrian army came down through the hill country here, and came right up to the edge of Jerusalem, then turned around and went back up....14 $\frac{1}{4}$ ....and down the valley this way would be extremely unlikely, because they put themselves in too much danger of attack from the rear. Student..... AAM: No, that's a hundred years later. This is .....end of P 170

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.....king of the Egyptians will come against them, and that, hearing that he sent a messenger up to Jerusalem.....1 $\frac{1}{4}$ .....and Isaiah said, He will hear a rumor and go back to his own land. Well, of course, the rumor he heard wasn't .....1 $\frac{1}{2}$ ..... But it is not impossible at all that a considerable force might have come down. It is not impossible, but there is not the slightest Scriptural statement that anybody did. I think the suggestion that some band came down is a very likely one, and it is entirely possible that this was literally fulfilled....1  $\frac{3}{4}$ .... But that the Assyrians major force came down that way, while it is not impossible, it would seem very very strange if it happened with no word of it.....2..... So, I would feel that it would be a pretty big guess....2..... Student.....AAM: It is not impossible, but the principal objection .....2 $\frac{1}{2}$ ..... Isaiah's prediction that he will not lift up a <sup>battering ram</sup> ~~band~~ against the city, or build a mound against it. It sounds as if there wasn't a direct ...2  $\frac{3}{4}$ .....that's the principal objection, and then there is not definite statement.....2  $\frac{3}{4}$ ...., though it is true that he himself says it, I shut him up like a bird in a cage in Jerusalem, and it certainly is true that Hezekiah and his people were so shut up in Jerusalem that they didn't dare go...3..., but of course Isaiah says, You will live next year on that which grows of itself, and the second year on that which ...3.... Well, now, the stuff doesn't grow in Jerusalem.....3.....but if they live on that which grows of itself, it sounds pretty definitely as if they went out

into the farmland around, long enough~~✓~~ to harvest what grew naturally, but not long enough~~✓~~ to plant and cultivate. Student.....AAM:.... $3\frac{1}{2}$ ... If your purpose is to attack Jerusalem, and you come from the north, the natural way to come is straight down ... $3\frac{3}{4}$ ...., because there you approach Jerusalem on the left. If you approach Jerusalem from the east there, you have to buck those terrific ravines where an army a third as big as yours could go and back you up. In fact, in 1917 when the British....4.....(MacRae at blackboard can't make out what he is saying).....6....., but it is not a military point....6.....nothing like that, because it is so shut in by these cliffs on the west. Student.....AAM: The north is where the wall is ... $6\frac{1}{4}$ .... because the north..... $6\frac{1}{4}$ ...., and if you beseige Jerusalem, you have to beseige it from the north. On the other side there are steep cliffs, and it is very hard to attack it from the other side. David took Jerusalem by going up one of the steep sides, and it was so steep that they knew nobody ever could go up, so they couldn't guard it.... $6\frac{1}{2}$ ....., but it is only very rarely that ..... $6\frac{3}{4}$ ..... .....7..... reduced them till there was absolutely nothing to live on, and many of them would try to escape, and .....7....., and some of them thought they would save their money by taking some of their money and swallowing it, thinking they could eventually get it and have it, and the Romans found that out about two or three of them, and thought~~✓~~ there weren't many who did that, but the result was that the Romans who had all the money they could get, when any Jew would flee, they ~~would~~ were apt to kill him in his ~~xxxx~~ search for money. And of course, the result of that was that it made it very difficult for anybody to flee.... $7\frac{1}{2}$ .....so the sufferings of that seige were really very very terrific, but it lasted quite a long time. It wasn't a direct attack. Now, the Romans probably could have made a direct attack and walked in. They had tremendous force, but it would have meant more losses than they felt they wanted to... $7\frac{3}{4}$ .....Student..... AAM: North of Jerusalem, you see, Israel had been conquered already, and the border between Israel and Judah is not many miles north of Jerusalem, and there might be some right on the border. It wouldn't be particularly large....8... The big fenced cities were more south

and west. Student.....AAM: If it was a prediction to tell us of the...8½  
 ....., but it impresses me that it is not a prediction to tell us of an event  
 that occurred, but a picture to give us the emotion and the ...8½.....

Student..... AAM: These are little villages which wouldn't be strong  
 cities, but which would be filled with terror, and people would flee from them,  
 and Jerusalem, and it would increase the terror and fear, and all that. Well,  
 it is an interesting question, and it is very good to take the time to go into  
 it. It is a matter of principle that is very important, but now the contrast  
 between v.34 and chapter 11:1 is something that should never be forgotten.

Here is the mighty Assyrian force, the mighty Assyrian empire, .....9¼.....  
 and never has been reestablished, but out of the stem of Jesse, and out of  
 his root a little rod comes up, a little branch, out of the root of a far smaller  
 thing which seems to be gone, but a little branch comes up out of the Judean  
 empire, out of the Israelite, but it specifically said out of the stem of Jesse,  
 which might just stand for Judah in general, or which may specifically point to  
 David, and the house of David, the stem of Jesse, and of course in this case  
 we know it does. And so a branch springs up, a little root. Well, now, in the  
 figure this could stand for a force, it could stand for an army, it could  
 stand for a nation, or it could stand for an individual man, and when you say  
 out of the stem of Jesse, and you specifically connect it with the house of  
 David, the suggestion that it is a man seems a natural. And we read on about  
 this man that the spirit of the Lord rests upon him, and sometimes it is said  
 that there is a seven-fold spirit resting upon him. Well, the Lord uses numbers  
 sometimes, and gives them ~~spirit~~ specific meaning, but this is one particular  
 case where I fail to find any number seven. The spirit of the Lord, what kind  
 of a spirit is the spirit of the Lord? The spirit of wisdom and understanding,  
 the spirit of counsel and might, the spirit of knowledge in the fear of the  
 Lord. There are six characteristics given to the spirit of the Lord, and it is  
 called the Spirit of the Lord. Now, if you said the spirit of the Lord had  
 seven characteristics, that would be an interesting use of the number seven,  
 but to say the spirit of the Lord has six characteristics, and then to count the

