

Now this class is not all like the course in ~~Chr~~ Church History, where I give you the results of my study, and I give you a great amount of material and you try to get what I have done and put ~~x~~ it ~~q~~ together. I appreciate your ideas in the class. I am very anxious to have any questions that you want to give me, ~~and~~ any points you think are ~~false~~ falsely interpreted I would be very glad to discuss with you privately but that's all I can ~~do~~ do in a class of that size, and then I have given survey courses of Isaiah where I have taken sections of the book. I have divided the book into four sections, three of these I have given portions in which a great part of the class has been devoted to my giving ~~the~~ ~~xx~~ a ~~sure~~ survey of the results of my study, and I presented to you what I have ~~given from the book~~ gained from the book of Isaiah. Now, in this class I will give you a great deal of what I have gained from my study in the past, inevitably ~~becu~~ because I have ~~studied~~ spent a great deal of time studying, but the course fundamentally is a different kind of course. This is a research ~~x~~ course. This is a course which I have never given before, it is a course in which I want you to study with a certain subject, and to work on it together, and there will be many points at which I can give you the results, of what I have done in the past, but I have never arranged it in this way, I ~~hae~~ have never gone at ~~x~~ it from this viewpoint, and there will be places in the course of this year which I have not gone into. And so I am looking forward to learning a great ~~dezt~~ deal from your insights and your understanding and your examination of the material, and so I want to give you an idea of what ~~x~~ our purpose is in this course. As I outlined it in the ~~x~~ sheet on the electives. Our ~~pe~~ purpose is to take an extremely important subject, the subject of what Isaiah~~x~~ teaches about God, Isaiah's idea of God. That is our question, and ~~our~~ of course one could hardly get a more important question. Now, as we study Isaiah, Isaiah nowhere takes a chapter and says Now I am going to tell you about God. Now, I am going to explain to you my

concept of God. Now, I am going to give you ~~x~~ a theological outline on the subject of the nature ~~x~~ and attributes of God. Isa. never does anything like ~~at~~ that. Isaiah takes up a great many problems ~~and~~ that were vital in his own day, and he deals with these problems ~~xms~~, and he shows God's answer to these problems. He looks forward to a great many events in the ~~x~~ future and he tells what God is going to do about them. His purpose is a very practical purpose, dealing ~~x~~ with ~~ime~~- immediate situations, but in the course of this purpose he gives us a great deal of information about God, about what God reveals about himself through Isa. There is a great deal of difference in the course of the 66 chapters of Isa. and our ~~pus~~ ~~purpse~~ purpose in this course is to gather this material together and to determine everything that we can as to what is definitely taught in the book of Isa. about God, and I want you ~~x~~ for that purpose to gather material -- that's one ~~th3~~ ~~p~~ the ~~purpo~~ purposes of this course, to gather the material. And ~~it will be a~~ there will be a great many things which will become illuminated as soon as we gather things together and see how they fit together. Just the very fact of gathering is going to be tremendously vital, and one ~~hep~~ helpful ~~via~~ way of gathering it would be if we ~~x~~ were to compare something like I compare here. You see here I have purchased two ~~kk~~- little copies of the book of Isa. I don't think they were over a dime apiece, issued by the Penna. Bible Society on the book of Isa. In the book it is printed on both sides of the page, and I have pasted into it, so you only see one side of the page, so I need two copies. But you see how I have ~~kept the~~- chapter 40 down here, I have 42 and it goes on into 43. If you have the material like that, then it is very easy to make a mark to indicate a certain thing on it, and then when you do something similar, then you ~~make~~ mark it again and when you have gone through several chapters then you go back and you note one particular idea which touches certain verses at different places, ~~then~~ you gather it ~~g~~ together. So that is the first part of ~~the~~ our work is to gather into a series. Now, I am not assigning that but I am recommending

it as one way to do it. The first is to study it through and to make notes . . . that will be just as satisfactory, however, if there are some who would like to do it that way, then I would ask if there is anyone here who has any expectation within the next week or two of being in the neighborhood of being in the 5th and Walnut . That is where the office of the Penna. Bible Society that represents the Bible Society and there they have little pocket copies of just about all the books of the Bible, and if there were those who would like to do this, you can get copies that way and paste them on, but you can paste them on or you can study from the Bible. That is the first part of our work, gathering material. I went through just this last hour. I went through certain chapters of Isa. I looked at the first chapter of Isa. and I said what verses in chapter one tell us anything about God, and I found that verses two, four, nine, ten, eleven, thirteen, fourteen, fifteen, and then I took thirty-five to thirty one together. I am not giving that for you to copy, but to show you how I did it. Now, I am not going to start with chapter one however, just to see how it would compare with chapter 40. Chapter one has these verses I mentioned, and chapter 40 I drew a . . . because chapter 40 and the following chapters have much more to say about God than chapter one -- now, it is illuminating in our understanding of Isa. to see how it is that chapter 40 and the following chapters have so much more teaching about the idea of God than chapter one and the following chapters have. The reason for that is this, that in chapter one Isa. is speaking to people in the early part of Isa. career. He is speaking to people who are living in Jerusalem, which they consider as God's city. This is the capitol of the nation that God has chosen. They have a great temple to God in Jerusalem there. Everybody knows that God exists, that God is powerful, and Isa. is rebuking people for their sins. And he is telling them that God is going to punish

them for their sins. ~~w~~ Then they look beyond the sins and they show that how  
 after the time God is going to show how God is going to give ~~n~~ wonderful blessing  
 to His people. But in the early parts of Isa. those are the main thrusts, for our  
 sins--but God is not through, after punishing them He is going to bring wonderful  
 blessing, and so we have the ..of those ideas, and naturally in the course of ~~the~~  
 those ideas we ~~x~~ have many verses that will throw light on Isaiah's idea of God.  
 / But when we get to chapter 40 we have an entirely different situation, in chapter  
 / 40 Isa. is writing after the Northern Kingdom has ~~gone~~ gone into ~~exile~~ exile. All the  
 people in the S.K. know ~~that~~-the terrible misery that comes to the N.K. when  
 the Assyrian King has conquered them and destroyed their land and taken them off  
 into captivity. They all know what ~~terrible~~ terrible things have happened. And  
 among the people those that ~~can~~ consider Isa. a ~~true~~ true prophet of God, know that  
 Isa. has ...that the terrible fate that is going to come to the people of the S.K.  
 --they know what is happening and they tend to give ~~x~~ way to despair and to misery  
 because of this. And therefore Isa. from ~~x~~ 40 on ...who know that the land is going  
 into exile, he gives them God's assurance that God is not through, but that after a  
 certain time of exile, ~~g~~ God is ~~going~~- going to bring deliverance, and so from chapter  
 40 on He is speaking directly to people who know that the exile is certain, and he  
 is also writing the material down so that it will be useful to the people after ~~then~~- these  
 prophecies come to pass. And when they are in exile ~~x~~ they will be in a situation where  
 Jer. the great city of God has been destroyed, where the great temple of God has been  
 destroyed. All ~~x~~ about them they will see the ~~great~~-~~ger~~- great images and idols of the  
 heathen gods and these heathen kings are ruling in ~~supremacy~~ and it looks as if the God  
 of Israel has disappeared, ~~and~~- and so from chapter 40 on God is interested ~~x~~ not merely  
 in giving the people comfort and telling that they are going to ~~x~~ deliver them from exile,

but he is interested in their reassurance that exists that He is powerful, that ~~h~~ He is a loving God who is going to take care of His people and is going to do great things for their ~~he~~ benefit in the future. All ~~e-t-~~ of these ideas occur in the early part ~~in-the~~ of the book, but in the early part the question as to whether God ~~xx~~ exists or not is hardly raised, because the people of whom Isa. speaks, never doubted, but from forty on he is writing to people who are ~~xxx~~ tremendously tempted to question whether God exists, and therefore that is a final objective, to ~~as-a~~ assure them of God's existence and God's power, so from chapter 40 on we ~~hve~~ have a ~~chapter for m-~~ section in which we have more about God's grace through the ancient power, and God's glory and the assurance that God is ...than in almost any other section of the Bible, that being the case then, we will start our study with Isa. 40 and we will look at these chapters which have so much about the idea of God, first and then we will look at the other part of Isa. and see what we find in them that throws futher light. Now, as we ~~ix~~ look at the ~~ide-~~ idea of God in ~~ix~~ chapters 40 and 41, as ~~we look~~ I look at the various verses which ~~God-~~ deals with this subject, it seems to me that the material is roughly ~~div~~ divided into three general subjects, but of course we are interested in ~~ix~~ what he says about the character of God. What ~~doew~~ he ~~saysx~~ about what God is now and why ...you might say this is the present tense. It is what God is now, ~~and-~~ but then there is a good part of it ~~that-~~ in which he deals ~~what~~ with what God has been in the past. The past aspects of God. and when the re is a very specific amount in ~~whi~~ which he gives promises as to what God is going to do in the future, so I have gone through these chapters 40 and 41 and everything that seems to me to deal with the character of God I have put a red line beside. If it dealt with his past acts I put a ~~gk~~ blue one, and if itdeals with future acts, I put ...

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You see the study that we are going to make is what ~~you are~~ we call the - - you study.

would call an inductive ~~method~~. We are not starting with an idea, ~~but we are~~ and trying to see what is developed out of it. We are starting with facts, the existence of the book of Isaiah, and we are looking in this book to find all the ~~His~~ statement that will throw light on the matter of God's /power, His attributes and His deeds. And so, our first purpose is to gather ~~the material~~ the material, but before we ~~gather~~ get very far in our gathering we will also be dealing with our second ...which is to classify, to arrange the material in such a way as to bring together material dealing with the ~~xx~~ same aspect of our subject. And so I have marked these with a red crayon to indicate ~~k-w-m~~ something that deals with the character of God. If it says that God punished ~~is~~ sin, if ~~xx~~ it says that God loves His people, if it says that God is longsuffering, if it says that God is forgiving. You might say that these are statements of acts of God, but they are dealing with acts done at many times, they are dealing really with character more than action, so anything that is in the present sense or throws light on the character of God, I ~~makr~~ mark it in red. Now, there will naturally be the past action and future action on the character of God. So many verses which come under that head will ~~w~~ also come under this head, and there are many ~~x~~ verses ~~und3r~~ under this head which don't come under those heads, and some verses under those heads which don't come under this head. Now, under ~~the~~ each of these, we are not ~~interesed~~ interested now in laying out any pattern that we derive from ~~the~~ological study or the study of other books of the Bible or the philosophic background and then finding what here relates to it, we may at times be interested in bringing such matters ~~to~~ into connection with it, but this is an

inductive study. We are interested in taking what we find and see ~~w~~ into what groupings each naturally falls. And so I suggest some general ~~ch-~~ categories that occur to me here under God's character, His power, His wrath, His knowledge, His forgiveness, His glory. Whatever you find dealt with. ~~I-personally~~ Then we will put together the verses that deal with that --our first step then is dealing with the material. Our second is classifying the ~~materia-~~ material, and our third is very carefully studying the precise statements in connection~~s~~ with this study in order to see exactly what we can gather from it. We will do all three all of the time, but I think it would ~~ha-~~ help to have them all three clearly ~~in~~ mind .

(Q) Yes, the third one is the precise study of the material on a particular point.

For instance, as an illustration of that , look at Isa. 40:2. That is the first verse that throws any light on our subject. Comfort ye my people...may show something about the character of God . But verse two says speak ye comfortably to Jerusalem. That doesn't tell us ~~x~~ anything indirectly about the character of God. Cry unto her~~x~~ that her warfare is accomplished. That doesn't necessarily prove anything about the character of God. We may later ~~for~~ find it does, but as we ~~dox~~ look at it we do not immediately <sup>say</sup> ~~find~~ that it is something that ~~eme-~~ comes under this head, but the last section of verse two certainly does come under this head, "For ~~h~~ she ~~h~~ath received of the Lord double ~~ex~~ for all her sins." Now, there is a definite statement. ~~h~~ She hath received of the Lord's hand ~~kd~~double for all her sins. Now, immediately somebody ~~sex~~ says that shows the autocratic , ~~croo-~~ cruel character of God that He gives double punishment for all our sins. That is a conclusion that somebody could draw. I don't think it would be a correct one. I feel that the word double here does not ~~two~~ twice, but that it means a double anathema. That ~~h~~ she has received ~~double~~ double ~~ex~~ for her sins, doesn't mean that He has given her~~x~~ twice the punishment

she deserves for it, it doesn't mean that at all. ~~He~~ She has received of the Lord the equivalent of her sins. The conclusion that I have ~~no~~ no doubt some people have drawn from the verse. You will find some that have gone through the Bible in order to show what a ~~terrible~~ terrible picture of God ~~the~~ they think it gives. ~~But~~ Bishop ~~of~~ Oxham said that the God of the Old Testament is a dirty bully. Well now anyone who went with that viewpoint might find support for it in that misunderstanding. But take the verse that ~~is~~ it is the equivalent, He has ~~not~~ received the equivalent, the counterpart of her ~~sins~~ sins and we still are not quite ~~x~~ sure just what the verse proves. Does it show the justice of God. Does it show that Jerusalem has ~~not~~ been punished for her sins. She has reached the full punishment for her sins. If that is what it means it shows the justice of God. I put a red crayon mark to show to show something about the character of God and then I put a J with a question mark and a X with a question mark because the question can be argued that Jerusalem has been given a punishment equivalent and ~~thus~~ that displays the justice of God or that this means that God has given Jerusalem a full ~~portion~~ forgiveness of her sins and it does show the forgiveness of God. Now, in the light of our knowledge of Christian Theology we of course know that the ~~later~~ latter ~~is~~ rather than the former is what is indicated here. Because of one has the understanding ~~of~~ of the true nature of sin, we realize that man's sin is so bad that man cannot possibly have sufficient punishment to be a proper punishment for her sin. And when you say she has received ~~double~~ <sup>double</sup> for all her sin, to say that this whole ~~is~~ city of people, people much ~~is~~ better than most people of antiquity. Jerusalem was far higher in its ethical ~~level,~~ ~~its~~ in its level of loyalty ~~to~~ to God, than any other ancient city of equal size or any



other ancient country. As we read the Bible of the condemnation of Israel, we might think they were among the worst people of ancient ~~times~~ times. They weren't, they were the best people of ancient times. Because they were the only people of ancient times that had the ~~ge~~ great blessing of having God's Revelation to them, ~~fix~~ of knowing God's righteous law and having Him work among them to teach them His law. In connection with the knowledge of ~~the~~ law, those that have greater opportunities have greater responsibilities, and they know that God's law fell very far short of it, and God simply ...but the real punishment is of course not ~~the account~~ accounted by a nation being sent into exile. The real punishment is what God is going to ~~give~~ give after death to those who continue in their wicked opposition to Him. And so this cannot be a showing of the justice of God. The exile is not so much a punishment for Jerusalem as it is a means of bringing it about--His justice is shown in His dealings with each individual. And so this is rightly taken I would say as a ~~pic~~ picture of the fact that God does provide a full atonement, a full payment for sin, and here he is giving the assurance of it which he has ~~rev~~ received through what God provided. That of course is a ~~xl~~ great deal ~~which you~~ which you could not draw from this verse. Our knowledge of the Bible as a whole --our knowledge of Christian Theology ~~xxx~~ gives us ~~the~~ full understanding of the verse, and therefore, putting this simply in an inductive way, I put this verse ~~under~~ under both heads, under justice and under forgive~~ness~~ness, but with a question mark under each head and then as we gather other passages, ~~we~~ we will study this passage in relation to the other passage. And ~~h~~ what I have just given you I would say is a conclusion ~~to~~ that we will doubtless reach eventually, but I ~~wnt~~ want ~~to~~ you to

go through this way, first gathering ~~x~~ all the material that has any ~~relation~~ relation to the character and the attributes and actions of God, classifying the ~~material~~ material in any way that seemed to be a natural classification growing out of the material, and I ~~have~~ only suggesting this as a ~~an~~ first approach to what --as a general rough classification-- God's ~~ap~~ past acts, God's future acts.

Now, I will suggest here is a three ring notebook, if you can get a nice notebook ~~ok~~ like this or a much cheaper one, but I think it would be very helpful if everyone of you would get a notebook something like this or you can get a much cheaper one, but I think it would be very ~~x~~ helpful if everyone of you would get a notebook. And then in the notebook you would have a certain page you would list all the references to God's character, and on another ~~page~~ page all the references to God's ~~character~~ character, and on another page all the references to His past acts, and on another all the references to His ~~future~~ future acts, Then under His character have separate ~~subje~~ subdivisions--have a page marked God's Justice, God's Forgiveness, Power, Knowledge--particular subjects that you notice. Make a page for them and ~~tha~~ then have these pages where you can quickly find them and ~~then~~ when you come to a verse instead of stopping to thoroughly study the verse to see exactly what it ~~x~~ teaches, we will quickly put ~~x~~ it down under the head to which it refers in connection with the subject, and then when we have four or five verses that are dealing ~~x~~ with that particular idea, we will stop and relate them and study them carefully. And when we come to that thorough study ~~x~~ of them, we will look at the exact words in the English and we will look at ~~ex~~ the ~~x~~ exact words in the Hebrew, and we will see just exactly what is really taught in Isaiah about that particular subject. (Q) I am not suggesting that we take any

hard and fast system, I am suggesting that we develop a system as we go ahead. If you take a theological approach, you lay down a certain outline, you might ~~have~~ have a outline and then ~~look~~ look at certain verses under ~~it~~ it. That would be one approach. You may take such approaches and look at them later. But I prefer in going at this particular thing to just see what is in the material and how it naturally arranges itself and then we will see how the outline naturally grows out of Isaiah alone, ~~and~~ compared with the outlines that other people were getting out of the Bible as a whole. And in this way we may overlook certain truths that we would find if we came to a more of a hard and fast system, but we are not so apt to overlook certain truths if we come to it with a hard and fast outline that others have given and then don't notice some particular thing that Isa. has ... We may notice certain particular, vital truths this way by going at it entirely ...

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This division is only a rough sort of division given according to the impression you get. Now if you get an impression --if you are not sure , put it under both ~~x~~ categories, then we will study and decide which place. I don't think you can tell by the tense...If you look at the verse, and if you think it is a prediction or if ~~ix~~ you think there is a possibility of prediction, put it under future acts. If you think it is very clearly prediction. There is no question of it, you put it under future acts but if you think it is probably a prediction, maybe not, maybe you see it as a ~~x~~ statement of God's attitude at all times, well then, ~~x~~ put it under both ~~x~~ places, and then we will take up the question. We will take up several ~~real-~~ related questions at one time and each will throw light on . This is a two hour ~~bx~~ course, if anybody wanted to take ~~ix~~ it for graduate credit they would be at liberty to do so. As an ~~and-~~ undergraduate course , it represents two hours of ~~time,~~ <sup>classes</sup> four ~~hours~~ hours ~~x~~ outside-- six ~~n-hour~~ hours a week. I would expect you to put approximately four hours of time a week , and that ~~time~~ then I would say go ahead, ~~cha~~ starting ~~at~~ with chapter 40 along the lines laid out , and then I will want to keep track of ~~tha-~~ what you are doing, and giving you suggestions , but do ~~approximate~~ <sup>approximate</sup> approximately that amount of time . But ~~de~~ put a certain amount of you time reviewing what is presented in the class. Don't spend all your time on that alone, because there would be certain things that we will take up in class, which,if you let it slip out of your mind, you will waste you time later on. ... If there is anybody ~~tha~~ that desires not to count this course toward B.D., but use it ~~toward the g-~~ as a graduate course toward the next                     , then they could do ... that would be eight hours instead of four. Of course, for that matter, ~~o~~ you~~o~~ could do ~~tha~~ that which is eight hours instead of four. Of course, you could do it on B.D. basis and ~~and-~~ the only thing is that we do not count it for the next ...

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continued.

Mr. Curry, did you have a question? (Q), No, no, we ~~g~~ are going through ~~the~~ the English text, verses in the light of the context that will be given idea for the proclamation, ~~that~~ that is, very often in the light of context it is perfectly clear where it belongs. ~~Very~~ In the light of context is perfectly clear ~~where~~ <sup>that</sup> it belongs to one or two categories. We put in those categories, ~~either~~ either definitely or with a question mark. But then, when you get to several verses together that throw light on justice or the ~~on~~ wrath or on the knowledge of God, certain questions will come up, as we look at them. And in connection with those questions any particular ~~g~~ verses that we are looking at, a careful study of Hebrew may be extremely important in answering that question. ~~It's~~ <sup>It's</sup> not a class in which we say here is some Hebrew. You read it and see what you get out of it. It's a class in which we are getting our questions ~~from~~ from the English Bible and answering them by examination from the Bible. (Q) You have to go by context, that is to say, if you are in an historical passage, but ~~when~~ you get into prophecy, the prophets may look back ~~at~~ and describe God's delivery from the Red Sea and picture it in the present as if it can happen now, and he may get into the imperfect, if ~~the~~ he shows the people standing there and looking ~~ans~~ and saying what is God going to do. He can use the future tense to show past. He can use past to show future ~~ans~~ as he shows the ~~certainty~~ <sup>of</sup> certainty of what God is going ~~to~~ to do, so that the tense per se in prophecy do not necessarily prove the time. Now in any particular case, it may prove the ... It is good to have that in ~~mid~~ mind. It is good to be constantly glancing at it to see whether the Hebrew will throw further light on the verse, and on our close study we will examine it. But our close study will be verse by verse. So that we will have these two exceptions. One thing we want to do ~~is~~ is to gather all the material ~~all~~ the

in the Book of Isaiah on this subject. I don't think that we will have to expect every one here to read ~~an~~ all the book of Isaiah during this course, but we will all go over the material from chapter 40 to around 50. There ~~we~~ will be 10 or 12 chapters there that is just filled with material of this sort. ~~We~~ A great deal of that we will examine ~~in~~ in the Hebrew. But then the rest of the book we may divide up and have two people take certain chapters and then when they find certain questions that have a good bit on them...we must have someone in the class to survey all the book to gather all the material we can out of it. There is ~~enough~~ enough material ~~to~~ to keep you busy two or three semesters, but we will ~~de~~ decide as we go on. For instance, the ~~mate~~ matter of what God is ~~is~~ going to do in the future. That of course Isaiah is full of the most important predictions about the Lord Jesus Christ and all of this throws light on the \_\_\_\_\_ of God, but this is not specifically our subject now. We will notice these passages and we will draw , but we want put so much ... Now we ~~must~~ must start now ~~unless~~ unless someone has further questions about ~~it~~. ~~By~~ By the way, I would like to find definitely that you have a notebook of this size, ~~full~~ full size type ~~and~~ writer paper that you can cover this material, and occasionally you can turn it in so I can see ~~wh~~ at ... But whether you arrange ~~it~~ this ... or whether you simply list them, but I want you to list them ... ~~wh~~ whatever title you find, then we will bring them in separately... and will advise... (Q) What I started to do here was to use this red pencil for the character of God, that is the character of God as specifically shown. Like I am the redeemer, I am the Holy one, anything like that , see how the ... Now, if it describes how He delivers the people in some past ~~time~~ time , certain of the ~~phar~~ phrases show ... but the passage as a whole shows ~~his~~ His great past acts. And then I ~~took~~ took a different color to show future acts, but (Q) What I meant

to say is that many things in the present ... if we say God punishes sin, that is in the present, but ~~if we~~ - its a revelation of ~~k~~ His character. So that in most cases the ~~pes~~ present ... I don't think there would be enough acts that you could take it--an act of God in the present is ... Yes, well I would put both in.. If it says for instance that God delivers... that God was very good to Israel. He delivered them from the hands of Pharoah. Well, deliverance shows his character. He delivered them from Pharoah is an illustration. But I think that it ~~is~~ is ... past acts. The past acts are usually given to prove ~~k~~ H<sup>I</sup>'s character. Usually there is a statement about .. in connection with ... We look here ~~is~~ at chapter 40 and we find that the very first verses, Comfort ye, Comfort ye my people . Now , you can draw three things about this about God. You can draw that God is a rather good God. He wants His people happy, you can draw the fact that there is a particular ~~peope~~ people God calls His people, that shows something about His ~~can~~ character. You can draw the fact that God reveals Himself. That is definitely part of His ... saith your God. God is saying ~~where~~ that God revealed Himself. So God's character as a revealing God , one who ~~w~~ speaks to His people. He has a particular people that He speaks of as His people. ~~He~~ - But then the ~~secn~~ second ~~vere~~ - verse , Speak ye ~~x~~ comfortably unto Jerusalem and cry unto her, her warfare is accomplished , her iniquity is pardoned. For ~~he~~ she has received of the Lord's hand double for all her sins. Now you look at ~~is~~ this, you ~~migh~~ - might say , that 's a past act, but we don't have any reason to believe that ~~is~~ it is a past act. You might say this is a prediction of the future , but that's a matter of argument. I think it properly goes ~~x~~ under justice.

