

Yesterday we looked at Isaiah 24 and we saw what the first half of the chapter is about, and I expect the evidence is quite conclusive. With the first half of the chapter though it does not mention Jerusalem specifically, nor Israel specifically, nor Judah specifically, it talks about Judah and about the coming exile. I think there's little doubt that this is the case. And we have a continuous prediction of misery and trouble, of people being scattered into other countries, the land left desolate, with few people in it, with the joy gone, because they have broken God's covenant and transgressed His law. And then we got to verse 13, as we noticed that 13 refers back to the whole of the first twelve verses by saying when thus it shall be in the midst of the land among the people. And then it states something which could be simply a further statement of the depopulation which has been mentioned several times in what preceded, that it shall be as the shaking of an olive tree and as the gleaning of the grapes when the vintage is done, in other words, there is very little left: simply more of the declaration of God's punishment of the land. But while this could be that there is also the possibility that this is a statement that, though there will be great depopulation, it will not be complete. There will be a remnant of grapes left. There's that possibility, and consequently we cannot say that there is a definite teaching here that God's mercy is continuing with the people, that He's not through with Israel, that He has a continuing blessing for a faithful remnant: but we can say there is a strong possibility in verse 13 that that is suggested. There is a strong hint given here. If we have slipped in with other things elsewhere, we can say we are here told something or assured of something which is taught elsewhere. If it is not taught anywhere else, verse 13 is not in itself enough to build a teaching upon. But it so happens that we find our proof of it, not by looking to other sections of the Bible, but just by going right on to the very next verse: because the very next verse makes a complete change from the whole tone of the preceding. Suppose you didn't have verse 13. Verse 14 would seem utterly incongruous after the previous 12 verses or anywhere in the midst of them. All is gloom and misery, then it says they shall lift up their voice, they shall sing to the majesty of the Lord. They shall cry aloud from the sea. But verse 13 makes the transition, it suggests that God's mercy will remain with His people though the multitudes go off into bondage and misery and forsaking of the Lord, there will be a Godly

remnant left. This Godly remnant will be filled with joy as they sing to the majesty of the Lord who has preserved them through all the misery, through all the exile, through all the captivity, through all the devastation, He has preserved them and given them greater assurance of His existence, His power and His love, so that they lift up their voice, they sing for the majesty of their Lord, they cry aloud from the sea. Now, as we said, verse 13, there are two possibilities. Which of the two is correct is abundantly proven by 14. 14 makes the situation absolutely clear, and it is a definite parallel to passage after passage in Isaiah where he predicts coming exile, tells of God's punishment upon the nation, and then turns his eyes to the Godly remnant and says, "Yes, there's all this misery ahead but God is not through with Israel. He has planned a glory for His people. His testimony will go forth. And so here we have a parallel with ^{these} many other passages in Isaiah. They shall lift up their voice, they shall sing for the majesty of their Lord, they shall cry aloud from the sea.

But now this verse 14 at first sight looks like a very simple work, simply joy among those who are preserved, those who are praising, still left to praise God. Although we note as we look at the verse that there is a new thought in it. There is a thought in this verse that is comparatively infrequent; we don't often find it anywhere else. There's something here that is just a new idea. It is not sufficient to prove the new idea perhaps, but it does suggest it and it's pretty hard to explain, except on the basis of the new idea. Mr. Steele, you look as if you (5 $\frac{1}{2}$)

Yes, why were they crossing the sea? That is a strange thing. Mr. Steele put his finger on the part I was interested in but the (6 $\frac{1}{2}$)

They will cry aloud from the sea. Well, there's many a nation where you would find... You take ancient Greece, the people would to the state. The ~~Hebrews~~ ^{Greeks} have won a great victory, their sailors are shouting, their ships as they go across the Mediterranean are filled with rejoicing. It would be perfectly natural. But it's not natural for Judah,

because Judah is up on the hill country. Judah is not near the sea. How much do you read about the Mediterranean Sea in the Old Testament? Very little. Yet from almost any part of the land they can see the sea. You climb a tree and you can see the Mediterranean Sea. You get up on any hill and you can see the Mediterranean Sea. You're on the high hill country, from there you go down to the foothills, to the low country, then there's that low plain and it isn't very far, it's not over thirty or forty miles at most, to the Mediterranean Sea. And yet you have very little about the Mediterranean Sea in the Old Testament. Why? One reason is that during most of Old Testament history the Philistines occupied the plains between the Israelites and the Sea, so that they did not have much direct access to the Sea. Another reason is that the seacoast along Palestine there is straight. It's practically straight and there's hardly a decent harbor. You get north to Syria, Phoenicia there and you have these little indentations, harbors all along the way. Phoenicia, there, the people are shut in in a little narrow space and it's a rather barren desolate land but with some good products, and then you have these inviting little harbors, with little islands, and it's the easiest thing to get in the harbor where you have calm water and not the great waves to knock you over, and to start rowing around there and then to get out to an island and then to another island, next thing you know you're getting bigger and bigger ships and you're sailing across. The Phoenicians became the great sailors of antiquity. But they're north of Palestine. And in Palestine you don't have a good seacoast. The Philistines did some sailing but not much. One of the few mentions of it is where Jonah ~~was~~ was called to go to Ninevah so he went in the opposite direction and went down to ~~Joppa~~ and found a convenient ship there. And there it was a Phoenician ship with a Phoenician captain. He was not an Israelite. The Israelites were not a sea-going people. You read, "God has given David a marvelous victory. The people have won their freedom. Let the sailors rejoice and the people on the sea shout for joy." You don't

(8 3/4)

. But here you find that they lift up their voice, they sing for the majesty of the Lord, they cry aloud from the sea. What does this suggest that the people who praise the Lord and who spread His word are not doing who remain wimply in that little country of Palestine. They're going to spread out over the sea. They're going to carry the message of the majesty of the Lord. They're rejoicing in Him and

their praise of Him across the sea. Does it mean...well, it's pretty hard to get much other idea out of "cry aloud from the sea" unless they sank in the sea and were killed and came up again and there's not parallel for that in the Old Testament: or unless they were filled with terror for the sea for some reason: but it seems more likely, in view of the joyful ^{it means} of the first part that/they're out on the sea and there they're praising the Lord. But doesn't it suggest that the glory and majesty of God which has been proclaimed through the history of Israel in the land of Palestine is now not to come to an end with the exile but is said to be extended and the true believers are going to go across the seas carrying the message. Well, that's a suggestion. I don't know of any other way to interpret this phrase "from the sea." And yet, it being resting on just one word, at present we might consider it just a hint thus far as we look on to the next verse-- The next verse and a half.

And we find, "Wherefore glorify the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea. From the uttermost part of the earth have we heard songs, even glory to the righteous." That's glory to the righteous one, of course, the righteous God. //From the uttermost parts of the earth we have heard songs, glory to the righteous, not just in the land of Palestine, spreading out over the earth. They cry aloud from the sea, yes, from the islands of the sea, from the uttermost parts of the earth. Isaiah looked ahead to see the land of Israel in its turning against God, and the exile coming, and the gloom and the misery, but no, that's not the end. There are still to be... there's still to be a remnant of grace which will praise the Lord and this praise to God is to come up, not just from Israel, it is to come up from the sea, from the isles of the sea, from the very uttermost parts of the earth, and you can see them going across the sea and carrying the message, and by the day of the apostle Paul he found little groups of Jews and Jewish proselytes in all the different lands. Look in the beginning of Acts 2 to see where they had come from, to come back there, represented from all these countries across Europe and Asia. They're spread out, and you see Paul starting out to go to them and to the Gentiles to carry the message. Glory to the righteous God. Glorify the name of the Lord God of Israel. Glorify Christ the Messiah, the God of Israel. You see Paul setting out, carrying the message to Rome and possibly even on to Spain. You see the

message carried on across the sea to Britain, carried further on over to America, and then going across the Pacific on to China, to the Orient. You see the word being spread out and extended, the glory of God, not confined the praise of God to little Palestine, but spread out across the land, as His message is proclaimed and His name is glorified in the very isles of the sea.

And so you find that the hint of verse 13 is proven to be a reality in verse 14 and that in verse 14 the hint or the problem or the mystery or whatever it is, the introduction of this phrase "from the sea", is expanded and developed and you find that it's just the right word to convey the idea that's expanded and developed in verse 15 and the first half of verse 16. So here you have after the exile (?) (12 3/4) , God's grace has not come to an end but is extended and spread out as the word is carried on to the very isles of the sea, to the very utmost parts of the earth. And so 15 and the first half of 16 develops that thought that is in one word in 14, but in 15 we have a new idea too, we have a hint of something new, something different. Mr. Watts, do you see anything strange in 15? Yes, what does that have to do with it? Glorify the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea. What do the fires have to do with it? That is certainly the natural suggestion, that the fires would be persecution or trouble. tribulation or disappointment. All those thoughts might be contained in this phrase, "in the fires." And yet some say what has the fires got to do with it? 14 is all glory. praising God: 15 and the first half of 16 is praising God, what do the fires have to do with it anyway? So does anybody have the Revised Standard Version here? Well, does anybody have the American Standard Version? The American Standard, yes. well. what is the margin (14)

The American Standard, I think it's in the margin. it says "e". the English revised says e for Orient in the text (14 1/2)

but I think the American Standard only says a footnote but the Revised Standard put it right in the , glorify the Lord in the east. even the name of the Lord God of Israel in the isles of the sea,

Isaiah 2. () No sound on this record. 5.

Isaiah 3. (5 3/4)

He could feel the terrors of Hell around him (5 3/4 to 6)

But he felt the terrors of hell around him, what could he do he said to his professors. what can I do? And they said. "Oh that's very simple. You can please God." They said there is in the southern part of France large numbers of people who are opposed to the church, who never go to mass. All you have to do is put an end to this and you will not go to hell. And so Louis the XIVth quartered the most dissolute of the troops in the ~~the~~ homes of the people (?) _____, did everything he could to make it disagreeable for them. But ~~the~~ still got the word out that they wouldn't have this if they joined the Roman Catholic Church and some of them joined. One who did had a son who (6¹/₂) founded the higher creed, John Hoskin.(?) .

But the others, most of them stood true to their faith and finally Louis got so afraid of the terrors of hell that the Jesuits' confessors told him what he must do to end it (6 3/4) and finally he revoked the edict of Nantes and he declared that after three months from the day there must be no more Protestantism in France, and during these three months all Protestant ministers must leave the country, anyone found in the country after three months would be killed. But no one who is not a minister is to be allowed to leave the country. However, thousands of the Huguenots migrated. Many of them came to America-- a large settlement in America of Huguenots. In Germany there was a large group which kept up French Protestant services all through the first World War in the city of Berlin. I don't know about the second World War but in the first World War I know they did. All through--French services in Berlin. They migrated to many countries and those who remained were seized, tortured, imprisoned, many of them fled to the woods, to live there in caves. Protestantism was practically rooted out of France. Atheism eventually took over until France became largely atheistic although there is a little group of very, very fanatical Romans who are very active in France. And as you think of that and how it came because Henry IV said Paris is worth a mass (8). And you think of the work that Calvin did and the wonderful missionary movement he developed which, if it had gone on without this, if Henry

had said. "Let Paris be seized. Here, we'll take the rest of France and reign in this thing (8½), we will give religious liberty and the right of propagating the gospel. Paris or France might have been a great Protestant country today, a country which would not be known today for licentiousness and immorality, as it is throughout the world. And a country which would have sent just as many missionaries out to the ends of the earth as our Anglo-Saxons. And, as you think of this, you can almost see Calvin saying. "Glorify the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea. But I said my ~~woe~~ leanness, the fruit three hundred years later is nothing like it should have been in France, because of what Henry did. My leanness, my leanness, woe unto me. The treacherous dealers have dealt treacherously; yea the treacherous dealers have dealt very treacherously." And so you have here the picture of that which is to come. The Word of God is to be extended, to be spread. But there is to be disappointment, there is to be treachery, there is to be not the fruit that we expect. God has not promised to give us victory over the world. He has promised to give us a witness in the (9½). He has promised to bring into the kingdom those who are to be saved in every nation. He has called upon us to glorify Him in the flesh. To go out, knowing that He will give us great victory, that He will give us great blessing, that He will give us great success. But not feeling too discouraged or disappointed when we find that the treacherous dealers have dealt treacherously and the great Christian organizations that we have built up with (10) lots of toil and blood, after fifty or a hundred or three hundred years, have been taken over by the government (11) (10), the treacherous dealers have seized it and we have to start again on a small scale and build over again for the Word of God and the testimony of Jesus Christ. So Isaiah had a wonderful picture of ~~them~~ (10½) that which were to come in the ages ahead and then we have verses telling them how, though the Word of God goes out through the world, we are not to expect that even the gospel will establish universal peace and happiness and joy; because the age is to end in misery instead of in joy. And so we find the accelerating progress toward the end of the age, fear ~~in~~ the pit and the snare upon the inhabitant of the earth (10½): And it shall come to pass, that he who fled from the noise of the fear shall fall into the pit; and he that came up out of

the midst of the nit shall be taken in the snare: For the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, The earth is moved exceedingly." Now this word earth here. our vision is extended to come out to the ends of the earth. I think we're justified here in taking it as meaning not just the land but meaning the whole earth. Though ~~in-the~~ earlier where we started with just the land of Palestine. I think we were justified in taking it in that sense.

"The earth shall reel to and fro like a drunkard, ^{and} shall be removed like a cottage: and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." The age to end, showing man's saviour and man's wickedness. That even the ~~(11)~~ progress of the gospel, great though it is to be, and though many are to be won to Christ from every tongue and every nation, every race, every ~~(11)~~ background, yet that it is not to be a victory over the whole world but a victory to be extended through the world.

"And it shall come to pass," verse 21 says, "in that day," that is to say there is to be a day and a day to look forward to now, there will be a day that it will come to pass, "that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." And this is interesting. The Lord will fight the kings of the earth on the earth, but first the high ones on high--reminds us of Ephesians where we read that our fight is not against flesh and blood but against principalities, powers, against the world rulers of this darkness. The heavenly hosts of wickedness here God is going to punish. It is not going to be human flesh that will bring in the millenium. It will not be human effort, not even the preaching of the gospel, but it will be the divine interposition, the divine intervention ~~(12)~~, verse 21 tells us, which will punish the hosts of the high ones on high and the kings of the earth upon the earth, and there will be gathered together, as prisoners are gathered in the pit, and they will be shut up in the prison, and then after many days he'll go and pay them a visit. That's a queer statement, isn't it? He will seize them, he will put them in the prison, and then after many days, they'll be visited. Well, the word is not (13 1/2) * . The word actually is the Hebrew word * ~~11~~ , and that is the same word which is translated punish two verses before. The Lord will punish the host of the high ones on high. And so

the Revised Standard Version says they should be punished in verse 22 also. And after many days shall they be punished. But as you look forward to the great history of centuries ahead for thousands of years, and then you see it ending with God intervening, and seizing the host of the high ones on high and the kings of the earth and putting them in the prison, it seems a sort of a lame thing to say, they'll be put in prison and then after many days they'll be punished. Why not say God will intervene and punish them? Why say he'll put them in prison and then after many days he will punish them. It makes you wonder what is the point (14) , that they're in prison many days before they're punished. And so it gives a reason to examine the (14) and see that this is really what it means. But the word visit* is not properly translated punish. It may mean that, but I think it's better really not to translate it punish because it really isn't punish at all. The word* TP₅ is translated visit in the Bible a good many times where it's quite different from our present visit. (14) In fact I doubt if it ever is visit (14¹) in our . You might say it's visit in the sense in which many a person, about 1940 and those years received a visit from the officials of the United States Government in the form of a letter.

Isaiah 4. (1¹)

A myth (1¹) upon someone or something that is of lower rank in such a way as to make a vital change in the situation of the one (~~14~~) in the lower rank. The word is regularly used for levying an army. That is a common use, to levy an army. We find it used in the book of Ruth where we find that Naomi was over in the land of Moab and she heard there that God had visited His people and given them release from the famine. It is an interposition to make a change but the change may be for the better or for the worse. The word is not used in connection with the butler and the baker in Egypt but it could very well be used there. Joseph predicted that there would be a great change in their state before long

and ~~it~~ it came to pass . This change took place, the butler was taken out of the prison and lifted up to his place in the court where he again brought the drinks to Pharaoh. The baker was taken and lifted up upon a tree and hung and killed there. The one was a change for the better and the other a change for the worse. Now this *(2 $\frac{1}{2}$) could mean punish. They're put in the prison, they are kept there many days, and then they are punished. But it can equally well mean they are put in the prison, they are kept there many days, and then they are free. It can equally well mean that. And perhaps to the average reader that seems rather strange. Why should God intervene, seize the host of high forces, the wicked ones, put them in prison and after many days just let them go. We might think some of our courts would do that sort of thing but we wouldn't expect the Lord to do that sort of thing. But yet on the other ~~hand~~, if you're going to stress their being in prison many days, why bother with it if they're then punished after, why not put it all together in punish. But if it's showing the progress of what happened, and if that's what happened (3)

And so Felix, the noted German commentator, in his commentary on Isaiah, speaking of this passage, says, "It is impossible to read this passage without noticing the close similarity, doubtless the precise relationship to the passage in Revelation 20 where it says that Satan is seized and is cast into the pit and is bound there for a thousand years that he should deceive the nations no more and at the end of a thousand years he is released for a little season." It's an exact parallel to this and while this word * (3 $\frac{1}{2}$) doesn't have to be translated that way, it seems the more natural in the concept to translate it that way, and translating ^{it} that way, it's such a strange idea that one would have to put a question mark against it and say maybe that's what it means. It seems more natural to translate it that way than in the other, but it's a strange thing for God to do, too strange to just build on just one little rather cryptic passage like this. But when you find it clearly stated in Revelation 20, exactly parallel, it would show that God gave Isaiah a glimpse of that which He revealed more fully to John in Revelation. And so here you have a picture of Satan being bound for many days, and after that being released for a little season. And the next verse tells us what happens while he's gone. "Then the

moon shall be confounded, and the sun ashamed." That, of course, is a figurative statement. The moon confounded and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before His Elders. I don't think ancients is the translation here, it'd be elderly, before His Elders. You think of Christ reigning in Jerusalem and the Christians reigning with him over the earth for the thousand years, reigning in such glory that in comparison the moon is confounded and the sun ashamed. And so God in this 24th chapter of Isaiah gave a wonderful picture to Isaiah of the course of this (5) through the time at which we are now looking, and on to the consummation of the age as it was seen by John in Revelation. And it is a wonderful thing for our encouragement to know that God revealed this even to Isaiah.

Now our time is passed so that I should not keep you much longer but I would say this, I'd like to go through 25, 26 and 27 with you, and there are some very, very interesting things in them, but they are a bit difficult. I think perhaps it might be better to take something a little easier first and then come back to them. And I would like to suggest, you probably haven't put in much time (5 3/4) for today, there wasn't much time for the lesson today, I didn't expect you to put much time, but there should be two hours for today whether done before or after, and then next week we have the four hours, and I would like to suggest that, of those six hours, it would be good if you could put in quite a sizeable portion of it in looking into to the background of chapter 28. I would suggest, first, that you look into Isaiah 7. Read the statement in the first part of Isaiah 7 which describes certain events that took place there. From ^{say} Isaiah 7, from verse 1 to verse 9. It gives you a specific historical situation. If you want, also read with it verse 17 and 20. Isaiah 7, verses 1 to 9, 17 and 20. Then look at Kings and Chronicles, at the parallel, and it will be very easy to read. What happens at that time? What was that situation? Get a good, full, complete knowledge of that situation. I'm not speaking about the precise meaning of other things that I've ^{(7)?} just said, but of the historical background as brought out in these verses, and of the parallel passages which describe it more fully in Kings and in Chronicles. Then, having that in mind, then look at Isaiah 28 and read Isaiah 28 through first rather rapidly, thinking of

this situation and seeing if you think it is a reasonable hypothesis, that chapter 28 relates to the same situation as the beginning itself. That at the beginning of that Syro-Ephraimitic invasion. Isaiah is speaking God's message to the people of Judah. I like to say he's speaking to the king Ahaz in Isaiah 7. telling King Ahaz that God will ^{not} or ought not, forever put up with such a wicked representative of the house of David as Ahaz. He's going to send His own son, King Immanuel, in His own time. But that he is going to deliver the people from Ephraim and Syria, as he did. But that here in 28 he is speaking to the Judean nobles, who know of Ahaz' (8) plans[?], are working with him, but who are keeping it from the people. Well now, taking that as a hypothesis, see if you can find in 28 suggestions that fit in with that idea, or that suggest that that is the actual historical background (8½) of

...at the outline of the book of Isaiah, and then we look at chapter 24 and saw the visions of the long future that God gave Isaiah there. I asked you for today to look into the historic background of chapter 7. This I dealt with rather fully in the first part of the prophet, at least a sizeable portion of it. (8 3/4) (some class discussion)

So I didn't intend to go into Isaiah 7 in this class, that being a chapter that the prophet (9) is quite sure to deal with at some length, but I thought that I would look into 28, which I looked into in the prophets course (9½), rather rapidly (9½)

. And in order to do that I wanted to be sure that you had a good idea of the historic background. I asked you to study rather thoroughly the historic background of Isaiah 7 and it might be good to give a little quiz to see how well you've done but instead of doing that suppose I just ask you: how many are thoroughly familiar now with the historic background of Isaiah 7. would you raise your hand. Say, now there are two fellows that can't see at all, would you come up and sit on both sides of Mr. Oakland, please. I don't like to talk radio talk where you don't see me talking. I prefer to talk to people.

The main thing, of course, is brought out in the beginning of the chapter. "It came to pass in the days of Ahaz..." I hope everyone has an idea what kind of a king Ahaz was.

And it came in his day that Rezin, king of Syria, and Pekah the son of Remaliah, king of Israel, went up against Jerusalem to war against it, but could not prevail against it. So here we have an attack made by the forces of Syria and of Israel against Judah. That seems like a rather unequal attack because we have Judah which is maybe an area of a fourth approximately (10 $\frac{1}{2}$) of Israel, and Israel which is maybe two-thirds as strong as Syria. And then we have Israel and Syria together against Judah, seems pretty unequal. But, of course Judah has very strong natural defense. And suddenly Judah finds herself menaced by a combination of these two forces coming against her. "And it was told the house of David, saying, Syria is confederate with Ephraim." Now how do we get Ephraim in here. We had Syria and Israel in verse 1, how did Ephraim get in verse 2. Mr. Elton, did you have a theory on that? (11 $\frac{1}{2}$)

But it is incorrect in that the meaning of the two words is so very different. that we want to explain just how. How can Ephraim stand for Israel? First place, what does the word Israel mean? Yes. But, as used here now, Israel stands for what? Yes, Israel stands actually for the whole kingdom. Then it stands for the northern kingdom, being the larger of the two. And after the northern kingdom is destroyed, the southern kingdom is called Israel, because Israel actually is all the descendants of Jacob or Israel. And it is only applied to the northern kingdom here because it's the larger of the two, but actually the southern kingdom has just as much right to be called Israel as the northern kingdom. So if you call the southern kingdom Judah you are naming it after its largest tribe. You have most of what you have in the southern kingdom in this one tribe but you have a little bit of Benjamin, perhaps a little of him (12 $\frac{1}{2}$), but most of what you have is Judah. And then in the northern kingdom you have about ten tribes but the strongest of them is Ephraim and so the northern is called Ephraim, simply naming its strongest tribe for the whole. In a way as if we were to say Great Britain or to say England, if you were to say that England fought very bravely in the last war, the Scots would be very much offended for they would feel they fought every bit as well. They would never take the term England, they are the British. The Scots are part of the British. They rejoice in the name British but they don't like the name English. (3 $\frac{1}{2}$)

And yet to the world at large England is used quite commonly to represent the British

Empire.

Now Ephraim was not nearly as large as that, as England is, but it was the largest tribe and the strongest and the one that was nearest to the southern kingdom. And so they often use the term Ephraim when they mean the northern kingdom and the term Israel when there are two kingdoms. Israel is apt to be used for the northern and for the (13 3/4)

Then you have here Ephraim. "And it was told the house of David... Syria is confederate with Ephraim." What was the big point of that. Syria is confederate with Ephraim. They were used to occasionally being attacked by the northern kingdom. Ephraim came and attacked them. (~~14~~) Ephraim was stronger than they were. (14¹)

Ephraim defeated them very badly. Ephraim was much stronger. Though man for man Judah was stronger, Ephraim had a great many more men. But now they're told Syria is with Ephraim. They told me in Germany how in 1914 when they declared war against Russia and then they said France declared war against us (14 3/4). France is right next to them. they'd been fighting each other for centuries off and on, but then they said England declared war, they said all over the country people said (15)

Isaiah 5. (1¹)

People were simply filled with despair (1¹) . France was already adversary, but England too was joining with them, then coming against them. Then in 1918 what actually finally wrecked the morale of the German people was not the force of America, because America did very little in World War I (the total, I don't think there was an American tank/ (1) got to Europe in World War I--the total force accomplished by America in Europe was very, very slight in World War I) but when they began to see American troops coming and realized that on top of France, on top of England, there was this great body behind them still, that just seemed to present an ^{almost} insuperable fate and it had a lot to do

with the end of the war. The morale more than the force.

And so here they say Ephraim has attacked us off and on through the (1 $\frac{1}{2}$) .
 Sometimes they've defeated us badly but as a rule we've been able to hold them back. But now Syria is confederate with Ephraim and so the result is what you would expect. His heart was moved and the heart of his people as the trees of the wood are moved with the wind. There was terror at the thought of meeting not only Ephraim which was 50% stronger than they were, though it did have great obstacles to overcome with Ephraim, but Syria on top of that, and they're filled with terror. Now what did they do in that situation? We are not told here because the people didn't know. But we are told in Kings and Chronicles. And what do we find in Kings or Chronicles was done at that time. Mr. Orr (2 $\frac{1}{2}$)? Yes. So Ahaz sent messengers clear across the desert to Assyria to Tiglath-Pileser. we read in the Kings and Chronicles, and sent great treasure and said here is what I want to give you in order to get you to come and to fight to deliver us from this great enemy here. He sends for help, but there's no mention of it in Isaiah 7, that he did that. And, personally, my guess is, I think it's a pretty good guess, that he didn't tell the people what he was doing, that he sent for help but that the people at large did not realize, because there's not a suggestion of it here in Isaiah and there's much in what we read that seems to imply that it was a new idea to the people at large. (student's remark) (3 $\frac{1}{2}$)
 Yes. That was after Tiglath-Pileser conquered them and now we're speaking of the time before he did. Then surely they knew it. But now they are faced with the enemy, they say Syria is with Ephraim, what are we going to do. And Ahaz decides what he's going to do. Doubtless some of his nobles were in on his planning. They sent way across the desert the other side of Syria and they said the other side of Syria, there is a great force which will attack them and deliver us from them. So that this plan was made. We will protect ourselves by getting Assyria to come in. Well, it was a plan which from the viewpoint of immediate success was an excellent plan, because if Syria was stronger than Ephraim and Ephraim was stronger than Judah, Assyria was far stronger than Syria. There had been a time about a hundred years before this when Assyria had sent an army to the east, to the west here, tried to conquer the west and Syria, Ephraim and Judah had all

stood together against Assyria, and the Assyrian King records the battle of (5) in which, (854 B.C. it's dated, the time of King, not Ahaz, but Ahab) in which the King of Assyria tells of the forces that met him, there were kings from Syria, Damascus, there were kings from Israel, there were people probably from Judah, a whole number, he names other kings, they all united against him and he says I met them, I fought a great battle, I destroyed them, I filled their rivers with their blood, then he says he went back home, it doesn't say he took any of their cities so that it is usually considered that he (5¹) but actually he was brought to a standstill and it was many years before he (5 3/4) again an attack into these . But that was all these countries united which held Assyria to a standstill. Now you have Israel and Syria against Judah and the Assyrian thought he will doubtless be able to conquer them but it may require a good heavy task, not so much because they're so strong as because there's so far to carry it, to take the people clear across the desert, carry supplies, for it's a long trip. And so for the Assyrian it is a rather expensive undertaking and Ahaz sends him great treasure and payment to hire him to come and help him and deliver them. Well, it's a, for the immediate, it's a very good scheme, just let the Assyrian come in and deliver us and we're perfectly safe. But for the ultimate it is not a good idea, because they've been faced with Israel next to them and they've usually been able to hold Israel back and Israel is their same culture, their same language, much relationship, they can usually get Israel to listen to reason. Israel is between them and Syria. And Israel has relationships with Syria but now you get Israel and Syria out of the way and you get Assyria right next to them and Assyria is many times stronger. Assyria has nothing in common with them in culture and in language. Assyria, if they conquer those, are apt to say well, let's conquer Judah then. Why leave them out. And so in removing the buffer states, they are in the long run actually injuring themselves. And this would have been obvious to many of the people and if Ahaz had said, as Mr. Steele pointed out, when they did come they took Damascus, they made Ahaz go up there and swear fealty to Tiglath-Pileser and made him copy the altar there and take it down as a sign of fealty to Assyria in Jerusalem. So many of

the people would have said well now this is rather a bad thing to get mixed up with. to get ourselves tied up with that force. It's like when we were so afraid of Hitler's Germany that anything seemed good as support against it that we made the strongest alliance with Russia, just did everything we could to please them, gave them everything, our only fear was that they would not stand with us, and the result was now Germany has disappeared as a force and there's Russia right next to us and we're actually twice as bad ^{now} off ^{as} we were when we faced Germany. With Germany and Russia facing each other, pretty much a balance between them, we could be absolutely safe and if we wanted to we could have helped either one of them that got a little weaker, let them just stand each other off and we'd have been perfect. But instead of that, we took one side, demolished it, and strengthened the other defensive state, and we have a force facing us now that humanly speaking it's difficult to tell whether we can resist them or not. And we're spending more every year for armaments than we spent in the first hundred and fifty years of our history. all together for all our wars put together. And we're doing that year after year because of the situation we've got ourselves into. for calling in the devil in order to help us against the lesser devil. Instead of standing aside and saying we have nothing in common with either one of them. Well that's the situation there and it seems the people might have realized that if it was put up to them. But it was not put up to them. I don't believe they had anything to say about it. I believe that ^{perhaps} they were entitled to have something to say about it. but the amendment (what's the name of the Senator?) the amendment had never been actually adopted which would have meant that the king couldn't make such ~~arrangements~~ without consulting the people. The President still has the power to declare war without a vote of the people and evidently they still had in his day. the power to carry on these foreign relations without telling the people. So (Bricker) Ahaz here has made this plan. But, having made the plan, the vital thing is that Syria and Israel do not demolish Judah before Assyria gets there to protect them. He's got to be safe. So as far as the people are concerned, we have in Isaiah here what happened. in Isaiah 7. We find that the house of David, "his heart was moved, and the heart of his people" and all the people are filled with terror about it, about the Syrians and Ephraim coming.

7:3 They don't think anything about Assyria. And so the Lord says to Isaiah, "Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field." Now this is a very interesting phrase here. Because exactly the same place is mentioned later on. As a result of the getting Tiglath-Pileser in to deliver the land from Syria and Ephraim, the buffer states were removed. Assyria was right next to them, and so in the reign of Ahaz' son, Hezekiah, the Assyrians came and attacked Judah, as might be expected, and then ^{when} they came from Assyria, the representatives of the king of Assyria, to taunt the people of Judah and call on them to surrender, get rid of the son of Ahaz, we find that the representatives met the representatives of the king of Judah in chapter 36 where he stood by the conduit of the upper pool in the highway of the fuller's field. That is where the meeting took place, the very spot where now Ahaz is met by Isaiah. So we have at that place there the, here it's prophetic, the failure of Ahaz (12) going to be made apparent at this very spot later on, a few years, maybe twenty years later, twenty or thirty. So God says to Isaiah, go out there, where Ahaz is busy in a defense inspection, inspecting as they are arranging in order to try to test ~~the~~ the fortification safety in protecting them from the coming of Ephraim and Syria, and say to him "Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, let us go up against Judah, and vex it, and ...make a breach therein...and set a king in the midst of it, even the son of Tabeal." In other words they're going to put a puppet king in there, and many historians conclude that what the desire was, that Syria and Ephraim, fearing the advance of Assyria, wanted to get Judah under their control so that the resource of Judah would be theirs in the coming battle with Assyria. And that therefore they wanted to put a puppet king in place of Ahaz. "Thus saith the Lord God, it shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin" and within sixty-five years Ephraim will be broken, that it will not be a people. And of course Ahaz says what's the point of that? In sixty-five years I'll be dead and

gone and most of the people here will be. Suppose Israel is gone in sixty-five years, long before that they'll have destroyed Judah. We're interested in protection now, we're not interested in what's going to happen in sixty-five years from now. And so Isaiah says, if you will not believe, you will not be established. You say to Ahaz, don't get excited, don't get discouraged, sixty-five years from now there won't be any Ephraim any more. So he says what difference does that make. But if Ahaz was one who believed in God, he would say if God can predict that Ephraim will be destroyed within sixty-five years, God can protect us during the sixty-five years. He would feel (14) ~~israel~~. But evidently Ahaz was a man of political interests, thoroughly materialistic, worldly minded, and he thought religion was just for the people to keep them well-disciplined, subject to the state, but he wasn't particularly interested. And that's why Isaiah had to go to see him out there where he was on this, got him in front of the people, where he couldn't just turn him aside and refuse to listen to him because it would offend the people who thought Isaiah was a great prophet. He wouldn't let him in his palace. When you come to the next generation, with Hezekiah, Isaiah went right into the palace and talked to Hezekiah. He had the fullest of free action there which he didn't have under Ahaz.

So we find that in verse 10 the Lord spoke again to Ahaz. "saying, Ask thee a sign of the Lord thy God: ask it either in the depth, or in the height above." ^{ISAIAS 6. (1/2)} He said you're excited, you're worried, you don't know what's going to happen. Well, God says don't fear. Well, if you're not willing to take the simple word of God's prophet, ask for a sign. And Ahaz gives the most beautiful answer. I will not ask, neither will I tempt the Lord. Very beautiful. Very fine spirit, not to tempt the Lord. But the tone of voice in which Ahaz said it evidently was such as to show that He was quaking(1) from fear in what he said. He was not accepting the faith of God and he was refusing to put it to the test. There is a difference between the attitude that says we can trust God, we don't need to ask for a sign, and the attitude that says I don't believe any of us so why bother to ask of God. There is an extreme difference between the two attitudes. God is willing to go to any lengths to convince the sincere doubter but he doesn't ordinarily waste time with the insincere trifler either. He will give him rebuke rather than argument.

And so the Lord said to Isaiah. "Hear ye now, O house of David: is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign," a virgin will conceive and bear a son, and call his name Immanuel. God will not always put up with this sort of an unworthy representative of the house of David. Hear ye now, O house of David. God will put his own representative in. his God-with-us, as the king. He will displace Ahaz sometime by this man who will be God-with-us. But, he says--here's an interesting thing, now you're interested in the immediate situation, how about delivery from Ephraim. You think that sixty-five years is too long to wait for Ephraim to be broken. Well, listen to this. Suppose Immanuel was born right next year. He would eat butter and honey when he knows enough to refuse the evil and choose the good. Because before the child knows enough to make simple choices of what's good and what is harmful, the land that you abhor will be forsaken of both her kings. Before this very small space of time it would take place, if this one were to be born right in the near future. It's not sixty-five years, it's a very brief time, when a child gets old enough to make simple choices of what is helpful and what is harmful, to avoid the thing that will hurt him and to take ahold of the thing that is helpful. Before he reaches that age both kings will be gone. Pekah will be gone, and Rezin will be gone. You don't have to wait sixty-five years. And then Isaiah, now having the full attention of the people to whom he is giving these patriotic words, and they are quite enthused about it, and the full attention of Ahaz who doesn't dare to disturb the morale of the people by interrupting him, telling him to stop and let them go on with the work, at least till he has said a little more, he turns to Ahaz and he says the Lord will bring on thee and thy people and thy father's house such things as haven't come ever since Ephraim left Judah, even the king of Assyria. And Ahaz says what a funny guess he's making, hitting on the fact the king of Assyria is going (4 $\frac{1}{2}$)

Surely he (4 $\frac{1}{2}$)

But Isaiah predicts the king of Assyria is coming and (it shall come to pass...the Lord shall 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 all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes. And

in the same day shall the Lord shave with a razor that is hired," that is to say, the king of Assyria hired for this tribute center (4 3/4). "namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard."

And what's the result going to be? In that day a man shall nourish a young cow, and two sheep. And for the abundance of milk they give, he'll eat butter, for butter and honey shall every one eat that is left in the land. I've heard the statement made that when it says in verse 15, butter and honey shall he eat, it is a reference to the simple life of our Lord. I don't think it's any thing of the kind. I think it's a reference, as it is over here in verse 22, to the condition of the exile, in which they have not enough men to plow the land, to cultivate the land, the things that they would ordinarily grow are not available but there's plenty of land for pasture land so that for the few people that are left in the land, everyone that's left in the land, there's plenty of the products of the bees and the cows which have great areas of pasture land on which to go. There are not a great many cows in the land, but there's plenty for the small number of people that are left, exilic conditions.

"And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns." All the land will become briers and thorns and on all the hills that they now dig with the mattock, they won't be able to come there for fear of briers and thorns, but will be for sending out oxen and the treading of lesser cattle. So they have all this fine land for the few pastures for the few people to pasture. It will be like the west of the United States in the early days when they went there with the sheep and the cattle and they just roamed over the area, the tremendous area, and they had plenty of pasture, and then when more settlers began to come in and they began to fence off land for themselves, for them to grow things, then you had war between the people who were used to having all this land for a few people, and the new settlers.

Here you had a highly settled land with every bit of ground carefully cultivated, now the people are taken off into exile and the few that are left have got lots of ~~pasture~~ⁱⁱ

land. It's the exact reverse of the settlement of the west here. And some places in here. some of the things we might take, are worth taking more time to go in to to get the exact meaning, particularly ^{of course} the prophecy of Immanuel. but I always go into that fully in the prophets course. Doubtless it will be done this year too. And so what we're interested in now is ^{simply} getting the historic background of chapter 7. Principally, as relating it to the historic background of chapter 28 and 29. And we won't take time now to go on into 7, into 8 and 9, those very interesting sections. 10 and 11, their relationship to the situation in that day, their wonderful predictions of ^{the} future--I've usually taken a long time in the prophets course, along in February and March, and I expect Mr. Watson will. I just want this much for background to chapter 28.

So we turn over to chapter 28. How many of you got a chance to read chapter 28? Quite a few. Good. And as you read 28, if you know nothing whatever of the background, I believe you would agree that it's just a lot of words. If you don't know the background, there's just a lot of words, with a few beautiful statements you could cut out (8½) but in general you wouldn't have much idea what they're talking about. But as we look at 28 and we ask ourselves the question, when was 28 written, or spoken. We ask that question, and we remember the history that the Ephraim and Syria attacked Judah. As Tiglath-Pileser came, attacked them (or him) from the rear, destroyed Damascus and incorporated it in his empire, destroyed Pekah, king of Israel, and set up a puppet king, Hoshea, who reigned for about nine years and then rebelled against Tiglath-Pileser, and then the Assyrians came again and destroyed Hoshea and incorporated Ephraim also. Israel also, in his territory.

Now as you read the first verse of chapter 28, out of the long career of Isaiah can you state a time before which this must have been written? When did he write or say this? ...time of Hezekiah, when Hezekiah was king, that he wrote chapter 28. Does anybody know any reason to say, give proof either that it definitely was in the time of Hezekiah or that it definitely was not in the time of Hezekiah when he wrote verse 1? Before the fall of Ephraim. In other words, it would have to be before Hezekiah's reign. Because that took place ~~not~~ in Ahab's time.

So it's before the fall of Ephraim because he is speaking against Ephraim. And nobody today is going to make a big speech and say Hitler's a great menace, we must get out and destroy him. If anybody started to make a speech like that on the radio, nobody'd listen. They'd say, is the man out of his mind? Hitler's gone. Why is he forgotten? He's a figure of the past. You don't start making a big fight against Hitler today. Somebody would get up and say, "I don't want Adlai Stevenson for President. I'm against Adlai Stevenson for President." They'd say, "Whatcha talking about. That matter's been settled." That's in the past, it's over. And so when you start in talking here about Ephraim, you know that Ephraim is not past, Ephraim is present.

Now George Adam Smith has made a suggestion about this chapter, and I think it's an excellent suggestion. It is a hypothesis which grows out of examination of the chapter. And I think that it gives meaning to the chapter. As the chapter begins, according to his hypothesis, which I think is a very good one, you have a big banquet going on. And this banquet is being conducted by the leaders (I don't know whether this is part of it but possibly (11 $\frac{1}{2}$) the reason for the banquet--but the banquet is in the hypothesis and I think very good) but I would say that in view of what is in the chapter, I would say there's no question, that if it's a banquet, and I believe it is, there is at it (11 $\frac{1}{2}$), their reason for it is that the leaders of note who run the government along with Ahaz are holding a big banquet to celebrate this treaty that has been made secretly with Tiglath-Pileser, and they're not telling people why the banquet is held. But they're very happy and they're having this big celebration because they know Tiglath-Pileser is going to come and destroy Syria and Ephraim. Meanwhile they want the people to fight valiantly, to hold Ephraim and Syria back, until the time comes when they get attacked from the rear by Assyria and an end put, they must hold out. The morale is vital for the fight (12) but the nobles are already rejoicing at what's going to happen.

And so they are having the banquet and in steps Isaiah, and somebody feels like saying, well, what's this old fellow coming in here, what's he doing here, we don't want him. We don't need any religion at this banquet. We've solved our problems, we've made our peace treaty. We worked it out. It isn't known to the world at large yet but it's all right. We're having a big celebration. We don't want any damping, chilling

atmosphere put in here by this religious fanatic coming in. And so they begin to look around and wonder why the man in charge of the banquet doesn't tell one of the servants to throw the fellow out. But while they are wondering, Isaiah begins to talk, and his first words disarm them because what he says is exactly what they want to hear.

He says, "Woe to the crown of pride, to the drunkards of Ephraim," and they want the people to be all stirred up to fight valiantly against Ephraim and hold them back. And he says, woe to the drunkards of Ephraim, "whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim, shall be trodden under feet: And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer, which when he that looketh upon it seeth, while it is yet in his hand he eateth it up." Here is Ephraim standing there in glory. Ephraim is going to disappear, just suddenly, like when you eat up a piece of fruit. Wonderful. We can go forth with confidence of victory and we will accomplish more. The people will be happy, they will fight gallantly because they don't think that it's a hopeless battle. They feel they're going to win. That's grand. You know, if he continues in that string, he can talk a little longer. We won't stop him. So they settle back and let Isaiah go on talking. And Isaiah continues with his talk and as he continues here he now gets in, for two verses, some religion. But they say, well, that's all right. A little religion won't hurt, it will help encourage the people.

Isaiah 7. (1¹)

...giving them a good patriotic message to stir them up, now if he wants to bring in a little religion, all right. Like, was it King George VI of England? He--you know the king of England is the figurehead. Whoever is the Prime Minister runs the government and the king of England is supposed to make everybody happy and not to mix in politics.

And so if the Conservatives win the Conservative Prime Minister writes a speech and the king of England gives it, opening the Parliament, tells them how these great Conservative principles must be held. If the Socialist gets in, they write a strong social speech and the king of England reads the speech to Parliament. He gives the speech opening, and it's written by the Prime Minister. And when one of the Prime Ministers there a little back, he wrote this speech and he gave it to the king and said here's the speech for you to give, and you can revise it a little here and there if you want, of course, make it a little more flowery. The king looked it over, and he came to a place on it, it said refer to AG. And he said there must be something in here that needs to be referred to the Attorney General. So he sent it to the Attorney General. The Attorney General sent it back. He said I don't see anything in that part of the speech that needs any legal advice. I don't know why you refer it to me. Well, he said the Prime Minister said refer to the Attorney General. Well, he looked at it. Refer to AG. What on earth would he want that referred to the Attorney General. So they asked the Prime Minister. The Prime Minister said, oh, I meant refer to Almighty God. I wanted to put in a little pious reference at that point that would make a good impression. That's a true story. At least I've read it as a true story. He wrote that in, put in a little religion.

Well, they figure if Isaiah, now he's giving a good patriotic speech, he'll put in a little religion, they won't object, so long as he gets back on the ^{good} patriotic beam he's been on. So Isaiah says, in that day, there is going to be a day, when the Lord of hosts will be for a crown of glory, and for a diadem of beauty, unto the residue of his people, "And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate." Well that's all right. He makes the people of Judah they are the good, fine people with high ideals and fine ethics. They are the Lord's people, they're going to defeat these drunkards of Ephraim and these people that have all these wicked practices up in Ephraim, they'll get rid of them. They'll fight valiantly. That's a good line. That's all right. But now look what he says next. Isaiah says, "But they also have erred" and the "they also" I think "these also" might be a better way. "They"--he's pointing at the nobles, but they

also have erred through wine and strong drink. ~~are~~ out of the way. ~~(3 $\frac{1}{2}$)~~

We've talked about these drunken Euhraims but look at here, look at the drunkards in front of us here. "The priest and the prophet have erred through strong drink. they're swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness. so that there is no place clean." If he had started in that way, they'd have thrown him out quick. but he gave his good patriotic start and so they got sort of settled back and letting him go and now they hear this and they sort of settle back (3 $\frac{3}{4}$)

of letting him continue and they're not very happy about it but maybe he won't continue on this very long. but they begin to murmur (4) and so it's a pretty theory that verse 9 is not what Isaiah says but what the nobles say. And in verse 9 they say. "Whom shall he teach knowledge?" and who's he going to make to understand doctrine? Those that are weaned from the milk, and drawn from the breasts. For precept is on precept, precept on precept, line upon line, here a little, there a little. This simple ABC kindergarten. ethical talk about drunkenness and so^{on} that he's getting off here, well. it is true our people would fight better if they didn't do quite so much drinking, it might be good to improve the morale of the troops and improve their effectiveness. but he's not only attacking the troops, he's attacking the leaders here having this banquet, and that's not good, so they mutter. In verses 9 and 10 they say, who's he going to teach now, does he think we're little children, he's giving us this simple stuff, precept on precept, line on line, here a little, there a little, and then in verse 11 Isaiah answers. And Isaiah says, this "For" can just as well be rendered "But". I think it's But. There's a For (5) but there's a We, but there's also a change here. But, Isaiah says, "with stammering lips and another tongue will he speak to this people." Isaiah says if you won't listen to simple precept on precept, line on line, a simple presentation of ethical teaching, God will talk with lips that will seem to you to be stammering because they're talking something you don't understand and it sounds like gibberish, as you hear those Assyrian soldiers coming through, talking their language as they (5 $\frac{1}{2}$) on the land; with another language he's going to talk to these people. Another tongue, that

sounds to you like stammering lips. So to this people Isaiah says, "To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing:" God said he would deliver you from Ephraim. God said they would no longer be a people within sixty-five years. God said he would protect you yet they would not hear. He said this is the refreshing yet they wouldn't hear. But the word of the Lord is unto them precept on precept, precept on precept, line on line, here a little, there a little. Isaiah says this is the way you're getting it, it's going to be plain to you, that they might go and fall backwards, to be broken, and snared, and taken. "Wherefore." now he comes out good and strong, it's a wonder they didn't fall backward, they let him go to finish the chapter at least. But it's a wonder they did, because he said, "Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem." He's been talking about Ephraim before but now he's talking directly to them. "Hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem." You see the parallel between this and chapter 7. The same situation in chapter 7 Isaiah speaks to the king who is leading the people in this plan of getting Tiglath-Pileser to protect them, to destroy the states in between. Here he is talking to the scornful men that rule this people, who are nobles, who are allied with Ahaz. This is not the top echelon, it's not the king, but it's the next one, it's the nobility, it's the leaders. "Wherefore hear the word of the Lord." Because you've said we've made a covenant with death and with hell are we at agreement. They had made a treaty with the Assyrians. We are at agreement with hell, when the overflowing scourge shall pass through it will not come nigh us. You think that Assyria is on the march, this is the wave of the future. They're going to conquer Syria and Ephraim anyway but now you're going to make a treaty with the wicked force of Assyria and then they won't hurt you, they'll protect you from Ephraim and Syria. You've said we've made a covenant with death and with hell are we at agreement, when the overflowing scourge passes through it won't bother us because it'll think we're on its side, because we've made lies our refuge and under falsehood have we hid ourselves; therefore thus says the Lord, here's disaster to your clever scheme of Tiglath-Pileser. And it could have been read to our leaders a few years ago with their alliance with Russia too. Fits perfectly. "Thus saith the Lord

God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." Trust in the Lord and you can be safe but for these who don't, judgment I will lay to the line and righteousness to the plummet: the hail will sweep away the refuge of lies, the waters will cover your hiding place, and your covenant with death will be disannulled and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. And they must have thought of these words when, a few years later in Hezekiah's reign the Assyrian forces were actually in their land. overrunning most of Judah. & Israel already in captivity. They must have thought of these words predicting this years before. Your covenant with death shall be disannulled. you shall be trodden down by the scourge, from the time it goes forth it shall take you, for morning by morning shall it pass over, by day and by night, and shall be a vexation just to hear what's happening. Now here's a reference to their treaty with Tiglath-Pileser that they think will give them protection. "For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it." A very vivid picture showing how this scheme is not sufficient to work. The bed is shorter than that you can stretch on, the covering is narrower than that you can wrap in it. It would have fit the people in Shanghai very well. Some of the people in Shanghai who saw the Communists come and they said we're not Communists, of course. we have no belief in anything. of that sort, but they're the wave of the future, they're coming, we're going to stand with them, we're going to help them and then when they come in and take over as they're bound to do, they'll consider we're their friends and they won't injure us. When the overflowing scourge comes through it won't bother us and so there were people there who, though they had no sympathy with Communism they gave their support--some acted as spies, others talked in favor of it, threw their interests with it, and they thought the Communists will figure we're on their side and though we're not Communists we'll be safe and these others will be thrown into Concentration Camps. And so the Communists came in and took these people and made great heroes of them. and praised them that had stood on their side, all the (10 $\frac{1}{2}$)

and everything. They were glad people. But two years go by and they've gotten rid of the people who've been against them. Now they begin getting rid of these too. Now they're ferretting out the people. they began quickly to ferret out the people who they felt belonged to the Capitalist class, The people who possessed a store, who'd owned as much as a couple of horses, who had anything, they were anti-Communist. you could tell that, their whole life was lived that way, their whole conditioning was. so on one excuse or another they seized them one by one, and liquidated them. The overflowing scourge passes through. Their clever scheme to protect themselves by alliance with that with which they did not agree, in which they did not believe, did not work. It isn't best and it never is. And so in talking about a situation long ago, it has great relevancy. The principles are applicable in all (11¹)

And so he gives these principles, he says this is going to happen because the Lord will rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon. that he may do his work, his strange work; and bring to pass his act, his strange act. "Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth."

Now our time is going rapidly, we won't take time for verse 23 to 29 except to say that in 23 to 29 he draws a figure from agriculture, and he shows how in agriculture the people seem to be hurting their store, they're cutting it up, they're tearing, they're breaking it over, but they're doing it for a definite purpose. It is a part of their accomplishment to bring forth what they want and God has a purpose in what he's doing. And God is doing, in order to accomplish his purpose he's using the Assyrian as his instrument and God is going to use a particular instrument for the particular purpose. Verse 28, bread corn is bruised. He won't thresh it or break it with the wheel of his cart, nor bruise it with his horsemen. He used softer means with softer things. He adapts the means to the particular thing. And God is working in all this. God is accomplishing his purpose and if you're on the Lord's side you can know that it will work out to your good. But if you are trying to ally yourself with hell, making unGodly plans in order to protect yourself, it won't work. The compromise with evil never

works out. It always results in _____ on the part of the one who makes it. Who was it, was it Churchill, somebody said that when you give up justice for the sake of peace you soon find you don't have either peace or justice, and it doesn't work. You cannot give up what is right in order to get along. Soon you find you're not getting along nor getting what is right. That is, unless you give up your principles all together. If you do that you're going to get along (13 $\frac{1}{2}$) . But the person who tries to compromise, to keep good principles and to work with (13 $\frac{1}{2}$)

And so in 29 you go right on. Now does he continue to speak there at the banquet, or does he get outside with this message to the people who were interested in listening, they followed along. Or did he get home and write down the message he'd like to have given the people if he'd had a chance before he was kicked out. We don't know. But whichever the situation was, the fact is that it is God's message to the people there. We lose the vivid background of the banquet after 28, but we still have the same people addressed. We have a message to them. It may be like when Calvin wrote his Institutes in order to convince King Francis of France that the Protestants were a pretty good people after all, they weren't such a bad sort as they king thought they were. The king may have ~~examined~~ not have read it but many, many other people read it and saw what he was saying to the king of France even though the king of France didn't personally read it.

And what if the nobles ever heard what was in 29 or not. Certainly the mass of the people heard it and it gave them the message that Isaiah wanted to get to them and reached the true believers. And so 29 goes right straight on. It has a remarkable ✓ parallel to Isaiah 7. It goes into the situation. I would suggest that for tomorrow you spend as much time as you can looking over 29 and seeing what you can gather from it. first of historical background, indicate all the verses in which the historical background is given. Secondly, see what you can get of the specific message he's bringing and what there is parallel to chapter 7. Now if tomorrow ^{were} ~~is~~ six days instead of one. I'd asked you to read chapter 29 as usual. (15 $\frac{1}{2}$)

But the others you probably wouldn't have time to do in one day but 29 is a fascinating chapter. Look into that.

Yesterday we looked at Isaiah 7 and at Isaiah 28. We only looked at Isaiah 7 rather briefly because it was not our purpose in this class to study Isaiah 7. Isaiah 7 I've always taken up quite thoroughly in the course in the prophetic books and I imagine Mr. Watson will do the same and I don't want to overlap any more than I can help with his course, but Isaiah 7 is vital background for these other chapters into which we are going. And so I just want to review for a second or two the basic thing about Isaiah 7. First, the historic background: there is a crisis. Syria and Ephraim are attacking. And in that situation Uzziah has made a clever secret arrangement to hire the king of Assyria to come and deliver him. God sends Isaiah with a message to Ahaz, a message of rebuke for making this wicked alliance with Assyria, for finding this human expedient for deliverance in this situation where only God can truly give deliverance. God predicts that Syria and Ephraim will soon be destroyed. God says that he will not forever put up with such an unworthy representative of the house of David as Ahaz, but will in his own time send his own son, Immanuel, to be the true savior of the house of David and he says that this scheme of Ahaz is going to backfire. Instead of giving peace and security to them, it's going to result in bringing exilic conditions and misery to Judah as well as Israel. Now that is not stressing to any great extent the very important Messianic prediction of Isaiah 7 but it is fitting them into their proper place in the immediate local situation as the general prediction (2 $\frac{1}{2}$)

but that's not our purpose here. Our purpose here is just to see these main things in Isaiah 7 as background for 28. While we notice that chapter 28 is given in exactly the same as 7, that it is dealing with the same subject, but he is talking to the nobles instead of to the king, who are associated with the king in this same wicked scheme. He is talking to them and he is declaring that the scheme will not work. It will not succeed in its purpose, but will fail of its purpose, the overflowing scourge will actually injure them instead of passing over them without injuring them, but he ends up with his agricultural picture, that God is working and God is adapting his means according to the end he desires. That is a general summary. Oh yes, in addition to that Ephraim

is to be destroyed the first few words have very specifically revealed. That is with two or three brief touches of Messianic note in the chapter. In verses 5 and verse 16. But that is a summary of the teaching of Isaiah 28 which parallels many features of Isaiah 7 but there are certain features/^{to} which we have not yet seen a parallel. I don't want to mention what they are at this moment but I hope you have them in mind. I hope you know what they are or that you will recall what they are with a little thought because Isaiah is not fooling. (4 $\frac{1}{2}$) Isaiah 7 begins a section that runs through chapter 12 and in the prophets course I've taken maybe ten lectures, ten to fifteen lectures, covering that section. Now I want with us to go into this section which begins with 28 and runs on. And as far as the direct parallel is concerned, the only thing that vitally concerns us is that (4 $\frac{1}{2}$) everybody knows chapter 7. There are other things that might be parallel or helpful but not sufficiently so for us to go over at this time (4 $\frac{3}{4}$).

But we want to go into chapter 29. And so we look at chapter 29. I believe yesterday and today there's very little time and it's not at all surprising that some of you have not been able to give even a minute of study to this portion that came yesterday and today. I certainly expect everybody who is taking it for undergraduate credit to do four hours of study on it in the course of the week, and anyone taking it for graduate credit, six hours, in the course of the week. But I can't expect you to get a great deal between Tuesday and Wednesday. And so if you haven't looked at 29 I'm not at the moment criticizing you but I'm interested to know, how many of you have looked at 29, would you raise your hand. Quite a few have. That's helpful. And you've got an idea of 29 then, several, I gather. Let's ask this question. As you look at 29 the first thing immediately to do is to say either what is the general subject or what are the subdivisions.

Sometimes you can immediately see a general subject in that (5 $\frac{3}{4}$)

Sometimes you can immediately see some vital subdivision in something and that makes a good starting point. Now we look at the first verse, we have a general theme suggested, and can somebody say how far this theme would be followed before another vital theme would come in. Starting with verse 1 how far would you make a main division of the chapter. Who could make a suggestion? Up to verse 9, and on what grounds?