spirit as one of the six characteristics, if you want to make seven, seems to me highly artificial ...ll.., so I personally do not believe there is any number seven brought out in this particular passage. But the spirit of the Lord rests upon me. Well, the spirit of the Lord is the all embracing term, it is the Holy Spirit, it embraces all of the activities in wisdom and power in the Holy Spirit. So wehn we continue, I don't think he is telling us something we didn't know about the spirit of the Lord, but I think he is stressing certain aspects of the spirit of the Lord, .....ll $\frac{1}{4}$ ....., and therefore, certain aspects of His character. The spirit of wisdom and understanding. This is not a picture then simply of one who has great might and arbitrary power. This is one who is wise, one who can determine problems correctly, one who knows the right way of going about them. The spirit of counsel. Now here we have, and might, the spirit ~~xxx~~ of knowledge. You see, out of these six, four refer to his wisdom. His wisdom, His understanding, His counsel, and His knowledge, or is His knowledge of the Lord? Maybe it doesn't refer to wisdom, may be it is the knowledge of the Lord. Maybe it does, it is hard to say. But at any rate, at least three, and maybe four of the six characteristics refer to His wisdom and His understanding. Surely then there is a definite suggestion of the activity of Christ in His first coming. When a man, having no apparent power, a simply Gallilean peasant, he seemed to some the son of a carpenter, to others, can any good thing come out of Nazareth? Others said, Yet this man so spoke that they said, never a man spoke like this one. He knew what was in man. He expressed things that they could never have dreamed He could possible know. He showed an ~~xx~~ insight into knowledge. He was after all, ~~xxx~~ prophet, priest and king. And here is His prophetic activity, His great wisdom and insight much stressed here in the picture. Well, that doesn't mean there is all there is ~~xx~~ to it by any means, of course, but it means that this~~x~~ is an important aspect of His life. The spirit of the Lord rests upon Him with these characteristics, and then we have as a fourth thing given, the spirit of counsel and might, the power to do things. Well, of course that was wonderfully portrayed in the first coming of Christ in His power to drive out the evil spirits, and

to heal diseases. He showed might there, even though He did not ~~so~~ display the might of a conquering king in any way during His first coming, that is in any physical way like an army, but He did show it in His defeat of Satan, in His healing of diseases, He showed a power that no other man would have, and then it ends with the spirit of the fear of the Lord. And here we have the example of Christ Himself, the Son of God, yet learning obedience by the things He had done, the Son of God giving us a display of the life with God, living His life here, not merely so that we can look to Him as Saviour and Lord, vital and prominent, and all-important as that is, but so that also we can follow in His steps, as Peter said, We should walk in His steps. And there are some very fine books that have been written on walking in His steps.....14 $\frac{1}{2}$ .....

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.....there are modernists who stress only this, and forget everything else. And of course, that is utterly wrong. And this is less important than the devotion to Christ, it is less important than ....1 $\frac{1}{4}$ ....., and yet it is a real factor, it is something we should never overlook, that He was not only ...1 $\frac{1}{2}$ ... He was our example and He is our example, an example which would drive us only to despair if we take only that. If we seek to live as Jesus did, .....1 3/4.. but, He has set before us the example we should seek to follow, and gives us the power as our Saviour, without which we could never do it, and we have a gospel which is far short of the true gospel  $\checkmark$  if we only .....2..... The dependence upon the Lord is ~~here~~ here, the fear of the Lord as exemplified in the Saviour. It is something that is a real example for us, and so he stresses it here. And then he continues, that the Spirit of the Lord will make him of quick understanding in the fear of the Lord. We have the deity of Christ clearly given in chapter 9. It is not presented here. It is not denied here, but it is not presented here. That is not the aspect before us. We see Him then made of understanding in the fear of the Lord, and then we read that He will not judge ....2 $\frac{1}{2}$ .... As a boy when he appears in the temple and talks to the doctors? As a man when he begins his preaching? When He is going through with His preaching? When He is at the end of His earthly life? Or does this refer

to His intercession for us in heaven now, in which he deals not with that which is visible....3.... when God, including the Lord Jesus Christ, looks at the heart? Or is it looking at His activity upon His return? I would say it is not looking at His activity in any one particular part of it, but it is describing His character, and shows the characteristic which comes out at all times in the activity of Christ. It is not a picture of a coming, it is a picture of Him. It is a description of His character, not what He does. And what He does is a...3½.... He is of quick understanding in the fear of the Lord, and He does not judge after the sight of His eyes, nor reprove after the hearing of His ears, for He has an insight. This does not, of course, if you take the statement literally, He won't judge after the sight of His eyes, what does it mean, to pay no attention to His eyes? Not at all. Does it mean you do the opposite of what the eyes say? May in one case in five, but in four cases out of five....4..... It means actually He will not merely judge. It doesn't mean that He will do the opposite, but it means He has a greater...4..., much more important. He will not judge after the sight of His eyes, nor reprove after the hearing of His ears. He has a greater, more important...4... which will indeed have its proper place. But with righteousness ~~shall~~ shall He judge the poor. This is His characteristic. He may do this at His first coming, at His second coming, at any time. This is His characteristic. With righteousness He will judge the poor. Yet you wonder whether it fits so much with what He did in His earthly coming, or whether you look as this aspect of His character, you are getting more of that which was revealed later, than that which is revealed...4½... He will reprove with equity for the meek of the earth. That is a characteristic again displayed in many cases, but probably displayed more in the second coming. I don't think of much of His first coming that could fit right under this ~~category~~ category. And then He will smite the earth with the rod of His power. Well, he declared to the fig tree that it would be accursed, He spoke His rebuke against the cities, but there is very little in His earthly life that seems to fit with this. He will smite the earth with the rod of His power, and you wonder if it is in reference to some

one great thing which is later, rather than anything in his earthly life, and you continue, with the breath of his lips He will slay the wicked. And the Hebrew word wicked here is in the singular. Now, that is a difficult thing in ~~an~~ translation. It is a fad, you might say, in English if you say the wicked, you mean the wicked ones. If you say the dead are there, you mean the dead ones, you don't mean the dead one. In English we can use an adjective as a substantive to mean a number, to express the plural. I don't think of any case where we use it ~~in~~ in the singular. It is very rare if ever, that we use it in the singular. Student..... AAM: The almighty. That's the ~~an~~ only case I know of. But we use a good many of them in the plural. He will separate between the wise and the foolish. You have two men up here, and I say I am going to separate between the wise and the foolish, and divide them up, you would laugh, because it would not be normal usage. Now, in most other languages you could use an adjective as a substantive, regardless. In German you can say the tall, meaning the tall one. The .... $\frac{1}{2}$ ... meaning the .... one. You can use any adjective like that to express one or many, but the adjective there can take endings to make them singular or plural, which makes it possible. In English we have no ending, and so we must specialize it on the plural. And so this, He will slay the wicked, is not a very satisfactory translation. The Hebrew word here is singular. He will slay the wicked. Well, now, does it mean the wicked one? Or is it a collective~~x~~ meaning the wicked? It might be a collective, but it is not the usual thing to use a collective this way. The more likely thing than wicked ones, they would use the plural form of the adjective, in the Hebrew, and the natural interpretation of this, the wicked one, the wicked is the wicked one, rather than the wicked ones. The wicked ones is not impossible. And we find that the apostle Paul understood this verse in that way, because over in II Thes. he said that in II Th. 2:8, he said then shall that wicked be revealed, and there again in English that doesn't make sense in modern English, that wicked. In modern English we would say then shall those wicked be revealed, but we wouldn't say that wicked in modern English. If we did, we would say that wicked one, in modern English, but in