Q4  
~~Q4~~

Mr. Faucette told me a couple of weeks ago about a fellow who was planning to come here to Seminary who had gone to a college in another seminary some distance away and was going to come here to Seminary but was unable to find the work that he hoped to find and he went back to that place where he had had a job, but he told Mr. Faucette that he would come back here next year because he said here I can get the tools. He named two other Seminaries and he said There I can get excellent presentation of what the teachers think and it is very helpful but I can't get the tools and I want to get the tools. As far as getting tools are concerned, I think this plan here . . .we will get a great deal of valuable material but our interest here is in methods . It is getting from Isaiah exactly what he teaches, not reading anything into any of these verses but drawing out of it exactly what it says , and so we are interested in methods here and in getting tools here and actually , I think from the viewpoint of preaching , that the work we are doing is tremendously valuable. I went on to the next verse and I put a pencil line under future acts. "A voice of one crying in the wilderness Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted , every mountain, and hill shall be made low, and the crooked shall be made straight and the rough places plain. These two verses some body might tell something about God's character. If you feel that it is telling something vital about His character, put it down on a page. But up to the present I have merely put a pencil mark there as an indication of a future acts, these are predictions of something that God is going to do, and at this point in this particular course , I am not so interested in what it is but putting it under that heading. And the n verse five (Q) I would suggest that you may want to classify conditions later,

40.3



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but for the present I would suggest not ~~claf~~ ~~xx~~ classifying them. I would suggest ...and then as time goes on you may put them under certain definite categories, but for the present I would suggest that you sub-divide them. Now, we go on then and the next verse, "And the glory of the Lord shall be revealed and all flesh shall see ( it together. ! **K** That is a future prediction, definitely. That is to say, verses 3 59- goes under future acts, but 5 means something of character, the **K** Glory of the Lord shall ~~ve-~~ be revealed. There is a ~~de~~claration of God's glory. And then, For the mouth of the Lord hath spoken it. (Q) What I meant to say was that anything that shows any of the character ~~sk~~ ~~x~~ or attributes of God we put under ...and if he says something is going to be revealed in the future, put it under future acts but also put it under character. It shows that God is ...we will put every verse down that seems to throw light upon it and then we will see whether Isaiah ~~thw-~~ throws special light on this one, so that I put it under both headings. Then we can continue and verse six I don't think you will have to put under any category, but verse 7 we do. What category do we put verse 7 under. What I put opposite that -- I put a red and then I put the letter G, verse 6 shows weakness of man, verse 7 shows ~~xx~~ weakness of man in relation to the power of God. The Spirit of God blows upon it--now , it says the spirit of the Lord with a small letter, and down in ~~ver~~se 13 it has Spirit ~~xx~~ with a capital letter. In the top here it says the Spirit of the Lord ~~blo~~ws upon it, now ~~x~~ which does the Hebrew have, a small letter or a capital letter. You will have to look up and see which the Hebrew has, and if the Hebrew doesn't ~~haven't~~ have any difference between a small letter and a capital letter, they know that the fact that ~~the~~ Spirit is small in one place and large in another it is simply that is translated in and so we should put them both under spirit and ~~out-of-~~ I put

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them both under capital ~~S~~ capital S ~~unde~~ under the second one , and I didn't put any such mark under the first one. I didn't notice such , but ~~not~~ now I notice it, and I'm going to put a capital F under it . And I hope you folks will check a ... (Q) You say the ~~bre~~ breath--you look at the Hebrew, is ~~a~~ it a common word for breath or is it a common word that ~~mean~~ ~~mean~~ means , or is it a word that really means spirit. We have ~~to~~ to look into it and see whether the RSV is right. Well, I don't know how much time you will have between now and tomorrow . It ~~went~~ won't matter. If you have some time, it will be of value to our discussion. If you don't I have plenty to give you tomorrow, ~~a~~ but ~~not~~ between now and this time next week I hope everybody will spend four hours along the studies outlined.

I brought along ~~the~~ today a number of versions of the Bible, and I thought if you looked at these verses, each one of you look at one and note how it differs from the King James Version. First let me ask , Is there anyone here ~~wh~~ who is specialized in Latin, or who has quite a knowledge of Latin. If there was , we could follow the Vulgate which would be very interesting to ~~w~~ see what the Vulgate says. Then, is there anyone here who has a copy of the American Standard ~~Ver~~ Version. Could you bring it ~~in~~ next time. The American Standard Version is a very well know~~n~~ version. I believe that ~~x~~ some years ago you would have found a substantial ~~v~~ number of fine Bible ~~teaching~~ ~~teach~~ teachers in the United States who felt that that was the better version. Many of them liked it much better than the King James. It did not secure the general ~~recogni~~ recognition that the translators hoped that it could get. It came out in 1901. There were quite a few Bibles who were thought very highly of, and they are still thought highly of (Q) thought they had gotten out a translation of their own. The American Standard Version which came out in 1920 doesn't have nearly the good

literary value, but there are a number of places where the ~~translators~~ translation is much ~~k~~ clearer, and unfortunately there are a few places that ~~are~~ where modernism have come in in the footnotes, rather than the text. On the whole it was very good, except that it lost a lot of the literary value, and then they didn't do their job anywhere as fully as they could have. The King James is in the English of about 1580. When the Revised Version was made about ~~10~~ 1900, I would say that they brought it up to about 1700 ; that is they modernized the <sup>language</sup> ~~Latin~~, but not nearly enough . I got very disgusted with it in the early days of my teaching when we were reading in Judges and one of the students read a verse which said they got him up to the top of the hill. That is definitely Old English, and I said if they couldn't do better than that in the Hebrew, which is very clearly went out, what they said maybe 400 years ago was maybe get him out, to me it is inexcusable to get something out of the ~~1099~~ 1900s , and I lost interest at that time, but it is very much worthwhile to see where it differs from the King James. Wherever it differs from the King James , it is worth investigating , it is very often it can be an equally possible rendering. ~~See~~ Sometimes it clarifies the meaning. So it is very helpful to follow, so I would like to have at least one person to have it here to follow it here. Now, Mr. Curry has a RSV and he will follow in that and call our attention to it. Now, here is the Version that the Jews ~~was~~ published about 1920. It was a translation made by a committee... and on the whole it is a very good translation. Would somebody like to follow in this. And then for a different translation that that is this one of Moffatt's. Would anybody like to take this one.

And then ~~here~~ here is the Berkeley Version. And ~~these are~~ here is a ~~translation~~ translation called the Old Testament/an American Transation put out by the University of Chicago some years ago, and then Mr. ~~Chen would we~~ Kim would you take this one, but ~~since~~ - since it does get a ~~certain~~ certain amount of attention. It is a translation from the Syriac, and ~~the~~ - this man Lamsa ~~xx~~ claims that the Aramaic, of which Syriac is the dialect, is the original Bible, and the Hebrew and Greek are ~~transl~~ translated from it. It is perfectly ridiculous. There is no foundation, but worse yet, the translation that it gives there is not a translation from the Syriac at all. It is simply a modernization of the King James. It is really a ~~preety~~ pretty bad ~~is~~ fraud, but it has been beautifully printed and circulated through the country. So it will be of interest to see what he does and ~~to~~ to know if he will sometimes make a suggestions, but I think ~~is~~ he is more apt to ~~is~~ get it out of his head. But it will be worth while to follow it and we began last time, at chapter 40 and we ~~noticed~~ noticed. You have the LXX there and that is a thing which would be well worth our doing. There are those today who claim~~x~~ that this Greek translation represents a ~~very~~ variant Hebrew ~~text~~ text. I am not at all sure that the evidence is sufficient for that. ~~The~~ The fact is that the LXX has ~~been~~ not been preserved nearly as well as the Hebrew has. The Hebrew has been very, very carefully preserved. ~~The~~ The LXX has considered not as a safe guide but simply as a version for popular reading at home, and copies of it were not made with anything like the care~~that~~ - that was done with the Hebrew, and you find all kinds of stupid errors and yet you do find cases where it is easy to see how the change has come about. It represents a very early ~~transa~~ translation and it gives an idea of how those Jews interpret. So it is very much worthwhile and that is a very interesting point. That is strange, you see how that could happen. Even if you did have the ~~verse~~ divisions, if I were to take thirty people, say you

people and enough more , a total of 30 of about the average experience in copying that ~~you~~ you people have. And I would say to these thirty, you copy for me chapter 40 on the typewriter ~~a~~ or by hand. At least one of the thirty, I wouldn't be surprised if 4 of the 30 would omit verse 7 , but it might be that we would find that what you had found that you would put down verse 7 and then copied 8 and then right on to the end. You see how ~~a~~ that would happen. You notice verse 7 and verse 8 start exactly the same. They both start exactly the same and copying it is very easy for your eye to see the same words a few lines down, I would say in the last 30 ~~ix~~ years that has happened at least 20 times with people typing something for me. So that ~~x~~ you can see how easy it is for it to happen and doubtless that can happen so that when there is an omission which is so easily explained this way , it gives pretty good warrant for thinking that is a mistake rather than that this is an ~~ind~~ insertion.

Now, verse 8 has a very ~~inters~~ interesting idea in it, an idea that we had just barely touched upon before in this chapter but not really ~~dealy-with~~ dealt with, but here we have it dealt with ~~p~~ very strong. ~~The v~~ Verse seven we noticed is talking about the power of God. The ~~inf~~ inference here is God's power. But then in verse 8 there is an emphasis on the certainty of God's word, the Word of our God ~~has~~ shall stand forever. Not merely that God has the power to do what he says, but what God declares He is going to do , that will certainly come to pass, and that is an aspect that is frequently touched upon ~~k~~ in these chapters (12) of Isa. In fact ~~ix~~ it is touched upon more in these 12 chapters of Isa. than anywhere else in the Bible, unless it be somewhere ~~a~~ in the Psalms. The certainty of the fulfillment, so that is a very important truth about God and this idea , the dependability of His Word. The ~~w~~ Word of ~~God~~ our God shall stand ~~x~~ forever. Now, I suggest that putting it in the ~~margin~~ margin. Whatever the designation, I would put that here. The matter of God's

Word. That is to say, if you get 6 references dealing with the Word of God and put them all in one case, but if you get as many as 10 ~~x~~ references, you would probably find that ~~x~~ they fall into different categories. Well, then make a division out of them. Well, make a ~~new~~ new page and other references to the Word of God keep on a page by themselves, unless you find another idea. (Q) ~~Imm-~~ Immutability, that is ~~an strange- inst~~ interesting suggestion, but I question however ~~k~~ whether it is right in ~~the~~ this particular verse. That wherein the flower fades --I don't think the stress in the ~~flower~~ grass withering and the flower fading is going to change, but ...I would think that it means that it ~~k~~ will not decay, not disappear, not fail in its purpose. I doubt that in this particular verse you will find that ...of course, that is a suggestion worth noting. Put ~~don~~ down dependability which is undoubtedly, but then put immutability, and if you find another verse which seems to ~~k~~ fit ~~immutable-immua-~~ immutability, it might prove that that idea is ~~actually-~~ actually ...so anything like that that occurs to you, if there is a question about it, don't leave it out. But my inclination is ...

— But then we look at verse ~~k~~ 9, ~~a-d-~~ and what is verse nine dealing with. First, out of our three main divisions. Do you find anything in verse nine about His past acts ~~x~~ or do you find something about His future acts. ~~R~~ Of course we should never take anything ~~x~~ by itself. ~~x~~ But if you put verse 9 together with verse 10 then there is no question. But if you take verse 9 alone, there might be a little question, but I don't know that there is much. O ~~kx~~ Zion, that brings good tidings. Something is going to happen. Jerusalem brings good tidings. Incidentally, this could be just as well translated, O thou that bringest good tidings to Zion. ~~Thou~~ that bringest good tidings to Jerusalem, but I am inclined to think that that is

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the better translation. Zion and Jerusalem are not here the names of the one addressed but the ones to whom the good tidings belong. At any ~~rate~~, rate, ~~this news of being~~ good news is being brought, now is this good news about the character of God, or is it good news that God is going to do something. I am inclined to think that this is future acts, this is what God is going to do. But whether someone might ~~make~~ make an argument that verse 9 is God's character, but in verse 10 there is no question that ~~is~~ it is future acts, Behold your God, behold the Lord God will come. His arms shall rule. He shall feed ~~His~~ His flock like a shepherd. He shall gather His lambs in His arms and carry them in His bosom and gently lead them that are with ~~young~~ young. This is not the statement of a past act of God. This is a statement of a future act of God. This is a prediction of something ~~that~~ that God is going to do. The last part of Nine, but this prediction about God's future activity, but this prediction about God's future activity does disclose something about the character of God. It shows His kindness, His gentleness, His power is perfect. Those ~~of~~ are the thoughts in verse 11. ~~Q~~ (Q) Yes, I would think that verse 12 is past acts.

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Those verses are presenting a promise of ~~Q~~ W what God is ~~going~~ going to do. Verse 12 is ~~giving~~ giving the assurance that He can do what He declares that He will do. So verse 12 is dealing with past acts but dealing ~~with~~ with them for a purpose, the purpose is to show God's power ~~and~~ and so it would come under character ~~and~~ but it would also come under past ~~action~~ action, ~~I don't think~~ unless you were going to take the form of it as a rhetorical question showing His ability rather than anything specifically that is done. I don't think we could quite take verse 12 as literally

... so I am inclined to think that it is a statement of His past acts as proof of His ability. (Q) It is to show His power, but it is His power as displayed <sup>activities</sup> in creative / as displayed ... Now, we look at verse 13, and ~~we~~ does any of your translations ~~13~~ render / 13, "Who has directed the breath of the Lord?" Does any other render that way? I doubt if you will find that. Yes, verse 13. Yes, the mind of the Lord. The suggestion as to whether it is mind or spirit. We want to put this under a separate <sup>mark on</sup> the heading, the Spirit of the Lord. ~~But the~~ But you might put ~~a~~ a question ~~under~~ it. The King James has a capital S. It certainly is not an ordinary mind of .... Here I have Young's concordance which ~~renders~~ is a very useful tool for checking a question like this, because you can look up in the back and you can see how it has been rendered in the King James Version, ~~in~~ how many different ways they have rendered... that of course, proves the possibility, but it is all interesting. Here is \_\_\_\_\_ (rooach) which <sup>the</sup> in King James version is rendered // " \_\_\_ one, \_\_\_ one, black, one, \_\_\_\_\_, times, \_\_\_\_\_ times, tool, one, \_\_\_\_\_, \_\_\_\_\_ five times. Fortress in plural, \_\_\_\_\_ lines, spirit 232 times. tempest one, 90 times. Now that is quite logical. How it is rendered spirit / 232 times. perhaps rendered <sup>only</sup> wind, \_\_\_ times... It is ~~rendered~~ ed mind / ~~only~~ twice. They thought that <sup>elsewhere</sup> in five occasions, mind was the best one... Now if we had no teaching / anywhere in the Scripture, of the Spirit of the Lord, but the Holy Spirit, there is no teaching <sup>undoubtedly</sup> anywhere else, I would say / mind would be ~~the~~ the correct translation of the word. Because the question, the thing with ~~th~~ which the verse is dealing is showing the wisdom of God. "Who has directed the Spirit of the Lord ~~in His counsel, and has,~~ ~~taught Him?~~ or being his counsellor hath taught him? " It is indicating not merely that God shows the tremendous power in creation, but he shows that the tremendous wisdom... Anyone who makes any subject \_\_\_\_\_ cannot help feel the tremendous impact



compact of the interrelation of all the different factors of this universe. Marvellously things are composed. How wonderfully they were made together. The intricacies of ~~sci-~~ science are tremendous. Of course, it is marvellous that man has discovered so many of these things, but far more marvellous is that God has made them. We discover new principles in physics, in chemistry, and nearly ~~in all we find~~ in all these we find that the new principles that we have discovered are already functioning in the human body in ~~one~~ <sup>some</sup> way or another. Just about every discovery <sup>in this field</sup> that has been made has ~~com-~~ some application in the human body, and there are many things in the human body that we do not understand yet at all, but which <sup>not yet</sup> in body in principles that we have <sup>asks</sup> discovered, and so, the prophet ~~says~~ <sup>says</sup> not merely, ~~kc/~~ <sup>displayed</sup> "Can you trust God because of the tremendous power He has ~~exerted~~ <sup>displayed</sup> in ~~the~~ creation? Look beyond that the tremendous wisdom which it shows in the creation. " That is a question. "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" Of course, verses 13 and 14 are one idea. That is, the wisdom of God. Tremendous, marvellous intelligence of the wisdom of God. It is showing that you can trust Him, and able to work ~~un~~ things out, and declares that He will. And that being the case, the main idea of the ~~ve-~~ two verses is the wisdom and intelligence of the mind of God. ~~The mind suggests~~ They try <sup>literally</sup> to give the suggestion that mind is a very natural one. But the word ~~mostly~~ <sup>translate</sup> means spirit. \_\_\_\_\_

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282 times the King James translators ~~that~~ the word Spirit which fits most exactly. Well, since it is a most natural meaning of spirit, we can at least understand it as such with a little question mark under it. Since we have the word Spirit of God ~~in-~~ in many other ~~parts~~ passages in the Scripture, we have every reason to note this particularly <sup>and investigate</sup> ~~in a-~~ / whether this falls in the category ~~of-~~ or not.

Q (Q) It is speaking of the ...not just blind force. (Q) And so, you have these two N.T. ~~as~~ quotations from it which follow this up in using the word mind; that immediately gets us into a whole large ...but a very interesting one that deals with N.T. quotations. That is the one problem that many people have.. is ~~the~~ caused by the fact that the ~~N.T.~~ quotation often quotes the O.T. in a ~~x~~ rather free way and some people take there is a problem there in relation to verbal inspiration. If you find a verse in the O.T. quotted a certain way in the N.T. we immediately say that we have an ~~inspire~~ inspired commentary on the verse. Therefore, we can know exactly what the O.T. means, but we have to make a certain qualifications and that is ~~the-~~ this, that nothing ~~in-~~ can be quotted exactly unless you ~~quott-~~ quote in in the language that is originally written. There is no such ~~think~~ thing as an exact quotation which is not in the original language. If we are to quote it exactly , we must quote it in the Hebrew or the Greek, because any translation differs from the original. There is no such thing as an exact translation. ( Words are not points , ~~x~~ words are areas , ~~x~~ and the areas differ in different languagews . And the wcr ds don't exactly correspond in the forms , you know how different Hebrew forms are from the English forms . So you can't translate exactly, and Greek forms are just as different . And therefore , since you can't translate exactly , I feel that we have to say this, that the N.T. writers are not necessarily giving us a full and complete quotation of the meaning of the original as it is ...That's not their purpose. Their purpose is to bring evidence from the O.T. for some particular point that they are going to use , and therefore when they quote an O.T. verse to prove something, we can take it that we have N.T. authority that the idea which they find in it is definitely in the original, and so ~~xx~~ that ~~be-done~~ means then that such parts of the

words which they quoted as are related to the idea that is vital in their ~~past~~. thoughts, we can say ~~the~~ that is vital to the ...but if they have the LXX translation commonly used among the people, and they quote the LXX just as we would quote the K.J. Version~~x~~, ~~ever~~ to bring out a point, even though ~~x~~ some part of the verse ~~that would~~ is not related to the point to which we are dealing, we might ...so if they in the N.T~~k~~. vocabulary are referring to God's wisdom, ~~the~~ word mind brings out that idea very well. (Q) He is dealing with the aspect of wisdom, and so his translation ...if it brought ~~x~~ out something about the idea of God's spirit --that would prove definitely that ...so then we have the wisdom of God, the power of God and the wisdom of God. Those are predictions in looking at God's promises. ~~x~~ All of God's wonderful promises ~~efe~~--often condit~~ions~~ are situations may be ~~x~~ such the we can't see how possibly God's promises can possibly be fulfilled.

I am sure that people 50 years ago read in the scripture that when Jesus Christ came back to this earth that every eye could see ~~x~~ Him, and they said how could this possibly be true. Why, the earth is round, if He came back to Jerusalem, how could the people on the opposite side of the globe see him. Impossible. / <sup>If</sup> They had ~~tr~~~~me~~~~t~~~~ion~~ tremendous telescope, they couldn't ~~x~~ see that far. We couldn't see how it could be. That is to say, the Lord's power is great, His wisdom is great, He will not predict something ~~tht~~ that He is not going to do. We don't know how ~~x~~ He is to do it, but He can do it, and now we find that today that someone ...Now, that may not be ~~the~~ way that everyone shall see, there may be some other, but at least we now know of a way in which it can be, before that people would say it was utterly impossible.

So then we have the wisdom of God, and I don't think that W is a very good abbreviation for this. Now, you look ~~xx~~ at verse fifteen. Does 15 say anything about God. The word God doesn't occur in verse 15. Is there any pronoun in verse 15 that refers to God. He takes up the isles as a very little thing. Who is the He. ~~-It could-~~ It is very clear from the context, ~~x~~ it is very clear ~~x~~ from the meaning of the verse that ~~is~~ it is speaking of God. Compared to God the great nations of the earth are as nothing. He can handle them as He chooses.