You seem at 9 to have a certain note introduced which has not occurred before, which is a good suggestion for starting a new section of the chapter at verse 9. There's one other

thing, however, which should be noted. Is there a unity to 1 to 8. There's considerable unity to that. It's all about fighting, isn't it? It's all about fighting, it's all about war, it's all about difficulties. There seems to be, this is just a superficial plan, there seems to be quite a general unity to the sections from 1 to 8, and then a rather severe change in verse 9. Now that doesn't say but what 9 on may be closely related to what precedes, but there at least is a change of general approach or specific subject which occurs at 9. So from 1 to 8 would be a section which we should look at and we should ask about this section, 1 through 8, it is talking about war, isn't it, talking about war, talking about trouble. it's talking about distress, and, of course, you'll have to decide whether 29 starts with a brand new unit or whether it's closely connected with 28. if it's closely connected, it may have definite relation with 28. But before looking at that it might be worth while to say, what's this talking about. What is 29 talking about? What does 29 say about this Ariel, is it good or bad? It's bad, isn't it? Actually you have to take 29: 1 and 2 together, don't you? ~~xxxxxx~~

He says "Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel." Is this an exhortation to sacrifice? How many think it's an exhortation to sacrifice? "Let them kill sacrifices." Isn't that an exhortation to sacrifice. Suppose I said, "Let the students study their lessons." Isn't that an exhortation to study their lessons? If I said, "Let them study their lessons. They're going to flunk anyway." That would be parallel to this, wouldn't it? Yes, exactly. This is a statement which has to be interpreted in context. It doesn't how much you sacrifice, it won't do you any good. It is not an exhortation to sacrifice. But it is a declaration that they're in a condition where ^{their} sacrifice won't do them any good. To the "let them kill sacrifices" is a statement which you can't take absolutely literally, it's a figure of speech. "Let them kill sacrifices. Yet I will distress Ariel." He says they're carrying on (9¹/₂) with the sacrifices but what good does that do in view of the situation? Here is Ahaz, having great sacrifices done. they're going through all the forms of religion but they're not trying to please the Lord and so

they've got misery in spite of all their formal religion. It is valueless unless the heart is right. Well, now what's he talking about? Woe to Ariel. Ariel. What is this Ariel anyway. There's a book written by a French writer called Ariel. I believe it's the story of the life of Shelley. I don't know whether any of you have read it. What is it, Maurier, something like that. I read it years ago. Very good. You would also like the Lord Byron. Is this talking about Shelley, the poet, do you think? That Ariel in his book is supposed to be some kind of a sprite or spirit or something (10 $\frac{1}{2}$) symbolic which he thought Shelley's life was like. So he called his book Ariel. You don't think that's what Ariel means here. What does Ariel mean here, Mr. (10 $\frac{1}{2}$)
 What makes you think so? That's a very good point.

It's the city where David dwells and it's the place where they went to sacrifice. Now anybody who's ^{had} ~~attended~~ my course in Pentateuch would, of course, immediately know that Jerusalem was the only place where sacrifice is permitted. Therefore, we give first, as Mr. did, the sacrifice. But to people not particularly familiar with that course I don't think the sacrifice (11)

They might think of Solomon's sacrifice at Gibeon. They might think of Moses' sacrifice in the wilderness. They wouldn't immediately (11 $\frac{1}{2}$)

But the city where David dwelt would certainly suggest it's one of two places. It's either Bethlehem or Jerusalem, one of the two it must be. (11 $\frac{1}{2}$)

Daniel offered sacrifice at Bethlehem

At least he said that's what he came for. But the sacrifice (11 3/4)

and even more obvious than that is the city where David dwelt. This Ariel means the city where David dwelt. Is the city of Jerusalem ever called Ariel anywhere else in the Bible? Does anybody here recall any other place where Jerusalem is called Ariel? I mean outside of Isaiah? In Psalms? Now personally I do not recall any other case where it is called Ariel. (12 $\frac{1}{2}$)

I have plenty of reference books here and so I can immediately look in here and look up

Ariel and see what Young says. ~~~~~ He says Ariel #1 a person whom Ezra sent with others

#2 a symbolic meaning for Jerusalem. Isaiah 29:1-2:6. Those are the only references Young gives. Now Young can make a mistake. (12 3/4)

Now Young says Ariel, Lion of God and what does Lion of God have to do with this? I don't know what it has to do with it and, as a matter of fact, I don't think it's what it means. There's a word (13¹) which means lion and another word which means hearth, a hearth is the place where the heat is, the place where the fire is, the place where the sacrifice is, the place where you have the burning. And the commentators suggest the two possibilities: (13¹) here meaning the lion of God, or its meaning the hearth of God. As far as the word is concerned both of them are (13 3/4). As far as the context is concerned here, you would immediately say the hearth of God. It fits the concept quite well. But we don't see any obvious reason for it to be the lion of God. Woe to the hearth of God, the hearth of God, the city where David dwelt! add ye year to year; let them kill sacrifices. Well, the sacrifices fit right with the hearth, wouldn't it?? The place where God sacrifices, the hearth of God. Yet you think, as you go on, about the misery of Ariel, maybe the place where God is going to have his burning, where God is going to make his test, where God is going to give (4¹) accomplishment and work, maybe that's where his hearth is. It seems to suggest the reason why he calls Jerusalem Ariel rather than a lion. In some other connections lion of God might do very well. The place where the lion of the tribe of Judah (14¹), the kingship is settled there, etc. Yes, it wouldn't be an inappropriate name for Jerusalem. The lion of God. But in this connection perhaps the hearth of God is more likely to (13 3/4) has in mind.

...on with this theme, whether the lion of God or the hearth of God, perhaps hearth of God. Woe to the hearth of God, the hearth of God, the city where David dwelt! Has he said anything about the city where David dwelt before? In verse 16 he referred to Zion which is David's palace. He has been talking about the leaders in Jerusalem in this book before, talking directly to them doubtless. In fact, in verse 14 he said, "Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem." So he's been talking to the people of Jerusalem and telling them that their clever scheme to prevent Syria and Ephraim from conquering them is not going to work, that the overflowing scourge will tread them down when it passes through, their covenant with hell will not stand, the bed is too short for a man to stretch on it and too narrow, the covering, to wrap himself in it. It won't work but woe to Jerusalem. Go ahead and make your sacrifices, what good will it do. For I will distress Ariel and there will be heaviness and sorrow and it shall be unto me as Ariel. Well, this certainly doesn't mean the lion of God here. There will be heaviness and sorrow and it will be unto me as the lion of God. It will be unto me as the hearth of God. It fits perfectly in this verse and I suggest that that's what he means, the hearth of God. It will be unto me as the hearth of God. There is trouble and difficulty ahead for Jerusalem. Now in the light of historical background, we ask to what trouble is he referring. What is the difficulty that is going to pass. As a result of the scheme of these people to deliver themselves from Ephraim and from Syria by calling the Assyrians, what is the trouble that is going to pass. The trouble is that the buffer states are taken away, Assyrians comes right next to them, even in this attack Assyria is not going to stop at their border, they're going to overwhelm a part of Judah. But eventually they will overwhelm all of Judah. The whole country will be overrun with Assyrian troops, all except the city of Jerusalem, and it will look as if Jerusalem itself is soon going to be taken by the Assyrians. And when will that happen? Will that happen the next year, the year after? Will it happen when Ahaz is a little older? When will it happen? Who knows? This is a very important bit of background(3 1/2)

Hezekiah, in the reign of the son of Ahaz, we have the account given in Isaiah 36 and 37. We have it also given in Kings and Chronicles. How when Hezekiah was king, the Assyrians king Sennacherib came with his army

his army and he overran the whole of Judah, took all the fenced cities except Jerusalem and it looked as if Jerusalem was next in line, it looked as if there was absolutely no hope, Jerusalem was going to be taken. And if you will read chapter 36 and 37 you see the course of those events and how that they were under that tremendous danger and it looked as if there was absolutely no hope for them but Hezekiah took the letter from the king of Assyria and brought it to the Temple, gave it to Isaiah who spread it out before the Lord. The Lord sent Isaiah with the answer and he said (4 1/4) that boastful king. And he tells what he's going to do with him, for he has not reckoned with God. He has he will not actually injure Jerusalem at all but he will go back the way he came. Then we read that in the night the angel of the Lord came and slew thousands of the Assyrians and the Assyrian king had nothing left to do but go back home, give up the ^{chance?} plan to conquer Jerusalem. He had taken all the fenced cities of Judah. The next largest of them was Lachish (4 3/4), another great city but nothing happened to Jerusalem. And in Sennacherib's bed chamber which has been excavated we find a great monument showing the conquest of Lachish and though other cities much bigger than Lachish he conquered (5) he chose Lachish for this great big memorial to try to make himself forget that he failed to conquer Jerusalem. I call it Sennacherib's consolation, this great picture of the wonderful of Lachish, which he wouldn't even have mentioned if he's taken Jerusalem. And the Bible says that God intervened and (5 1/4) prevented him from taking Jerusalem, and that is described at length in Kings and Chronicles and in Isaiah 37. Yes? The hearth. It is the place in the old-fashioned houses where they had the fire, where the cooked and where they made the heat for the house. And the hearth of God would be the place where God would perform his burning, making the chemical changes, submitting things to the fire, to the stress and the strains of changes, and mold it and make it as he wants it. And so (6) do you gather, the figure for Jerusalem going through all this, that God has a head for it and yet remaining the center of God's people and the place where he would bring his son into the world in the end. It makes it appropriate. And I certainly appreciate your raising the point. Please don't anybody in this class particularly just take a statement I make and write it down in your

notebooks and say it must have a ^{very} definite meaning or he wouldn't say it and you'll think it over later and figure out what it is. Raise the question here. ~~But~~ ^{Because} in this class I want to discuss these things with you and go into every sort of question that occurs to ~~you~~. And anything I say that may be perhaps unfounded I want to have it exposed and anything ~~that~~ that isn't clear I want (6½)

In this class there's more than in a large lecture
class and that's our purpose, to study the scriptures together. Mr. ?
Yes, it is Isaiah 35 and 37 and there you will find specific cross references in Kings and Chronicles. If I recall correctly it's Chronicles 29, II Chronicles, and Kings-- I forget the exact reference, II Kings 18, is it? Thank you. Yes? (7½)

Well, I think that what he specifically predicts in 7 is the depopulation of Israel and of a portion of Judah. But you have to go on up to 9 before you get the actual (7 3/4) . There isn't so much about Sennacherib's invasion but from definite touches. I think 10 has a very definite though (8) but it comes a little bit later. I don't think it's specifically

Well, now we see the meaning of one and two. They relate to chapter 29, don't they? You have this clever scheme to defend yourself. You think Syria and Israel aren't going to hurt you because you hired Tiglath-Pileser to come. Well, that's your clever scheme. But God says you deliver yourself from a minor enemy to get a major one. You go from the frying pan into the fire. He says Jerusalem, not immediately but before too long, is going to be a serious situation. Yes? (student--

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What chapter? (student--

Yes, that I believe is parallel with (student--

Yes, they are carried away. That is what is referred to in chapter 7, I believe, where it describes the fact that they came but they didn't take Jerusalem. They attacked and they brought much devastation but they didn't take Jerusalem. Then they went through and it looked as if they were going to make another attack and then you

you read in verse 16

they have sent for the king of Assyria to help them. This is recorded. It may be the very attack (10) . They came but they did

not prevail. They made much ~~(10)~~ devastation but they were driven back before ~~but-were-driven-back-before~~ Then he said to the king of Assyria and now we find that says Jerusalem has misery and heaviness. I will distress Ariel, there will be heaviness and sorrow. It shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

I don't think we have to take chapter 2 literally. I don't think he means that there

will be ^{verse 3} an actual siege against Jerusalem but there will be a situation. He doesn't say the Assyrian is going to raise a siege, he says God will raise it. They will be in a situation where a siege appears inevitable in the very near future. That's what they're going to be in. With the Assyrians in most of Judah and threatening to come and attack Judah most any time, God pictures himself as camping ^{against them} round about. And will lay siege against thee with a mount, raising forts against thee, and thou shalt be brought down and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust. Now take all of verse 4 and summarize it. How would you summarize it, Miss ^{Mr?} Gosset? (student)

Yes. Just miserable. Doesn't the one word cover it? Verse 4 says they're going to be miserable. That's about all it says. It enlarges on that thought. They're going to be miserable. Why are they going to be miserable? It doesn't say in verse 4.

Where does it say why they're going to be miserable. Verse 3. They're going to be in a condition where God is defeating them. I don't think the Assyrians defeat them but God is defeating them by bringing the Assyrians to conquer the rest of Judah and make it appear that at any moment the Assyrians will begin to defeat them.

And in that situation there's misery. You see, sometimes a verse has a lot of thought in it. Other times it has a little thought which is enlarged upon in literary ways.

Verse 1 doesn't have a great deal of thought. Just woe to Jerusalem, that's all, isn't it? Woe to Jerusalem. That's 1 and 2. God's going to bring trouble to

Jerusalem. That's all he says. Verse 3 he says they're going to be in a condition where a siege seems inevitable. Enemies are all around. Verse 4, they're going to be in misery. Now you can work into the details here, but the details are a beautiful, literary development of this one fundamental idea. Now if that's the idea, verses 1, 2, 3 and 4, how many can give in **one** word the idea of 5? One can take out of five an immense number of enemies. But, at the beginning of it, it looks very much like that, but if you read to the end of it, I think you will find there is quite an alien idea to immensity. Immensity is a singular. If we just had the first half, we'd say (13 3/4)

. But the last half brings in an entirely different idea which can be the idea of the first half. That's what the end sounds like, doesn't it, the chaff that goes away, that's what it sounds like. Well, that doesn't fit with the first four verses, does it, I mean it's a new idea. The first four are just one idea, enlarged upon for four verses. But now we have a new idea and let's look at it in the Hebrew. Let's everybody please turn in your Hebrew Bibles which I trust everybody has here because this is the class of the study of the book of Isaiah, not the study of the English Isaiah but of the book of Isaiah. We look at 29, since I have not assigned it to read this in the Hebrew it will be perfectly satisfactory to have your English Bible open in front of you.

Isaiah 10. (1/3)

...immediate moment, that you have your English Bible open in front of you, and your Hebrew Bible. I would like everybody to see both of them, and I would like to ask Mr. Fawcett to read to us with his English Bible open, to give us a very literal rendering, word for word, of verse 5 from the Hebrew. If there is anything he doesn't know in it he can get it from the English Bible. But I want the Hebrew word for word.

We know then that it is the multitude of thy strangers and it shall be like small dust, the multitude of thy strangers. Now Mr. Fawcett read the beginning of the verse a little bit differently from the way the English reads. Mr. Ritter, do you see any

difference, any marked difference, in the way he read it and the way the English reads? Mr. Fawcett gave certain words and the King James version gives certain words and Mr. Ritter feels that the idea is very different, the idea he got from what Mr. Fawcett said and the idea the King James gives. But as far as I recall, there was very little difference in words between what Mr. Fawcett said and what the King James said. That is, most of the words were almost identical. (1 3/4)

but what words were there that were different? Mr. Burdan?

Verse 5^{A.V.D} here has several possibilities of meaning. And can mean--I'm going to tell you another fact about it--and can mean--I'm going to tell you what comes next. It can mean either one. When you say moreover, you are selecting one possible meaning of the and. The meaning here is an additional thought. So when he says "Moreover the multitude of thy strangers shall be like small dust," it sounds as if you're saying, "here you're besieged, you have a great crowd around you and I want to tell you one more fact about it." They're like fine dust." (2 $\frac{1}{2}$)

Well now, the Hebrew could mean that perfectly. And the multitude of thy strangers shall be like small dust can mean another fact, but it can equally well mean I'm going to tell you what happens next, the multitude of thy strangers shall become like small dust. So the Hebrew has, up to this point, two possible interpretations. One is that this great multitude becomes just like small dust, it becomes of no importance. One is that this great multitude is like small dust, it's innumerable. It's (3) facts.

The two are equally possible interpretations of the first phrase in the Hebrew, the first ~~main~~ (3) clauses in the Hebrew, and as Mr. Fawcett read it, I would feel that either of the two ways could be taken, and that is a literal translation which gives the idea that is in the original without adding any idea that's not in the original.--But leaving it up to us to decide what is correct. Now if it's perfectly clear in context what is the correct idea, we have a right to so translate as to bring out the idea that we have in context. But we can bring it out best in one of two ways. We can take the and and translate it then. Then the multitude of your enemies will be as small dust. That shows it's the

next thing that happened. Or Moreover the multitude of your enemies will be as small dust, shows another fact about the situation. You have the two possibilities. And the King James translator has chosen one of the two possibilities, and, as Mr. Fawcett has said, then he would have chosen the other of the two possibilities. But he didn't do that, that wasn't what I wanted him to do. I wanted him to give a literal translation, which leaves it up to us to decide which of the two. And up to this point you can't decide, you have to look on into the rest of the verse. And the rest of the verse should tell you what to do. The first half could stress the size of the multitude, it can stress the destruction of the multitude, but it continues, and the multitude of the terrible ones will be as chaff that passes away, and then it continues, yes, at an instant, suddenly, and certainly your last phrase stresses sudden destruction, your middle phrase could still mean multitude but sounds almost certainly like destruction. Your first one could be either and so you take the three together and we are justified in saying what verse 5 says here is another step, after the distress their comes a sudden destruction of the enemy and that thought is lost in the King James translation's "moreover." And this is a sample of the way in which just a little knowledge of Hebrew ^{important} can be tremendously/in interpretation. You may not know the word for multitude, you may not know the word for chaff and you may not bother to look them up but you know the word "and" and if you look at this beginning you should be able to see that it's and, and that and doesn't have to be interpreted moreover. It can be moreover, but it can be then, or it can be (5 3/4) it can be yet. All of those senses can attach to our English word and. We will be besieged and the besieger will be an innumerable multitude. "And" gives the idea of "more-over." We will be besieged and those who besiege us will suddenly be destroyed. The "and" gives the idea of "then." We will be besieged and we will not fear because we will put our trust in God. The "and" gives the idea of "but." All those ideas are in our English "and," as they are in the Hebrew. Watch (6 1/2). But in English we have other ways in which we can make explicit which of them it is. So to my mind it is very valuable for a man to be able to interpret the word thy enemies, thy strangers, here and interpret it and show the shades of meaning and get a lot of valuable information

out of it from the Hebrew, that is very, very valuable. But to my mind, a hundred times more valuable is for him to be able to look and see and either that is an "and" so it doesn't have to mean "moreover", it may mean "moreover" but it may "but" or it may mean "then" and I have to look at context and see whether the King James was right in making it "moreover" and personally I think it was wrong. I think the rest of the verse makes it absolutely clear they were wrong. Yes it is not an added fact but something that comes after. Now maybe in old English "moreover" would give that. I don't like to criticize the translators of the King James version. It may be that if we knew old English the way they know it, "moreover" may mean now here's the next thing that happened. But it doesn't give that idea to us today. So it is very valuable to get all the intricate points of Hebrew you can. But I say most valuable is to get the ~~(7 3/4)~~ common points so you get the meaning of them, and get them first, get them vitally, and then go on with all the intricacies you can. But you can all the intricacies in the world but if you don't have the common points, I don't think they will be of much value. You have the common ones, then they're a tremendous help, a very vital addition. So here, just from that ~~yvwl~~ (7 3/4)* \int waw we find that as you read the verse and see the latter part of the verse and see how the first part of the verse, which is ^{POSSIBLE} ~~parts~~ of the two interpretations, is naturally to be interpreted in line with the last part, (8)

* they are become as then the *(8 1/4) \int waw for present day English would be much better translated either just "and" or "then" but "moreover" to us today is confusing. It does not give the meaning. I don't think if you take out a hundred people in the church at random and you say, "read these five verses," I don't think they would catch the point, that verse 5 is telling the next thing that happened after verse 4. And if you had "and" instead of "moreover" I think that fifty of them would catch the point. And if they had "become" instead of "be" I think ninety-eight of them would.

And (8 3/4) * \int \int \int could be "become" just as well as "be", in fact in my opinion it nearly always means "be." Be is all right because be often means become. He looked and it was black, he looked and it was red. What it means is it became black, it became red. It is very common for us to use was to indicate the result of a be-

coming. And so it's perfectly all right to translate it that way but it's active, it's dynamic, it's a change. It's not just the condition. If it's a condition they don't use (9 $\frac{1}{4}$) * COPULA in Hebrew. They would simply put the two nouns next to each other, as a rule, in most cases in Hebrew.

And so here we have a picture in verses 1 to 4 of the terrible results of this clever scheme. It's going to reduce them to misery. And then we have a picture of the fact that God is going to intervene and deliver them. Verse 5, ~~they're~~ in this awful condition but there's going to be a deliverance, a prediction, a wonderful prediction of the deliverance from Sennacherib. And verses 6 and 7 carry that out exactly. And now unfortunately our time has run on rapidly. We really need several hours on this to do it properly, but I'd like to ask you for next time to be sure you get in four hours of study this week on it, if you're taking it as an undergraduate course, and whatever's left of that time, do before next Tuesday. If you can do two more for next Wednesday, all the better. But here's what I'd like you to do. Look on in the chapter. First glance on to the rest of the chapter, get a general idea, second--starting at the beginning here, looking closely (10 $\frac{1}{4}$) , see how verses 6 see what verses 6, 7, and 8 have to do with 5. Are they elaboration of it or is there a new idea? How do they fit in with 5? In case of any word or any question like this "moreover" that is vital, be sure you look to the Hebrew and see what light it throws. Then look on from there and ask this question, "what is the bearing of what thought?" What is it talking about? Does it have any connection with what precedes. What does it mean? Is there any parallel to chapter 7? And go on that way, I would think in the time available it would be possible for you to get through this chapter and have very good ideas of either what everything means in the rest of this chapter or what the problems are, what it may mean or may not mean or what you don't understand, What the problems are. Look at verse 12, what does verse 12 mean, I mean 16. What does verse 16 mean? How does it relate in any way to verse 14? Does it have any connection with verse 17? What does verse 17 mean anyway? Those are the verses I'm particularly interested in your having (11 3/4) **definite ideas about.**

But see what you can do with that length of time. Now whatever time you have ~~left~~ to look into the (~~11 3/4~~) Hebrew , to look at (12) fine points of the Hebrew, to look at the light it throws on interpretation, be sure and look. But this specific assignment, this time, is not a specific Hebrew assignment but an assignment of interpretation of chapter 29. And see what you can do and be sure you put in your full time on it please. And then we'll continue there next Tuesday.

Isaiah 11. (1/3)

We last time began looking at Isaiah 29, a most interesting chapter, one which I dare say that no casual reader gets the full significance of. You have to study it, you have to get into it to see what it's about. But it is not extremely difficult and I don't think that it's questionable. I don't think that it's speculative, I think that when you see the clear evidences, the teaching of it is quite plain. Getting the words, ~~from~~ seeing what the words are, seeing their relationship to similar words elsewhere, seeing the parallels to other passages, seeing the meaning in light of context, I think makes it quite clear. Well, we noticed that the chapter 29 follows immediately on after 28. Is it a continuation of Isaiah's message at the banquet? Or is he carrying on the same thought in what he's writing later? We don't know. It could be a continuation of the banquet, if they'd let him go that long. It's dealing with the same theme, anyway. Yes, (student) sir? /It is certainly dealing with (1 3/4) the same passage, but I would question very seriously whether it is a new message at that time, because it seems to me that it ties right on to the previous one. That ~~is~~ he is saying the result of Ahaz's scheme would be to do away with the buffer states. And to bring the Assyrian right next and then what's the result? And the result occurred in Hezekiah's time. But it would seem to me that while he's talking about Hezekiah's time he's dealing with it from the viewpoint of Ahaz's day. So I would not think it (2 1/4) to write saying that it's a new message because it is looking forward on into that time. Yes? (student) I don't think he's right on that. I don't believe so because it fits perfectly with the one, with the (2 3/4) . And the description which he gives

of the people of Judah and God's punishment upon them, is a description which is parallel with Isaiah's main criticisms of Ahaz and his people. While he does not speak that way about Hezekiah, of course, in Hezekiah's day there wasn't a complete change, but Hezekiah was standing with Isaiah and--it would seem to me that when the thing is actually on them his tone is one of comfort and help but that in advance, looking forward, he is rebuking the things that get them into this situation. So that I think the ~~Egyptian alliance~~ is in view before very long. But I don't think it is in 29. I think that is very soon in view. But now the chapter begins, woe to the hearth of God. And he says, add ye year to year; let them kill sacrifices, and I don't think there's any question as to what that means, that it is not a command of God but that it is a rhetorical statement, that it means even if you do this all your formal service won't do you any good. The meaning then is quite different from the literal wording but I think that all people use language that way. I don't think there's any question about its being the correct interpretation of it. Then, yet I will distress Ariel, the distress comes from God. Why does it come from God, why is he going to bring this? Because the people have made this wicked alliance with Ahaz. Ahaz made this wicked, secret alliance with the Assyrians, hiring them to come, the result is that they think they're going to deliver ^{Jerusalem} Judah, but God is going to bring actual punishment, actual suffering, actual trouble to Jerusalem the hearth of God. I will camp against thee round about, and lay siege against thee with a mount, and raise forts against thee. Who is going to? Not the Assyrian, but God. Does the Assyrian know? The Assyrian does not. We read about the attack in chapters 36 and 37 of Isaiah and we read that God said then, the Assyrian will not build a tower against us, he will not dig a ditch, he will not make an attack. They were shut in closely for three years with the Assyrian army in Palestine, going back and forth, they were expecting at any minute that siege would come to them as it had come to all the other ~~since the~~ fenced cities of Judah but it did not come. So here God raises forts against thee, that is God shuts them in by having the Assyrian around. And the Assyrians threaten to do it but never actually do it. Now that may seem a little bit funny but

(5 3/4)

. You have a verbal contradiction between this state-

ment and the promise given over in Isaiah 36, 37, that they will not build--lay siege against them. Here he says I am going to but they are laid siege against in the sense that the Assyrian is in the land and may actually besiege them in time. And then verse 4, of course, certainly describes the condition of Jerusalem. When they're shut in, they can go out of the city but they have to be watching closely because the Syrian forces might come at any time. Small Assyrian bands are wandering across the land and the big army may come at any time and make a strong invasion. Then chapter 5, I mean verse 5, simply begins with "and". The and can be interpreted moreover. I think both but or then--I am suggesting for the Scofield Bible that it say better, "then," because the then conveys the idea of a change and "and" can express then. There's also "but" then, of course, but "but" doesn't give the time idea. If you say "but" you would also have to suggest that instead of "shall be" "shall become" which it could just as well be, but I think "then" gets the becoming idea in all right.

Then the multitude of thy strangers shall be like small dust. "Then" would mean afterwards. I should think that would get across the idea. Now maybe not. Maybe "then" could mean at the same time instead of afterwards and it might be better to say, but they shall become, but I'm suggesting the "then" anyway. They shall be like small dust and the multitude of terrible ones as chaff that passes away. And this is very interesting to see the progress of God. They will be like small dust. What does that mean? Multitudes? Here during a terrible situation, they are besieged, the multitudes of the strangers will be like small dust, they'll be just innumerable. Well, you could say that's what it means if that's as far as it went. But then the next says, the multitude of the terrible ones like chaff that passes away, chaff that passes away is not a figure for multitudes at all but it is a figure for destruction. And therefore, since small dust can be either multitude or destruction, it carries back the idea that that is the idea there, and it's a transition a little like the transition we had in chapter 24, when we find something that could fit in with what precedes and just be a further statement, which could be interpreted in another way, and as you go it's proved it is. And I think that's what we have here. This proves that the one before is to be

destruction rather than-- yes? (student)

I wouldn't think so. I've never heard chaff used as a figure for size, for multitudes. It's used as a figure for passing away, the wicked are not so but are like the chaff which the wind driveth away. But why you would confuse chaff as a figure for multitude any more than you'd use the wheat as a figure for multitude--I don't see any reason to select the one out of the two. Your wheat and your chaff are more ~~like~~ or less equal in the amount (9 $\frac{1}{4}$) . Your chaff is thinner, it's small, it's lighter, there may be more volume to it, I doubt if there's more weight to it, perhaps not as much weight. I don't quite think would be--would suggest multitudes there.

(student)

I don't think so. I don't think you can get that idea out of chaff. Suppose somebody said to the Germans, they were holding all of Europe, ^{and} they had fortress Europe absolutely strong there in 1943. You'd say well look, these great American forces, they're going to come over here just like chaff that blows over. Nobody would ever say that. You wouldn't think of chaff as a figure for multitudes. You'd say your army will become just like chaff the wind blows away. That would be a natural ~~thing~~ figure. But you think of chaff as that which is destroyed, that which disappears, that which is valueless. You don't think of chaff as something which is strong and numerous and effective. I just can't imagine chaff being used for such a figure. But the small dust could be either one, but the chaff it seems to me is quite definitely the destruction. And then the last part of the verse, we had a look at it in Hebrew--yes, I agree with you fully, but I think that on first hearing of dust, fine dust, you could think of multitudes, but as you think about it, you ~~would~~ come to the realization that it's not multitudes but it is temporary multitudes, that which will pass away. What's before is telling of the terrible invasion and then when you say they're like small dust, if you said they're like sand you might think oh what a tremendous number. You are like small dust, you think does that mean it's a tremendous number, and yet you think of dust more as something that blows away. Then you go on to chaff that blows away and you think yes, the dust here doesn't mean numbers. The questions you

might have, are proven to be correct by the (11 $\frac{1}{4}$) context. Dust is well selected to convey the idea as you find the (11 $\frac{1}{4}$)

idea of destruction and . Even though it seems like a terrible army that's going to become just like dust, just like fine dust, and like chaff that the wind blows away, the Lord speaks and in one night the multitudes are gone. But then we read at the end of the verse, "yea, it shall be at an instant suddenly." Read us the Hebrew of that, Mr. Fawcett. 29:5. Yes, the last of the first part. What is the Hebrew for yea? There's no actual--the yea is like the moreover, it's just and. And read it on, Mr. Fawcett, please. (student)

Yes, and it shall be (3 $\frac{1}{4}$) * וְיָבֹא : . It shall be for an instant, as an instant, as an instant, and * וְיָבֹא suddenly. And it shall be as an instant, suddenly, and continue. * וְיָבֹא You know . Does suddenly go with what precedes or with what follows? How does the King James take it with what precedes or with what follows. Yes, anybody know how the RSV takes it. ...a great difference between the RSV there and the King James. The King James says "yea, it shall be at an instant suddenly." Period. "Thou shalt be visited of the Lord of hosts with thunder," and so on. The RSV puts the period after "chaff that passeth away." Period or semi-colon, I don't know what they have there. Then they start a new sentence. At an instant suddenly you will be visited. Now which is correct? What are the evidences in favor of the King James? And what are the evidences in favor of the RSV?
~~XXXXXXXXXXXXXXXXXXXX~~

Isaiah 12. (1 $\frac{1}{2}$)

I would really question that because it seems to me that in both constructions here, they both mean exactly the same thing. My question was (3/4)
. Here was this multitude and one

day a tremendous force could come up there and just walk over ^{Jerusalem} ~~Judah~~. The next day they're gone. (1) and suddenly they became like chaff the wind drives away.

Here are this great multitude one day. That night the Lord smote them with a pestilence. They die. (1)

It seems to me that as far as the history is concerned they (1 1/2) . But, of course, looking at it from the viewpoint in advance, you wouldn't know what the history is,

and is there any evidence to show you at least how somebody thought as to which way (1 1/2)

(student)
? / No, no, no. Yes, as Mr. Steele points out,

whoever put in the verse divisions made a verse division at the end of "it shall be at an instant suddenly." So whoever put in the verse division thought this went with what preceded. Now they might be wrong. But that's the (1 3/4)

It goes with what precedes. That's an argument in favor of putting it with what precedes. Not a conclusive argument by any means. But it is an argument in favor of putting it with what precedes. Now as to an argument for putting it with what follows is doubtless that the RSV translators thought it stood just alone. And it shall be like as an instant suddenly you will be visited of the Lord of hosts with thunder. They thought it ought to introduce something. But I would question, I would think as against that, that the fact that the next word starts without an and would sound more like a new beginning than like a continuation. Because in a continuation, after the "2 1/2) * $\int \int \int$ you're pretty apt to have another one. It is usual to continue with (2 3/4) * a } (waw)
Now that's a matter of ~~grammar~~ (2 3/4)

when you go from this to the next and then to continue straight on, unless you have (2 3/4) * A } (waw) or something to connect. And it will be at an instant suddenly. It will happen in an instant suddenly that you will be visited. It will be you will be visited is not normal Hebrew syntax. It will be you will be visited. It will be that you will be visited. It will be and you will be visited would be the more normal Hebrew way to do it. They don't--in English we use be as an auxiliary verb, it will be you will be this, or even in English we are not apt to use it. It will be you will be this. It is more apt to be, that you will be. It will come to pass you will be

this. It is more apt to be, it will come to pass that you will be this. I don't think it's normal just to have it leading directly on to a verb with no (3¹) . So it doesn't make any difference because as far as the thought is concerned, they both have it. But if this goes with what follows then the verse-divider made a bad mistake. And they have made some bad mistakes, but not (3 3/4) and I don't think it's necessary to agree with (3 3/4) the verse-divider here. I think he's stressing the two thoughts in the first verse, the completeness of the destruction and then the suddenness. Then he goes on in the next verse and stresses them again-- the completeness and the suddenness. And then in verse 7, what is the point in verse 7, Mr. (4) ?

(4¹)

It could be, yes. But I rather question it here. The next verse may be does it, but in this verse, the Assyrian will be as a dream. That would sort of seem to me that in this verse the thought is more of the people of Judah having the dream. Why, they're shut in, they can't get out, they expect the enemy to come at any moment. It's a terrible situation. All of a sudden it's gone. It's like just as if it was a dream. Was it ever so? A dream just passes away like that. It's just gone. But I was inclined to think that in this particular verse that Ariel which is in such terrible misery has all these awful number of enemies around them when all of a sudden the enemy seems as if they were just a dream, gone. I was inclined to think that in this verse the dream is Israel's dream, Judah's dream, rather than Assyria's dream. But the next verse it's probably Assyria's and so if you want to insist that the two have to be quite consistent you might carry the argument back to the next verse and say you misrepresent scripture. But this verse impresses me ^{as being} the suddenness of it, brought out with the theme, as if they'd just been dreaming that they were in this situation. It's all gone and it seems like a dream.

But in verse 2 certainly it's the Assyrians. //It shall be as when a hungry man dreams and he eats. But he waits and his soul is empty. Or a thirsty man dreams and he drinks but he wakes up and he's faint, his soul has appetite. I remember one time

I was up in the mountains and I couldn't find a spring. I was getting thirsty. I lay down and I slept, and as I slept I dreamt that a stream of water just flowed over my head. I was so thirsty I just opened my mouth and none of it came in. It was very annoying. (student) Well, this was (5 $\frac{1}{2}$) no glaciers there. Largely (5 3/4)

(5 3/4) will be as if a man was dreaming that he was hungry and he wakes up and he's got lots of food. Or a man was dreaming and he was thirsty and he wakes up and he's got plenty to eat. That might describe the people of Judah, mightn't it? Shut in, early siege condition, can't grow anything, just pick what grows itself. (7 $\frac{1}{4}$)

But this is the reverse of that. Here the people have got everything when they're dreaming, and they wake up and they haven't got anything. He says so shall the multitude be that fight against our God. So that was the (7 $\frac{1}{2}$) of the king of Assyria. He is just ready to go up and get everything, and all of a sudden he wakes up and finds it was all a dream. He hasn't got them at all. And, of course, that might carry back to the previous verse, in the previous one also the Assyrians had the dream. Though I am inclined to think that in the nature of the three verses, the other. But the suddenness is again the thought, isn't it? All through these verses it is the suddenness of the delivery which is struck. That's the theme. Mr. (8) ?

(student) Yes. No, I think we must say that verse 5 is a figure. Verse 5 is a great change brought about by the Lord, a change which is as sudden and as complete as the coming of thunder and earthquake and great noise and storm and tempest. The flame of devouring fire. Here's all this enemy around, you say how could he ever get rid of them. Then as if, not by anything they do but the Lord just takes them away, as if he sends a great thundrous cataclysm of nature and it's all done. (student)

It could be. ~~It~~ Yes. But you see, Jerusalem is addressed in verse 5, the multitude of thy strength shall be like small dust, the "thy" there is the people who are strangers to

Jerusalem. And verse 4, thou shalt be brought down. Verse 3, I will camp against thee. In verses 1 and 2 he's talking to the people, add ye year to year. He's speaking in the third person of Ariel, but in verses 3 and 4 he addresses them directly, I will camp against thee ^{raise forts against thee,} and verse 4 thou shalt be brought down, thy speech shall whisper out of the dust, but then the multitude of thy strangers shall become like small dust so that the thy in verse 5 is definitely Jerusalem. And that being the case I am inclined to think that the thou in 6 is not addressed to the Assyrians but is again addressed to Jerusalem. Or you could take it as she and Jerusalem as she, though having just addressed Jerusalem in so many verses as thou, of course in verse 7 it's she again, it's "that distress her" so that in line with 7 it could be she, in line with 5 it could be thou. Then again, thou would be masculine, yes always masculine. (student) Yes. "Thou shalt be visited," he's addressing the people, "thou shalt be visited." Yes? (student)

It is common in certain prophetic interpreters to find everything pointing to the end of the age and everything looking at those things, and if it has an immediate significance to say there's a two-fold significance, there's a double one. Well now, the idea of two-fold significance certainly exists. As if, for instance, someone were to say, "there will be," if someone were to say in 1900 in Europe, "what does this United States amount to anyway. Just a little country, way off there in the west." You could say, "why, in the future armies will come from the United States and will decide European wars." Well now that could have two fulfillments, the first world war and the second world war. There would be a double fulfillment but it would be expressed in the plural. But now suppose somebody said in 1905, said, "you just wait and see. You will find that a great army will come from the United States and will decide the victory in a great European war." Suppose they said that. And then in 1918 the American forces began to come in sufficient numbers that the Germans completely lost hope and surrendered and you say, "Well, the American force certainly decided this war." That prophecy was fulfilled. Suppose then somebody else would say, "No. That was fulfilled then but that's only the first fulfillment. There's going to be a greater one." And you say, "What

makes you think so?" He said this was going to happen, it has happened, and it's fulfilled." But suppose that he had said in 1905, "An American army is going to come to Europe and is going to march across great areas of Europe, it's going to go clear two-thirds of the way across Europe with great forces and settle a great war there." 1918 comes, the war comes to an end. It was the few American troops that were in France which gave the picture of the great number that were going to be behind them and really decided the war, but it wasn't those troops, their number, they weren't enough to make much difference. There wasn't a single American tank got to Europe in that war. Somebody could have said then, "Well, now this man who made this prediction back in 1905, he had a wonderful vision of the future. We can believe what he said. He said an American army is going to come to Europe and is going to march across two-thirds of Europe and decide the war, while all we have here is a few battles in which there've been a few American soldiers interspersed among the French and British regiments and in themselves they've done very little." But behind them it is true there's a great number. If the war would go on another year, there would be a tremendous force here but that force hasn't gotten here. You could say, "You know, I don't think that was fulfilled yet. I think the fulfillment of that is later." And then the second war comes and we find General Patton's regiment going clear to Czechoslovakia and (13½) turned over to the Russian force, yet while all that happened, and you say, "Well now this is fulfilled. I guess that the man who said that in 1905 wasn't thinking of the first world war at all, he was speaking of the second world war." You see. ~~Now I would say~~

Now I would say, if this fits what happened in Sennacherib's day, and it's given shortly before and it's given in the context of criticizing these Judean nobles for making their scheme that is going to do away with the buffer states and bring Assyria right next to them, if it finds a complete fulfillment in that, it's fulfilled, and I see no reason to say it's going to have another one. Now you may find somewhere else a clear prediction of something similar in later times. You can say that scene in later times is going to be like this, and this gives us an idea of what that's going to be like, but to say this is a prediction like that seems to me to be beyond all evidence, if there is a

reason to think it is fulfilled then. Likewise when we read that, well, let's think of one of the prophecies about Christ. He's going to be born in Bethlehem of Judea, "But thou Bethlehem art very small but out of thee shall come a great king." Well, he came, he was born in Bethlehem. But you say that's only the first fulfillment, there's going to be another great fulfillment. Well, we have no reason to think there is. When he comes back, his feet will stand on the Mount of Olives. There's nothing said about his coming out of Bethlehem again. It's fulfilled. And I would incline to think that if a thing has been satisfactorily fulfilled we may say there's going to be something similar later and this gives us an idea, but we have to consider the prediction. But if we find that it is greater than what's already happened, then we're justified in saying, "No, I don't think it's yet fulfilled. I think it's still later.

Isaiah 13. (1 $\frac{1}{2}$)

...I really don't think so, personally, no. My feeling is that that scene to those people there was just about as big as anything could be. When their city was shut up, all the other cities taken, this army for three years down there on the Philistine plain, threatening to come up any time. They couldn't go out and plant their fields, it was too dangerous, all they could do was rush up there and see what grew of itself ~~and~~, as Isaiah tells us, ^{later,} and bring it in, ^{and they didn't know when} Then they would come and treat them like they had other cities, and you read they knew what the Assyrian king had done in other cities, you read how he tells of one city, he says "I marched against this city, I took it, I marched the inhabitants out, many of them I flayed alive, others I cut off their heads and piled them up in great heaps, others I impaled on stakes all around the city." You read the terrible blood-thirsty things that he did in other cities he conquered, and they were looking forward to this and here in this terrible situation, and then all of a sudden it's gone. And I don't think the (1 $\frac{1}{2}$) that the Lord give us. I don't feel that we have any reason to apply this to anything in the future, except by way of analogy. If we have (1 3/4) outward a clear evidence of

something in the future that sounds similar, we can say, well, now we saw what God did ~~once as predicted here~~, this thing in the future will probably be like it, but be merely an analogy, it wouldn't be saying this is the prediction of the future. It impresses me that this has been completely fulfilled in that way. Now the only thing against it is the place Mr. Sutton just pointed out, earthquake and tempest and storm and all that, and I think you have to take that as figurative (2 1/4), I don't think we have any reason to think that that's going to happen in the future either. But it'll be similar to that, but God is going to do it (2 1/2), it will seem like just a

Well, now, the suddenness then is what he has stressed. In verse 5, 6, 7 and 8, the suddenness is stressed. Now is verse 9 stressing the suddenness? How many would say it is, would you please raise your hand? Verse 9 has nothing in the world to do with suddenness. It may be talking about misery, it may be talking about something else, but it's not talking about suddenness. There's not the slightest suggestion. Suddenness is the theme of 5, 6, 7, 8, a sudden deliverance. Those four verses go together. The first four verses, a condition of misery into which God brings them. The next four verses, a sudden deliverance. In verse 9 there's no suddenness and there's no deliverance. Yes, Mr. Fawcett? (student)

That's too far back, I can't remember that. All I say is I did not get the impression that there was an immediate awareness of an answer on the part of anybody. Maybe I was entirely wrong in failing to catch what was in people's minds. But I was a little disappointed in not getting an immediate response (3 3/4)

. And maybe just keeping quiet was a way of giving it, so it was my obtuseness that failed to see it.

But there is a sharp break between verse 8 and 9. Now in verse 9, is he talking about the destruction or is he talking about the misery or what is he talking about? Who's (4 1/2) ? Well, who's the they? (student)

The word noble I like there because it seems to tie it up with the previous chapter. I don't think he's here talking about the people of Hezekiah's day who were going to be delivered. And I don't think he's here talking about the Assyrians who were going to bring

them misery. I think he's talking about the people he's addressing, the people who are making this wicked alliance with Ahab, which is going to bring these terrible results. He said before they're drunken, now he says, "Look," he says, "They're drunk, they're drunk with wine, yes." "But," he says, "there's a drunkenness that isn't due to wine." There is a situation here of confusion which is not the result of wine, it is something else. And what is the condition of confusion? The condition is that these people are not paying attention to God's word, they're not trying to follow Him, they're working these clever schemes and their own ideas of making out this alliance with this wicked Godless power, thinking that way they'll get rid of the buffer states, and as a matter of fact, all they're doing is putting them right next to them so the next thing they'll find the satellite going through the sky that this other power has put up there. And there they'll be. And they are bringing with their Godless alliance, in helping them out, they are bringing terrible results, which won't come for a while but which will come (5 3/4), and in this case, in about thirty years.

But he is addressing, I believe, to these people here, he's showing the wickedness and the confusion of the minds of these Judean nobles which God is going to punish, and it's the parallel to chapter 7 where he says to Ahaz, "Hear ye now, O house of David. Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself will give you a sign." God will send his own Immanuel, his own son, to replace this Ahaz as the head of the house of David, a man, a king of a different type altogether, one who is worthy.

And so now he says to them, he says, "You're in this terrible condition of confusion," and he says, it is true that it's the result of God's action, look at verse 10, the sovereignty of God, they turn their eyes away from the truth so God lets them believe a lie. God sends them into confusion when they turn away from the truth. "The Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered." This is describing the condition of the people that he talked to all through chapter 28. And then the verses 11 and 12 go together, don't they? They are one sentence in English and there's a parallel between

the last part of the ~~verse~~^{first} and the first part of verse 12. Can anybody in ~~one~~^{word}, in two words, tell us what is described in verses 11 and 12. (student)

I think that's what we have in verse 10, and it certainly is in verse 11 and 12, but is it the thing that is struck in 11 and 12, is it not back of what's there, is not what's there something else? (student)

I don't think that's what's in 11 and 12. In 11 and 12 we have two types of people presented, don't we? He comes to a man here and he ~~says~~ to this man, he says, here, he says, read this. And this poor fellow who's never had any education says, I'm sorry, I can't read it. He says, I'm sorry that I can't read it because I don't have an education, and he hands it to another man who doesn't have any knife or any means to open it and he says to this man, read this, and the man says, I can't read it, I haven't got anything here to open it with. That would be inability. But that's not what we have here. Yes?

(student)

Yes, that is the idea. It is deliberate ignorance. It is intentional ignorance. It is inability which deserves punishment because it is intentional and willing. He says the situation here as these people have deep sleep and all that, God has covered your eyes, and so on, yes, ~~that~~^{but what} is the situation? The vision is like the words of a book that's sealed, and here's a book that is sealed and you come up to a man and he can read perfectly and you say to the man who can read, the highly educated man, you say read this. Oh, he says, I can't read it, it's sealed. Why doesn't he break the seal and read it? What's stopping him? And then they come up to another man and they say to this other man who can't read, they say to him, read this, and he says, well, I don't have any education, don't bring it to me. He doesn't go to the fellow who's got an education and say, look here, I'm breaking the seal on this, you read it. Neither one of them is interested. They are making excuses. They are like the people that Christ tells about who were invited to the wedding feast and they've all got an excuse why they can't come, and so here each type of person has the excuse that, he doesn't try to do anything to get around the excuse, he just makes the excuse and settles down and is satisfied to remain ignorant. The book is the Lord's but they don't bother with it. They all give excuses. The man who can read perfectly

doesn't bother to break the seal. The man that can't read, he doesn't have to make the excuse he can't break the seal, he doesn't bother to get somebody to read it to him, he just says he can't read. Yes? (student)

I think verse 13 proves that that's the interpretation but I think you would interpret it that way apart from 13, though it might not be quite so certain. But I do think that that's what you would come to, because they deliver the book to a man who can read, the sealed book to a man who can read, and he immediately declines. I can't break the seal. So then they deliver it to a man who can't read and he simply says I can't read. They've each got a reason but it's not inability. It isn't sleep, it's lack of interest. Yes? (student)

Yes, well, there, of course, I don't think there's really a parallel, I don't think that's a parallel there, I think that they're not worthy to open it. They say, who is worthy to open it and nobody was found worthy. It isn't that everybody said, I'm not worthy, but nobody was worthy. Some people might have offered to and they'd say no you're not worthy. I don't think that there's any suggestion there of a lack of desire but of a lack of worthiness. And as we face the mystery of life, what is the answer to it? And all our great philosophers make their attempts to explain it, and our great religious leaders, and none of them really solve the problem of life. And it isn't solved until the lion of the tribe of Judah has prevailed. He's worthy. He's got the answer and we look for the lion and we see a Lamb, a Lamb as it had been slain. We find the answer to the problem of life in this One who alone is able. But in this case there's no suggestion that they're not able to do it because the one who can't read doesn't even mention that as an excuse. He can't read and he just gives that. And I don't think there's a real parallel, because here the implication seems to be that he could break the seal if he wanted to bother. And the other man, who is no more able to break the seal than he is, doesn't give that as an excuse. He simply says, what's the use of breaking the seal, I couldn't read it if I did. (student)

Yes. No. It's not clear but I don't think there's anything else that would be clear.

I think that, as you look at it, it would soon occur as a possibility and I don't know of many other possibilities you would think of that would really fit the verse. And when you would think of others, I think you'd find they didn't fit. I believe we would come to this conclusion without 13, but I think 13 proves that it is. And it is helpful to look ahead and then carry it back and see if it fits but I think it's good before we look ahead to see what we can get out of this ^{verse?} first. Because often we don't have the ^{commentary} ~~context~~ to tell us the answer. We find the parallel (14 1/2).

So that here are these people who are not interested. They're indifferent, they're careless, they're not trying.

Isaiah 14. (1 1/2)

So he proceeds to condemn these people in verse 13, saying what their situation is, and this verse is quoted in the New Testament, the scripture in the people's tongue, Christ had that attitude, and in verse 14 he says, because the people are this way, as described in verses 11 and 12, and made more explicit in 13, because they are that way, therefore God is going to do something, and what is He going to do? What is he going to do? Well, verse 14 may give us an idea, verse 15, what is 15 talking about. I think we have the background to give us a pretty good answer to what 15 is talking about. What is 16 talking about? And what does 17 predict? That is a very interesting question and is there a parallel to chapter 7? We've had many parallels so far. I think there's a marked parallel with this and I have given the parallel two or three times in my general introductions here, last time and this time. Is there such a parallel? I mean I've given what I think is the parallel. Is there such a one? Can we work it out in detail? Now, between now and tomorrow, I don't know how much time you'll have to do some work, but in addition to what you've already done thus far, but if you can, work very specifically on these verses here, and then continue on through in the light of what you're working on here and see how it fits together. To me, this is one of the most thrilling sections in the Old Testament. (2 1/2)

I'm afraid Mr. Smitley got tied up there. I brought a man for him an hour ago to do some things and he's still with us. We're looking here at Isaiah the 29th chapter, and we're getting to some very interesting problems. In a way I'm glad Mr. Smitley isn't here because I ran over these hurriedly two years ago in Prophets but I hit on the main essentials which I'd like you to sort of lead into rather than just to remember from Prophets (3 1/4), now I hope Mr. Ritter doesn't remember. (student) He probably doesn't.) I mean I don't care if you do or not but I'd rather have the rest sort of lead into them than simply be told what I said before, that's all. But we're it now, working a little more slowly/to try to open^{than in that class} it up the way I'd like to there, but this wasn't required in that course it was sort of incidentally touched.

Now we have looked at this chapter 29 and noticed that I believe we're justified in saying it continues 28, that it is not a new subject, but it is a continuation. At least it's very closely related and it seems to be a reasonable result of what we have in 28. We notified verses 1 to 4 distress, and the distress is the result of the people's secretly, the nobles' secretly making this deal with Tiglath-Pileser. Then verses 5 to 8 are sudden destruction for the opponents, a sudden deliverance of Jerusalem, a promise of God's free grace, something which in the light of context they certainly do not deserve. They got them into this situation by their wickedness but God is going to deliver them from it by His wonderful grace and His marvelous power. And in verse 9, despite the fact that God is going to deliver them out of this situation, they should never have gotten into it and there's lots of misery with it, even though God does ultimately deliver them from it, and so he rebukes the people who are getting them into it. In verse 9 he rebukes these nobles who are getting them into this situation through their un-Godly scheme of trusting the arm of flesh instead of following the Lord and trusting him. And verses 9 through 12 rebuke them for their indifference to his will and their lack of interest in trying to determine what He wants, instead of going out on their own selfish plans. They don't seek--they've got all kinds of excuses to keep from seeking to understand his word and know what his will is. And so in 13 they/ the verses 9 to 12 are summarized. The Lord says forasmuch as this people draw near with their mouth, and

with their lips honor him, but have removed their heart far from me, and their fear toward me is not taught by the precept of God, by God's word, God's plan, but is taught by the precept of man. They're saying they're going to serve but they're doing it according to their human wisdom and their human clever schemes and their human compromises, with that which is evil. Therefore, what is God going to do? That's our present question. Previously we said the result of their plan is to do with away with the buffer states and bring terrible misery for Jerusalem, but God's going to deliver them out of it. Now we are told, their character being such as it is, God is going to do something about it. Now is this the same thing as before, or different. I think it's probably different, because it's different terminology used though it's the same situation. One is in the political area, the results of their wicked scheme. The other is in some area, perhaps, what he is going to do as a result of this attitude of the nobles. We've seen what he's going to do about the attitude of King Ahaz in chapter 7 in precisely the same situation. But how what's he going to do about the nobles. This people draw near with their mouth but they remove their hearts from me, so I am going to do a marvelous work among this people, even a marvelous work and a wonder. Now that marvellous in modern English has overtones which I don't think it has here in the context.

Let's look at that. I say--I got on a car, a bus in Chicago fifteen years ago, going from one station to the other, coming from ~~a~~ ^{the} western railroad, coming to an eastern railroad, and just in front of me there was a young woman who was coming from the west, and evidently a friend, an older man, had joined her, and she evidently was going to Swarthmore College here, because she said, "How do you like Swarthmore?" She said, "It's marvellous." What did she mean when she said it was marvellous. Did she mean there were magical things happening. Did she mean that there were things you can't understand, wonderful, marvellous, going on? That's not what she meant at all. What did she mean when she said marvellous? (student)

She meant it was nice, didn't she? Marvellous simply meant it was good. About four years ago I was terribly shocked when I spoke to a student down at the University of Pennsylvania about my giving a series of messages at a little conference they were holding

for the Christian students there and he asked about the subject. He and the staff worker were asking about subjects and I outlined a possible list of subjects. He said, "That's terrific." What did he mean by terrific? When I was a boy if something was terrible, or terrific, it was just awful. And in fact, I can't get away from the habit now, if you say, my ~~that~~ was quite a storm, wasn't it? I say, ~~that~~ it was terrific, it just tore down trees, uprooted houses, it was frightful, it was terrific. But I find that in this generation terrific has completely reversed its meaning. And it means good, it doesn't mean bad. Well now in this case, we say that it was, that God's going to do a marvellous work, isn't that grand? He's going to do a marvellous work, but when you read on a little the marvellous work is to make their wisdom perish, and he says ~~was~~ to them in 15 and 15 continues 14. The word marvellous here would not ~~seem~~ to mean anything good. And so I think that it is valuable when you strike a word like this, I always say if you want to know exactly what the King James version means, it's very simple to know what to do. Get busy and study all the Elizabethan dramatists, and the letters and the sermons that we have from three and four hundred years ago, and find out exactly what words meant then. You see, if you ask me what terrific means I'd tell you what it meant fifty years ago, no I guess forty maybe, say, I'd tell you what it meant forty years ago. But you're interested in somebody's using it today and what it means today, and it has reversed its meaning. I don't know how many of those forty years there is between what would be the latest date at which it commonly meant what I understand it to mean, and the earliest date at which it commonly meant what it means today. But a change has taken place, a complete change. Well, now, we're not interested in the King James version and knowing what those words mean today, we're interested in knowing what they meant in the time of King James and, of course, it's early in King James' reign, it's right after Elizabeth reigned and in anything religious people use language a little different, antiquated, just a little bit (10½) so it's definitely Elizabethan English, not Jacobean English. It's the English of the century before. So that it's four hundred years old, this language. It's a wonderful translation, never was a better translation into any language, but it is the language of that time, and if you want to know exactly what it means, study all these books from that period and find out exactly what these words mean. And after you've put in ten

years of studying that very thoroughly, you will be in a position to know exactly what the King James translators thought that the Old Testament meant. In my opinion, it's less effort to study the Hebrew and find out for yourself what the Hebrew means instead of what the King James translators thought it meant. So if we were living in the time of King James we could take our King James Bible and we could find out what those Godly men thought it meant and get a very close idea of what they thought it meant and it would be tremendously helpful. We could run rapidly and get the general idea, we could go slowly and get the precise meaning of words as they thought the Hebrew meant, and of course they might be wrong. You'd want to check by the Hebrew but you'd have a marvellous (you see, I mean good when I say marvellous) instrument for the understanding of the Bible in the King James version. We still have a very good instrument in it because we can understand in general what the language of that long ago means and we can run over rapidly and get a rapid survey of meanings from it, and you--if you're going to just use the Hebrew or just use the King James, for most of you, you'd do better to just use the King James, because you can't read the Hebrew fast enough to cover big areas and get a real idea. If you're just going to use one, just use the King James. But you shouldn't. I'd say use them both. Now, of course, ~~if you want to the King James you can~~--if you lived that time you could find out exactly what those Godly men thought the Bible meant. Now today you can take the RSV and you can find just exactly what these Ungodly men think that the Bible means. It's in your own language, you know what the words mean. But you've got a group of men, not the Godly men like the King James, but men who deny the deity of Christ and men who deny that the Old Testament predicted the New, and in general they tried to give what it meant and you can get much of value from it. I think that you get more value from the King James than you do from the RSV. But you can get value from using both of them. But if you're going to put in twenty years of just studying Hebrew you can get till you just read it in the Hebrew and never look at an English translation. I think for most of us it's more useful to take the English and run rapidly and get ideas and then see the points at which you want to check the English. Check a good deal, do a good deal ~~of~~ directly in the Hebrew but you want to cover larger areas and for those

larger areas, decide from these where you're going to check the Hebrew. And now, as you look at this you say, I'm going to do a marvellous work, isn't that wonderful. But then he says it's going to perish and that doesn't sound very wonderful. And then he says, woe to them, and unless there's a sharp break between 14 and 15 that certainly means it isn't wonderful. So immediately you have a clue that this word marvellous here may be a word in which the King James translators have made a bad blotch of the ~~the~~ translation, that's possible but unlikely. More likely that it is the case where they used the word marvellous with the meaning it had in their day and today it has a different meaning, and it immediately directs you to a case, here is a word in which you should check your Hebrew and see exactly what it means, and see whether you have been misled by this word. And it isn't just because it's four hundred years old because a translation ^{made} thirty years ago might translate terrific in the opposite meaning from what it has today.