the KJV wicked is in captial, indicating not just wicked ~~xxx~~ people, but some stressed one, and it has that, and you don't say that ones, the word that is singular. That wicked group perhaps, but you wouldn't say that wicked to mean that wicked group. In modern English you could say those wicked, but not that wicked. And so this is ~~not good~~ not good modern English, but the Greek is singular, and it is very clear that Paul was speaking of an individual here. Then shall that wicked, very wise to supply one in English, be revealed, that wicked one whom the Lord will consume with the breath, or spirit of his mouth. The same word means both, both in Hebrew and in Greek, and shall destroy him, him you notice, not them, with, no, there is not him. And shall destroy with the brightness of his coming. Him whose coming is after the working of Satan with all powers, and so on. And so Paul takes it that Isaiah here predicts a single event, rather than something that is shown, the characteristic shown at many times. If we said, He will slay the wicked ~~xxx~~ people with the breath of his lips, you might think he went around blowing at people all the time, slaying them with his lips...with his mouth, which would destroy them, but it is singular in the Hebrew, which might be collective, but isn't apt to be, and Paul takes it as singular, and in looking forward to the future, says, after the church is removed from the earth, then that ~~xxx~~ wicked one will become known, and that being the case, it is perfectly silly for people today to say, So and so is antichrist. The antichrist is...10..... A Presbyterian missionary came back from Syria, and said he'd seen the Antichrist, and he ~~wrote~~ wrote a book. Now, he said, this man could do ordinary miracles, like some people over there can do. He could look at somebody and they could drop dead, and simple things like that, but he said, this man could do really great things, he could raise people from the dead, and ~~xxx~~ he is the antichrist. Well, he wrote his little pamphlet 15 years ago, this missionary did, and I have never heard anything more about the man he was speaking about, and I think he should have turned to Paul, where Paul says, First the ~~xxx~~ church will be taken away, <sup>and</sup> then after the church is gone, will the wicked one be revealed, and so we have no right to say anybody is antichrist today. We don't know who it is, until after

the church has been taken away. But then after the church is taken away, then will that wicked one be revealed, whom the Lord Jesus will destroy with the breath of His mouth, and so Paul exegetes for us this verse~~s~~, and Paul says, this verse here is describing a specific event which is to take place in the future, when the root out of the seed of Jesse will ~~be destroyed~~ <sup>destroy</sup> with his breath the wicked one. Now, we didn't get near as far as I thought we would today, in ch.11, because we spend more time in 10....end of P 172

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New class, 4/13/55

.....Isaiah 11, at the end of the hour~~s~~ last time, we were discussing, we had just gotten to verse four, at the end of v.4, and I pointed out the fact that Paul referred to this verse, so that what he says shows us certain things about this verse. Now, in doing that I made a reference to certain other things which are clear in vv. near that in what Paul says, and I did not mean to arouse discussion over those other verses, ~~but~~ perhaps I should not have distracted attention by referring to them, because the point I want to call attention to is in this specific v.8, "And then shall that wicked one be revealed, whom the Lord shall ...2 $\frac{1}{2}$ ...with the spirit of his mouth, and shall destroy with the brightness of His coming." Whatever differences of opinion people may have, about the verse before this, or even about this verse~~s~~, I do not see how any one can claim reasonably and fairly to interpret Paul, and fail to say that v.8 proves that the incident when the Lord consumes that wicked one with the Spirit of His mouth, and destroyed~~d~~ him with the brightness of his coming was something which Paul considered still to be a future event, and to be an event which would come ~~in~~ near the very end of the present age. It seems to me that all would have to agree, unless we are to adopt an interpretation which would leave you nothing whatever to stand on, that those two facts are clearly taught in what Paul says, that the incident when the Lord destroys this one, this wicked one, with the brightness of His coming, and with the breath of His mouth, is an event which Paul looked to as still future. And an event which Paul considered as coming rather near the end of the age, in which Paul was living. That is, it might come very soon after Paul's time, if the end of the age was quite soon.

It might be quite distant from Paul's time if the end of the age were distant. But in any event, it was subsequent to the time when Paul wrote....4.... I don't see ~~wh~~ how anyone could fail to agree....4 $\frac{1}{2}$ .... whatever else you may think about the passage, and I do not feel how anyone can fail to say that in this passage Paul is pointing back to Isaiah 11. Then shall that wicked one be revealed. What wicked one be revealed? Why, the wicked one whom the Lord will destroy with the breath of his mouth. What makes you think the Lord is going to destroy someone with the breath of his mouth? Who is that wicked one whom He will destroy with the breath of His mouth? What is Paul referring to? Well, very evidently ~~Maxxxx~~ he is referring to the fact that Isaiah said that the branch of Jesse would destroy the wicked with the breath of His mouth. Or breath, or spirit, however you want to translate it. It is the same Greek word. But it would seem to me that it is impossible that ~~Paul~~ Paul considered that what Isaiah predicted in v.4 here was something which had not yet occurred in Paul's time, but which was still future. That is was the destruction of one who was not yet revealed in Paul's day. That something we have to agree on. And that is a very important link in the chain. Now, it is something which ordinarily I have looked at last in considering this chapter, rather than at the beginning, but today I am simply going through verse by verse...5 $\frac{1}{2}$ ....

Well, now we continue then. This one is going to slay the wicked with the breath of his lips. I think we must agree that this is not referring then to anything which Jesus did during His first ministry, during His earthly life at the beginning of the present age. We must ~~agree~~ agree to that. If we would not be convinced of that from reading Isaiah alone, we must be convinced of it by reading the references Paul makes to it. Well, then, what does v.5 have to do with v.4? Well, v.5 tells us how He is going to be dressed. We learned what he was going to do, now we learn how He is going to dress. "Righteousness will be the girdle of His loins, and faithfulness the girdle of His kidneys." The old English word reins is our kidneys, that is the kind of character He is to have. He will be gird about with righteousness and faithfulness. Well, that would apply to any time. It doesn't tell us a great deal about the

character of Christ. It tells us He is very wonderful, and very splendid, and very dependable, and doubtless ~~is~~ is true of all times....7.... But what does v.6 have to do with it? "Righteousness will be the girdly of his loins, and faithfulness the girdle of his reins, and the wolf will dwell with the lamb." What's that got to do with it? The bringing in of the ~~wolf~~ wolf in connection with the kind of dress He has got on? Suppose I say, Look at that man! He has got a pretty green necktie on, and there are going to be alot of deer shot up in the woods this hunting season. Well, you say, ~~that~~ what's that got to do with it? What a non sequitor. But here he says that righteousness is the girdle of his loins, and faithfulness ~~the~~ the girdle of his ~~kidne~~ kidneys, and the wolf goes around with the lamb. Well what's that got to do with it? I say, you have got a nice pair of shoes on today, and I hope that the French have a successful day in Indochina today. What's the connection? What's a wolf and a lamb got to do with what kind of clothing you wear? Student.....8.....