~~The~~ ~~ay~~ They are as the small dust of the battle. This is the thought ~~the~~ then of ~~the~~ 15. There is no mention of ~~x~~ wisdom. It is entirely reverted to power.

How about 16~~x~~. What was 16. Perhaps it is power but ..holiness, very ~~xx~~ interesting suggestion. You don't find anything to the contrary. It is a thought that might be very ~~x~~ well suggested. It is very ~~difficult-~~ difficult to put it under that head.

It is not an exquisite discussion, but touching on that thought and that is the thought that is going to be developed as these chapters go on. That is an important part of the verse, to stress the justice of God in connection with ...and then ~~we~~

when you look at verse 17, you have again of course His power. Yes, very good question. Should this go under justice. Well, justice with a ~~Ques-~~ question.

Does burnt offering ... See whether it can directly apply or only indirectly.

But indicate it, and then seventeen of course is power, then verse 18. What

would you say about verse 18. The impossibility of our dealing with ... I don't think from ~~x~~ verse 18 you ~~would~~ ~~would~~ ~~quite~~ quite draw Carl Barth's idea that God is the completely other. I don't think we can draw that from it, but

what we can draw from it is His very great superiority in whatever .. (Q) I think that Miss Chung has a very good question there, and I think it would be good to

40:15

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40:18

keep in mind and see how often or what you can find in the Book of Isa. that is ~~is-90x-~~ goes under that category. I question very seriously ~~that-~~ whether this one did . This goes right on ~~ix~~ to speak about ...and the immediately context shows how people make idols in order to help ~~themslef-~~ themselves in an emergency and nothing like this represents God, so that particularly it is dealing ~~x~~ with the fall of idolatry; therefore, I think it would be going too far to get ...out of this particular verse, but I think it very fine for us to become aware ...and then have our minds watching to see what verses would come under that . Now, where is your next reference after that. What number did you say ? Yes, verse 18 is the theme of the fall of idolatry and verse 19 develops that theme . I don't think it would be nineteen or 20. 21 doesn't say anything , does it. 21 merely ~~tells~~ ~~tells~~ calls attention. It says, Don't you ~~unde~~ understand, but 22 is definitely about God. It is He that ~~ix~~ sits upon the circles ~~x~~ of the earth and ~~ix~~ the ~~inhabitant-~~ inhabitants thereof are as grasshoppers. That ~~x~~ stretches out the heavens like a curtain and stretched them out as ~~x~~ a tent to dwell in. Does this go under — character, past ~~f~~ action, or future action. You ~~eee~~ could put the verse with a question under it , but I think a good argument could be made for it being an imperative, it doesn't sound like a description of creation does it. And of course ~~if individuals~~ it introduces the inhabitants, before it speaks of stretching out the heavens. I think the impression was that stretching out the heavens ~~is~~ is the description of the separation of the earth for man to ~~x~~ live on. I ~~wo-1-~~ would be inclined to think that ~~ix~~ this is describing God's control. That's a very *interesting* idea, but the expanding universe ...and He ~~ix~~ spreads them out as a tent ~~to~~ ~~ix~~

dwell in , a very interesting idea . He spreads out the heavens . I don't think the expanding universe as far as we know spread out as a tent to dwell in, unless there are people on other planets or other galaxies . I think that is where ...that would seem to be ~~suggested~~ dealing with the area in which men dwell , but ~~stretch~~- stretching out ...I think it might be very well ~~to~~ be put there ...You see, the reason why I am putting things with a question mark is because we are not interested just now in taking a verse ...We are interested in taking verses together that throw light on one another , but in order to get ~~to~~ verses together that throw light on one another, it is very important ~~to~~ for us to see everything we can in a verse , see all the possibilities we can. And then the other verses may prove that the suggestion was a good one, or it may prove that ~~the~~ it isn't . Get all the evidence you can and don't try to decide between them. I'm glad ~~to~~ you raised the point and I would like that to be put as a question in connection with God's grace and power over nature. The question does contain a ...of the idea that and then as we study other verses we will see whether they are spoken out of context or whether ...It is a very interesting idea, now how about ... 22 is God's power over nature. Whether it is referring to specifically to this earth or to the whole ... His power over nature is 22. Now, what is 22. His power over nations. more than that, His power over leaders of nations. His power that can change things . His power in the world of man. People feel sometimes that the situation is absolutely going a certain way, there is no question about it, and then something takes place , and Isa. claims here that God changes things in the world of man in a way that man would never expect. His power in the world of man was tremendous. He makes the princes ...this speaks of His power among people ...this is not

speaking of past acts. I don't think that this is not speaking of past acts.

I don't think this is looking back to things in the past. I don't think it is explicitly conditional. I am sure that this is something that he does regularly. And then verse 24 is a rather difficult verse. Of course ~~it is~~ it is carrying on the ...but is he speaking ~~a~~ specifically about the idol worshippers or is it speaking about the idols. It is rather hard to say. ~~But it is~~ But I think you probably ~~a~~ could say that 24 is definitely prediction. 24 seems to be specific future prediction, ~~but~~ that ~~w~~ the workers of ~~inid~~ iniquity will not prevail in the end. (Q) .

### G-8

They shall not be planted . They shall not be sown. ~~Their~~The very ~~inters~~-interesting ...is a difficult verse. It seems ~~that~~ to say that something that is not very solidly planted and is strong and is ~~g~~ not going to be ~~rev-~~ removed , but that ~~is~~ the thing that he is speaking of is not even going to get a ...and if that is the case ~~wheat~~ what is the ...If he is not ~~spele~~ speaking about the idols, he is surely not speaking about idol worship. Some of them were ~~w~~ very strong and very ~~solid-~~ solidly established. Exactly what is he speaking of. Is he speaking here of those Israelites who turned back to idols, who became idol worshippers, except that they ....Well, let's ~~thing-~~ think about that and go on. Put in four hours between now and next week.

The RSV ~~and the~~ is supposedly a revision of the American Standard. The ~~rus~~ rules given to the committee were that the American Standard Version must be followed, unless the majority of the whole committee vote to make a change. That was the rule they were suppose to go by and one ~~think~~ thing is very noticeable, ~~tx~~ that the American Standard Version occasionally has modernistic interpretations in the footnotes and

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in most cases, the ~~RSV~~ has merely taken those out of the footnotes and put them in the text. For instance, the ~~A~~, . St. or Isa. 7:14 says, Behold, a virgin shall conceive, and then has a footnote, or young woman. The RSV says, Behold a young woman, and then has the footnote, or virgin. In ~~quite~~ quite a few places there is already modernism in the footnotes of the American Standard Version. There is great many other times when there is not... But it is definitely... the American Version is more than involved, but it does have certain more similarities than \_\_\_\_\_.

It does have more similarities....

Now, as we look at chapter 40, we notice quite a ~~✓~~ few verses there which ~~are-~~ deal with certain aspects. I do not think we have ~~got~~ to the end of 40, did we? Verse 24 is ~~what~~ where we have ~~be~~ got last time. Well, let us look on then from that point. ~~in/the~~ What did you do with 21 and 23? Mr. Roussey, do you remember what you have done with 21 and 23? Yes, they moved in with power, but it is a different kind of power. Now, I would recommend you to put verse 22 under the heading, Creation, and then put a question mark on it. It definitely ~~✓~~ shows his power over nature. Does it also deal with His creation ~~✓~~ that of the universe? That is ~~an~~ a question, ~~/~~ You cannot decide at first glance ~~✓~~. You have to compare it with other verses about the creation, and then ~~you-~~ it says, "... that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:" Is ~~it/~~ describing what ~~God is--~~ God is dealing in creating the universe? Or, is it describing His ~~control~~ present control over ~~un~~ the ~~universe?--~~ nature? ~~But the question is-~~ Let us pu a question mark, and not attempt to decide between the two, until other verses gthrow further light upon them.

Then verse 23, Mr. Roussey says, was dealing with ~~h~~ God's power over human beings. His power over human leaders. ~~What-~~ And what about verse 24? Did you do any on verse 24, Mr. Roussey? Yes, there is a very interesting change, isn't there?



G. 8.

in nature,  
In 22 what God does, in 23 what God does, ~~and~~ among the rulers of the earth.  
"That bringeth the princes ~~of~~ to nothing; he maketh the judges of the earth as  
vanity." God has said, ~~but then, he leads~~ it leads a general statement about  
God's activity, and turns to specific, definite future prediction. It says, they ~~wy-~~  
will not be planted, they will not be sown, their stock shall not take root in the earth:  
and ~~eh-~~ he shall also blow ~~upon~~ blow upon them, and they shall wither, and the whirlwind  
shall take them away as stubble." That would seem to be a specific prediction that all  
ungodly rulers are going to feel the force of God's promise. It seems to be a definite  
future prediction. It is not exactly fully reversed to say ~~it-in-particular--~~ that it  
is going to take place in any particular time, but it does predict the continuance  
of His control in the direction of bringing an end to the ungodly leaders. So, ~~it~~ I  
think it should go under future rather under present, and then in verse 25. What is  
in v. 25 here? (A) Yes... "To whom then will ye liken me, or shall I be equal?"  
and  
It has been speaking about His power before/~~right~~ after, and so I think that power  
is what he is speaking of. His power that is superior to all other powers. And  
then in verse 26, ... If you think that verse 25 deals... Oh, yes, it says,  
it is the title, it says, Holy One... It should go under holiness. That is merely  
mentioned, but it is definitely mentioned, and so I would say that it should go  
under holiness. Then 26, what did you do with 26? (A) The past action is  
26, the first part of 26, "//... who hath created these things, that bringeth out  
their host by number... //? There is an expression of God's ~~past-activit--~~ creative  
activities in the past. So, the past action is there in the first part of the verse.  
But it seems to continue with the present act of God..."...he calleth them all by  
names by the greatness of his might, for that he is strong in power; not one faileth."

G-8

Everything that He has ordained to happen happened, that which He declares to come into existence has come. It is only touching lightly upon His \_\_\_\_\_ (1.00) creation, but it is more dealing with His present power \_\_\_\_\_ His will. But it seems to be in nature, does it not? rather than humanity? Then, what do you find in 27?

G-9

... Now, what is it that they are saying? Are they saying that God is too weak and God is too foolish to know anything about them? ~~Do-th-~~ you think that is what it means? What does it mean? (A) I do not think that he is trying to say to them, Why are you so stupid as to think that God does not know about it? He is saying there that he is wrong. But I do not think that the stress is on the \_\_\_\_\_. (14.00) He says there that they are saying what is not correct. But /What is He implying to Israel? (A) Yes, it is His knowledge, God's knowledge is implied here. God's knowledge... Why do say to God... The implication is that God is God is the one from whom nothing can be hidden. That is the implication here. And then verse 28, ~~The impk~~ the implication is getting to an actual statement. Have you not know, have you not heard, that the everlasting, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?? Well, after this point, what ~~you~~ would you have to say? The everlasting God, the Lord, the Creator of the ends of the earth, .... ~~What does this statement di-~~ idea ~~does-it-give?~~ is there? It is God's power. God's power over nature. The creator of the ends of the earth. Does it express the idea of God's power over the creation? His past acts, simply because it deals with creation? Then power... "He giveth power to the faint; and to them that have no might he increaseth strength." What about the m that ~~have-no-~~ being no searching of his understanding?

40:28

G-9

What does that ~~mena--mm~~ mean? ... There is no searching of his understanding.

What does that get out of? It deals with knowledge. There is nothing that he does not know. Discernment. The everlasting God... My judgment is passed over <sup>my</sup> to God. I think the word, my judgment in that case means the handling of my

case. (Q) I think, in that case, my judgment is passed over to... I do not think that judgment here refers to any attribute of God as such, but the statement of a man he judges. / In verse 29, we have a statement about God... about God's character. Verse 29, what does the verse prove about God? Kindness or Goodness. Kindness ~~w~~ould be a very good heading for it. I already used the title , K for knowledge.

G for goodness, but I have noticed that G is used for glory. So you have to write

40:29 it ~~wou~~ out in full, kindness. Kindness certainly would be very excellent. God's kindness. "To give power to them that faint; and to them that have not might he increaseth strength." What about verse 31? (A) It is again God's goodness.

His kindness or His goodness. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." ...

The first three verses. Now the first verse, God says, "Keep silence before me, O Islands; and let the people renew their strength: let them come near; then

41:1 let them speak: let us come near together to judgment." Do you learn anything about the character of God? Is it ~~X~~God speaking or is it Isaiah speaking? It is God, definitely. The language is a language that Isaiah as God's spokesman, it is not Isaiah as Isaiah's spokesman, ~~bi-ii-~~ it is God represented speaking through

Isaiah. God is here calling upon His people to ~~ex~~amine evidences. Let us come near together for judgment. Let the people renew their strength: let them come near....

G-9

He is calling upon all the forces that are in excited funeral, be quiet, and think, and consider, for it shows the God of intelligence / God ~~who~~ <sup>the who x that the</sup> desires/evidences be examined. Here he is calling upon islands. The word island is often to describe great nations to the west of \_\_\_\_\_ (8.25) and He is calling upon these great nations to consider. Come and let us reason together. It shows God as the God of intelligence who desires reasonable consideration of evidences.

I think that ....

Now in verse 2, what is verse 2? What heading would you put verse under?

A) Yes, God's power ~~in--hum-~~ on human ~~destiny-~~ history. It deals with that His character of the aspect ~~of/His~~ power of- over human history, but I think that, in addition to that, you can put it under \_\_\_\_\_, can you not? God says that He has done something.

He says in verse 2, "Who raised up the righteous man ~~of~~ from the east, called him to his foot, gave the nations before him, and made him rule over kings? " God says that He has had a tremendous power in the human ~~history-~~ history. Now, this could be in one way considered as a future act of God, and then in one way as a past act of God. Because ~~we noted~~ here that it is given in the past, it represents,

it is a picture of God calling the nations together, ~~and~~ together with Him to consider the situation, and God says, "Who hath wrought, ~~and~~ and done it?...."

It is a past act, ~~yet~~ but \_\_\_\_\_ it is a picture of God  
See, it is two things.

as one .... / It is predicting what is going to happen. And then it declares that after it happens, God is the one who caused it to pass. "Who raised up the righteous man from the east?...." Who is this man from the east? ~~of~~

Most of the commentators say that it is Abraham. ~~The-~~ I think that is a very clear statement. The only reason they ~~give~~ is that Abraham came from the east and he was a righteous man. But if you think of the situation, to whom Isaiah points

G-9

the situation 150 years ~~after~~ ~~Isaiah died~~ had come when God is bring to an end the exile, during the year shortly before that, there was a great, powerful king of a small tribe of people who have not been important before known as \_\_\_\_\_ (5.10) who had conquered the Medes, ~~who~~ ~~throw over the~~ ~~Medean empire,~~ and established the control over the Medean empire ~~mk-~~ making himself the king of Medes and Persia. And then he proceeded from the east to the west conquering <sup>after</sup> <sup>clearly up to</sup> ~~from~~ nation ~~to~~ nation ~~through the~~ Asia Minor to the north of Babylon, and ~~so~~ Palestine, and so, ~~he was-~~ this was a tremendous world-shaking event that ~~to~~ok place <sup>God</sup> shortly before the ~~the~~ exile took place. And ~~here-~~ here takes to himself shortly before the end of the exile, ~~As~~ calling people to recognize the fact that He has brought it to come to pass. \_\_\_\_\_ It is going to be-- take place, and God is going to do it, and so you see how... the thing is how you look at it. But ~~is~~ it is a past act and/or future. Now higher critics say that this ~~wa~~ part of Isaiah was not written by Isaiah, but was written by someone else who 150 years later, because this is considered as past act, ~~wrot~~ ~~-This is a--~~ ~~past act,~~ the coming of Cyrus. Cyrus ~~actually remains~~ is actually named in the book of Isaiah, 3 ~~th~~ chapters later... so that there is no question ~~talking-~~ ~~about-- as~~ as to Cyrus.... Some body says... critics says that Isaiah could have named Cyrus 150 years before his coming. But we believe that God enabled him to name Cyrus .... Isaiah used the name of Cyrus 150 years before his coming. So, it is both a prediction and it is a prediction on the situation in which <sup>the</sup> \_\_\_\_\_ the past act, and it shows that it is the character of God as <sup>one</sup> that has power over human leaders. So that, all three aspects are found in this verse.

Mr. Ik Kim what is your question? (Q) The Messiah is coming from the ~~East~~.

G-9

41:2  
The Messiah is coming from the east, and conquering the nations? I do not think of any place in the Scripture where it speaks of the Messiah coming from the east. I do not think so, but three chapters after it, we have Cyrus... So, most conservatives today consider this Cyrus. The Jewish version translates "victory" the way the RSV does, victory attends... They took the word righteous and translated victory... where it says in Zechariah that he ... having salvation ... We believe the word righteous is correct here, but this word somewhat causes a problem. To see Cyrus as a righteous man, but the Hebrew word ~~exactly~~ ~~says the righteous man~~ not exactly a righteous man, but it is a man of righteousness rather than a righteous man. I believe we can take it not necessarily as ~~inherited~~ a man with a righteous character... Cyrus as the instrument, ~~and I believe that we can~~ through whom God brings righteousness. I don't think you will find that ... because we have no passages elsewhere to speak of ... some try to make a statement, but we have Cyrus referred to by name two or three chapters back there, and we have a number of verses... and when you get ...

G-10

We don't to accept any conclusions simply because I say them. We want to gather the evidence and see what the evidence says. (Q) When we come to interpreting, we look at the other verses and see whether ~~we~~ they do or do not throw light on ... ~~if~~ if He does this as the Messiah that's one thing. If that is not the case, then the reason that we have, if we ~~take~~ take it as the Messiah, ~~we would certainly think that~~ it is because it is fitting with certain things that the Lord has ~~or~~ somewhere else, so we have to find those statements and bring the evidence. On the other ~~hand~~ hand,

if we find statements somewhere within these chapters that seem to be definitely related but which point to Cyrus, then I can ~~make~~ make an argument in the direction of Christ, so we want to gather the evidence and see how strong an argument we can make in that direction. When we get the evidence, I think we will find a definite agreement on these verses. I am never interested in knowing that a certain commentator or a certain interpreter ~~things-~~ thinks of it ~~as~~ being a certain thing. I ~~don't~~ don't think you can get truth by counting .. but I am tremendously interested in knowing the reason that somebody gives for their views. Abraham came from Ur of the Chaldees. And Cyrus came from Persia and then through ~~the~~ Asia Minor. Those ~~s~~ ... from the east to the west. Of course we do read in connection with Christ that it shall be as the light goes from the East to the West. That is the only case that occurs to my knowledge where the east and the west are in ~~one~~ connection.

(Q) Verse 4? No, verse 4 refers to God. Verse 2 says Who raised up the righteous man from the east. Verse 4 says who has wrought and done it, I the Lord. ~~Yes~~ Verse 4 says that the Lord has done what is described in verses ~~2~~ 2. Well, these <sup>first</sup> are very interesting verses. They are verses which at ~~first~~ sight ~~are~~ - without any context, you ~~don't~~ don't get much meaning, but when you get the context, I think the meaning ~~em~~ comes out quite clearly. Now, here we see ~~that~~ the picture of Cyrus as he has come and pursued the ... safely by ways that he has never previously gone to the sea. He has ruled over kings, he has made them as dust to ~~the~~ the sword and driven stubble to his foe, God says ~~that~~ God is the one that produced it. God has declared it in advance, in the time of Isaiah 150 years before. God ~~has~~ has now brought it to pass and then he tells ~~us~~ what happens as a result. The isles saw and feared, the ends of the earth were afraid. They all ~~are~~ made new idols, and these new idols were going to give them protection from the coming of this great aggressor. And ~~yes~~ verse 8 he says, Tho ~~you~~ ~~isra-~~ Israel, you are not to make

41:8  
 idols like the ~~to her~~ others, because you are in a different situation. I have brought the aggressor and I have ~~spea~~ special interest in you, ~~bor-~~ for thou art my servant, my chosen, the seed of Abraham my ~~fried~~ friend. You don't need to get frightened. Fear thou not, ~~for~~ you are not to be frightened like the heathen are. ~~-You are not to~~ who are making new idols in order to get safety from the coming of Cyrus. You can rest without being afraid, ~~beaus~~ because I am your God. So we have in verses 8 and 9, we have the ~~px~~ past acts of God referred to in the calling of Abraham, the past acts . . . .we also have the character of God shown in that He has a special love for ones who are His servants, for the accomplishment of His will. So we have both past acts and character of God. The faithfulness of God is also in it. His faithfulness to His promise. Then verse 10 further shows the faithfulness of God. He says Fear thou not, I am with thee. ~~Fear-they-not~~ Be not dismayed, I am thy God. I will strengthen thee, I will uphold thee, yea, will I uphold thee with the right hand of my righteousness, the faithfulness of God to . . .in verse 11 you can draw certain inferences about God's character, but directly what is in it is not inference. I think what you ~~has~~ have specifically given is something different. Is not verse 11 and 12 definitely prediction. Now from what you learn that he is going to do you can get inferences about ~~h~~ His power, about His character, about His faithfulness, different things, but what is specifically given seems to be ~~fu-~~ future prediction of things that are going to happen. He promises ~~Israele Israele~~ Israel that all that ~~xx~~ were ~~incens~~ incensed against thee shall be ashamed and ~~xx-eeun-~~ confounded --they shall be as nothing, they shall strive with thee shall perish. Thou ~~x~~ shalt seek them and not ~~found-~~ find them, them that contended with thee, they that war against thee shall be as nothing and as a thing of nought and all you have to do is to go back 50 years and you will find a man who had gotten control over one of the

41:10



great nations of the earth and he got control of this nation and ~~he~~ he began fighting other nations and conquering them, and it began to look as if he would conquer the whole world and he declared that he ~~was~~ was going to utterly destroy the Jews and they claimed that he killed in gas chambers 6,000,000 ~~Jes~~ Jews. He was going to utterly destroy the Jews from the face of the earth, but God said Behold all that were incensed against thee shall be ashamed and confounded. They shall perish. Thou shalt seek them and not find them. They that war against thee shall be as nothing ~~as~~ and as a thing of nought. 23 ~~xxx~~ years ago it looked as if Adolf ~~Hite~~ Hitler was going to conquer the whole world and today he is completely disappeared. You would ~~not~~ have difficulty ~~at~~ today finding any number of people who would even speak well of him, whatever they might think in their minds, very few would speak in favor of Adolf Hitler. He was an able man and ...man in accomplishing many things but he does not get credit for the ability that he showed because there was ~~a~~ such a tremendous hatred ~~and~~ aroused against him. Nobody knows... his body was burned by his own orders. And I doubt that there is a history book of any nation that speaks favorably of Adolf Hitler~~k~~. And in the country in ~~which~~ which he secured control and in which his control was absolute 23 years ago, to day they are seizing men who are successful, quiet businessmen, bringing them before the courts and accusing them of being instrumental in the killing of the Jews and they ... If there ever was a specific fulfillment of prophecy, you have it here in what happened to Adolf Hitler and ... (Q) He says Behold all nations ...they ~~are~~ that strive ~~with~~ with them shall perish ...they have different types of prediction. There are the predictions ~~with~~ which ~~des~~ deal with predictions, if I say there is ~~gon~~ going to be a president of the United States who will be an irishman. Well, Kennedy was

elected. An Irishman was elected. That has been fulfilled. But if I were to say, the presidents of the U.S. will include many Irishmen, then when you say Kennedy has been president, but the prediction requires further ~~fulf~~ fulfillment because it is given in the plural, If God were to say all of the Irishmen ~~who are~~ presidents of the United States will be ~~su~~ successful, ~~then~~ that would be pretty good proof that there was going to be a lot of them, not just one. When a prediction says, a virgin shall conceive and bring forth a child, that is a prediction of one event, and when that takes place then the prediction is fulfilled and the verse is ended, it ~~k~~ refers to ~~bx~~ one thing but if the verse says, Virgins shall bring forth and their sons shall ~~become~~ ~~become~~ become great kings; well then, you would look for a lot of things, not just one, this is in a general way which implies that whenever certain conditions exist God is going to bring certain results to pass. Now ~~when~~ we find ...in a supreme way in Adolf Hitler but you will find many previous cases in history and you will probably still find that ~~bx~~ the Jews get blamed for all kinds of things that I am sure that they had nothing in the world to do with. And those people had better watch out. There are good Jews and bad ~~jes-~~ Jews, there are good Americans and bad ~~x~~ Americans. There are even good Koreans and bad Koreans. From every nation in the world there are ~~k~~ good ones and bad ones and when you ~~k~~ take any nation and condemn the whole nation you are ~~gx~~ doing something that is irrational, ~~w~~ but when you take the Jews and condemn them as a whole you are doing ~~k~~ something that ~~is~~ God explicitly ~~d~~ condemns and declares to ...He has called ~~you-to-be-~~ the Jews to be His instruments to be the ~~fulm-~~ fulfillment of His purpose. There was a great purpose in God's original ~~xxx~~ call to the Jews

to keep alive the knowledge of God when all the world was ~~turning~~ turning to idols .  
There was a further purpose in giving His Word and then there was a ~~g~~ very great  
purpose in giving His Word and then there was a very great purpose preparing the  
way for the instrumentality through ~~wh~~ which He ~~a~~ was ~~to come~~ into the world~~.~~  
And ~~then~~ there was a very great purpose in preparing the way for the instrumentality  
through ~~wh~~ which He ~~was~~ to come into the world . Now, some people say the  
Jews were , but it is still the Jews, the ancient men of tyre, the men of Rome, all  
of these nations that were so ~~grat~~ great and power~~x~~ ful ~~die~~ disappeared, ~~for~~ but the  
Jews have remained, scattered throughout the world . They are a testimony ~~by~~ their  
very existence of the truth of the Bible, and in ~~max~~ every century there have been  
many Jews who were won to Christ, but ~~st~~ still there remain those who have  
beliefs in one ~~&~~ true God ...and God has declared th a t ...