Isaiah 15. (1 1/2)

So we then ask the question what does this word mean, and I'm not asking you now to translate the whole verse and go into all the fine points of it. Maybe some of you have done that and it may be very helpful in your interpretation but I think it would be an excellent thing if, coming to a point like that, you all look at the word marvellous in the original and see what it is, and then check on precisely what that original word means. And, of course, we're not greatly interested in what the King James people meant to say, though that is valid (1), but we're interested in what the Hebrew does say. What are its possibilities.

And so we look at 29:14 and what is the Hebrew word which is here translated marvellous? Mr. (1 1/4) WATT. ? (student)

Yes. Yes, you have that word twice. *perhaps Heb*

You have, therefore, behold, I am going to go on again, to do once more, to continue, your

(1 1/2) ^{word} ~~with~~, to do, (1 1/2) to * [perhaps Hebrew word] עָשָׂה , to do wonderfully in relation to this

people, or to do (1 3/4) * עָשָׂה . It is a verb of course in the hiphil.

To do * עָשָׂה to this people, and he says (1 3/4) * עָשָׂה עָשָׂה

and then he says (2) * קָרַע . You get the same root three times there, don't you? And in the English they say, I'll proceed to a marvellous work, even a marvellous work and a wonder. And it's (2 $\frac{1}{2}$) * קָרַע קָרַע . And will perish continually (?) with them (2 $\frac{1}{2}$) . So that it is the verb related to this adjective (2 $\frac{1}{2}$) * קָרַע . And we translate that wonderful, the same root is used when we speak of Christ in Isaiah 9. His name will be wonderful. But now in modern English, when we say it's wonderful, we mean it's good, it's nice. But actually wonderful doesn't mean nice, it means something to marvel at. It means something that is magical or that is supernatural, something that is beyond ordinary things of life, not just something that's nice, as you ~~use when you're eating a wonderful steak.~~ ^{mean when you use wonderful today.} But let's look at (3) * קָרַע and right here I would say the most useful (3 $\frac{1}{4}$) **Brown Driver and Briggs.** can be very useful, because it can give you your words, give you an idea of what they feel the root meant, and they can divide up its uses into different types of use, and give you references under each, but the vital thing with Brown's unabridged (3 $\frac{1}{2}$) is not its definitions and its references. They give you a meaning, then they give you a reference to support it, and you can check whether you think their reference is supported. And when they give a lot of references, you can say the chances they've made a mistake are slight, but when they give only one or two for a meaning, it's very possible they have misinterpreted. ~~made-a-mistake~~ But it gives such a good number of references which makes it such an extremely valuable book.

But you can go at a thing like this more quickly in many cases by looking in this Englishman's concordance, because there you have all the cases of this root put together with the English concepts and that give you a quick introduction to it. I think it is the most useful tool for Old Testament study there is, this Englishman's-Hebrew Lexicon--Hebrew Concordance. I was after publishers for ten years trying to get them to make a reprint of this, different ones, they were reprinting good old books and I said if you'd reprint this it would be valuable. I picked mine up second-hand. But then I was so happy a few years ago when it was reprinted and is now available. And I feel that every one who takes the Old Testament seriously ought to have it.

So now we look up in it, any of you who have it, it would be a very useful thing to bring to class, because we could look up together on matters like this, it's a thousand times better than any pocket dictionary of Hebrew. A pocket dictionary is all right for the first semester, not much good after that. A pocket dictionary--every time I think of a pocket dictionary, (I didn't notice you had one--they can help for a quick looking up), but every time I look at a pocket dictionary, I think of the first day I was in Germany as a student. I had a little pocket dictionary and I used it for about four days and after that I pretty well abandoned it except once in a rare time I'd look something up in it, when I wanted something in a great hurry. But I had a little pocket dictionary and I went into a restaurant and ate and when I got through eating they didn't bring me any bill, and I was in a hurry. They don't bring you any bill over there but you ask for it. They consider it very discourteous to bring a bill to you so you're supposed to ask for it. One of our fellows made a joke, in the American (5^{1/2}) Association. He told about how he'd gone into a restaurant and he'd eaten his meal, he said. And when he got through he pulled a novel out of his pocket, thought he'd read till they brought him his bill. He said, three days later he finished the novel and looked up and there was the waiter, eyes (5 3/4)

Of course, they wouldn't do that, they would have asked you long before that. But I was in a hurry and I wanted to get my bill and go so I pulled out the little dictionary and looked up "bill." It gave two German words, I didn't know which word it was. So I took the two words and looked in the back section where you looked up the German word and saw what the English was to it. They gave two words: Schnabel and (6^{1/4})

I looked up Schnabel and it said the bill or beak of a bird. was bill or account. So if I said, waiter bring me the schnabel he'd have thought I was plain out of my head I am sure. He would never dream that when I said schnabel I meant Well, if you have nothing better it can be very helpful.

But, we look here at (6 3/4) * 5 7 8 . Thy love to me is wonderful, this is the Lord's doing, it is marvellous. Now both of those could be nice, couldn't they. Thy love to me was wonderful, that could be very nice. It is the

Lord's doing, it is marvellous. But Proverbs 30:18, "There are three things which are too wonderful for me." What are the three things which are too wonderful for me? Let's look at Proverbs 30:18. (7 $\frac{1}{4}$)

What are they? "The way of an eagle in the air." The way of a ~~ship~~^{serpent} on a rock, the way of a ship in the midst of the sea, and the way of a man with a maid. Now the three he mentions first, the eagle in the air. Is that wonderful, is it grand, is it lovely? Well, maybe some people think it was, but the way of a serpent on the rock, I don't think many people would think it was just nice. What he's noting here about these three things is not that they are nice but that they are mysterious, they ~~are~~ mysterious. The way a ship goes on a sea, it leaves no track behind it, there's nothing visible of where to go, but a good pilot knows how to find his way. It's mysterious, it's wonderful, it's beyond my understanding. I'm not adept in this field. The way of a serpent on a rock. What's the serpent going to do, which way is he going to turn? The way of an eagle in the air. We can't get above the earth in our ordinary (8 $\frac{1}{2}$) . This eagle flies through

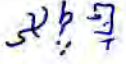
the air. It's not that it's nice, it's not that it's graceful, but it's wonderful, I can't understand it. The way of a man with a maid. He's had two or three experiences and found that they were just the opposite of what he had expected. It's beyond my comprehension, I don't understand (8 $\frac{3}{4}$) . It's too

wonderful. So it's not wonderful in a modern sense at all, it's mysterious. And we find that the same word is used in Genesis 18:14 where the English translation is "Is anything too hard for the Lord?" Well, now the English doesn't translate (9) * לֵבִי

there, is anything too wonderful for the Lord. Because that wouldn't give the idea even four hundred years ago. Is anything too hard for the Lord. It means the mystery of it, the problem of how to do it is beyond what the Lord could accomplish. Is anything like that? No, of course not. But the English says, is anything too hard for the Lord. What does hard mean? It means it's solid, if you put your head against it, it's going to break it, break your head off. But that's not what the Hebrew means. There's nothing about solidity in (9 $\frac{1}{2}$) * לֵבִי . But it's difficult, is anything too difficult?

It's this same word which is otherwise translated ~~hard~~ wonderful. The essential meaning

of it isn't difficult but it is perhaps--requires some working that is beyond our comprehension, beyond our normal understanding, that there's a difficulty which is perhaps the difficulty more of how to do it than of mere simple matter of force involved in it.

Exodus 3:20, I will smight ~~Egypt~~ with all my wonders. Well, the Egyptians didn't think it was very wonderful, what God did in his plagues, they did think it was wonderful in the sense that it was beyond their understanding, how he could work these marvellous plagues which brought such terrible calamities upon Egypt, because they would not let the Israelites go. But it wasn't nice, it was a wonder, it was a miraculous thing, it was something that was a display of God's wonderful power in ways beyond ordinary human understanding. When you look through, you see these inferences here you have of the use of (10 3/4) * , of the verb and of the noun, and you see that where there are cases where it is wonderful in the sense that it is good, beyond our understanding, there are just as many where it's evil beyond our understanding, bad beyond our understanding. It is something that,--now Deut.28:59 says, "Then the Lord will make thy plagues wonderful." Would that be a good translation today? "Then will the Lord make thy plagues wonderful. We'll be all over them and it will be wonderful, won't it? That's not what the idea is. The idea is the Lord will give you plagues which will be so bad you just can't understand it at all, how he could do such a thing. There'll be factors in it that are just beyond your understanding. Then the Lord--if you don't observe the words of this law, the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance." And he will bring on thee all the diseases of Egypt. That wouldn't be a wonderful plight would it? Oh, why this man, it's just wonderful what's happened to him, he's got cancer, and he won't live long, just wonderful. We'd never say that. Wonderful, we mean nice. We'd say terrible. I would have said terrific, but they wouldn't say that today. But it means that it is something beyond our comprehension or our power or our ability. It may be wonderfully good or wonderfully bad. And that's the word which is translated marvellous here. I proceed to do a marvellous work among this people. He means a work which is something that man would not understand, man would not expect, man would not be able to do. It is a divine work. We say, that's divine, we often mean it's nice. But

it's divine in the sense of God's power involved. It does not mean it's divine in the sense of being pleasant. "I will proceed to do a marvellous work among this people." That is the work of tremendous understanding, of tremendous power, something that you never expect would happen. It doesn't mean it will be good, it may be good, it may be bad, but it's beyond your normal understanding. What is the marvellous work he's going to work among them? What does the last part of the verse say? He will do a marvellous work among them, that what will happen? The wisdom of their wise men--they think they're very wise, they made a clever deal with Tiglath-Pileser which protects them--the wisdom of their wise men is going to perish. The understanding of their prudent men is going to be hid. These great wise people that are so wonderful, they won't be wonderful any more. They are so outstanding in their abilities and everything. Well, God is going to reduce their abilities. He's going to make their wisdom and their understanding perish. Woe to these people that think they're so wise and try to hide it from the Lord, and make their clever secret plans with Tiglath-Pileser. They say who knows anything about this. You just look and you'll see how wonderfully the land is protected by our clever scheme. Look at this awful Hitler thing. We've got to be protected from it so we're going to make a deal with Stalin. Our President meets on the center of the Atlantic and makes the Atlantic Treaty with Churchill and they say we're going to protect the world, we're going to give it freedom of speech, freedom of religion, freedom from fear, and freedom from want, that's what we're going to do. Wonderful. Now if they'd take the (14 $\frac{1}{4}$) platform and stand on it, it would be grand. But what's the next thing they do? They say, well, we can't defeat Hitler and we've got a wonderful principle we stand on, but we haven't got power enough to meet Hitler, to defeat Hitler, so we're going to get some people that, even if they stand on the exact opposite principle to what we've been talking about, we will unite with them and work with them.

isn't such a bad
 ..fellow after all but here's the--they don't talk any more about their Atlantic Treaty because they talk about freedom from fear, everybody in Russia is in constant terror for his life, for torture and misery if he says a word that could even be misunderstood to be against the regime. There's no freedom of speech, there's freedom to believe anything you want and (1) and you don't say anything about

it, but if that's freedom of religion. There's freedom to bow down before a shrine but there's not freedom to tell anybody else about God's marvelous work for them, because that's counter-revolutionary talk again (1 1/4)

Now all the freedoms we claim to stand for, they were against, and yet we make a deal with them in order to destroy Hitler. No wonder that after Hitler is destroyed we soon find we are faced with a worse menace than Hitler ever was. And so that's exactly what these men have done there, and the Lord says, woe to them that seek deep to hide their counsel from the Lord, and their works in the dark, and they say, who sees us, who knows us? God says, your turning of things upside down shall be esteemed as the potter's clay: They were turning things upside down instead of letting God plan and standing by the ideals, standing by the principles, and doing what they feel is God's will, they're acting as God, they're thinking we can plan what we're going to do in relation with Assyria. We can use Assyria up to a certain point and then when the overflowing surge passes through it won't bother us because we'll be safe because we've made friends with them, and it'll help us. And there's many a man in Shanghai in these last few years--in Peking--who thought that Chiang Kai Shek wouldn't have the power to hold out and we'd better get on the winning and so they began to give their support and help to the Communists. And then when the Communists came in, I don't know how much their help helped them to get in, it helped some probably, after they came they said they are our friends and we're strong for them, and then after a year or two they decided that these people were counter-revolution. They hadn't said or done anything except to have been known in the past as people who had a little store of their own or owned a little property, so they were predisposed not to stand for Communist ideology and they either took them out and executed them or put them in prison or subjected them to brain-washing. And they were

making themselves gods, they weren't going to stand on principles, they were going to maneuver things in the world to bring things out the way it ought to be. These people have been trying to use God, and to use the Assyrians, and to use the great forces as potter's clay. They were molded and shaped like a potter molds and shapes his vessel. God said, your turning of things upside will be esteemed like potter's clay. You think that God is potter's clay for you; you're going to be potter's clay for him. It will be esteemed as potter's clay. He said, "shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?" God says stand for my principles, don't compromise with evil, if you're true to the Lord, He'll protect you and if He puts you through anything and you're really true to him, you'll know that you shouldn't feel bad about it because it's part of his will for you and is going to bring you blessing ^{in the end.} But they say, we're going to work things out according to our clever scheme. He has no understanding of it, he isn't working things right, we're going to work it out. "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?" After talking about these nobles, talking about these wise men, talking about their treating God as potter's clay, he's going to turn around and treat them as potter's clay, then all of a sudden he starts talking about Lebanon and the forest. Why does he bring agriculture in all of a sudden. Why should we quit talking about people and talk about the forest of Lebanon and about a fruitful field. Who would give an answer to that? Mr. (4 3/4) Steele? (student)

Yes, in other words the suggestion is that this isn't talking about agriculture at all but that it is a figure here. When you find something which literally doesn't fit, ask yourself, can I see a way in which it can fit literally. But, if not, or even if I do, is there a way to fit better, taking it as a figure instead of a literal expression? And Mr. Steele suggests that since it doesn't seem to fit literally there might be some way it could. But at least it seems more natural to think that it is a figurative expression and that the fruitful field, he isn't talking about some field, and that he isn't talking about a forest but he is using them as figures and they are opposite. The wild

forest out there and the fruitful field where you grow all these lovely things--they're opposite. And he has said that your turning things upside down is going to be esteemed as potter's clay. I'm going to do a marvelous work, the wisdom of their wise men is going to perish. He says one of these days you'll find that there's going to be a complete reversal. What is the reversal? What are the opposites involved? Which of these would represent the nobles and wise men of Israel? Would they be that which is considered to be Lebanon up in Syria? Or would they be that which is the fruitful field? Jesus talked about the vineyard that doesn't bring forth the fruit and God wants it to. And he curses the vineyard because it's God's vineyard but it isn't bringing forth the fruit and so he lays the curse upon it. And here we have a fruitful field and we have Lebanon which is not in Israel at all, it's up there in Syria. It's the forest, wild area outside the land, and he says, isn't it--one of these days this territory outside, this great forest up there in the heathen country is going to be a fruitful field. And the fruitful field where they've known the law, they've known God's word, they've had access to it all these years, it's going to be considered like a forest. What could that represent? Did it have anything to do with the wisdom of their wise men perishing? Did it have anything to do with their turning things upside down? Did it have anything to do with their unwillingness to know his word and to understand and to read the book, making all kinds of excuses? What does it actually mean? Was this fulfilled in the time of Ahaz? Was it fulfilled in the time of Hezekiah? Has it yet been fulfilled? Is there anything which would correspond to it and represent a fulfillment of it? (student)

That would be a suggestion, wouldn't it? You find that in Ahaz, Ahaz was the wicked leader, supposed to be the leader of the house of David, but he's not obeying God. God is going to replace him by his own king.

Now you have the nobles, the Jewish leaders, they're not following the Lord. What's he going to do? Is he going to consider them as outside the pale? Consider them as a forest of Lebanon, and take the Gentiles and consider them as a fruitful field? Is it possible that you have here a suggestion--just as you have in Ahaz there a prediction of God's sending his own son instead of this wicked Ahaz--here a prediction of God's turning to the Gentiles instead of the Jews? Is it possible that this is a prediction of this?

Well, it certainly looks possible in the context, doesn't it? (student: very well.

) Yes. In that day, I think "in that day" is better rendered "there is a day"--I mean for (9 $\frac{1}{4}$) colloquial use, "there will be a day". And there's going to be a day, or you can take it "in that day" the day we've just been talking about here, when Lebanon is changed, in that day you're going to find people we've thought of before as deaf and blind, that is they were outside the pale, they knew nothing about the God of Israel, they knew about his love, the deaf and the blind, the outsiders, they are going to hear the words of the book, they are going to see out of obscurity. The wisdom of the wise men of Israel is going to perish but the blind and the deaf are, out of obscurity, going to see, and the meek will increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. Not the poor in Israel will rejoice in the Holy One of Israel, but the poor of mankind, the people who were just outside the pale, they were the Gentiles. They didn't amount to anything, they are going to rejoice in the Holy One of Israel. And so--now this Bible here I have has no references, Where is that verse quoted in the New Testament, number 13 and 14? Any of you have a reference Bible, it probably has a note in the margin. (student)

Is it Matt. 15:8 and 9? Matthew 15:8,9, Jesus says, "Ye hypocrites, well did Isaiah prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips: but their heart is far from me." He takes it as a description of the leaders of Israel in his day as well. Is not the other quoted, verse 14, is there any reference to that? I have a feeling it is. (student (11))

1 Corinthians 1:19, he says, "the preaching of the cross is to them that perish foolishness; ...For it is written, I will destroy the wisdom of the wise," and there he's speaking in general of the turning away of those that, with their background and their knowledge, you'd think ought to understand it, but they haven't done it. They haven't accepted it.

Well, if that is what this means and if that's what this means in Isaiah 29, it certainly makes perfect sense to the context and all these different things fit together. If it isn't what it means, what does it mean? Is it just a lot of words, just a lot of sentences? There would seem to be a very definite meaning. Let's look at Romans 11.

And there in Romans 11 we find that Paul gives a figure of an olive tree, which evidently stands for God's testimony. He starts 11 with the words, "Hath God cast away his people?" He says, "God forbid." Then he says, there is an olive tree, God's testimony, there's an olive tree, and he says in it that this olive tree, he says, in verse 17, if some of the branches be broken off, and thou, being a wild olive tree, were grafted in among them, and with them partakest of the root and fatness of the olive tree. Verse 20, well, because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear. For if God spared not the natural branches, take heed lest he spare not thee also. Behold the goodness and severity of God, on them which fell, severity; but toward thee, goodness--the one from outside who was brought in. Verse 24, if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And then all Israel shall be saved.

So Paul says there is an olive tree of God's testimony and that was all of Israel, and then, he says, God has lopped off a lot of the branches of it and has grafted in other branches from wild olive trees, he's turned to the Gentiles and brought the Gentiles in, but he says, the time is coming when all of Israel will itself be grafted back into its own olive tree, and so all Israel will be saved. Well, now, this would seem to be to the first part of that a parallel, wouldn't it? The lopping off of the natural branches, the wisdom of the wise men perishing, the turning of things upside down esteemed as potter's clay, Lebanon is turned to a fruitful field, and the fruitful field is turned into a forest. And so the deaf and the blind, those who were outside, they now hear the words of the book, they now understand it; they see out of obscurity, because the terrible one is brought to nought, the scorner is consumed, all that watch for iniquity is cut off, these who have been going into wickedness, they're cut off. Then verse 22 continues, therefore thus saith the Lord--who is the Lord?--he's the Lord who redeemed Abraham. How did Abraham get into the olive tree of God's appointment. Did he get ahead because he came of a certain family? Did he get ahead because he was such a good man? He got

in there because the Lord redeemed him. It was God's work that put Abraham into it, it was God's work. God redeemed Abraham.

Isaiah 17. (1/3)

...the "thus saith the Lord" that redeemed Abraham shows pretty well that the Jews get into the Olive tree of God's blessing, God's testimony, because God chose to put them there. Well, he says the Lord who redeemed Abraham said of the house of Jacob, "Jacob will not now be ashamed, neither will his face ^{now} wax pale." Well, why won't it? Jacob sees that all these descendants of his who were the wise men, the scribes, the disputers of this world, the leaders in thought, the nobles of Israel, they're cast off. God has cast off his people, they haven't accepted Christ, they're not in the line of testimony. Well, you'd think Jacob would wax pale, but no, he says, Jacob won't be ashamed, nor would his face wax pale, ^{but} when he sees his children, the work of my hands, not his children by natural generation, but those whom God has taken as the work of His hands, and grafted into the olive tree, so that they are part of the true Israel of God. They are part of the testimony, part of the olive tree, but they were taken out of a wild olive tree, and grafted in, contrary to nature. They are Jacob's children but they are that, not because they happened to be born naturally that, but because they're the work of God's hands. And so when God redeems Israel (1 3/4) that Jacob sees his children, the work of my hands, in the midst of him, they will sanctify my name and sanctify the Holy One of Jacob and fear the God of Israel. And so Jacob the ancestor, you think of looking ahead at Israel, and seeing their turning away and the casting aside of a large portion of Israel, can rejoice because he has so many new children who are the work of God's hands, who were grafted into the olive tree, but, verse 24 parallels the end of Romans 11: they that erred in spirit, not those who were blind and deaf, those who were outside of the testimony, but those who were in but have erred in spirit, have been cast out, they also are going to come to understanding, and they that murmured, they're going to learn doctrine. And so all Israel shall be saved when they are grafted in again to their own olive tree, and, think, Paul says, what that's going to mean to the world, when they

are brought in with the others. And so if this is the correct interpretation of the last half of this chapter, it parallels Isaiah 7 with its declaration of the appointment of God's own king in place of this unworthy descendant of the house of David, by the replacement of the leaders, of the nobles, by people from the Gentiles who are God's selection, who are grafted into the olive tree, justifies that they that erred, are cast off for a time, are eventually the nation to be brought back and all to be grafted into their own olive tree.

And so if this is a parallel to Romans 11, all these many things just fit into place and it gives you--I would say it's the key that unlocks the chapter--it gives you an understanding of the progress that is described in this chapter. And if it isn't, as far as I can see, it's just a mass of unrelated verses. Which, of course, you could have in a chapter, just condemnation, condemnation, rebuke, and the unrelated. But there's a progress in this chapter. And the progress seems to marvellously (not marvellously) to parallel the picture that Paul gives. It seems to me that very often in these chapters you may have to hunt and hunt for the key. I felt that I'd found it when I decided to (4 1/4) watch what was the correct interpretation of 17. When I saw that for 17 and applied that key to the rest, it just all fell into place. And then I saw the New Testament parallel (4 1/2)

. Mr. Lawrence? (student)

Well, in Isaiah 7, the king has made his clever scheme and God says it will come to naught. Here, the nobles have made their clever scheme, God says it comes to naught. And God says to Ahaz, hear ye now, ye house of David, behold the Lord will give you a sign, he will send his son Immanuel. And that is to say, he's rebuking him. Here is Ahaz, he's an unworthy descendant of David, sitting in David's place. God is going to send his own appointment for it, his own son. He says to the nobles here, you are leading them astray. You are working your clever schemes instead of trusting God. God is going to work a change, the wisdom of you wise men will perish, and he will substitute those of his own appointment to be for a time the leaders of God's people, until the time eventually when they're (5 1/2)

. Yes? (student)

Yes, I would think so. It is dealing with the future as to the gentile nations. Well, of course, in Isaiah we're told that Christ is going to be a light to the Gentiles. That's very clearly told in the book of Isaiah. (student)(5 3/4)

Yes, I would say that to some extent. I wouldn't quite say it that way. I would say that man is here to do his best, to use his brain, and to use his body, but he's to use them in line with God's commands and God's purposes, and when he starts twisting and compromising and going against the clear principles of the Word, thinking he will bring good out of it that way, then he comes under this condemnation. (student)(6 $\frac{1}{2}$)

Yes. That's right. But you can show even the unbelievers how they're turning aside from standing on principles. Yes, that's right. But it's a step in the direction of the knowledge of Christ, to see that there is such a thing as ethical principles, that's a step in that direction. And to see that their clever schemes that disregard ethical principles don't work. I think that's a step in that direction, not a big step but a definite step. Oh, I would think so. I would think that Christians are the salt in our civilization. They're what keep it together and keep it from putrefying, and the Lord wants us to be the salt of the earth. The Christians are the salt of the earth. And our primary duty is to lead others to know Christ. But as a side activity, we do good to all men, and our very presence gives them a protection and a happiness which they could not have otherwise, which comes from the passing on of ethical principles to them, to some extent. Which doesn't go them any good eternally unless they go a step further and actually come to believe in Christ, but which is a help to them in even their life here. We are the salt of the earth. We are the light of the world to lead them to Christ, but we're also the salt of the world that does them good while we're here. Yes? (student)(8 $\frac{1}{4}$)

I would think that the immediate future is dealt with very definitely from verse 1 to verse 8, and the situation of the people, 9 to 13, the present situation is dealt with but Jesus says it also fits the people of His day. But I would think that verse 14 to 24 is not dealing with the immediate situation but showing the eventual results which are

going to come from the attitude which is visible in the immediate future. (student)

Yes, but he's saying the marvellous work that he says here is the wisdom of their wise men perish, and I don't think that the destruction of Sennacherib was the wisdom of the wise men perishing. It doesn't seem to me that that can possibly be applied to that. But that is rebuke to Israel rather than victory. I would question whether this could be applied actually to anything except that in the (9 $\frac{1}{4}$)

But he first _____, and they each are specific. I don't think we're justified in taking the first 8 or 9 verses and saying they describe something yet to happen. I think they (9 3/4) and I question whether you can find any really satisfactory

_____ that happened before the time of Christ. But it certainly seems to describe what happened after Christ, right after, and then it points on to the end of this age when all Israel will be saved. (student)(10)

Yes, well, of course, verse 15, all of what follows here is in the light of their present attitude and their present attitude is described very definitely in verse 15 as it is in 9 through 13. It is in view of the attitude which they showed then, and which will continue to be shown by the Pharisees, it is in view of that attitude that God is (10 $\frac{1}{2}$)

_____ the turning of his favor away from Israel. He will eventually bring them back (10 $\frac{1}{2}$) . (student)(10 3/4)

Yes, that's one of the big things we learn, is to learn how to re-think it. But I think that we bring obscurity rather than clarity when we try to say that in everything he is using both. That everything is both near and far. I think we can see some things that are definitely near, some things that are definitely far, some things may give the principle that applies all the way through, but in most cases if it's a specific event we can hunt for something to show whether it's the nearer or whether it's the farther, but if all will be logically related and all of this is related to the situation and

the attitude they're showing. It's going to have an immediate result of misery but God's going by his own power to protect them from the immediate result of misery. It's going in the end to mean that he turns his favor away from his people for a time. Not just the fact those people have this attitude but the fact that that attitude is continued as shown in Jesus' day. And that's going to mean a turning away for a time but eventually he's going, of his own grace and purity of his grace, again to bring them back and to bring them in. But I think in most cases it's helpful to say ^{which?} this is it, unless it's clear that the principle (12) , is it near or is it far? And there may be cases which apply to both but I think they're few, very few. Well, that's fine. I judge from the way you people are putting your books away that maybe it's getting near twenty after. So we shall have to mention the lesson for next time very rapidly, and there's one other thing I want to mention too. I may have to be away for about three weeks in the course of the semester and therefore I posted on the board-- I mean they've put on the schedule--a special hour for church history and a special hour for systematics. Now we don't have Mr. Fawcett here, or Mr. Burdan, either one. Well, then I can't raise the question today. I was going to raise the question about sometimes using ^{one of} those special hours for this class instead of one of them. So we could make up for the three weeks I'll be away. But those of you who are here in Church History or in Prophets, it wouldn't make the slightest difference whether we have a special class in Church History or a special class in Isaiah. But for a man like Mr. Burdan or Mr. Ritter and perhaps Mr. Fawcett (13 $\frac{1}{4}$) can be done on a small schedule. And for Mr. . It might make a difference. And you see those special hours I have are Tuesday at 2:30 and Thursday at 2:30. And I could take one of those to--let me ask, is there anyone for whom Tuesday at 2:30 would be very inconvenient? Yes, you mean you work till then? (student: 3 o'clock) And that's also ~~of~~ Thursday? You work till three? You couldn't give till 3:30 either then? So if we made up two or three hours either Tuesday or Thursday you'd have to miss it. (student: I would miss (13 3/4) . Yes. But if you did, it would be immaterial which hour it was. So that as far as you're concerned, whether it's Tuesday or Thursday is immaterial, in either case you'd have to (14)

How about you, Mr. . Yes. Tuesday will be far better for you than Thursday.

Well, maybe we ought to try to make it Tuesday if we can, rather than Thursday. But we won't make it next Tuesday. (14 $\frac{1}{4}$)

we could do it on a Tuesday even on short notice, couldn't we? Cause he's usually here anyway. Well, we'll see then. But Thursday would be bad for you? Although, of course, since Mr. Ritter ^{has the recorder} ~~hasn't reported~~ maybe you could look at the recorder. Maybe that wouldn't be so bad (14 $\frac{1}{2}$) . Well, then, as to the lesson--I

better talk rapidly since the time is moving along. On the lesson for next time, please everybody who's taking this for undergraduate credit be sure to get in

Isaiah 18. (1 $\frac{1}{2}$)

See if you can see in ^{verse 30} ~~verse~~ 30 on each verse what is involved. Is this a picture of the coming of Christ? Is this a picture of making a treaty with Assyria? Is it a picture of relation with Egypt? Is it a picture of the turning to the Gentiles? Is it a picture of the defeat of Sennacherib's army? Can you give an idea of the main thought of the verse? Now there may be a lot of verses that it would take a lot of study to decide. I'm not asking you to bother with that now. I'm asking you to see what you can get that's obvious about each verse in 30 and if possible in 31. And see if you can find certain subjects which occur quite a bit in one or both these chapters. See if you can see anything about a general outline of the two chapters and then go in to the specific study--say, I think we'd do better to --yes, let's look at 30 and 31 but particularly at 31, rather than 30, and it wouldn't even hurt if you looked entirely at 31, and see what you can decide about specific meaning of 31--^{is it talking about.} ~~what they're talking about.~~ Also 30 as much as you have time but take 31 first. That's reversing the order but I think it'll save some time.

Last week (?) we went over the rest of chapter 29. We had several absent which I was sorry for because it was rather important material. I trust that everyone who either was here last time or who has heard the record of last time understands fully the relationship of chapter 29 to chapter 7 and also to Romans 11, and has seen how every

aspect of this latter part of 29 fits right in to the teaching and to the progress of it. Unless--if anybody wasn't here and hasn't heard the lecture I wouldn't feel right to go over the material (3)

But anybody who has done either of those two that would have any questions or anything, now is the time for it, otherwise we'll go on to chapter 31.

And as I explained to you last time, I think that it is wise for us to take 31 before we take 30. Now 30 only has 33 verses and 31 has 9 verses, so that actually 30 is three and a half times as long as 31. I trust that everyone was able to get a good thorough understanding of 31, and also to get a very considerable analysis of 30. I asked you to study 31 very carefully and then to study 30 perhaps superficially, of course, to see its relation to 31. This may seem strange to reverse the order of two chapters but I think the reasoning will become apparent as we go on. Now how many of you would-- (break in record)

...three expositions of this and they've agreed in certain things and they've disagreed in certain things and I don't want to say this fellow's right on this point and this one on this and this one on this point, I want to look at them definitely to see they taught. We've had three rather interesting presentations. They've all agreed on certain things. One thing I must say that I like that Mr. Steele did was to tie this up with Hezekiah's deliverance from Sennacherib. I don't remember that being specifically mentioned though it may have been in mind, but Mr. Steele specifically tied it up to all that, and I would like to suggest that perhaps that is a good point of taking hold of it. We, of course, are following on 28 and 29. There could be a sharp break but we assume there isn't unless we find evidence there is. We haven't studied 30 yet so we are just assuming, ^{up to} ~~at~~ the present, ^{On the assumption--or let's not say on the assumption--} ~~we~~ make a hypothesis and then we examine it to see if it fits. And the hypothesis is that 28 and 29 are followed by 30 and 31. Now to see whether this hypothesis fits or not, one thing to do ^{would be} ~~is~~ to see whether the sharp break is at the beginning, middle or end of 30. That I don't want to (5 1/4) with now. So that element we leave aside for the present. But the second thing to see whether it follows after is to see whether it is related in thought to what precedes.

Now you remember 28 dealt with a wicked alliance, and this wicked alliance was an

alliance to deliver Zion from an Ephraimitic attack by allying with Assyria. And what he said is that this will not work because when the overflowing scourge comes through you'll be trodden down. In other words, you're making this alliance with Assyria, thinking you're going to be safe from everybody by getting Assyria on your side to deliver you from the rest, but actually Assyria is going to be just as bad to you as to anybody else. When the overflowing scourge comes through, you'll be trodden down. So that--but then in the end God works in his appointed time so it may not necessarily come immediately. It will come if it be the Lord's will. Then immediately after that, ²⁹~~29~~ starts with Jerusalem in a very miserable situation, which we said represents Jerusalem in the situation produced by the Assyrians, when the buffer states are removed, then eventually Assyria will come right to them. Eventually Assyria will attack, will take most of Judah, Jerusalem will be as if it was shut in, threatened with siege any minute, but after showing Jerusalem in a bad situation, verses 1 to 4, God says in verses 5 to 8, God will suddenly, marvellously, miraculously intervene to deliver Jerusalem from the Assyrians. Now here we have a progress of thought to the future. Here you are, wicked alliance with the Assyrians. God says it won't serve its purpose. It will protect you from the Israelites but God could do that if he wanted to. But as far as Assyria is concerned it brings right next to them, so it puts you in a bad spot. You're going to get in this bad spot and have the misery of 29:1-4 but God is going to deliver you out of it. He doesn't say you deserve to be delivered. He doesn't say you're going to repent. He doesn't say you're going to turn to him. He says he, of his own marvellous grace, is going to deliver you. That's 29. Then, of course, he goes on in 29 and shows the objection of (7 $\frac{1}{2}$) people to their wickedness.

Now in 30 the suggestion is made that in verse 8 we have the Assyrian falling, fleeing from the sword and his young men discomfited and he passes over to his stronghold in fear. Well, that would sound like a defeat of Assyria. Is that parallel with the defeat of Assyria in chapter 29:5-8 of which the historical books tell us that it is involved in the attack of Sennacherib failing because of the terrible panic which destroyed so much of the army. Well, it might be. Verse 6 is certainly simply an exhortation.

That can be anything. That's not a prediction. Turn to him from whom the children of Israel have deeply revolted. That doesn't say they're going to repent. It calls/ them to repent. It calls them to repent, and it says that they ought to turn to God. Well, you can say in Ahaz time they ought to turn to God. You can look forward to Hezekiah's time and say you should turn to God, you can look at any time when you should turn to God. But here he says turn to God because the day is coming when you will see the worthlessness of your idols. That can be looking forward to the invasion of Sennacherib. The time when the people see there's just no help from these idols, Sennacherib is just bound to get us, there's nothing we can do. But God says, God's going to deliver you from the Assyrian. The Assyrian is going to fall, with the sword of a mighty man. No, not with the sword of a mighty man. What does that mean. Well, now it's not going to be a great big strong giant, it's not going to be Saul the King of Israel that delivers the people from Goliath, it's going to be little David, an insignificant fellow, just a kid, a mean man, not a mighty one. So we say, then shall the Assyrian fall, not with the sword of a mighty man but of a mean man. But that's not what he says here. Not with the sword of a mighty man, and the sword, not of a mean man, shall devour him. Well, what kind of a man is not a mighty man or a mean man, is that just a man sort of in the middle? He's not strong, he's not weak, he's just sort of in the middle. What do you think he means? (student)(10)

Yes. It won't be any kind of a man, it won't be a strong man, it won't be a weak man, it won't be any kind of a man, it will be the Lord. The Lord, the Angel of the Lord, comes forth and smites the troops. And so it is not the sword of a mighty man, it's not the sword of a mean man, it is the power of the Lord that destroys. Well, when was the Assyrian destroyed by the power of the Lord. Surely that's pointing to the destruction of Sennacherib. So it would seem that that phrase would pinpoint this pretty closely, wouldn't you think. That we have here a prediction of the deliverance from Sennacherib, exactly as we had it before, as we had in chapter 29.

Now Mr. Fawcett said it predicts they're going to repent but I don't find that, I don't see any mention they will repent. He calls on (10 $\frac{3}{4}$) them they ought to repent, but I don't see, in this particular passage any prediction they're going to. I was

afraid he was going to jump to a conclusion because I didn't see the evidence of that. I thought he had many points that were very excellent but that particular one, I thought he had erred. Because he mentions what God is going to do but it's God's free grace. It's not response to man's repentance, I see no mention that man does repent. (student: (11)

Yes. That's a possibility, that their putting away their idols could mean they're going to repent but I think that what it means is not they're going to repent but that they're going to see that the idols can't do anything for them. You're going to get into such an awful situation, you're going to say, aw what's the use of trusting these idols. They can't do a thing to help us (11 $\frac{1}{2}$).

Mr. Ritter? (student (11 $\frac{1}{2}$))

The sword not of a strong man, the sword not of a mean man, well whose sword? The sword of the angel of death. (student (11 3/4))

Yes. I think that Sennacherib woke up in the morning and behold these thousands of his men were just dead corpses. Well, then he may have fled from the Lord's Sword or he may have fallen from the Judean's sword, because he had so few men left that if the Israelites had come now, he wouldn't be able to resist them. He flees from fear, I think is the main thing there. He flees as a result of God's sword, but he still, he's afraid of the sword of the little Judah, it's more than sufficient for what's left of his army after the Lord's gotten through with it. Yes? (student (12 $\frac{1}{2}$))

Well, it certainly includes the idols but it may go farther than that. (student)

Yes. And they find that nothing else is any good, they're just at the end of their resources. They're like the man, the captain in the boat, who said we're in a terrible situation. We can only look to God for help. A woman said, "We must look to God for help? Has it come to that?" Terrible to be in a situation in which we must look to God for help. Of course, what he means is there's nothing else we can do. It's God or nothing. We always should look to God for help but when we find that we have nothing

else we can look to, it's either God or nothing. And there's these people are. We go along with our petty little concerns and we work everything out so nice and neat and everything's fine and then all of a sudden the Lord sends an interposition ~~and~~ we find, they're just useless, nothing we can do. We've got to trust him, there's nothing else to trust. And it simply is a picture of people at the end of their resources, as they certainly were when Sennacherib's forces were around them. There was just nothing more they ~~is~~ ^{could} do. Mr. Sutton, you had a question? (student: (13 3/4))

Yes, well let's not go back to three--oh, what about 3b, fine. (student)

Isaiah 19. (1 $\frac{1}{2}$)

Let's leave that for the moment because I'm trying to work my way back to that. I'm starting at the end, let's come to that a little later. I'm starting at the end simply because we have something to take over. We have something here which seems to tie with the beginning of 29. And it connects up in the tie. It's as if the people are-- he's saying--you get the Assyrians to help you from Ephraim and from Syria and you'll find the buffer states are gone, you'll be face to face with the Assyrians, you'll be in an awful situation. You will be in the situation which is described in the beginning of 29 in which Ariel, the hearth of God, the city where David dwelleth, is in a situation of such terrible distress and misery. You'll be in that situation. But then he says in verse 29, God will deliver you out of it by his own strength, by a powerful, sudden interposition; in ways that man could not accomplish. Here, he says, the Assyrian is going to fall by no man's activity, but he's going to fall and flee and be discomfited, and pass over to his stronghold for fear, and his princes will be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem. Where is your fire and your furnace? At your hearth, isn't it? So it ties right up with the hearth of God. We start in chapter 29, woe to the hearth of God, the city where David dwelt. It's the hearth, it's where they make their sacrifice. They're killing all these many sacrifices,

but it's not going to do them any good, making it a hearth in that sense. It's going to be the hearth where God has his fire, his furnace where God pours out his wrath, where they feel God's misery, where God shows his power. And now we hark back to that, we say, the Lord's fire is in Zion, and his furnace in Jerusalem. You're making your sacrifice, you're making it your fire, your furnace, but it's God's fire, for he shows forth his wonderful work, he puts them in this terrible situation as a result of their sin, and then he takes them out of it by his marvellous work.

So the last verse of 31 ties right up with the first verse of 29. So that 8 and 9 are describing the deliverance from Assyria by divine power. 6 is saying you should repent because the time is coming when you're going to be at the utter end of your resources, there's nothing you can do about it. But God is going to deliver you from it. Now what about 5. Do you find anything in 5 that connects up with any of the thoughts we have been speaking about? Is five telling about God's judgment or God's deliverance? It's talking about the deliverance, isn't it? He's talking in 5 about a deliverance, a deliverance of Jerusalem by the Lord. So that ties right up with 8 and 9, doesn't it? He says, in 8 and 9, God's going to deliver from Assyria. Don't you think he says in 5 God's going to deliver from Assyria. The Lord's going to defend Jerusalem. Who is he going to defend them from? Unless he's talking about the immediate situation under Ahaz of deliverance from Ephraim and Syria, it must be Assyria. So verse 5 may be parallel to 8 and 9. Now can it be parallel to 8 and 9? The Lord is going to defend Jerusalem and deliver them. All right. And he's going to preserve them. He's going to defend them, going to deliver them, going to preserve them. Three terms for the fact that the Lord is going to protect Jerusalem. But now how is the Lord going to protect Jerusalem? Is he going to send some big bombers? As birds fly, the Lord will defend Jerusalem, isn't that a prediction of big bombers to come to defend them. The big bombers don't defend, they attack. And anyway they never heard of bombers in those days. Anyway it's men that send bombers, not the Lord. The Lord might conceivably use men for the purpose, but verse 8 says the Assyrian will fall with the sword, not of human beings. Now here it says, as birds flying, the Lord will defend Jerusalem.

Passing over he will preserve it. Defending also he will deliver it. Don't you think that the idea of the birds flying, in this connection, would suggest simply birds hovering, just like a mother bird, you might say, over a nest. Or perhaps a bird, you see it up in the air, it flies past, there's nothing you can do about it. They didn't have guns in those days. There's nothing you can do about it, and yet there doesn't seem to be anything that it can do to you, it's something that is quite remote from ordinary human activity. Not with a great force coming, not with an army coming, not such a means, but in a way that is beyond human effort, just like birds flying past. The Lord passes over and defends Jerusalem, the Lord uses his supernatural power in a way that you cannot touch in any way, it's his defence of Israel, not of a mean man, not of a mighty man, just like birds hovering, the Lord defends his people, the Lord is going to do it.

So that would fit again with the supernatural deliverance by sending his plagues to kill Sennacherib's forces. And this certainly is a picture of God's deliverance, God's protection, so would not verse 5 then, and 8 and 9, go together? Then we come to the question, what is verse 4? Is verse 4 a part of the first three, 1 to 4? Or does verse 4 go with verse 5? Now in 1 to 3 there's a rebuke, from 1 to 3 there's a condemnation. Is verse 4 part of the condemnation or is it part of the unexpected, gracious deliverance? Well, as it stands in our English it says, the Lord will come down to fight for Mount Zion, and for the hill thereof. That is he's going to fight for them. Well, of course, then that's deliverance, so that fits with what follows. What must this

(6 3/4)

? The Hebrew says in the end of verse 4

there that the Lord "will come down to fight," (7) * *לחם* to fight * *לחם* mount Zion, and * *לחם* the hill. And that word * *לחם* is unfortunately rather ambiguous. It may mean upon. The Lord will come down to fight upon mount Zion. You're going to have the Lord fighting at this place, but which side is he going to be on? It may mean the Lord is going to fight concerning them. He's going to have such an interest in them that he is fighting there. That could be fighting for them. Or it could mean the Lord is going to fight against them. The * *לחם* very often means against, so that you are just exactly in the situation where you say, America and Germany fought together in the last war, America and England fought together in the last war,

and they're both true. America fought with Germany in the last war. America fought with England in the last war. With in one case means against, in the other case it means by the side of, and * *PH* has both possibilities. So from the Hebrew in this case you cannot tell whether the King James Version is correct or not in saying that the Lord is fighting on their side. There are two possibilities there, verse 4, the Lord is fighting against mount Zion, or the Lord is fighting on the side of mount Zion. They think it means on the side of mount Zion. If that is what it means, then it goes with 5 and the first three go together. If it means against, then it goes with the first three verses. Thus saith the Lord, now let's take each of the hypotheses and see what we get.

Suppose we take the hypothesis that it means fighting on the side of Jerusalem. Thus saith the Lord, just as a lion and a young lion when it's roaring on its prey, a multitude of shepherds come out but he's not afraid of them, they can't affect him, he doesn't hold back at all on account of that. So when the Assyrian hosts are here all around, threatening, God can just come down and fight for mount Zion like birds flying he protects them and delivers them, and ~~and~~ this great Assyrian force means nothing to him. That fits perfectly with what follows, if you take it that way.

Now if you take it the other way, thus the Lord has said, as the lion and the young lion stands and a multitude of shepherds can't do anything against them, so the Lord comes down to fight against mount Zion, and all the people of Israel aren't able to do anything to deliver themselves from his attack. But when would that be? I don't know when the Lord in those days made an attack on mount Zion and destroyed it. He did later on. He sent the Babylonians a hundred and fifty years later and they destroyed it. But there's no mention of the Babylonians in this chapter, and the chapter ends with the Assyrians and it would be rather strange to look to the destruction of Jerusalem and then come back to the deliverance under Sennacherib. (student: (10) Where do you find the destruction of Jerusalem?) Were fighting against them. (student) No. but to fight against... (student)

Where? (student)

Well, let's say, verse 4, as Mr. Smitley suggests, all this multitude of shepherds

make all their noise and their racket but the Lord will do what he wants in spite of it, against mount Zion. But then, in verse 5, he'll defend them, he's going to fight against them but as birds flying he'll defend them. In that case, your sudden, sharp transition comes between verses 4 and 5. In the other case it comes between 3 and 4.

Now what are verses 1 to 3 talking about? Verses 1 to 3 are not talking about the Assyrian alliance. I think I would suggest first a hypothetical thing. Here are the nobles. Isaiah imagines the nobles talking. They don't talk to him, they want to get rid of him, out of the banquet hall. But he imagines them talking. Perhaps he writes this up later, ^{to} takes the words he gave in the banquet hall and then go on and deal with the future and distribute them. Perhaps he goes out and says to the people, here's what I did in the banquet hall, I said this to them, and then if I'd had a chance I would have gone on and talked this way. I mean -- we don't know. But at least, I think, in imagination, or in reality, he's talking to the nobles. And he's saying to the nobles, you are not going to be able to deliver yourselves from the Assyrians. Here you go and you make an alliance with the Assyrians in order to deliver you from Syria and Ephraim. That's not going to protect, if you get rid of the buffer states you'll have Assyria right against you. That's going to put you in a worse situation than before. The nobles come back and say, well, suppose it does. Suppose we find that the buffer states are gone and ~~we~~ now Assyria faces ^{us} and we're in real danger from Assyria and our principle of the balance of power is no longer any good for us, well, in that case we'll just make an alliance with Egypt. There's that mighty empire of Egypt on the other side and they won't want Assyria, they're just too strong. So if Assyria gets that strong and they're a menace to us we'll just send to Egypt and Egypt will help us. And Isaiah says, well, he says, so you're going to carry on your same principle of trusting in the wicked, that you've used for Assyria, now you're going to look to Egypt for help. He says, it won't help you, it won't do any good. Well, now that is a hypothesis to a suggestion for the meaning of verses 1 to 3. The verses fit in perfectly with that hypothesis. But we don't have to leave it as a hypothesis because I believe we find evidence that they did exactly this thing. That they did send to Egypt and get help

from ~~Egypt~~ against Assyria, or tried to get it. Now, I didn't look up before coming in to see where evidence is ~~obvious~~ ^{of this} but I think I've located some fairly readily. Let's look into Isaiah, the historical account of this, chapter 36 and 37. There we find, in chapter 36, that in the 14th year of King Hezekiah, Sennacherib came against the defenced cities of Judah and took them and the king of Assyria sent Rabshakeh from Lachish to Jerusalem to King Hezekiah with a great army.

Isaiah 20. (1/3)

Verse 4 said, "And Rabshakeh said to them, say to Hezekiah, thus saith the great king of Assyria, what confidence is this on which you're trusting? Verse 6, Lo, thou trustest in the staff of this broken reed, on Egypt: whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him. Now why did he say that if Hezekiah was not, or either actually doing it or his nobles were urging him to, making an alliance with Egypt to get Egyptian help against Assyria.

Now if you look over to chapter 37 you find that verse 8, Rabshakeh returned and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish; and he heard say concerning Tirhakah king of Ethiopia (who, by the way, was also king of Egypt at this time. He was the king of Ethiopia who'd become also king of Egypt), he is come forth to make war with thee. And when he heard it, he sent messengers to Hezekiah. So they heard that the king of Egypt was out there to help Hezekiah against them. So there's evidence here that actually they either did go to Egypt for help or they strongly considered ^{it} at least, that there was a movement, when they ~~stermed~~ ^{turned} against Assyria, looking ~~for~~ ^{to} the Egyptians as a source of help. God says, it won't do you any good. You look to Assyria for help against Israel and Syria, you just put yourself in a worse position, you're facing Assyria with no buffer states between. Now if you look to Egypt for help against Assyria, that won't do you any good. You'll find Assyria is more than a match for you and Egypt put together. But, God says, I'm going to deliver you by my own strength and my own force. Nothing

you do is going to do it but I'm going to intervene just as a wonderful evidence of God's mighty power. And so he delivers them from Assyria.

Well, these first 3 verses then start with our theme, Woe to them that go down to Egypt for help, and trust in chariots and horses. They don't trust in the Holy One of Israel. And yet the Lord also is wise, he can bring hard luck to you, difficulties to you. He won't take back the words that he said, if ye will arise against the house of evildoers, and against the help of the wicked forces like the Egyptians. The Egyptians are men, and not God, their horses are flesh, and not spirit. When the Lord stretches forth his hand, the Egyptian force will prove to be useless to help you and you who are to be helped will fall down, they will all fail together, you will be in an awful plight, you'll be in the plight which is described in the first four verses of chapter 29, when you're shut in with the Assyrian forces all through your land, there's nothing you can do, you're absolutely at the end of man's resources, the situation described in verse 7, when every man cast away his idols of silver and gold, there's nothing ^{he} you can trust in because they're no good to him, but right in that situation when you're at the end of your resources, the Lord of hosts will come down and fight for mount Zion, and for the hill thereof, as birds flying, so will the Lord defend Jerusalem, defending he will deliver it, passing over he will preserve it. The Assyrians will fall, not by human instrumentality, will be discomfited and flee and God, whose fire is in Zion, and furnace in Jerusalem, will give ^a the visible evidence to all of Jerusalem to remember forever and to write up at length in Isaiah and ^{in Kings, and} in Chronicles, of his wonderful power in delivering from the mighty Assyrian forces.

Now, well now whether--I must say to me, for thus /hath the Lord spoken, beginning of 4, suggests to me more strongly that 4 goes with 5 for all general (4 $\frac{1}{2}$) But on the other hand, I don't think you can prove it, I think you can interpret 4 in such a way as to mean the Lord is going to bring all this against mount Zion, he's going to (4 3/4) and bring in the Assyrians. But, in verse 1 so the Lord will defend you. You have a sharp transition, it's either between 3 and 4, or between 4 and 5. As far as the thought is concerned 1 to 3 is clear what it is. 5 to 9 is clear what it is. 4 (5)

can go with what follows. And whichever ^{way} you put it, it just adds one more verse to that, it doesn't affect the thought, either way. So, though I incline toward thinking that the transition is a little less sharp, and a little more natural, if 4 is with 5, than with 3, I don't think it's ~~conclusive~~ ^{been proven}, I think that a person is perfectly at liberty to make the other judgment if he wants. But as to the main teaching of the chapter, there's no question. 1 to 3 on one side, 5 to 9 on the other. Which side is 4 going in? Well, it doesn't affect the thought. It doesn't add anything new in either case, it ~~merely~~ ^{merely} ~~substantiates~~ ^{substantiates} and enlarges what is in either one, whichever one you (5 3/4) choose.

The Lord is so strong that the Jews and the Egyptians together can do nothing against him, but the Lord is going to defend Jerusalem by his own power. Or they're all going to fail together, they can't defend you, but the Lord says he is like the lion in the shepherd's camp (6) and he is going to defend Jerusalem.

(6 1/4)

1 to 3 are clear, 5 to 9 are clear. I believe that in chapter 31 we have a clear presentation of a movement of thought to trust in Egypt, the trust in Egypt proving to be nothing. But God intervenes by his own mighty power and deliverance because he (6 1/4).

Now if you look back to chapter 30, look at verse 31. What do you think 31 suggests? For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod. Preceded by 30, the Lord will cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, with the flame of a devouring fire, with scattering, tempest, and hailstones. It's God's power, not man's. Remember we had very similar figures to those in chapter 29, where we read, verse 6, Thou shalt be visited of the Lord of hosts with thunder, and earthquake, and great noise, with storm and tempest, and the flame of devouring fire. Do you think that chapter 30 then has in verses 30 and 31 a parallel to the last part of chapter 31? And what about the beginning of chapter 30? What does it begin with? Woe to the rebellious people, that take counsel not of me, that walk to go down to Egypt, to strengthen themselves in the shadow of Pharaoh. In other words, the reason that I suggested taking 30 first was,

because in 31 we have a brief summary of the . And in 30 we have a parallel to 31. Instead of giving the thing in brief and then enlarging, he does the reverse. He gives the thing in full and then he summarizes the parts of immediate significance. So that in 31 I question if we have anything that looks on beyond the present time, that is beyond the time of Hezekiah, to distant times. I feel that everything that can be explained is pointing to that time. But in 30 we have the same discussion of the immediate time, with some glances along the way at its meaning in relation to God's will as he looks on at God's dealing through perhaps later periods. And so I think that that gives us perhaps an approach for 30, in taking 31 first. And then you might say, 30, Woe to the rebellious children that do these things, well, what about it? And in 30, verse 6, we find an interesting thing, that in verse 6, he begins the burden of the beasts of the south. Well, now, you remember that chapter 12 is the burden of Babylon, 14 is the burden of Tyre, I believe, there's the burden of the Valley of Vision, there are a number of burdens back there. Does this start a new section as those words do, the burden of the beasts of the south? Does it start a new section? What country is called the beasts of the south? What is he talking about? What is the relevance of it? Look at those (10) . Look at chapters 13 through 23, which we've already looked at and see how burden is used there. Then ask yourself how is it used here? And look the word up in ~~Brown's~~ (10 1/4) *Crown, Driver, and Briggs* dictionary, and see the exact significance of the word.

And let's look at 30 then, as thoroughly as you can for tomorrow. I guess our time is about up. And I think most of you would find it just as easy to make up an hour on Thursday as you would on Tuesday. That is to say, those who would find it difficult Thursday find it equally difficult Tuesday. Those who could come either time could come Thursday as well as Tuesday. Isn't that right? (student)(10 3/4)
It's to make up for a week I'll have to be away. I'll have to miss about three weeks, so I'd like to make up those hours.

(Smooth place in record, begins again at 12 1/2) .. *Isaiah the 20th chapter* and we looked yesterday at the 31st, and we saw that the 31st in its first, at least in three verses, possibly even 4, it is dealing

with the folly of looking to the Egyptian for help and showing that God is the only one who can help them in the present emergency, the Egyptians are unable to give any help, both the one who helps them will fall and he that is helped will fall. But that God is going to deliver them in spite of this, and so from verse 4 or 5 on to the end of the chapter, God is going to deliver them from the Assyrians by his own mighty power without human intervention, as birds flying will defend Jerusalem. And this, of course, was the destruction of Sennacherib's army. Now that, then, we have in chapter 31, which is summarizing the materials which are vital for the immediate situation, after having given this material already in connection with further look into the future and to God's general relation to the people who are showing indifference to his law and unwillingness to trust him.

Now yesterday we had a very interesting presentation of the contents of chapter 31 by three of our members. We hope to hear from them off and on today but I'd like first to hear from the other members from whom we did not hear yesterday. And so I'd like to start with asking Mr. Elvig, shall we say, if he could tell us about chapter 30 whether there is anything in 30 and, if so, what, that is similar to the first 3 or 4 verses of chapter 31. (student)(14 $\frac{1}{2}$)

Just to give us the answer to this will be all right.