AAM: In other words, Mr. Augfarth is suggesting that v.6 describes a result of his activity. It does not so state this, but he is suggesting that we are justified in saying that v.6 is the result of his activities, that as a result of who he is, and what he does, something is going to happen, and what's going to happen? The wolf will dwell with the lamb. We had, when I was in college once one day in the student body meeting some of the fellows had a plan to cause the rest of us all some amusement, and one of them got up and told how some woman had made a complaint that her cattle disappeared, and another one got up and said, Well, there is this dog running around here all the time. I wonder if that has anything to do with it? The ~~the~~ third one said, Maybe we ought to ~~have~~ have the dog ex-rayed and see if the dog and the cattle are running around together. (laughter) When this says the wolf will dwell with the lamb, does it mean that the ~~the~~ lamb will be dwelling inside of the wolf. (laughter) Does it mean that? Does it mean there won't be any wolves anymore? There will just be lambs. Is that what it means? It doesn't say that, does it? It doesn't say that there won't be woyles anymore. How can the wolf dwell with the lamb if there are only lambs there? It says the wolf will dwell with



is that they are more apt to be afraid of somebody's tortoise shell glasses, than they are of a snake. They are quite unpredictable in what they are frightened of, and what they will not be. But I know very often where little children walk right up to rattle snakes and get bit, and get badly injured, because they have no fear of them, no immediate impression of fear. I was out in New Mexico in the desert, and I was talking to a man, and he told me, he had a little cabin up there in the desert. He says, You know, I had a funny experience the other evening. He said, I heard a little sound, his little boy about two or three was in the frontroom. And he said, I heard a sound in there, I heard a sound of something ~~hitting~~ hitting, as if the kid had hit his hand against something, and then I heard something that sounded as if the screen door slammed and then he said, I heard the boy laugh his head off. And then he said, again I heard the screen door slam, and something hitting and the screen door slamming and the little boy just laughed, and he was having a big time. Perfectly happy, and he said, I wondered what he was so amused about. And so he said, I stuck my head in the back of the room and looked, and there was the little boy three years old, sitting in front of the screen door which was unatched, and just outside the screen door there was a great big rattle snake about six feet long, and the little boy was looking at the snake and tickled to pieces to see that colored, pretty colored thing, and he would take his hand and strike at it, and the hand would hit the screen door, and the door was wide ~~open~~ open, and then the rattle snake would spring with all its might, and it would hit against the screen door, (laughter) and the little boy would laugh (laughter). But he couldn't help but thinking, maybe that wire mesh, one of these times the force of that snake against it might break a hole through it, and it might come right on through the door, or maybe the boy would hit the door a little bit harder than he had before, and the door would swing clean open, and the next time it sprung there would be no door in between to keep it from getting at the child, and he said, he grabbed his gun and ran on out the back door and around the house and shot the snake.....end of P 173

WPA

.....on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den, and that was fulfilled that night. This prediction was fulfilled that night. The ~~an~~ child was doing that. Do you~~th~~ think that is what Isaiah is~~s~~ talking about here? Do you think he is predicting a time when children will have no fear of rattlesnakes? Do you think he is predicting a time when the ~~a~~ lamb won't be afraid of the wolf, and walk right ~~stax~~ straight up to the wolf and let it eat of it? Do you think that is what he is predicting here? The wolf shall lie down with the lamb. I am sure there are plenty of wolves that are glad to lie down with lambs (laughter). And there are plenty of children perfectly read to play on the hold of the asp. What is he predicting? v.9. Mr. Smith insists on literal inteppretation. He wants to lok for it, to have the thing explained, instead of trying to figure out himself what it means. Well, it is a very good idea.....2 $\frac{1}{2}$ ..... Nevertheless, I think it is also to~~y~~ try to figure it, even if you don't have the explanation. The explanation surely proves what it means. But apart from the explanation, what does it mean? Student..... AAM: It does not mean the child won't fear. It means the child need not fear. It doesn't mean that ~~the~~ the wolf will be willing to lie down with the lamb, but it means that there is no ~~hax~~ harm done. It means the lamb has nothing to fear. Not that the lamb will not fear, but that the lamb need not fear. And of course, ~~ss~~ Mr. ~~Smix~~ Smith points out, v.9 explains it in simple clear language. The meaning of all this is that the sitaation of the present time, when there is fear, and hatred, and ...3 $\frac{1}{2}$ ... they will not hurt or destroy in all my holy mountain. There is a time when there is nothing which you need fear. Yes? ..... AAM: Well, I think that you have a point, ~~perhpa~~ perhaps, he is not talking here about the psychology of the animals. He is not trying to present the fact that the lamb won't fear, but that there is no need of the lamb fearing. In other words, you might even stress it with the .....4 $\frac{1}{2}$ ..... I could say, I could put down a plant out here in front. I could plant a nice rose bush out in the middle here, and I could say, I year ago I couldn't have planted that

rosebush there, it would have been trodden over by a car driving through and wrecked, but today the road can stand in perfect safety, because there are ropes up to protect it from wandering cars. Now, I am not saying the roads have any emotion. But the road is free from danger. And he is saying here, not that the lamb doesn't have any more emotion, but that there is no danger to the lamb from the wolf. It is a picture of a time when danger is at an end. That is the picture. Mr. Myers?..... AAM: The lion eating the straw there is in the verse which speaks of the cows and the bears feeding. The cow doesn't need to be afraid, the bear ~~isn't~~ <sup>isn't</sup> going to hurt it. And their little ones lie down together. They don't need to fear each other. The calves don't need to fear the little bears. ~~The~~ And the lion, seeing these little calves feeding would naturally come up and get a dainty meal. Instead of that it is just going to eat some straw, it has become a vegetarian. He won't be destroying the animal creation. There is no danger to the animal creation ...6.....because the lion is no more dangerous than the  $\alpha$ . The ox may be a big strong beast, but the ox does not have a claim to eat up the little lamb, and the lion too. Student.....AAM: ~~What is the lion's claim?~~ If the lion could eat straw it would have to have a double stomach. Well, how about you if you eat spinach? Do you have a double stomach? (laughter) Student..... AAM: Is that so. I am not familiar with the inward parts of these animals, but I think that the God who made the lion could change its inward parts..7 $\frac{1}{4}$ ... don't you think so? Student.....AAM: I don't think that's the vital thing now. I think that it is the lack of the need for fear, rather than the lack of ...7 $\frac{1}{2}$ ..... ~~Student~~ Student.....(laughter)..... AAM: I don't think it is dealing with that problem, ....8....and instance where there is fear, and an instance where there isn't fear, but in all these given there is danger. And so I would think the common to it is danger, rather than fear.. That's what I would say. Now, it may be that it means that in the case where there is fear, there will cease to be, but it is very easy for danger to cease to be once you become accustomed to the fact that something isn't dangerous. You take, it is very easy to take a human being, or a child