G-14-11

There are two aspects . There is the national aspect . There are the physical  
children of Abraham but then ~~are~~ there ~~are~~ is the spiritual aspect . There are the  
children of faithful Abraham, true believers, and there is a sense ~~w~~ in which Israel  
continues as a ~~nation~~ nation . There is a nation continues as a people of God  
who accept all of His Revelation, and of course in ancient times these two exactly  
correspond . But ~~there~~ then there ~~was~~ was God's real blessing upon those ~~that~~ who  
were the true believers among the ~~ivr~~ Israelites and as in ~~Roman~~ Romans 11 he  
~~said~~ said that many of the natural branches are going to be taken out of the olive  
tree and wild ~~branches~~ branches are going to be ~~draft~~ drafted in . The continuance  
of the true Israel of God but he said in ~~Roman~~ Romans he said Don't boast yourself

against the natural branches. They are going to be ~~gra~~ grafted back into their own olive tree. So, we have the conversion of the Jews as a nation at the end of the age. There are these two lines, the Israel of God which <sup>are</sup> ~~is~~ the true believers which proves of course that they all lead to Christ, and then there is the Israel of the flesh ~~whi~~ ~~ch~~ which is to be united ~~etai~~ again. They are dealing with the ~~me-~~ ~~n~~ immediate situation, the mistreatment of the Jews then but they are promises which have validity. They ~~have age-~~ are given in a general sense and have a ~~last~~ lasting deliverance. There are many verses which ~~have~~ specific prediction of ~~n~~ individuals events and ~~wh~~ en the event is fulfilled~~k~~ they are finished --they are predictions which cover a series of events and there are predictions which cover a series of events and are given in the plural and there are predictions which show a general situation. (Q) If you have ~~n~~ what seems to be an individual prediction it isn't completely fulfilled, ~~the-~~ you can say well, the real prediction is yet future. But if ~~ix~~ it is as great as you~~x~~ say, 99 cases fulfilled and one not . Because it is not apt to be ~~that~~ quite that small a margin. Usually <sup>there</sup> ~~it-~~ will be a good deal more .than than~~t~~ ~~fx~~ unfulfilled. If the prediction doesn't fit something that has yet ~~hav-~~ happened, it must be then somethat~~ing~~ that is yet to come. There are many verses about the coming of the Messiah which have been fulfilled, and many verses which are not fulfilled. So, you can say that there are two aspects: one ~~is~~ which is past, and one which is not yet come. Some people try to twist ~~to make-~~ the words all-- to make them all fit the first one, and it just doesn't fit. There are many verses which do not fit it, and which are clearly going to be fulfilled in future. Well, this was verses 11, 12, and 13 of ch. 41. Now in verse 14, we ~~have~~ the character of God indicated ~~by~~ simply by the future prediction. I will ~~hel~~ p thee shows His kindness, but also by the title, the Holy One, of Israel, by the redeemed, ~~the~~

G-11

Here is stressed the redemptive activity of God. And also the stress on holiness.

41:15- And then verse 15 is <sup>a</sup> ~~the~~ future act. I do not think there is anything else that I can notice, ~~except for~~ that it is a future act of God, and we are interested in future

predictions, but that is not our primary interest. In this course, we are more

interested in the character of ~~Y~~ God. 16 is also a future act, but it has the character

of God - with a title, "thou shalt glorify in the Holy One of Israel. Again the

holiness is there. And then verse 17 shows the kindness of God. "I will hear

them and will not forsake them." 18 and 19 and the beginning of 20 are future

acts of God. ~~Y~~ (Q) You can ~~from~~ <sup>by</sup> inference draw the character of God. What

inference do you draw? Do you mean kindness? Goodness? Yes, the rule over

nature. There are all very important. Then in verse 20 you have ... "... the

God's power <sup>again</sup> over nature, and hand of the Lord hath done this", "and the Holy One of Israel hath created it." <sup>creation</sup>

Again the stress is on ~~holiness~~. Then in 21, you have an exact parallel again <sup>for</sup>

with verse 1. Except ~~the~~ difference, the difference is that in verse 1 he is talking

to the nations, to the Gentiles nations, and in verse 21, He is speaking to the

dos, the ~~de~~- idol gods. He is speaking to ~~the~~ heathen gods. For this shalt

thou bring forth the strong reasons ..., " He is calling ~~up~~ on them to show that

they are gods by predicting the future. He calls on them to either cause some of the m

in history that you can prove that they did ~~k~~ or make predictions as to what is going

to happen, and his conclusion about the idol is verse 24, "Behold, ye are of nothing, and

your work of ~~n~~ought: an abomination is he that chooseth you." And verse 25,

we notice that in contrast to the statement that the idols cannot produce any great

events. He declares that He has raised ~~one~~ up one from the north and one from

the east, north and east, in ~~n~~other words, "... from the rising of the sun shall



G-11

he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay. Who hath declared from the beginning, ~~that~~--....!"

God declares that His will and His knowledge in ~~that~~ ~~is~~ - He has told the events as to what is going to happen. But none of these idols have predicted about Cyrus' coming at all. Then in 27, I think it is a future act of God, is it not? ~~I will~~ 11

41:27

"... and I will give to Jerusalem one that bringeth good tidings." Well, is there anything ~~y-w~~ more that you would like to comment on? in chapter 41? Now, we go on chapter 42. You do not find quite so much ~~but~~ about the character of God. I think 42 reveals so much more about other subjects than about the character of God. So, we must go on chapters 43 and e44 tomorrow.

42

... We were looking at yesterday 41. I believe we ~~ha~~ve completed 41, if I recall correctly. In chapter 42, we look at the 1st verse. Now ~~wh~~at do we learn about God in the verse ~~of of~~ one of chapter 42? Mr. Myung Kim, would you have some suggestions? ~~See~~ on judgment here, and see how it is used? In the present day English, we use the judgment to say that a person has a good judgment, he shows a good judgment, he makes a good judgment. He makes good distinctions. He does not go out ~~or~~ without overshoes ~~in the snow~~ on the ground, without an umbrella when it is raining. He shows a good judgment. We use the word in that sense....

g

Now, it is speaking here about God's brining judgment, God's causing judgment to be carried out. Does the word there have the same meaning as ~~in when we use the~~

~~word~~ judgment in this common way in English. Well, in order to determine that, ~~are~~ two things there ~~is one thing~~ you can do. ~~Firstly~~ you can make a very careful study of the Elizabethan English, study how the ~~use~~ word was used at that time, in Shakespeare's time, and in other <sup>writers</sup> and see what the various possibilities ~~are in~~ were the meanings of the word.

G-11

When you have done that, you would be able to ~~of~~ tell what were the possibilities of the ~~tran~~ translation of the word in the mind of the King James translators when they used the word. There is a second way that I think is much better than this. That is to see what the Hebrew usage was, what the possible meaning it was in the Hebrew. When you do that, ~~of~~ you do not merely find out what was in the minds of the translators of the King James Version, but what was in the mind of Isaiah when he wrote the passage. And so in this particular case, I notice that the word judgment here ~~in the~~ Young's Concordance <sup>is</sup> translated once with the word, ~~deed~~ <sup>been</sup>. Well, in fact, in number one and two are both \_\_\_\_\_ (been). And the word \_\_\_\_\_ (~~deen~~) is the root of the word, Daniel, and the word Daniel means God judges. Deen is \_\_\_\_\_ judgment. Let judgment be executed speedily upon them, and the kingdom... the throne of judgment. The judgment was ~~set~~ <sup>sent</sup> And the books were opened. Judgment was given to the saints of the most High. That word judgment... is used... it does not mean ~~to do~~ judgment in the sense of a person's having good ideas, but it means ~~in the ca~~ judgment in the case of making all decisions regarding the ultimate state of each individual. It is used there like a court judgment.

~~In the case~~ That is the meaning of this word, \_\_\_\_\_ (root, \_\_\_\_\_ (deen), from which ~~came~~ the name Daniel/ is taken. There is one case in Ps. 119:66, where it translates the word, \_\_\_\_\_ (~~a~~kaeh which means haste, ~~which means~~ to give a good judgment. That is the nearest translation in English. But there is only one case where that verb is used. Then there is a word, \_\_\_\_\_ (mishtim) the place of judgment. ;... ~~ye~~ that sit in judgment. Now, you notice that in this group here we only have 15 cases. But then if you number five here, it is mishpat. And mishpat is translated judgment in practically three columns/ of \_\_\_\_\_ (yahh) That would be 150 cases like that. For it is used a great many times. For this word

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MISHPAT is often used for a couple of times for two or three other places in the Old Testament.... Here is 150 times where the English word/corresponds to the word judgment MISHPAT. So MISHPAT is the word ... In our particular case here in Isaiah, MISHPAT IS used.

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So, this word MISHPAT, translated judgment, in Isaiah 25, in the book of Isaiah. It says, "I the Lord love judgment. " So, it will displease Him, if there is no judgment. We look for judgment there, but there is not.

Therefore, His judgment is far from it. And this word MISHPAT seems to mean judgment not simply in the case, in the view of making or giving an opinion. Not simply in the view of seeking things to correct, but with the sense of setting things right, the judgment in the sense of rectifying what is wrong/ in a forceful manner. They make ~~judgment~~ judges of Israel, the one who rolled back the enemies, who \_\_\_\_\_ them, and ~~who~~ establish them right. ~~W-~~ So, when it says, the Lord will send ~~the~~ judgment, this means that you give a right opinion, it means that He will put an end to an end injustice, that He will ~~establish~~ establish a fair dealing// ~~And~~ and put an end to that which is unjust. Judgements are great acts of God. So, we find this word judgment used according to Young's Concordance here in ~~these~~ quite few of these passages, we might just glance at ~~it~~ now, ~~Judgements~~ ~~are great acts of God.~~ ~~And~~ and see what ~~at~~ further light it will throw on them. The word occurs. It says here in Isaha 40:14. : "With whom took he counsel, and hath instructed him, and taught him in the path of judgment?...." ~~S~~ You see where he speaks of path of judgment? Not just in sense of having good ideas and understanding, but it is the way of correcting what is wrong, ~~to~~ doing what is ~~is~~ right. And then the next thing you think of it, chapter 40:27, where we find it say, " Why sayest thou, O Jacob, and speakest, O Israel. My way is hid from



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the Lord, and my judgment is passed over from my God?" My judgment is passed over from ~~the Lord~~ <sup>my</sup> God. ~~My~~ Well, when a prisoner is just about to be sentenced to ~~death, he is~~ to something, he is not going to feel very bad, because the judge will forget ~~to~~ to give him his judgment. The sense of the word ~~is~~ here is not, when my ~~judgment~~ judgment is passed over from me, giving justice, fixing things ~~inright-in-~~ up to ~~to~~ improve my conditions. The remedy of the harm which I know is ... The word judgment is used in the sense of doing things in such a way as to correct what is wrong. In chapter 41:1, The Lord says, "Speak, let us come near together to judgment." The meaning there is not simply to consider the matter, but to ~~what settles~~ settle the matter. The proof of it is, who raised up the righteous man from the East? The Lord has been doing things in the world, and he is saying to these gods of the heathen, "Let us come together and see who can set things right." Then in chapter 42:1, it ~~reads~~ reads here in this verse: "Behold ~~my~~ ... he shall bring forth judgment to the Gentiles." Or you could translate ~~the~~ it equally well to the nations. ~~The word, -----~~ "Go ye un to the Gentiles or to the nations. So, this teaches us about God that God is going to bring infinite justice. God is going to establish righteousness. Yes, ~~My~~ Myung Kim? Well, there we are getting into a most interesting study, the study of the servant of the Lord. But in the course, which I occasionally give, we survey chapters 40 to 52. And We notice how the figure of the servant of the Lord gradually \_\_\_\_\_ . (10.30) We deal with that aspect of the story at a great deal of length. Now in this particular ~~case~~ <sup>quite</sup> case we have /a number of verses that talk about the servant of the Lord. I do not believe that in this class we should take time ... to ~~study~~ study the question who the Servant of the Lord is. So, for the present ~~purpose~~ study, I would simply take

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it that here we are simply interested here in what is going to be brought about by the power of God, and how He is going to do it. And God says, "Behold my servant, ... he shall bring forth judgment to the Gentiles." This shows that God has ~~plans~~ a plan, a plan which is going to be carried, ~~and~~ a plan which ~~is going to be~~ involves \_\_\_\_\_ in justice of the world, and putting to an end ~~it~~ = the evil conditions that are in the world, as long as ~~there is~~ sin, is \_\_\_\_\_. We find that here. ~~We -- We find~~ But as to the person of the servant of God in relation to God, that is a very important ... here. ~~It is no~~ - I do not think we ought to take ~~th~~ up this matter in this particular course. Yes? (Q) Yes, I think that justice in this particular context gives the idea ... I do not think that justice is an exact translation of the word.... It says the word is not abstract... but it is \_\_\_\_\_. It is more than just an idea of seeking justice, or making justice.... So, in a way it is nearer to our word judgment than to justice. No English word exactly corresponds the Hebrew. The real meaning is somewhere between the two meanings. I think in this particular sentence, the word ~~judgment~~ perhaps gives the idea of verse 4 better than judgment, but I think the word ~~judgment~~ is perhaps a little more literal than the Hebrew word justice. (A) -- -- "carry true religion to the nation..." Entirely free, entirely free.... Not what the original says at ~~all~~ all. And Moffatt is the most interesting translator, because so many times he takes the Hebrew and he gets the idea, ~~and~~ exactly, and put it into a clearest possible translation, and so I find it very useful to consult him, ~~about~~ about one verse out of <sup>6</sup> 10. And ~~the~~ in the other five, he shows that he pushes Hebrew aside and he puts anything ....

C7-12  
~~6-11~~

he takes a notion, so unless you are following the Hebrew Moffatt is a very dangerous guide, but if you are ~~is~~ studying the Hebrew/~~is~~ very helpful to give you English words ~~to~~ to put ~~the~~ the idea in , ~~but-~~ but ~~is~~ in this case he just us up. The verse is definitely a future prediction, but from the~~x~~ verse I think that we learn that God has a plan. When you say that ~~the~~ Babylon is going to be ~~desol~~ ~~x~~ desolate, when you ~~w-say~~ say he is going to bring the people back from exile, you have many specific predictions which are made but in this case, in addition to that , it being such a general prediction, he is going to bring judgment to the nations, I think that you are justified about the ~~charac~~ character of God , that God has a definite~~k~~ plan for the world whd h he is going to cause to be brought to pass~~x~~ and he is going to cause it to be ~~brief~~ brought to pass through an ~~agency-~~ ~~an~~ agent , so that it shows that about God even without drawing any conclusions about the Servant. It shows that about ~~x~~ God, that He has a definite plan, a plan which He is going to work out, which He is going to work out through an appointed agent called His servant , whom He is going to ....so it should certainly come under future prediction but should also come under the ~~charac~~ character of God. The world is not ~~haphazard~~ ~~haphazored~~ ~~Hap~~ haphazard. There is much that seems haphazard because sin is so successful and so effective but God is going in His own time to bring an end to all ....The first thing in the verse is future prediction but in addition we learn a number of things about the character of God. We learn that He has a definite plan but now in whom my soul delights. Now, Miss Chung suggests that ...I think that we can definitely put under the sovereignty of God that this ~~k~~ versex "mine elect" in whom my soul delights . He ~~x~~ will do this. It is a definite promise that God is going to bring to pass. Then I think ~~the~~ ~~we~~ that we have another thing about God. He says that His servant is one in whom He delights. ~~x~~ Now, I have

1

heard people talk about God and I have sort of gotten the ~~impressin~~ impression ~~that~~ from ~~that~~ them that their impression about God was sort of like a big stature that stands there. It is fixed and unmovable. Now~~x~~, God is unchangeable in His being and action, but does the fact that God is unchangeable mean that God is ~~un~~changeing in His being and action, but does the fact that God is unchangeable mean that God is unmoving, that God is like a statue, does ~~that~~ mean that God ~~x~~ does not have emotion, that He does not have feeling, that He does not have disappointments~~s~~, that He does not have joy. We read in the New ~~Tae~~ Testament that there is great joy in ~~heae~~ heaven over one sinner that repents. Surely God is a person who had real joy and real disappointment, real happiness, and real misery. He is is ~~genuine~~ genuine person with a ~~capacity-capactiy-capactiy~~ capacity, and I think that we find that very stongly suggested in ~~my soul~~, "in whom my soul delighteth." A parents with children does everything that he can for those children for their well being, but ~~lx~~ the parents ~~having~~ have to delight in those children. Is God similar to people in that way. Well, surely that is suggested here. He delighteth in this one. So I think ~~ht-~~ that that is another thing about His ~~cha~~ character that we learn from this verse. How about I have put my spirit upon Him. The King James Version has a small s there. That is a pretty hard question. The RSV has a capital S. I know that the RSV translators had considerable argument over whether spirit should be capitalized or ~~left~~ small, whether it ~~px~~ represented the three persons of the Trinity or whether it ~~x~~ was the general idea of spirit. I don't think that the King James always used that, but it ~~has~~ having small s doesn't ~~lx~~ prove it in this case, but put that under the ~~t-chara-~~ category and then lets look at all the verses dealing with spirit....