Isaiah 21. ($\frac{1}{2}$)

(student)

Yes. You'll find material criticizing the idea of looking to Egypt for help in chapter 30. Like the first three to four verses of 31. And where do you find such material?

(student)

Yes. The criticism and warning in verses 1 to 7. Nothing more in the chapter? Nothing more specific? (student)

Yes, verse 15 may deal with the general matter of failure to trust in God. But the specific matter of trusting Egypt and finding that that doesn't work, that is very marked from 1 to 7, as Mr.(1 $\frac{1}{2}$) just pointed out. But not as specifically though it's (1 3/4) it is not specifically

mentioned further on in the chapter. Now shall we ask Mr. Sutton if he can tell us whether there is something in the chapter 30 that is similar to the last part of chapter 31? (student)

Well, that relates to the first part of chapter 30. Mr. Elvig told us that the first part of chapter 31 finds a parallel in the first 7 verses of chapter 30. Now I'm interested in knowing whether the last part of 31, verses 4 to 5 on to the end of the chapter, have a parallel in chapter 30. From 27 to 33, you say? Well, we certainly can be sure of 31, can't we? There's no question of 31. And 27 to 33 seems more or less of a unit, so that we might investigate, as a separate question, whether all of this is under a head, but certainly it seems to be related together and 31 is very definite. And in 31 we read, through the voice of the Lord shall the Assyrian be beaten down. God speaks and it's done, which is very different from saying God will enable the Israelites to defeat them. God will raise up a force that will drive them back. There's nothing like that here. It is parallel to what we have in the next chapter, that as birds flying, God will defend Jerusalem. It is divine intervention. And, of course, as the previous verses have that general theme certainly, now let's look at 30, and see how similar verse 30 is to the expression which we had in chapter 29 about God's force suddenly destroying. Thou shalt be visited with thunder, earthquake, great noise, storm and tempest, and flame of devouring fire. And here the Lord will cause his glorious voice to be heard, and show the lighting down of his arm, with the indignation of his anger, with the flame of a devouring fire, with scattering, and tempest and hailstones, the same sort of thing. The picture of divine activity, rather than human activity. God's deliverance and, 31, specifically about the Assyrian.

Well, now we have then the two sections which are parallel. And we want to look at them more in detail and then we want to look at what's in between, see what it's relationship (4 3/4)

Verse 1 is very specific, isn't it? There's no question of verse 1, it is dealing with the fact that the people are looking for help from other sources than from God. They're not yet connected with Egypt but we're told they're looking elsewhere than God. That could just as well fit the original looking to Tiglath-Pileser for help.

It deals with this particular fall of the people. But verse 2 goes on and shows that it's not dealing with the expression of that fault in relation to Tiglath-Pileser, but with a later expression of it, that if Tiglath-Pileser comes and removes the border state, well, we're going to get help from Egypt, all right, he criticizes them for that! They want to go down to Egypt without it's being God's direct will. God might have ordered them to do that but here they are doing it from self-will and they're looking to Egypt for help, to strengthen themselves in the strength of Pharaoh, to trust in the shadow of Egypt. Verse 3 rebukes them for it, therefore shall--rebukes them and declares it will not be of any help. Therefore shall the strength of Pharaoh be your shame and the trust in the shadow of Egypt your confusion. And then the next verse refers to Egyptian cities with which their representatives have gone in order to look for help, Zoan, Hanes, but they're going to be ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and a reproach. God is going to cause that there's no help for them. Mr. Field? (student(6 $\frac{1}{2}$))

Yes. We know that, because in 37 we have very definitely the statement that they looked for help there and that Sennacherib said there's no use to looking for help there. You won't get it. And then we know that they didn't get it. We know that actually the (7) was unable to do anything to help them. Eventually he himself was defeated (7 $\frac{1}{2}$)

So that, in verse 6, then, we have a peculiar start, the burden of the beasts of the south. Do we have any other parallels anywhere to this heading, the burden of the beasts of the south, Mr. Ottman (7 $\frac{1}{2}$)? (student)

Anywhere. (student)

Quite a number. And what are they like? There's first, the one that I know of, the one in verse 13, the burden of Babylon, what does that mean? Well, the parallel would certainly suggest it strongly, wouldn't it? It means a prophetic utterance, in all these other passages at which we've looked, from Isaiah 13 up to this time. But now, here, if it means a prophetic utterance here, then we've been talking about Egypt,

verses 1 to 5, now we start a new section, the burden of the beasts of the south. Previously, it's always been the burden of a country, of an area, of a desert, of a valley, of a city: here's it's some animals, isn't it? Is Isaiah giving a message of God's wrath against some animals. Is he calling the Egyptians animals? What is the burden of the beasts of the south? And why does it not come at the beginning of the chapter instead of here. That is, of course, if it's here, maybe we have a new section, and start a new paragraph. But in that case why do we get back to the Egyptians in verse 7? (student)(9)

Yes, that sounds like a very sensible suggestion, that he's now talking about the beasts that carry things into the land of Egypt. But previously he's been talking about two things, about the Israelites that trust Egypt instead of trusting God, and about the Egyptians to whom the Israelites trust. And he is declaring that God is not going to allow the Israelites to receive their help from Egypt nor the Egyptians to be of any real help to them. Now is he changing his subject and going to talk about the animals? (student (9 3/4))

Oh, we're talking about Egypt, this whole section is very definite. But the burden of the beasts of the south—personally, I would say that I do not think burden means a prophetic utterance here. I think the whole book of Isaiah is prophetic utterance, of course, and this is one as others, but in the other cases he heads the prophetic utterance with the words, the lifting up, the burden, the lifting up, meaning the message God has given me about this, but now here he gives a message about Egypt, he's right in the middle of his message, it runs from verse 1 to verse 7. Here verse 6 starts with a title, why do you want a title in the middle of it, I don't think it is a title. I think here he is talking not of that which Isaiah lifts up to give, but of that which the animals lift up to carry, and as you go on through the verse you see that it says that into Egypt they will carry their riches on the shoulders of young asses and their treasures upon the bunches of camels, to a people that will not profit them. And so it

seems to me that here he is simply making an exclamation in the middle of his message which runs from 1 to 7, oh look at all the burdens these animals are carrying. Look at all the stuff they're taking down there, all of these heavy loads of tribute that they are bringing, down to Egypt, all this tribute, all these gifts, all this to get Egyptian help and actually it brings nothing of help.^(11 $\frac{2}{4}$) So that it seems to me that at first sight, in view of the peril, a prophetic discourse is the right thing to look for, it's the technical means of the times. But on investigation, I think, you take the term in its common use rather than its technical use. The thing carried, the burden. And he pictures here all these animals going down to Egypt, carrying all this tribute, all this stuff they're taking to Egypt, thinking they're going to get lots of help from Egypt. And actually he says they're carrying it to a people that will not profit them. It is a warning against the great danger of, because something is a technical term sometimes assuming it must be every time. Very often (12 $\frac{1}{2}$)

Yes? (student)

Yes. Well, there it is, of course, a prophetic utterance. (student)

Oh yes, or to (13)

either in what's written or even in something he gave (13 $\frac{1}{4}$)

. Yes?

No, I don't think he's interested in the beasts, I think he's interested in the Egyptians and the Israelites. And he's interested in the fact that the Egyptians are sending great loads of tribute on the backs of animals down there. And so he is speaking of the weight, the burden, the weight which they're carrying. He's seeing the long caravan going down to Egypt, carrying all this heavy booty, tribute ^{to} from the Egyptians in order to insure Egyptian protection. We, of course, have done just the opposite nowadays, we look to ^{all} the little countries we're going to help, and we send them (13 $\frac{3}{4}$) stuff. But in those days the people who needed help sent ^{1.} money to the big ones to help them, they hired them to help them. (student (14))

In the literal sense of it the burden, the thing lifted up? (14) Any exact parallel for it? Question? Equipped here (14 $\frac{1}{2}$)

We look in

the Englishman's

Concordance. Now what is the exact

form of the word here, is it [?] masculine ?

Isaiah 22. (1 $\frac{1}{2}$)

...it is easy to note that it is derived from the verb * ^{שָׁרַף} which means to lift up and very often we make nouns by suffixing the main, just like we make nouns in English by adding ness to a word.

(student (3/4)

Yes. Well, it is the

commonest. There are various suffixes which are added are put to four verbs to make nine. But by far the commonest of them is (1) * ^א ^ב . So whenever you find

a word beginning with * ^א ^ב a possibility is that it is a participle. Another

(1 $\frac{1}{2}$) possibility is that it is a noun, form. Now as a

similarity, it isn't a true similarity (1 $\frac{1}{4}$) somewhat similar

we say eat and what we eat we call meat, put an m before it. But the two languages are unrelated so it's not a sample. But they do that regularly, they put an m before it ^{to make}

a noun. Usually the noun (1 $\frac{1}{2}$) made with an m is either a plate or something touched,

or it is an instrument used for doing something, but not always. And so that's a

possibility when you find a word beginning m, it's a possibility that it is derived

from a verb making a noun, just like we would say handsome, handsomeness, or eatable,

eatability (2), we would add certain endings. They have certain endings and also

certain prefaces. So this (2) * ^{שָׁרַף}, the ^{שָׁרַף}

is doubled because the ^{MEANING} is similar. It becomes * ^{שָׁרַף}

And this form of * ^{שָׁרַף} which is derived from to lift up and therefore must mean something

lifted up, in its literal meaning would be anything you lift up or carry is a load. A

load, that which you carry. We read in Exodus 23:5 about the ass lying under his burden.

In Numbers 4:15 the burden of the sons of Kohath, what the sons of Kohath carry as they

march. And we have the word burden used a great many times for that which we carry.

But then we have these places in Isaiah where it is used in a figurative sense, for what

the prophet lifted up, which God gave him. The burden which the prophet carries is the

message God gives him for his people. Mr. Sutton? (student)

No. If you form from this a (3 $\frac{1}{4}$) ^{HYPH} participle it would be * ¹⁰¹²
 Yes, it's a long ^{aleph first} ~~17~~, it would be * ^{30"1012} and * ^{2"1012} would be the
 one (3 $\frac{1}{4}$) causing to carry. If it was a lamedh he then it would be ^{17"1012}. A lamedth
 aleph.

So that this word which has its common meaning of things you carry, though it is used quite frequently, it's used in Nahum 1:1, the burden of Ninevah: Habakkuk 1:1, the burden of Habakkuk the prophet, it's used a good many times for a message which a prophet is given to present, but is used still more times of something which somebody carries. It's translated prophecy in Proverbs 31, (4) ^{prophecy}. In 31:1, King Lemuel, the prophecy that his mother taught him, literally it's the burden. But in this case I believe it's simply the load, it's not the prophetic message. It's what the beasts of the south carry, it says in the same verse, they carry on their shoulders their riches, their treasures, on the asses and on the camels, to a people that will not profit them. For the Egyptians shall help in vain, and to no purpose, therefore have I cried concerning this, their strength is to sit still. What a thing to say about the Egyptians. Their strength is to sit still. You put a lot of trust in the Egyptians and you will find they will take all the money you give them and they'll just sit still, they won't do anything. There's no reason to trust because they'll just sit still. Quite a condemnation of the Egyptians as far as an ally is concerned. Now Tiglath-Pileser was quite different. He didn't sit still, he came out and did something, did what Ahaz wanted him to. But the result, of course, was to bring him before the invading army, to remove the buffer states.

So we have verses 1 to 7 which are parallel to the first part of 30 and also parallel to the first part of 29. No, not parallel to the first part of 29 except to this extent, 29 starts with a historical thing (5 3/4) which parallels the end of 30, and then goes on to accuse the people in verses 9 following an indifference to God's will, to criticize them for it and tell them they're going to be punished. Now here he goes on just the same as he went on after the historical section of 29, he here goes on after the historical section at the beginning of this, that is the section dealing

with the immediate situation, the situation within the next fifty years. Then he goes on to give them God's rebuke upon the people. Yes? (student (6 $\frac{1}{4}$))

Yes, oh yes, they are the beasts *of 57123*. Like you talk about the Southern Railroad, the railroad goes south, the Northern airlines, the airlines that take you to the north. The Atlantic steamships, the steamships that go on the Atlantic. The word (6 3/4) * *of* simply means connected with. We in English very often use of, meaning belonging to, but we also use it in the sense, connected with, and ⁱⁿ the Hebrew the construction is somewhat broader than our English (7) construction, it can be quite a bit broader, though in English it's quite broad too. We speak about a hammer of iron, we don't mean ^{the} hammer belongs to iron. A rod of iron, we don't mean the rod belongs to iron, we mean the rod is made of iron. And we speak about the King of Kings, and we may mean the king over kings or we may mean a king among kings, a king par excellence. Yes. The word (7 3/4) * *733* originally means ^{drought} ~~arep~~. Then the word refers to the dry section of southern Palestine, is specifically ~~the negative~~. Then the word comes to mean the direction toward, and so it comes to mean south anywhere. It is the Hebrew word for south but it has its specific literal meaning, then it has its derived geographic meaning, then it has from that its derived directional meaning. And of course that's true in every language, words take on meaning like that, and so the beasts of the (8 $\frac{1}{4}$) * *733* here is doubtless the beasts of the south although it could be the beasts that are going ^{through} to the * *733*, heading for ^{Egypt} it, it could be that. But I think it means more than that, I think it means the beasts that go on beyond the (8 $\frac{1}{2}$) * *733* that go clear down to Egypt. It describes them here going down to Egypt, the beasts headed south. (student) (8 $\frac{1}{2}$)

Yes. Well, I'm not so sure, who says that? The question is--would be this, that in 28, 29 he is dealing with the plan to get help from Assyria, and the plan to get help from Egypt against Assyria is something that comes twenty years later. So unless 28 (student) yes, well, there's one possibility, that 28 and 29 are one

discourse and twenty years later he might give another discourse which is similar in nature and therefore put next to it in the book, that's a possibility. Personally, my conjecture is a little different from that, my conjecture is that he's talked about the immediate situation in 28 and 29, and then in this he imagines them saying oh, well, you can say that Assyria will be right next to us, and there'll be no buffer state and our getting Assyria to help is going to put us in bad, well if that happens we'll look to Egypt. And then he looks forward twenty years and describes what's going to happen, describes how they send the beasts down to Egypt and they'll make all this effort, but even if you do it won't do you any good. That's my conjecture which makes it one continuous passage but there's no proof that it isn't a distinct (10 $\frac{1}{2}$) Yes. (student)

Yes, but the Hebrew tenses are different from English. Hebrew tenses show action, the types of action, they're either actions completed with a perfect, or action taking progress in the imperfect, and they can be used in the present, past or future. There is the prophetic perfect in which the future is being certainly viewed as the present (11) that has

so I don't think from the tenses you can determine that it is the earlier time. Though that be mentioned as a factor worthy of consideration but I don't think it's conclusive, but it is a factor. It might well be investigated. But as between the two, I don't think it makes a great deal of difference whether these are two discourses given twenty years apart dealing with similar subjects and therefore eventually put together in the book, or whether it is given at the same time, looking forward to the results of (11 $\frac{1}{2}$)

the nobles here, the coming of Sennacherib. There is such a unity in it that they get rid of the buffer state, the result is Sennacherib comes, but God's going to deliver them from Sennacherib. Well, we'll get help from Egypt. Well, if you try to get help from Egypt, that won't profit you, but God is going to deliver you. And then, of course, there's a marked parallel to chapter 29 in that after the immediate material at the beginning, then he goes on to tell about the future, he describes their character and tells how God is going to punish them (12 $\frac{1}{2}$) for the Egyptian plan.

Well, then, it's good to get these different possibilities before us and as we see this matter of the tenses, I do not feel it is conclusive at all, I feel that the unity is the strongest point, but it could be investigated further, both of these and you might incline more one way or the other. I think it's a very important thing in any interpretation, to see what's definite (12 $\frac{3}{4}$), you can stand on and to see what there is that it may be this way, it may be that way. Well, now, maybe it's this way, maybe it's that way, but in either case, this is so. Well, when you've got something like that then you have something solid to stand on. Maybe it's that, maybe it's that, but in either case the result is this. Now in this case there may also be a result, here in this case there may be also a result, you can't stand on either one of them for sure. If it's not absolutely which of the two it is, but they may come together in something that definitely happens-- whichever way, and there you have something very definite to stand on. Just as we noticed yesterday about verse 4 of chapter 31 which Mr. Smitley seemed to feel must go with the first part rather than the last, well, it does not affect your teaching of the chapter as a whole which of the two it goes with. But if it were an isolated case it might have a very great difference of meaning. As it is, it only means which one is (13 $\frac{3}{4}$) more, which doesn't mean what

So that in verse 8 he begins his direct dealing with the character of the people. He says now go, write it before them in a tablet and note it in a book, that it may be for the time to come for ever and ever. Now here is a good verse on the difference between the prophetic discourses given orally and the prophetic discourses written down. I think there's no question that all the prophets gave many discourses that were never written down. But God thought that they should write down that which was of value for the time to come. And in addition to writing what was of value for the time to come, to write other things as will make it easier to interpret that which is of value for the time to come. So we do not have simply a record of what these prophets said to their own day. Nor do we have just that which is of value for the future. But we have that which God intended to be preserved for the future including some of the ephemeral

material which would make the future material easier to understand. But he very definitely ^{it} was God's intention that the prophet's messages should ^{have} ~~be-a~~ meaning not merely for their own times but also for future generations.

Isaiah 23. (1/2)

...God ordered that they should be written down in order to carry on the work of the prophets which involved messages to later days as well as then.

Well, now this suggests that he's going to talk about things ^{that} are going to happen away off, doesn't it? Write it before them in a tablet, note it in a book, that it may be for the time to come for ever and ever. Now this word for ever and ever is what in the Hebrew? How's that? Give us the...

...forever and ever is hardly a literal rendering of the (1 1/4) *

there are several phrases that could be rendered there for ever and ever. This is one of the (1 1/4) ¹ less ones. *

does * ¹ ~~□□□□~~ mean eternally? I remember reading a book by a man who said (1 1/2) * ¹ ~~□□□□~~ must mean eternally because if it doesn't, what does it mean? Now what kind of an argument is that. It must mean eternity because there's nothing that would mean eternity.

Well, that's no way to prove what something means. You can say there might be in this language a word for chair, no, say boat. There must be in this language a word for boat. These people were travelling on the water all the time, of course they had boats. They had boats and if you don't know the word, why, you just find it out because there must be a word. Now, suppose you have a group of people who are living up in the heart of Alaska and have never seen a lake, have seen frozen lakes, ice, but have never seen a lake, never seen water flowing except just enough to drink out of, never seen a place where you could get in a boat, their language would naturally not have the word (2 1/4).

Is every people going to have a word for eternity necessarily? What does eternity mean? It's rather a philosophic concept, isn't it? Time going on and on and on with no end whatever. Nobody ever ~~makes~~ makes a plan and carries it out to eternity, no human being, because

no human being has ever lived that long. And so it's a philosophical idea and it's an idea people may come to, and have a word, but it's not an idea which we can assume there will be, you have to take a word and examine it and see what is the meaning of that particular word. And when we take up this word (3) * לְעוֹלָם and we want to know just what it really means, the way to do is to see how it is used.

...the word (3 $\frac{1}{2}$) * לְעוֹלָם specifically means forever, eternity, and cannot mean anything else, then it must always mean that, if it doesn't always mean that, then there are two possibilities, one that the word has two meanings, the other that the meaning of it isn't actually eternity in the sense of endlessness at all.

Now look at ~~verse~~ Genesis 48:4. What does Genesis 48:4 say?

...this land and thy seed after thee for an everlasting possession. Well, now maybe that's a possession for eternity, we're not in a position to judge, are we? But at least it means for a long time. How about Exodus 21:6--if the servant shall plainly say, I love my master, my wife, and my children, I will not go out free: Then his master shall bring him unto the judges: he shall also bring him to the door, or unto the door post: and his master shall bore his ear through with an aul: and he shall serve him for ever. Now suppose they make the arrangement, he's going to serve him for ever and then the man up and dies, he can't serve him forever. Or suppose that the master goes to hell and the servant goes to heaven, how can he serve him then? Certainly he couldn't if it was the reverse. So that they cannot bind a man for eternity, he shall serve him for ever here means that he shall serve him as long as he lives. (4 3/4)

Now if you look at Genesis 6:4, you find in Genesis 6:4 that the word is not translated as everlasting; these are the mighty men who live for ever. Are they? These are the mighty men of eternity. No, he says way, way back, in part of the antiquities (5) there were giants in the earth. Their children, he said, became mighty men which were of old, men of renown, men who were way back, way back. And then there is a place somewhere where it says to remove not the ancient landmarks, where is that? Do you remember? Is that in Deuteronomy? It seems to me it's this word. Maybe it would be better to look up under landmarks to find that because it would be a less common word.

I think it's in Proverbs, isn't it? Yes, Proverbs 22:28, remove not the landmark of
 * ~~בְּיָמָיו~~ and 23:10 is translated old, remove not the old landmark, that means
 the landmark that's way back. So the word for (6) * ~~בְּיָמָיו~~ is looking way on
 in the future or is looking way back to the back, but the concept of endlessness is cer-
 tainly not in these particular instances which we have looked at, and it is my contention
 that you have to have something else than the use of this word to enable you to say that
 it means endlessness, that the word means a long way, and you cannot build simply on the
 word itself. Now, Isaiah 61:4, they will build the wastes of (6 $\frac{1}{2}$) * ~~בְּיָמָיו~~
 translated they will build the old wastes. Isaiah 63:9, he carried them all the days of
 old. Isaiah 63:11, then he remembered the days of old. That's if it's way back. Way
 back or way ahead? And so I don't think the everlasting is necessarily in the word.
 Now I take this much time for it now because the word occurs, not only in Isaiah 38,
 but 32:14, and 32:17 and 33:14, 34:10, 34:17, and 35:10. In 32 we have a number of
 cases where we will use the same word in this passage in Isaiah, in these chapters.
 So that I wanted to get a definite idea what the word means and I believe the instances
 I've looked at with you are sufficient to establish it. That the word means way along,
 ahead or
 way back. It does not in itself convey proof whether it is endless or not. Well, now,
 the way it was used here in this verse was that this is meant to be for way off in
 eternity, endlessly, this is of value, of importance. He is saying, ^{the} a long time ^{of} in the
 future. I think the (8 $\frac{1}{2}$) * ~~בְּיָמָיו~~ ~~בְּיָמָיו~~ as he looks forward to a
 time of triumph. That way out there, there are going to be certain vital things happen
 which relate to the characteristics this people have shown now. This is something we
 want stated for way on, I don't think means eternity (8 $\frac{1}{2}$)
 But he says write this down as may be for the time to come and even a time way off, write
 this down. Not just a time that's, say, twenty years off in Hezekiah's time, when
 Sennacherib comes, but way beyond that. Just how far we don't know. So here is the
 order to write down and preserve prophetic material which is meant, not just for the
 immediate future ^{people?} but God's message [^] on (9)

And what is it he's to write down? That the Egyptians are rebellious people, lying
 children? Is that what he wants written down? Mr. Ritter doesn't seem to agree with

that, why not, Mr. Ritter? (student)

Yes, but it's a very vital part of it. I said ~~did~~ he want to write down for the future that the Egyptians are a rebellious people, lying children, is that what he wants written down for the future? I'd like a categorical yes or no on that. No. Good. That's what we like, a positive answer. If there's evidence. If there isn't, of course, we don't want one. But is there evidence? On what do you base it? What does he say about them. They are people that won't hear the law of the Lord. Had the Egyptians refused to hear the law of the Lord? We have no evidence that anybody has been giving it to them. They are people that say to the seers, don't see, and to the prophets, don't prophesy right things to us, speak to us smooth things, prophesy deceits. All that is certainly a description of Israel. It is not a description of Egypt. So I think it is very clear that where in verse 9 he says, this is a rebellious people, that he's talking about Israel, not about Egypt. Write it down for the future, that these Israelites are a rebellious people, they are lying children, they are children that won't hear the law of God. They say to the seers, see not, to the prophets, prophesy not unto us right things, speak unto us smooth things, prophesy deceits. Have we had any parallels to this in any material we've looked at this semester, Mr. Fawcett? We don't get many reactions from the northern end of the third row, northern three-fourths of the third row, we don't get many reactions from there. I had a fellow in Wilmington there who used to sit back in the second row ^{from} ~~in~~ the back and I always got the impression he wasn't much interested and didn't do particularly good work and then one time I moved him up to the second row from the front and he began to take real interest and ask questions and give intelligent answers and went on and came back and took a Master's degree. And when I was in college in a course in Psychology in which there were 60 people present and we all sat anywhere we wanted to, the professor at the end of the year had us all, everybody in the class mark everybody else. Of course, he marked us on our exams but he posted a statement of how everybody marked everybody else. There our marks were 1, 2, 3, 4, and 5 was failing. And he posted on how we marked everybody and then he posted his marks, based on the examination and we saw in nine cases out of ten we had marked one another

exactly as he had marked us. Except that the average of the class marks was a little higher. Naturally they didn't like to fail anybody so the people that should fail, they gave them the lowest mark and then they moved up some from that. But I was much interested to notice that the people, though they sat anywhere they wanted to, they always took the same seat, and the front row was almost entirely the 1's, the second row was the 2's, the third and fourth rows were the 3's, and the back row were the 4's. It was almost exactly that. And I think one of the reasons is that the people in the back don't hear so well. They hear just as well if they listen but it's more easy for their attention to wander and they miss much, and then they don't get that and they don't get what follows, and so for that reason if there are people (13 $\frac{1}{4}$)

for I feel they get much more out of it.

But I'm asking Mr. Fawcett for an answer on this question as to whether he recalls anything we've had this year at all that was strikingly similar to this passage. And if he doesn't answer I'll ask Mr. Burdan. All right, Mr. Burdan? (student) (13 $\frac{1}{4}$)

Don't ^{d.}conjure anything. I don't want anything ^{7.}conjured. I just wanted to know if you know something. Yes? Maybe we'll give Mr. Yes? What's that? Good, yes. Yes, that is a very striking parallel. But in what we've had this particular term. Mr. Correll, can you think of anything? Yes. Well, I mentioned a few minutes ago the fact that in chapter 29 we begin with looking forward to what God is going to do in the immediate ~~future~~ ^{situation} and then we deal with the character of the people. And here in 30 we deal with the immediate situation, the Egyptians help being of no (14 $\frac{1}{4}$)

then we go on to rebuke them for their character and in 29 he said, in verse 11, 12, the vision is like the words of a book that is sealed, and they say read it, and they say I can't read, it's sealed, and the other one says I can't read, I can't read, and they all give excuses, they're not interested in getting it. And here we read about this people, they're children that will not hear the law of the Lord, that say to the seers, see not, and say to the prophets, prophesy not unto us right things, it seems to me that it's in that parallel to the same place in chapter 29, it's the same thought exactly

in other words, one people is reading God's message and the other is listening to the seer give it, but it's the same indifferent attitude which was here portrayed. Well, we'll continue to look at that next Tuesday and next Tuesday, you'll remember, we are going...

Isaiah 24. ($\frac{1}{3}$)

...two hours, two-thirty and again at four-thirty. And we'll see if Mr. Ritter can arrange with somebody else to take a tape recorder of the material from two-thirty to three-thirty and then any who can't get here from two-thirty to three-thirty can listen to that material from three-thirty to four-thirty so they are ready to know what was dealt with in that hour and be ready for the next one, and we can meet then all of us together from four-thirty to five-thirty and we want to go on in chapter 30 and try to look at these verses and think what is their relationship to the beginning of the chapter, what is their relation to the end of the chapter, what did he say about the people, is is parallel to the material we have already looked at this semester, or not? Is he answering an attitude they are taking (1 $\frac{1}{3}$)

Is he dealing with something that God is going to work out in relation to them in the future? And if he is, has he ever worked it (1 $\frac{3}{4}$)

I think that's very important. You remember what we found in 29 (1 $\frac{3}{4}$) looking forward, do we have anything here looking forward in relation to the character? We'll look then two hours next Tuesday and one hour Wednesday.

(3 $\frac{1}{2}$)

In order properly to understand this thirtieth chapter of the book of Isaiah, I think it is vital that we have in mind what we've learned from chapter 28 and 29 and the parallel in chapter 7. And also what we find in chapter 31. We looked at 31 first, if you remember, because 31 might be said to be a summary of 30. 31 takes the things in 30 that deal with the immediate situation and drives them home by repetition in other words. Sometimes it's good to take the gist of a thing and give it first so people's

minds are open. Then give it again and add the other important things that come out of it. That's the way I'm going to do. But the way Isaiah did it here was to give the message as a whole first, then to take the matters that apply to the immediate situation and drive them home by repetition afterward. But we're reversing his order in order to get a better understanding of chapter 30. We found that 30 starts exactly like 31, rebuking those who are looking for their help from Egypt instead of ~~from~~ⁱⁿ God. And ends exactly like 31 with a declaration that God is going by his own power to deliver the Israelites from the situation into which they are bringing themselves by their wickedness at this time. The difference between 30 and 31 is that 30 goes on beyond 31 to look at things going far into the future, and that of course makes it particularly interesting to us. Now the keynote of 30 is given right in the first verse. You notice it is not simply prediction, it's for you.

Woe to the rebellious children that take counsel, but not of me, that cover with a covering but not of my spirit, that have not asked at my mouth, they're not trusting in God, they are trusting in their own clever resources and their clever schemes, and so God is rebuking them and then he proceeds to deal with the immediate thing, not immediate I think when ~~Isiah~~ first wrote, but immediate to the situation that the people come in to as a result of their refusal to trust God, as they're making the scheme with Assyria that does away with the buffer state. Now they begin to look to Egypt for help, as they looked to Assyria for help against Syria and Ephraim. God says it won't do them any good, and so we've already looked at it up to verse 7 and have seen how he's dealing with that scheme, but it's all rebuke, rebuke, saying it won't do you any good, the end of the chapter which (5 3/4) says though it won't do you any good, I'm going to deliver you out of that situation. But in between he takes this note of rebuke and carries it forward. Now go write it before them in a table, and note it in a book, verse 8 says, that it may be for the time to come for ever and ever. So here is the note of futurity in verse 8. We are not just dealing now with the immediate danger from Egypt or from Assyria, we are now dealing with something about the character of this people, as that character has been shown and will continue to be shown, that it may be to the time to

come for ever and ever. This is the rebellious people. Now we've noticed that ever and ever doesn't necessarily mean eternally. It means this goes on and on to the distant future, that this is a rebellious people, lying children that will not hear the law of the Lord. And then he says exactly the same thing about them that he said in verses 11 and 12 of chapter 29, They are a people that don't want God's word but are looking for religion as a means of helping them to carry through their own personal schemes and plans. They say to the seers, we don't want to hear the word of God, to the prophets, don't prophesy that which is true but give us smooth things, prophesy deceits. In other words, they're just like the congregation which says to the minister ^{we} they want ^{you} him to bring us comfort every Sunday, we want something that makes us happy, makes us feel what good people we are, and how fine it is that we go to church, we are the right kind of people, we want you to give us comfort, we want you to give us peace, we want you to give us what's smooth, we don't want you to disturb us or to upset us any, or to give us anything that will make us uncomfortable, not that the minister should necessarily make people uncomfortable, people need comfort, people need to be given the peace of God, that is a vital part of his message. The contrast is not between what is comfortable and what is uncomfortable but it's between what is right and what is merely (7 $\frac{1}{2}$) comfortable. That which is right improves comfort and also gives rebuke. But their emphasis is on they want the comfort rather than they want the truth. Yes, sir? (student) (8)

No. There might be a slight difference of approach, but they're both used for the same man. One looks at him as a man who knows something, who sees the inner working of things, who understands what the truth is: the other is a man who is God's mouthpiece, that no one can see the future except as he is God, and they're both used for this same man. But in this case it's just a simple parallel. (student) (8 $\frac{1}{2}$)

He is a forthteller. Foretelling--he may foretell because he tells what God wants him to and God may want him to foretell. But he is a forthteller, he is one who gives out what God gives him, and what God gives him can very well (8 $\frac{3}{4}$) foretell the future because God alone knows the future, but it doesn't necessarily, it may not at all, then again it may.

He is not primarily ~~the~~^a foreteller but he is a spokesman for God. And they say to God's spokesman you give us what we like. Now some ministers think they should give them what they don't like, that they're real ministers if they're giving them what they don't like. Well, it may be God's will to give them what they don't like but it isn't necessarily. The thing should be what is God's will in this particular situation, not what (9 $\frac{1}{2}$)

So he rebukes them for their indifference, for their failure ~~of~~^{to} desire to know just what is it that God's word says, and there are plenty of fundamentalists who have to a certain extent that attitude. We have the truth of God and it's wonderful. Now we want to stand for it, we want to present it, this is what we want, but we're not looking to see what further God has to tell us out of his word. We're not interested as the minister delves into that word and finds what it really says and get us God's truth and God's message so we can understand it. We know a few grand truths God has given us, now we just want him to repeat those grand truths, and give them, and they're good for us and they're good for other people, and that's all fine, that (10 $\frac{1}{2}$)

but it is not the full attitude that God wants people to have, he wants us to go on to say what is it that God further wants us to know, he's given us a whole big book and there's a great deal (10 $\frac{1}{2}$)

a new situation. What is the word of God for this situation? God said are too many of us interested just in saying is this man presenting that which we already know and need to be reminded of instead of really delving into God's word and seeing what God has for us.

So he says, this is a rebellious people that isn't interested in finding what is really the will of God. In this case they want comfort but often comfort consists in going in the rut we're accustomed to, maybe it's a good rut, but God doesn't want us just to go in a rut, he wants to be looking for His will, to find out what it is. So he says that they say get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. They are, I don't suppose they'd ever actually use these words, but this would be the thought which was in mind. We don't want God interfering with our plans, and our comfort, we want him to cease being an obstacle to

us, we want what is good for us. Religion--they don't say it is the opiate of the people, but that's what it amounts to. Religion is what keeps other people decent and makes the world a decent world for us to live in. It's a good thing to give to them, we'd like to help out in this situation but we're not interested in seeing what it should mean to our lives and our hearts. It's interesting ~~to see~~ how verse 11 would seem to be, wouldn't it--quoting what these people are thinking. It's not God speaking to the people but it's God quoting what the people are thinking that they want the prophet to do. Cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, because ye despise this word and trust in oppression and perverseness and stay thereon, therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking comes suddenly at an instant. And he shall break it as the breaking of the potters' vessel that is broken in pieces: he shall not spare, so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit. His breaking is going to come suddenly. So you read here Egypt isn't going to deliver you, you're going to be wrecked like this, you think the Assyrians are going to take them and lead them off (13) then of course he goes on later and shows them how God is going to defend them. So when you find that later then you must reach the conclusion that he is saying here that this perverseness of mind which is characteristic of the people is going to continue, he's predicting that, and even though they are going to be delivered from (13¹/₂) he's going to prove to them they should trust in God to deliver them. They're looking to Egypt, they're looking to all these things, God can deliver them and he's going to do it, to prove to them he can. He will deliver them from distress but nevertheless in the end their attitude will catch up to them and he will give them over to a terrible (13¹/₂) And so he predicts the coming of this awful destruction which, as we look at it, now, we say this is not the defeat by the Assyrians because later in the chapter he tells us he'll deliver them from them and he did actually but this is a destruction which is to come later on, beyond the (14) Assyrians. Well, what is it? Is the Babylonians

take them into captivity? Is it the Roman conquest later on? Just what is it specifically? He said I'm going to tell you what's going to happen for ever and ever, tell you what will happen. He's looking to a series of terrible calamities that are ahead for them on account of the attitude that they are taking.

Isaiah 25. (3/4)

Yes. it would fit admirably with the Roman conquest but would it not fit pretty well with the Babylonians. It would fit very well with that. I would think that if it has, I would think if it has just one thing, ~~I don't think it refers to the Babylonians~~ it's the Babylonians, because that is nearer and sufficiently (1) But is it possible that it fits for ever and ever (1)

Now this is not double fulfillment where you have two very different things (1 1/2)

It's a series of events

Yes, verse 14 reminds us of the language of 2, burst them like ^{the} a potters' vessel but of course there he's speaking of what's going to happen to the Gentiles, and here he's talking specifically about Israel. So there was a similarity of language, I wouldn't think it was the same event. (student)(1 3/4)

I would incline to think that it's yes. Now there might be Jews (2)

but it certainly is not exclusively and this

(student (2)

He certainly is condemning ignorance in verse 10, verses 9 and 10, they are condemning ignorance very strongly. And certainly in chapter 29, verse 13 and 14, are condemning it. (2 3/4) Refusal to study the word of God to see exactly what it teaches, that is verse 11 of 29. But this particular word, because you trust in oppression and perverseness and stay thereon, it's pretty strong language. I'd almost incline to think

that he refers to the prophets (3 $\frac{1}{4}$) people who actually are trusting in oppression
(student)

Yes. Well, then, unless there's further comment on this point, we go on to verse 15,
and in verse 15 what a wonderful motto we have, "In returning and rest shall ye be
saved; in quietness and in confidence shall be your strength." It's a wonderful motto,
isn't it? But that's not the whole verse. In returning and rest shall ye be saved,
in quietness and in confidence shall be your strength. He doesn't mean just be quiet,
he means confidence in God, trusting in Him, resting in confidence, returning to Him.
But now the first part of the verse, what does the first part have to do with it? Let's
look at the Hebrew version. The Hebrew perfect is regularly translated as having. He
has killed, we have said, they have said, that is the regular Hebrew in the perfect.
And it's a thing I repeat over and over to you. It isn't the little fine points that
are going to give us the great help, they're valid, but it's the big, common (4 $\frac{3}{4}$)

Is this (5) * ^{WAW} ^{IT} an article? Why the article?

Is it a vowel? * ^{WAW} Those are the things (5)

Then we're ready to go on

It's vital that we get the Hebrew command, anybody can (5 $\frac{1}{2}$)

with ~~it's~~ just the basic Hebrew you can get that.

Now in ~~this~~ case, why on earth does King James, ^{say} he says, if what the Hebrew says is
has said? Why should that be? Mr. Sutton? You mean the King James writers think it
is here. It certainly is not talk. Well, in 99 cases out of a hundred, I believe (5 $\frac{3}{4}$) ^{space}
the King James version renders (5 $\frac{3}{4}$) * ~~THE PERFECT~~ as hath, without a
and the imperfect with the (6) ^{WAW} } conversion is regularly rendered as a ~~past~~.
Look at the very next verse, but you said, you have said, that's the imperfect with a
(6 $\frac{1}{2}$) ^{WAW} / conversion, you have said. But this particular word (6 $\frac{1}{2}$) * ^{WAW}
is used in the Bible over and over and over and over when the prophets introduce their
message, and the prophets come to the people and say, the Lord has said, and they go
ahead and give the Lord's message. But the message the Lord has given them is meant to

be something that is now a present * the Lord has told him, I'm telling it to you, it's the message that the Lord wants you to have and so we regularly translate the perfect of this word said where you introduce a message from the Lord as thus saith the Lord. The Lord saith, we take the perfect and we render it as a (6 3/4) contrary to normal use because of the fact that it is the normal way to introduce the message to the time. And consequently the King James Version insists in only rendering the phrase in the way that it normally renders. Hundreds of other cases, but it is an abnormal rendering for the particular form, the form should be the Lord has said but it becomes sort of a technical (7 $\frac{1}{4}$)

God has said, thus has said the Lord, come my people, and so on and so forth, the Lord has said to the prophet, the prophet is now saying it means the Lord wants the people together now, so we very properly translate it, not literally, but as it stands. But in this particular ^{case} ~~bit~~ the King James Version has followed the established custom of rendering this word, not literally but in an unusual way, a way which the word does not face, simply because the circumstances call for that unusual rendering, when it's an introduction to a message from God. Thus the Lord has said, thus saith the Lord. But this is not such a thing. In this case, if you render it in its simple, literal, obvious way you get what's incongruous (8 $\frac{1}{2}$) instead of rendering it in the unusual way it would be used if it introduces a prophetic discourse. Because what he's saying is here if you didn't have those last few words it would be perfectly all right. This is what's going to happen to you because thus saith the Lord, in returning and rest shall you be saved, in quietness and in confidence shall be your strength. This is God's message. That would be very fine except for one thing, it would make no sense in the context. Because, suppose that he were to say, Why should you be disturbed about these Assyrians, God is going to protect Jerusalem, he's going to give you deliverance, God is going to control all things. Thus says the Lord, in returning and in rest shall you be saved, in quietness and confidence shall be your strength. That would make perfect sense, wouldn't it? But that's not what he says. The verse before says, there is going to be a sudden destruction, he won't spare

and there won't be found a single thing left it, you're all going to be utterly wrecked because thus says the Lord, in quietness and confidence shall be your strength. It's utter nonsense, utter nonsense. It's absolute nonsense. Because it's (9 $\frac{1}{4}$)

and then assures you of it from the very (9 $\frac{1}{2}$) It is as if some-
body says, this place here is going knocked completely flat, absolutely level with the dust, there won't be a stone left on top of another, after all the Lord has said I'm going to protect this building (9 3/4)

It would be utter nonsense, and that's what you have here if you translate it, thus saith the Lord. But it isn't that way because the end of it shows that it isn't. It ends, and he would not, the verse is saying, I'm going to destroy these things utterly, why? Because thus the Lord has said, he gave you an offer, and you rejected the offer. He offered you to trust in him and receive peace and confidence as your strength, you reject the offer, you would not, therefore (10 $\frac{1}{2}$)

So thus saith the Lord is not here used as an introduction to a message from God, but thus ^{said} ~~has~~ the Lord is used as an introduction to a reminder of the fact that God made you an offer which you rejected. So it is referring to ^{facts} past time not the present time. And therefore, the unliteral translation, which the King James Version has here, which is a correct translation of this phrase many, many times, is absolutely incorrect in this one. Just a simple little written word (11)

So the Lord says I'm going to utterly destroy you because the Lord, the Holy One of Israel, has made you a wonderful offer that if you put confidence in Him you will be saved, in quietness and confidence shall be your strength, but you refused to accept his offer, therefore you can't get these benefits. If you don't accept it you can't get any benefits, of course.

So that here we have, unfortunately, this thus saith the Lord translated where the phrase could perfectly well mean that but in this context it doesn't. It means you're going to have this utter destruction, why? Because you refused to accept his offer, thus the Lord had promised, the Lord had said, in returning and rest you shall be saved, in quietness and confidence shall be your strength, but--and see, here, how

the and would be well translated but here. We're low, but not had you been willing, (12 $\frac{1}{4}$) * לֹא יִשְׁמַע to be willing, would not--this is old English, ye would not, I think you were not willing would be more accurate now, but you were not willing, did not accept his offer. You didn't accept his offer, what did you do then? You notice here how there is a description, these chapters are God arguing with the people. God says you've made a wicked alliance with the Assyrians, the alliance is going to wreck you. The people say, well if it does we'll call on the Egyptians. And God says, well, God's not going to protect you then, the Egyptians won't protect you, God says I'm going to protect you. God says you've got this terrible spirit of trusting yourselves and doing your own objectives and not putting confidence in Him and then they answer and what do they say? Verse 16? God says I asked you trust me, you wouldn't trust me. You say we're going to trust the Egyptians. Well God says the Egyptians won't give you any help, they'll sit still, they'll be of no use. What do they answer? You said, no, we'll flee on horses. All right, if the Assyrians come after us that bad we'll get out of the country, we'll just flee. God says therefore shall you flee. You say we'll ride on the swift, he says well those that pursue you are going to be swift too. And then he goes on and gives his prediction of what is going to be the result of this refusal to trust in the Lord's wonderful promise to rest upon him but they insisted on following their own way, going the way they think is wise which is contrary to his will. One thousand shall flee at the rebuke of one, at the rebuke of five shall you flee, till you be left as a beacon on the top of a mountain...

Isaiah 26. (3/4)

(student)

Yes. I was just wondering about that foot, is that a matter of a Hebrew word there?

You said, not so, (1) * עַל-סוּסִים on a horse we will flee, therefore, they

said (1 $\frac{1}{2}$) * וְיָצֵא , he says therefore * וְיָצֵא

he says therefore you will flee. (1 $\frac{1}{2}$)

They say we're going to flee on horses, he says well you'll have to flee. You say if

worse comes to worse we're going to flee, he says you'll have to flee. I'm not quite sure (1 $\frac{1}{2}$)

And then they say upon swift we will fly, he says the pursuers they will be swift too. If you think you'll be swift, how do you know (2 $\frac{1}{2}$)

Yes? (student)

Yes. Well now that would be interesting to see if Brown, Driver and Briggs has any light (2 $\frac{1}{2}$)

(3) * וַיִּפְּצוּ flee or escape. Oh

You escape, therefore you will flee. You'll run (3 $\frac{1}{4}$)

But it is used in most cases for running away, trying to get away. Oh, now, (3 $\frac{1}{2}$) * וַיִּפְּצוּ flight or a place of refuge

But this end of this 17th verse is very interesting. He says you will flee, you will be scattered until you're left how? How will the Jews be left after God pursues them, after he drives them away because they trust in their own clever schemes instead of him and it all fails, they're going to flee and they say well we'll get away, we'll make our getaway. in such a case, well, he says yes you'll be trying to make a getaway all right, he says you'll be on the go all the time, wandering jew, remember the story (4 $\frac{1}{2}$)

flee from one country to another, persecuted, hated, pursued, remember how they, through the middle ages, Germany was the one country where the Jews felt (4 $\frac{3}{4}$)

and they were driven out of England

driven out of Spain, mistreated

in most nations, but Germany (5)

treated the Jews better than any

other nation, and I remember Miss Pankhurst(?) at the end of the first world war, she said wherever you find Jews in pogroms (5 $\frac{1}{2}$)

simply means a Jewish dialáct of German and maybe one percent of Yiddish is Hebrew and the other ninety-nine percent is German, with the vowels changed around, the dialect, the way the East-side Jew ~~talks today~~ ^{pronounces English} (5 $\frac{1}{2}$)

that's what Yiddish is, is a dialect of German, Jews felt more at home in Germany than anywhere else. Germany (5 3/4)

and it's the history of what the Jews had gone through.

And the Lord said you will flee, you will be pursued, you'll be driven about till you're left how, just like a beacon on top of a mountain and an ensign on a hill. But look at the figure of the Lord. The result of their indifference, of their turning against God is they're going to be pursued, they're going to be driven about, they're going to be chased, but are they going to be destroyed? They're going to be left as ^a ~~the~~ beacon on the top of a mountain, as an ensign on a hill. They say that Frederick the Great once was quite a cynical man, remember, a close friend of Voltaire, and he was asked, he turned to his court chaplain, his people were very pious, and it was a very, very (6 $\frac{1}{2}$) orthodox group in this section of Germany over which he ruled, and they had their very orthodox services, and he turned to his chaplain one day and rather cynically said, "In one word, give me some proof of (5 3/4) Christianity, in one word." He said, "the Jew." They are a fact, they are the Jews the people of the Old Testament.

Here they remain, the Assyrians are gone, the ancient Egyptians are gone, the old Romans have disappeared, the old Greeks have disappeared but you find the Jew scattered. They are pursued, they are driven, they are persecuted, but they remain like the beacon on the top of a mountain, like an ensign on a hill, there aren't many of them, but you see them. Before the war in Germany there was I think half a million Jews, out of maybe sixty million Germans, and yet to hear Hitler talk you'd think ~~there were~~ ^{that half} a millions was the curse of (7 $\frac{1}{2}$) . You'd think they'd gotten everything in their hands. You'd think they had the financial powers absolutely in their hands, they were just controlling and he was (7 $\frac{1}{2}$)

and then on the other hand you talk to some of them and you'd think that all the art and all the literature and all the science and everything good in Germany (7 $\frac{3}{4}$) the Jews. They were (7 $\frac{3}{4}$)

They were like a beacon on a mountain, like an ensign on a hill. A few of them scattered here and there but remaining continually (8)

though hated, ridiculed, sneered at, cursed, yet retaining (8)

a proof of the fact that they were God's chosen people, to whom God has given (8 $\frac{1}{4}$)

And so they flee until they are left just like a beacon on the top of a mountain, just like an ensign on a hill, but you know, notice he doesn't say, till you're left just like the last rose of summer, till you're left just like the last stone is left out of a wall that falls, no, you're still on the mountain, you're on a hill, you're a beacon, you're an ensign, you're an (8 $\frac{1}{2}$) insignia, you're an illustration, you're an evidence that God's word is true. And that God, though he allows his chosen people to suffer, to be persecuted, to be scattered, he maintains their interests, to hold their lot as a beacon, as an ensign, as an evidence of the truth.

No, I think it's wonderful how Isaiah used these verses to describe something which surely no human being ^{of the day of Isaiah} ~~alive-today~~ could ever have imagined (9)

Nobody could ever have thought of such a thing in those days, that they would be scattered all over the world. He says they're fleeing (9 $\frac{1}{2}$)

and yet scattered

but to remain as a beacon. And so we have this section of the rebuke, after the dealing with the Egyptians, the Egyptians aren't going to deliver them from the present emergency. Then he says these people that are indifferent, rebellious, refusing to trust God, God is going to send them sudden destruction, he's going to send them catastrophe, they think they're going to escape but they will find that instead of escaping they're actually fleeing, they're getting into more and more difficulties, more and more dangers, but they're left as a beacon on the top of a mountain, an ensign on a hill, a picture of the Jews through the times of the Babylonian ^{captivity} ~~scepter~~ right on through

today.

And then in verse 18 we have a transition, and we have a transition here, we've been speaking up to this point of rebuke upon the people but yet God says, God says they are indifferent, they are hostile to his will, they receive their rebuke and yet they are his people and he is not leaving them. And that perhaps is suggested by these words, the beacon and the ensign, there is (10 $\frac{1}{2}$) And now he passes from rebuke to blessing and he passes to giving the way that the Lord is going to be gracious to them. He says therefore the Lord will wait that he may be gracious unto them, therefore will he be exalted that he may have mercy upon you for the Lord is a God of judgment, blessed are all they that wait for him. What a note here, that though the people as a whole have gotten into this attitude and it is an attitude that will continue for a long time, it is a rebellious people which God is going to punish, yet the Lord will wait that he may be gracious, he will bring wonderful blessing. What are the blessings he's going to bring? We pass on here and we have a description of blessings that God is going to bring to the people. What are the blessings that the people are to receive? It runs down through verse 26, doesn't it? And here we have the way that the Lord is going to bless them, he's a God of judgment, blessed are all they that wait for him, those that through the long period keep their trust in him, keep looking for him, longing for the blessing he's going to bring. What's going to happen, verse 19, the people will dwell in Zion at Jerusalem. Surely that means a return, doesn't it? He's going to bring his people back to Zion, thou shalt weep no more, he's going to bring them back to Zion with an end to the period of suffering, the period of weeping. I don't think this is saying that they're going to stay there now, that the Assyrian is not going to take them away; this is bringing them back, people will dwell in Zion, I don't think this is a continuation, he's told about all this fleeing, I think this is later on, a return. They will dwell in Zion at Jerusalem, thou shalt weep no more, he will be very gracious unto thee at the voice of thy cry, when he shall hear it, he will answer thee. And though the Lord give you the bread of adversity and the water of affliction, now this sounds like rebuking them, doesn't it?

Sounds as if he's starting a passage of rebuke but yet is ^{he?} Does not the end of the verse prove the contrary, yet shall not thy teachers be removed into a corner any more but thine eyes shall see thy teachers. Is not that (12 3/4) the covenant he's going to make, that he will make a new covenant with them, that he will put his law in their hearts so that they will follow his word, they will understand, though the Lord give thee the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, he's going to bring them into an era of spiritual blessing, a promise of a great era of spiritual blessing. Thy teachers will not be removed into a corner any more but thine eyes shall see thy teachers, and thine ears shall hear a word behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. When you start to go in the direction immediately you'll hear a voice saying no, that way, this is the way, walk ye in it. A statement that God is going to give them a time of spiritual blessing, a time of real consciousness of his presence (13 3/4) in their midst.

And you will defile the covering of your graven images of silver, and of gold, you're going to get rid of all your idolatry, you're going to cast from you all these things

...don't forget silver & gold

(14 $\frac{1}{2}$) ...despite their turning away from God, God is not going to turn away from them, He's going to bring them back to thorough-going loyalty to him

...and then he says in verse 23 that they are going to have prosperity eventually.

Does this not seem to suggest that there's going to be spiritual blessing before (3/4)

Verse 20, though there comes the bread of adversity and the water of affliction, yet there will be a loyalty to the true teaching, and there will be the presence of God guiding and leading, then in 23 there will be pasture land, there will be all of the blessing of material prosperity described in verse 23 and 24. Material prosperity described in terms of agriculture, in terms of plenty of food. Then in verse 25, there will be on every high mountain, on every high hill, rigers and streams of waters ~~in the day of the~~ ^{--now isn't this a peculiar} ending for it--in the day of the great slaughter, when the towers fall. In the day of upheaval and turmoil, there will be a divine (1 3/4) ^{position,} there will be the waters ^{the divine physician} /in the day of the great slaughter, when the towers fall. The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and health the stroke of their wound.

So we have had first the declaration that they're wicked to trust in Egypt, Egypt is not going to be able to deliver them, verses 1 to 7. Then verses 8 to 17 the attitude of rebellion and refusal to trust God is going to end in being scattered, being persecuted, being spread abroad, being made into a beacon on the top of a mountain, an ensign on a hill. But the next section, verses 18 to 26, even though that is what is coming in the future, yet they are God's people, they are people whom God has called for his own purposes and God is going to carry out his gracious purposes of love to them and he is going to bring them back to himself, he is going to bring them back to Zion, he's going to give them a spiritual loyalty to the truth, he's going to lead them definitely, he's going to cause them to turn aside from and cast utterly from them the graven images and all the signs of idolatry and wickedness and certainly that (3 1/4)

there was apostasy, following after idols, they have been characterized for centuries now by their absolute opposition to idolatry, they have been willing to suffer anything rather than to (3 1/2) stand for idolatry. They have stood for belief in the one true ^{and living} God.

And that, he says, they'll cast it from them utterly, and then he promises them material prosperity, then he says there will be rivers and streams of waters in the day of the great slaughter when the towers fall. So there's evidently going to be another day of catastrophe, another (4) but one through which they will be delivered, and then there will be the wonderful light in the day when the Lord bindeth up the breach of his people and healeth the stroke of their wound, a time of rejoicing, of joy, after that (4 $\frac{1}{4}$) , and then verses 27 to 33 comes back to the present situation of his day. Now as an earnest to the people which God has (4 $\frac{1}{2}$) and as a warning to avoid ^{the} future misery that comes from the wanderings and the indifference to His word, he is going now to show his power, he says you're trusting in Egypt for protection of yourself but God is going to give help from Assyria by his own right hand, by the hand not of a mean man, not of a mighty man, but by God's power alone, there will be protection from Assyria and through the voice of the Lord, verse 31 says, shall the Assyrian be beaten down, which smote with a rod. Now if you have any time between now and the next hour, you might look into 32. The others who weren't here ~~can~~, I hope, hand those papers in between now and 3:30 or 4:30, and then we'll be able to go on with the latter part of this chapter. (student (5 $\frac{1}{4}$))

I would think so, yes. It would seem to me that 20 fits rather definitely (5 $\frac{1}{4}$)

introduction.

...the very end of this age, the battle of Armageddon (5 $\frac{1}{2}$)

No, I would think hardly that.