which is deathly afraid of something, and hold it in such a position, that it is exposed to the danger, and learns there isn't any danger, and very soon they get over the danger, and a child which is scared of its life of something at one time will soon become so familiar with it, that it really takes risks that you don't want it to. When the danger is removed, a normal person rather soon gets over it, gets over the fear, as a rule. Student..... AAM: Yes, you get used to the...9½....being around, and when they don't find that they are injured by them, they get over the fear quite readily. Student..... AAM: The picture here is a picture of ended danger, rather than a picture of freedom of fear. That is the picture. In some of these cases fear is removed, and in other cases there is no fear to be removed, but in all cases there is danger. It is a picture of a removal of danger, and of course, as Mr. Smith pointed out to us, it is summarized. "They shall not hurt nor destroy, in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the water covers the seas." Now, supposing that I say, This is a picture of a time when a man will be able to walk through certain sections, pretty tough sections of Philadelphia, which I would advise him not to walk through at 3 in the morning alone, a man would be able to ~~always~~ walk through them with no danger. I don't say without fear. I know there are sections of ~~town~~ town here where I might be as apt to ~~not~~ walk as the other, I wouldn't know the difference of one from the other. I have no reason to fear. But I might be in real danger. But the time will come when there will be no reason for that danger. There will be a time when all danger to human beings from other human beings will be removed when men who formerly killed, and plundered, and stole, will cease to do it, and as a result of their ceasing to do it, other men will need have no fear, we will not need to have locks on our doors, we won't need to lock our cars, we won't need to watch our property, we won't need, if we have a little money, to watch our children lest they be kidnapped, we will not have any fear...11½... Because nobody would do something like that. And so that this is not, when it says lions, and bears, and wolves, it is not talking about animals, at all. It is talking about a condition in which all men ~~will~~ ~~have~~ have been reached

with the gospel, and being reached with the gospel, they will have ceased their rapacious ways, and there will be no danger to any other men from it. Supposing that that interpretation of this passage is suggested. Would you say, suppose that number one, we say is the most obvious interpretation. Like <sup>if</sup>/I say, the trees of the fields shall clap their hands, I mean the trees have hands, and they clap them together. That's the most obvious interpretation. Now, suppose that the other extreme, number 10, will be the most fantastic wild figurative interpretation that you can imagine. Now, as between the most fantastic wild figurative interpretation, which I could make most anything mean anything else you want, if I give an extremely fantastic interpretation, figurative interpretation, you could easily do it. Between that extreme which we will call ten, and this extreme which we will call one, which is ~~abs~~ absolute, literal, obvious interpretation, which is what you do ~~with~~ with a strictly literal statement, as between those two, if I were to give ~~the~~ to this passage the interpretation which I have just this minute suggested, ~~do~~ would you say it was one, would you say it was ten, or would you say it was somewhere inbetween? How many would say it was one? Nobody ~~with~~ with any sense would say that. ~~(laughter)~~ (laughter) Nobody with any ~~sense~~ sense would say that when it says that the kid and the wolf will lie down together, the obvious most ~~literal~~ literal interpretation is that people aren't going to injure one another, you might think it is ~~pretty~~ pretty close, but you wouldn't say it is that. So I know that you certainly would not ~~think~~ think that that was interpretation one. How many would think it was ten? Nobody would think it was ten. No extremes here. You are middle of the roaders. Well, how ~~many~~ many then would think that it was 9? Who would say 8? .....14..... How many say 7, 6? Mr. Miller 6/. 5? 4? A lot 4. 3? 2? some 2. 1? no ones. (laughter). Well, I am pleased to see that the bulk....end of P 174

.....is removal of danger, and using animals as figures for men, it is not particularly uncommon, at least, not extremely uncommon. We often have parables or fables where animals are used as figures for men, but the vital thing is that the central idea, removal of danger, is included, and consequently the interpretation which takes this as a figurative presentation of the time when the gospel will have covered the whole earth, so that.... $1\frac{1}{2}$ ....no man will rob or steal or murder, and so there is no danger, and you can make friends with anybody you see, and tell them how many thousands of dollars you have ~~to~~ got in your pocket....  $1\frac{3}{4}$ ....., and tell them everything about yourself with no fear that he is going to murder you, such an interpretation is a figurative interpretation, not a literal interpretation, but it is not at all a bizarre or extreme one. It is quite a natural figure, quite a possible interpretation of the passage. Student..... ~~Well~~ AAM: Well, what I mean is that this is a picture of a time when there is no more danger. That is what it is a picture of. Now is this a picture of a time when among human beings there is no external danger? Then the fact that a ~~lion~~ lion eats ~~xxxxx~~ ... $2\frac{1}{2}$ ...., or a wolf eats a lamb has nothing ..... $2\frac{1}{2}$ ..... That's the way they feed, they have got that time of stomach for it, that's the way they live. This is not talking about that, I mean, according to that interpretation. This is a figure of men, ..... $2\frac{3}{4}$ ..... And consequently, if in some way men are changed, so that the .... $3$ ..... or danger which is in this ~~so~~ wicked world is no longer there, it would be a very satisfactory interpretation of ... $3$ .... a very ~~xxx~~ satisfactory interpretation. Now, if it can be said... $3\frac{1}{4}$ .... converted by the gospel..... $3\frac{1}{4}$ ..... The reason I said that was not because it refers to the ..... $3\frac{1}{4}$ ....., but because I don't know of any other way to change them. I have never heard of any new psychological... $3\frac{1}{2}$ .....which has been successful in changing man to that extent, but what I am saying is for this to be fulfilled, it would have to be universal, that I am saying. Student... ..AAM: I am saying that before this could be fulfilled, strictly fulfilled in the human race, there would have to be a situation in which either there was such a police system that no one would even think of hurting another one

because they knew retribution would follow instantly, or .....4.....

I know of no other way, but it would have to be a universal thing.....4½.....

Student.....AAM: A local thing, that this would be fulfilled in Jerusalem, but not in Gallilee. Or would be fulfilled in Palestine, but not in Syria, or in Asia, but not in Europe. Student.....AAM: Yes, this is a description of the removal of danger. Now, you mean, why can't it be a removal of danger in certain areas, or among certain individuals rather than altogether? Well, perhaps. But it is repeated and stressed....5..... Student.....AAM: Well, how much is man afraid of creation today? Student..... Do you think it speaks exclusively....5 3/4..... Do you think that this quality about this coming one who is a ~~xxxxxx~~ root out of Jesse, this coming one to be out of the house of David, who is to have righteousness as the girdle of his reins, and .....6½..... Do you think that would be ~~fix~~ fulfilled.....in which the animals didn't hurt each other, or the people hurt each other just as much as before? That would seem to be going against the whole tenor of the passage. Its great importance is in its relation ~~fix~~ to the world of human beings. Student..... AAM: That's a very interesting question. We'll have to take that up when we come to Romans (laughter). Student..... AAM: Yes, now if you take vv 6-8 by themselves with no relation to anything else, we can say that vv. 6-8 teach ~~ten~~ the removal of danger within the animal creation. Not simply within the animal creation, because we have the weaned child also. We have human beings in it somewhere. But we will say at least that 6-8 alone, strictly obviously show the obvious simply natural interpretation, absolutely literal interpretation, these verses by themselves, that there will no longer be any danger from the animal creation, either to animals, or to human beings. That is what that teaches. That is the strictly literal statement. Well, now, it is summarized in 9, explained in 9. 9 shows that it is related to the knowledge of the Lord. It shows that it is related to the human creation. I would say that v.9 makes clear that this passage has as ~~of~~ its primary ...8½... a removal of danger to human beings, which is already in the passage with the weaned child

but this ties it to human beings, the 9th verse. Now, I would say, removal of danger to human beings is the basis of the passage. Now, does the passage also include the idea of removal of danger as far as animals are concerned? They have no danger either. Well, maybe it does, maybe it doesn't, but the basic thing is removal of danger. That's what ...8 3/4... Now, supposing that somebody gives this interpretation. Student.....AAM: Well, now, let's look at another interpretation that just occurred to me.