42:2  
 Now, I'm glad all these different points were mentioned here . Now, let's  
 look at the next verse . What does the next verse tell us specifically about God.  
 Unless we are ready to say that the Servant is God. We do not draw any conclusion  
 about God , if we are ready to say that of course we can learn something about  
 the character of God, but I think ~~that~~ that we can perhaps not make that step, so  
 we might skip verse two in ~~this~~ this regard, verse two and the first two ~~this~~ third  
 of verse three. I don't want to be dogmatic but I am inclined to think from our present  
 ...that ~~we~~ we should skip that much but certainly at the end of verse three ~~it~~ goes right  
 with the end of verse one . He shall bring forth judgment. Now, what does that  
 42:3  
 verse ~~mean~~ mean. He will bring forth judgment ~~to the~~ into truth. Just ~~what~~ what  
 does it mean. It shall ~~be~~ bring forth judgment in agreement with truth. I don't think  
 the phrase He shall bring ~~forth~~ forth judgment into truth means much to ~~us~~ us today.  
 You- If you heard me say Someone is ~~going~~ going to bring forth ~~judgment~~ into truth that  
 they would have much ~~idea~~ idea of what I am talking about. But when they translated  
 the verse, they felt that they had a definite meaning for it, ~~and~~ which they put into  
 language ... ~~what~~ what did the RSV do with ~~it~~ it. If they could translate it , ~~bring~~  
 They will bring forth judgment into truth, but the KJ translated it into truth, ~~so~~ which  
 is more like the verse, and ... Moffatt in both of these places . I think that we should  
 see what ~~Isaiah~~ Isaiah did say and try to decide what it means . Well, we will look  
 at this later on. It certainly goes with the end of verse one, doesn't it, and in ~~verses~~  
 verse four, When ~~we~~ He has set ~~judgment~~ judgment in the earth, that shows again  
 definitely that it is ~~the~~ the plan of God. Here we have three times in ~~these~~ these four verses  
 that among the nations, that in the earth, justice is going to ~~be~~ be established, judgment  
 will be in the earth, that is going to be definitely done. And the isles will wait for  
 His law. The time will come when the distant lands will be ready to find out what

42:5  
 His will is . Now, when you come to verse five , what do you learn about the  
 Servant of the Lord in verse five? What do you think that you learn about the  
 Servant of the Lord in verse five? Yes, we learn ~~nothing~~ nothing about the ~~Servant~~  
 Servant of the Lord in verse five. The first four verses are dealing with the subject  
 of the Servant of the Lord and verse 6 and 7 are dealing with the Servant of the  
 Lord, but now, all of a sudden you have in between the first four verses you have  
 verse 5 that says absolutely nothing about the Servant of the Lord and ~~x~~ ~~consequence-~~  
~~quently~~ how does it come to be ~~xx~~ stuck in here in the middle between four verses  
 of the ~~x~~ Servant of the Lord and two verses of the Servant of the Lord , how do you  
 come to have this verse which has no reference to the Servant of the Lord, Miss Chung.  
 In the light of Colossians where it says that it was through Christ that God created  
 the universe, in the light of John one ~~who~~ which says that it was ~~the~~ through Him  
 that all things were created that came into existence, we know that ~~we~~ ~~it~~ when it  
 says in verse five that God has done these things we know that the ~~px~~ second  
 person of the trinity did these things, but I don't think that ~~anyd~~ anybody ~~denies~~  
 in Isaiah's day would have understood, and consequently , if ~~Isa~~ Isaiah just wrote  
 some words down which nobody would understand in ~~ix~~ his day but later on people  
 would see what they have. You might say they just stand <sup>as words for 700 years</sup> ~~and work~~ and then  
 we get the key and we know what they mean. I question that He often does that.  
 And so even though in view of our theological knowledge we ~~know~~ know that what  
 it ~~ix~~ says here God did, the second person of the trinity did, and we know that  
 the Servant of the Lord is ~~x~~ the second ~~xx~~ person of the Trinity, so we know that  
~~they shall~~ - ...but I doubt that anyone in Isaiah's day would have understood that.  
 And so I feel that we have a question, ~~wtosomebody~~ somebody in Isaiah's day,  
 what would verse five have to do with verses one and four...but you don't ...there  
 is some relationship. What relationship would be apparent to the people in Isaiah's

day between verse 5 and the previous four verses. (Q) What is the relationship? Why does verse 5 come in ~~the~~ here? And I would suggest to ~~x~~ you that the answer appears to me to be that in the ~~x~~ first four verses there are ~~three~~ -- four extremely startling things said. The Servant is going to bring forth ~~jud~~ judgment to the Gentiles. He is going to set judgment in the earth. The isles are going to wait for His law. Now, here are the Israelites, a little bit of a nation over there, surrounded by enemies, and later on taken off into exile and he is talking to the Israelites about one who is going to be one of the Israelites and He says that through this Servant God is going to establish justice in the whole earth and it ~~soud~~ sounds so fantastic, so unbelievable, so tremendous, that by the time that you get to the end of verse ~~x~~ four you say what on earth are these wild suggestions that the ~~Servat~~ Servant of the ~~the~~ Lord is going to ~~x~~ do these ~~trne~~ tremendous things and immediately God Gives you the answer, Thus says the Lord God, the person who ~~w~~ tells you that he is going to do these things is not just some petty ~~lee~~ little ~~y~~ God, it is the creator of the universe, that the ~~Servat~~ Servant of the Lord is going to ~~ext~~ establish righteousness throughout the whole earth.

~~Veef~~ Verse five is giving ~~x~~ you the assurance that verse one and four and also what follows, verses 6 and 7 are going to be ~~fulv~~ fulfilled. He is putting behind these ~~x~~ tremendous promises the ~~assured~~ assurances ~~that~~ of their possibility ~~beas~~ because of the declaration that all the ~~x~~ creation ~~pos~~ power of God is involved in the problem; and therefore, even though the subject is entirely different from 6 and 7, the subject actually talked about in verses one to four and verses ~~st~~ 6 and 7, they are talking about the great ~~chag~~ changes that are going to be brought about in the earth through the Servant of the Lord. Verse 5 is talking about the original creation of the Lord, even though they are entirely different, there is a logical relationship

~~that~~ an assurance that we can ~~trut~~ trust God to fulfill these things because He is the One who has created all things, the one who has all the power of the universe and therefore ~~He~~ when He makes a promise, we need not question that it is going to be fulfilled. And so we see that verse five is talking~~g~~ directly about the Lord and therefore it is very important ~~that~~ for the immediate~~k~~ subject of our study this semester, but ~~it is~~ its place in the chapter is to give assurance of the fulfillment of the promises in the rest of these 7 verses. Now, the servant is definitely Jesus Christ, no other person ever has fulfilled or ever could fulfill, but it is not ... In this passage a ~~tremendouwn~~ tremendous revelation is given all at ~~one~~ once. They say that it is a ~~des~~cription of the Jewish nation, but I don't know how they explain it, because the Jewish nation has never been able to fulfill these things. So it gives us a tremendous problem, and one of the leading Jewish<sup>interpreters</sup>/~~professors~~ of the last thirty years says that this is a later ~~n~~ insert~~ion~~... He is the only man I know who has taken that stand, the rest of them ... and ~~there~~ they believe it ~~is~~ true, but they throw up their hands and say I ~~believ-t~~ believe that it is true, ... It exactly describes what Jesus has begun to do and is going to do. One of the wonderful truths of the scripture is that the ~~Jes~~ Jews<sup>have</sup> ~~has~~ preserved the ~~sc~~ scripture and given tremendous lip ~~servn~~ service to the scripture and yet the teaching in the scripture teaches ~~the~~ ... It is one of the marvels ... (Q) You ~~k~~ notice the way ~~in~~ it is in the King James Vers~~ion~~ is thus says God the Lord, He that spread forth the earth, He that ~~giver~~ giveth ... and spirit to them that ... He that is another ~~n~~ way of saying Who, if you say, I am he who gave out those questions last week; we would be more apt in~~n~~ modern English to say I am the one who gave.



42:5 The language of the King James ~~Verse~~ Version here is a bit archaic. The English language has been ~~gradually~~ gradually changed, and I think that most of ~~it~~ <sup>us</sup> today ~~is~~ ~~fairly~~ would fully ~~understand~~ understand the meaning He that as what we would say the one who, but we ~~would be~~ wouldn't be ... today, the language has gradually changed in ~~300~~ 300 ~~years~~ years. We can be ~~glad~~ glad that we speak ~~English~~ English and not Swedish, Dr. Hedegard tells me that in 1913 there was a new version ~~of~~ made in Sweden and which is used in all of the churches of Sweden today, but throughout the country ~~the desire~~ there is the desire for a new version because the Swedish Version has so changed that the version of ~~193~~ 1913 is ~~quite~~ quite archaic and antequated in its language. The language has so changed in 50 years. Now, in English we ~~have~~ have changed in 300 years, but probably much more than ~~that~~ that has in 50 years but Swedish and ~~many~~ many of these languages are changing very rapidly. Is Japanese changing very much? Do you know Mr. ~~K~~ <sup>oo</sup> Kondo. It is changing ... Shakespeare is a little bit later than the King James. The K.J. uses the ths, but Shakespeare uses sometimes th and sometimes n. The quality of mercy is not strained, it falleth as the gentle rain from heaven upon the place beneath. It is twice blessed. It blesseth him that gives and him that takes. There in four lines of Shakespeare you' have two cases of s and two cases of th. The language is changing and 30 years later after that change had been made, then we would have all the evidence, but then this ~~5th~~ 5th verse doesn't tell us so much about the ~~servant~~ Servant of the Lord as the other 6, and so for study of the Servant of the Lord, it is not so important as the other 6. It does give the ~~servant~~ assurance that the Servant of the Lord is going to succeed in His work, but for our purpose in this class it is

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as  
Now, as you know, ~~An~~ undergraduate ~~for~~ work ~~for~~ this course requires four (4) hours of ~~w~~ study outside class/~~z~~ So, that means 8 hours of work outside class. So, I have asked you to be sure and ~~be~~ ~~t~~ ready today, so that I can keep them today, and give them back to you tomorrow. Please do not forget to leave your notebooks with me before the end of the hour. If anybody ~~has forgotten~~ should forget to turn them in at the end of the hour, please be sure to get them ready and submit to me before the Church History hour. I want to look them over before tomorrow's class/~~and~~ see how you are getting along... I want to soon be able to see what you have under different sub~~m~~jects... Up to the present we have been looking together at certain sections and see what is ~~continued~~ found in them, and I think it should be worthwhile to go ahead a little further on that line, and then ~~perhaps~~ I want to take up particular subjects and deal with them, and then I want to assign you different sections of the books so that we can gather together the teaching of the Lord through the prophet on all throughout the book. How far have we looked last time, going verse by verse? (A) I know we talked about verse 5 from chapter 42. Verse 9, I think, we mentioned, was dealt with the matter of the predictive power of God, His claim that He proves ~~hh~~ His existence by means of His predictive power. That is ~~found~~ the claim that is made more in this chapter than perhaps anywhere in the Bible. It is one of the great arguments. It is one of the great arguments from the New Testament, an argument from fulfillment of the prophecy. Now, do you find anything about God in verse ten? (Q) Verse 9 is quite an interesting verse because Isaiah is writing to the people of His own day, but He is looking forward to the time when the exile will already \_\_\_\_\_ed. So, they realize that He is looking forward to, He is imagining that it is already here.

42:9

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AND PREDICTING the deliverance from the exile. So in verse 9 he says, "Behold, the former things are come to pass, ..." That is going into exile. The ~~gone~~ conquest that had not come to pass in Isaiah's day, but the day which you look forward, He - he is looking forward to in imagination, and the people fully understand it. He is saying These things I predicted in ~~order~~ earlier chapters about the destruction for <sup>its</sup> sin. These are to come to pass, and I am going to tell you about some new things that are going to happen. In other words, the deliverance from exile, and ~~to~~ then we still look beyond that ... I am telling them to you before they come to pass. I think that the new things before they spring forth I tell you, does not prove anything, but I do not think that it is emphasizing it, but I think that they are emphasizing their return from exile. But I do not think that it stops with emphasizing it alone... Then how about verse 10? What do you learn about God in verse 10? Miss Luke? What do you learn about God in verse 10? (A) Yes, Miss Chung? What do you learn directly about God? Anything? Surely, you learn from this that God is interested in man's faith. You learn that from this verse, do you not? God is calling on people to learn that He is interesting in receiving man's faith. That is very clear in this verse. God wishes man to praise Him, We learn that about the character of God. He has made the universe to show forth His glory and He wants to be made conscious about it, and the verse definitely expresses the \_\_\_\_\_ He wants man to praise Him. This is what we learn about God in this verse. With verses 10 and 11, and 12, What do you have in verse 13, Myung Kim? He does not wish any rival. He is the supreme God of the universe. But what specifically does it teach? Future prediction, and ... It is a future prediction, but it is not specifically a future prediction. It is not very specific, but it is

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general. But if you take verses 13, 14, 15 / together you can deduce something about the character of God, about ~~the~~ God's manner of dealing with//// verses 13, 14, 15. definitely does teach. We find in these verses this general thing about the character of God that the patience of God may be very long. But it is not endless. That God may seem, as he says in verse 14, "I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will ~~x~~ destroy and devour at once." Now, he says, " I am going to do this. God for long period seems ~~to have~~ -- not to be exerting the <sup>great</sup> ~~direct~~ activity, but then there are times when the Lord goes forth as a mighty man, and stirs up ... will destroy and devour at once... will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands and in other words, God moves in a mysterious way, but God does not always move in a quiet, ~~slow~~, unseem, slow, gradual way. There is a great argument among Christians ~~or~~ on the matter of what they call a gradualism ~~and-~~ or pasturism \_\_\_\_\_. And some are trying to make <sup>out</sup> ~~that~~ in order to oppose evolution, we have to take a stand that changes, the world has not ~~tae-~~ taken in a gradual way. They even refer to the idea of <sup>the</sup> /uniformitarianism, something that is highly wrong, and \_\_\_\_\_ made a ~~semi~~ mistake in making a slogan out of this, that the universe is making a slow, gradual changes by uniform processes all the time. There is no question about that. But when people take this uniformitarianism, and make it an exclusive thing, the changes in the universe takes place wholly by a uniform slow process, they are going ~~to-~~ very much against what is the clear evidence <sup>have</sup> that every now and then there ~~has-been~~ a tremendous catastrophic changes in the universe. Look at the ~~central~~ America where tremendous catastrophic changes

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that took place, the volcano that has been in operation during the last few years.

There ~~have occurred~~ a tremendous catastrophe - ophic changes occurred in that area /

from time to time. They are not constantly ~~occur~~ occurring. ~~They~~ That is ~~through~~ true  
in

~~the~~ the natural creation. And it is also true ~~that~~ in the world \_\_\_\_\_. Somebody

~~said~~ said about the government in Washington. They said, it seems that things

are ~~is~~ going along just the same for years, with little changes taking place...

When you are trying to get ~~some~~ all sorts of things done, and it seems that there

is made no progress at all. It seems that as if no body is interested, and nothing

happens. And then all of a sudden things ~~start~~ start moving. Then tremendous changes  
in a brief time, and then everything is settled down.

take place. / That is the law of the universe that God has established / that there

are always a little gradual changes that are taking place... but every now and then, there are

sudden, sweeping catastrophic changes occur. The Lord expresses here as a principle /

His  
of ~~the~~ government of the universe. " The Lord goes forth as a mighty man . He will

prevail against His enemies, and I have long time holden peace; I have been

still, and prevailed, and ~~re~~frained myself, but now I will cry like a travailing

woman; I will destroy and devour at once. " ~~Ge~~ He is declaring the fact that

things go along so uniformly at times that you do not see much evidence of God's

working there. But he is constantly controlling, and working ... but there are  
~~what~~

times when He moves in a tremendous way and that ~~it~~ seems utterly impossible that

this should take place. In the end He controls the whole thing. He will move

very sharply / in a way we would never dream of. I was not thinking of miracles

specifically. Miracles would be included there. But I was think more of a sudden

sweeping changes that ~~will come~~ every now and then take place. ...

He may make what seems to be ~~the~~ culmination of a lot of forces that are all suddenly

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at  
 working/once . It seems that all things happen all of sudden, but very often  
 God has been preparing for them over a long period of time, and just look at the  
 world the last forty years the tremendous changes that have taken place, some  
 of which are changing rapidly. in a way people would have never dreamed of...  
 And the Lord says, Here the people of Israel... a long year after year, after year  
 does not bother  
 and after year... it seems that God is ~~not bothered by~~ what happens to the  
 people of Israel in sin and in wickedness, and then many of them forgot...  
 suddenly God brings the force of the Babylonian power, and destruction of the  
 nation ~~if ea-~~ is carried on in the exile, and all of them ....  
 But here he declares here ~~the~~ <sup>His--</sup> this principle that you cannot depend on the Lord's  
 patience forever. You cannot depend on any particular conditions and just keep  
 tremendous  
 on... When the Lord chooses, he will make ~~a~~ sudden/changes like one described  
 here. 13 to 15. They are all terrifying. "I will make waste mountains and hills,  
 and dry up all their herbs; and I will make the rivers islands, and = I will make  
 the rivers islands, and I will dry up the pools." This demonstrates the tremendous  
 devastation of the ~~nation-~~ nature that takes place every now and then.... This  
 is immediately followed by verse 15. Because here he tells ~~that~~ <sup>us</sup> the tremendous  
 outflow of the Divine energy that the Lord is going to exert... verses 14 and 15, 16,  
 show His kindness, He expresses His great kindness. As you see this tremendous  
 exertion... The almighty power ... God is not just interested in one individual as  
 to what is going to happen ... He controls all this tremendous forces... v. 16.  
 I will bring the blind by ~~the~~ <sup>a</sup> way they know not. I will lead them in paths ~~that~~  
 they have not known: I will make darkness light before them, and crooked things  
 straight." God in the midst of all this tremendous power is vitally interested in  
 the wellbeing of ....

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And of course, that fits exactly with Romans 8:28, "... God makes all things work together for good...." He has divine purpose of love in all things that He does, no matter if we belong to Him, if we have accepted Christ as Saviour, why we cannot know that we are blind- in the sense we do not know the way ahead.... We cannot see it out, because so many factors enter in... If we belong to Him, He will direct our paths in a way we would never dream of.

42:16

He will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." This is a wonderful verse about the kindness of God... 16th verse, right after the declaration of the- God's power and His sudden catastrophic acts in verses 13 and 15, and then


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immediately followed by the enunciation of idolatry in the next verse. It seems to be contradictory either other... always ... and sometimes they appear to be verbally contradictory each other... but we are in fact looking at two different sides of a situation. And they fit together for better understanding, but I like to know exactly what verses you have found. I do not recall any verse myself/ exactly what Mr. Kimis saying. We read in the 1st John that we walk in the light if we believe in Him, ... Undoubtedly this is a definite declaration of one who has seen the Lord... in the light, and one who is walking in the darkness does not where he is going to ... But at the same time we have the truth that Paul expressed in I Corinthians 13 where the Lord says, "now we see through a glass, darkly; but then face to face...." understand The time is coming when people will see all things, We cannot see them now, because we see a little bit of a particular situation. (Q) No, I would say that there are many things that are absolutely made clearly- made absolutely clear,

in the scriptures and anything that is clear we can stand upon , but there are many, many things in the character of God that man has no background to understand and there are many things in God's activities that we don't have the background to understand and when people jump at superficial ~~interpret~~ interpretations of scripture they get into ~~shap~~ sharp contradictions and often they are both wrong, because the scripture has not said either one of them. You very often see that happen but ~~what~~ whatever the scripture clearly says stands. Take the case of Christ. We all believed that Christ lived about 2,000 years ago, but what year was Christ born. When you come to ask what year Christ ~~is~~ was born you find that scholars differ within a couple of years and there ~~may~~ be somebody who can establish the figure, ~~is~~ but when it comes to the month ~~is~~ and the day, nobody on earth ~~ask~~ has any idea. There are so many things that we know for certain. There are just so many things that we ~~don-~~ do not know , but ~~one of the things that we do know is-~~ we want to take the things that we do ~~is~~ know and stand upon them and if we stand upon the things that we do know ...but when we let our imagination go on and on, then we get to the point where Paul warns us against endless genealogies, against arguments that are strivings about words, etc. In one sense we are in the light because we know Christ and can understand . The ~~pe4se~~ person who doesn't know the ~~Lord~~ Lord . ..in one sense we who know the Lord are in the light . We have an understanding of the world that no one ~~is~~ who doesn't know is in utter ~~dark~~ darkness in comparison to the one who doesn't believe. But the person who ~~is~~ believes in Christ and follows the Lord --His understanding is a brilliant light compared to those ~~is~~ who don't know and yet compared to what God knows his knowledge is a tiny fraction and in comparison with the ~~and~~ unbeliever to whom everything is light. And where he says here that



je he will make darkness light. The Christian looks at the world and he doesn't know what is going to happen in the world now. He just can't tell. He knows that God is going to work things out and ~~en~~ of course He can make tremendous changes as He chooses. But as we look at it ~~is~~ it is darkness. He makes darkness light before us and the crooked things straight, in relation to that which is vital to our service toward Him. ~~It~~ Just like in John 21 where ~~the~~ He ~~α~~ told Peter to feed the sheep and Peter said what shall this man do, and ~~Jesus~~ Jesus said, What is that to thee, follow thou me. He said what is it to thee if it be my will ~~if~~ that he tarry till I come. He definitely told Peter that ~~he~~ He wouldn't tarry till He came because Peter ~~is~~ was going to die a martyr's death and so Peter died a matyr's death and John still ~~lives~~ ~~x~~ lived and John said in John 21 that the saying went about ~~it~~ that John would never die because Jesus had said, but Jesus didn't say that John would die, He said that if it be my will that He tarry till I come, what is that to thee, follow thou me, and they didn't know ~~x~~ and John didn't know that he would be ~~w~~ living ~~3--e--~~ when the Lord came back or not. And of course John lived longer than any of the other disciples, but the Lord took John to Himself, and so He gave Peter a knowledge about Himself but as to the end of John He didn't give knowledge, and He didn't give Peter the knowledge of when He would come and he ~~told~~ told ~~of~~ all of them that in such ~~a~~ ~~ti~~ ~~me~~ as ye think not, the Son of Man cometh. And of course He ~~x~~ wouldn't come until after Peter ~~because~~ was going to be killed because He said that Peter was going to be killed. So we are like blind people when you take the tremendous knowledge that God knows...~~the~~ science has learned in the ...so ~~x~~ in one sense we are greatly enlightened and in another sense we are not. I would say that it is not possible for a person to understand the Bible ~~x~~ fully or anything else fully. I used to say that anything practically that you can name in the universe



we  
 God has made so tremendously complex that ~~it~~ can only ~~be~~ understood a tiny bit of it. And particularly is that ~~the~~ true of the Bible because the Bible ~~is~~ expresses an infinite mind of God . You can study it for years and years and always learn new truths , but it's depths are ~~unreasonable~~ ~~is~~ unreachable , and ~~every field of knowledge~~ that is ~~also~~ also true of every field of knowledge. We go ~~the~~ further and find more and more. Well, you might say it is like a difference between a man who stands out here in the pitch dark at night , and the ~~many~~ ~~many~~ who stands . . . .and there is a tremendous difference between the three of them. And then there might be a fourth of them but there is a tremendous ~~is~~ difference, a man with a big flashlight can see a thousand times ~~is~~ more than a man who is in piatch darkness, but he is very far short of . . . ~~is~~ I remember 20 years ago, you could go into a restaurant and could look at the menu and see how many calories were in this food and what was ~~hydro~~ carbohydrates and ~~what~~ what was protein and they gave that information and so you could eat a perfectly balanced diet, but you could eat what you would say was ~~is~~ a perfectly balanced diet and die of malnutrition because ~~now~~ nobody in those days had ever heard of vitamins. 40 years ago nobody ever dreamed ~~that~~ of vitamins, now everybody knows about vitamins and amino acids . There may be a dozen other things that are just as important that no man has ever discovered. We are . . .(Q) I would say that between the person who does not know Christ and the person who stands out here on a pitch dark ~~with~~-night and the person who stands out there and has a ~~is~~ flashlight. There is a qualitative difference between the two and then the person who ~~is~~ has no light and they have the~~is~~ power to feel. 2

~~He may be able to gather a great deal of knowledge but there is a powe-~~ So between the simple Christian that knows that Christ died for him , he has the light that he needs for ~~eternl-~~ eternal life. There is a qualitative difference between <sup>him</sup> ~~And any~~ unbeliever but ~~to~~ between him and the man who studied the Word and learned His truths and applied them to His soul, there is a qualitative difference that is ~~t4m-~~ tremendous. Well, these are very interesting ~~verses~~ verses along here and they open up a number of very important lines of thought and the concept is the grace of God, and then the Lord's sending catastrophic action from ~~k~~ 13 to 15 and then the ~~Lord~~ Lord's ~~gra-~~ great kindness and His love to His people. They are all ~~strictly~~ strictly related ~~k~~ but there are ...