They would see the Lord and be converted to him as a nation born in a day just at the end of this age (5 $\frac{3}{4}$) a bit before Of course there are individuals who believe

Now we were looking at chapter 30 and we ran over perhaps fairly hurriedly but we got the main trend of the teaching, there would be much in detail that would be interesting to go into beyond that, but I think the main trend of the teaching is perhaps the most important thing to get and then we can go further in detail sometime or you can or

we can go on into other passages. But any time you have questions ~~you have questions~~ on precise details in the word, don't hesitate to ask them please. We noticed that verse 25 he spoke of the day of the great slaughter when the towers fall, and this coming after that long passage of blessing, it would seem as if it were indicating that the end of the seven days a time of great upheaval. Then verse 26 certainly sounds like a millennial picture, the great increase ~~on~~ the light of the sun, and of the moon, and the day the Lord binds up the breach of his people and heals the stroke of their wound. It is a marked similarity to the last verse of chapter 24, and would seem to me very definitely to be a millennial picture. The question that might occur is about the time relationship of verses 19 to 24, to 25. Is 19 to 24, does it chronologically precede 25? Or does it follow 25? And naming these different ^{blessings} ~~questions~~ here, does he then after 25 give the introductory situation and then go on to further description of it in 26? I would incline to feel that probably what is described from verse 19 through 24 precedes the ~~end~~ end of the age. The reason I was inclined to feel that way is that the prediction of the complete turning aside from idolatry has surely been fulfilled. But more than that, that the reference to the bread of adversity and the water of affliction, spiritual blessing even when there's not material blessing seems not to refer to the morning but to what precedes. On the other hand it does seem to go very far, these wonderful spiritual blessings, I'm not certain on that, it may be that they go too far (9½)

Israel before the Millennium. I don't quite see any basis here for making a jump, saying that this is the nation of Israel up to verse 17 and then this verse 18 following, the spiritual Israel, it could be the spiritual part of Israel or it could be the spiritual part of Israel in combination with others as there could be a picture of the olive tree as in Romans 27. I would feel there should be more indication, seem more to be a contrast of the same people at two different times. I don't think that we will get the further answer to these problems just in the study this time, but we'll get it from the (10½) ^{1,} parallels, the light of other factors, other factors turn some light on this and enable us to go further (10½)

At present there are those questions in my own mind. Some of you may have suggestions

that will throw further light on them and help to illuminate some of them, or particular phrases you'd like to ask about. If you do, I'd be much interested, otherwise to go on to 27. And unless someone has a reason to want to linger further on this very interesting passage from 18 to 26, we'll go on to look at from 27 to 33 which I think is surely a unit, and I don't think is a picture of the last days of the world but that it is a picture of the destruction of the Assyrians. In the comparatively near future to the time when Isaiah speaks. I think we're justified in saying that from the specific mention of the Assyrian, verse 31, though that in itself ~~do~~^{does} not prove ~~it~~^{'s} because the Assyrians could be used as a figure, for a figure or a nation like the Assyrians in later times, is in some cases. But I think that points definitely in that direction. And then I think the close parallel with chapter 30 where we have the first part similar the first part of this chapter and where the second part is about the destruction of the Assyrians, the fact that this seems to fit with the divine destruction of the Assyrian in verse 31, says through the voice of the Lord, rather than through any earthly force, the fact that the strong figure about the lightning of his arm, the indignation of his anger and the scattering and tempest and hailstones, have an exact parallel in the description in chapter 29 of the destruction of Sennacherib's hosts. It--and of course also, no I guess not, further over is 31, but there are just these very brief (12 $\frac{1}{2}$)

extremely proud. ~~It certainly maintains the symmetry of chapter~~

It certainly maintains the symmetry of chapter 30 and 31 much better than to have here a picture of the last days, though the passage does not have a great deal of the specific in it. The name of the Lord comes from far, burning with his anger, his breath is an overflowing stream, sifts the nations, and there's a bridle in the jaw of the people, causing them to err. Well, this could be a picture of divine power coming in the last days of the age but it seems to me that it does not go beyond what could be said of his coming against this mighty host of Sennacherib from many nations, coming there to conquer Judah and causing them to err, putting a bridle in their jaw, ^{preventing} turning them from moving ahead with the tremendous force that they have to the destruction of

little Judah. Ye shall have a song as in the night when a holy solemnity is kept; and gladness of heart when one goes with a pipe to come into the mountain of the Lord, to the mighty One of Israel. There's a calmness, a solemnity about verse 29 which would fit with the people sitting by and seeing the Lord win the battle, which fits exactly with the time of Sennacherib it seems to me. The Lord shall cause his glorious voice to be heard and shall show the lighting down of his arm with the indignation of his anger, and the flame of a devouring fire, with scattering, tempest and hailstones against, all picture ^a of supernatural intervention and exactly the same figure is used in chapter 29 to show the destruction of Sennacherib's hosts. And then verse 31, through the voice of the Lord shall the Assyrian be beaten down which smote with a rod, is certainly a good presentation again of the fact of his divine power, divine intergention, not human fight that destroyed the Assyrians. And in every place where the ground staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it, shows again the Lord playing upon him, the Lord moving as with musical instruments, the Lord coming in with a stately procession rather than a big army of human beings fighting.

Isaiah 28. (1/2)

...and verse 33 is, the general import is certainly very clear, if we are talking about the Assyrian up to this point. There is utter destruction ahead for the Assyrians. That much is clear. But what is the destruction of which he is speaking? Is he speaking quite figuratively? Or is he speaking rather literally? Well, the one thing that happened was that this mighty (1) pestilence that the Lord sent made a destruction of Sennacherib's hosts and it was necessary to dispose of the bodies, and they must have made great pits in which they put much wood, made great burning in order to consume the great number of the bodies which were left when the great numbers of the Assyrian army were destroyed, a Tophet was ordained of old, the word Tophet seems to mean a place of spitting, a place of revilement, a place looked upon as a place of destruction, some have

thought it is related to the word burning but that's not certain, but the term was used for the place of burning, the place in the valley of Hinnomⁿ where Ahaz sacrificed one of his children to Moloch and of course there might be a play of words on that because it is for the king, melech, and moloch is the same consonant, and there was a reference in 2 Kings 16:3 I believe, 2 Kings 16:3 to what King Ahaz did, that he made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel. That would seem to mean the sacrifice of his son, as an infant^s probably, following this wicked heathen custom. And this place in the valley of Hinnom where these sacrifices took place seem to have^{then} been used for the burning of garbage, (3) fire, burning all the time and using up the refuse there and it's used as a name, the valley of Hinnom, passes into a figurative use as Christ used it, Gehenna, for a figure of eternal fire. And so this, here, could be a description of the great fires that are necessary to consume the dead after the Lord's destruction of the Assyrian army, it could pass on from that to the king himself specifically. You remember that we are told about Sennacherib in chapter 37 is it now, where Isaiah predicts that he will go back to his own land and there he will die and we read at the end of 37 that Sennacherib departed and went and lived in Nineveh and he lived there about twenty years after this time but then as he was worshipping in the house of Nisroch his god, Adrammelech and Sharezer his sons smote him with the sword, and they escaped into the land of Armenia and Esarhaddon his son reigned in his stead. So here is the king, this particular king of Assyria, died an assassin's death and he lost his army, his plans were wrecked, eventually he died an assassin's death, or it can look beyond that to the ultimate place to which he came, to the eternal burning which the Lord has declared. Now, I don't think we can deduce from the passage specifically and certainly which of the three is here in mind. Certainly all three are true, and all three happened. The terminology is true as applied to any one of the three, and there's even a fourth that can be thought of. Because the city of Nineveh which was the great enemy, the great center of the Assyrian aggression, the city of Nineveh within a few years was attacked by its enemies and completely burned and utterly destroyed, and

never regained its strength. The whole book of Nahum deals with the destruction of this great aggressor, this terrible enemy, which was thus utterly, God had out an end to more than any other great city of ancient times.

So there are those four different ways in which there was a great ultimate destruction which may have been involved in 33. All were true, all ~~was-finished~~ ^{would fit.} Maybe he looks ahead and makes a general picture including them all in the picture. It would seem though that the ones that it most typically represents would be the first, the destruction of so many people that this great fire is necessary to burn them up, or even better the ultimate destruction of the king in the eternal fires which would be the breath of the Lord. Of course, it was the breath of the Lord which sent the pestilence which destroyed the army. So that we have an interesting structure in this chapter, I think, the immediate situation, then the immediate attitude looked at and God's punishment shown against us as a picture of the law of the future which is wrath upon the people and yet their remaining as a beacon and an ensign, then a picture of the, of God's blessing in the distant future to his people, that he is going to bring them to himself, give them a spiritual blessing, and then a look at the nearer picture of the deliverance from the Assyrian. Now do we have further questions? If not, we might mention again that chapter 31 takes the two things, the beginning and end of this chapter and reiterates as being that which is going to come fairly soon, the great eventual lessons of the chapter are vital and important, given here. They're for future ages, they're written down on tablets, they're to be preserved, to have a meaning for all of us people in the future, but he stresses that which is to come within the next twenty years in order to make that very much clearer, direct to their consciousness, he stresses in chapter 31, repeating ~~the~~ ^{with} different words the first fourth of this chapter and the last fourth, and bringing out much more than he did in chapter 30, the fact of the divine destruction without any human agency and it's interesting how 31 ends similarly to the end of 30, that he will pass over to his stronghold for fear and his princes shall be afraid of the ensign, says the Lord, whose fire is in Zion and his furnace in Jerusalem. Here is the Assyrian king gone, the

fire of the Lord was consuming the bodies of these great multitudes ^{of people} which he's left dead there in the Philistine plan. The Lord whose fire is in Zion, the Lord who can destroy the great power of the Assyrian when he chooses, but the Lord who is working out his fire, his furnace in Jerusalem and ~~wee-te~~ ^{molds} his people as the potter molds the clay, sifts them and prepares them for his ~~own~~ ultimate purpose. So the verse harks right back to the beginning of what he ^{1.} calls the hearth of God (8 3/4)

I think it is further evident that he is correct in rendering it the hearth of God, where (9)

Well, now, 32 starts very interestingly, takes us right back to chapter 7, doesn't it? Chapter 7 and this very same situation. We had God condemning Ahaz. Hear ye now, O House of David, is it a small thing that ye weary God, but must ye weary men also. The Lord himself will give you a sign, a virgin shall bring forth and shall call his name Immanuel. Now he's been talking specifically of the nobles and of the people as a

weary land. I think it's most remarkable and surely the divine leading of Isaiah in bringing these two ideas together which are usually separated. There's a great king who is going to rule in Zion, and his law is going to go out, and there is ^{the} great sufferer, the servant of the Lord, who bears the sin of many. But here we have the two thoughts right together, fit right (11 $\frac{1}{4}$)

that we get comparatively seldom. And he is going to come, he's going to be a hiding place from a wind and the ~~island~~ ^{eyes of} them that see shall not be dim, and the ears of them that hear shall hearken, the heart of the rash shall understand knowledge, the tongue of the stammerers shall be ready to speak plainly. This is not saying surely that everybody is going to understand, the eyes of them that see shall not be dim. Not saying that everybody is going to get a clear vision but there are going to be great numbers who will see him and receive clear sight from the Holy Spirit who will illumine them and ~~enable~~ to understand. It goes back to the wonderful promises of spiritual blessings in chapter 30, but it doesn't tie it up so specifically with the people and their situation (12 $\frac{1}{4}$)

it's speaking of those who follow him and could include any people who follow him. The eyes of them that see shall not be dim, the tongue of the stammerers shall be ready to speak plainly. When they saw Peter and John and recognized they were ignorant men, Galilean peasants, they marvelled at the boldness of their speech, at the clearness with which they pointed out the messages, and they saw they had been with Jesus, the tongue of the stammerers was ready to speak plainly as they followed him who was a hiding place from the winds and a covert from the tempest.

And then we have verse 5 and 6 and verses 3 and 4 we notice could be a picture of God's people after the Holy Spirit comes or even during the lifetime of Christ, it could be a picture of the followers of this man, it could be that. You might say no, verse 3 is a picture of the millenium, we see through a glass darkly now, then it will be face to face, a wonderful time it's going to be then. But what about 5? Is 5 carrying on the same thought as 3 and 4? Is 6 carrying on the same thought as 3 and 4? What about 7? What's your judgment on these verses? Mr. (14 $\frac{1}{2}$)
have you some ideas?

133-8
1

to say, God's people are going to be able to see. They are going to be able to understand and they are going to be able to think clearly. Now what about the vile person? Is he going to be able to speak? He will speak? verse 6 says. And is his heart going to be affected? Is he going to be converted? What's going to happen to him? Yes, was it that - was it the apostle Paul somebody said everywhere he went, he either caused a riot or a revival. And the Lord says that they that reject the truth gives over to wickedness that they may believe a lie. Is it not true that there are times when we can just drift along, not very good, not very bad, after all what if

(1 $\frac{1}{2}$), but when Peter and Paul came preaching the gospel and giving the message and saying, this is the way, walk ye in it, then it is a vision, and you either go this side or you go that way. The vile person shall no more be called liberal. The vile person is made claim that he is false. He practices hypocrisy. It claims that he is evil, but verse 8, "but the liberal devises liberal things by liberal things, so it is there. There's the two, here's the wicked, and here's the righteous. There's the churlest, there's the liberal. There is a division made by the clear speaking which comes from this man who is at the hiding place of . The wicked are become apparently wicked, and the righteous become clearly righteous. You must take it one way or the other. There's room for this drifting along. Mr. Richards?

(2 $\frac{1}{2}$). Just that there are - these are developments which come. God is going to destroy the Assyrian, but in His own time God is going to bring His king. God is going to deliver the people for a time. But they have later, they have these punishments, but eventually they are great spiritual blessings to Israel. Not merely to them but to the world. A king was going to reign in righteousness. But Before he actually reigned ~~in~~ ~~in~~ in righteousness, he is as a man as a hiding place from the wind and a covers from the temple, with rivers of water in a dry place, and what are the affects of his accomplishment? The people have no spiritual vision. They see things clearly. They understand knowledge. They are able to speak out, and present the Word of God effectively. And when this happens, it doesn't say it happens to every body. It is only to those who follow Him. But when it happens, then we find certain effects that follow it, and these effects don't come everyday, every where. After all, the Gospel

goes out and touches this part, and that part, and the other part of the world. It hasn't ever reached the whole world at any one time. But as it goes out, we find that wickedness is made to appear wicked, and the vile person ceases to be called liberal, and the churl said to be bountiful. Sin is called by its right name. And it becomes apparent, which side people stand on. The vile person is going to speak villiany, his heart works iniquity, and practice hyposerisy. He's going to do this wickedness, but it will become apparent that he is doing it. The instruments of the churl are evil, he devises wicked devices, but the liberal devises wicked things. And so as the Gospel goes it makes a division. It makes a sharp designation. The division of the people into the two classes. Those who are with the Lord, and those who are against Him.

Yes? Well, it impresses me that, the statement, "the tongue of the stammerers shall be ready to speak plainly," must refer to one of three things. It must either refer to the miracles that Christ wrought, the healing of the blind, and the death, and the dumb. But it doesn't seem to me to be so. Or it must be a description of millennial ^{glory} ~~glory~~, and it doesn't really seem to be that. You don't need a hiding place in the end to cover the sense of death. There is no death. Or it is a picture of the time when we know this one who has been

(5 $\frac{1}{2}$)

will be expected to , and if it is that it certainly would fit with these timid men that fled when Christ ~~was~~ proceeds to so change when the Holy Spirit came upon them, that the tongue of the stammerers spoke plainly. And the heart of the rash understood knowledge, and the people saw that these men were gifted. I'm not going to be dogmatic on this, but I'm saying, here is a key which seems to fit. The key to unlock it, and the statements used in the context, in relation to what precedes, and the general relation to the whole passage, it is a key that fits. And it would seem to me that when you have a key that fits, your first question is, does it really fit? That we can show serious points at which it doesn't seem to fit, that is a very strong argument against the thing. Its the correct interpretation. Or if you can offer an alternative view that fits better. That is the very best possible

interpretation .(6 $\frac{1}{2}$). It's a free translation or another one fits better. But I know of no other that fits temporal blessings. It does seem to me to fit. It

doesn't make it so specific, that there's no question about it, but the Lord doesn't do that. The Lord is giving us glimpses of what is happening in time, laying it out for us so we can see. (Question here). 7. No, I would incline to think that after this telling of the verse 9, he passes to his strong hold in fear and his princes are afraid of the ensighs, and says the Lord who's fire is in Zion, is burning in Jerusalem. That the Lord precedes to contrast the downfall of the Assyrian group, with the raising up of his own group, his own king who is going to reign in righteousness, and whose princes will rule in judgment. And then after mentioning the fact that one is going to do so, he then tells something else about this individual, which doesn't necessarily have to be at the time when he is reigning, which in the light of knowledge gained from what actually happens in the New Testament here, ^{he} is justified in saying, precedes the time when he sets up his actual reign in righteousness. And of course there is an interesting parallel there again to Isaiah 10 to 11, where in the end of chapter 11 we have the destruction of the Assyrian host. We have the downfall of the Assyrians, which the boughs are lopped with terror and the high ones of stature hewn down, and the thickets of the forest are cut with a mighty one, and Lebanon falls, meaning the Assyrian empire, but in 11: 1, contrast there, comes forth a rod out of the stem of Jesse, and a branch grows out of his roots. ~~Am~~ And you go right from the destruction of the Assyrians. The human power ~~am~~ that they are to show the Divine power that precedes, and that here you have the same thing but after mentioning the king who is going to reign in righteousness, then you precede to tell something about him, which precedes the actual time of his coming. That would be my suggestion about this.

9 I know there are those who say that the church is not in the Old Testament. There's nothing about the present age in the Old Testament. But what do they base that on? That can be based - a statement like that can be based on one of two things. It can be based on a clear dogmatic teaching somewhere in the Word of God that the church is not in the Old Testament. That we find that is proven. Or it can be based on an inductive study. If we go through the Old Testament very carefully and never find that that proves it, but if we go through the Old Testament and we find not merely this but many other passages, perhaps I should not say many, but at least a number.

Which seem rather clearly to describe, not merely the coming of Christ, but the outworking of Christ's work. Then we certainly are not in a position to deny that these are a picture of the period between Christ's first coming and His second coming. Unless we have a categorical, dogmatic statement on this. And this certainly, here's a passage which may be. It's a lot of separate statements (10) with interesting little models, and no particular relation. But my observation is, that aside from the book of Proverbs, there's about half the book of Proverbs, there's very few passages like that in Scripture. Of course, as a rule you do find a definite relationship and a progress has started, and sometimes it isn't made clear. Sometimes you have to know later developments in the Bible, in order to have it clear. But that when you find the key you find that it fits into the first one.

So then if that is the correct interpretation then verses 5 ~~and~~ through 8 are the picture of that which is going to come, not a destruction of the wicked dead. Not an overcoming of the wicked. Not a physical putting down of them, but a making plain and clear what is wicked and what is right. Then in verse 9. In verse 9 we find that he calls upon certain people to hear his voice. He calls upon them. "Ye women that are at ease. Hear my voice, ye careless daughters." And who are these people to whom he is speaking now? Is he now speaking to the nobles in front of him, or to their families? Is he speaking to the immediate situation in his time? Is he looking forward here to the Jewish women in the future? Or is he looking forward to something that is related to what he has just been talking about? Is he looking forward to those who are the followers, direct followers or the - connected with the followers of the one whom he has described. Well, we say we have the three possibilities. Let's look on and see which of the three these will fit. Which won't perhaps fit at all. Or which will fit best. How well they may fit.

Well, as we continue we find - "rise up, ye women, that are at ease. Hear my voice, ye careless daughters. Give ear unto my speech." And of course, cities are very often spoken of as women. The feminine is very often used for a personification. So this may be literal women, or it may be used for groups of people, or for something like that, including most of them. Both are possible. But he calls upon them, "these

that are at ease. Rise up, hear my voice. Give ear unto my speech. Many days and years shall ye be troubled, ye careless women, for the vintage shall fail, the gathering shall not come. Tremble ye women that are at ease. Be troubled, ye careless ones. They shall lament for the pleasant fields, for the fruitful vine. Upon the land of my people shall come up thorns and briers. Year, upon all the houses of joy in the joyous city." Is this a picture of the people there with the exile ahead? That would certainly not be out of place. In the statement we've had before about the Assyrian is not going to conquer, but there is to be an eventual exile. Is it the reference to that? You people that are now taking it easy and enjoying life, and not bothering about what's ahead, like he describes in Isaiah 3, where they are giving all their attention to the earthly pleasures. You were satisfied with these things. God is going to send the exile. He is going to send a time of misery, and a time of suffering and he said, "They are going to lament, for the pleasant things they had before. Upon the land of my people shall up thorns and briers." That would be speaking of the exile again, wouldn't it? "Yea upon all the houses of joy in the joyous city, because the palaces shall be forsaken. The multitude of the city shall be left. The forts and towers shall be for dens for ~~many~~ a long time. A joy of wild asses, a pasture of flocks. A picture of a coming of destruction - of a devastation, of the withdrawing of his favor to his people. This long devastation pictured. Is it going to last forever or is there to be a cessation of it.

Isaiah 30.

The question may not necessarily be answered because this appeal doesn't mean that this lasts up to that point and then stops. It may. But it may mean that it lasts up to this point and then it keeps on. I remember hearing a Baptist minister in Los Angeles. He came out and spoke at Occidental College, when I was there in 1917. He used language I don't like to quote, and yet it illustrates the point here very clearly. He said, "We are going to go after the Kaiser until hell freezes over." And you might think that that meant, well as soon as hell freezes over we'll stop. We'll let the Kaiser go on then and conquer the world. But he didn't. He said, "until hell freezes over, and then we'll go after him on skates." Well, the picture as you see was - we are going to do this, up to that point, and then we are

going to do this. And we'll do this until that ~~time~~ main thing. When ~~he~~ that happens we'll stop. We'll going to keep on with this and not even that. So that we can't jump~~y~~ to a conclusion when ~~he~~ you say this happens until that time. That that means an end. It means a continuance. There are several passages in the Bible, where I think that is important to have that in mind. Don't jump to conclusions. Well, "The sceptre shall not depart from Judah, until Shiloh comes." Does that mean it is going to depart from them when Shiloh comes. As a matter of fact, it remains with Judah, because Christ is from Judah, and it will always be with Judah. It does not depart from them, when Shiloh comes, but it continues after. And it will not depart from him. It will stay there until that happens. I'm going to keep after this. I'm going to keep passing this up. Well, how do you say that? I'm going to keep passing this up until it stays there, and then I'm going to quit passing it up then. There wouldn't be nothing there. So that wouldn't be a very good statement. But, here it says ~~at~~ any rate, that there will be this desolation until the spirit before the promise on high - "until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Now that's an interesting verse isn't it. Now what do you think that verse could mean? "Until the Spirit is poured upon us from on high." God withdraws his favor from his people. There is a great forsaking. A great desolation. And his favor is withdrawn from his people until the Spirit is poured upon us from on high. Now what does that mean? Surely one thing it could mean would be punishment. It certainly would fit exactly with punishment. Until the spirit will be poured from on high, and the wilderness be a fruitful field. The wilderness be a fruitful field, and the fruitful field be counted for a forest. Did you ever have language like that before? (Student).

Yes, the exact parallel isn't it? We were told then, that there is going to be a reversal of the situation than it had been before, That Lebanon will be turned into a fruitful field, and the fruitful field esteemed as the forest. Now we read that this exile is continued until the spirit is poured on us from on high, and the ~~wildern~~ wilderness is a fruitful field, and the fruitful field is counted as a forest. That doesn't mean that all in Israel are put outside the pale or does it mean that all Gentiles are brought in, not by any means. So one view point, that Paul describes - the middle rhelm of 4:2

partition is broken down. There is no longer Jew nor Gentile, bond nor free. But there is the other fact, it says here, that the majority who came after that time, in a few decades proved to be Gentiles. And that the bulk of Israel was outside during the present age. So you have the - it is not a sharp line. You have many Gentiles who have utterly rejected, and you have many Jews, who accept Him as saviour. But you have a general reversal so that the center of the olive tree for a time are the wild branches that are grafted in. And he says, there is exile coming as a result of their carelessness against they are indifferent. Their unwillingness to teach the word of God, and put Him first. There is coming exile. Desertion of (5¹). There is coming that situation which will last. Which will continue, and then there will be, after it has been continued for a very considerable time, there will be something that is described, as the Spirit being poured upon us from on high. And about the time when the Spirit is poured upon us on high, we find the actual accomplishment of that turning up side down, which is described in chapter 29, that the wilderness becomes a fruitful field, and the fruitful field, is counted as a forest. And then judgment dwells in the wilderness, and righteousness remains in the fruitful field. And the work of righteousness is peace, and the effect of righteousness is quietness, and assurance for ever, and my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places. Is that a picture of the millennium? Is this habitation, where the man of verse 2 is being a hiding place from the wind and a cover from the tempest, so that they have peace within their heart, even though the storms rage about them, or is it at a time when the storms are brought to an end. When Satan is bound, and the actual millennium is here. Which is it? Does the next verse make it clear. My people dwell in peaceful habitation, and in sure dwellings, and in quiet resting places, when it shall hail, coming down on the forest, and the city is brought down. It is brought low in a low place. When there is destruction, there is turmoil, there is that raging around them, but within the heart there is peace and safety, because they are in the rock, which is the shadow of a great forest, in a weary land. And during that time, during that long period here described, what are they supposed to be doing - they who are now his people? Who are dwelling in the shelter of a weary rock - of a mighty rock within a weary land?

What are they supposed to be doing? What does verse 20 say? "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass." Ye that don't think ye can just sit back in your houses, in your peaceful shelter of the great rock in a weary land, but go out and sow beside all waters. And send out the ox and the ass, carrying the message, and spreading the word, the salvation that He wants you to take. Is that what verse 20 means? It doesn't say so explicitly at all, but it fits it. And if it isn't what it means, what does it mean? What's the sense all of a sudden. Blessed are ye that sow beside all water. It fits perfectly. It fits the key. The key just fits in right into it. What else does it mean?

Why when you are giving a discussion of Nuclear Physics, all of a sudden you say, ~~why~~ ^{my} isn't it wonderful that they are plowing today? What's that got to do with it? When you are in one subject and you drag in a sentence about another, but if you are discussing a subject which will fit into it, even though the language be somewhat figurative, then you have the key. You don't have just a lot of unrelated statements.

9 $\frac{1}{2}$ (Question: That's not impossible. It is not impossible because the dwelling of the peaceful habitation, a sure dwelling, a quiet resting place. We do have the statement back in chapter 26, where we have the resurrection from the dead. Come ye into my chambers for the Lord goes forth. He comes out of his place to reap his destruction on the earth. But it doesn't quite seem to me that the destruction is made strong enough here. The hail coming down on the forests, and the cities devastated. It doesn't seem to me to be quite strong enough to describe the tribulation. And verse 20 would certainly be impossible of realization during the last rites I would suggest. I would think that verse 20 would probably be looking back to what precedes and deals with what is to come. It would seem to me, that my people shall dwell, hardly shows sufficient of a change to indicate that. It is worthy of consideration, but I don't think the indications are sufficient for it. I do think they are in 26.

10 $\frac{1}{2}$ Yes? No, I would incline myself to claim that in verse 9, he looks back to the people of his own days. I would incline to think that - that he looks to them, because I believe he goes on to describe the exile here. So I would say in view of the exile seeming to be ahead, that after looking forward to verse 8, then that he

comes back to address the people of his own day, and call upon them to turn aside from their stupor and their indifference, in view of the fact that the Divine punishment is ahead for them, and that the captivity is here. It is coming, though it is not coming for a hundred years. So I would incline to think in view of what follows, that that is a picture of the contemporary Israel. Yes?

11¹/₂. No, the people upon whom the Spirit bore were all Jews, at Pentecoste. I would incline to think that verse 15 is looking forward to Pentecoste, rather than to the ultimate end. Though the other is worth considering. Well, we have chapter 33 next, and then - there's the contrast pictured in 34 and 35, and then I thought we might jump after that over to chapter 56. And let's just between now and tomorrow look ahead at 33, which we certainly ought to look at next, but look ahead for just a few minutes, at chapter 56, and tell me this for tomorrow, I wish everybody would give me a judgment tomorrow, what do you think about chapter 56? What is the theme of the chapter? Is it a unified chapter? Are there one or two or three equally important dividing points within the chapter? Do you think that the dividing points at the beginning and end of the chapter are more important than any you see in the middle? Look three or four verses before, and three and four verses after, and just see how it fits. Make a judgment on those things. I would like to take a few minutes on that. Because I may want to look ahead at it before long.

Isaiah 31. (next class).

If I understand you correctly Mr. Ritter, you feel that chapter 56, the first part goes right on ~~into the future~~ after what preceded. But you don't feel that the last part of 56 belongs with 55. Well, you would call it review? We have these three who are trying to do this that I mentioned yesterday all agreeing, that chapter 56 is not a unit. It starts in with blessings. It ends up with rebuke. It is not the usual type of blessing. It is not just prediction of ~~many~~ good things for the future, but it does contain a good bit of that, and it is that which is helpful to people who are following the Lord, is the first part. Blessed is the man who does this. My salvation is near to come. Let not the sun of the stranger feel that He is let down, because the Lord says that the stranger that follows him, he will give a place better than sons and daughters, and his house will be a house of prayer for all people. 1¹/₂

There's all this wonderful note of progress, of blessing, of happiness, and a certain very much amount of advice put into it. I don't like the heavy ethical instruction/because there is not much of instruction in keep ye judgment, and do justice. It is a very general statement. It's like, be a good boy. That's not giving this little boy instruction. It's just a general exhortation. I think this is an unfortunate heading here in the Scofield Bible. 56, ethical instruction, because I don't see much instruction. I see some as a blessing. And then in the last part of the chapter there's no ethical instruction. Look at the last verse. "Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, and much more abundant." That's not instruction. That's rebuke! That's pointing out these people who are so indifferent to - they scoffingly say all things continue as they've been from the beginning. We don't need to worry about this exile coming. The things will go on just the way as they are. Let's eat drink and be merry, enjoy ourselves. And it is a rebuke, pointing out that which is bad.

Now one thing which is very interesting about the book of Isaiah, and Jeremiah particularly, and then about the prophets in general, that it is a very common habit of the prophets to start their messages with rebuke. Isaiah starts that way, Jeremiah after his call in the first chapter starts that way. Look at how the book of Isaiah starts. He starts with the rebuke to the people. He says, verse 2, "Hear, O heavens, and give ear, O earth, for the Lord has spoken. I have nourished and brought up children, and they have rebelled against me." verse 4. "Ah sinful nation, a people laden with iniquity," Chapter one is very largely rebuke. And then after he has rebuked them and urged them to be good, and turn back to him, then you find, some toward the end of the chapter, and particularly in the beginning of the next chapter you find that he looks beyond the rebuke, to the blessing.

He is saying, God is going to punish this people for their sins. Oh, people, stop this terrible sinning. Turn away from it. You're going on in this way, and God must punish you, And he describes the punishment to come, and then it is as if he looks at the Godly among the people who are implicated in this sin, deserving some punishment for it, and yet are thoroughly dissatisfied with it, and wanting to do what is right, and then to feel discouraged and say, there is nothing but misery ahead for us, for we are a sinful nation, He looks then, and says, Yes, God is going to punish,

but beyond the punishment there's that wonderful vision of the future. We had the same thing in chapter 24 with which we began our years work, this year, you recall.

Chapter 24 began with the picture of exile. The Lord is going to send the people into exile, and into captivity. He is going to bring misery and suffering for their sins. Rebuke for sin. Telling how God is going to punish. And then from verse 13 on, we say, Beyond the rebuke, beyond the punishment, God has a purpose of grace for his people. Blessings beyond the threatened punishment, the rebuke that is described.

Well, now when you get to chapter 40 of Isaiah you start a new section. Chapter 39 is a historical section. Chapter 36 to 39. Different from everything which precedes and follows. But with chapter 40 you start a new section, and this section, the old critics used to say, runs through chapter 66. They said, there are two Isaiahs. The first Isaiah to 39, and the second Isaiah ~~from~~ from 40 to 66. Well, it certainly is true there are two parts to Isaiah, just as there are two parts to the Bible. 39 books in the Old Testament. 27 books in the New Testament. 39 chapters in the first part of Isaiah. 27 chapters in the second part of Isaiah. An exact parallel to the Bible. But the parallel is very interesting when you first notice it, and yet actually when you get into it a little further, you find that the last part of Isaiah is not such a unit after all. And today there are no critics that I know of that hold to the two Isaiahs theory. Most of them hold to three Isaiahs. And the reason is because the difference between the chapters from Isaiah 40 on and the latter chapters of the book are just as great as ~~th~~ between the early chapters of Isaiah, and the chapters from 40 on. And so they say, there are three Isaiahs. Well, actually of course I believe there ~~is~~ is one Isaiah. But I believe that there are various portions to the book. And there is a very vital portion to this book of Isaiah which begins with chapter 40. And this is a section in which Isaiah looks to the people, speaks to the Godly who are convinced the nation is going to go into exile. They see the punishment for sin, the punishment that is certain to come, and they tend to feel terribly discouraged about it, and Isaiah says to them, yes, but comfort you my people. Comfort my people. Beyond the punishment God still has purposes of blessings for Israel. He is going to bring them back from it. But he says, not only is He going to bring them back from exile, he is going to deal with the most vital question of all, the thing that is back ~~of~~ of the exile. Why do we go into exile? On account of sin.

Well if he doesn't deal with the sin question, they'll come back from exile and they'll have another exile. But He is going to deal with the sin question. And so in Isaiah 40 to 55, he is looking to the people who imagine themselves already in exile, and then he is writing it down so it can be of special benefit to the people in the exile, after they've been there awhile, telling them that God is going to deliver you from exile, He is going to bring you back, but better than that, He is going to deal with the sin question. And so He gives them the promise that - which reaches its climax in Isaiah 53, how their sin is going to be borne by the wonderful saviour, and then after 53, the promise of the deliverance from sin. You have chapters 54 in which He tells of the spreading out of the message of salvation, and you have that wonderful verse 2 of chapter 54, which was William Carey's verse on which he went to India to carry the gospel. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations. Spare not, lengthen thy cords, and strengthen thy stakes." Why? Because verse 3, "for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." It is a missionary task of 54 following the great picture of redemption in 53. And then 55, is the wonderful message of salvation, based on what he described in 53. "Ho, every one that thirsteth, come ye to the waters." Why "do ye spend money for that which is not bread? "Come, buy wine and milk without money and without price." The wonderful offer of salvation in chapter 55. With God's wonderful promise of blessing, Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree. And this note of blessing which is constant from 40 on, with very very little receivment in 40 to 55 scarcely entered into it, constant pictures of blessings. The rebuke is more in looking back, and seeing why they've gone into exile. Then rebuking them for sin, and say there are going into exile. And there isn't a great deal of that. But it is a - from God's wonderful promise of blessing, it continues into 56, and in 56 we have this promise that the blessings of 53 through 55, are blessings for all people. People, the strangers, the people from a distance. His house is going to be a house of prayer for all people. And the Lord, verse 8 says, "which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him." Blessing, wonderful promises, based on Isaiah 56.

And so it shouldn't be from 40 to 55, it should be from 40 to 56:8. And that is one section of the book. That would make a book itself. I'm very tempted to write a book myself. An exposition or discussion of Isaiah 40 to 56:8. I think that that is one definite unit, which is not widely understood. I don't think there are many people - there is not a Christian living, who doesn't know some verses in this wonderful sections. That is, a Christian who is at all intelligent, who doesn't know some verses from this wonderful section. And there is not a person who has done very much study who does not know a good many things from this section. But there are very, very few people who have any continuous idea of the section as a whole. The development of this idea, and a presentation of its problem, and the type of material that is presented. This wonderful symphony of salvation that Isaiah gives us here, in chapter 40 to 56:8.

And so that this wonderful section here, from chapter 40 to 56:8, as I say, it is not understood. People don't realize its real bearing. Its real progress ~~announced~~ described. And I'm thinking very seriously if I ever get time, to write a book on the subject which I think would be a real contribution to the world. I have thought of once of writing one on Isaiah as a whole. Now I'm thinking of just taking these chapters, 40 to 56:8. But as has been pointed out, at 56:9, you have a sharp contrast of what precedes. "All ye beasts of the field, come to devour." What is the blessing in that? Well, somebody says, he is going to gather others to them. The beasts of the field of the Gentiles. They are told to come in and eat. Share in the gospel blessings. Well, if that is what it means, well, we ought to say, come to eat, rather than come to devour. But if someone wants to make an arguments on verse 9, he is calling the Gentiles to the feast of the field, and carrying on the note of salvation, and spreading out the note of salvation, I'm not going to object. My guess is that it ends with 8, but we won't argue if someone wants to put 9, there. But certainly when we come to 10, there is an entirely different area of thought. "His watchmen are blind. They are all ignorant." That would seem to fit with the beast of the field coming, wouldn't it. The watchmen can't stop them. It certainly wouldn't fit with the Gentiles coming to receive a blessing. His watchmen are blind, they are ignorant. They are all dumb dogs. They can't bark. They are greedy dogs. They never have enough. They are shepherds that can't understand. Come they say, I'll fetch wine, and we'll fill

ourselves with strong drink." We won't bother with what is going to happen. We won't bother with keeping on the job. It is just the indifferent sort of carelessness. You have nothing like verses 10 to 12, anywhere between Isaiah 40 and 56. Nothing. You are starting an entirely new section. And they say tomorrow is going to be like this. They are not watching they are not guarding. ¶

57 goes on, "The righteous perisheth, and no man layeth it to heart. And the merciful men are taken away. None considering that the righteous is taken away from the evil to come." It is all rebuke, misery, punishment, in verse 10, 11, 12. 1, 2, 3 - continuing. "Enflaming yourselves with idols under every green tree, among the smooth stones of the stream is thy portion. Thou hast poured a drink offering. Thou went up to the mountain to offer sacrifice, to the idols." It certainly is a passage of rebuke. And the - there are those who say, Isaiah 40 to 66, is divisible into three parts. As proof that it should be divided into three parts, they say, look at the end of chapter 57. "There is no peace, saith my God, to the wicked." Notice that ending there. It doesn't seem to have a great deal to do with what precedes does it? Yes, it does. The wicked are like the troubled sea when it can't rest. The waters cast up mire and dirt. There is no peace, saith my God, to the wicked. It fits perfectly there. Now look back at chapter 48.

Verse 22 of 48. "There is no peace, saith the Lord unto the wicked." There it doesn't seem to have a great deal to do with what precedes. But it fits right in, in 57, with what precedes. And then you look along to 66. And there at 66, you find that there is - the last verse says, "they shall go forth, to look upon the carcasses of the men that have transgressed against me. For their worm shall not die. Neither shall their fire be quenched. And they shall be an abhorring unto all flesh. Surely that is a picture of no peace for the wicked. It is the very last verse in the book. Surely that is a picture of no peace for the wicked.

And so you can say, you have chapters 40 to 48, with this verse, there is no peace saith the Lord to the wicked. Then you have 49 to 57, ending with the words, "There's no peace saith my God to the wicked, and then there is 66, ending with this picture, of the wicked in a state of restlessness and misery lasting for all eternity.

showing no peace to the wicked.

Isaiah 32.

Sometimes

I think very definitely in the Bible two or three sections start with a similar phrase, and it is given to us as an indication of how to divide it. And it would be possible that Isaiah put these in, to divide it. But when you look at the context, you find that there is no division between 48 and 49. 49 and 48 is part of one continuous, and there is no reason for a first part of the book to go to 48, and to continue from 49 on. From 40 to 48, and 49 to 56 are bound together tightly, so there is no division. And when you look here at the end of 57, we find at the end of 57 this statement, but how does 58 start. "Cry aloud, spare not, lift up thy voice, show my people their transgression." They are a nation which take light in approaching God, and does a lot of fasting, but what good does it do? Verse 4. "Ye fast for strife and debate, and to smite with the fist of wickedness." "Is it such a fast that I have chosen?" It is rebuke. It is criticism. It continues the same note as what you had in what precedes. So in this particular case, I don't know why we have these three similar verses, but they are not reasonably taken, as dividing it into three parts. Now you will find good commentaries who say they do. That these are the three main divisions of the book. But I don't think examination will support that theory. Whenever you see something like this, it looks like a clue to a definite division. Look into it, and see what is the material, that backs up the idea that it is a proof. And if the material backs it up, then the clue is very helpful. But if the material doesn't back it up, then say it isn't a clue. I've found the wonderful clues in the Bible, time and again. And when I traced them down I found they really called my attention to a really vital thing. And then I found other times like this, where they - there just isn't. And I'm quite convinced of this.

? clue

But between 57 and 58, there is not much of a break. And between 56 and 57 there is no break at all. And so we can say this, from chapters 40 to 56;8, or 9, if you want to say, that that section is a definite unit. Here is 17 chapters which is unit, a book by Isaiah. A unit in itself. But then at 56:8, or 56:9, ~~and~~ or 10, you start a new unit. And in this new unit, the question would be, how far does it go? Is there

a continuous unit, or is there a sharp break? And I would like to suggest, that you start in at 56:9, or 10. Start in there, and look ahead and see how far you can say, what he is doing, is rebuking people for their sin, and saying that punishment is coming. How far can we go that way? Well, when you look at chapter 58 verse 2, you might say, that is blessing. That is praising the people. But when you look at verse 3 you find that it isn't. That 53 is - I was saying that 40 to 56 is a unit by itself. One section of the book. And then I gave a false clue at the end of 48, and then 57, which I think is definitely a false clue, but this is a true division I'm sure. 40 to 56. And then from 59:9 or 10 if some one prefers - from there on, there is a new section which develops. And in this new section, we are pointing out people's sin. Criticising them for their wickedness, saying God is going to punish them. All that I lumped together under the general term rebuke. And practically every chapter is like that. Now I've reversed them in this chapter.

Now take chapter 57:15. Well, in 57:15, there may be a little note of blessing. But 57 - but verse 17 says, "For the iniquity of his covetousness was I wroth, and smote him. I hid me, and was wroth," but what did he do? "He went on frowardly in the way of his heart." That surely is a continuing rebuke. He went on frowardly in the way of his heart. So that I think that you're pretty steadily in rebuke. Now you might raise the question. Is 57:15, blessing? Is 14, blessing? Is 16 blessing? Is 17 blessing? There's a question to raise. You might put a question mark opposite those verses. But certainly up to that it is steadily rebuke, pointing out their sin, preparing God's wrath against them. And then you end 57, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." And 58 starts, "Cry aloud, spare not, lift up thy voice like a trumpet." And so you continue with rebuke. Now the question I would like you to take up is to start in with 56:10 and to see how far you say it is definitely rebuke. Look at these verses I just spoke of towards the end of 57. I don't say now. I mean later. Are they blessings? Or do they continue rebuke? Well, if you are uncertain, mark them with a question. If you come to the conclusion they're still part of the rebuke, like a rebuke may contain, a recollection of past blessings. He may say, you are going on in wickedness, you are going on in sin.

You deserve punishment. My, he may say, how I led you out of Egypt. How I brought you with care. How I did everything I could to save you from trouble. But in spite of all I did, you turned against me. Now that is a description of blessing, but it is past blessing, shown for the purpose of strengthening the rebuke, so it would still be received in a rebuke passage. There are blessings in a rebuke passage. But you want to see the relation before you are sure. Otherwise you will say there is a break at the end of the blessing. After the rebuke we start blessing. So I would like you to go on from 57 and see if you can, how far is the rebuke? Where does it change to blessing? How far does it continue with blessing? Where does rebuke again start? And so on. And see what kind of classification, you can make of the section according to this division, which is often a very helpful division, in the prophetic books. And try to see long sections if you can - what is the main theme that he is dealing with. That is - try to make a grouping of verses together into large sections, according to specific schemes, and specific approaches. I don't mean to make a detailed analysis. But one where you will try to get an idea, an analysis of the main key divisions from here on as far as you can get in the time you have.

Now let's go back then to chapters 30 - we were on 33. And in 33 we have a section which I am not nearly so ready to speak positively, as I was on 30. Or on 32. There are, I think, phases in 33 that would come out clearly from further study than I have yet given to it. After the presentation I've given you of 30 and 31, 32, I think that there should be a background of method, which will probably put some of you in a position, to give me valuable suggestions on portions. We might look at 33 together. I don't feel nearly so confident as I do on everything we've looked at thus far.

Well, let's just take a minute before we look at 33 - let's look on. From after 43, 34 is a passage which seems to be pretty well unified. It is a description of the land of Edom, in a state of desolation. And 34 is pretty much a unit with this subject. The land of Edom in a state of desolation. And 35 is the land of Israel in a state of blessing. They are companion chapters. They are concepts. Now it is interesting to study each chapter and see the type of misery that is to be there. That are desolation. The type of blessing that is to be to the others. See the contrast between the two chapters and ask ourselves what is the time to which they are looking. What is the situation to which they are looking? I think I would suggest this heading in 34.

The Scofield Bible here could be improved upon perhaps. The day of the Lord - Armageddon. Armageddon, I think of as war. Battle. Well, in the early part of this there is that which suggests battle. But certainly the latter part of this is showing the result rather than the battle itself. Maybe to put in a new subhead would clear that up. But its results - it is a situation of desolation which follows that in the latter part, in fact the greater part of chapter 34. It is the wonderful parallel, opposite parallel, of 35. Now that leaves 33 then. That between 34 and 35 the general import of which is quite clear, and 28, 29, 30, 31 and 32 the import of which is quite clear. Are we going to say that 33 belongs with 34 and 35? Are we going to say that it belongs to 29 to 32? Or are we going to say the whole thing belongs together and this is simply a section of it? Well, there are some very clear things in this chapter. Other things that aren't nearly so clear.

Look at verse 19 of 33. What do you think verse 19 is saying? Do you think of any parallels to 19? 33:19. "Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand." What does that mean? You mean that the man is going to be blind so he won't see these fierce people? Or what does it mean? Yes? That's an interesting suggestion, that 19 is that you won't get the real import. They are something, you will see them, but you won't see what they really are. Now I feel that there is a little different idea involved in it. Because in it of a parallel to another passage. Can anybody think of a passage? No, I don't recall. What is it you have in mind? Well, if you think of it let me know, because I may have suggested some connection I don't think of at this instance, but - Recall that in chapter 28 he said, in verses 9 the noble said, "Whom shall he teach knowledge? And whom shall he make to understand doctrine? Is he going to treat us like people who are weaned from the milk, and drawn from the breasts. With precept upon precept, precept upon precept, line upon line, line upon line; here a little, and there a little." Isaiah says, "But with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest. And this is the refreshing. Yet they would not hear. But the word of the Lord was unto them precept upon precept that they might go and fall backward, and be broken, and snared, and taken."

God is going to speak to them with another tongue. How is he going to speak to them with stammering lips and another tongue?

Isaiah 33.

Well, before the captivity. The coming in of the enemy, the Assyrian coming in. I was with a man in Germany this summer - a man from Holland. And we were with a very fine German Christian, with some very fine German Christians, and we were talking together and I don't know Dutch, and the Germans didn't know Dutch, so this Dutchman knew English well with the Germans, so we talked - the Germans didn't know English well, either, so we all talked German. We all talked in the German tongue. And one of the Germans there was with us up in Scandinavia, and he mentioned how the Danes wouldn't talk German with him. The Danes have a much more bitter feeling against the Germans, than the Dutch do. That was strange for the occupation was much worse in Holland than it was in Denmark. But he - I mentioned this to the Dutchman when he and I were together afterwards, and he said yes, but in Holland they use the German much more now than they did a little while ago. But he said, his wife doesn't like to hear us speak German at all, and she just doesn't like to hear it. He said, it reminds you of so many things during the war. He said, when if you have a little light on, pretty soon you hear somebody yelling, and then giving the German words, light out, light out. And you would hear these things, ^{connected with} ~~meaning~~ the occupation in the language which was different from your own language, and which was tied up with that, and connected with it. And of course, German is fairly near Dutch. It is not difficult for one knowing either of these languages to learn the other. The languages are very similar. So the Dutch had very little difficulty in understanding what the German soldiers of the occupation troops were saying, but they did have - it sounds sorter like stammering. It is clear what it is, but it is sort of like stammering. It is a little different. It is awkward, and unpleasant, and certainly during a period of conquest like that.

Well now, here, the Assyrian army has come in and their language is somewhat similar to Hebrew. Just about like German and Dutch. But it sounds as if they were stammering. They are talking about something that sounds queer. You just don't get it.

You don't know what they are talking about. "And yet you can't figure it out, but you've got to figure it out for your own safety. And God says in chapter 28 here, I'm sending you precept on precept, line on line, simple and clear teachings of the prophets which you will take and understand. You won't accept any. But he says, "with stammering lips and another tongue will He speak to his people." That is, the Assyrian army comes marching in, talking to you in what sounds like stammering. It is another tongue, but it is a disagreeable thing to you. You won't take the simple, pleasant exhortation from God's prophet. You have to take the harsh cruel commands of the conquering horde. And so in chapter 28 that is the prediction of the exile, of the conquest.

"With stammering lips and another tongue will he speak to his people." Now over in chapter 33 where he says, "thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive. Of a stammering tongue, that thou canst not understand." Wouldn't that seem to be a promise that there will be - that they will not have an exile or a foreign conquest or that they will be in a situation where that sort of thing will be in the past, so much so that you can think of it as a bad dream. You won't have to bother about it anymore. It won't be there. It just won't be there. I was in Mainz in Germany in 1927, 28 I was there. Here there were signs up around in French. And people said to me, ten years after the war and still in 1927, still French troops here. And French signs around and all that. There were these signs of conquests, of occupation. And when the time comes you just don't have anymore there. It is gone. You don't see them anymore - a ~~firm~~ fierce people. You don't see a fierce people with a stammering tongue that you can't understand. So that this verse 19 would seem to be a promise of deliverance from foreign aggressions. A promise either, that you will not have to submit to that sort of thing, or that you will - that it will all be over, and ~~you~~ won't ever come again. And look at verse 20. "Look upon Zion, the city of our solemnities. Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes, thereof shall ever be removed, neither shall any of the cords thereof be broken." Surely this is a description of a time when there is peace, there is joy. There is the continuance without the threat of desolation, or destruction. Well, that is, I think quite clear in verses 19 and 20. Now, verse 18. "Thy heart shall meditate terror." That word meditate isn't a good word, I think.

Meditate. If you are going to mediate terror toward us, it suggests you are going to plan terror against others, doesn't it? But in the context surely it means you will think about the terror. You will look back upon what you've gone through, and you will say, "Where is the scribe? Where is the receiver? Where is the one that counted the towers?" Where is this tax collector from this foreign conquest we had to face. It is all gone now. It is a bad dream.

And of course that fits with verse 17, "Thine eyes shall see the king in his beauty. They shall behold the land that is very far off." Is this a description of coming back from (6 $\frac{1}{2}$). Is it a description of an establishment of a time of peace and safety which will continue? A time when there is no longer any fear of the sort of thing that we've been previously told is going to come. That then would seem to give us a hint for the continuity of a number of verses here. That it would be the presentation of a time of peace and safety and prosperity which would be of very long duration. Is that a picture of the millennium? Is it a picture of something that has already occurred? What is it a description of? Now certainly that doesn't seem to be a picture of the church, does it? We do not rule out that Israel may be used as a figure for the church. Assyria can be used as a figure for any enemy. Certainly, Assyria, being the great enemy. Certainly Israel can be used for a figure for the church. We are told in the New Testament that we are the Israel of God. It is possible that it can be, but it is ridiculous everytime you see a blessing to say this is a picture of the church. We have to consider the passage to see what it was talking about. And when we look at this now, is this a picture of the church here? Well, it is a question to ask of any particular passage. What is it a picture of? Well, of this picture here, thou shalt not see a fierce people. You will not have to face this sort of thing. Well that's not a picture of the church in any age that I know of, yet. The true church of Christ has had to face tribulation, persecution, suffering. If it describes the church, it is the church in the Millennium. It is not the church in this age. So certainly it could not apply to the church in this age. It is a picture of something which the church has not experienced. Is it a picture of something that Israel has already experienced? Or is it a picture of something which God's people, whether it be Israel or the church, are yet going to experience in time that is still future to us?

Next class.

I asked you to work ahead along two lines. One of them was continuing in the chapters where we were. We have looked at 28 and 29, which make a steady forward progress of thought. Then we noticed how 30 and 31 follow 29, but they parallel each other. You have a rather full discussion in chapter 30 and then you have a summary of immediate aspects of it in 31. And of course this is a very important pedagogical device, this repetition. To go through a thing at length as 30 does, expounding the whole thing to us, and then to come back, and simply to take the immediate aspect and guide them home. It is a very good way to make it clear to the hearers. The Bible is not a book of logical discussions arranged in one, two, three, a, b, c order like a text book. It is a book of discourses presented to people in order to drive truths home to their hearts and consciences. It uses a device which we would use in discourses in order to get the thought into people's minds and to make them lasting.

Well, now we want to continue through 32 and 33 but before we do that I'd like to call our attention again to the other aspects of our discussion, which we began looking at last time. As we noticed that in chapter 56 you have a section that first part of the chapter which is the conclusion of the section from chapter 40 up to that point. One book, one closely, tightly bound together book according to this part of 56. I've thought some time of writing an exposition simply of this section. To take this part of Isaiah- chapter 40 to this place in 56, because it is so tightly bound together in such a unit by itself that I think it could be very valuable to have a thorough discussion of simply this section of the book. But then in 56 we start a new section. And we notice that there is - can be a little question as to whether it begins with verse 9 or with verse 10, but it certainly does not begin later than verse 10, and it certainly does not begin earlier than verse 9. So we have a section beginning either with verse 9, or with verse 10, which is very, very different from the earlier part of the chapter and very different from all the chapters that precede it, until you get way back to a very early portion of the book. It is denunciation, it is rebuke. It is criticism of the people for their sin, calling upon them to turn away from their sin. Telling them that God is going to punish them for their sin warning them to flee from the wrath to come assuring them of the judgment that is coming. It is a typical type of material that we find in the prophetic books and I simply made the title for it - rebuke.

To cover this type of material. And if rebuke then starts with either verse 9 or verse 10 of chapter 56, how long do we continue with just rebuke before we get anything of a different type? Anything that can not be put under this general category, of rebuke.

Isaiah 34.

You feel that 57 - the first 10 verses goes with these last 2 or 3 verses of 56? That it is all rebuke? Does anybody differ with that? Does anybody think that in the course of this material there is something that is other than rebuke. Yes? I think if you take chapter 57 one as Mr. Faucette points out - that is quite different from all the other verses isn't it? At least from most of them. Now, I don't mean one, I mean two. Is one different? "The righteous perisheth, and no man layeth it to heart. The merciful are taken away. None considering that the righteous is taken away from the evil to come." In other words, there is evil, there is sin, there is misery, there is indifference. ~~What~~ "The righteous perisheth and no man takes thought. I would question whether 57: 1 is different, but 57: 2 could easily be thought of as different. "He shall enter into peace. They shall rest in their beds, each one walking in his uprightness." There's no rebuke in that verse. If that verse stood absolutely alone I ~~do~~ think we would certainly say it is a description of the blessing of the righteous. But since it is an isolated verse, certainly the next verse is rebuke, and certainly 57: 1 is rebuke. It would seem to me that verse 2 is just very briefly contrasting the ~~state~~^{fate} of the righteous, that God is going to be with the righteous, and bless him. That is blessing rather than rebuke! But there is only one verse. So I think that we would consider that it is a very brief turning the attention to God's blessing on the Godly~~s~~. It certainly is not dealing with the wicked in this verse is it? It certainly is dealing with the Godly. It is only the one verse. Only a slight glance of that side of the picture which connects ~~up~~ with what went before. The righteous perish and people are indifferent to it. The merciful man is taken away and people don't realize that after all, perhaps the righteous are better off. To be taken away from these. Well, we are rid of that fellow. He may realize that he is better off. God is giving him rest, blessing. Yes?

Except for this one verse you would agree that as far as 10 is agreed, that you would suggest that it was first? Yes. Then up to verse 10 we agree that there is a

chapter. The last three verses, the three or **four** preceding, and up to 10 here, but then the question is how much further does the rebuke section go? And verse 11 is certainly continuing rebuke isn't it? And verse 12 - "I will declare thy righteousness, and thy works." That could certainly be praising the righteous couldn't it? But he says, for they shall not profit. So that certainly isn't praising the righteous but is seeking his condemnation upon those who deserve his condemnation. And verse 13, "When thou criest, let thy companies deliver you. But the wind shall carry them all away. Vanity shall take them." The first half of 13 is still rebuke. But the last half of verse 13 - "But he that putteth his trust in me shall possess the land, and shall inherit my holy mountain." There is certainly a half a verse which is blessing. Now is this like verse 2 probably is, of 57, just a brief glance for contrast to the condition of the wicked at the righteous, or does this continue? Is there a longer passage that is blessing? How about verse 14? Is 14 rebuke or blessing? Miss Correll? Continued blessings. You would think that blessing is 13b and also 14. How about 15? 15 also. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy. I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." That certainly is blessings, verse 15. How about verse 16? That is blessing isn't it? "I will not contend for ever, neither will I be always wroth." It is as if he's been giving this terrible rebuke to wickedness and the last part of 56 and on through 57, and then he sees the righteous tending to give away to despair. He sees the condemnation of the nations for their sin, and he knows he is implicated in the sin, being a part of this wicked nation, not having done anything perhaps to advance the wickedness. Certainly not doing all that he might have done for the harvest, for the hindrance, for the witness against it. He is implicated in it and he tends to almost give way to despair as he sees that there is nothing but misery ahead for all the nation and the Lord contrasts here the condition of the righteous and shows the opportunity for them. "He that puts his trust in me shall possess the land." They are going into exile. "That he that puts his trust in me shall possess the land, and inherit my holy mountain. And shall say, Cast up, prepare the way, take up the stumblingblock out the way of my people." The land is going again to be possessed. The stumblingblocks are going to be removed. The Lord is going to revive the spirit of the humble. The exile will not last forever.

He will not be always wroth. He will not contend forever. He sends his judgment, but his judgment is not continuous or permanent as far as his people are concerned. ~~His~~ He is chastising them rather than destroying them. There is a chastisement. There is a punishment, but there is to be a reestablishment. A further blessing.