Here is a picture here. Here are men, filled with fear, all kinds, as the psychiatrist will tell you. There are all kinds of fears within us which cause us all kinds of difficulty in study, and the Christian psychologist will tell you that the gospel comes into the heart and changes the personality, and drives out fear from them, and that is one of the great things the gospel does, undoubtedly, is to drive out our fears. Well, now, here is a man, and he is filled with fear, of the uncertainty of this world, fear of all the things that can happen, all the dangers, fear of all the ....10..... And this man, take Peter, so afraid of what will happen to him, and the Holy Spirit comes into Peter, and he stands right up before the San Hedrin and says we must obey God rather than man. Here is a man in the midst of a world of wickedness, who has Christ in his heart, and he no longer has fear, fear is driven out. This man who perhaps would ~~formally have~~ formerly have himself killed and injured and done harm to others, he changes. He no ~~more~~ longer does. He will be led out to the Colliseum, and there he will suffer before the wild beasts, the lions will tear him in their jaws, but he has no fear, because his heart is staid on Christ. Would not this fear be a picture of that, of the wonderful affect of the Gospel in the human life, ~~fighting our~~ in driving out fear and allowing us to have the spirit of Christ of Christ in our hearts which drives out fear. Is that a legitimate interpretation of the passage? Or does that come ....11... ..Student.....AAM: v.9 seems to say that this is a universal thing, doesn't it? Well, now, Mr. Olsen asks may this not be fulfilled in the fact that the French and the Germans who used to hate each other turn around and start loving each other, and living together as good friends. If that were

to happen, or it might be that two nations, or two groups of people, the communists and the Romans, they no longer hate each other, ~~that~~ they make a treaty of alliance and are good friends, no longer have any fear. Cardinal Mindzenty is brought out of prison, the communists ~~xxxxxxx~~ and the Romanists stand ~~xxxx~~ right together in perfect happiness and joy, .....11 3/4.....

Now, is that .....11 3.4..... there will be the removal of that ~~of~~ fear of each other, the lion and the lamb would lie down together, the wolf and the kid, and the little child ....12...., but there would be other....12... in relation to ~~xxxx~~ other groups in which they still would have hatred and danger.

Student.....12.....AAM: They are no longer fearful, because there is no reason they shouldn't be. Student.....AAM: Yes, if you say the.....12 $\frac{1}{2}$ ....out of fear, and still leaving the danger wouldn't fit. It wouldn't fit at all. It doesn't seem to me it would either. Student.....

..... AAM: Yes, the view which I expressed a few minutes ago I would say was a postmil view, and it is not a view which is forced upon the passage. It is a view which is somewhat ....13....., but it gets the central idea of the passage. Student.....AAM: I would say that ~~xxxx~~ whether you take it literally, or figuratively, if you take it fairly, truly, which is removal of danger, I don't see how it can possibly fit with anything which has yet come. It must be something which is still future. That is entirely apart from that statement in v.4 which I think proves it. Student

.....end of P 175

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.....every man under his vine and~~his~~ his fig tree, and none shall be afraid.

Student.....AAM: Well, now, what I am trying to do at the moment is to see this passage without the ....2.... First, what do we get from this passage alone without any other? Then what do we learn from relating it to ~~xxxxxxx~~ others. I like to take the two stages separately. Student..... ~~xxxx~~

AAM: You see, there is one way of looking at the thing, which is to say, Let us build up a picture of the future. Let us get everything we can to throw light on one or other aspect of the picture of the future. Now, a course like

that is very worth while. There is a real place for a course like that. But my purpose is somewhat different. My purpose is not so much to learn what the future is, as to learn sound methods of exegesis, and I think the primary thing about a sound method of exegesis is to take a thing by itself first and see what the possibilities are. Then, in the context, ~~what~~<sup>which of</sup> these possibilities are ruled out, and then in the larger context which ones are ruled out, and finally in comparison with other passages, among the various possibilities of interpretation, which one do you find to be .....3.....? Student.....

AAM: You take anything in the Bible. You have a word. What does the word mean? There are various possibilities. Let's not immediately try to get the final answer, and overlook possibilities along the way which might prove to be very ~~impr~~ important, and might in fact be the true answer.....3½.....too fast, we overlook things that may be very vital. So let's take ....3½..... What is pictured? There is pictured a situation in which there is no danger from the animal creation, either to animals, or to human beings. That's what v.6-8 pictures. It doesn't talk ~~about~~ about fear. It doesn't talk ~~about~~ about a change of one into the other. It talks about a time when they retain their own peculiarities, but they do not injure one another. v.9 is a part of the parable (paragraph?), 6-8 is very close, it is repetition over and over of different ~~things~~ figures of the same thing, different figures, figure after figure after ~~the~~ figure, or illustration, after illustration, after illustration, whether you take it literally or ~~figurati~~ figuratively, to represent one thing. And v.9 says what that thing is. They shall not hurt or destroy, ~~in~~ where? In all my holy mountain. Now, surely that's a figurative expression, all my holy mountain. Because if that isn't a figurative expression, if that is a strictly literal expression, what is God's holy mountain? Well, surely it is the hill on which the temple stands, about 1/20 of the ~~total~~ total of the city of Jerusalem. In  $\phi$  1/20 of the city of Jerusalem they won't hurt nor destroy. There will be no murders right within side the church. You see there is no sense to that. It is very clear that my holy mountain is here a term which is ~~some~~ somewhat figurative, which means more than what it literally

says. It is not just the temple hill. It is something more than that. How much more is it? How much does this ~~is~~ holy mountain mean? Is he here describing the whole of Jerusalem, the whole of Palestine? Does he mean the whole of the world? What does he mean? I would incline to think that he means the world. That the world is made such that it can be considered as a whole to be a temple of God, to be a place of the mountain of Jerusalem. But whatever the size of it, the length of the area is not very explicitly stressed here, thus far, but the next phrase goes on and says, for the earth. Now, of course, earth may be land. But I don't think the land or the earth would be used just for this chapter, or just for Jerusalem. Maybe just for Palestine, maybe for the whole world, for the earth shall be full of the knowledge of the Lord. How full? Why, like the waters cover the sea. Well, there are islands in the sea. The islands aren't a part of the sea. The waters cover the sea. Every part of the sea is covered with water, and ~~is~~ every part of that about which we are talking is covered with the knowledge of the Lord. What kind of knowledge? Knowledge of the Lord in the sense of conversions, so that every one has become rich. Knowledge of the Lord ~~is~~ in the sense of understanding His holiness and His power....6 $\frac{1}{2}$ ..... Which of it, for some one, and for some the other...6 $\frac{1}{2}$ .. .. At any rate, the knowledge of the Lord is universal...6  $\frac{3}{4}$ ... In whatever the area is, there is a strong suggestion, tho not clearly stated here, that it is the whole world. Well, now, Mr. Roberts asked me whether this was related to chapter 2, and I did not mean in my answer to that ~~is~~ question whether the millennium was here discussed, or whether some different periods were here discussed, but to note the fact that in chapter 2 what is presented is a time when they can sit under their vine and under their fig tree and none shall make them afraid, a time when they can safely beat their ~~XXXXXXXXXXXXXXXXXX~~ swords into plowshares, and their spears into pruning hooks, because there is no nation....7 $\frac{1}{2}$ ..., no reason for needing ....7 $\frac{1}{2}$ ..., and therefore the central thought of chapter 2 is the removal of danger, and the central thought of this is the removal of danger, and the two would ~~is~~ seem to belong together. I would relate this very closely to chapter 2. I would not relate it to ch.4