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tells us

42:11 And then verse 7 ~~has~~ something about God and speaks of the ~~folly-~~ folly of idolatry and verse 18 of course is calling on people to ~~listen~~ listen, but verse 18 and verse 19 together say a very strange thing, "Who is blind but my servant or deaf as my messenger ~~g~~ that I have sent. Who is blind as the Lord's servant, but observest none, opening ears but hearest not, The Lord is well pleased for His righteousness sake . He will magnify the law and make it honorable . These verses tell us that God is going to accomplish His purposes and He is going to magnify the law and make it honorable even though He has ~~ins~~ instruments that are very weak and very poor, even though He has servants that are blind and ~~can't~~ can't see and don't observe, and yet He is going to accomplish His will. The Lord is going to accomplish what He set out to do. Here is shown the tremendous contrast between the human servant that is suppose to do His will and the promised servants that He describes in the ~~a~~ early part of the chapter. There is a great contrast . It shows that the human ~~servant~~ servant, the nation Israel , simply cannot come up

to the standard that is described in the chapter. But Israel is to prepare the way for that servant and to bring that servant to ~~the~~ be instruments through which God will cause that the Servant will come, and then of course verse 22 is describing the nation of Israel. We don't get anything specific about the character of God, ~~is~~ from 22 or 23, but what about 24. 24 and 25 declare that the great miseries that come to Israel have come because God has caused them to come, that God has punished Israel by sending ..and so 24 and 25 declare the justice of God, it declares that God has punished sin and that ...it shows the justice in the character of God. And a marvelous contrast ~~is~~ between verse 25 and the next verse, the first verse in chapter 43 (these chapter divisions are not <sup>12</sup> original, but they are inserted by Archbishop, and they are very helpful in finding places, but they do not .. they are just one continuous document, and ~~they are~~ what is sharply contrasted... between the strong enunciation of the sin of Israel, ver 24, and ver. 25, and the marvellous blessing of in 43:21 and 22.

43:1 Now, it says "But now thus saith the Lord that created thee, O Jacob, and he that ~~er~~ formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. "God formed Israel for a definite purpose. God has a plan to carry out. Here the Lord says, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." God's redemption... then God's wonderful kindness to His people, the promise that can be taken by anyone who is a true servant of the Lord. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; ...." That you can take as a ~~an~~ universal promise, that if one is devoted to the Lord, when you pass through the waters, the Lord will be with you. The rest of it is not a universal ~~state~~ one. It is a

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statement of what will happen on some occasions. He will always be with you, passing through the difficulty, because you belong to him. But sometimes, people thought that rivers will overflow over you, and when you pass through fire, you will not be burned, neither shall the flame kindle upon ~~to~~ you. Sometimes He will save you that way, but other times, He will want you to glorify Him by going through whatever He wants us to take. ... So, the first part of it is universal, and the rest of it ... s That has been clearly brought out in Daniel, When Daniel where men were told to put them into the fire furnace, and then they said, " Our God is able to deliver us...." ... Our God can deliver us; they said, ~~but~~ <sup>if</sup> He chooses that ~~we should go~~ He will, but if He chooses that we should go through suffering for His glory, and then we should praise Him for that, too. So, we cannot always tell in what manner God wants us to glorify Him.... I was reading the Life of John Sung, the young Chinese <sup>over here</sup> man of 1920, about 1920... He came ~~to~~ the States ~~state of Ohio~~ for a doctorate in chemistry, in Ohio State University. ~~When he~~ Before he ~~came over here~~ he was going to come over here, he found that he could not get a visa, because he had \_\_\_\_\_ (8.65), the eye ~~disease~~ <sup>delivered</sup>, which did permit him to enter the country. Then how marvelously God ~~healed~~ <sup>delivered</sup> him from \_\_\_\_\_ so that he could enter this country. Then he studied in Ohio State University, and then there he was given modernistic teachings... he was suggested to go to ~~Universi~~ Union Seminary, and so he went to Union Seminary. There the Bible all came to pieces, and he had a terrible upheaval, and so he came out of the Seminary to stand firm for the Lord, and they put him in a mental clinic, because they thought that he ~~want~~ <sup>went</sup> insane... the Lord brought him out of the institution. And then he came back with the Ph. D. that he ~~he~~ earned, and came back to China. ... He went out and just preached the simple gospel. In 15 years

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he led tens and thousands of people to the Lord. ~~M~~ Not only in China, but also in the Chinese in Singapore, Malaya and other countries. Then after 15 years of service, he got a cander and the Lord took him home. But the Lord did not deliver him then, and let him glorify Him through death. So, in some cases, the Lord <sup>ed</sup> marvelously work~~s~~ ~~hi-~~ in his life to deliver him, from terrible obstacles, and in other cases... let him glorify the Lord by the way He went through the death... So, we have this marvelous promise: "When thou passest through the waters, I will be with thee; and through the rivers, they shall nto overflow thee...." If we depend upon the Lord to~~be~~ with us, no matter what the circumstances... we can depend upon Him that He will grant us marvelous deliverances ~~wh-~~ ... He wants us to be ready whatever... to glorify Him. Then of course, the next few verses are largely dealing with these specific dealwint s with the people of Israel. And I hope that you can see, you can gather ~~s~~ together~~s~~, verses <sup>over</sup> ~~in~~ a large area on one of specific ... I will be interested in tonight lookinver over them... There should have been done ~~4i-~~ eight hours of work by this time. (Q) Yes, it is a very good question. I think that ~~it is speaking of...~~ there are cases it is p.. cases where it is impossible. A specific prediction of somethat- thing that is going to happen may not necessarily... or it may, but a general statement of what God is going to do... does not have that one specific <sup>fulfillment,</sup> ~~statement~~... is quite sure that ... so that <sup>the</sup> I would, we will have ~~a~~ category of future act. We like to put them there. And then, the past act, He tells us ~~how he-~~ how he ~~came~~ brought them out of Egypt... Any future or any past act may ... something important, so it does ... then under the ~~a~~ character of God, I would like to divide .. up.... We learn about God, as to how God always ... And when we get put it into a cateogry, ... what we learn about the character of God, from chapters 40 to 51, then we come~~bine~~

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the rest of Isaiah. ... Continuing then in verse... in chapter 43, it seems to be teaching very particularly about Israel. Verse 3. But of course, "I am the Lord thy God, the Holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee." <sup>The Lord thy God,</sup> /The Holy One of Israel, that is within the area of holiness, and that is the term that is used more by Isaiah than by any other writer ... that is also another designation of God. Then "... I gave Egypt for thy ransom, Ethiopia and Seba for thee." That you might not without some study of the <sup>history</sup> ~~shitory~~, have any idea as to what the verse means. It is the prediction of the fact that God is going to give Ethiopia, ~~Eh--~~ Ethiopia, Seba, Egypt to Cyrus, who was to lead Israel out of their bondage... In a figurative sense, that was called, "ransom." That you would not know, unless you study the background of that particular passage.

43:3

Then "Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life." Here it is specifically speaking of Israel, but, of course, the question is ... "Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;" This is a future prediction of regathering of Israel, and I do not think this says much about the character of God. (Q) Yes, God's love is... Yes, His kindness, His lovingkindness. Yes? (Q) In verses 5 and 6 He is speaking to the Israel, and the prediction of the tremendous thing that He is going to do. Well, a question will immediately rise, Is this a prediction of the return from exile then? or is this a prediction of some great event that is to come at later time. And the only way to ... is to see what ~~is~~ has been <sup>entirely</sup> fulfilled / in return from exile. I think that a considerable argument

43:4-5

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could

can be made that it was<sup>17</sup> not, because ~~why~~ you haven't ... all four directions, and actually at that time most people were in the East. There were ~~no-man-~~ not many of them then that had<sup>18</sup> been in exile in the West or in the North or in the South. But here is described a bringing back of people from four different directions. Now, if find no suggestion of any such great ingathering anywhere else in the scripture it would be ~~to~~ too much to build on this one passage, but here it is suggested and if it is found elsewhere we can certainly say here is strong...

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Hearing Mr. Taylor give the talk in chapel about ... He was the founder of the Naval Conservatory in ~~Wasg~~ Washington and based on the statements in John 8 about ~~the-~~ everything~~s~~ that passeth through the paths of the sea. Here you have a similar~~r~~ statement where the Lord says I am the Lord that makes a way in the sea and a path in the mighty waters, and Mower studied the Bible and read ~~that~~ that there were paths in the water, paths in the sea, and he said that there must be paths in the sea...he said if you strick an adverse wind that that was ~~unform~~ unfortunate --if the current goes against you, why that was an unfortunate trip. But Mowery said that the Bible says there are paths in the sea, so Mowery said if we can find where the paths are we can follow the paths and get to the destination quicker, so he ~~g~~ got the ~~makers~~ sailors to give him their log books and he collected thousands of log books and found where they found currents this way or that way and where the winds were usually one direction and he cut the time in half which he took to go from one destination to another. . .

I wanted you all to have a page on which you would have justice, another page~~r~~ kindness, another page creation, another page sovereignty, etc. but when you get those pages pretty soon you have a lot of pages and ~~its-~~ it's hard to find them, so



I put a ~~s~~ suggestion on both of these pages I gave you and then you take one paper , and write all of ~~there~~ the attributes in order, and then on the page that has that attribute , put a paper clip so that it will be right opposite the name.

I thought today that I would look at one subject with you for a little bit, and the I thought that I ~~w~~ thought that we ~~x~~ would take up would be God's Power in Creation.

What is the first place that we have of God's power in creation. Chapter 40:7.

Let's look at that. We read about ...Now there might be a question whether We read about God's destructive power, His power over nature, but I was meaning now specifically His power in creating originally. The creation that He has made --what He did --~~wh~~ what He did in the first place, Now there might be a question whether verse 22 of chapter 40 would go under that heading or not, because it says that He that sits on the circle of the earth and the ~~in~~ inhabitants thereof are as grasshoppers , that stretcheth out the heavens like a curtain and spreadeth them out as a tent to dwell in . Now that verse , there is a ~~x~~ question. Is that creation or not. Is that what God does now . What He is doing all the time, or what He did do when He created the universe. Well, the way that ~~H~~ it is expressed, it ~~w~~ sounds ~~like no~~ more like something that He is doing now, that He sits on the circle of the earth and the inhabitant~~s~~ are as grasshoppers...well, the inhabitants can't be as grasshoppers until they come ~~i-e~~ into existence, and that stretcheth out the heavens like a curtain and spreads them as a tent to dwell in would seem to go with the earlier part , not that had stretched them out but is stretching them out. You can't be dogmatic on it, but there is at least some reason for taking it that way, and it is very interesting that elsewhere in subsequent verses we have references to God as the one who spread out the heavens, that ...that ~~is~~ terminology ~~was~~ is used as his having the creation in the first place but this ...it sounds more as if He is still doing that, it gives that

impression, and I am sure ~~that~~ that anybody in Isaiah's day looking at it might say Now, isn't that strange, God stretches out the heavens, He spreads them out ...well, that is what He did when He created the universe but why is He doing that now. What concept was in Isaiah's mind. What did the Lord ~~do when~~ have in view when he caused Isaiah to say. I don't know of ~~anywh~~ any way we can get back into Isaiah's mind to find out but I do know that ~~wh~~ withing the last 50 years astronomers have come to the conclusion that the universe is all now being stretched out and spread out all in line and that every part of the universe is moving away from every other part, and they base that on certain matters of the spectram of the examination of the stars but they claim that the universe is spreading out all the time. Well, if so, then they are finding that the forces that were active in the universe are still active in this particular regard, now, we do not have, that I know of, anywhere in the ~~scripture-scriptu~~ scripture a statement that refers to God as the one who is creating animals and who is making ~~new~~ new kinds of plants. He did that, that was the original creation. That is often referred to. But we have many references as ~~x~~ to ~~h~~ His making the universe and spreading out the heavens and stretching out the universe, and here we have this one which ~~rec~~ refers to that particular ~~pa~~ phase as something ~~which~~ that you can still do. They say that it doesn't do it in such positive language that you can get dogmatic about it. I don't think it was the Lord's intention to ~~give~~ give us a ~~tes~~ textbook of astronomy or ~~scientific~~ scientific principles that we should discover. He has given ~~the~~ us the task of discovering all we can about this universe. He told us to have dominion over the world and to ~~subje-subje~~ subdue it ~~but~~ but he does have in His Word little hints about <sup>certain things</sup> /... simply to strengthen our faith in the fact that He actually did give us in the Bible knowledge ~~beyon~~

beyond ~~that~~-what any . . . . Now, I don't say ~~with~~- dogmatically ~~what~~ that that is what is in this verse, but I can't think of anything else that sounds ~~has~~- half as reasonable as this does and it does fit with this attitude that during the last 50 years the astronomers have claimed that we can definitely prove the expanding universe, that the galaxies of the universe are pulling apart all the time and ~~the~~ so it just fits ~~with~~ with this verse that that is what God is still doing , not merely what He did originally. Whether this should go under Creation or under God's activity we cannot be dogmatic but it gives me the impression of present activity and if so it ~~x~~ fits with ~~wa~~ what I believe that all astronomers believe today is ~~ture~~. true. Now, ~~wex~~~~fix~~ find in verse 28 there a reference to God as the creator but there is not much said about it, that the ~~lx~~ everlasting God, the creator of <sup>t</sup> ~~eh~~ the ends of the earth ~~\*thinks-not,-neither~~ faints not, neither is weary. It is interesting to notice that this word \_\_\_\_\_ which is translated create is ~~xxx~~ a word which is not used a great deal in the Old Testament but the interesting thing is that in the Old Testament , more in the book of Isaiah than all of the other books put together with the exception of Genesis (~~is-i~~ it is used a few times in Genesis) but less in Genesis than in Isaiah), but more in Isa. than in all of the other ~~α~~ books put together. And of course that is a natural thing to occur because the Bible is a practical thing. It is written ~~x~~ in relation to situation, and the relation to those situations God gave us information ~~to-~~ that should be useful in later situations than in which we find ourselves. It is a practical book , ~~now~~ not simply a book of explanations of the universe ~~xx~~ . . . and He did not set out to give us theoretical ~~situations~~ but to give us practical ~~x~~ information ~~to~~ that would help us in our Christian life, and here we find in this part of Isaiah ~~the~~ is giving material that shall be of use to people in the exile and to strengthen their faith, to assure them that God is going to bring them back from exile but particularly when they are in exile there, they are in a situation where it is

easy for them to get the idea ~~when~~ well, when we were in Jerusalem and had a beautiful temple and ~~the~~ this city ~~was a~~ where the city god was protecting, it was easy to believe in God as the great God of Israel but now He couldn't protect His city, the Babylonians have destroyed it, this temple is destroyed, people are out in exile , maybe the Babylonian god is the real god ~~and~~ -- the ~~ago-god-of-~~ God of Israel has ~~die~~ disappeared. He says No, I am the god God of Israel, not because I am tied to Israel but because I choose Israel, but actually He says I am ~~x~~ the creator of the universe. This theme of creation is stressed in this situation tremendously more than any other part ~~o-t~~ of the Bible. Now, it is interesting that we have touched on ~~the~~ this same idea over in Jeremiah and ~~if~~ if you will ~~change~~ turn to it in your Bible (~~Hebrew~~ Hebrew) we would like to look at Jeremiah, the 10th chapter and the 11th verse. Now, in ~~ix~~ chapter 41:20 we have just a brief rendering reference to creation, that they may see and know and consider, and understand together that the hand of the Lord has done this and the Holy One of Israel has created it. Again , a brief statement of the fact that ~~the~~ God is the creator, that God has established all that we find in the universe. Then , in chapter 42 , verse 5 we have again the statement about stretching out, ~~the-the~~ but the suggestion here is ~~it~~ that it is referring to a past rather than a present situation.

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Here ~~here~~ we have the statements 42:5: "Thus saith God the Lord, he that created the heavens, and stretched them out he that spread forth the earth, and that which cometh out of it he that giveth breath unto the people upon it, and spirit to them that walk therein:" You notice in this verse a sort of summary of God's creation. He summarizes here how He created the heaven, but then he stretcheth them out which is ~~is~~ not mentioned specifically in Genesis. He spreads forth to the earth, and that which cometh <sup>s</sup> out of it. In ~~of~~ Genesis he says he commandeth that the earth shall bring forth, that the waters should bring forth fish, and ~~the~~ <sup>that</sup> land should bring forth, and all these came forth out of the earth, and then He that giveth <sup>spirit</sup> breath to the people and ~~to~~ them that walketh therein. " We read in Genesis there that He made man out of dust, and he breathed into the nostrils of man life, and the man became a living soul. " Here is a very interesting summary of the whole story of creation with a special emphasis given to the creation of man in the last part. I think that is a very vital thing in our dealing with the matter of creation. It has stressed the creation of man as distinct as from God. <sup>It</sup> ~~That~~ is very, very clearly taught in the Scripture / ~~That~~ man is a distinct creation of God. Man was never living, never animate before he was man. Man was not developed out of any previous creature. Now, we are told here in Genesis that God made the plants the animals ~~to~~ bring forth after their kind, ~~but~~ we but we don't know how big the kind are. After their kind doesn't mean that a ~~parent~~ parent has a child exactly like the parents. There is no child exactly like the ~~x~~ parents. They are different. The define ~~evolve~~ evolution as descent with variation. There is no question about that. But it does say after their kind, which doesn't mean an identical child but it does mean that there is a certain area variation, and how big is the area, are there are hundreds of kinds, are there millions of ~~kinds~~ kinds.

14

Linnaeus noticed a Swedish botanist of about 300 ~~x~~ years ago, ~~ma~~ maybe a little short, worked out the system of classification, and he was a thorough believer in divine creation but he worked out a system of classification in which ~~x~~ he had orders and ~~fix~~ ~~x~~ families, genera and species, and it was a very wonderful system of classification, and it is still ~~k~~ followed in ~~Engl~~ ~~Englad~~ ~~Englad~~ ~~Englad~~ ~~Englad~~ and by all ~~scientis~~ ~~s-~~ scientists. ~~the~~ Bible ~~xxx~~ believers have tended to think that when Linnaeus said species that was what Genesis meant when it said kind. Now, it may be but certainly we ~~ck~~ can't dogmatically say ~~is-~~ ~~it-~~ ~~is-~~ ~~it-~~. ~~W3~~ We don't know but we do know there are ~~distict~~ ~~did~~ distinct kinds and the ~~xx~~ descent go beyond these kinds. That is ~~stree~~ stressed ~~severl~~ several times in Genesis, and I think that Christians have gotten themselves into an unfortunate position sometimes when they have assumed that Linnaeus ~~x~~ division of species says what Genesis means and some students ~~co~~ become convinced that there has been a ~~dee~~ development from one ~~x~~ of Linnaeus species into another one and therefore God did ~~have~~ not create all the ~~spe~~ species and that Evolution exists and Genesis is wrong. Well, there can be changes within a kind. There ~~can~~ is no ~~k~~ reason in the world to ~~say~~ say ... we do not know. All of Genesis says that the state within the kind. I was interested last summer in ~~hearig-~~ hearing a man speaking who is a plant geneticist. He has a doctorate in botanical and biological studies. ~~X~~ He taught at the University of California ~~for-~~ for some time, and then he went ~~k~~ into industrial work in trying to improve great types of roses at the time, and he has spent a great ~~men~~ many years working at this and I believe has made a great ~~dea~~ deal of ~~w~~ money at it, He is a very expert man in this field, but he said that ~~k~~ he thought that when he would take a type of roses and a type of some ~~k~~ other kind of flower, a type of grain of some kind and he would begin cross fertilizing them, cross ~~breek~~ breeding them, and picking out the ~~best~~ ~~bets-~~ best

ones, that in a very short time he would be able to tremendously improve the grain in any direction he wanted, ~~making~~ making it stronger and more pretty and make great improvements, but he made this ~~ge~~ great improvement in a comparatively short time, and then he reached the end of what he could do, and found it impossible to go beyond. He could develop what looked like a ~~x~~ new kind, but there was a limit, and if you just left it and didn't continue your process of selection ~~x~~ and cross breeding, it reverted ~~itself~~ to ~~the-sa~~ the ~~samd-~~ same ~~x~~ condition that it was before. He is on purely ~~conf-~~ convinced on scientific grounds that this idea of evolution that all ~~think-~~ things come into ~~exis-~~ existence by evolution is absolutely without foundation in any scientific evidences. ~~x~~ Well, the Bible says they reproduce after their kind, but ~~x~~ lets ~~now~~ not try ~~to~~ to equate kind with Linneaus ~~idd~~ idea of kind. But the one point that we can particularly dogmatic is we don't know how big these kind are, whether a million kind or a hundred kind, we don't know, but we do know that the Bible makes it very, very clear that man is a distinct creation and that ~~w~~ at that point is the sharp ~~lx~~ line, and you can't hold to any thorough going system of evolution and believe that man is a distinct ~~ere~~ ~~ca~~ creation. If you believe that man is a distinct ~~at~~ creation, there's no further problem. It's like a young man who graduated from a liberal seminary and he began to raise questions about the virgin birth. He couldn't quite believe that the virgin birth <sup>occurred,</sup> ~~occured,~~ and he couldn't quite think that Jesus had actually walked on the ~~x~~ water, and he was raising a question about ~~the~~ one or two miracles like that and I said to him, Do you believe in the bodily resurrection, and he looked at me and said, If a real man was really dead, and ~~they~~ then was really brought to life again, ~~why~~ why even talk about other miracles. But your ~~modernist~~ <sup>strikes at the</sup> doesn't like to talk about the ~~resut-~~ resurrection because that ~~s-like~~ <sup>strikes at the</sup> the heart of Christianity and irritates people. He will talk about other miracles and raise little

questions about that and that way gradually decrease faith and logically it goes on ~~and~~ to the resurrection to , but if you miss the ~~be~~ bodily resurrection of Christ you have no further problem, unless, of course, you are going to do like some people do, they seem to think they are glorifying the Lord by making just as many things unnatural as possible and finding just as many miraculous ~~int~~ interventions as possible, and I don't think that is honoring to the Lord, If God ~~said~~ said that God brought polar bears down from the North Pole and make them walk around ~~and eat and~~ in Egypt and one of plagues of Egypt, I would believe it ~~wou~~ without hesitation, but the Bible didn't say ~~it~~ it, and God used the sort of thing that was there and I think that we should very carefully--just because a miracle is attached not to say we must defend it. Let's read the context and be sure of the ~~idea~~ idea of what ~~is~~ occurred is not a misunderstanding of ~~wh~~ at the Bible ~~says~~ says at ~~the~~ that time. I think that many people have the idea that when the cross the Red ~~is~~ Sea, the waters ~~is~~ stood right up straight , and that the ~~was~~ waters were a wall on both sides . God certainly ~~is~~ could make ~~wat~~ water stand up straight if He choose to do it, or He could just ~~said~~ say it and it would be done, but if ~~he~~ He wanted to do it by a natural process, He certainly could have some~~is~~ sort of process that would shoot freezing cold air and hold the water back, but it doesn't say that is ~~was~~ what He did, it says that ~~is~~ He caused the winds to ~~blow~~ blow all night and the ~~was~~ water was a wall to them, Evidently, the East Wind shifted the waters over to one end , so that one end was deep an the other end was shallow, so there was a shelter of land underneath. God had ~~is~~ prepared them for the particu~~is~~ lar event to occur, so we ~~want~~ want to read very carefully and not let popular ideas of what God did be something that we have to defend, let's defend what the Bible says, but the one thing~~is~~ that the Bible makes so clear that there is no question about~~is~~ is



that man is a ~~distie~~- distinct creation and just like in connection with Christ, it makes it absolutely clear that He was bodily ~~rea~~- raised ~~for m~~ from the dead, and if we ~~stnad~~ stand on ~~ix~~ the great clear points, if a person ~~ix~~ is willing to admit that we are right there, then there is no further problem that we ~~hwa~~ have to worry about. ~~That~~- If you can admit that, ~~ye~~ he ~~d~~ certainly doesn't need to have great problems with miracles that are definitel y taught in the scriptures, but there ~~ix~~ are many ~~pea~~ places where ~~they-it-is~~ it is imagined and the ~~a~~ Bible doesn't teach that it is ... Now this was ~~a~~ chapter 42:45, and what is your next reference to creation after that. 43:1 we have the word created used again, thus the Lord that created the e, O Jacob, and ~~x~~ He th~~a~~t formed thee, O Israel, the word create is definitel y used, but ~~ix~~ is this here a reference to the creation of the universe. It would seem to ~~the~~ name that ~~ix~~ he is speaking of the ~~ea~~ calling of Abraham, and formation of the nation of Israel is the sign of the direct activity but in a remarkable way, so wonderful that he calls it ... in that sense we do ~~fid~~- ~~in- fid~~ find in verse ~~8~~ 7 I believe. No, verse 7 is similar isn't it. God ~~brng~~ brings the new thing ~~x~~ into existence and then ... to assume the forms that He desires it' to have, and we find a parallel to th~~a~~t of course in 44:2 where we have Him saying, Thus hath the Lord made thee and formed the e from the womb --it doesn't use the word create but it uses form again and form as a parallel to ~~era~~ create, referring again to Israel. But in chapter 44:24 we have a reference to the ~~x~~cosmos, Thus saith the Lord, thy Redeemer, and He ~~x~~ that formed thee from the womb, I am the Lord that maketh all things that stretch~~x~~th forth the heavens alone, ~~the~~ spreadest abroad the ~~eat~~ earth by myself. Again, this stretching forth idea which ~~ix~~ ~~Isaa~~- Isaiah seems to ~~emph~~- ~~emph~~ emphasize so much. He went on a high mountain and

43:1

G-19  
G-20

~~looked~~ looked out and as far as the area that you could see, you could get this idea of ~~stretch~~- stretching out and perhaps something like that is what Isaiah has in mind but I don't think that is what God had in mind when he caused Isaiah to ~~say~~ say it .