So that he is giving these promises to the righteous of blessing after the condemnation of the wicked. After the judgment that falls on the nation as a whole. What about verse 17? What is verse 17? Mr. Sutton? Yes. Verse 17 has the strain of rebuke again, but seems to be an isolated verse. Therefore it would not seem to be the beginning of a new section of rebuke, but rather of - a glance in the midst of this passage of blessing at the contrast. And here it isn't telling of the coming of punishment of the wickedness. It is looking back on the punishment that has come. It is looking forward to the time that the exile is there, but then looking back from that and saying that God has punished Israel. God has smitten them because of their sin. God has hid Himself. Let them go off into exile. But he says "though I have done this. Though I have sent the punishment, yet I have seen his ways and will heal him. I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips. Peace, peace to him that is far off, and to him that is near, saith the Lord, and I will heal him." So we have the promise of deliverance from exile. The promise that God's wrath is not forever. The ~~new~~ promise that He is dealing with His own in chastising, but not in destruction, and that there is blessing beyond it. They are going from 13b right on through 19. And then the blessing section ends with just a brief contrast again of the condition of the wicked. "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

We might want to start a new rebuke section, in verse 20. Because 20 and 21 are certainly rebuke. Or we can consider that 20 and 21 are in this blessing, that it is another glance at the condition of the wicked. In view of the question that may be raised, does 58: 1 start a new section. It certainly looks like a more reasonable place to start a section than 57: 20, because 57: 20 is so tightly tied to what precedes. So that there are the two ways of dealing with 20 and 21. Start your new rebuke passage in 20, or say it is just the slight comparison with the wicked in this blessing passage

from 13:b on. It ends this smaller section. This smaller section which begins at 56:9 and which continues through the end of 57 or through verse 19 of 57. Then with 58: 1 or if you want to start it with 57: 20, there starts a new - or there starts further rebuke, and how far does this rebuke go, Mr. Watt? He says that verses 1 to 4 are definitely rebuke. Does anybody question that? It goes at least through 4. I think we would agree on that, wouldn't we? Through 4 is definitely rebuke. Now Miss Correll suggests that verse 5 belongs with what precedes. That it is still rebuke. "Is it such a fast that I have chosen? A day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens," Well, verses 5 and 6 are surely tightly knit together, aren't they? And 7. 5 to 7 is a unit and this unit is discussing the nature of fasting. And it is, you might say, verses 5 to 7 is a criticism of putting confidence in ceremonialism. It is a declaration that the ceremony without the reality is worthless. There is a great principle there which can apply to any of our churches, to any of our religious activity. "Is this the fast that I have chosen?" For a person to go through simply form etc. Well, that has a value. But that by itself does not. There must be a reality to it. There must be a change of heart. There must be a real interest in helping others. And so verse 5 to 7 is a discussion of fasting, and the necessity of there being more than the exile. There must be the reality to it too. And this ties up with 4, doesn't it? Because 4 discusses the wickedness of their wrong fastings. Their fasting which is for strike and debate and to smite with the fist of wickedness. People go through these ceremonies. They perform this ritual very carefully. But they are only doing it for advancement of their own wickedness, not of really seeking God's blessing. And I think perhaps a question might be raised about 5, whether 5 is still criticising externality or whether 5 is saying, "You are smiting and not really afflicting your soul." You're simply making your voice heard on high. You're going through things, but actually you should afflict your soul, and you should have more reality. But I think that it is very hard to be sure about 5. Whether 5 is continuation of what is wrong with the fast, and whether it is the beginning of what is right with the fast. Perhaps then 4 to 7 ought to be the section of fasting. 3 to 7. They say, why are you fasting, and you are

not doing anything for us. Look, we are doing all this fast carefully and yet God isn't blessing us. Well, he says, you are not fasting right. Then he goes on and discusses what is right. So that, certainly 3 is rebuke, and certainly 4 is rebuke, and the subject of fasting discussed in 3 and 4 goes on through 7 and to show the right way to fast. Shows the right attitude to ceremonies. They must express the attitude of heart, and show themselves in service to others. Yes?

Isaiah 35.

Yes, I think a good argument can be made for continuing the rebuke right through 7. A very good argument can be made for it. It can be - Verses 5 through 7 can be simply a discussion of fasts. What is the right way to fast? But the purpose of the discussion is to show how wrong they are in what they are doing. And how reasonable - how it is not surprising they are not getting their prayers answered. And consequently a good argument can be made for including this whole section under rebuke clear through verse 7. At any rate it is definitely rebuke through verse 4. Verse 5 may be included in it and a good argument may be made for considering the discussion of that which certainly can be definitely considered a unit, from 3 to 4 to 7 as a portion of the rebuke. Now we don't need to be dogmatic on this precise division. But I think it is quite important to recognize.

In a way it is like the shores of the ocean. You go out in the ocean a little ways and you are in the ocean. There's no question about it. You come in land a little and you are in land. But just exactly where the ocean ends and the land begins nobody can tell because there is a shift in tide. There is gradual change. There is usually not a sharp sudden change but a little bit of a transition. And so very often we can sometimes we can say exactly here is where it happened. Sometimes in the middle of a verse there is a sharp sudden transition, from one type to another. But very frequently you have a ~~sharp~~ transition which is not sharp or sudden but which nevertheless is very real as can be shown by the sharp difference between what is a little before and what is a little after. And it may be a somewhat gradual passage. And gradually the idea is brought out of the transition. And at any rate if you were to consider through verse 7 as rebuke what would you say about verse 8? Mr. Auckland? Yes. There is surely no question that verse 8 is a wonderful picture of blessing. That verse 8 is a picture of

the wonderful blessing that the Lord is going to give. Verse 9 is wonderful blessing He is going to bring. They say in verse 3, "We've fasted. And you don't see us." We don't get any answers to our prayers. Well verse 9 says, "Then shalt thou call, and the Lord shall answer. Thou shalt cry, and he shall say, Here I am." There is a wonderful promise of blessing which will come. There is something of a conditional element in the blessing. But there certainly is the blessing promised. There is a definite promise even though somewhat conditional of blessings that the Lord is going to bring which goes on through verse 10 and 11 and verse 12 certainly looks beyond the exile doesn't it? "They that shall be of thee shall build the old waste places. Thou shalt raise up the foundations of many generations. Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

The critics over a hundred years ago decided that at chapter 40 there was a sharp change in the book of Isaiah - that you were no longer predicting exile but you were predicting deliverance from exile. And the exile instead of being predicted was taken for granted. And therefore they said from chapter 40 to 66 is not written by Isaiah but it is written over a hundred of years later and it reflects the atmosphere of Babylon rather than of Palestine. And they said, 40 to 66 is the second Isaiah, and got put into the same book with the first Isaiah because of their great similarity of suddenness etc. It was written over a hundred years later by a great unknown. And that was the attitude which the critics began to take and some of the great arguments as to whether 40 to 66 was by Isaiah and from the time of Isaiah or whether it was from a later time and reflected a Babylonian background instead of a Palestinian background, and there was a great argument with many liberals writing strongly for the two Isaiahs and many conservatives writing strongly for the unity of the book of Isaiah and then somebody noticed that most of the liberal arguments were based on chapters 40 to 55. And most of the conservative arguments were based on chapters 56 to 66. And so another liberal came along and suggested, well, he said, the second Isaiah is only from 40 to 55. And he said, from 56 on is a third Isaiah, which is not predicting the coming of exile or of looking on to restoration, which does not have the Babylonian background of the promises of return from exile from Babylon, but which is a picture of the people a hundred years later still when they are back in Palestine and they are in a land in which they hadn't built up in the way they expected to. It is still pretty much in ruins and

they are not making the progress they had hoped and here is this prophet who rebukes them for their bad ethics and tells them that if they will truly return to God with their whole heart, He will give them wonderful blessings in Palestine. Well, I do not think that it is necessary to say that any of the three, were later than the time of Isaiah, but I do think that Isaiah in chapters 40 to 55 looks forward to the time of exile, speaks to the heart of those people who know the exile is certain and who are grieved about it. Who are Godly people and God assures them that he will bring them back from exile. And this which he writes to give comfort to the people in his own day is something which also brings - is useful for the people a hundred years later to read and to see God's wonderful promise of return from exile.

Now then when we go on into this third section of the book, it is true that it is not primarily a section promising return from exile, but is it a section which does not have any prediction of exile. Is it looking entirely at the situation after exile, or is it back at the time of Isaiah originally. Well, I believe that it is back at the time of Isaiah, but the question isn't so much, is it here at that time, as does it have that time in mind? Does he have some references to the going into exile, such as you don't find in 40 and 40 to 55. But I do think we can say that in this section, He does look to some extent beyond the exile, more than he does in 40 to 55. I mean, 40 to 55 look way forward to Christ, but not much to the time after the return, but in this he looks on to the time after returning from exile. And so here we have these promises that they will go into exile, but they will come back and now we have in verse 12 this stress on the rebuilding. They will rebuild, they will raise up the old places. There is definitely a thought of the new days after the return from exile.

8½(Question: Well, I don't know. It is very good. But he'll satisfy your soul in drought. He'll make fat your bones. You'll be like the water of (9). I think surely we can take that promise for ourselves, too. But would not true believers at the time from exile be in there? It is very strong, but I'm not sure it goes beyond what true believers could have spoken. How do you mean? What about the law? Wouldn't have to be that. It could be at the same time, tribulation, or it could be earlier. Either one is possible.

(Question: I think that in a sense it could apply to those in exile, but more particularly perhaps to those who have returned. The drought suggests that there is difficulty around. I think the drought suggests the possibility that he is referring to people here, either in the exile with misery around them, or after they've returned, and are disappointed because the building up isn't going as fast as they thought. But it is certainly not a picture of millennial conditions I would say. "To satisfy your soul in drought." It is the millennial condition to do with the drought. There is everything that is prosperous and going forward and there is no external danger around, external misery. But here there is a suggestion of external misery in the midst of which one is made like a spring of water, whose waters fail thee. And God gives you blessing even though there is difficulty around. So I would feel that that phrase in drought would suggest that the Lord is guiding and satisfying people even though they are going through difficult times.

(Question: A good guess. They don't find any suggestion of any misery around, except on this one word, and let's get rid of it. What is the Hebrew word exactly? So this root, if you take the word exactly as it is, it only occurs in the Bible at this place, so that it is all the ancient Hebrew that we have, so you don't have much evidence from which to determine what the word means except tradition. Of course you have tradition, you have your septuagint translation, and you have your interpretations etc. You do not have other passages where this word occurs.

But you have in in Psalms 68:8, and then you have this which seems to be dazzling, clear or bright. There is a word אִיִּי which seems to me to be from which there is a which is used in Isaiah 5 for parched with thirst. Isaiah has a much larger vocabulary than most other books. It uses words which we just don't find in other books. But all our ancient Hebrew literature we have is just what's in the Bible, and that's not a great deal. So when we have words that occur rather seldom, we have tradition to go on, to see what light it throws on the meaning, like the Septuagint, and the Targums and so on. What is the tradition and then we have etymology which may throw light, similar forms even though they are not identical, and from both of these lines we seem to get this idea of drought, or dry places. Now the RSV doesn't think that fit.

the context, very well, so they just say, let's just say good things. But I don't know what they base good things on other than a guess. And it seems to me that sort of guess is nonsense. But they don't even suggest a drought. They simply say "good things" and put a footnote, "The word is obscure." That is, there are times when we have to make a guess from context when we have nothing else to go on. Certainly we have sufficient to go in this case that we can at least say that the meaning of drought or of dry places is worthy of consideration. Which is definitely stated, and which does present an idea here, and a very reasonable idea. While good things add nothing to the thought, whatever. Of course, you just take the thought of it as it is, and there is no new idea introduced. If you take the word drought there is the idea of drought - God's blessing in the midst of misery. But you don't have that stressed very much elsewhere in the particular passage - as the word stands alone, there is nothing to prove what it is. I wouldn't build too much on it. But it does seem to me that we need more than just their guess. That we can't decide something which is traditionally as well established as this is.

Isaiah 37.

(Question: Yes, the Septuagint is very helpful because there were people who knew much nearer the time of spoken Hebrew, and knew doubtless a good deal of Hebrew that we don't know, who made a translation. And so it is not proof - it doesn't prove it, but it is very valuable. And then of course the Targums, the translations which were made into Aramaic, by the Jews, and quite early, they showed what they found. They don't prove anything certainly, but they are vital. The one difficulty with the Septuagint is that in the course of transmission it has suffered considerably. That's one difficulty. And therefore there are cases where in the course of copying, the Septuagint has become corrupt, that it was not preserved with the same care. People didn't think of it as the Bible. It was just a popular translation of the Bible. Now of course, we have copies of parts of the Septuagint earlier than the 2 and much earlier, than our Hebrew manuscripts were before the discovery of the Dead Sea Scrolls. But there is quite a gap before that time. A great many changes have come in which can easily be recognized as errors in copying in the Septuagint. And so the Septuagint is a very useful thing as preserving the old tradition, but there are cases where the words are hopelessly confused.

Well, we have then this passage of blessing here, so we notice the structure ~~thus~~ thus far, of this section of the book. We have begun with chapter 56, towards the end of the chapter there, and we've had a rebuke passage ending with a blessing passage at the end of chapter 57, a brief blessing passage. And yet several verses or more. Then in chapter 58, we've had a rebuke passage, running through not over seven verses, unless you include two verses, immediately before that, which of course would still be not over 9, maybe less. And then we have a passage of six verses - no, seven verses which is clearly blessing. It is wonderful blessing that he gives, with a certain conditional element. But wonderful blessing which God had promised, and it seems to say - not that there is a chance that you can get these blessings, but there are going to ~~many~~ be many who get these blessings, and those who do, will be people who satisfy those conditions described.

So we have had two sections with rebuke, followed by blessing. Now what do we get. What does 59 begin with? Mr. Sutton? In what verse? Which verse is that? Yes, 59: 1 says, "The Lord's ~~hand~~ hand can save. Don't blame the Lord for your condition. But what does verse two say? "Your iniquities have separated", in verse 3, "your hands are defiled with blood." Verse 4, "None calleth for justice." Verse 5, "They hatch cockatrice's eggs." Verse 6, "their works are works of iniquity." Verse 7, "Their feet run to evil." Verse 8, "The way of peace they know not." Verse 9, "Therefore- we wait for light, but behold obscurity." Verse 10, "We grope for the wall like the blind." Verse 11, "We roar like bears. We mourn sore like doves." Verse 12. "Our transgressions are multiplied before thee. Our sins testify against us." So from verse 2 on, for quite a long distance we seem to have very clearly a section of rebuke, don't we? God is just as great and able to save as he ever was, but you have gone into sin, and have brought terrible misery upon yourself, and punishment is due to the wickedness that is on you. That is verse 2 on. And verse one is the introduction to it. So we have a long rebuke passage here at 59, introduced with a reference to the possibility of blessing which people are rejecting. And this long rebuke passage here in the beginning of 59, goes how far? .

Through 9 you say? At least through 9. We can say that definitely. Through 9 is certainly rebuke. What about 10? Is that rebuke? There is a first in the third person ~~the~~ description of their wickedness, through verse 8. Then they confess their wickedness, and they confess the misery ~~amannah~~ that they are in as a result of their wickedness. I think that there is a definite break at 8, as Mr. Steele points out, but it still is rebuke surely. It still is rebuke. It is confession of sin, recognition of punishment which is upon them. The condition they're in. "Our transgressions are multiplied before thee. Our sins testify against us." Judgment is turned away ~~back~~ backward. Justice stands afar off. Truth is fallen in the street. Equity cannot enter. "Yes, truth fails, and he that departs from evil makes himself a prey." Up through the middle of 15, surely is rebuke, isn't it? Though there is a sharp division within it, between 8 and 9. But up to the middle of 15 is certainly rebuke. And then we continue and the Lord saw it, "and. Here the Lord does something. Up to here, they've been confessing their sin, and telling what misery they are in, as a result of it. Now the Lord saw it, and it displeased him that there was no judgment. And he saw there was no man." My Bible has a paragraph mark at the beginning of 16. It seems as if surely it should be in the middle of 15. Because 16 is just continuing what the Lord did. "The Lord saw it, and it displeased him. There was no judgment. He saw that there was no man and wondered that there was no intercessor. Therefore his arm brought salvation unto him. His righteousness sustained him." This is quite a change. This is the Lord entering in and doing wonderful things. Yes?

8 (Question: Yes, I would think that it is a description of the condition which we find wherever evil becomes established. That those who are involved in gangs or wicked groups, or forces of iniquity, when they want to, they become rebuked in their heart for it, or become disgusted with the wickedness of the others with whom they are associated with, and they decide to leave them, and they depart from evil, and immediately they make themselves a prey. They make themselves immediately singled out for destruction, by the forces of evil. The one who wants to ~~an~~ turn away from wickedness and enter into what is good, ordinarily he receives blessing from it, but it is very, very difficult for one who is involved in wickedness to leave this and to make a new start. It is very

difficult. I read in the Reader's Digest I think, or first in the newspaper, two or three years ago, about a man who was in Arizona somewhere, and I think he was in the automobile business and he was a good respectable citizen. Everybody thought well of him. He'd been there for six or eight years, and nobody had the least bit of thought of anything wrong with the fellow. One day he came out and he put his ~~pn~~ foot on the starter and immediately there was an explosion and he was killed in it. And they found that he had been a member of one of the gangs in Chicago, and he left the gang and tried to go straight. He had nothing more to do with it. He went way out to Arizona, and they traced him out to there, and they proceeded to do away with him. And it told in this article about three or four men who had left this gang. They had gone to different parts of the country and one after another they had been killed by the members of the gang. It said that there was one left, and nobody knew where he was. He hearing of these others would certainly be trembling, at what might be ahead for him. And it is a - I remember there was a family I knew in a church we attended in Los Angeles and they had a son who went into Annapolis. He was in the Naval Academy. And then I heard he was fired from the Academy. His sister told me, he had driven an automobile and that was what he was fired for. Whether she had the true story or not, I don't know. But ten years later I heard, he was a lawyer in Los Angeles, and very prominent, and then somehow he got in between two gangs there and he shot his way out, and they had a big trial, and in the trial the women in the jury declared that they considered him one of their very finest citizens. He was acquitted absolutely of this killing he had done, and they felt that he had gotten into this situation, and he had to shoot his way out, and that's what he done. I don't know any of the details. But it just fits in with I think what is in this verse. That in a condition where wickedness becomes strong, the one who tries to depart from evil, immediately makes a prey to evil. Immediately he puts himself in grave danger. And of course it is danger to those who have never gotten implicated in evil, and are not apt to be. And there is a description I think of a condition of wickedness.

Well now, this - we see here rebuke followed by a passage of blessing. ~~##~~ Rebuke followed by a passage of blessing. Then rebuke again, and then a passage which we might call blessing beginning with the middle of verse 15. It is certainly the Lord coming in

to do something vigorously. And there are many verses that lead us, at least to some extent, I think we could call it blessing. Let's look on from there and ask this question. How far do you go before you get definite rebuke again? We've had 57 - starts with rebuke, and ends with blessings. 58 starts with rebuke, and ends with blessing. 59 starts with rebuke, and ends with blessing. Does 60 follow the same pattern? Or is 60 a continuation of a blessing? How far do you go before this section ends? Before a new section begins? And if you find out how far, then take the section, and see if you can divide it, into main divisions, and see if you can notice its structure. I feel that I have noticed a structure. A definite structure. And I would be interested to see what you would work out of that. How it would impress you. Now we - in taking these two different things, will look forward to chapter 30. I hope that you've all done a fair amount of work in chapter 32. 32 is not particularly an easy chapter. But I think that once you get the key it is fairly simple. But it is not always easy to find the key. And I think that the best thing for us tomorrow would be to continue with 32. I don't believe that any of you have worked on into this section in 59 and 60. Have you? Has nobody here worked in 32? We didn't get into 32 at all. We went, 30 and 31. If nobody has done anything yet, - did we get into 32? I didn't realize it. I don't recall doing anything here in 32, but we want to go on into two passages. For tomorrow let's continue with this 59 and 60 and if you have questions or problems in the section, 57 and 58, bring them up tomorrow. But if you have time to get on ahead and see if you can find out anything about structure, that would be something I would like to discuss as soon as people have it sufficient in mind, to make it worthwhile. Well, we'll continue then, in that section tomorrow, and then maybe next week we can come back to 32.

Isaiah 37:

Yesterday we looked at the - instead of going further on chapters 32 and 33/ we turned our attention ahead to the section beginning in Isaiah 56. And we noticed there a passage of rebuke, followed by a brief passage of blessing. Then a passage of rebuke followed by a somewhat longer passage of blessing. And then we noticed a passage of rebuke, in Isaiah 59 which suddenly in the middle of verse 15, turns - stops, and a period of blessing follows. It is rather strange to make this transition right in the

middle of a verse. But there are a number of cases like that, in the Scripture. I think the very outstanding instance of that sort of a verse division is in Psalms 19, I believe it is, where you find that you have a Psalm there which begins with a subject about the ~~sky~~. The heavens declare the ~~glory~~ glory of God. The firmament shows his handiwork. Day unto day utters speech. Night unto night shows knowledge. There is no speech nor language where their voice is not heard. Their line is gone out to all the earth, ^{and their} ~~in other~~ words unto all the world." There is a stanza of performance. Then you have a new stanza. "In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the ~~ehat~~ thereof." So you have here two stanzas in the poem, and the last sentence of one, and the first phrase of the first sentence of the second, are included in one verse. It is just an illustration to show that whoever made the verse division was certainly not inspired. As a rule, the verse divisions are quite reasonable, but there is an occasional place like this, where in Psalm 19, where it is just about as bad as it could possibly be. And I think over here in 59, it is ~~g~~ probably just about as bad. "Truth faileth, and he that departeth from evil makes himself a prey, and the Lord saw it, and it displeased him that there was no judgment." Well, that might not be so bad for one sentence. But actually the first half is the end of your previous passage, and the next starts a new passage, and continues right straight along, for a number of verses. And so we start our passage of blessing here, at 15:b. and we notice that the next real rebuke that we find is where Mr. Sutton? Mr. ~~Smith~~ Ritter, where is the next ~~rebuks~~ rebuke that you find after the last part of 15. Now of course there is a element of rebuke in this that follows. God is destroying iniquity. So it is punishment for sin in a way. And yet it is more a specific picture of the wonderful thing he is going to do in the future, not so much connected with immediate rebuke. So leaving that aside, and taking this as a start of a new section, a section of God's marvelous intervention here, where is the next real rebuke that you find? Mr. Ritter, where would ~~that~~ the next one be? The other section at the beginning of 63, there is no specific speaking of speaking of specific sin, and punishment for them, no urging people to turn away from sin, and to turn to God. Nothing of that kind. It is a

description of a marvelous future intervention He is going to make. And the intervention does involve a punishment of sin, and so it could be ~~considered~~ considered as rebuke, but it doesn't necessarily need to be that. It is quite similar in this regard to the end of 59, isn't it? You could count them both in a sense as rebuke, because they are a description of punishment for sin. Or as a Divine intervention against sin. But they are certainly quite different from the ordinary sort of sin. Well, then, how far did you say, Mr. Smitley? To verse 6, and what follows that?

This has the same sort of situation as ~~at~~ the end of 59 and the beginning of 63. It could be called rebuke in that sense. Although this is very brief. But it has that. It is like them. There is no clear rebuke. It might be rebuke, or it might be Divine interposition on behalf of His people. (That would be blessing wouldn't it?) Then it would be blessing. And of course, every thing that God does is really blessing. So that when we make a division, we'll thinking of the immediate relationship. If he is pointing out to people that they are sinners, and they should turn from it, and God is going to punish them for it, He is rebuking those people. But if He is pointing out to somebody, as so often in the Psalms, that those around Him are injuring him because of his Godliness, because of his loyalty to the Lord, and that God will deliver him from them and will punish them, that is blessing upon the one whom he is addressing. It depends upon the one to whom it is addressed in it. All of God's works are really works of blessing, to those who belong to him. And they are all works of vengeance against those who ultimately oppose him. But in the particular passage, the emphasis is one way or the other, and sometimes it is difficult to tell which way it is. But in most cases it can be pretty definitely narrowed down. And we've had these very ~~difficult~~ typical rebuke passages in 57 and 58, and the early part of 59. Now from this ~~point~~ point in 59, one we have quite a sharp change. In the main it is blessing and where it isn't, it is not specifically addressed to people who are sinning, and warning them what is going to happen. But speaking in a general way of God's punishment upon them, which could be addressed to them, or could be addressed to God, showing the carrying out of God's great work. So that there is a passage there which is worth taking up as a unit and breaking up into parts, and seeing what these relations are, of rather long

passage. From the middle of 59, to the middle of 63. And it just does seem unfortunate, that this passage should begin in the middle of 59, and should end in the middle of 63. The Archbishop, I think was rather hurried when he was in this section. It would surely be a very natural place for a sudden chapter division in the middle of 59, much more than at the end. And certainly at the middle of chapter 63, would be an extremely natural place, for a chapter division, because that is a rather vital division in the book, at the end of verse 6 in chapter 63, you start something that is very different than that which precedes it. You seem to have, not God speaking to people, but people speaking to God, or speaking about God. And they start in with speaking about God, and very soon he seems to be speaking directly to Him. Certainly verse 15 is a prayer to God. Verse 17, verse 19, chapter 64, verse 1. 64: 5, 6 (confession), 8 (prayer addressed to God,) 9 (be not wroth very sore), 12, "Wilt thou refrain thyself for these things, O Lord? Wilt thou hold thy peace, and afflict us very sore?" From verse 7 on, we have people talking either about God, or to God. Much of it is a prayer, or confession, of intercession, or request from God, It is highly questionable whether there is any need of a chapter division between 63 and 64, because that material is so unified, and so utterly different from what precedes it in 63. Certainly of all places not to put a chapter division, 63:7 is one of them. 81

Now of course 63: 1 looks like quite a natural chapter division. "Who is this that cometh from Edom." It gives a very natural picture and it breaks somewhat from what precedes. It is quite natural for the archbishop to have made a break here at 63:1 and then having done so he perhaps didn't think to make an other so soon in six verses. So he looks on and finds a place after 19 verses. This isn't much of a break anyhow. ~~While~~ While after 6 is a tremendous break. I personally think that 63:1 is a very good place for a break, ~~and~~ but I think an even better place would be 63:7. I don't see what harm there would be of having a chapter with six verses. There are quite a number of chapters with six verses. But here is a main division in the book at 63:7, and that continues right to the end of 64. Now have any of you looked at 65 and 66 at all? Two have? Nobody else? Let's leave that for a little later. There are definite interrelationships between 63: 7 through 66. It makes a portion of the book that can be taken as a unit, even though there are subdivisions within it.

But we have a vital section of the book then, from 59 - from the middle of 59 up to 63: 7 and this is more or less uniformed, though there certainly are divisions within in. Now you want to find what those divisions are. And we want to see what he presents. Now what did you do for today? Did you look this whole section over with the thought of making divisions quite a bit or did you start at the beginning of it, and look forward slowly, studying to see what you have? Let's start in slowly, unless someone feels that they are not ready for that, let's start in slowly at 15, at the middle of the verse.

"The Lord saw it and it displeased him that there was no judgment. And he saw there was no man, and wondered there was no intercessor. Therefore his arm brought salvation unto him, and his righteousness, it sustained him. For he put on righteousness as a breastplate, and a helmet of salvation upon his head, and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke. According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies: to the islands he will repay recompence." Now certainly there is a very close union between everything from the last half of 15 to this portion. 19 could be very closely connected with it, but 19 is thinking more of the blessing upon His people. But this is thinking of God's Divine intervention: And intervention to make great changes in the earth. An intervention which is performed by him alone on his own initiative. A tremendous intervention. An intervention which brings recompence, and fury to his enemies. Now have we had anything in the book so far that would seem to rather closely parallel this. Does this closely parallel the deliverance from Sennacherib or not? I don't think you would feel it does, would you? There is not much in there, of God coming in in a great forceful way though God delivered Jerusalem, without human intervention. That's true. But the loss of the Assyrians is not pictured there as a punishment upon enemies, or as a great divine destruction of sin. It rather pictures the deliverance of Jerusalem. And that is what the whole stress is on there. The deliverance of Jerusalem. There is no picture of God coming in with such overwhelming power as this.

Is there anything that we have looked at that you might think is a closer parallel to it than the destruction of Sennacherib? I wonder if any of you would think of Isaiah 24, which is the very first thing we looked at. In 24 we found great commotions and upheavals in the earth, toward the end of the age, and then we find in

verse 21, "it shall come to pass in that day, that the Lord shall punish the host of the high ones, on earth, and the kings of the earth upon the earth, and they shall be gathered together as prisoners are gathered together in the pit, shall be shut up in the prison and after many days shall they be visited." There there is a great divine intervention which puts an end to the wickedness of this age, in 24. And surely there is a very similar note in this striking passage here from 15b through 17, through 18. What do we have in this passage? First we have the Lord seeing that there is no human force that is sufficient to bring an end to the wickedness in the world. ~~him~~ Displeased at the lack of a strong human opposition to wickedness the Lord Himself intervenes. Then we find that the Lord intervenes, it is His divine power that comes in, and we have a description of Him in anthropomorphic language as if he put on arms. "Righteousness as a breastplate, and an helmet of salvation upon his head. And the garments of vengeance - and was clad with zeal as a cloke." A picture of his fitting himself for this great tremendous task he is going to perform. And a mention of some of His attributes, as a description of entering into this great task. And then the statement that He is going to deal with his adversaries, his enemies, in the ~~any~~ distance land. It is a great outswEEPing intervention of the Lord, which is here described. Now that's the way this present passage begin. Where does our present passage end?

Isaiah 38.

It ends in 63 doesn't it? In 63 before the beginning of that long address to God, at the beginning of verse 7. So just before that we have the end of this passage and 63: 1 begins with "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save." Any parallel to ~~him~~ this? We have a note of Divine intervention. The note of glorious apparel. The note of great ~~and~~ power. Mightiness. "I that speak in righteousness, mighty to save. There, be ready to put on the righteousness of the breastplate and a helmet of salvation on His head. "Wherefore art thou read in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone, and of the people there was none with me." We read back in 59, The Lord saw it and it displeased him that there was no judgment. And he saw

that there was no man, and wondered that there was no intercessor. Therefore his arm brought salvation unto him. I have trodden the winepress alone and of the people there was none with me. We read back in 59 according to their deeds He will repay. Fury to his adversary, recompense to his enemies, to the islands he will pay recompense. Here we read, "I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment." And in verse 5. An even closer parallel. "I looked, and there was none to help. I wondered that there was none to uphold. Therefore mine own arm brought salvation unto me, and my fury, it upheld me." What a similarity between verse 5 here and verse 16 in 59. Therefore his arm brought salvation unto him and his righteousness, it sustained him. And in verse 18, he repays fury to his adversaries, and then verse 6, "I will tread down the people in mine anger, and make them drunk in my fury. I will bring down their strength to the earth. Verse 6 corresponding back there with his repaying fury to His adversary, recompense to his enemy. Although the two passages are worded quite differently, yet there are a number of similarities in them of wording and there is a still greater similarity of thought. A Divine intervention to bring destruction to God's adversary. One that is so pictured that one would incline to think that it is the same one, which is described in the two instances. Beginning this passage with one description of this, ending this passage with another description. A very interesting phenomena.

Well now as to the precise interpretation of this, it is certainly - they are both rather figurative. It is not a literal description of God with His garments sprinkled with blood, all that, and treading the winepress alone. It is a figurative description ~~and~~ but it is a figurative description surely of something in the physical, material world. Surely it is a description of God coming into this physical, material world, and overturning it. Unsetting things in order to put an end to the power of wickedness, in order with his own mighty act to destroy the forces of iniquity. This is not a description of the atonement. It is not a picture of Christ dying for us. It is rather a picture of God intervening, to put an end to the wickedness of the world apart from God. It is something that could be thought of as a result of the atonement, but certainly not a picture of the atonement itself.

Well, now, the one note in 63 that is not in 59. "Who is this that cometh from Edom, with dyed garments from Bozrah? That's an interesting idea of God coming from Edom to perform His mighty act. If you turn back to the book of Judges, you will find that in the book of Judges, the - in chapter 4 and 5, that the people were under a terrible oppression which comes from the North. From Jabin, king of Canaan, and his servant Sisera. And this has come from the north, this host, and was holding the Israelites in subjection, and God gave them deliverance through Deborah and Barak, and in chapter 5, Deborah and Barak sang, the song of deliverance and they begin in verse 4 with the words, "Lord, when thou wentest out of Seir, when thou marchest out of the field of Edom." So we have God here pictured as coming from Edom, to perform His great acts of deliverance of the Israelites. Over here in 63, "Who is this that cometh from Edom, with dyed garments from Bozrah," which was one of the important cities in Edom, that region South east of Judah. "Wherefore art thou red in thine apparel," is Edom partly used because of the דָּם means red. Is it partly a play on words? I don't know. I'm not prepared to give a real answer to the question why is God pictured as coming to execute vengeance on His enemies out of Edom, but it is interesting that Deborah and Barak dealing with an enemy that came from the North,

(6 $\frac{1}{2}$) is coming from Edom, in the figurative language they use. And over here in this picture of His divine intervention, who is this that comes from Edom?

6 $\frac{1}{2}$ (Question: The area to which Jacob - that is Esau went, who is called Edom, because of his redness, and the area which therefore took its name from him was south east of Jerusalem, over there towards the wilderness. And the Edomites lived there for a long time. It was there that Jehoshaphat went with Ahab ~~with~~ in order to attack the king of Moab. They went down south of Judah and came up to Edom there. But later on, there was the people of Edom, or of Idumaea as it is sometimes called. The Idumaeans came up into Judah and took over control of Judah and Herod came from there. So we find them ruling in Jerusalem in the time of Christ. Now of course that is a long time after, Isaiah pictures here, and a very long time after Deborah and Barak. And I would question whether properly Edom was true Jerusalem.

6 $\frac{1}{2}$ (Question: It's an interesting thing to think about, and I imagine that further light can be thrown upon it, and any suggestion on these lines. Any Biblical interpretation

, in fact I say, with any problem we are dealing with, anywhere, don't be afraid of advancing a suggestion, because it seems, not to perhaps to add much to it, because I've often found that a suggestion that I make or that someone else makes, that doesn't work at all, suggests something that does work. And very often one will be on the edge of the thing, and on examination, at first examination gives nothing to it, but if one looks a little further he may find there is something to the suggestion, or he finds that that suggestion suggests another one, and he wouldn't have thought of that one, which ~~would~~ really gives an answer.

Now this, I don't have an answer to, why he comes from Edom. But it is an interesting parallel to these two, and quite unrelated ~~in~~ instances he does. Could it have something to do with a figurative expression? Of the Jews seeming to be coming from that region. Or that direction for some reason or other, or some tie up with some event in Israelite history, or something with a relation ~~in~~ to the Edomites. There are many possibilities. And it may be that there is one very definite answer or there may be ~~some~~ way in which it does include some definite light on some specific feature of the event at the end of the age. It is worth thinking about. But I am not at present ~~am~~ not thinking of going any further. As far as I personally ~~am~~ concerned, then what I've already done. But I hope that you all will think about it, and come up with any suggestion you can.

9 $\frac{1}{2}$ (Question: Mr. Sutton? Well, we have a section which seems to be a unit. From 59: 15b. We start a section which is not rebuke, it is not prayer. It seems to be a description of mighty acts of God. Much of it being a picture of blessing. This section which starts in 15b, comes to an end at 63: 6, because 63: 7 begins a passage that is a description of God's mighty acts and prayer to God in heaven, and confession to God. So that 63: 7 following is a distinct section. So that we are justified in saying we have a large section here from 59: 15b, to 63: 6. Now I'm merely noting the fact that the big section starts and ends with discussions that sound quite similar. And in fact, as we look into them we find ~~many~~ similarities.

Now of course in a sermon you may have an introduction which brings a theme before the people and then in the end you may discuss the same theme summarizing what you dealt with in your sermon. That's one possibility. There's the possibility of the - the thing I mean is the long passage seems to begin and end very, very similar. Yes?

11. (Question: Well, within the whole passage, yes. Within the whole passage there's considerable variation of emphasis, going through the passage as a whole. But the emphasis on the particular section on which the passage begins and the section with which it ends is very similar. The two are very similar. And so similar that I think we are justified in saying they're talking about the same thing. And giving it in two different languages but it is interesting to start a passage with strong stress on this mighty divine intervention and to end the passage with strong stress on this mighty Divine emphasis. And there are so many thoughts that are the same in both passages, ~~and~~ though there is a little difference in the general picture and a few thoughts in the one that aren't in the other. So it is a very interesting parallel. Well now, as to further detail of the parallel I wonder if there is much more that you notice that we should look further into, or any particular question about it. As to when this is, I think the parallel to that brief statement in 24, the parallel in general to the general picture of God's intervention in the book of Revelation and the fact that I don't know of anything else to which it does really parallel, suggests very strongly that it is a picture of the Divine intervention at the end of the present age. Mr. Watt?

Yes, Bozrah is a very important town in ~~the~~ ~~Edom~~ Edom. It is parallel to Edom, mentioning
It is ~~mentioned~~ Edom, and then mentioning one of its outstanding cities. Bozrah's
modern name is (13). There is a ~~na~~ town down there at Busara, and
I may have indicated another reference to this. Yes, other scriptural passages refer to this as one of the leading cities in Edom, but I don't have precise reference to one right here. It doubtless the modern village of Busara about 20 miles South-east of the Dead Sea. But here it is pretty much a parallel, Edom and then mentioning one of its cities.

14. (Question: Yes, there is much opposition to the Edom, expressed in the Old

Testament. The whole book of Obadiah deals with God's vengeance upon Edom. And there are large questions dealing with Edom in various other prophetic books. But this says, the one who comes from Edom. So I would incline to question whether it is speaking about ~~some vengeance~~ vengeance upon Edom, except he does want the I have done this, so ? though perhaps a good part has been left in Edom. It is also true that Edom is brought out some way as a picture of the adversary of God's people, and we find that ~~that~~ in chapter 34, and 35, we have two parallel passages.

Isaiah 39.

Future blessings upon Zion. This beautiful picture. But it is paralleled by 34 which is a terrible picture of His future ~~day~~ indignation upon Edom. Look at verse 6 of 34. The Lord has a sacrifice in Bozra and a great slaughter in the land of Edom. It is translated Idumea in this particular case. But this is - this does picture the Lord's vengeance upon Edom, chapter 34. And so it may be that He is speaking particularly of a vengeance upon Edom here. But I would think that Edom would be to some extent a picture of all of his adversaries, all of the ungodly, in the picture just before the beginning of the Millennium. Now a very interesting thing is that the Israelites in the time of Christ took the word Edom ~~Edom~~ which you write ~~Edom~~ with a dalet, and the ~~dalet~~ looks very similar to a ~~7~~ in Hebrew. In fact, there are many cases in the Bible, in textual criticism where the septuagint has translated a word as if it were a ~~7~~ instead of a ~~7~~ or a ~~7~~ instead of a ~~7~~. They are so similar in writing that they are very easily confused and in the serious writings, of Aramaic, the ~~7~~ and the ~~7~~ are identical except that the ~~7~~ has a dot below and ~~a~~ the ~~7~~ the dot above. And the Jews in the time of Christ very often spoke of Edom as a way of saying Rome without any danger of the Romans understanding what they were talking about. And they called the Romans the Edomites. They spoke of their getting freedom from Rome and of the wickedness of Rome, and instead of saying Rome they would say Edom. And of course the average Roman soldiers hearing them talking about Edom wouldn't think it had anything to do with Rome, so that it was a safe way to speak ~~in~~ what the Romans would consider as sedition. But I don't think that Isaiah had that in mind, when he wrote.

3 (Question: Well, now, the - in one theme of course in the book is the

wonderful blessing that God is going to bring to His people in the future. And an essential element of that is the removal of evil before the beginning of that blessing. That is not elsewhere in the book as a rule dwelt upon but it is touched upon, like in 24 where he comes in with forceful seizing of the ungodly forces and putting them into the pit, and then the Lord reigns in righteousness. This would seem to be a parallel to those ideas. This particular idea being perhaps no where else developed

except (3¹). But it is interesting that this long passage which is more or less unified, has this thought at the beginning of it and the same thought at the end of it. And the ~~m~~ thought is ~~m~~ - this God's intervention. God's powerful, forceful intervention, sovereign intervention to overthrow His adversary. Now this is the theme which we find here in 59, 15:b through 18. And in 63: 1-6, What comes next in 59?

"So shall they fear the name of the Lord from the west, and his glory from the rising of the sun." Now isn't this a ~~mbaa~~ queer verse here? So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." What has that got to do with it? Does this very strange verse, this 19th verse to have those two thoughts in the one verse? I think that it is certainly worthy of consideration, whether it may be that the first half of 19 goes with what precedes. God makes this great sovereign interposition, overthrows his adversaries, and as a result they shall fear the name of the Lord, from the west and his glory from the east. The whole world will be filled with the fear of the Lord, as the result of his sovereign interposition. It might well be that, that 19a ought to be included in the previous passage. But see how different 19b is. "When the spirit of the Lord", "when the enemy will come in like a flood, the Spirit of the Lord shall lift up a standard against him." It is very strange, but when you look at the next verse, it fits right in with it doesn't it? "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, ~~mbaa~~ ~~m~~ saith the Lord. As for me, this is my covenant with them, saith the Lord. My spirit that is upon thee, and my words which I put in thy mouth", etc.

There is a picture of blessing upon God's people. And it begins with this statement about the Spirit of the Lord lifting up a standard against them. Now do you think we have any similarity to it in the passage just before the end, of - just before the final section of our whole passage, that is 63:1 to 6 is a remarkable parallel to 59:15b to 19a. Let's see what immediately precedes that.

"God through, go through the gates. Prepare ye the way of the people. Cast up, cast up the highway. Gather out the stones. Lift up a standard for the people." Lift up a standard for the people. Look at 59. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

"Behold, the Lord hath proclaimed unto the end of the world, say ye to the ~~man~~ daughter of Zion, behold, thy salvation cometh. Behold, his reward is with him, and his work before him." Look back at 20. "And the redeemer shall come to Zion, and unto them that turneth from transgression in Jacob, saith the Lord."

7¹ (Question: Well, I'm suggesting - I'm just raising the question - here - now as we look at what follows that passage with which our larger passage begins, and as we look at what precedes the passage with which it ends we find that verse 10 of chapter 62, calls upon people to prepare the way, cast up the highway, and to lift up a standard. And we find that 59, the passage right after our first passage, as we noticed the parallel, 59:19b says, "The enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him." Now there is not a great parallel between verse 10 and verse 19b but there is certainly a similarity in the mention of a standard in both cases. In one case the Spirit of the Lord lifts up a standard. In the other, God calls somebody. Is it the Spirit of the Lord? Who is it he calls upon to lift up a standard for the people? There is a lifting up of a standard. Well then, the next verse in 62, "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh;" ~~hm~~ and 59:20 says, "And the Redeemer shall come to Zion, and unto them that turn from transgression, in Jacob, saith the Lord." Redemption is coming to Zion, one says; the other says the redeemer is coming to Zion. Looking at the first passage again in 59, he continues, "As for me, this is my covenant with them, saith the Lord." He is going to give a covenant that he will put his word in their mouth and it will not depart from there.

The other one says, "Behold, his salvation cometh. They will come them, The holy people, The redeemed of the Lord. And thou shalt be called, Sought out, A city not forsaken." ~~mm~~ A banner is raised and a redeemer comes to Zion in both sections. Now the parallel between these two sections is not nearly as great as the parallel between the other two, that we were looking at. But there are some very definite parallels, and it would be interesting to note, that you have such remarkable parallels, between the first part and the last part of our long section, and then if you take the few verses immediately nearer the center of that we do have sufficient parallels to suggest the possibility that they also are parallel. And so that is a very - it raises an interesting question. If there was structure in the passage as a whole ~~mm~~ in which he starts in with the theme of a Divine interposition at this specific time, Then he goes on to show great blessings to Zion. A standard raised and a redeemer coming to Zion. And then after he deals with other things, he again comes to the great blessings to be given to Zion, and a standard raised, and a redeemer coming to Zion, and then describes the great interposition, as if this great sovereign interposition of God is described at the beginning of the passage, and described at the end, and then in between he tells what is accomplished by it. And then returns again to tell that which accomplishes.

God is going to do these mighty acts. In connection with these mighty acts, he will raise a standard and bring a redeemer to Zion. Certain other great results will come. These great results come when God raises a standard and brings a redeemer to Zion, It all comes as a result of His great result of His wonderful divine sovereign interposition to overthrow his adversary. You see the suggested structure there. Now I'm not interested in your simply saying this is what Dr. MacRae says this passage is. I'm interested in your seeing the indications that I know, and seeing to how great an extent you feel they are valid, and what they suggest, carried a little bit longer to see if it works out, or whether possibly you find out it isn't working out, and then see if there are other similar indications as we look further at the passage as a whole.

So that I think we can advance a rather strong hypothesis, in that the first section and the last is much more than simply a hypothesis, nearly a certainty, that we have the same sovereign interposition of God described in those two passages. Those two passages are almost unique. There's nothing in the Scripture that I know of

that is quite exactly parallel with either 59: 15b to 19b, or with 63: 1-6. There's nothing else that I know anywhere in the Bible that is as similar to either of these, as they are to each other. They are remarkable passages. And a remarkable similarity is in them. Then the two that are next to them as we noticed, they have such a similarity that anybody going through the Bible noting parallels would certainly give a cross reference to look to the one here. But that doesn't necessarily mean that they are both correct. But they have a considerable amount of parallelism, and they come right next to these. We have such a very great parallel.

13(Question: I'm glad your thought is moving with us on this. The - this verse, 19 of 59 is a peculiar verse, and it seems to me we get the best sense of it by dividing it into two parts. It is two sentences, but by saying the first of those sentences, belongs to what precedes, the second is ^{the} introduction to what follows. Now there is such a disparity in meaning between the two that you might question whether that second really belongs there. Whether it shouldn't be something altogether different, except that it leads on so naturally into the next verse. It fits so well with it that that suggests very definitely that the possibility that it is really what it means. But now when the American Standard Version was made they looked at this chapter 59:19 and they say well, that certainly doesn't make much sense. The two different sentences so unrelated, in one verse, it doesn't make much sense. The Archbishop must have had an idea, no he didn't make the verses, he made the chapter. Whoever made the verses must have had a different idea of those sentences such as they could belong in one verse, and here it was a translation. "So shall they fear the name of Jehovah from the west, and his glory from the rising of the sun, for he shall come as a rushing stream in which the breadth of Jehovah dryeth.

Isaiah. 40.

Saying that the American Standard Version and the King James Version would be so utterly different on this last half of the verse. And if you take Isaiah - take the R.S.V. it would be very interesting to see what they did with it. I don't recall. Yes, they agree with the American Standard, as they so often do. "So they shall fear the name of the Lord from the west, and his glory from the rising of the sun, for he will

come like a rushing stream which the wind of the Lord dryeth. That is almost identical isn't it. Yes it is. It is identical with the American Standard Version. Well, now what tense does it ^{?sense} (1¹) He will come as a rushing stream which the breath of the Lord ^{? driveth} dryeth. It is rather peculiar isn't it, to picture a man is like a stream. That's a natural figure. But a man ~~is~~ is like a stream which the man is driving. That's a very complicated metaphor isn't it? The Lord will come like a stream the Lord driveth. It is a very peculiar metaphor. That doesn't say it is wrong necessarily, but it certainly raises a question about it. And he will come like a rushing stream, which just describes his coming. His own arm bringing salvation, and puts on his clothing etc. Well, then he comes like a rushing stream which the ~~mm~~ breadth of the Lord drives. It doesn't seem to make much of a - it fits particularly well with what precedes, and it does seem to fit particularly well with what follows. The way the authorized version has it, it fits with what follows. But the two are so very different, that I would like you before next Tuesday, please, to look very carefully at the Hebrew there. And study each verse, each word, of this last half of the verse. Very carefully in the Hebrew, and see for every word of the American Standard version, or the Revised Standard, because they are identical, see ~~m~~ for each word there, and for each word of the authorized version, does the Hebrew point strongly toward this word, or strongly toward this word, or can it be equally well, interpreted either way? We do that with each word, as a separate problem. And then summarize it, and see which.

You may find for instance, this occurs sometimes. That you take a passage and you try to fit it with one interpretation and you find it fits quite well, quite well, quite well with 9/10ths of it. 1/10th it won't fit at all. You take another interpretation and it fits rather awkwardly with it, but all of it does fit. There's no one vital thing that can't fit it. Well, in that case, you have to abandon the interpretation in which there is a strong reason for abandoning. Even though in a number of evidences there are more for it than for the other. See you have to evaluate the evidences. And I would like you to study the verse very carefully in the Hebrew ~~and~~ as between the two interpretations. Now of course also study in relation to context. It would be more or less in that order. But what seems to you to make sense in the context, doesn't determine what are those words. But the words just won't

be nonsense words. They have to fit a context. Now maybe you can't see how they fit. But what you seem to see is of valid evidence, not for getting rid of anying meaning, but for picking between two meanings, one of ~~mm~~ which may be even slightly less of a problem than the other, aside from the matter. So I wish you would study then rather carefully this verse and study this passage, in 19b to 21 here, and 62:10-12. Study that passage, both of them and try to see what you can about what is involved. Is the same thing described or is a different thing described? What do you learn about it from this? What other parallels do you think of in the Scriptures? And then in between this, you have the section from 60:1-62:9. Is that a unified passage? Or is it a passage that can be broken up into certain sharp divisions? What is its general theme? And - or what are the themes of the special sections into which you would break it. What is the best way to divide up that passage, and to note what the key points of question or problem are where we might take special study of the Hebrew in order to get the answer to this special problem that arises. But deal with it particular one of this verse, and then we'll discuss that together next Tuesday.

Next Class.

We have here in a section of Isaiah which runs from the middle of chapter 56 to the middle of 63. And it is a very definite section of the book. And consequently it is really too bad that it begins and ends with chapter divisions this way. I mean in the middle of chapters instead of at the chapter divisions. But that's the way it is in this particular case. And so we look at that, and we found that we have a passage of rebuke, followed by a passage of blessing, then another passage of rebuke, followed by another passage of blessing. And then a passage of rebuke, and then we seem to have a more or less continuous passage with none of the characteristics of the three passages of rebuke we've already had, running from chapters 59 in the middle to the middle of 63. So these four chapters we were going to see whether we could consider as a unit. And looking at them we notice that the whole section begins and ends with very similar presentation. It begins with a picture of the Lord being displeased that there is no judgment, and wondering that there is no man. There is no intercessor, therefore his own arm accomplishes the ~~mmmm~~ purpose, and he puts on the garments of righteousness and he repays according to their deeds, recompenses fury to his adversary. And so

shall they fear the name of the Lord from the west, and his glory from the rising of the sun. And then we notice that over in chapter 63, the passage ends with a close parallel to this. I think we can safely say that these two passages, are more like each other than either of them is like any other passage any where in the Bible, that I've ever seen, that I've ever known. The first one pictures him as speaking. "I saw that there was none." No, he saw. He saw that there was none, and therefore he did this. And 63 pictures one seeing him coming and asking questions and he answers. Both are pictures of vengeance. Both are pictures of God intervening with supreme power, which he alone exerts. Both are pictures of the year of vengeance. Of his acting alone. I looked and there was none to help. I wondered that there was none to uphold. Therefore mine own arm brought salvation. And he overwhelmed his adversary. The first of them ends with that note of the ~~gimme~~ glory - the fearing of the Lord, from the west, and his glory from the rising of the sun. The out reach of ~~him~~ God's glory as a result of this. That doesn't end the passage in 63, but perhaps the beginning of it is parallel to this. "Who is this that cometh from Edom, - glorious in his apparel. Travelling in the greatness of his strength?" I don't know. There is a question there, whether the first half of verse 19 should be considered as part of this passage or not. It seems to quite logically follow what precedes and yet it doesn't seem to have much of a close parallel in 63. But except for that you have this very close parallel between these six verses in chapter 63, and the three or four verses in chapter 59. So having noticed this parallel then we wondered whether there was a similarity to the next two passages. The one that follows, first and the one that precedes the last. We noticed that at first sight in the King James version, there ~~is~~ certainly seems to be the possibility of a further parallel, because we noticed that in both there is mention in the King James of a banner. The Spirit of the Lord shall raise up a banner, against him, and lift up a standard for the people. And in the end of 59 Redeemer shall come to Zion and ~~in~~ in the end of 62 he shall come them the Holy People, the redeemer of the Lord. Thou shalt be called, Sought out, a city not forsaken. And the verse just before it, says he is the daughter of Zion, Behold thy salvation cometh. Behold, his reward is with him, and his work before him. It certainly is parallel with, a redeemer shall come from Zion, and unto them that

turn from transgression in Jacob. And the mention at the end of 62, the redeemed of the Lord, Sought out, a city not forsaken, perhaps has some parallel to 21 of 59, This is my covenant, my Spirit and my words shall not ~~depart~~ depart out of thy mouth, from henceforth and forever. A city not forsaken. The holy people. The redeemed of the Lord.

There's not much of a verbal similarity. Not near so much as in the other two, but there is some. There seems to be quite a similarity of thought. Beginning and end of our long passage, the Lord intervenes for judgment. In between, the redeemer, or next to it on each end, the Redeemer comes to Zion. The Lord brings spiritual blessing, to His people of Zion. It is interesting that verse 20 of chapter 59, is quoted by the apostle Paul. You remember that Romans 11 tells - refers back to this verse. Romans 11 there we read that in verse 26, "And so all Israel shall be saved. As it is written, there shall come out of Sion the Deliverer, and shall turn away a ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins." Quoting, "And a redeemer shall come from Zion, and unto them that turn from transgression in Jacob saith the Lord, as for me this is my covenant, saith the Lord." So that there is a definite parallel there and we find that Paul is here speaking as the previous verse tells us of the time when blindness shall be removed from Israel. The time at the endness of blindness of Israel, after the fulness of the Gentiles has come in. When they are grafted in again into their own olive tree. So that if Paul speaks that way about this passage here and 63 - and the end of chapter 62 is parallel to it, then it would seem that the end of 62 would be referring to the same thing also.

You notice verse 10, "Go through, go through. Prepare the way of the people. Cast up the highway. Gather out the stones. Lift up a standard for the people." Now it is that a parallel or not to - "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Now of course, that question immediately raises the problem - is this translation of the King James version correct, or should we follow the American Standard version? Which is so similar to the Revised Standard Version. Well, we take up that question next. And maybe Mr. Watt would like to come up front here, and face the class and give an exposition from the Hebrew of the last half of

verse 11, explaining what he thinks it means and why.

Isaiah 41.

(Mr. Watt. Chapter 59b.19. The King James says, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." The ASV says, (See ASV). Now in order to try to find out what this means we look it up in the Hebrew and take each word by itself, and see what it means. The King James version translates it as when, the American Standard version translate it as for. The next word is בָּרַח which means to go and to come, or to arrive, and translated literally would mean will come.)

Then up to this present point your second word, they all agree with. He shall come in. He shall enter. There is no problem on that at all. But your first word, he said the King James said when, and the American Standard said for. And there is quite a difference between the two.

(Mr. Watt. The first part of the word נָחַל is translated either as like or according to or as, נָחַל is translated as a stream, or a river, or a current. King James translates it as flood, and the American Standard Version translates it as stream.)

Now what's the difference between a river and a stream? A river is bigger isn't it? A stream you could open a faucet. You could turn on the faucet and let a stream of water flow into the sink. But it wouldn't be a river. A stream is any flowing water, It can be very tiny. It can have a stream that is only a quarter of an inch wide. And you can have a stream that is 10 miles wide. But a river, I read in the paper some time ago about Pine Crick, up here in northern Pennsylvania. And it said it was a very beautiful stream, and it was very lovely, but it was getting bigger than many rivers, wider than any river, and it was a mile longer ^{if} it would be a river, but it is only 99 miles long, so it is only a crick. So according to that man, a river has to be a hundred miles along, or else it is only a crick. I don't know how many people use river in that sense. But at least a river is something large. Well now, in the Hebrew, isn't there more than one word for river?

This is where a Young's Concordance can be handy, because I look up the word stream, and I find that stream in our English represents, stream or channel, tube, or torrent.

פִּשְׁפֹּשׁ . An outpouring. ~~פִּשְׁפֹּשׁ~~ A flood, or brook. ~~פִּשְׁפֹּשׁ~~ A stream, flowing,
 נָחַל . A river, ~~נָחַל~~ . To flow, ~~נָחַל~~ . A valley or brook, ~~נָחַל~~ . ~~נָחַל~~
 A division, canal, or track. ~~נָחַל~~ And then of course the Greek, a flowing river,
 torrent, ~~נָחַל~~'s . So there are all these different words, and they - it would be
 quite evident that several of them ~~can~~ could be used for little things. But this word
~~נָחַל~~ is used for a big river. The word ~~נָחַל~~ is very commonly used for one
 particular great river, the river of Egypt, the Nile. That's the ~~נָחַל~~ , the
 great river. But when you say the ~~נָחַל~~ alone, ordinarily there is one river that is
 the river, and that is the Euphrates. That was the biggest river in that section of
 the world, that is, in Asia. In that section of Asia. And so the river is simply
~~נָחַל~~ . So that the word stream, is not an impossible rendering, but river would
 seem to be a little more accurate wouldn't it, because ~~נָחַל~~ is something big, not
 something small. It is a flood than, well, in old english they use the word Flood, for
 what we mean by river today. I don't think that flood in Old English would be so apt
 to mean in English what we mean by flood today, when the water pours down through the
 city. But I think they used the word flood, for a big river.

(Mr. Watt. The next word is ~~נָחַל~~ . As a noun it means oppressor, adversary,
 enemy. And the King James takes it as enemy, and makes it the subject of the verb we
 had before this. Now ~~as~~ as an adjective it means strengthen, narrow, small. The American
 Standard Version uses it as an adjective. And they have it translated as a rushing
 river.)