because ch.4 as we noticed is an entirely different picture. It is not a picture of the removal of danger, but a picture of protection in the midst of danger. Chapter 4 is a different sort of a situation. But ch.2 is the removal of danger, and ch.11 is the removal of danger. Now, chapter 11, I would say, is then primarily the removal of danger to human beings, even tho we have figure after figure after figure of animals presented, human beings are the main thing in this picture, they are that which is stressed, they are that which is stressed in the book of Isaiah, they are that which is stressed in v.1. The principal thought here is that human beings are not in danger. Well, now, does it mean they are not in danger from animals, or are the animals figures for other human beings? Whatever it is, the central thought is the elimination of danger is describing a phrase similar to that described in ch.2....8 $\frac{1}{2}$ .....When will such a period occur, or when has such a period occurred? I know of no time in the history of the world up to this present time, when a situation has occurred which ~~can~~ could be considered as here described. And so it would seem to me that we must say that this and ch.2 are describing a situation which is yet to come. And I dont think it means that this situation will come into existence and will last for three weeks, and then....9..... That would certainly not be a sensible interpretation of this passage, describing ~~that~~ three weeks. Now, it is not necessarily describing something that is without end, or without intermission, but it is something which lasts for a considerable period of time, I am sure. A lengthy period, described in ch.2, and describes here a period in which there is an end of danger of violence. Well, now, what can we think of that could cause such a situation? Is it caused because of the one who is ~~in~~ here described puts his spirit within the hearts of all men, and causes them to become Christians, and completely sanctifies them, so that no longer will they hurt one another, and therefore, none of them are in danger from the others, and therefore, you have a period of universal peace and safety. Is it that? Or is it because he roots out that which is evil from his kingdom, and sets up a kingdom upon the earth, in which there is a situation in which all are aware of the Lord's presence and power, many of them away of it because

He rules in their hearts, perhaps some aware of it, simply because they are so fully aware of His existence and power, that they know it would be perfectly futile for them to step out with a natural violence or danger to them. So we have two possible interpretations of the thing. One that it is slightly figurative. It deals only with human beings, but the application is unchanged, but the animal creation are here figures of human beings, but it is a period of universal peace and safety, due to the fact ~~that~~ of the universal acceptance of the Gospel. We have the other more literal interpretation, that it is a period in which there is a change in the conditions of the world, a change in the human world, caused by the presence of this one with His power, with His change in the hearts of many, causing the certainty of His presence to be realized by all, the knowledge of the Lord's presence everywhere, causing ....11½...., but included with that a change in the animal creation so that the lion's stomach is made twice as big, so that it can eat straw, and the animals no longer ....11½.... one another, but they are changed in their ....11½...., and in their attitude, and you don't have the hatred within the animal kingdom anymore than in the world .....11 3/4..... Well, now, those are the two possible interpretations, and also there are two possibilities of when it happened. It doesn't say here when it is going to ~~happen~~ happen, not in v.6ff...12....when it is going to happen. Now, does it happen before the return of Christ, or afterward? Well, the O.T. doesn't say Christ is going to return, it doesn't explicitly state there are two comings, but the N.T. clearly says there is a future coming, and we consider this as future, so naturally we have to face the question, Is it before, or after His coming? We cannot do like the teacher of history, when I first entered college, the first day I was there, I was in class in ancient history. And the teacher started telling us about a wonderful ancient race, about which we had made discoveries called the Sumerians. I ~~and~~ had never heard of the Sumerians at the time. And he began telling things about the Sumerians, and I was much interested, and I raised my hand, and I said, Were these people ante-deluvians, or post-deluvians? And she looked at me and she said, What was

that? (laughter) And I repeated my question. Were they ante-deluvian, or post-deluvian? Oh, she said, They are so far back, the flood doesn't even enter into consideration. Now, how can we be so far back, that the flood doesn't enter into consideration? If there was a flood, you are either before or after it. If the flood doesn't enter into consideration, it must be that you don't believe there was a flood, it must be a modernistic view. And I believe she was. But from our Christian viewpoint, Christ is coming back. It is an event in the future. This is described as an era in the ~~xxxxxx~~ future. Does this era precede or follow His coming? Well, if the era precedes His coming, we have no reason to expect a change in the animal creation, prior to His coming. And therefore, if it precedes His coming, it must be the somewhat slightly figurative interpretation which I suggested, that it is a change in the nature of human beings caused by the universal proclamation and acceptance of the gospel, and that would fit in with the idea of such a period....14.... prior to the return of Christ, and that would be a view which is called a postmillennial view. And, as you see it is entirely ....14.... with a slightly, but only slightly figurative interpretation of Isaiah 2, of Micah 4, and of Isaiah 11, the post-mil interpretation. Then there is the premil interpretation which is Christ's return, and after His return, He sets up a kingdom in which they shall not hurt nor destroy in all my Holy mountain, for the earth shall be full of the knowledge of the Lord, and be covered with the knowledge of the Lord as the waters cover the sea, a universal situation where He rules with a rod of iron, and there is nothing to fear...end of P 176