G- 20

I'm ~~incl~~- inclined to think that ~~he~~ he is referring to something greater about the formation of the ~~our~~ world, ~~that~~ than Isaiah was aware and of course the prophets did express ideas ~~contrary~~ beyond what they understood, that is what the modernists cannot ~~under~~- understand. The modernists want to make a translation to show what was in the mind of ~~Isaiah~~ Isaiah, but the Christian ~~wants~~ wants to find what was ~~mind~~ in the ~~mind~~-mind of God ~~when~~ when he caused Isaiah to ~~use~~ use ~~a~~ ~~such~~ such words, and they would have understood a great part of what was said but I Peter ~~tells~~ tells us that there was more that the prophets said than that they themselves understood. So we have this again, this stretched forth and stretched out. And chapter 45:7 we have a brief reference to creation, but that is a very ~~interesting~~ interesting verse. In 45:7 we have the statement there , I formed ~~the~~ light, and create ~~dark~~ darkness, I ~~can~~ make and create evil. I the Lord do all these things, now you can know ~~right~~ right away , can't you that it was not a Calvinist who wrote that verse because the Westminster ~~the~~ Confession says that God is not the author of evil. This says I ~~can~~ create evil, so ~~what~~ what are you going to say ~~about~~ about that . What does this word evil mean. Now, words change ~~the~~ the ir meaning , and this ~~work~~ word, evil . If ~~you~~ you want ~~to~~ to find out what evil meant in the time of the King ~~James~~ James translators . Evil means that which is morally ~~wrong~~ wrong. We ~~rarely~~ rarely use the word

44:24

45:7

today to mean anything else. There are a number of words that ~~we~~ would express moral evil but the word used here ~~are~~ is the word that, a word that I would say ~~six~~ is specifically rather than morally ; that is what is to you individually. You might say that evil is what tears down, but if you ~~tear~~ tear down a building and build a bigger one, you can say the evil you are doing is tearing it down. ~~One is evil and one~~ and the good that you ~~are~~ doing is building it up. If something is ...it is ~~sem~~naturally moral evil too, but this word is not moral evil. Like it is used in Genesis where ~~ix~~ He had a ~~draa~~-dream in which he saw very, ~~a~~ very wicked powers, so wicked that they ate up the good powers, and in Jeremiah we have the word used one place where the King James translates it , and it says that Jeremiah came before the people and he had two ~~bags~~ bags of ~~p~~ figs, one was good ~~gk~~ figs and the ~~k-toe~~ other was knotty, so ~~know~~ - ~~know~~ knotty that he couldn't eat them. Now, of course ~~a know~~ t in present day ~~e~~ English doesn't mean moral evil , but it ~~meas~~ means a ~~cha~~t child that has been disobedient to the parents and of course in Old English it would have been a thing of nought, a thing of worthlessness, altogether ~~g~~ different from the word nought. Now, I have gone on ~~k~~ from there , ~~met~~ much to the disgust of J. O. ~~Buswell~~ Buswell, I present it in ...and he happened to ~~x~~ touch on a point that I presented to him and he was very , very much ~~irrite~~ ~~irrate~~, ~~that we~~ irritated, that ~~we~~ - where it speaks in Genesis of the tree of knowledge of good and evil, I don't think that it ~~meas~~ means a tree that would enable a man to know the difference between right and wrong. I can't see why God would ever command a man not to eat of some thing ~~ta~~ that would enable a man to see the difference between right and ~~wrogn~~ wrong. Now, some say it was the tree by which it would be known ~~it would~~

whether man would choose good and ~~x~~ evil, but I personally think it is a tree which was in some way was to give man increased ability for construction and destruction; in other words, to give a man increased intelligence and understanding of the universe in a way that he was not ready and God intended him eventually to have but not yet, therefore, he gave this test ...and the modernist say that actually from Genesis two and three ~~ter~~ there is a ~~x~~ confusion because ~~he says that~~ it says that he is not to eat of the tree of ~~knowledge of~~ knowledge of good and evil and then at the ~~x~~ end it says that he drove them out of the ~~x~~ garden lest he should take of the tree of life and ~~live~~ live forever. And so they say it must have been just one tree, the tree of life, and then there is some confusion in the text. I don't see any need of that at all, if it's a tree of knowledge of good and evil, man could learn how ~~ox~~ to ~~x~~ use the tree of life ~~in~~ in a way that he wouldn't have understood because he would have the increased knowledge of construction and destruction; ~~the~~ it's like giving a little child a razor blade. A razor blade ~~and~~ can be a very ~~fine~~ fine ~~in~~ instrument in the hands of a skilled, mature person who would accomplish a good ~~per~~ purpose with it, but you give it to a little child and he could kill himself with it, because he is not up to the point ~~to where he could~~ of being able to use it. So, when we read here I form the light and create darkness, I make peace and create evil. I definitely do not think that God is the author of ~~x~~ evil or that He creates ~~me--~~ moral evil in any sense but that God stills the great forces which bring peace ~~who-~~ to ~~thow-~~ those who call him and at which ~~miser4y~~ misery and destruction to those who are ...by create evil.

(Q) Yes, I would say the same thing , that ...you remember back in Exodus that we read that the day before they ~~ers~~ crossed the Red Sea God put a pillar of cloud in the ~~ari~~ air which brought light to the Israelites but darkness to the Egyptians . And God brings light to those who follow him and do His will and are willing to ...but to those who oppose Him ~~he~~ and seek to do what is evil, He does like the ~~angles~~ angels did at ~~D~~Sodom when they struck the man blind and they couldn't find the doors. Darkness may be used as a symbol of evil , yes, but I think here that Darkness is a symbol of ineffectiveness ~~ad~~ and inability to accomplish what <sup>in</sup> ..rather than specifically what is the result ... (Q) I don't think that ~~this~~ verse ~~is-~~ God is saying that He does what is good but He is saying that He does what is good for those who follow Him and what is harmful to those ~~n~~ who are seeking to destroy the work of God, but even so the darkness and the ~~goe~~ evil can be good --in Germany after the war I was there in 1947 , ~~w~~ there were areas where block after block where there were stone buildings --a terrible heap of ~~fh~~ ruins and you look at all those ruins and you say How can people live here and they do, some of the buildings ~~gix~~ had signs saying dangerous. I had to find a professor who had my mail. I came to this building and it looked ramshackled and the sign said by ~~of~~ order of the city of Berlin, ~~ex~~ anyone entering this building will do so at his own risk and I stepped into the building and looked around and I thought , This is terrible and a woman stuck her head out ~~tox~~ of the basement ~~ans-~~ and she said ,Are you looking for something? ~~She~~ I said , Yes, I am looking for Professor So and So, and she ~~sax~~ said ~~the-vey~~ ~~they~~ then you go up to the second floor and down to room ~~---~~ so and so and the first floor was just ~~w~~ wrecked . And here was a ~~stari-~~ stairway, and you went up the steps and down the hall ~~to-the~~ on the second floor until you came to a sign. Here was ~~wartorn~~ Berlin, ~~box~~ here ~~ws-~~ was this number and you wrapped on the door

and you stepped in and here were these professors and ~~x~~ others ~~and~~ studying out ancient ~~archaeol~~ archaeology. Here were all these ~~other rooms and~~ block after block of ruins. How could people live there in the midst of the ruins. ~~They had to~~ What ~~x~~ could ~~x~~ they do until they got rid of the ruins. They ~~x~~ had to carry them out. Men ~~x~~, women and children were carrying ~~x~~ away the stones. Today, you can go ~~x~~ there and it is one of the best built up, one of the most beautiful cities in the world, except to when you get within a block or two ~~of~~ where the wall is. To take away the ruins ~~of~~ ~~xxx~~ that sin has brought is a good thing and to get ready to tear down what is harmful is a good thing. You can't just be positive. You have to be negative as well against what is evil. We need darkness. It is a good thing. ~~We~~ It is restful. All that God has made is good ~~x~~ but it can become an instrument of evil if it is used of evil persons, so it ~~the~~ is the moral ... that makes up good or evil but things of themselves...so this is a wonderful verse. Hardship is one phase of it but I think it is too narrow, it includes much more. Today evil means moral evil and this word ~~x~~ doesn't mean moral evil.

Gp2- G-21

It's like Lowell. The ~~Old~~ old English word evil was the best of all. It covered the whole darkness. But unfortunately it is specialized to mean moral evil, so today it ~~x~~ ..In the Old English they had the word ~~en~~ evil that corresponded to wrath. There is no word that quite expresses it. What does it say. Calamity rather than ~~It is~~ It is physical evil rather ~~than~~ than moral...The old English word evil was excellent but today I just don't know of any word that would say ...so it is a very interesting ~~x~~ verse. All these modern versions...none of them give the exact full meaning nearly as well as the ~~English Old English~~ English did. There are

45:8  
 all better than the King James in that regard, simply because ~~the King James~~ our language has changed. Now that was 45:7, and what is your next one. ~~45:8~~ 45:8 yes, 8 carries on the idea of 7 a little bit. The ~~next~~ next one is 12. I have made the ~~ear~~ earth and created man upon it, it shows the order. The earth was first, man was created ~~xxx~~ next. Now, it is interesting how he used the ~~of~~ of man rather than a verb. You might say...you have all the materials out of which he made man ~~bt-~~ but my guess is that this fits in ~~bettw bete~~ better with what he actually did. And I am inclined more and more to think that Genesis ~~xxx~~ 1:1 when God created heaven and earth, ~~he--~~ he ~~era-~~ created out of nothing this whole, great universe and between Genesis 1:1 and 1:2 there might be a hundred years, there might be... but ~~tex~~ the time came when God wanted to ~~make-~~ make this particular earth and when that time came, the material out of which this earth was made and God took and ~~mod- mod mole-moled-molede~~ molded it into the earth that ~~x~~ we ~~hae~~ have now. The time when this particular planet on this particular sun...we don't know. He had it in ~~mid~~ mind in the very ~~or~~ beginning but there is ~~nox~~ reason to think that it has changed its meaning. It may have caused...but at any ~~rath-~~ rate, he made the earth...that doesn't imply that ~~ix~~ he ~~ix~~ didn't ~~ox~~ create it, but...in the sense of the whole universe, and...but ~~ix~~ then upon this earth he created man. Man was a new thing come into existence but of God's directive, creative power just ~~was~~ the universe ~~ws-~~ was originally, while this earth, the various sections in the creation, the various days...because most of them were bringing ~~them-into-ond~~ condition, different steps of bringing...(Q) Well, I would say this, Genesis 1:2 starts at the same time ~~as~~ as Genesis ~~1:1:1~~ 1:1, some hold that Gen. 1:1 is a summary of the ~~whole~~ whole. If that is the case, you have <sup>two</sup> ~~some~~ beginning beginning when there ~~x~~ was already an earth

<sup>Gen. 1:2</sup>
~~there~~, because there was an earth ~~with~~ without form and void. It would seem that it would have to come after verse one. If it comes after verse one, we are not told how soon after. We don't know, and I don't think that the Bible tells us ~~that~~ --as far as we know, it could have been the next minute, it could have been 10,000,000 years later, we are just not told. But ...and the verses allow ..possibility as there is no statement, in ~~fact~~ fact, the suggestion ~~would~~ would be the other way, because ~~there~~ He made heaven and earth, and there was an earth without form and void. Where would ~~there~~ that earth come that was without form and void. I think that the original matter in verse 2 is to proceed to mold ..man into a certain...and what happened between we ... we have no evidence that ... it was immediately after or between ... When Satan ~~changed~~ came to Adam in the Garden... We do not know, We just do not know. There are many things that we do not know. I think that it is the most vital thing ~~to do~~ ~~is~~ - if we should ever... does the Bible teach this or that? ... Does the Bible teach this or that? Does it not certainly talke about it at all? There are many matters which God did not tell us about. ~~He~~ Because if ~~th~~ He is going to tell us everything, as John says that if he ~~is going to~~ told all things about Christ, the world could not even contain them all. He says that ~~of~~ a few of many of them are just told. ~~We~~ There are many, many things that we dod not know. But this we do know. That God ~~creat~~ed them, He created certain orders. He created certain ~~things to~~ things to bring about after their talents... ~~at~~ at definite times, ... And He created man... (Q) Yes, he was a murderer from the beginning. That would certainly suggest that even before the earth ~~fo~~ was formed, Satan was at work. The origin of the earth or maybe the origin of the man. I do not think this means the beginning of the



G-20

statement, because we are told that ... (Q) I am ~~more~~ inclined ~~more~~ now that toward that direction...

... the whole universe ... I would not be dogmatic. I fear our time is up.

I would like to have a lengthy discussion on this subject... maybe next time. and let us

So, let us continue with your study, ~~unless you take up particular~~  $\phi$  verses ~~where~~ dealing with God's creative power, and look into them ... and put ~~it~~ in four hours.

We were looking at Isaiah 45, I believe, with the statement that I ~~the Lord~~ create evil. And we noticed the word \_\_\_\_\_ (min) of this word that is translated evil any

there. And the meaning which we do not have in ~~English~~ word today which exactly represents, but which is very definitely not the word evil as ~~is used~~ today. Now we use it

we find further references ~~of the~~ to this thought of creation in this chapter. In

verse 8, where we have the word simply, "I the Lord created it  $\phi$ " at the end of the in verse 12,

verse, and then ~~at the end of the verse~~ we again have the statement about the

creation of man. "I have made the earth, and created man upon it: I, even my hands,

have stretched out the heavens, and all their host have I commanded," Referring

to God's control over not merely this earth, but also the entire universe. "and -- ...

and all their host have I commanded" shows that the stars of God as being a tremendous

body of individuals. He would not call them pictures or decoration. He commanded

their host. He  $\phi$  expresses His power throughout the cosmos here. You notice

again here the phrase, "I have stretched out the heaven," which so often is used stressed

in Isaiah  $\phi$ . The idea of being stretched out is ~~stretched~~ over and over. I certainly as

believe that the Lord put these words into Isaiah  $\phi$ 's use, frequently here stressing more

an aspect which I would think that hardly be/guessed that way/ by the people

of that time, which would fit in more and more without the discovery of the

great extent of the universe of the tremendous ~~advance~~ vastness of it, and

45:12

45:12

G-20

it is a more recent discovery of these facts that everything is moving apart so rapidly. Actually when you think of the way the universe is moving, ... I think that it was Sir Isaac ~~Newton~~ <sup>who said</sup> ~~that he believed on the basis of the Bible~~ ... Some day man will travel 60 miles an hour, and Voltaire says, that shows you what can happen ~~to~~ to a ~~great~~ great scientist starts studying the Bible. For he is ~~elo~~ all confused and ~~will start to~~ gets into ~~non-~~ non-sense. But he says, If any body travels as fast as 60 miles an hour, he cannot catch breath and he will die. Of course, now we know that this earth spins ... we are not ~~travelling~~ travelling not 60 miles an hour, but 8,000 miles every hour around the earth. Every 8,000 miles. It is utterly incomprehensible <sup>at what a</sup> ~~the~~ tremendous speed <sup>we are travelling.</sup> We are the earth-mover. ... the ~~earth~~ earth turns. And then ~~we~~ when we think of the earth going around the south, we are going 100,000 miles an hour. It is fantastic that we are going everyday. It proves that in addition to this thousand miles per hour the earth turns around ... I guess it would be about 1,000 miles ... around the equator. ... Surely it is tremendous ... stretching out <sup>...</sup> ~~the~~ rapid movement that goes at a tremendous power. / that ~~is~~ is in the universe that God has created. We find this ....

G-22

We find the same ~~thing~~ theme of creation stressed in this 45th chapter very considerable number of times. In this 7th verse, you notice in this 8th verse probably, 12th verse definitely ... I do not see any evidence in the 13th verse, but in the 18th <sup>45:18</sup> verse it is very definitely. "For thus saith ~~the~~ the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and ~~there~~ there is none else."

sent

7/5/18

This is very interesting that in this case I had an article ~~set~~ to me for suggestions not long ago. Somebody who was writing on the relation of the Bible and science, and they wanted to suggest that this verse ~~proves~~ that the earth had not been made~~d~~ by God in the \_\_\_\_\_ form, ~~and then~~ but that it had been made in the finished form. For he says, He did not create in vain. ~~the - The word -~~ He said, the word <sup>not</sup> "in vain" should be translated ~~with~~/without form, He created and formed it without form, created he without form. The very word, \_\_\_\_\_ (tohu) which is used in Hebrew Genesis 1:2 where it says, "The earth was without form and void." It is the very word there. So ~~he~~ wanted to translate it "without ~~form~~" and "void"- make ... that it is not without form, but the other suggestion is that when you go on to verse 19, the Lord says, "I have not ~~spe~~ spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain." ~~For the Lord speak righteousness - he declares things that are right.~~ ~~k - The w~~ The same word here is tra~~n~~slated in vain. Now, without form would not make any sense ~~there~~. And the two verses... do not have to have the same meaning. ~~He says that the verses -~~ They often use the word in English ~~the~~ somewhat in different senses... two verses preceding. These verses are definitely ~~pro~~ plural. The Lord is saying, "I did not create this world, ~~and~~ and then it ~~ju~~st goes its own way." I created it for a definite purpose~~d~~. I created it in order that there should be a definite result accomplished. And my results are going to be accomplished. And you see the habitation of the earth. Now~~d~~ he says, I did not say to the seed of Jacob, Seek ye me, and then have them go off, and let nothing be accomplished. My word is not going to accomplish... I think that the punctuation is rather deceptive in this 19th verse. "I did not say to the seed of Jacob, Seek ye me in vain...." I think it would be much better if we take it, "I said not to the seed of Jacob in

45:19

vain, I said not in vain to the seed of Jacob, Seek ye me. Do you see what I mean? In vain goes with ~~"I said~~ his saying, not with seeking. He did not say that you seek me without accomplishment. He said <sup>it</sup> / as a command which if it is His will should be carried out, as if ~~..~~ / the idea is ~~//~~ <sup>this is</sup> stressed... I believe... But this previous verse then is not saying anything about the form <sup>in</sup> / which ~~is made~~ the world is made, but about the purpose of God in nature, and it is a different ~~it~~ usage of one word. aspect of the ~~use of the form of the world~~ -----9-----q----θ (Q) Seek ye me in chaos? That is very sensible. If you are going to ... but what sense does it make? Read this verse 19. It is more sensible than RSV. The only thing is that the RSV is trying to take Moffat's meaning, and stick to the Hebrew words. And they succeeded only ~~φ~~ in giving you \_\_\_\_\_, but if you take Moffat's meaning, <sup>read</sup> and then ~~take~~-RSV with Moffat's meaning, my, you can get ~~some~~ sense out of RSV. But I do not think that you will ever get the sense out of this word, unless you ~~y~~ have Moffat's suggestion first. Nobody has the American Standard Version? Has Miss Luke abandoned us, do you know? Oh, I see. How are we going to find out what \_\_\_\_\_ (Tohuu) mean? There are two ways of approaching. <sup>And there is</sup> One, That is the quickest. you might say, is a compromise between the two. / That is to look up Young's Concordance, and ~~look up the w~~ see how the word is ~~translated~~ translated. <sup>for</sup> For a quick survey, and the other two are ~~A~~ more careful study. If you are in a hurry and you have to look up a lot of words, you look up them in Young's Concordance. <sup>for</sup> On a great many of them you will get the idea, and then / certain ones you have to go further, but if you take one particular one, and if you really get into it, you use one of either these methods right away, and do not bother ... One of the other two methods is to use B.D.B. which has <sup>on</sup> most words, ~~a~~ a quick survey of the usage, and ~~there~~ <sup>their</sup> the interpretation of what it means ~~which~~ <sup>therefore</sup> has and they may be

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right, and they may be wrong. But at least, if they have quite a bit of evidence, it is usually pretty well found. If they give one or two instances, you had better check into it further, and to make it sure that they have not read into it. And, of course, they also deal with evidence from cognate languages which again does not prove, but often suggests ~~that there used~~ - They used to think that a cognate proves, but I am glad to say that the last few decades ... away from that erroneous idea that the ~~de~~ cognate proves the meaning of a word... Of course, the ~~ee-~~ other ~~wout-~~ way would be to take the Englishman's Concordance, or any ~~Good--He~~ good Hebrew where you can get all references which ... at once. In a case like this, this would be a rather simple approach to it, because it is not a word that is used <sup>such</sup> a great deal that you have to look through a great many instances to ~~de-~~ arrive at a conclusion. Of course, ~~ty-~~ you have a great many ~~conclusions--~~ instances, then you have better evidences on it... It will take much longer to ~~ed-~~ do it. But the word like \_\_\_\_\_ (tohuu) is not, will not ~~be-~~ a great number of cases of occurrences. And so that it will usually give you a pretty good approach to it. \_\_\_\_\_ (tohuu) here they give one, two, three,.... They have twenty usages for \_\_\_\_\_ (tohuu). The \_\_\_\_\_ (tohuu) in v. 11 in Isaiah is also listed. 11 in Isaiah, and three are in Job. No other book has more than one. Now, here/are the ... you cannot miss or tell a great deal from the \_\_\_\_\_ here, but you can get an idea ~~just--~~ from just ... "the earth was without form," Deut. 30:10, and "in the ~~way~~ waste out in the ...." that fits well with the idea of without form, and also with the worthless idea, they were howling in the wilderness... the Lord suffered them to go through... this land there was not much value... I Sam. 12:21, "for then should ~~be-~~ you go after vain ... for ~~ey-~~ they are vain. ~~For they are there~~ You see, there, Samuel,

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the purpose rather than the condition is in mind. Job 6:18, "They ~~do~~ go to nothing, and perish...." It is a sort of combination of the two where there is no purpose, to where there is no form.... Job 12:24, "... causeth them to wander in a ~~wild~~ wilderness where there is ~~now~~ way." Job 26:7, "He stretcheth out the north over the empty place...." Ps. 107:40, "... and causeth them to wander in the wilderness, where there is no way." Is. 24:10: "The city of confusion is ~~broken~~ down ." Is. 29:21, "turn aside the just for a thing of nought. " 34:11: "stretch out upon it the line of confusion," 40:17, "less than nothing, and vanity. " I think it fits perfectly with ~~forms~~- without form....