It certainly would be an ~~unusual~~ unusual way to say rushing, wouldn't it? If
 means, narrow, closely pressed. If you say he is narrow, he is closely pressed,
 most people wouldn't think you meant he is rushing. You say the river is narrow, the
 river is closely pressed. Does that suggest rushing? Rushing seems like a pretty big
 jump doesn't it? The thing that makes the distance in speed is the angle, the
 altitude, whether it is going down steeply. If you have a little narrow river, a little
 narrow stream on a level plain, it will just meander along gently. And if you have a
 big torrent which is coming down a slope, it will just pour down. I would imagine that
 the nature of the slope, rather than the width of the river, would be apt to determine

whether it went fast or slow. I must say that it seems to me like quite a logical jump - to translate narrow as rushing. I'm not at all sure at all that that is a reasonable translation. Is there any other Scriptural place where they say narrow when they mean rushing. As a matter of fact, how many times is the word used as an adjective? Does anybody know? Now where is where Young comes in. You look in the back of Young, and you can find, now I wouldn't depend too much on the statistics, they may be wrong. But they are not apt to be much young. It will give you in general terms a pretty good idea. And you look up in the back of Young's here, 7⁵, these two are ~~homonym~~ written exactly aren't they? Whether it is noun or whether it is verb. And they give you here a noun, which they represent the 7⁵ as ts in here. They give you - tsar - here as - they give you an adjective here. 7⁵. Here they give under two heads, I don't know why, but they give it. Tsar one. They say here, - no, one is 7⁵ and one is 7⁵. But 7⁵ they give - number one, as an adjective they translate slow, in the King James version once. Translated narrow twice. Translated small once. Translated straight which is Old English for narrow. Three times. In other words there are seven times they give it 7⁵ used as an adjective and translated, close, narrow or small, or straight. Then as a noun they give it translated as adversary one, affliction three times, anguish once, distress five times, sorrow once, tribulation once, and trouble 15 times. So altogether they give it here as a noun about 20 times, and then they say 7⁵ two which they give as 7⁵ or 7⁵, so I wouldn't be too sure you could separate them. There one and two maybe we should put together. That is translated adversary 28 times, enemy 38 times, fool twice, so there you have a total of 68 times, that is translated fool, enemy, or adversary. 68, as against 7 times, when it is used as an adjective, and it is always used as narrow, once translated slow, as ~~amm~~ an adjective. So that you have it used as a noun, many, many times, oftener than you have it used as an adjective. And as an adjective the only meanings they give for it are narrow, small, or straight. There is nothing here any usage - now this is a superficial quick judgment which can be modified possibly by further investigation, but from this superficial quick examination¹¹

we would say that we question seriously whether any evidence in any parallel passage anywhere of the word רָץ being used for something rushing.

Now of course if it is something just used as rivers why naturally the question immediately comes up, how many things do we have about rivers. But of course in the Psalms we might have a good many, though perhaps not such a great number. But as far as evidence goes for this being used for rushing, certainly we have people rushing. We have clouds rushing. We have the waters rushing about in the time of the flood. We have that sort of thing. Now here is רָץ , distress. Here they've got in the Englishman's, a whole colume of רָץ , meaning distress, but רָץ for narrow, all that the Englishman's Concordance gives here for that is these three, stood in a narrow place as with a closed seal, or a narrow seal on its side, and the strange woman is as a narrow pit, Now you wouldn't say a rushing pit. A narrow place, you wouldn't say a rushing place. A close seal. That is, there is no other evidence given in this book here of the adjective ever being used of water. Now that's not to say that it might not be that it would be common. That it would be a definite thing for it to be used by the Hebrews. But at least as far as evidence is concerned we have not at present.

It is interesting to note that in the very verse before this, it says, he will ~~na~~ repay fury to his adversary and there it is this same word that is used. 63: 18, our adversary hath broken down. In all their afflictions he was afflicted, 63:9. So it is a very common word in Isaiah for adversary. So then we have as far as the meaning is concerned these two possibilities, that Mr. Watt has pointed out. And would you like to discuss the four words a little further. What about such things as definiteness and indefiniteness? Is there any evidence there? As far as you've gone. How many words have you looked at so far in which a question of definiteness or indefiteness could possibly be raised? You wouldn't raise it about a conjunction of course, like ו , you wouldn't raise it about a verb. But how about a noun? What about the first noun there? Is that definite, or indefinite?

Yes, or the word before it, what is the word before רָץ ? רָץ Yes, is that definite or indefinite?

Well, I would say that whenever you have a - under a preposition ³ or ², one of these three prepositions, you have a pathah under it and the next letter is doubled, it indicates an omission of the article. You understand why? It is just as if you say רַבְרָבִים רַבִּים . Same as if it had an article. So literally how would you translate רַבְרָבִים ? Like the river. Now why would you say the river instead of a river? If you say רַבְרָבִים it would seem to suggest that he is not saying like any old river, but like the river Euphrates, like the big river. That looks like the river. That looks like a river would be any river, but it looks like the river, there is one particular one that is the outstanding river. To them that would be the Euphrates, רַבְרָבִים . Now, that is just the matter of pointing. We can say that the pointing has been indirectly transmitted, that perhaps it should be רַבְרָבִים . We have the right to do that. But if we do it we should indicate that. As it stands it is like the river, which would mean either like the flood, great floods that the Lord sent, or like the river Euphrates, the greatest river of any. Like the river.

Now how about the רַבִּים . Is this definite or indefinite? It is indefinite. A word in Hebrew may be made definite in anyone of four ways. It may be a proper name. In that case it is definite. Like if this instead of being רַבִּים was רַבִּים , that would be the city Tyre. That would be definite. But it may be definite by being a proper name. It may be definite, by having the article written out. It may be definite by having a pronominal suffix, like a horse, would be indefinite. My horse, would be definite, or our horse. And it may be definite by being in a construct before a definite noun. Like if you say, a horse of a man. That's indefinite. But if you say a horse of Henry Smith. That's definite. Henry Smith's horse, is a definite horse. it is construct with a definite noun So if you follow it by a definite noun, it is definite. That is, those are the ways in which you make a ~~man~~ noun definite. Now an adjective, so far as I know can only be made definite, in one way, what would that be? Well, the attributive might determine whether you want it to be definite or not. The article. רַבִּים An adjective if it has the article is definite. If it has no article it ~~man~~ is indefinite. And the rule that a predicate adjective like I say the man is good. That is a predicate adjective. A predicate adjective must agree with its noun in number, and gender, but not necessarily in definiteness. That is to say, I say, my horse is good. Suppose I said my mare is good.

Then good would have to be in the feminine. It couldn't be masculine. But my horse is good. My horse is definite, but good is indefinite. It just means that my horse belongs to the class of goodness. But if I said that my horse is the good one, that would be definite. So a predicate adjective can be definite, or indefinite. But an attributive adjective - if I say my good horse. An attributive adjective must agree with its noun, in number, in gender, and in definiteness.

Now in this case you have a noun, גִּבּוֹרִים and you have the word גָּדוֹל ~~man~~ which can be taken either as an adjective or as a noun. If you take it as an adjective, the question is - is it an attributive adjective, or a predicate adjective? And if you take it as either one of those that would have some effect on what it has to be or in other words what it is. It may have some affect on whether you can take it that way or not. You see, if you say he is narrow, then narrow can be indefinite. Even if he is definite. Henry is narrow. The river is narrow. The river is definite. Narrow can be indefinite. But if you say, the good man. That must be גִּבּוֹרִים גָּדוֹל . You put the article on both. The adjective must agree with the noun. If you say my good man, it is גִּבּוֹרִים גָּדוֹל . The adjective must agree with the noun. Now in this case as it stands you would have גָּדוֹל גִּבּוֹרִים . And what can you say about גָּדוֹל if it is an adjective. What about its agreement? If it is an adjective, it does not agree with definiteness. Therefore as it stands, it can not be an attributive adjective. It could be a predicate adjective, but in the construct, here there is no place for a predicate adjective. The river is narrow. גָּדוֹל גִּבּוֹרִים , is perfectly alright. But that is not what you have here. You have גָּדוֹל גִּבּוֹרִים . So גָּדוֹל is not the subject. So it wouldn't go with river at all, if it is a predicate adjective. If it is an attributive adjective then if it is like the narrow river, then it should be גָּדוֹל גִּבּוֹרִים , so as it stands, it cannot be like the narrow river, can it? Now of course that could easily be changed so it would be all right, by dropping the doubling out and getting rid of the - and making it a . It could be גָּדוֹל גִּבּוֹרִים like a narrow river. But in that case, we should state that we are not taking the massoretic text as it is, but we are assuming that the massorettes made a mistake in their oral preservation of the vowel points in this case. Now we have a right to do that, because they did make mistakes.

But I don't think they made a great many. They were very strict.

They put those in. But of course they didn't put them in out of their heads. You see, the Hebrews had had it unpointed, but they had read that. And many of them knew the Old Testament by heart. Some do today. And they would read it in their synagogues, and they would read it in their home services. They were constantly reading. And if their young boy was trained to be a scribe, he would read it over and over, and he would read it and it would be checked on. And you can imagine, he would say $\text{נָרָא} \text{נָרָא}$, and someone would say, what's the matter with you? It is $\text{נָרָא} \text{נָרָא}$. How can you say $\text{נָרָא} \text{נָרָא}$? There is no such thing there. He would say, well, there is no dot there. Well, ~~mm~~ he would say, well that is right. It is not written, but everybody knows it, what should be there. Well now, if you go on century after century, that way, mistakes can come in. It is generally recognized they were varying and that the oral tradition preserved this critical marking. So that we feel that it is only the written scripture that is binding on us. We recognize the possibility of mistakes. And if you are going to say, I'm going to throw away the vowel points and put in others, then that would be right to do. But we should say that we are doing it. And we find that so generally the vowel points are good, that our respect for their preservation be concrete. And we do not just to the right and left throw them aside. We find them on the whole to be very good. So in this case that is a vital thing to notice. That as it stands, it is not like a rushing river. Because in the first place, this word never means rushing ~~■~~ that I ~~now~~ know of an assumption any evidence of whatever. It means narrow. Now to make ~~it something~~ that narrow can be used to mean rushing, it seems to me it is better to make the ~~reader~~ reader make the assumption. To say the narrow river, and expect the reader to understand that when you say narrow, you mean rushing, unless you have evidence that the Hebrew actually did say rushing. If they are using narrow as a figure for rushing because everybody knows that something narrow will rush, well, expect the reader to jump to that himself, instead of you doing it for him. So I would incline to be very, very suspicious of saying rushing when the Hebrew says narrow.

But then it says like the river, if it is an adjective, a narrow, and the river

a narrow, doesn't make any sense. So if you are going to change it to like a narrow, river, we should say so. Now of course that is not to say that when it says like the river, we necessarily have to translate it like the river, because the difference in the stress. I say, I went for a walk in the woods. You say, what woods. Well, you say, the woods I was walking in. So we often use the the without much meaning to it. And maybe the Hebrews did some too. But if somebody should say I think like a river is a better translation than like the, because he just meant any big river, I don't think that's bad to say that. So I'm ~~not~~ inclined to think that it might be a little bit better to say like the river to say like the river and say it probably means like the big river you see, the Euphrates. But if we are going to say, like a narrow river, and have the adjective modify the noun we can't do that without changing the vowel points, because the Hebrews would not have the adjective and the noun disagreeing. So that for those reasons simply that matter of agreement here which is fundamental Hebrew grammar, it is highly questionable, no I won't say it is wrong to say it is a adjective modifying it, but I'll say if some one wants to say it is, they should point out that they are departing from the Massoretic vowels. This is a thing we hold ourselves at liberty to do, but we do not often do it. Which anybody can do it, but go slow, because you will find that it is pretty well preserved.

So that those are vital questions. Can this word narrow be properly translated rushing? It is a pretty big jump, from narrow to rushing. Now if you say, we had a terrific time last night, I translate into German, and I say they had a good time last night, well maybe that is necessary, because the word terrific now means good, and if you translate it in German with the word terrible why they would take it the word 30 years ago, any American would have taken terrific, as meaning bad. So maybe it is necessary then to say the word means good. Here we have no evidence I know of anywhere that this word which is seven times translated narrow, by the King James, can be properly considered to be rushing. In fact, one commentary I looked at said, that it was their observation that when you speak of taking the last part about the winds roaring along, that the river blowing along on the narrow river wouldn't make much sense. You would expect a broad river, if the river is to get much to blow, but a

narrow river might become fast because it was steep. But the wind wouldn't have much to do with a narrow river. But a big broad river might just be meandering along, and the wind might make it move rapidly. Would you continue, Mr. Watt, further on? But you see why these points are so vital about agreement and about definiteness.

(Mr. Watt. -) I didn't say that. I said there was a serious difficulty with the other way. I would want the final judgment to be made after the whole thing is recognized, because the (13) to the other might make a big difference. Like in this particular commentator, he says the last part the wind blows. When the wind blows upon it, it doesn't fit with a narrow river. And certainly you couldn't translate $\eta\eta\eta$ and $\eta\zeta$, as a rushing big river, because the word means narrow. If it can be translated rushing, it is rushing because it is narrow. And I question whether a narrow river would necessarily rush. If it is going down hill steep, it will go down fast whether it is wide or narrow. And if it is level it will go slow whether it is wide or narrow. Yes?

No, the η is used to indicate that a noun is accusative. To indicate that it is the object of the verb. It is - it doesn't have to be - it may be used, or it may not. It is like I say - he came in the room. He came into the room. The ~~to~~ to doesn't have to be used. If I say he walked in the room, he may have walked back and forth in the room, or he may have walked in through the door. You don't know what it means. If I say, he walked into the room, the η to makes it clear that he walked from the outside to the inside. And the η is like that. η never has to be used but it may be used, to indicate an accusative. But there are many an accusative that don't have that, and no subject has it, unless it is the subject of a passive verb, which really isn't theoretically an object, in some event, if not many. Yes?

No, if it has no article it would have to be used as an wouldn't it? But you see, in English, we say the enemy, we may ~~he~~ mean an enemy. That's like I say, I went for a walk in the woods. Which woods? The woods you went for a walk in. The enemy came. What enemy? Why, the enemy that came. I think an enemy, if it means enemy, more literally - the enemy. But you say, when the enemy shall come in like a flood - well, what enemy are you talking about? Where is the enemy? you aren't talking about one particular one. If somebody made a prediction before the beginning of American history,

when the enemy comes in

Isaiah 43.

attention to which I think is very good. If you want a literal translation here, you would have to say, an enemy. If you say the enemy, you have to understand you mean enemy, when you say the enemy. But when you say like the river, you can say, well, I think the Massorettes made a mistake. I don't think there should be a dot in that, I don't think there should be any comma before it. I'm simply changing the vocalization to say it should be like a river, and not like the river. But you can say that. But to say the ~~75~~ should be definite, that is different. Because the ~~75~~ can't be definite, unless it has a ~~7~~ before it. And to put a ~~7~~ before it, is not simply changing the vowels, it is changing the consonantal text. So ~~an~~ we say, whether it is like a river or like the river, is a matter of whether you think the massorettes are correct in their pointing or you think you are going to change the Massoretic pointing which we have a right to do, though we are not wise to do it very much. But to change ~~an~~ ~~the~~ enemy, to the enemy, is changing the consonantal text, and the consonantal text may have errors it is true, but that is far less likely than the vowel markings. We go very, very slow about changing the consonants. So that what it says is an enemy. Well, continue Mr. Watt.

(Mr. Watt. The next word is ~~77~~, and is translated literally as breath, air, spirit, life. And the King James translates it as spirit, while the American Standard Version translates it as wind.) Well, now is the word often used for wind. You said, breath, courage, but did you say wind. It wasn't? Well, then that is rather of a question isn't it, to say that it is wind? Well of course, breath is wind, isn't it? You blow - that's wind. But you say, Oh, there was an awful hurricane. A big breath came over. You wouldn't say that. So that to jump from breath to wind is not impossible, I think it is used as wind sometimes. But it is not a common usage. The ~~word~~ word ~~77~~ is given here, he lists ~~77~~. He says, air, once, anger once, ^{4,} blast ~~word~~, breath 28, cool 1, courage 1, mind 5, porters 1, side 6, Spirit 232.

Temperance 1, wind ~~is~~ 90. Well, wind 90 is quite a ~~big~~ bit isn't it. So there are 90 times the King James version thought the word meant wind, only 28 thought it was breath.

But there were 232 where they translated it spirit. It is the common word for spirit. It is also used for wind. You know there are those who, where it says in Genesis 1, "And the Spirit of God was brooding over the waters." And there are those, some of the modern translation say, a mighty wind, was rushing. So they translate the spirit of God as a wind of God, which would mean a tremendous wind. It says literally a of God, doesn't, it. But does it say of God here? What does it say? Now how does the American Standard Version translate it? Of the Lord, yes. They say a wind of the Lord. Yes, a wind of the Lord. But they take it as wind, rather than Spirit, which is the right ~~thing~~ to do, wind rather than Spirit. But it is the common word for Spirit isn't it? And used a great deal right in the context. So we should at least consider this, to be. Yes, well then what's next.

(Mr. Watt. The next word presents a problem. The word is given as וַיִּשָּׂא and could either be a po'al from וָשָׂא , which means to lift up a banner, or it could be a piel from וָשָׂא , which means to flee, to escape. And the King James takes it as from וָשָׂא and translates it as shall lift up the banner. And the American Standard Version takes it to mean וָשָׂא .(5.) And which of these two occurs more often in the Bible. It is po'el isn't it? Which is a variant form of Pi'el. A po'el of - you say from וָשָׂא . What's from וָשָׂא . (Mr. Watt. Po'al). From וָשָׂא ? Well, then you mean a perfect. In other words, had. I thought that if you would take it from you would take it as a qal. As a Qal active participle. I would incline to take that as being better. To take it as a qal rather than a po'al, of וָשָׂא . Well, at any rate, the - you take it they take it as a po'el of וָשָׂא . And how common is that in the Bible? The po'el of וָשָׂא ? (Mr. Watt. Once). Well, where is the once. This place. In other words, you have no evidence of it whatever. If it ever occurs that way, it is here. It is not known anywhere else. Now what does וָשָׂא mean? It means, to flee to escape. Not to drive. Does וָשָׂא ever mean, to drive? Doesn't sound like a good lexicon. Here's וָשָׂא , the verb flee, flee or escape. That's all it gives here. Flee or escape. And ~~he~~ it gives here a po'el. And the po'el it gives of וָשָׂא , is Isaiah 59:6, the only one that is given. It gives no other evidence there is such a thing as a po'el. It says, the breath of the Lord drives his arm, compare hiphil 2. And under the hiphil there is a word drive hastily to a safe place. Now to drive to a

safe place is certainly fleeing isn't it? But to drive a river down, it is not at all related to fleeing. So that it would look to be just a guess that this word could ever mean drive. The word is used very frequently to mean escape, flee. But I don't remember any case ~~in~~ where it means to drive except that one case in Exodus where it means to drive hastily to a safe place where it is actually to cross the street. So that there is a matter of a guess as to that the word ever means drive. To cause to flee - you might figure we talk about the wind making the river go fast, causing the river to flee. Yet that it is a rather unnatural way to speak - about the river fleeing. You think more of the rivers as going (8 $\frac{1}{2}$) overpowering might and running away for help. Fleeing.

So you have a difficulty in getting the meaning of drive out it, but how about the other. Getting the meaning of life up - like abandon, how often does that occur? I recommend that you use Brown, Drivers and Briggs, the best lexicon we have, and if you use a little one they are just guesses. Rather than use a little lexicon anytime, I'd rather use the Englishmen's or Hebrew concordance, because that gives you the usage with the context. Or even use Youngs. Youngs is not a lexicon - but Youngs will give you the words with all the cases where it occurs in the King James Bible. And if you find that a particular word is translated thirty times in a certain way, in the King James version, that's pretty good evidence that that is a possible meaning. Where as if you find it is only once, it is merely a guess. Of course it doesn't mean to say the guess may not be correct. At least we don't need to feel quite as (9 $\frac{1}{2}$) on it as something that occurs a lot. Dr. Robert Dick Wilson was very much impressed with a young man once was hearing two great professors discussing a Theological argument, and they were basing it on the dictionary, and he said the dictionary they were basing it on was written by a Unitarian. And it seemed to him that if we are going to find out what the Bible means we have to see how often a word occurs and what is the evidence from it, rather than simply taking somebody's word. Because his word may be based on hundreds of cases and absolutely solid, or it may be just his guess. We have to in any case, we have to go by context a great deal. I found out what this word terrific means, not because everybody (10) but they asked me three years to speak at the University of Pennsylvania here to a student group,

and they suggest what I thought would be a good subject and I told the young fellow a couple of subjects, one from (10¹). Why, he said, that's terrific. Boy, I thought, they certainly don't want me, if they think my subject of choice is terrible. But I found out later they liked it, so I decided that terrific meant good, instead of the way I've always thought of it as being bad. But that's the way we learn what words mean is comprised. It's the only way actually, you can tell what any word means, it is how it is used. And if you've got lots of cases that is pretty good proof. But if you only have a few it may be good, but you'd better examine the context of each one before you are sure. And of course if one absolutely sure case is proven, but it has to be absolutely sure.

So that we have this word - the other suggestion was from וַיִּשְׁפָּךְ and the trouble with that is we have no other case of the use of the word וַיִּשְׁפָּךְ . There is a place in Zechariah 9:16, participle, hithpo'el, with a question? ^{60 ?} Now in chapter 16: 6 there is one case of the hithpo'el of וַיִּשְׁפָּךְ וַיִּשְׁפָּךְ which according to some is the denominative from שָׁפַךְ , that it may be display. Well, there is once, so there is one case as evidence for the possibility of being like the authorized version, and that's not a very good case, because with the hithpo'el instead of a (11:75) and for its being the way the King James version takes it, that there is the way the American Standard takes it - there's north. But there is absolutely no evidence of the use of any po'el ~~mm~~ from וַיִּשְׁפָּךְ . So that with this word we have a problem in

(12). That is we have a case where we perhaps have to do a bit of conjecturing. Because we don't have much evidence to lean on. But we have a little more evidence than the King James. But not much to lean on. So that thus far it does look to me as if ~~mm~~ our biggest difficulty with the American Standard - well, we have a number of difficulties with that. We have the difficulty that וַיִּשְׁפָּךְ does not agree with

We have to change the sentence. You have the difficulty that וַיִּשְׁפָּךְ does not mean rushing - it means narrow, or it could be a narrow stream that the Spirit of the Lord drives. Certainly, instead of rushing, if you want to say that. But when they say rushing, I don't know of any evidence you can go on. You have the difficulty that

the word $\eta\delta\delta\iota\eta$ as a po'el of $\delta\eta\eta$ to say to cause to flee is hardly describing a river. And you have your difficulty that there's no other case used. But over against that is the King James usage has a difficulty with this word, too, that there is no case of it except that one hithpo'el, (13) like the river.

So as you compare the two it looks as if you have to go by context pretty much here. You do not have a strong grammatical evidence which way you take it. But what grammatical evidence you have seems to lean - let's say that out of a possible ten points of grammar in one direction or the other you have only say four towards the King James or two towards the other. Your grammatical evidence is not strong. But it certainly looks towards the King James direction. So that I think that we must say that the American Standard lets the views of the translators as to what fits into context play a big part in their interpretation. Now that's not to say that might not be a correct possibility. But ~~what~~ at least, that's what you should say, that's what the word means, (14). It is largely conjecture in the light of context and once you know that for sure then we consider the context and see - is the evidence from context sufficient to overcome the slightest (14), in favor of the King James. If there was a great ~~proof~~ proof on it. Grammar proves it. But if there is only a slight proof on it, then we say context may be sufficient, to overrule. So ~~that~~ I guess that covers it. One more?

(Mr. Watt:) But the American Standard Version takes it as an understood object for the driver. Drives upon it. The river which - it drives it. And then they just - we just don't need the idiom in English. So as far as the boat is concerned, it could be. It is perfectly all right like the King James to translate against. But it is also perfectly all right ~~like~~ like the American Standard Version here, that the recapitulation in this relative clause of the clause before, making it up, - a river which it is driving - driving it. So as far as both are concerned it is not an argument either way. Well thank you very much Mr. Watt. I'm afraid we won't be able to hear from somebody else today. Our time has run out. Think particularly about the context for tomorrow. And we'll go on from there.

The beginning and end of our session of the revenge of the Lord against His enemies. The Lord's single handed interposition by His divine power to put down His enemies. And that surely is a great event at the end of this age. Surely it does not refer to anything in the middle of ~~the age~~ the age. Certainly it is not a picture of the atonement. It is a picture of the Lord's revenge against His enemies, and putting down these things. Then right after that in the beginning we have this picture of - which if you accept the King James Version of it in 59:19b you have a standard raised against an enemy there and you have the same thing happening in 62:10, which is just before the end of the section, previous to that very last section. To me there is an even greater parallel between 11 and 12. 62:11-12, and 59: 20, and 21. You notice there that 59:20 and 21 - "The redeemer shall come to Zion, and unto them that turn from transgression in Jacob, - As for me this is my covenant with them - my spirit shall not depart - My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, - from henceforth and for ever." And the end of 62 just before that and 63 - Behold, the Lord hath proclaimed unto the end of the world, say ye the daughter of Zion, Behold thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people. The redeemed of the Lord. And thou shalt be called, Sought out, A city not forsaken." Verbally the two are different. But surely the idea is very similar. God's fury upon His enemies. His destruction of evil, beginning and end of our passage here, and next to that the raising of a banner in 59: 19b ~~should be so interpreted.~~ ~~should be so interpreted.~~, but at any rate the next two verses in each of them, God's spiritual blessings upon Israe~~l~~. His word to be in their mouth forever. They to be known as the city not forsaken. The one whom his blessing remains with permanently. The redeemer comes to Zion - and this verse 20 is interpreted by the Apostle Paul as describing the conversion of Israel at the end of this age.

So you would have then two passages dealing with the end of the present age.

At ?

After which the first passage deals with His revenge upon His adversaries, the next His spiritual blessing upon Israe~~l~~ - and then it ends with His spiritual blessings upon Israe~~l~~, followed by His revenge upon Zebulon.

So you have here this envelope structure there. Now how much further does the envelope structure go? Between these two there is a section which is all of blessing, isn't it? From chapter 60, the beginning up to the end of 62 is all blessing. Now if we take the last three verses of 62 and put them here as the parallel to these verses in 59 then in between we have a section which is all of blessing and in this section of blessing it seems to be blessing upon God's people with a great emphasis upon physical aspects, doesn't it? There is much emphasis in it, upon agriculture. Upon having plenty. Upon being served by the Gentiles. Upon God's great blessing upon His people during a time of unparalleled prosperity and freedom from danger. And this time which is described there in chapter 60, verse 3 on, one and 2 is the introduction and 3 perhaps. That goes all through chapter 60 and through ~~62~~ 62 certainly, and through 61 from verse ~~mm~~ 4 on. But I would incline to ask the question whether 61 - 1 to 3 really belongs in this section. 61: 1-3 has some marked differences from most everything else. The rest of the section is speaking of God's blessings upon His people. Largely physical blessings. But in 61:1 we have someone speaking and saying, "The Spirit of the Lord is upon me." I don't find anything parallel to that, in 60, 61 and 62. There's an individual speaking, saying "The Spirit of the Lord God is upon me." I'm going to declare these wonderful things. "He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, etc." There's an individual speaking, and it seems to me that that rather stands out, it seems from the other. It is not God's intervening, because the Spirit of the Lord is upon him, and the Lord has anointed him. It is God's representative. It is God's servant. And he is telling the message that God has given him. And this ~~is~~ a way interrupts the section that goes from 60 to 62, because what you talk about in the rest of 61 is pretty similar to what you talk of in 60. But these four verses are surely quite different. Particularly the first two of them.

And so I would incline to think that we must make a further observation on the chart in suggesting that in the middle we have this section from 61: verses 1 to 3.

In other words, that you start at both ends, with God's fury against His adversaries. Then you move in to God's spiritual blessing on Israel. Then you look on largely material blessings. The land greatly blessed. A great increase of agriculture. All sorts of assistance from all the nations in the world. And then in the middle you have this brief section of God's servant speaking and telling how the Spirit of the Lord is upon him to proclaim the acceptable year of our Lord. It impresses me that we thus have a sort of envelope structure with three on both sides, coming in ascending order. It is like this - it is A B C D B A. And of course the C is pretty long, so you can trust that it is parallel there, too. But it goes from that sort of structure.

Then if that is so we would understand each of these better by comparing it with its parallels, seeing what goes on the other side of it. And so it might be of value to put further study on the Lord's fury upon His enemy. We have noticed some of the marked similarity between the two sections there. Then the next one - about the Spiritual blessing for Israel, is a very interesting section though it - both of them are quite brief sections yet they are very interesting. And "they shall call them the Holy people" we read in 62:12. While in 59:21 we read, "As for me, this is my covenant ~~made~~ with them, - My spirit which is upon thee, and my words - shall not depart out of thy mouth, nor thy children of thine - thy children's children." There is a continuing presence in their mouths of God's word. It is a great promise of blessing. Now when we see that promise of blessing I'm sure we immediately think of Jeremiah 31:33, which is quite similar to this. Jeremiah 31:33 we read the statement that "Behold the days come says the Lord. I'll make a new covenant with the house of Israel. Not according to the covenant I've made with their fathers, the day I took them by the hand to bring them out of the land of Egypt, which covenant they break. But this shall be the covenant I'll make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts and I will be their God and they shall be my people. And they shall teach no more every man his neighbor and every man his brother saying know the Lord for they shall all know me, from the least of them to the greatest of them saith the Lord for I will forgive their iniquity and I will remember their sins no more." God's new covenant with Israel. He will put His law in their inward ~~heart~~ parts and write it on their hearts.

Isaiah says here that they will be a Holy people in the second section and in the first of them he said, that his word ~~which~~ which is in Isaiah's mouth will remain in the mouth of Israel. It will not depart out of their mouth nor of their seed nor of their seed's seed, from henceforth and forever. Does that mean that it will not depart from the day when Isaiah is writing or does it mean from the day that is described in the previous verse? The day when the redeemer comes to Zion? Is this the picture of the conversion of Israel of which all are converted when we speak of - a redeemer shall come to Zion and so all Israel shall be saved. They are spoken elsewhere as a nation born in a day. Well if so, then the next two passages could describe the great kingdom blessings to be upon God's people, with the outworking in material blessing of that which is in the heart. With all that injures and interferes with removed. And then right in the middle we/could have the statement of the one ~~him~~ to whom it is done. Who accomplishes it all. "The Spirit of the Lord God is upon me. But the Lord has anointed me to preach good tidings unto the meek. He sent me to bind up the broken hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound." Now Christ quoted these words and if I recall correctly that this statement was prophetically fulfilled. But did he mean - this day all these things are done or did he mean this day the one is here who will do these things. This day this is fulfilled. You see before you the one who can properly save. The Spirit of the Lord God is upon Him. Because He has anointed me to preach good tidings unto the meek. Surely Christ was doing that. "He sent me to bind up the broken hearted." And He was doing that. "To proclaim liberty to the captives, and the opening of the prison to them that are bound." ^{He} ~~Who~~ was doing that? "To proclaim the acceptable year of the Lord." Does that mean, this is the acceptable year now? Or to declare that He is coming? "And to proclaim the day of vengeance of our God." Christ predicts the day of judgment. It wasn't there at that time. "To comfort all that mourn." He didn't comfort all that mourn, when He was here. He said, I came here to not bring peace but a sword. But he predicted the time when they will do so. The time when all that mourn shall be punished. "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning." Is not this looking forward to the full outworking of His grace in that age, when the blessing will

be upon all Israel as predicted at the end of chapter 52 and at the end of . (12¹/₂).

Mr. Sutton? Paul's reference to - you mean to Jeremiah? No, to Isaiah 59. That is Romans 11, towards the end of the chapter, he quotes this very verse. That is, that the redeemer shall come to Zion and so all Israel shall be saved. Now if it wasn't for Paul's quotation of Isaiah, I might say this would refer to Christ. But Paul is telling about the olive tree in chapter 59 from which some natural branches are torn off, and the wild branches are put on, and then he says, eventually that the natural branches will be grafted in again, into their own olive tree, and if the carrying out of them meant a blessing to the nation, ~~what~~ what would the story believe but life from the dead? And so all Israel shall be saved, as it is written ~~in~~ a Redeemer shall come to Zion. If he builds this on that verse, that would seem to me to prove that that is what this verse means. That he is inspired of God to say this. And so that would give us - I don't say it is at all contrary to what you would get from Isaiah but apart from the stamp of the impression you would get from these verses.

Isaiah 45.

It means the one who was fulfilling someone or who would fulfill.

Why did he stop in the middle of verse 2? Did he stop in the middle of verse 2? You think that Luke records everything that he says? Yes, let's see now - where is it? Luke - Yes, he says, "He opened the book of Isaiah and he found the place where it is written the Spirit of the Lord is upon me, but he has anointed me to preach the Gospel to the poor and to heal the broken hearted, to preach deliverance to the captive, recovering of sight to the blind, and delivering them that are bruised, to preach the acceptable year of the Lord," and he closed the book. And he gave it again to the minister and sat down. And the eyes of all them in the synagogue were fastened on him and he began to say unto them, this day is this Scripture fulfilled in your ears. And all bear him witness and wondered at the gracious words which proceeded out of his mouth. And then he proceeded to give them words of real strong rebuke and they turned against him. But it seems to me that it is possible that he read thus far and stopped. It is also possible that he read a longer section. We don't know for sure. But if He read a longer section it may be that the inspired writers stopped at that which dealt with what He was doing then. And the continuation of the passage describes what he was

relating to them, was just not quoted. Now it may be that He just stopped there. But I think that is at least why this is why ~~ma~~ this is all we have quoted here. From what he read, is that this is the part which was all fulfilled already. He was then proclaiming the acceptable year of the Lord. But He also proclaimed the day of vengeance. He proclaimed of His coming in this verse. But it did not
 3
 in Israel at His return before. 59 describes what He is going to do, and then describes what He does at His first coming, and then goes on to discuss the second coming. This ~~in~~ Luke just quotes what He does at His first coming but whether He
 (3½)
 I don't think we know.

But - yes? I would think so - yes. Yes, He proclaims two different years - the acceptable year of the Lord, and the day of vengeance. Well, in a way, the return of Christ is the most acceptable day of the Lord, but it is based upon that day when He made His
 (4). So that it may be that when it says the acceptable year of the Lord it is specifically that to which He is then referring. It may be. The acceptable year of the Lord. And then the day of vengeance, of our God is later. To comfort all that mourn. I don't think He did that. He comforted some, that mourned but He warned others that there was still greater mourning ahead for them. But eventually He is going to comfort all that mourn. So that the picture of His declaration about Himself and what He is going to do on the first and second coming is contained in the middle of this passage. And then the picture of His kingdom is contained in the long passage before and also in the long passage after, before these two ends of time.

Now maybe we should take a few minutes now to look a little further again at this 59:15 - 59:19b and ask the question - which is correct, the authorized version or the revised version? The American Revised, which is substantially followed by the Revised Standard Version. And we notice that the question of whether it is when or for - the word ^{?)} can mean either when or for. And then the question of whether it is the enemy - literally it is an enemy - not the enemy. But we can use the enemy in a ~~general~~ general sense. But when the enemy shall come in like a flood or when or for he shall come like a certain type of river. There is a great difficulty there that the Hebrew has as it stands has the river definite and the adjective is indefinite. There is a great ~~difficencem~~ difficulty. But it is a difficulty that would be easily resolved

by making - by changing the vowels. You cannot make it the narrow river ~~which~~ with just changing vowels. You would have to change consonants, but you can make it a narrow river by simply changing vowels and making it רַבִּי instead of רַבִּי . Though we should not do that without very careful consideration, but we can do it. So that the authorized version on that regard is nearer to - It follows the Hebrew as it stands much more than the Revised but that is a change which we are justified to make to (וְיָבֹא) . In that case it will be - when he shall come in like a narrow river. This word which is translated - which can be the word for enemy. It is three times rendered being narrow. And to say that it means rushing it seems to me is quite unwarranted. We have no evidence that it ever means rushing. Now one explanation of where it may have come from is the fact that the Septuagint says it. That he shall come like a *fiavos* river. And I haven't look up *fiavos* in (וְיָבֹא) . But it may be that the Septuagint has something

. I have a translation of the Septuagint here which renders it an impetuous river. Now if *fiavos* means impetuous it is an unusual word to use for a river. But I wouldn't trust the man's translation too much. I would rather look up what that word *fiavos* means. But if it means - but it may be that that is where the idea came from of taking the adjective here as meaning rushing, but I know of no Hebrew of the adjective meaning anything other than narrow. So I think that is a serious objection to the Revised Version reading.

"When the enemy shall come in like a flood," or "For he shall come like a narrow river." Then the next part of it can be taken as the Revised Version takes it as a relative clause. Immediately the question is raised of course if you are going to take it as a ~~man~~ relative clause - where is the relative pronoun. (וְיָבֹא) . And the answer to that is quite simply given that the relative pronoun may be ~~given~~ omitted in Hebrew as in English. The - He saw the man he had killed. Where is the relative clause? There is no relative clause there because it is understood. He saw the man that he had killed. More fully it would be the man whom he had killed. But we can say, he saw the man he had killed. Now in English you can only do that when the relative is the object of the verb. The man he hated came to dinner. You can say that in English. You don't

have to say, the man whom he hated came to dinner. The man he hated came to dinner. But if you say the man who hated him came to dinner you can't give up the rules. In English it is clear that way. There are certain cases where you can omit the relative, but if my impression is correct, if we all know English but very few of us understand anything about it. We learned to use it by hearing others. Our subconscious has become accustomed to certain usages. Many many words we use correctly but he was great at (10). And here is a usage just like the matter of the adjective used as a substantive in German, in French, in Latin, in Greek, in Hebrew. We can use any adjective as a substantive. 10¹

The hungry spoke to the ~~fattest~~ fatted. You can say that. You can say that the hungry man spoke to the fatted man. You don't have to put in the word man. You can use the adjective as a noun. In English when we do it, I think we pretty well made ~~in~~ the adjective into a noun. The tall and the short in German would be the tall man and his son. In English we can use a adjective as a noun if we are using it in the plural, not the singular. The unconverted came by droves to hear the man speak. The unconverted ones. We wouldn't say he spoke to an unconverted. We might say he spoke to some unconverted. He spoke to the unconverted, but he wouldn't

(12). Now that's a peculiar English idiom. I don't know of any other language that has it. But in English that seems to be the principle. You can use an adjective as a noun if it is plural not singular. And in most languages you can express a relative clause without using the relative pronoun. But in English I believe you can do it only when the relative pronoun would be in the accusative. The man whom he hated came to dinner, but not the man he hated came to dinner, represents the man whom he hated came to dinner. But the man who hated him came to dinner you can say. Him came to dinner you can't say, but you can in Hebrew and in many other languages.

And so in this case your last part of it can be a relative clause without the relative pronoun being expressed. And consequently the usage of it in the - the grammatical usage of it there is not impossible, in the Revised version. But of course the usage which is in the King James is also possible from that viewpoint. So grammatically they both are possible for the last clause. "The Spirit of the Lord will

raise up a standard against him, or which with the relative pronoun understood ~~the~~ which the Spirit of the Lord drives. Well now the Spirit of the Lord is the same in both and against him can be drive it, though the if is just there to express it in English. That is all right in both. But then of course the verb, does it mean to lift up a standard or does it mean to drive. Unfortunately the form doesn't occur anywhere else. So you are left with out certainty between the two. Whether it means lift a standard or whether it means drive. But that it could be lift a standard seems very reasonable because $\text{D} \cdot \text{J}$ is the common noun for standard and it would be quite a natural

Isaiah 46.

natural usage to develop a verb from the noun, like we do. Anybody 30 years ago would be horrified to use the word contact used as a verb. It was a noun - make a contact. Today we don't say make a contact, we say contact. Here is the standard which could become a noun but to make it a standard ~~to~~ would be to lift a standard, because that's what you do with a standard. To make the standard visible. To make the standard stand out. So it is quite a reasonable guess that from $\text{D} \cdot \text{J}$ a verse might be formed and we have one case as Brown, Driver, and Briggs points out, where we have a different form - to lift a standard, which is suggested to be derived from. So we have a parallel to it but not a precise one. Now the other suggestion - the suggestion of the Revised Version that it means to drive is deriving it from the verb $\text{D} \cdot \text{J}$ which means to flee and to make a hiphil, to flee to cause to flee, he shall come in like a stream which the Spirit of the Lord causes to flee. And that doesn't seem to be very natural - to cause the stream to flee. You're more apt to cause the stream to be of force to do something, then to cause it to flee. Though it is not impossible, but it seems unlikely, and there is the only parallel they can ^{cite ?} sight for it, is an entirely different form than the hiphil, and there it actually means to cause to flee. It doesn't mean to drive in quite the sense here. So it does not seem to me on the basis of words or of grammar that you can prove that the King James is right, and the Revised wrong, but it seems to me that it could be balanced very definitely in that direction.

And I think also that it is very definitely in that direction that the adjective

doesn't fit very well, because he comes in like the narrow river, but the Spirit of the Lord drives him. That - the wide isn't the Spirit of the Lord drive a narrow river. And if he would say a rushing river it is all right but the word doesn't mean that. And why does he come in like a narrow river rather than a broad river. It is not impossible. It could mean a river that is so small that it could become a cutting edge, a force to it, with all its water coming into it in a brief space, rather than spread out, but it is rather uncertain. But then beyond that you look at your American Standard Version. The A.S.V. and the R.S.V. which are identical here say that he will come - so shall they fear the name of the Lord in the west and His glory from the rising sun, for He will come as a rushing stream which the breath of the Lord drives. It is a rather peculiar figure isn't it? The Lord - why will they ~~hmm~~ fear the name of the Lord? Because the Lord will come, with force. How will he come? Like a stream that the breath of the Lord drives. The Lord comes like a stream that the breath of the Lord drives. It seems to be a very peculiar phrase. That the Lord is like a stream that the breath of the Lord drives. It doesn't mean that. The King James seems natural here. When the enemy shall come in like a flood the spirit of the Lord shall lift up a standard against him. As it fits with the context the American Standard would connect it with the first part of the verse, making it a better unified verse, than the authorized. But after all, the verse divisions are not original. If the authorized version is correct, it seems to me that it is a rather crazy verse division. But there ought to be a verse division after the first half of verse 19. But the second half if the authorized is right should be a new verse. And it would suggest that whoever made the verse divisions had the other idea in mind. But it doesn't seem to make it a great deal better, as the Revised does it. If it is like the King James here, there should be something of a break.

So shall they fear the name of the Lord, period. Then, when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him, and the Redeemer shall come to Zion. It seems to go with the verse that follows it. So I incline to feel that the best translation is with the King James here rather than with the others, and then when you note that the next two verses have a very marked parallel in - over here in the end of 62, and that they are preceded with - prepare the way, lift

up a standard, this would make the parallel go further to have the standard here, too. And that would I think, be a further suggestion favoring the King James version. So I incline to think that the preponderance is here with the King James even though its (6 $\frac{1}{2}$) is with the Revised Standard in that the Septuagint is more ~~mighty~~ likely right. And the older interpretations are that way.

Well then, we have chapters 60 and 61 and 62, after this, and I think it would be fine if you could look at these two for next ~~na~~ time, and make a study of ~~inherent~~ the verses of chapters 60 to 62, and consider it this way - what does the first verse say? The first verse is simply introduction isn't it? Look - something wonderful is going to happen here. Isn't that about all all that verse one says. Verse 2 repeats it. Verse 2 says though there is a period of light, it is going to be preceded by a period of darkness. And then from verse 3 on, you are describing that which is coming. Look at each verse and ask yourself, does this verse show who is talked about. Is it the Israels, is ~~na~~ it to the Gentiles. Who is it that is receiving the blessings? Then ask yourself, is this talking about material blessings, or how much is there about spiritual blessings? Is this verse dealing with agricultural blessings? Is it dealing with some particular type of blessing? And I think that you could see how much of a pattern there is through these two verses. How much of the same thoughts are stressed in this part. How much ~~na~~ is there of specific spiritual in them? Is there any time that has yet occurred which would seem to fulfill what is promised in 60 and 61 and 62, that is leaving out those three verses. Is there any time that when it was fulfilled, or is it something that is still future? Then you might do some further study on 63:1. Do you think that it is right what I incline to feel right now, that up to this point it is the first coming and from there on it is the second coming? When I looked at it a few years ago, I inclined to feel that the two were mixed together. Now I incline to think that everything up to proclaim the acceptable year could be fulfilled in the first coming and that everything from there on in the second coming. I incline that way at the moment. But think it through. And let's look into this then and go on from it the next time, next Tuesday.

Next class.

We're still on this passage which goes from Isaiah 59 to 63 and we have noticed that in this passage, the beginning and end of it are the Lord's intervention to the Lord's intervention by Himself to bring vengeance against His enemy. This certainly does not fit in with the idea that everything is going to become beautiful and all are to be restored. That is to say, God is going to make the world beautiful but the Scripture seems definitely to teach that there will be those who will be ultimately reprobated. That seems to be definitely taught. The Chain and the Encyclopedia Biblica in his discussion of Isaiah refers to the beginning of 63 as a very beautiful but ethical repulsive passage. Now of course that is ~~naama~~ because it depicts God as bringing terrible vengeance upon wickedness. But it is a fact of Scripture if we take the Scripture as it stands, that God's vengeance upon wickedness is definite, it is positive, it is certain. And of course we see it in writing. We see the results of wickedness. Wickedness in the world today affects all of us. It has - the wickedness of the world injures everybody in the world to some extent. And the - among Christian circles as in a rule we see it not in its gross side but in its more subtle side. But in the world we see it in its gross side. And then - but the eventual forceful act in God in vengeance is surely taught in the Scripture. This long passage begins and ends with that note. It starts with it looking forward to that as that which is certain, which he is going to do, and then it comes back to it, in the end and completes the section with it.

Mr. Smitley, you had a question? ~~Alma~~ Cheyne, who is the editor of the Encyclopedia Biblica, and it is in the article on ~~Isaiah~~ Isaiah in this section, that we are dealing with, that he makes that statement. Then we find that the statement with the passage is immediately followed, the first passage, and the last immediately preceded by a section of two or three verses ~~ama~~ which are quite parallel to each other. And in these two passages, as they are translated in the King James version, each of them begins with a raising of a standard. We notice that there may be some question about the translation of the end of 19. The King James translation is not absolutely certain, but in my mind, the preponderance of evidence is somewhat greatly in favor of that, then of the way the American Standard and of the way the Revised Standard ~~do~~ it. But since there

is this lack of positiveness as positive certainty that the King James is correct there, I wouldn't wish to put too much stress on the raising of the standard. But it would impress me that while this may not be the correct translation, I certainly don't think the Revised is. I think it is much more -

Isaiah 47.

But whether the raising of a standard is parallel in both of them or not, it is true that the main version of both passages, gives the conversion of Israel. The Redeemer's coming to Zion. The covenant of God with His people, that His spirit will not never depart ~~in~~ out of their mouth. That His word will always be with them. The say to the daughter of Zion, behold thy salvation cometh. His reward is with them. He shall called them the holy people, the Redeemed of the Lord, and thou shalt be called, Sought out, A city not forsaken. Sometime it would be very valuable to take these two passages and to take the passage in Jeremiah of the new covenant, and to put them together and to study them, and of course see what Hebrew says about them. But to see the light they throw on God's promise to Israel. It is true that the promises in the Old Testament of Spiritual blessings are fulfilled in Christ. And that the promises of God's people, God's work, the center of God's activity which is centered in Israel, ~~in~~ the Old Testament, centers in the church in the New Testament which is predominantly Gentile. And the church is the successor of Israel. But to say that Israel is done with as some do, Israel had its part in bringing Christ into the world, and now it is finished, that is the end of them, which is something which ~~can~~ not be supported in view of the teaching in the Scripture that there is a great future for Israel. That God has His blessings for His covenant people. As Paul says, a Redeemer will come to Zion. These words alone, you might say, what does Paul build all this on a redeemer shall come to Zion. How can he build on just those phrases. That phrase, the fact that all Israel will be saved in the end, Isn't that building it also on a few words? Well, the fact of the matter is, Paul isn't building that on a few words. Paul is not saying - these words prove this. Paul is saying, Isaiah says, not simply a Redeemer will come to Zion, but - and the redeemer will come to Zion, and on to them that turn from transgression in Jacob, saith the Lord, as for me this is my covenant with them saith the Lord. My spirit which is upon thee, and my words which I

have put in thy mouth shall not be depart out of thine mouth, nor out of the mouth of thy seed nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever, and also I think Paul undoubtedly had the parallel passage in mind, Isaiah 63; 10; 12. "Behold the Lord hath proclaimed unto the ends of the world, Say ye to the daughter of Zion, Behold thy salvation cometh. Behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord. And thou shalt be called, Sought out, a city not forsaken."

You take these six verses together I believe Paul is referring back to the sixth verse when he says, So all Israel shall be saved. Now there are those today who say that when Paul says, All Israel shall be saved, what he means is any in Israel who are to be saved are to be saved in this way. So all Israel shall be saved. There is no other way any Israelite can be saved, except through the death of Christ. And so all Israel shall be saved, means any in Israel who are saved have to come and escape Christ and join the church. That's what some say that phrase means, and that phrase could be so interpreted, standing alone. But in the context, Paul is using of the time ? calling to come when the branches which were grafted out of the olive tree will be grafted back into the olive tree. I think that in the context it is clear that's what he means, and the evidence he gives for it, is not simply four words from which he draws a lot, but it is a reminder of six verses, which clearly teach God's continuing blessing to Israel and God's promise that upon Israel He will pour out His spirit, and make them a great center of His mercy.

So that these two passages which are worthy of considerable study and study with relationship to Romans 11 and to Jeremiah 33, and to other relevant passages, that they come second in this passage, and next of all in this (5).

(Question:) Now that's a good question. It is from very little of no mm importance of what I said, but it is of considerable importance, what I should have said. And it is the passage about the new covenant in Jeremiah. 31 and 33. I was reading a Theological book today and he was referring to something which he says is proven in Romans 9:32, to 34. I looked up Romans 9:32 to 34, and that's nothing to do with what he said. Nothing. And then I noticed Romans 8. But it is very easy for typographical errors. Chapter 33, Jeremiah 33 might also be worth looking at in this

connection. Jeremiah 33: verses 14 following. It's quite appropriate verses. But 31 is the more vital passage. Although 33 here, "Thus saith the Lord if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then I will cast away the seed of Jacob and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob." That's mighty strong language, definitely. The family physical of Israel. That's not involved. But 31 is the wonderful new covenant passage which is often misunderstood, but which is very important. But I don't know that we will take time now unless some of you are quite anxious to go into it now. Later on, if some of you are anxious to, you can go into this further or ~~in~~ you can go further on in Isaiah. But perhaps for the moment we should look at what is between these two passages. We have a, b at the beginning, b a at the end. What's in between? And in between we have a long passage which appears to be very much one piece. There's considerable repetition of thought in it, but there is a constant stress throughout, on the fact that great glory is coming to God's people. The fact that they are to receive much valuable property from outsiders. That they are to be served by the Gentiles. That their land is to be rebuilt. That they are to have great prosperity. All of this is to be brought about by the activity of God. These themes are stressed and stressed and touched and retouched throughout these passages. But right about in the middle of the section, there are three verses, three long verses which are quite isolated from the rest. Instead of it being talked about Israel, it is in the first person, and talks particularly about an individual. And the thing that the individual predicts while related to what is contained in the rest, are most of them not directly related.

The other day I made a list here. I went right through these verses. I said, 60? Isaiah 6, what do we find in connection with each verse, trying to see how much we would find the same thoughts carried right through. I noticed for instance that verse 1 says that there is ~~glory~~ glory coming. And I noticed that that theme you will find in one, two, and three. Perhaps in 9 and 10. Then in 15, 19 and 20 and over in 62 and 63. Something that is rather definitely that. Glory ahead. For his people, not for an individual. Then references to previous darkness are contained all through it.

Then we find that valuable property is coming, a number of verses under that. That they are to be served by the Gentiles. We find many references to general prosperity. You take these things that I just mentioned and you get perhaps two thirds of the thoughts of the passage. There are also many references to the praise of God, and there is a stress on the righteousness and holiness of God's people towards the end, more than towards the beginning. And there is a stress on the city of Jerusalem which he is building, more towards the end than towards the beginning, though there is a section upon it in the beginning. But I did not notice anything that is dealt with any great extent in chapter 60 without being dealt upon in 61 and 62. Or any great theme that is dealt with to any great extent in 61 and 62 that is not also touched upon at least in 60. There is a great deal in between these two chapters.

But in the midst of the three chapters you have this section of three verses which doesn't seem to have much direct contact. Take the themes that I mentioned which are stressed and repeated over and over. And what do you find out about any of these themes in verses one to three of chapter 61. Well, one thing of course is that it is used in the first person. Now it is, just as you have the first person over in 61:10. "I will greatly rejoice in the Lord, when he hath clothed ~~me~~ me with the ~~garments~~ garments of salvation. He hath covered me with a robe of righteousness." That may have a close relationship with verse 3. But it is also can fit in more than one, two and three do, with these themes as a section as a whole. But it is the I which will greatly rejoice in the Lord for he hath clothed me with the garments of salvation, hardly seems likely in verse 10, it is very possible it is the city rather than an individual anyway. But it is very unlikely that it is the same I in 61:1-3. You have very few first persons saying in the rest of the chapter and they are quite different from 61:1-3. So I think we are justified in saying we have a section A B C D C B A. That you have that progress. Up and down. And if you have D in the middle which is distinct from the rest. D in the middle has nothing to speak of about this being of - It has nothing whatever about the Gentiles serving. It has nothing - it ~~has~~ has very little about the city being rebuilt, being established. Nothing whatever about the ~~gathering~~ regathering of the people. Nothing about the Gentiles serving them, nor about their receiving the riches of the Gentiles. These themes which are so very common than the rest, seem to be pretty well omitted in

the back, and there you have to look at the transliteration. And you find there that it is [?], that it is - it is translated proclaim 36 times, cry 19 times, make proclamation 22 times.

Now another useful tool here is the Englishman's Hebrew and Chaldean Concordance, and anyone who is going to do serious work in interpretation of the Bible should have this book. ^{I was so happy} And it so happened when it was reprinted in England about 6 years ago, that made it available again other than in second hand stores. It is an extremely useful work. But looking in this book, you ~~must~~ look up directly and then you have the English translation. Here unfortunately there are two roots put together which Young's has separate. One means ~~hamaah~~ befall, and the other means to call, and these two are mixed together here, which of course in a way - no it isn't. It looks the same but we have to distinguish the meanings which are different. Now this is used to designate, - it is used Solomon his brother he called , it is used to invite. But in Isaiah one cries to another, in Isaiah 6. See that's quite different. I have also called my holy one. I the Lord have called thee. I have called thee by thy name. Jeremiah, go and cry in the ears of Jerusalem. You see this is something quite different from Jeremiah, from Isaiah's ordinary work of predicting or of preaching. To proclaim liberty to the captives. I think we can proclaim liberty to the captive today. We can declare what God has done and the basis on which he delivered us. I think in that sense, Isaiah could too. But it would seem to go beyond what Isaiah would ordinarily do, this statement, to proclaim liberty to the captives. And the opening of the prison to them that are bound, that Isaiah might do in the same sense that we do today. But I would think that it goes beyond.

4.

But then verse 2, proclaim the acceptable year of the Lord. Was Isaiah able to proclaim the acceptable day of the Lord? Surely that is pointing to one specific time. Not merely saying such a time is coming, but saying such a time is here. And surely that could not be fulfilled by Isaiah. To proclaim the day of vengeance of our God. Isaiah predicts the day of vengeance a hundred years after his time, in one reference. I don't think he is proclaiming it. To comfort all that mourn. Isaiah perhaps comforts a good deal of them. Then 3, to appoint unto them that mourn in Zion, to give unto

them beauty for ashes. Could Isaiah do this? Surely this third verse goes beyond Isaiah, definitely. Give them the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. Surely that goes beyond what Isaiah predicts. So I would think, even apart from New Testament references, we are justified in saying that in these three verses the Messiah is speaking. That here we have the Servant of the Lord speaking, declaring the Spirit of the Lord upon him to do this great work. And so we have that as the climax of our present passage. His declaring these things that he is going to do. That they might be called trees of righteousness, the planting of the Lord, that he might be glorified. Surely it is the wonderful statement of the work of Christ in His first coming and in His second coming, and it is placed at the very center of these wonderful declarations.

So we have this passage which Messiah speaks right in the center as the climax and before it we have, you might say, we have a picture. We look forward. We see that we've been rebuking for sin. Now we look forward. God is going to bring vengeance. Punishment. Then we see in connection with that, God is going to bring blessing to Israel. Conversion of the nation. Then we see a great passage of prosperity coming to Israel. Then we see what's all this coming from? What brings it on? The center of it is the Messiah. Then having reached that climax, then we go back to it again, and we say, because Christ speaks, because Christ is sacrificed, because He comes, he brings prosperity. And then we say this prosperity which He has brought to Israel will not come except as Israel receives the spiritual blessing, which is promised when the standard is raised and they are made to see His righteousness, and a new covenant with them and before or at the same time that this comes there will be the outpouring of blessings. So you have this very interesting envelope structure in this passage where the work of the Messiah in the crucial point. And you have this wonderful teaching of these three chapters, three verses here, of what He is going to do. And you have the - you have what He is going to do and then before and after you have His outworking upon the nations of Israel. I think that there are others who enjoy the blessings of the periods before and after but the interest centers here on the Christian.