End of Part III

Prophets, 2nd semester 1953-54

Isaiah

- 1 The branch of the Lord shall be glorious Isa. 4:2  
If branch is Christ, so then is fruit  
Meaning of 'glorious'(cabod) Used for name of God, not for<  
agriculture
- 3 Fruit of the land is not its agriculturēm but the true humanity  
of Christ.. Fully God(branch of Jehovah), and fully man(fruit of  
the ground)
- 5 Isa 2 represents a period from external danger  
Isa 4:4 talks about the redeemed
- 6 Two extremes  
1) Those who say everything bad in OT is about Israel and everythig  
good is about the church  
2) Those who say the OT has nothing to say about the church and  
anything beautiful looks toward the millennium
- 7 Isa 4:3-4 Is Jerusalem a figure of those who are God's very own?  
Yes, and it is said that they will be holy. They find their joy  
and delight in the Branch of the Lord and Mim who is the fruit of  
the earth. They love Christ and find Mim glorious.
- 8 Is this a group of redeemed Jews only or of redeemed Jes and Gentiles?
- 9 Isa. 4:5-6 A picture of people on a pilgrim journey in which they  
are protected from evil
- 11 A picture of a time when there is constant need of refuge and defense  
Not fit a literal description of Israel in Jerusalem following  
the exile and the few that were left in Jerusalem
- 12 Description from Jeremiah's book of conditions in Palestine after  
the exile began. Not fit a literal description. Those left in  
Jerusalem were wicked people, murderers who fled to Egypt. Hard to  
see how this could describe Israel after the x exile  
Is a picture of the church during this age.
- 16 Hard to take Is 4 all literally
- 17 Time when AAM crawled under a Rock to get out of the hot sun
- 18 Sharp contrast between picture in Is 2 and that in Is 4
- 19 The 'in that day' of 4:2 cannot be the day of which I have just  
been talking, it must be the day I8m going to talk about
- 20 Isa 5 parable of the vineyard  
5:1-7 uses the word vineyard figuratively  
5:10 uses the word literally
- 22 Isa 5:11
- 23 Isa 5:17-20
- 24 2:23 Abe Lincoln would not justify the wicked for reward
- 25 The refrain: for all this his anger is not turned away but his hand....
- 26 Isa. 5:26 a prediction of the Assyrian invasion
- 28 5:27
- 29 an irresistable body of attackers coming on wave after wave  
tie latchet of shoes tight == story of AAM's Canadian Rocky climb
- 30 Isa 6 Three Sights Worth Seeing (sermon title) Vision of God, of  
self, of the world

- 31 Isa 6  
32 6:10 ministry of rejection  
33 6:11-12 prediction  
34 6:13 touch of blessing at end of picture of gloom  
No one knows who was elected to condemnation or to salvation
- ISA6[: 9-10 prediction or command?  
Illustration: Go carve a little statue out of yellow pine  
cf. Go to a certain place and find an ass tied, unfasted it  
and bring it to me
- 37 Synoptics of this copy ~~its~~ from the LXX word for word (atm 13:14)  
39 Mark 4:12; Lk. 8:10 John 12:40  
40 Acts 28:26 Rom. ~~xxx~~ 11:8
- 41 Isa 7-12 and Isa 1-6  
42 Isa 7:11, 15-16 7:17 Ahaz' clever scheme will backfire  
43 Isa 7:20-3:1  
45 7:14, 15, 16 Immanuel's birth and Ahaz' blunders
- 46 Isa 28 banquet scene  
47 Isa 28:20-25 No break in thought with 29:1ff Ariel  
48 29:5 'moreover' should be 'however' vv. 6-9  
49 ~~29:6-12~~ Human heart always has an excuse  
50 29:13-15  
51 29:16 joining the godless to fight the ungodly  
52 Isa 29:17 the fruitful field will be esteemed a forest and the forest  
turned into a fruitful field
- 54 Romans 11 the natural branches lopped off for a season. . .  
56 Isa. 8:8 Immanuel's Land  
58 Isa. 7:1-8:10  
60 Isa 28-29
- 61 Isa 8:12 Question of who is addressed  
62 ~~8:9~~ addressing the hosts of Sennacherib  
8:11 addressed to Isaiah  
63 8:12 meaning of 'thou' has no meaning to moderns. Wm Penn and  
and the way he spoke to Charles II
- 64-5 Two interp. of 'say ye not a confederacy'
- 66 Same confederacy in v. 12 as in v. 9
- 67-71 further discussion on 8:12 and "confederacy". Matters of methodology  
71 8:16-17, 19  
72 8:21-23 look up and down, everywhere but see no help  
73 8:23-9:2 NT takes it like the RV does  
74 not a case of darkness but the gradual beginning of light to dawn  
78 9:3 fruther explanation of the two meanings found in the verse
- 79 Explanation of meaning of verbal inspiration  
Not vital to hold exact word in every instance  
But the words as we have them are free from error
- 80 9:3  
81 9:4 meaning of "yoke of his burden and staff of his shoulder"  
The Midianites defeat by Gideon  
82 A sudden overturning, not an evolutionary process of gradual victory of  
9:5 light over darkness.

- 83 Isa. 9:4 This is the end of war, not a temporary disarmament  
84 9:6-7 translation of Margolis of Dropsie
- 85 Isa. 9:6 need context to have correct translation. Supposition  
of what RSV translators did with it  
87 9:6 El Gibbor  
91 Prince of Peace  
Difference between judgment and justice  
, Medaqah (righteousness, justice) is seeing what is exactly in line with  
the law, what is the correct principle  
Mishpat is determining what is best and right.
- 92 Isa 9:8 starts a new section  
The refrain repeated in 10:4  
93 10:5 The Assyrian, God's instrument  
95 The Assyrian, what is he allowed? A philosophy of history  
They are the rod of God's anger; He is using them for His  
purposes. After using it he will punish them.  
98 The mighty God who blesses and controls Israel is going to  
destroy Assyria  
Isa. 10:20  
99 10:26-27  
100 10:28-32  
101 the progress of the army given. Vivid picture of an  
army approaching Jerusalem  
102 The Babylonians came down the route here described but  
not the Assyrians.  
103 A passage precisely fulfilled but in the details  
never took place, but are what the people imagine could  
happen. Isa. not a false prophet. Pictures the fears of  
the people rather than the facts of what happened  
104 Grand View Trail in 1951. Cleared away the branches along the trail  
before blizzard three years later. God cut down the power of  
Lebanon and Assyria like a wood chopper  
105 Isa. 11:1  
106 contrast between 11:1 and 10:33-34  
107 Man met on train whose idea of a Fundamentalist was Wm Jennings Bryan  
Proper way to interpret language  
108 The way to approach Scripture: All true but all meaning not  
immediately obvious at first sight - cf. Luke 24  
109 Important thing is the principle of interpretation involved and  
not what AAM thinks it means
- 110 Isa 10:28ff picture fits exactly the route Nebuchadnezzar's army  
took  
116 Isa. 11:1  
117 11:2 no number seven brought out in this particular passage. The Spirit  
of the Lord is the all-embracing term  
118 The example of Christ. His deity not presented here. It is not  
denied but not presented.  
119 A description of His character, not what He does.  
120 11:4 "Wicked" is in the singular. Usage of "the wicked" in Heb. and in Eng.  
121 Paul's usage of it to refer to antichrist  
123 An event subsequent to the time of Paul's writing

- 124 Isa. 11:6 what's the connection between the wolf/lamb and the kind of clothing you wear?  
College story of woman who complained her cattle were disappearing; *and* another told of a dog running around, and another said, Maybe we ought to have the dog x-rayed to see if the dog and cattle are running around together.  
This doesn't say there will be no more wolves. Cow and bear feeding together.
- 125 One proof given for theory of evolution: people and monkeys both scared of snakes! So are horses scared of snakes.
- 126 Story of little boy and snake in New Mexico
- 129 Picture here of an end of danger (it having been removed) rather than an end to fear
- 133 Imaginary illustration of an interpretation having to do with removal of fear after becoming a Christian. The post mil view.
- 135 On sound methods of exegesis  
See this explanation
- 136 Isa. 2 -- removal of danger (also ch. 11)  
Isa 4 -- protection amid danger
- 138 History teacher telling about discovery of Sumerians and AAM asked were these people anti-deluvians or post-deluvians. She said, What was that?