Now should we look a little more at the statements of 61? What the Messiah is to do. And here we have the Messiah is to speak, don't we? We have the prophetic work of Christ. The messiah is going to speak. I wonder if in a ~~ma~~ general way we could say that the picture in this passage starts with the prophetic work of Christ, goes on to His priestly work and then goes on to His kingly work. Whether that is a possible division of these three verses, I wouldn't say you necessarily divide them exactly as the verse divisions are, They are perhaps all put in by uninspired men, or necessarily that they - that the passages are mutually exclusive, but that the emphasis is in the first part on the prophetic books. The spirit is on Him. Why? To preach good tidings to the nations. To give the news. To explain the truth. To proclaim the message to the people. He is declaring the will of God. It is His prophetic work. Then He is not merely proclaiming, preaching good tidings, He is binding up the broken hearted. He is bringing liberty to the captives. He is opening the prison. He is proclaiming the acceptable year of the Lord. He is comforting those that mourn. Surely this is His priestly work. His opening up the way of salvation, for all of His people. His ~~bringing~~ bringing liberty to the captive. His priestly work. And then He does the priestly work, and makes it acceptable before the Lord. But then He works out the outworking of that which is won through His priestly work. He appoints unto them that mourn, He gives them beauty for ashes. He gives them the oil of joy for mourning. He gives them the garment of praise for the spirit of heaviness. So that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. This is of course the outworking of His priestly work, but all of His kingly work is the outworking of His priestly work. It is earned by His active and passive obedience. His death on calvary cross secures the ~~seat~~^{seat} of David, and to establish of His place of authority. Which is exerted in our behalf through Him. And so I think in a rough way you can say that the three offices of Christ are stressed here. And in the center of course is His atonement. To proclaim the acceptable year of the Lord. Proclaim liberty to the captive. It is not made very specific. It is not a clear prediction. But it certainly implies it in view of its being taught else where. And the last implies the exertion of power. The appointing, the giving of them beauty for ashes, giving them the garment of praise for the spirit of heaviness. This is the

exertion of the Divine power upon those whom He has redeemed. So I think we have the three phases of His work stressed here, and of course all phases of His work enter into His first coming and His second coming. But in His first coming the stress is on the prophetic work until toward the end on the priestly, it seems to be the main thing. In the second coming, the stress is on the kingly work, which is based upon His priestly work.

12 (Question: The day of vengeance. I would incline to think that that probably is a specific time and probably looks forward to the future. In between these two things which probably, well, to proclaim the acceptable year of the Lord, probably is tied up with what proceeds. Liberty to the captives. He opens the prison to them that are bound. The acceptable year. Of course it may ~~be~~ refer back to the idea of the debt? Jew believing. There was the year in which the people were released from death. The year in which the people were freed from slavery. The year in which the land lay fallow. But of course it lay fallow every sabbath, but here it is particularly the Jubilee year in which there was these, the acceptable year of the Lord, when all of these changes, which we in view of our knowledge of other passages of the Bible, would say, is used here as a symbol of looking forward. The year when he wins our freedom from our debt to His justice. From our obligation, from our position as captives, bound by sin. He wins us through His death on the cross. So that could be the acceptable year of the Lord.

I would think that the acceptable year of the Lord is then a specific time referring to calvary and if that is so, then I would think that the day of judgment is looking on to His second coming, to the beginning of His kingly work, when He overcomes the forces of evil. The victory being won ~~by~~ ⁱⁿ ~~the~~ principle ^{by} ~~of~~ His death on the cross, and now performs the work through ~~him~~ ^{His} which His interposition would follow. And of course that would be a reference to the passage a at the beginning and end. That He performs vengeance alone. Yes?

That's a very good question. If this refers back to the year of Jubilee what is our definite evidence of it, or is it merely based upon the general similarity? Now let's look at the Jubilee passage. What is it? Anybody remember? It seems to me that it is only in - well is it in Leviticus or Numbers. I think it is Leviticus.

When I didn't remember what the reference was of the Year of Jubilee, why did I say In Leviticus? Why did I say Leviticus rather than Exodus? I said Leviticus or perhaps Numbers. Why did I say that rather than Exodus or Deuteronomy? That's a point of criticism. Maybe some of you haven't had it yet. We have in the Bible - we have the Torah, Leviticus, Numbers, (hard to hear,) and we have the code of Deuteronomy. And of course the critics say these codes contradict one another. Now there are differences there. I don't believe they do. But there are differences there. But the critics say you have the simple code in Exodus. You have the developed code, in Deuteronomy. Then you have the complex code developing after the exile, in Leviticus. The Priestly Code. Well, now, the priestly code of Leviticus deals mostly with agriculture. And you are more apt to look for matters of land laws, dealing with slaves and that sort of thing. (Hard to hear.) Why would the priestly code, rather than one of the others contain the teaching of the law of Jubilee? Well, I think it is very important. You take the critics. (Hard to hear.) Exodus gives for instance, the simple law that God made with the people at that time, at the start of the wilderness journey. Now this law in Exodus, law of the Covenant, the book of the Covenant, Exodus 21 to 24, in which some sections are a little later. This book of the covenant is supposed to tell the people what is necessary to know what is necessary for their wilderness journey. There are ten commandments are given, vital principles that are effective all through the history of the people are given. But principally vital on matters during the wilderness journey. During all that time they have Moses right there to solve particular problems that come up. So it doesn't have to be extensive. Then in Leviticus, there is given the law for the priests. God gives Him .(3 $\frac{1}{2}$). This is the detailed law for the ~~pasha~~ priest. Then in Deuteronomy as they are about to enter the land, Moses declares the law to the people. The word Deuteronomy means second law, the second giving of the law. In that he proclaims the law to the people. Declares to them what they need to know as they go into the promised land, and stresses it and drives it home, and it is full of exhortation. They are going into the promised land, They are going to be scattered around. They don't have Moses with them every day to deal with matters that need it. They are scattered around the land. It is very important that the law be driven home

to their hearts. And so under these circumstances, they say Deuteronomy is in a different style. Well, the exhortation is needed there. Anyone of them may use the hortatory style, if they are situated where the exhortation is needed. But in Deuteronomy there are certain changes of law because they are no longer living in tents in the wilderness. They are ~~hitting~~ going in the land and building houses, and so the law is naturally adapted to the new conditions, which they are soon going to enter into. So that is one reason for a change.

But why is the law of Jubilee not in Exodus or in Deuteronomy, but given in Leviticus where you have all these details of the law for the priests. The answer is that it only comes once in 50 years. They are in the wilderness 40 years. There is no particular point in telling about a jubilee. It will never occur while they are in the wilderness. I'm not sure that it occurs 10 years after they enter the land. The Jubilee may start at the entering the land. The conquest of the land upset things and changed it around. But there is certainly no point in giving it in Exodus. Now how about Deuteronomy? Deuteronomy is driving home the law, its importance to those who remember that ~~and~~ to drive home the law that would be active that year, so they remember that after 7 years that land (5 $\frac{1}{2}$). But there is no use of giving the people a big exhortation about what they are to do 50 years from now. They won't remember that long.

Leviticus gives the written formula the priest has on hand which they can look at the qualifications rather than the exhortation of the law that is to be driven home to the people's minds. And Leviticus tells about the Jubilee and when the time comes they proclaim it through the land and the people know about it, but there is no ?
crux to proclaim in Deuteronomy when it is 50 years later. So that is why though I did not recall where it was I immediately decided it was more suited to Leviticus, than either Exodus or Deuteronomy. My principle was borne out by the fact that Miss Correll pointed out, that the place was in Leviticus 25. So there in Leviticus 25, he gives this command, that He spoke to Moses. It is not Moses speaking to the people, exhorting them, because you can't expect them to remember that in 50 years. It is the law that is in the book. We don't teach the children. We make the children, though we don't stress it. How old a president's gotta be, before he can be elected. He must be

at least so old. And what day the election is to be and all that. That's in the constitution. You can look it up. But it isn't the sort of thing you would try to remember. I don't try to remember when school (7). We decided. We put it in the catalog. I go through the catalog to look it up. The things that I have to have on hand for any emergency that ~~may~~ may arise, but I have to have to be able to answer questions of importance you should have those in ~~the~~ mind. But the things that are not relevant for a certain length of time, when they come ~~up~~ up a particular time, I can leave them in a code book where I can look them up. And Leviticus is the code figure rather than the (7 $\frac{1}{4}$). And so here we find that He says to Moses, that the seventh year is a year of rest. He explains that year in the laws of Moses, in Leviticus here, verses 1 through 6. This about the land lying silent, there is no point in giving in Exodus because they are wandering in the wilderness. They can't leave the land fallow. In Exodus ~~there~~ they give about the servant being released after seven years, because that applies to the wilderness as well as anywhere else. But the land ~~is~~ lying fallow applies after they come into the land, when Leviticus is the codified law, to keep for after they are in the land. But then after giving that, and in Deuteronomy it is repeated again, and driven home to people's minds. Then after giving that, then in verse 8 he begins that they are to - the priests, Moses, those who are in general direction are to come, seven sabbaths of year. And when it comes to that time when they've had 49 years. Then they sound the trumpet of Jubilee. In the 7th month of the 49th year. And then when people ~~hear~~ hear the Jubilee trumpet, and they hear the proclamation, then you shall hallow the 50th year and proclaim liberty throughout the land and to all the inhabitants therein. It will be a Jubilee year. Now you see the phrase. Ye shall proclaim liberty throughout the land. And here we have in Isaiah 61:1, he has sent me to bind up the broken hearted. To proclaim liberty to the Gentiles. To proclaim liberty throughout the land. It shall be a Jubilee unto you, and you shall return every man unto his possession, and you shall return every man unto his family. So the Jubilee is a year that they look forward to for a long time, and then they forget all about when it is coming, but as it gets nearer the time ~~comes~~ comes when the declaration is given. Now is the time when things that have gotten

into a bad condition, through the years are set right. It is the time of release. It is the time of rest, through the land.

This is the occasion we come to, and Ezra repeats it 50 years by 50 years. It is not only performs the service, but it drives home to our hearts, the fact that if we look forward to something that occurs once every 50 years, that we can know that God has that to which we can look forward which is a great event that He is going to perform when the proper time comes for it. So when Jesus Christ proclaims liberty to the captive and proclaims the acceptable year of the Lord, it is the ~~same~~ declaration of the Jubilee, but it is the declaration of the Jubilee not itself which has valuable economic purposes, but of that which the Jubilee suggests and typifies the actual release from sin. And so it is the declaration of ~~the~~ the Jubilee, using this very phrase, to proclaim liberty to the captive. But it is - and then it continues to proclaim the acceptable year of the Lord. But Jesus Christ announces it, declares it. He announces it prophetically. He produces it. His priestly work. He carries out its effects. So all through the results are suggested here in this. And yet it is done as you can see, not in an absolutely clear manner. It is somewhat vague. He is gradually giving us an insight, and gathering an idea into our minds, opening them up, preparing the way, so that when Christ comes again, comes back and sees how all these different ways open our hearts. But as we gather from this passage, to learn about God's plan, we find right in the middle of it the work of Christ. Right in the middle of the whole passage. It is based upon what He does.

And so then around this passage, this short passage in the middle and in side of the short a and b passage, we have the long c passage. ~~(12)~~. And we look at the long passage and find that it is a description of a period which is yet to come and in the description of this period, He follows a (12) which we find in Isaiah, quite generally, that God deals with our physical situation. With our economic means. With our present problems, first, and then he goes on to show the relationship. To call our attention to the deeper passages of sin that is back of it. The spiritual problems that have to be met. And so we have in the second section, considerable stress on the ethical and on the righteousness of that which He is bringing. Not so much in

the first, though it is touched upon. And in the first part we have more of the ~~bringing~~ bringing of the property from the Gentiles to them, of the production, giving them of that which is to contribute to their great prosperity during this period ahead. So we find this begins with those wonderful words, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." And then we find in verse 5, "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." Now what does this mean? The forces of the Gentiles. Does that mean that the Gentile armies are going to come. Well, the Israelites don't feel happy today if the Arab forces of the Arab armies come in. They don't feel happy about it. Does it mean these Gentile armies are to become subject to the Israelites? Is that what it means? Or does it mean, his words for here - that's one thing I wish you would look into for tomorrow. It seems to me that that word occurs twice. Am I right or am I wrong? That it occurs twice in the chapter. The forces of the Gentiles. Or does it only occur once? Verse 11. The forces of the Gentiles.

Now here you look in Young's. He says forces, strength force, army . II Chr. 17:2. He placed forces in all the fenced cities. That's clearly armies isn't it? Jeremiah 40: 7, 13. All the captives of the forces. Obadiah 11. Strangers carried away captive his forces. You look at the eight or nine references given here in Young's for this word forces and all of the others except these two. These two are the ones we are studying. But all of the others seem quite definitely to be armies. Is this army also? That's the question I would like to ask you. Take Young's, and see whether Young's gives you evidence in itself, ~~show~~ without any other help. Can you find in Young's any proof that this must mean armies, or can you find in Young's proof that it may mean something else? Then look into Brown, Driver, and Briggs and see what evidence it throws on it, and then look in the context and see what the context shows. That is one thing I wish you would do for tomorrow for sure, and use additional time for looking into the passage.

We were going to look particularly at certain elements of this today. And I suggested that you look into certain special verses. Let's look at Isaiah 60, and let's start at the beginning, and look a little more into detail at it. I hope that you all have your Hebrew here, and we look along at the Hebrew and at the English, and then take up special problems that may be of particular significance.

(Silent.) Well, who is the woman that is here addressed? It is quite definitely not a literal woman. There is nothing in the context before or after to suggest that he is speaking to a literal woman. Therefore it must be a figure of speech and what would woman be used as a figure of speech for? For a nation or for a city. So it might be Israel or it might be Jerusalem. It could be one or the other. In the general context I would incline to think that it is probably Israel. But it is certainly one or the other. In the context. Now of course the possibility might be suggested that it is the church. That's a possibility. Of course, it is something that can be addressed in the feminine. But I would feel that it is much more likely that it is either Israel or Jerusalem, and most probably Israel in the context. But that immediately shows us that it is not an individual man, or that it is not a group of men addressed literally. Something that includes men can be thought of as men in the feminine.

And so we have, arise, shine, $\text{אֲרִיז} \text{ אֲהַרֵּץ}$ and then אֲרִיז because for or when. And then אֲרִיז has two meanings. Well no, the word אֲרִיז is either come in, enter, or go in. But this particular form. אֲרִיז The form, it is third masculine singular, perfect. It is one of those two. Woman would not be a translation. It might be a representation of what a form is. But I wouldn't put in the word, woman. No. It means a rock, but who is he speaking to? He is speaking to one woman. Or else something that can be personified as a woman. Now I think that that is the Israelite. If you said in English, arise, woman, it would confuse somebody, for they wouldn't think of it as Israel, they would think of it as some woman. But you might say that the form is feminine. But I wouldn't put in the word woman, unless in the context it is a literal woman. In such a case it might not be out of place considering the word woman, to make it absolutely clear. If you had a woman and a man stressed and he is addressed in the feminine

you might insert the word woman, just to make it clear to others. Or insert the name, woman. How would you translate it if it was third masculine singular, Qal? Yes, to come in, or to enter. Well, come perhaps in English. But it isn't just come in the sense of just making progress. It is actual arrival. Now of course, I guess when you say have come we do show that the destination has been reached. It has come. Your light has come in, but how would you translate it if it ~~was~~ was a participle? Yes, your light is come. Your light was coming. Your light is coming. Your light will be coming. Past, present, or future is not indicated by the participle, but that it is continuous action. Arise, shine, for your light is coming. Now there are two possibilities here. Arise, shine, for your light is come. Arise, shine, for your light is coming. By the way this word ^{אֵלֶיךָ} (shine) or something practically the same occurs in the New Testament. Does anybody recall? There we have then, arise, shine, for your light has come in, or is come in? What about the ~~is~~ your light? Is that your light, David's light. Is it David and Jonathan's light? Who's light is it? Can one speak positively and categorically on this? It is second feminine singular. It is not a group of men's lights. It is not a group of women's lights. It is not one man's light. It is one woman's light. And of course that fits with the ^{אֵלֶיךָ} and the ^{אֵלֶיךָ}. Your light is referring here doubtless to something that is personified as a woman. Now which do we prefer here? Arise, shine, for your light is coming, or for your light has come? Our King James says which is come, which is the same meaning, as has come. Which is best of the two here? Is coming, or come? Why?

I could say that, Mr. Auckland has promised that he will hand my wife a dollar bill to take down to the store for me. And ~~at~~ the door could open and my wife could step in, and I would say, please give her the money she has coming to her. Or I could look out the window and I could see her here and I could say please give her the money. She is coming. Either would fit equally into the context wouldn't it? There would be a different meaning. But the context, the words alone, either would be equal. And in, most verbs you can tell which it is. If it was qatal, ^{אֵלֶיךָ} if I would say, drag ^{grab} him because he has killed that horse, you'd say he is a murderer, he's killed the horse. Now we want to grab him. Or I could say, grab him, he is killing the horse. I mean I want you to stop him, and save the horse's life. If I said, grab him because he has

killed the horse, I would say קָוַן . He has killed him. But if I say, grab him, because he is killing the horse, I would say grab him because he is קָוֵן . The forms would tell you immediately which I meant. And in most Hebrew words, the form will tell you whether it is perfect or participle. But unfortunately in this particular verse, in most verbs of the ayin waw class, the form is identical, whether it be the third masculine singular or the participle. And that is true also - no, it isn't the niphal. So the question is, which of the two is it? Is it arise shine, because your light is come? Or is it, arise shine, here your light is coming. Get up and celebrate. You can't tell. Yes, that's an logical argument. You have to get the light before you can give it out. But simply on grammar, you might have a second battery coming, and you see it coming, so you can afford to use your first battery now.

Arise, shine, for your light has come, and the glory of the Lord קָוַן 1 And of course, קָוֵן is a causal form. If it wasn't causal it would be קָוֵן . And קָוַן is perfect, it has risen. If it was participle, it would be קָוֵן . And consequently the () here, is pretty definite evidence that it has two equally possibilities, if you take it in this case, in line with the second one. Now there is the possibility that something in its meaning, would show you that there is a possibility of taking it the other way. But ordinarily speaking the two would be parallel. And in this case the meaning fits the parallel, very definitely. So your second form gives you pretty good assurance that it is the correct way to do it. The first one. So our King James is quite dependable here, even though the first half of the verse wouldn't prove it. The parallel in the second shows that they made a correct selection. For the glory, and the glory of the Lord upon you has arisen.

Then would you read us the second verse, Mr. Sutton? How many of you think that 60:1 is followed by 60:2? Does Isaiah say, suppose that Isaiah is here, and he is looking at the people of Jerusalem, and he sees the people of Jerusalem sad. Because they've gone through the terrible siege of Sennacherib. But he says to them, arise, shine, for your light is come, and the glory of the Lord is risen on you. Sennacherib's hosts are destroyed. This trouble is at an end. We've got wonderful prosperity and happiness and joy ahead. The glory of the Lord has arisen upon us. Arise and shine.

And then he goes right on and says, for the thick darkness will cover the people, darkness will cover the earth, and thick darkness the people. And you say, what on earth does he say rise and shine for if he goes right on to say that thick darkness is going to cover us? There is no reason to say that the light will shine. Suppose I say to you, go and buy some ice cream. Get a big dinner. Have a good time. Because you are going to find it awfully hard to get enough money together, to eat anything on the morrow. Well, you'd say, that is perfect nonsense isn't it? I should spend a lot of money today because I won't have any money to eat with tomorrow. It would be more sensible to save my money to eat tomorrow. Arise and shine, for your light is come and the glory of the Lord has risen upon you, because behold, thick darkness is going to be on the earth, and thick darkness is going to cover the people. Well, it doesn't make much sense does it? If this is Isaiah's day and he ^{mentions ?} imagines what is here, and then speaks of what is coming next and ~~what~~ what is coming next is flatly contradictory to what he says here, it doesn't make sense. Or if he looks forward and says in 19:62, we say this here because in 19:63 it is going to be that. Now there are those who say, eat, drink and be merry for tomorrow we die. That we are going to lose all our money anyway ^{so} ~~hahaha~~ we ~~may~~ might as well spend it. But that isn't a very Christian attitude. It certainly is not that which we would expect from Isaiah.

It seems to me that there is something a little more involved in that in the relationship between these two verses. What do you think about the first verse here anyway? In the whole situation, is not Isaiah looking forward to the future. He is giving us a picture of God's vengeance upon, single handed vengeance, and then he gives us a picture of the calling, Israel's conversion, which is either a symmataneous with it, or about the same time. But then he says, arise and shine, for your light is come. Well, now, he is looking forward and saying a time is going to come when this is the appropriate thing to say to Israel. Don't you think so? He is not saying it in his day, but he is making a prediction that the time is coming when this is appropriate. Arise and shine. But then he says because thick darkness will cover the people. Don't you think that what he is doing is telling us that he is giving this prediction that the time will come when the appropriate thing is to say to Israel, because before that time comes, there is going to be a period of darkness, and then this darkness is going

to end with a change that light will come in and therefore he is now predicting a wonderful time of happiness at the end of that period of darkness. So that he looks forward to a certain point, and then he comes back to tell you why he looks forward, by describing what comes first. It is a sort of a dramatic manner of presentation. He gives this to them and then he turns to the people and says, the reason I'm doing this is because there is going to be an opposite time first when it will be very appropriate to do that, and then the opposite time will end with the outpouring of God's glory and so I exhort them to rise and shine. So it would impress me that the time of verse 1 is later than the time of verse 2. That one gives us the conclusion like reading a newspaper story. You read the story in the first verse, and in the second sentence you go back and give the background of it and show what led up to it. You can begin a newspaper story and say -

Isaiah 51. (0)

You can begin a newspaper story and you can say last night a little girl was burned to death, in her home in North Philadelphia. The next sentence says, her mother had gone out to buy something at the store for the next morning. She was on her way back when she saw flames shooting out. She rushed up and rushed in to try to save the little girl's life but she got there too late. Your first sentence is later than your second one. Your first sentence is a summary, and then you go back and tell about it. Well, this isn't exactly identical to that but it is quite a bit similar. He gives the statement that sets the picture. Instead of saying there is going to be a wonderful time of glory some day. He imagines the time and says, arise, shine for the glory of the Lord is come upon us. Then he says, why, am I saying this? There is going to be a period of darkness. There is going to be a period of . But this period is going to end with the wonderful outshining of God's mercy. Therefore I'm saying arise, shine for your light is come. I'm not saying it's now, but he is saying, look forward now and be happy of what is going to come. Be happy that this exhortation can properly be addressed to you. So I think we can safely say that we have that relationship between these two verses.

And then what about verse 3? Let's look at 3 in the Hebrew. The brightness of

the rising. It is construct before a noun that is definite. Now in this case the English said the Gentiles shall come to thy light. The nations shall come to thy light. This word, come here, does it mean come in? Does it mean entrance? Yes, it means rather to walk, T?T means to walk. That is to come or go in the sense of walking. It does not mean to go in the sense of a particular goal reached. And it is possible to mean Gentiles will walk to your life. It is altogether possible to mean that but it is equally possible that it means they will walk in relationship. That their walk, the force of their life will be determined and effected by this light. The Gentiles will walk in relation to the light and kings to the relationship of the brightness of your rising. Like the rising sun. Well, now, personally I would say that seems a more reasonable interpretation. It may be the other. You raise the light and they will come to you. It is altogether possible. But it is at least possible that it means, I would think to come to you would be quite natural, but to come to your light and to come to the brightness of your rising it seems more apt to be that the light is the thing that regulates their conduct in which the course in which they walk, than the thing to which they come. Now it can be determined either way in the light of context, but as far as the use of the word T?T in relation to light is concerned I think there is a definite edge to the saving of this light.

It is doubtlessly waw conversive. They will do this. I don't think it is apt to mean this simply that they come and that they regulate their conduct with proportion to his glory, in relation to his glory, that God has given to Israel. Now some interpreters invariably insist that this is the church. This is the glory of Christ going out. That certainly on these verses taken by themselves is a possible interpretation. But another possible interpretation is that it points to Israel during the millennium as God's representative. Those agents through which he brings the lost to . To which he carries the message of how they should carry out their assignment. Either one would be possible as far as this verse is concerned. Now the next verse. Number four.

Verse 4. I?T It seems to me that in this case waw would be an antecipated a long time before. It probably fits in ~~which~~ with the context here. It was in the meaning tied up for wealth, that the wealth will come to you. The abundance of the sea

will be converted to you. The wealth of the Gentiles will be turned to you. The wealth of the Gentiles will come to you. You are to fear and your heart will be enlarged. That doesn't suggest that they will win a great victory in combat does it? It seems to me that it fits into the idea more of God bringing great wealth to them to establish great prosperity, for His people. I don't think you could be dogmatic. I ~~think~~ at this point as between those interpretations, but that seems to me to fit better than the other. Now is this word ^{שָׁרַף} used again in the chapter? Verse 11. And what does the subject do with it there? ^{septuagint ?} Yes, stretch forth, and bring to you the strength of the Gentiles. That perhaps fits the context more there than in this earlier place. I don't know if wealth fits the context so much in the next and yet it might. The glory of Lebanon, the fir tree and the pine tree. They're all coming. That might fit wealth. Also, in 61:6. The riches of the Gentiles. Certainly there it is not the armies of the Gentiles. That's quite definite.

Between five and 7, they put the same words, 5 and 11, they use the same words for both of them. But when you get over to chapter 61:6, it makes that different. Where it says, you shall eat the riches of the Gentiles. And it is true that even in English we will use the word in two different senses, some times three senses. So that while it is used in a certain sense in the near context to suggest but it doesn't prove it. But I think it suggests that and it is good to try it in this sense.

Well, we didn't get over to 61. There are some problems there I asked you to look into. I think we would get more value to go ahead this way, don't you? Thus we are getting more positive experience of how to get into the Scriptures and see ~~what~~ exactly what is there. So let's go on but let's put some very special attention to 61, the first few verses. What would you think of that? Of taking first. See what you can do on 61:1-6. And then spend as much time as you can on the rest of 60 and the rest of 61 and 62. But take that section of 61 first before going on in these other sections. I would suggest first that you look at it in the English and study the general context. The general meaning. Then that you look at the Hebrew with the English before you, and try to recognize the form. What the forms are, what you can tell by common endings etc. And then that you take instances where as you've looked at the English you feel that the meaning might be effected by the precise indications of words, and then look at the

Hebrew. That way you will get over much more ground than if you are just taking a verse and translating it. I would suggest doing it that way. That way, trying to get all the light you can from the Hebrew, without spending a lot of time, simply looking at words. And of course if you can have the American Standard Version and the Revised Standard Version, or almost any version in front of you, that can suggest places where the meaning of Hebrew may be variable and where you perhaps could get further light by careful examination of the words.

Isaiah 51. (Next class.)

We were looking last time at chapter 60 there. We ~~was~~ noticed the general content of this passage, and in the a, b, c, d section we were looking at c, which is chapter - all of chapter 60 is probably involved in it. And we looked specifically I believe as far as verse 5. We looked into the verses and we saw that the Hebrew for forces is קָוִי which is used I believe of Job, of Boaz, he was a man of קָוִי , and it is used for excellency, for that which is worthy or is helpful and outstanding, and as used for a king it is probably going to be used for his army. Used of a private individual it is apt to be his wealth. And so in this context whether it means - whether you think of the strong thing that the Gentiles have that gives them worthiness, its their armies, or whether you think it is their wealth, or whether you think it is something else about them, I don't think you can tell ~~from~~ simply from the word, Gentiles. The word can also be translated heathen, depending whether you use German or a brief word for the same meaning. The word could be translated simply nation, but it means of course the nations out side of Israael.

Isaiah 52. (A blank record.)

Isaiah 53.

It surely doesn't mean that all of the hostile armies are going to attack. You say that the Germans in the last war, all the forces of Russia are going to come to you, and then you see the great Russian armies sweeping across East Germany, and Berlin. They came to them, but here it certainly doesn't mean that because the abundance of the sea will be converted. Well, thou shalt see, and flow together, and thine heart shall fear, and be enlarged. Fear might suggest an attack, but I think the

context is one of blessing rather than attack. Is it the forces of the Gentiles that is there. They come under their control. They have them to use for their purpose. Or is it forces at all? In the context it seems to me we have the bringing back of their children in verse 4, thy sons come from afar. Thy daughters are carried in the arms at thy side. The gentiles come to thy light, to gather themselves together. They come to thee. I imagine somebody may have quoted these verses lately when they saw airplanes coming from Palestine about four or five years ago bringing Jews from south Arabia, from the land of Yimman, southern Arabia, where these Jews had lived for 1500 years. Some of these Jews there from Yimman, they were under sized, under nourished, they were oppressed by the Arabs there and never had much opportunities, and the arrangements were made that they would be allowed to leave the country and take nothing with them and it was the flying tigers airplane flight that Israel hired for the job. And many of those Jews, the first wheeled vehicle they've ever seen in their life was an airplane. They never saw a bicycle or a wagon. Nothing with a wheel on it. Until they saw these airplanes, that came from America, to transport the Jews. And they carried them up there across to Israel. They knew so little about modern transportation that I'm told that some of them, this has actually happened, that they would see them get into a bus, , and the bus driver would hollar Shiloh, or whatever the name of the place was and a person here has gotten up, stepped to the front opened the door and stepped out, not realizing that it was a thing with wheels on, and went forward at a certain rate, and had to wait until it stopped. That was so great was their ignorance of that part of our modern civilization.

I can imagine as they saw them coming in to think of these verses. Lift up thine eyes around about and see, they gather themselves together. Thy sons shall come from afar, and thy daughters shall be nursed at thy side. Here were the forces of the Gentiles. The American airplanes bringing the oppressed Jews from South Arabia. Which is one of the few remaining absolute monarchies in the world today. It is absolute control. These Jews had been mistreated and oppressed for 1500 years. Now they were taken back.

Well, this certainly is fulfilled in that, except that I don't think that is the sufficient . I think that this is much larger than that suggests. So that when it says the forces of the Gentiles shall come to thee does it mean armies? Or does it mean wealth? In the context there we have the transportation. We have them bringing these things. Verse 6. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah. They bring gold and incense. The flocks come and the rams. All that would seem to me to suggest that wealth rather than armies. It would seem to me to suggest property rather than military power. It might refer to military aid. So my own inclination is to think that this verse 4 is not the best translation. The word as you see has an ~~mm~~ area of meaning that can be included but in the light of context we should decide which aspect from the area of meaning of the word is that which is involved in the context. And I don't think we can rule out of course, but I think we can find that the other is more like that which the prophet had in mind in relation to it. Therefore even though Professor Beaver of Duke Seminary translated it wealth rather than forces, my inclination is to think that in this particular instance it is correct.

Well, all the forces of the Gentiles come to thee. Then let's look at the next verse in the Hebrew, verse 5. We look at the English and it starts with then thou shalt see. What is the word then usually translated in the Hebrew. I would guess, I haven't looked it up, but I would guess that the English word then more often translates a waw than anything else, in the Hebrew. That would be my guess. But here in Young's it says then or so, in Aramaic and Ezra it is , which would be used in Daniel also, but that's Aramaic. Then in is used of course. And he gives just three instances here. And then is used and he gives three instances, and is used, twice. And that day is translated in I Samuel 22:15. And is translated then in Jeremiah 8:22. we usually think of as for. For or that. In Jeremiah 8:22 it is translated as then. He doesn't refer to the law here, but my guess is that there are more cases where the waw is translated by then, than of any other word. I'm quite sure I've come across many, although I don't think of any at this instance. But in this case is it waw or what is it that is translated then? In this case it is . In this case that the noun is not derived from the verb but the verb from a noun, because it is a

common fact in life, that river, one would have the idea of flowing and then see a river and call it something that flows. He is much more apt to have an idea of a river and then see something else and say it is like a river flowing. It would seem to me that it is much more likely that in this case that the noun comes first and then that the verb is derived from it, rather than vice versa. There have been those who have assumed that in Semitic languages that everything has a verbal root. But I don't think that it fits with life. After all, there are many things. Now there is no verbal root for brother or for a father. Or sister, that's not a verbal root. That is definitely a noun. And there are many things to which there are no verbal roots. In this case you have a good verb, flow, and you have a good noun, river. But the river to me seems to be the more fundamental concept, in the form. So I would incline to think that this shows pretty good light on what kind of flowing. It is like a river. More like a stream. You will see and you will flow and you will fear. And he shall dread. And your heart shall dread and it shall be dry. Now it is interesting isn't it, how you have these ~~many~~ thens. Then this and this and this and this.

~~Stretch~~ Dread ?

Stretch can be fit in here with not in the sense of fear, of being afraid of something but in the sense of a sort of awe. Sort of being overwhelmed with the tremendous effect. The Bible says, shall fear God. Does that mean you are going to be afraid. Thrill seems to me to be quite different. Your heart shall see and be filled with awe. Something like that would be thrill. I notice that B.D.B. here gives a noun derived from , which is called dread or religious awe. From Jeremiah 2:19, no awe of and unbelief. And then this dread, to be in dread as Mr. Awkland pointed out, there are 21 times where it means a real fear. But this one, number two, they say here, be in awe. That's the Lord's favor, actually. Isaiah 65. To be in awe. It seems to me that that is quite a good suggestion, but to get thrill out of I must say that I don't quite see.

Yes, but I think in order to prove that, we want a case where it has more the idea of a motion, and whether, now there is a noun used 49 times, which means to - dread, translated dread. A noun ⁷¹¹⁵. Brown, Driver, and Briggs gives the meaning of it, number one, dread, terrifying, unfitting for action. Number two, the object of dread, and number three, as denying of God. The fear of Isaac, designating God. That God is

the dread of Isaac. The fear of Isaac. But I don't think that there is any evidence as far as I know to connect the idea of physical motion. It is my impression that the particular word is more the idea of - the attitude of awe, or of terror rather than of . The idea of thrill seems to me to be something more of a pleasant thing and of course awe before God is not unpleasant, but you might say it is too deep for pleasure to be the outstanding element. It doesn't seem to me to be thrill.

Isaiah 54. (0)

Well, that's very interesting that use of the R.S.V. in this beginning of this fifth verse here. It makes as you read better sense, but it is not the original meaning, the thought of awe. It is something of the feeling I had yesterday morning. It wasn't quite like that but I mean thrill wouldn't be the word at all. Yesterday morning I had a queer feeling. I came into the office and I'd been in there a few minutes and Mrs. Martin said the sound scribe isn't - I think you'd better phone the down down and get the man to come out and fix it the sound Scribe. I said what's the matter. Why she said, the first few minutes of it, the first five or six minutes doesn't stay in the groove. It moves in towards the center. She said, I can keep it there if I hold it with my finger but then I can't type. She said, I think you ought to get a man to come out and fix it. Well, it seemed to me there ought to be some simpler way to do than that, rather than calling clear out of town, for that. Of course, we have a contract for the maintenance contract. If something goes wrong he is supposed to come out and fix it. I hate to bother him with that. I would rather wait until some thing more important happened, and have the two things done at once, so I went ahead and looked at it and tried a few records on it, underneath each other, and it didn't make much difference. It made a little difference. And then I took the foot of it, lifted it up with paper, so as to turn it over a little on the side, and then that held it back until it was just about alright. Not quite, but pretty good. And I said, let's see how that goes. I went back and sat down and five minutes later a man stuck his head in the door and said, I'm from the Sound Scribe company, making a routine maintenance check every six months. Five minutes after we thought of calling him to try to get him up. Well, we both had the queerest feeling. You can imagine. So he fixed the thing, with just a little adjustment.

You might call it a thrill, but I don't know if it would be as much a thrill as a bewilderment. Here they were and they - there is a holy awe. I don't think thrill would be the best descriptive word. Mr. Ritter, would you read another line? Well now, this word abundant. I think is more literally multitude. It is used quite commonly for multitude. And I think that would fit more better rather than abundant. The multitude of camels. The word that is translated show forth here, is the regular word in Aramaic for evangelizing. For preaching the gospel. The Gospel of Mark is the .(5)

And so basar is more than show forth. It is to bring good tidings. To bring the Gospel message. In chapter 61 it is to preach good tidings and here it is simply to show forth. I think it would give a good bit more meaning in it, when it brings the good tidings into it. Than just to show forth. It is more literal. To bring the good tidings and the praises of the Lord. So here you've got the camels and the dromedaries coming to carry material. Now maybe this will be fulfilled, instead of having camels and dromedaries by having tanks and trucks, which would be a perfect literal fulfillment. They are instruments of transportation. And it is not a figure of speech, to use a different type of an element of transportation. It is not a figure of speech. It is simply the same thing done only using another sort of instrument, that is used at that time. They beat their swords into plowshares. Their spears into pruning hooks. We can't fulfill that because we don't have any swords and we don't have any spears. But when we take all of our - if we tear up all of our armaments, and turn it into civilian use. We are exacting fulfilling. That is not a figurative or spiritual fulfillment. It is exactly literal fulfillment. During what those things mean today.

So here they, these are the instruments of transportation. The camels and the dromedaries. But in verse 7, we have another kind of animal. What are the animals for in verse 7? Let's look quickly at verse 7. That's a very interesting phrase, isn't it there? That is extremely interesting, that this word 𐤏𐤍𐤔 which is used to proclaim the year of 𐤏𐤍𐤔 , of the Lord, in 61:3, 61:2 is used here with these rams and sheep. They will come up upon the 𐤏𐤍𐤔 of my altar. And 𐤏𐤍𐤔 means favor or acceptance with great or good pleasure. They will come up upon the 𐤏𐤍𐤔 of my altar, the year of 𐤏𐤍𐤔 is what the Lord proclaimed. The word is used there in this connection. It is very interesting that this word 𐤏𐤍𐤔 is used once in the highpael.

And the case where it is used in the Hiphpael is one where Brown, Driver, and Briggs gives the reference to it, no, I mean it is the verb, יָסַף from which the noun יָסָף is derived. Which is used in the hithpael. But it is used in I Samuel 29: 4. And let's look in your English Bible at I Samuel 29: 4 and see what the meaning is of the hithpael of יָסַף there. I Samuel 29: 4 is where David is in the Philistia. And the Philistines gather their armies together to fight against the Israelites, and David and his men are with Achish, one of the Philistine chieftains, with whom David was serving. And the princes of the Philistines say, what are these Hebrews doing here? And Achish says, Is not this David, the servant of Saul, who has been with me these days, and I found no fault in him, since he came to me till this day. And the princes of Philistia were angry at him, and the princes of Philistia said unto him, Make this fellow return so that he may go again to his place which thou hast appointed to him, and let him not go down with us to the battle, lest in the battle he be an adversary unto us, for wherewith should he hithpael of יָסַף himself unto his master, if not with the head of our men. In other words, they said, here is David, and David is a rebel against Saul. Saul is trying to kill David, so David has fled from Saul and David is now here with us in Philistia. Well now, suppose David wants to get back into the good favor of Saul. How better can he do it, than by turning on his side in the middle of the battle and bringing us to reconcile Saul to him. Look here. I've won you this victory. I've brought you the heads of these Philistines. And what a picture it is, to win his favor by bringing Saul, which shall receive his favor and which shall atone for that which he has done in the past which has displeased Saul. How it fits exactly. The year of acceptation. The year in which something is done, which can remove the wrath of God upon them. Something is done which can atone from our sin, which can win us again, the favor of God. Not something which we can do, as it would have been in his case here, David's favor in that to win the favor of Saul. The figure is not identically close, but the similar idea is there. Something which we should do and which we can, but we are unable to do it, but something which the Lord does and He provides that which wins for us acceptation with God. And so the acceptable year of the Lord, I think has much more to the phrase than just the words in English convey. The year of יָסָף of the Lord. All of these wonderful rams and sheep. They will come up on

the 1157 of my altar. They will come up to win acceptance with God. They will come up to win the favor of God because they represent that which alone can win his favor; the spotless lamb of God who was slain in the acceptable year of the Lord. And just as the Jews proclaim the year of Jubilee, here the land was given its rest, and when the people who were bound in slavery were permitted to go home, Jesus proclaims the year in which he will provide our acceptance with Him, and He will do that which will the favor of God, to make it possible for God to show us the favor that He desires to show without being unjust. Because it satisfies His wrath against us. So I think that phrase the acceptable year of the Lord has much more to it in chapter 61 than the English can be. I don't know of any way - there may be some phrase in English that would get exactly the idea across. Someone may think of it. But so far as I know, nobody has now. But it is interesting to note how similar it is to this over here, as we looked at the previous chapter. Come up upon the 1157 of my altar. Now the best the King James could do with that was to come up with acceptance ~~of him~~ on my altar. To come up on the altar with the Lord's satisfaction. How did the R.S.V. do with that? Does anybody remember? Just like the King James.

Isaiah 55.

Here is an interesting problem. At this chapter 60 and most of 61, and all after the first few verses seems to me to be definitely a picture of the millennium. And in the pictures of the millennium there are statements which suggest sacrifices. The continuation of sacrifices. And then the question of whether Ezekiel 41-48 is a picture of the millennium is one on which there is some discussion. But if it is a picture of the millennium it has a considerable section on sacrifices. And there are those who advance as a very strong argument against pre-millennialism. They say pre-millennialism is impossible, for if these passages describe a millennium, they then are describing a time when there will be sacrifices restored and that would be contrary to the Christian teaching, Jesus Christ has performed the sacrifice, and it would be wrong to have sacrifices again. Therefore there can't be a millennium. Now that's an argument that some a-millennialists make a great deal. And personally it has never seemed to me a very strong argument, because it has seemed to me that after all, the sacrifice of Christ is performed once and cannot be repeated, And the Roman Catholic idea, that they

repeat the sacrifices is wicked and unscriptural. But when we have the communion service we don't repeat the sacrifice, but we remember the sacrifice. We recall it. And the sacrifices in Old Testament times did not win anything in themselves. They suggested the sacrifice they symbolized. They looked forward to it. And so it would seem to me that there would not be contrary to Christian teaching, if it should so be that in the Millennium, there would be sacrifices, as a means of looking back to the one great sacrifice, and of reminding of that. And on the other hand it doesn't seem to me that these passages necessarily have to be so interpreted. It seems to me that it is altogether possible that the figure here is used here to represent the reality which is represented. And that when it says they will have sacrifices upon the altar, that what they mean is that which the sacrifice represents will be present, and that the blessings from the sacrifice which the Old Testament people sought to receive, they will receive through what Christ has done whether it is symbolized to them by a continuance of sacrifice or in some other form. That would be the basic idea. So that it seems to me that an argument against pre-millennialism would not be valid.

3 $\frac{1}{2}$ (Question: Now in verse 7, the Kittel Bible suggests that we read with four manuscripts and with the Greek and the Latin and the Targums Syriac. For לְעַלְיוֹתָ upon. Instead of upon the לְעַלְיוֹתָ of it. And you say the newer Kittel Bible has the Isaiah scroll in it. That has it also. The older one has לְעַלְיוֹתָ , instead of לְעַלְיוֹתָ לְעַלְיוֹתָ . That is to come up instead of upon the acceptance of my altar. To say to come for acceptance upon the altar. It is not with the altar. It is for it. It doesn't seem to me it would make a tremendous difference. I don't think for (4 $\frac{1}{2}$).

For is perhaps from late manuscripts. Then of course it does seem that it has been translated in the literal meaning by the ancient Greeks, and by the Targums, with acceptance upon, which would be a possible way of translating it. Upon the acceptance of ~~the altar~~ Perhaps it would be a more literal way.

5 (Question: Well, the question there לְעַלְיוֹתָ . There is a form/which the games is not - that is there is a possibility of a form in which the games would be preserved in the context, but in this particular case, Brown Driver and Briggs give ~~instances~~ instances where the construct occurs with the shewa. With לְעַלְיוֹתָ in the more usual form. And consequently that would look very much what you have here. So perhaps

that is for acceptance upon my altar which perhaps here is more readable rather than upon acceptance. But to come up to my altar, it is possible - it doesn't have to have a preposition but it more usually does have a preposition. So I don't think it is conclusive, but I think that it is possible. Well, I guess our time is up for today. And we can spend - we ought to go over together these next few verses anyway. I mean at least these first few lines in 61. So we'll continue with the same material on Monday.

(The rest of the records and records 56-60: 9, are blank. They carry no sound.

1/1-8	24:13	depopulation
1/9-10	24:14	Singing with joy
2/1-10	"	" " "
3		The Palestinians not sea-going people like the Phoenicians
4/1-4	24:14	"cry aloud from the sea"
4/5-10	24:15	"wherefore glorify the Lord,"
5/1-8	"	the Messiah
5/9-10	"	"WHEREFORE GLORIFY THE LORD,"
6		"in the fires", terrors of hell; R.C.C., protestants in various countries
7/1-9	24:16	... treacherous dealers....
7/10	24:18	disappointments
8/1-3	24:18, 19	
8/4-10	24:20, 21	the significance of the Lord's fighting the kings of the earth
9/1-10	24:22	<u>IRE</u> , visit.
10	24:22	Similar w/ Rev. 20:
11/1-4		" " "
12/1-10		the historical background of Isaiah 28:(Ahaz)
13/1-9		How does Ephraim come in?
13/10		An illustration of Great Britain in stead of England
14/1-2		Ephraim:-
14/3-5		"Syria is confederate with Ephraim"
14-5-10		Illustrated from France, England and America during the World War.
15		Syria is confederate with Ephraim, Tiglath-pileser, Assyria
16		" " " " " " " "

17		An ill. from Hitler's Germany
18/1-5	7:3	Ahaz meets Isaiah at the very spot where....
18		The fate of Ephraim
19		Ephraim: Ahaz's attitude to God's Word
20	7:14	The message and Ahaz; Immanuel; Prediction of the king Assyria coming
21/1-5	7:15	"butter and honey"
21/6-10		a thousand view at a thousand silverlings
22	28:	Isaiah 28 and its background
23/1-2		Hezekiah's reign; before the fall of Ephraim;
23/3-5		Illustrated from Hitler's meance, etc; Adlai Stevenson, president..
23/6-10		G. A. Smith;s suggestion
24/1-9		Ephraim
24/10		King George VI of England and his speech w/ A.G. at the end.
25/1-6		" " " "
25/9-10		Isaiah's use of patriotic fragrance
26/1-3		" " "
26/4-10	:9, 19	gradual unfolding of precepts
27 28	7:	Dependence on Tiglath-Pilezer for protection; a treaty w/Assyria its consequence and its ill. from the communists into Shanghai
29/1-4		" " " " " "
29/6-10		the danger of alliance w/ hell
30/1-3		quotes from Churchill on peace and justice
30/4-8	29:	Quotes ill. from Calvin's <u>Institutes</u> written to the king of England.
30/9-10	29: and 7:	Chapters 29 and 7 are parallel
31	7:	The historical background of Isaiah chapter 7.
32/1-4		Chapter 7 parallel with chapter 28

32/5-10	29:	v. 9 a new section begins
33	29:1	:let them kill sacrifices
34		Ariel; place of sacrifices discussed
35		Aril " " "
36	29:2	Historical background
37/1-7		" " " (chapters 36 and 37)
37/8-10		the hearth
38/	29:7	depopulation
39		The Assyrians defeating them; vv 3,4 - does not specify the Assyrians
40/1-7	29:5	A new idea
41	29:5	the multitude of thy strangers... like small dust; 2 possible interpretations
42/1-6		" " " "
42/7-10		Moreover; "and" in Heb. has several shades of meaning
43/1-8		The irrelevance of K.J.V. translation of moreover for ___ and
43:9-10		_____ here "become" rather than "be."
44:1-3	29:5	v5. prediction of deliverance of Sennacherib.
45/		The relation of ch. 29 to ch. 28; Ahaz's scheme led to bitter states
46	29:1-3	The interrelation of God;s prediction and its fulfillment in history. (Is. 36&37:)
47/1-5	29:5	_____ should be translated then "then" rather than "moreover"
47/6-10	"	The multitude ... like small dust
48	"	" " "
49	"	"at an instant suddenly"
50		" " " ; does this phrase go with the preceding or with the following?
51/1-4		" " " <i>* poor division</i>

51/5-10	29:7	"as a dream"
51/10	29:8	
52		DREAM, what is it is like, and illustrated
53/1-4		Vv. 1,2,3,4,5,6,7, different persons used....
53/5-10		Double fulfillment ; ill. from the United States vs. Europe I and II World Wars
54/1-6		" " " "
54/7-10		But here one fulfillment, Sennacharib
55/1-4		An ill. from a prophecy concerning Christ, not double fulfillment.
55/6-10		The pass. one fulfillment and no more
56/	29:9	no suddenness, no deliverance stressed here; is he talking about the destruction or is he talking about the misery or what is he talking about?
57/1-5	29:9	"They are drunken"
57/6-10	29:9	parallel to ch. 7
	29:10	God;s sovereignty
58	29:11, 12	deliberate ignorance
59	29:13	" "
60/1-5		More explicit type of deliberate ignorance
60/6-10	vv. 11-17	parallel to chapter 7
61		Review of 29: that has been covered already
62/1-6		" " " " " "
62/7-10		On a bus in Chicago 15
63/		"terrific," its change ; change of language
64		A marvelous tool to find out what the pass. mean s = the Heb. text
65/1-8		" " " " "
65/9-10	29:14	Translation of Heb. words
66/1-6		" "
67/1-9		SCHNABEL affair in Germany

67/10		Thy love to me is wonderful
68/1-6		Three wonderful things (Prov. 30:18)
68/7-10		_____, wonderful
69		" "
70/1-5		" "
70/6-8		The Atlantic Treaty w/ Churchill, our President....
71/69:15, 16		Freedom; Hitler
		Many men in Shinhai to promote communists' cause
72/1-7		As potter's clay
72/8-10	29:17	a figure for agriculture
73	29:17	Is it a fulfillment or not? of Ahaz? Hezek.? Yet in future?
74/1-6	29:18	"there is a day" the Holy one of Israel and the Gentiles converted
74/7-10		Correspondence in N.T.
75		"the olive tree" Rom. 11:
76		" " " "
77/1-6	ch. 29	Ch. 29 parallels Rom. 11;
77/7-10	ch. 7	Ahaz, Immanuel
78		"We are the salt of the earth"
79		Temporal, historical analysis of vv. 9-13 and 15
81	ch. 30:	what picture is it?
82	30: & 31:	in what relationship w/ chs. 28 and 29?
83/1-8		Reiteration of ch. 29
83/9-10	30:8	The Assyrian falling
84	30:	" " and call for re'entance

85/1-2		Call for repentance but no sign of repentance
85/3-8		realization of impotence of idols
85 /9-10		"We must look to God."
86/1-3		A picture of people at the end of the resources
86/4-10		Reiteration of 29 and end of ch _____
87/1-10	31:9	Ties up w/ 29:1 the other vv. 3/ 29:
88/1-5		vv. 5, 8, 9 of ch. 31 = a picture of God's deliverance
88/6-10		Verse division and classification
88/7-10		<u> </u>
89/1-10		" , and Jerusalem and the Assyrian
90		vv. 1-3, do they refer to the Assyrians? the principle of trusting the wicked.
91		The historical account of from 36 and 37
92	31:1-3	The theme: Woe to thee that go down to Egypt for help, and trust in chariots and horses.
93/1-5		To which v. 4 belongs? to 1-3 or to vv 5-9?
93/6-10		Interrelation of ch 30-31, 29
94/1-4		" " " "
94/5-10	ch. 30 :6, 12, 14	ch. 30 the burden of beasts, of Babylon, and Tyre...
95	30:4, 5	God's deliverance parallels in chs 29 & 30
96		Parallels in chs. 31 and 30
97		" " " "
98	30:	The burden of the beasts
99/		Vain helps of the Egyptians
100		<u> </u> , <u> </u>

- 101/1-7 Vanity of trusting Egyptians
- 101/8-10 Interrelationship of chs 29 and 30
- 102/1-5 The beasts of
- 102/6-10
- 103/1-4 28: showw immediate situations', the futility of dependence on Egypt.
- 103/5-10 Difference between Heb. tense and Eng. tense here
- 104/1-5 Som ambiguity unavoidable ~~from~~ in division of verses at times
- 104/6-10 Difference between the prophetic discourses given orally and the prophetic discourses written down.
- 105/1-3 " " " " "
- 105/4-7
- 105/8-10 the people of Alaska who have never seen a lake....
- 106
- 107/1-8 "
- 107/9-10 At God's command His mess. written down conc."the Egyptians" BUT
- 108/1-6 The character of the Egyptians, rebellious...in correct; rather the Israelites'.
- 108/7-10 The seat row in class and one's class participation, and grades
- 109/1-4 " " " " " "
- 109/5-10 ch. 30 deals with the immediate situation, the ~~Egyptians~~ Egyptian
- 110/9-10 Relation between chs 30 and 31
- 111/1-4 ch. 30 starts exactly like 31, rebuking those who are looking for their help from Egypt... ends exactly like 31...God the deliverer.
- 111/5-10 30:1 The futility of seeking help from Egypt, (v.7)
- 112/ " They prefer comfort to truth....
- 113 30:1 God's rebuke for their indifference

114	30:14	Religion... breaking of potter's vessel....
115/1-5	:	This is not double fulfillment
115/6-10	30:9, 10	Condemnation of ignorance (29:11)
116/1-3	30:15	A wonderful motto(or returning and resting....
116/4-10		Heb. perfect tense and its significance w/waw
117/1-5	"	" " " " " " " " "
117/6-10	"	In quietness and in confidence shall be your strength....
118/	"	The incorrect translation of K.J.V. at this point
119/1-8		_____, their dependence on foreign powers rebuked
119/9-10	30:16	Heb. words discussed
120	30:10	flee, _____
121/1-6		An illust. on "flee" ; Miss Pankhurst; Frederick the Great
121		Fleeing
122		fleeing
123	30:18	Transition from rebuke to blessing
124	30:19-20	
125/1-3		Material blessing
125/4	30:25	
125/6-10		Reiteration of the summary of the chapter division
127/1-2	30:25	the greater slaughter
127/3-4	30:26	Sounds like a millennial picture; chronological relation of 19-24, 25, 26....
127/5-10	vv 17, 18	Millennial? Unlikely; reserved as questions
129/1-6		Sennacherib, the Assyrians... 30: & 31: are in symmetry
129/7-10	30:33	The utter destruction of the Assyrians
130/1-6		Ahaz's sacrifice of his son in the valley of Hinnom

130/7-10		Sennacherib's assassin's death
130/10		Nineveh
131		Nineveh
	30:=31:	The Divine destruction of the enemies of His own
132/1-3		The Lord whose fire is in Zion....
132/4-6		Reiteration of Is. 7: on Immanuel, Virgin Birth, etc
132/7-10	32:1,2	
133	32:3	Goes back to the wonderful promise of spiritual blessings in conversion, e.g., Peter and John; vv. 5 & 16... millennium...
134	32:6	
135		Sin is called by its right name
	32:4	"tongue of the stammerers" Three explanations
136	32:9	contrast similar to end of ch. 10 and beg. of ch. 11
		Church in the OT
137	32:5-8,9	
138		picture of coming destruction Baptist minister at Occidental spoke of going after the Kaiser till hell freezes over, then we'll go after him on skates."
139	32:15	"till" doesn't mean it will stop then. Illustrations given
141	32:20	
142	32:15	Looks forward to Pentecost
		Nature of chs. 55-56
143	56	Not 'ethical instruction' SRB
		Prophets commonly start their messages with rebuke
144		Structure of Isaiah's prophecy. Breat at ch. 40
145	chs.40-55	Looking to the people who imagine themselves already in exile
	54:2	Carrey's verse. Relation of ch. 54 to 53
147	57	
149	57:17	
150	30-33	
151	33:19	cf. 28:9
152		Danes have bitter feeling toward the Germans. Conversation with a Dutchman about the German occupation and the German language sounding like stammering.
153		People won't take the simple exhortation from God's prophets so will hear the harsh commands of conquering hordes. AAM in Maintz, Germany in 1927 French signs all around
154	33:17	

156 Is. 57:1

157 57:13-16

158 57:17-19, 20-21

159 58:1

Agency
58:5-7 Anterior of putting confidence in ceremonial
Ceremony without reality is worthless
58:4 wrong fasting

160 On transitions sharp and gradual

161 58:8-9 Blessing

Is. 40-66 and argument of center in Antioch
said to reflect Babylonian background of culture
than Palestinian

Further breakdown between chs. 45 and 56.

163 58:11 "patry your soul in drought?"

"Drought" only occurs here.

RSV "good things"

Help from LXX tho it can be corrupt

165 Passage in which rebuke or blessing is found

166 ~~58:11~~ 59:1-15a Rebuke

The one who tracks with evil makes himself a prey

167 What happened to 4 men who left a gang. ~~the~~ the the the
Another story of the conditions brought on by wickedness
and what happens to the one who tries to leave it.
+ go straight.

168 Ch 57 starts w rebuke & ends w blessing

58 " " ~~bl~~ " " " "

59 " " " " " "

169 Illustration to show no division not imposed

170 No need of ch division between Is. 63 & 64

But put me at 63:7

2

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Why Dr. Peterson Has a Mustach

... Peterson ... mustach ...

... Peterson ... mustach ...

... Peterson ... mustach ...

... Peterson ... mustach ...

... Peterson ... mustach ...

... Peterson ... mustach ...

... Peterson ... mustach ...

... Peterson ... mustach ...

... Peterson ... mustach ...

... Peterson ... mustach ...

... Peterson ... mustach ...