40:23: "he maketh the judges of the earth as vanity , as \_\_\_\_\_(tohu)." Well, Well, either one of them...41:29. ~~molten~~ images (are) ~~all of them~~ wind and confusion. The graven image (are) all of them ~~is~~ vanity:

45:18. he created it not in vain, 45:19, Seek ye me in vain:

49:4. I have spent my strength for nought, 49:4. they trust ~~in~~ in vanity, idea and idea the purpose ~~of the idea of~~ // chaos... are both in them. And they are sometimes combined. So that it seems as if Genesis 1:2, it must be form rather than

18, purpose, but in Isaiah 45:19, certainly ~~it seems to me that~~ --- ~~that it fits much~~ better ... ~~the things~~ i -- purpose would seem to me to fit much better than

form. The thing that the argument of ... dark area around it, but I do not think that it is parallel to ... God is ~~is~~.... I tried to take this idea of chaos which is undoubtedly the meaning of the word in Genesis ~~2:1~~:2 ... fit in all cases, but they are thought to fit in all cases, but quite a few of these cases we ~~do~~ have the idea of purposes very definitely there. The purposes... to accomplish....

The idea of chaotic situation, the idea of <sup>that</sup> efforts ~~being~~ not accomplished <sup>anything</sup>. The effort ~~is~~ does not accomplish anything, but the lack of *purpose in* ~~the~~ three

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45:18

or four cases we have noticed ~~that~~ <sup>it</sup> quite definitely in the idea of accomplishment. And in this particular case, it is pretty hard to get much sense out of ~~it, too~~ the two on the basis of taking the word meaning, chaos. And if you take it this way, of course, he created it not in chaos, and the you read in Genesis one:2, that He created the earth, and it was chaos, unless you are going to say that he created <sup>changed</sup> it perfect, and then ... it ~~came~~ into chaos, which ... Here we have a contradiction.... That would not hurt, We do not bother ~~translating~~ the translation of the RSV, to have the contradiction ~~in~~ between the two parts of .... It would not bother them. One speaking ~~d~~ of the Christian interpretation, ~~it~~ is ... enters in, ... We find that they do harmonize, and if there are two possible interpretations, one of which makes contradiction, and ~~it~~ the other of which does not, we naturally know that the one who does not is the one which must be taken. Somebody says, ..that suppose you find it, too, that they definitely too contradict, well, we know that such a case we just have not looked ~~upon~~ upon it, if we look upon it far.... we have enough facts.... Sometimes, we do not have ~~the effect~~ <sup>when we read that</sup> enough facts at all as ~~we get in~~ <sup>verse ...</sup> .in Luke where he says, when the L<sub>o</sub>rd comes, there will be some who ... there will be two men .... one would be taken, and the ~~old~~ <sup>other</sup> ~~would~~ not.... It would be a perfect nonsense from the ~~ve~~ viewpoint of anybody who takes .... The Lord knew that the artificial light... is going to be ~~divided~~ <sup>created,</sup> is going to be divided.//////~~so~~ that it would be possible for people to be working while others would be sleeping. He also intimates that the earth <sup>it.</sup> is round. The people of His day did not know ~~that the earth is round.~~ And they ... contradict each other.... And there is no way to reconcile the contradictory- tion then, but now it is ~~it~~ a fact that the earth is round, and there is no contradiction/.

Looking at ~~these~~ these references as ~~x~~ I did there may seem a bit hazy and of course it is . I think it worth ~~x~~ our taking a minute now and looking at B.D.B to see what they do with it here. BDB, page 1062 says Formlessness , confusion unreality, emptiness, secondary meaning: difficult to seize ~~--primary meaning, difficult~~ then , under ~~tha~~ t, they give number one , formlessness----- of the primieval earth, ~~nothing~~- then: number two, figurative of what is empty or unreal. Then they give this as an adverb, used ~~as~~ ~~x~~adverb (Isa.45:19) I said not ~~Seem~~ Seek me emptily, to no purpose. So they take it here as to no purpose. You don't mean to say that the idols are formless--sounds as if they are very cleverly made. Formless or chaotic doesn't fit, but the idea is that they are worthless. They reach no purpose. The idea is that God is going to carry out His purpose, assuring the people that He is going to bring them back from exile. He made this earth to accomplish His purpose, and His purposes in the world are going to be accomplished. And Israel , He calls for a purpose, and that purpose is going to be accomplished, and any individual may be an instrument through which it will be accomplished or may be an ~~x~~ obstacle . Try to make it ~~cha~~- chaos. It seems to me to make pretty much nonse~~x~~nse of the two verses, I don't think there is much ~~possibib~~ possibility of coming up with a different answer than we have here. Now, there is only one more verse that I have come across in this section of Isaiah dealing with this matter of creation and that is in 51:13. You notice that is quite a jump. The theme of creation has been greatly stressed in these verses, because the Lord wants to reassure His people of His control and that ~~H~~ they can depend upon it. ~~They will bring-~~ He will bring them back and He will accomplish His purpose. It is used for the same meaning in 51. 48:13--I may have just overlooked that. Let's see. My hand hath also hath laid the foundation of the earth and my right hand hath ~~th~~ spanned the heavens, when I ~~ean~~ call unto them they stand up together. And again

51:13



used with the deliverance from exile, then the next verse says. He will have ~~h~~ His pleasure on Babylon, His arms shall be on the Chaldeans. That's a very good one. And then 51:13 is, And forgettest the Lord thy maker that hath stretched forth the heavens. He says in the verse before, Who are you that you should be afraid of a man ~~who who would doubt~~ that will die and will forget the Lord your maker who stretched forth the heavens and laid the ~~foundat~~ foundations of the earth, and ~~has~~ hath ...because of the fear of the oppressor. Now, this is a little hard for us today to get the sense out of it, because we are not used to these haths and has, and we don't immediately get the meaning. You notice that He says that you forget, thou ~~for~~ forgettest the Lord thy ~~m~~ Maker that hast stretched and laid --~~that hath~~ and hath feared. We don't immediately catch that the hath goes with the you instead of the Lord. You forget the Lord and you fear Him simply because of the fury of the oppressor. So all that deals with creation is the first half. It is again that idea of stretching forth and laying the foundation of the earth. Well, now, this idea of creation has more stress here than any other part of the book of Isa., more stress than even in Genesis. But here there is the great stress ~~th~~ that is laid upon it. Now, let's turn to our Hebrew Bibles. Do not now turn to your English Bibles, but turn ~~x~~ simply to your Hebrew Bibles and in your Hebrew Bibles look at the 10th chapter of ~~Jerei-~~ Jeremiah, this word discretion in Old ~~Engl~~ English, He did it with discretion, ~~earfe-~~ careful ~~ons~~ consideration, careful planning, but in present day discretion is ~~x~~ to be careful not to ~~x~~ say something ~~carefu-~~ careless. Discretion today has lost the basic meaning which it had in Old English, so the King James translation of verse 12 was an excellent translation 300 years ago, but today ~~ix~~ the word discretion doesn't fit at all. Nobody ~~x~~ knows what Moffatt or --look at it later. I would like to look at another verse ~~x~~ first. I would like Mr.

Curry to read us verse 11. This is the ~~el~~ only verse~~x~~ in the book of Jeremiah that is in Aramaic. So when you try to read it ~~ix~~ as Hebrew you run into a lot of problems, and yet you notice how similar the words are in the Hebrew.

~~A~~ There are a number of them that are near enough. Let's glance at it again for a minute. Aramaic and Hebrew are actually very closely related. And so if you know Hebrew, it isn't ~~hate~~ - hard to learn Aramaic, except the ~~ix~~ thing that is a bit confusing ~~ix~~ is that occasionally the word~~s~~ will have a different meaning ~~ix~~ in the Aramaic to what it has in the Hebrew, ~~the~~ same word. And that will sometimes confuse until you get on to it, but sometimes a particular word ~~ahs~~ has developed in a different direction . So there are a few words which are the same word originally but have developed ~~into~~ in a different direction. ~~x~~ Aramaic like ~~g~~ ~~Swedies~~ Swedish has the article at the end of the word ~~ix~~ instead of at the beginning. Those are the only ~~w~~ two languages I know that have the article at the end instead of at the beginning. But Dr. Hedegard will not admit that it shows relationship between Aramaic and Swedish , but of course it doesnt, but he was mentioning ~~ix~~ that a couple of days ago , how Swedish and Aramaic are two languages that have the article at the end instead of at the beginning, and in ~~the~~ this word on the ~~next~~ next line, the \_\_\_ at the beginning, from, and the last letter ~~x~~ is the article. This ~~w~~ ~~o~~ ~~4~~ word earth in Aramaic has two forms, one with an Ayin and one with a Quoth , and they both occur in this one verse. They say you have to be a camel. In Arabic they can not only ~~x~~ make it but they can double it, but in Hebrew it is pretty ~~x~~ well lost. There is no indication. In the book of Ezra. You have quite a bit of the book of ~~Ezra~~ ~~x~~ Ezra, and ~~they~~ then you have half of the book of Da niel -- all of a sudden in D niel 2:14 it becomes Aramaic and ~~x~~ -stat

~~z~~ stays Aramaic until the end of chapter 7. And then there is one verse here and an occasional ... That is all the Aramaic in the Bible in the Old Testament. In the N.T. there is some Aramaic, where they quote occasionally. Like Eli, Eli, Lamedh, ..      that is Aramaic, and there are a few quotations ~~becu-~~ because the people talked Aramaic, but he did not ~~z~~ talk as Lambsa ~~sa-~~ says, in ~~Ama-~~ Aramaic -which is Syriac, a related dialect but a different dialect. But this one verse here ~~x~~ and it is interesting that this one ~~verse~~ here is Aramaic ~~becu-~~ because the verse says, Thus shall he say unto ~~Him,~~ them, the God that hath not ~~mea-~~ made the heavens and the earth, they shall perish from the earth and from under these heavens. In other words, this is Jeremiah who is ~~going-~~ telling the people that they are going into exile, and when the people in these other lands try to get them to worship their heathen gods, ~~-tat-that-God~~ the gods that have not ~~mea-~~ made the heavens and the earth, they shall perish. These gods may seem power~~x~~ful but actually ~~they-~~ ~~they~~ Lord has created the universe, and the ideas of ~~ma-~~ men's mind, and so he is preparing the people for the exile where they will be among ~~Aramic~~ Aramaic people by giving them a sentence. The ~~them-that-~~ theme that he gives is this theme of creation, the power of God in the ~~eret-~~ creation of the universe. Of course the evolutionists try to account ~~by~~ for it by showing a process. They claim that they have evidence of a process. But even if they ~~could-~~ could prove ~~the-~~ that process they still have to have a start, and if they even ~~the~~ take the view that they are trying to advance now, of the steady state theory, a number are trying to advance that there ~~is~~ always has been hydrogen coming into the universe, that the universe ~~z~~ has always been ~~is-trying-a-~~ flying ~~apar-~~ apart. Well, how can ~~ox~~ you go ~~back~~ always. And even if ~~x~~ it started in the way that they say. Even, if instead of God Saying Let the universe come into existenc~~e~~. Let the universe

be there. There would have to be one ~~wo~~ who would have to ~~creat-~~ create it. All of these things try to push the ~~x Creation~~ Creator out of the way, and I read a book by Hoyle who is one of the leading men of the ~~sex~~ steady state theory in which he ~~tells-of-the-~~ gives his arguments for the steady state theory in the book.

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And then in the last chapter he adds What does all this ~~me~~ an for our philosophy of ~~he-~~ life, and there he says that man is in a very bad plight. But he says that man is in a bad ~~x~~ plight, like a mountain climber going up a mountain and caught on the face of the mountain and there is the great chasms below and the realist says ~~hm~~ I'm ~~GD-~~ O.Kay, there's no problem, and so he ~~wans~~ wants to brush ~~assi--~~ aside materialism. ~~Materialims~~ Materialism is not the answer. Then the religious person simply runs up the nearest way that he can and ~~sha~~ says I've got the answer. And he says, that ~~ox~~ of course doesn't give us any answer. And so he ~~thing-~~ thinks for another that the direct answer ~~xxx~~ is to wait until he and other scientists have met ~~And they~~ thousand years what our plight is and how to get out. will have the answer for him, /Of course, I think that the illustration is an excellent illustration, and I think ~~the-~~ that there are many religious persons who are exactly what he says, they run up one direction and they say ~~x~~ Here is the answer, and if they ~~how-~~ hollow loud enough they can get a lot of other people to agree with them and follow them. The answer is that here is this mountain and you are part way up it, and you are stuck and don't know which way to go and you try this and then you don't try this, and you ~~know~~ how to go, but suppose you have a little two way radio and suppose over on the other hill, ~~-you-see-there-is-some-~~ looking ~~two~~ toward you there is another with very strong glasses and he can see that there are 50 ~~x was wy-~~ ways you can ~~x~~ try, none of which would get you anywhere but if you go this way there is

a-way an easy way across there and he is over there and he talks to ~~x~~ you and he says if you go a little bit further this way, and with these directions you ~~xxx~~ can make ~~the~~ your way up without any difficulty. Of course that is what we Christians claim, that we have the Bible which is God's Revelation to us ~~plotin~~ ~~plotin~~ plotting out the journey~~xy~~ and describing the situation, telling us the way to go and then we have His ~~spir~~ Spirit leading us as we . . . to find from it His Revelation, so I don't think we have to wait another ~~2,00~~ - 2,000 years until Mr. Hoyle and his friends work out and finally discover the <sup>true answer to our</sup> sad situation ~~to our~~ and I certainly don't think we should rush ~~wid~~ wildly up, and I ~~certain~~ ~~or~~ certainly don't agree with him that the materialist does~~x~~ not have the answer, and say that there is no problem but the answer is that the one who knows the . . . has given us the explanation of it. Because He put them there to cause them trouble but He put them there because of our sin. And the answer is to be found ~~that-the~~ in following His ~~Wre-~~ Word and taking the guides that He gives , so I ~~though-that~~ thought that His illustration was an excellent illustration , only I didn't think that he had any real understanding of what Christianity claims in the way that he claims. I feel that there are many so-called Christians who are just like that, ~~they-~~ the ir ~~fath-~~ faith to them just means well, let's ~~smil-~~ smile and say that everything is wonderful and we don't have to worry. But it isn't that . Faith is belief in the Creator of the Universe and to read His ~~w~~ Word to see what He has to tell us and to study it and apply it and let His ~~spirit~~ Spirit lead us. And then to turn from our sin and to be saved through the Lord Jesus Christ. Well, this verse in Jeremiah I thought ~~xxx~~ was very ~~interestin-~~ interesting because of its stress on this idea ~~ee-rea-~~ of creation. I ~~kk~~ also thought it was very interesting because it is in fact in Aramaic and fits in ~~k~~ with the way ~~that-~~ Isaiah is giving it. It is the answer to

the people in their problems of conquest and exile. When you don't have the material things around you that ~~will often make it~~ so often make it ~~seem~~ seem so much easier, when they seem to be going wrong and harder to believe in Christ, to believe in God, but then He brings us right back to the essentials of this universe, that He ~~α~~ has created it, and ~~ix~~ we can have the assurance that what He has spoken is not in vain but will fulfill everything that He has given us in His Word. In this study (assignment) I ~~thing~~ think that we should go up ~~to~~ from 40 to 55, and then perhaps 52 is far enough, 52 on is getting into specific matters, very tremendously important to salvation but not for this particular meeting, ~~ad--~~ and when I am sure ~~to~~ that everybody has the method exactly the way that ~~he~~ we want to do, then I want to divide up the rest of the books with you, and we will survey the whole of Isaiah, and everyone won't have to read ~~α~~ all of Isaiah, everyone will do a part of it, and then we will get a summary of the whole thing, because you won't ~~fix~~ find as much on this question of the character of God as you do in this particular chapter. Then, we would like to take ~~se-e~~ some of these aspects and study them in detail, ... Well, let's take these verses on creation

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Up to the present time there should be 12 hours of work done, 2 hours in class and four hours out of class, 12 for this time and 4 more for ~~x~~ next time, that would ~~α~~ be certainly sufficient by this time that I would think that everybody should be through chapter 42- 52 ~~wi-t-h~~ with this arrangement, and I trust that all of you have two areas, two sections one dealing ~~wih-~~ with future prediction, a statement ~~that-~~ of ~~some~~ thing that God will do in the future, definitely a future act, not a general statement, but specific ~~thing-the~~ things that he will do in the future. Then another section is God's past acts, and most of the references to His past acts we are already

familiar with . Now, there may be some references that are nearer, as His having , but the main body of our investigation is the subject about the character of God. What He does not or How He is now, and under this you will have ~~x~~ quite a few headings by this time. Mr. Curry , will you mention to us the headings that you have. The <sup>4,</sup> sheets that you have about the character of God. Let's every body check and see whether you have all that Mr. Curry has or what additional ones --give them rather slowly Mr. Curry and any that you have that others don't have make a note of it, and if you don't think that it is a proper one. If ~~x~~ you think that ~~text here i-~~ there is ~~not ne-~~ no need of it or that it is better expressed another way, why raise that point or if you have ~~a note-~~ noted it, but don't raise it in the course of it, make a note of it and then raise it, and any that he ~~has~~ has that you don't have make a note of it and see whether you think it is one that should be added and also not ~~x~~ ... Now, ~~m~~ Mr. Curry , will you read us ~~x~~ your pages about the character of God. It might be good if you could put righteousness right next to holiness ~~ix~~. Maybe make it a subdivision of holiness, and then if it is definitely righteousness, put it under righteousness, if it is definitely holiness, put it under holiness, but if you are not sure , put it under ~~x~~ holiness with a little parenthesis and say or righteousness, so that would indicate it, you wouldn't have to write it under both of them. Should creation be by ~~itself-~~ itself or under power. ~~Suppose-~~ Don't you think that it would be good to ~~x make-~~ make a subdivision under power. Then you would put things that deal with power in general under power, but ~~x~~ right after it have creation. I would suggest two pages right after power, one of them being creation of the world, creation ~~x~~ of nature, and creation of man. And then one deals with just one of these, why put it under that one, but if it ~~deat-~~ deals with more than

one, why put it ~~under the~~ under the first and put a ~~lx~~ little parenthesis and say but... or or. (Q) You mea

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YOU have ~~lx~~ a page ~~sk~~ for holiness and a page for righteousness, it would be easy to slip out and put it after holiness. I think that would be all that would be necessary, and the ~~x~~ same with power in creation, put it right ~~next-t~~ next to power. And then from here on~~x~~ I don't want to ~~spea--spea~~ spend a lot of time ... ~~becase~~ because then we will want to look at those together. So I ~~don--~~ don't ... ~~Mr--~~ a page on redemption and a page ~~directin-~~ directly after it marked forgiveness. If it is definitely forgiveness then put it under forgiveness, but if it is redemption then put the both of them under redemption. No, forgiveness. Well, now long-suffering, it seems to me that longsuffering is different from kindness. It can be ~~f--~~ related but it is quite different. Why not make one for patience and wouldn't longsuffering just go under patience. Put after patience, ~~longu-long~~ longsuffering. in parenthesis, because I ~~wol-~~ would think that they would go together. If you feel that it is longsuffering but not patience, put a question after it and we will look at it, but then there is an interesting question, Mr. Curry mentioned goodness, kindness, gentleness. Many of the ~~verse-tha~~ verses that we have looked at have <sup>13</sup> been at, kindness seemed to have expressed very definitely but don't you think that goodness is more of a broad term. Of course ~~with-~~ we use goodness in the sense of something is good; that is to say, it is worth something, but ~~tha~~ when we say goodness we ~~are~~ are more apt ~~to say-~~ not to think of the fact that it is valuable as the fact that it is goodness in English kind. I think that we use the term ~~in~~ in a much narrower sense than we use the term good. And the term goodness is pretty close to kindness. Now, would it be better to say kindness or goodness. If ~~x~~ you say goodness, there might be a question, but



if you say kindness there is no question. So, let's call it kindness. Let's ~~call-it-kin~~ put kindness. And I would think that kindness, goodness, ~~an~~ would probably all come under kindness, but if you feel that one of ~~tes-~~ these other terms ~~wul-~~ would fit better than kindness, put it under kindness and then put a parenthesis after it, but I believe that it should go under kindness. Now, do you have any other? What were they. We think of eternity in the sense of the totality of all time. And then we think of eternity as ~~the-~~ a quality of God. So perhaps everlasting would be a ~~te~~ better term, because it is less ambiguous. Let's use the term everlasting, and I think that we should very definitely find ~~some~~ some instances that it should go under that, and that will cover. And then what ~~w~~ else. How about taking glory as a title, and why not put majesty under glory. Put glory first and then ~~rigt-~~ right after it put majesty. ~~If-~~ It seems to ~~x~~ me that that goes together --Now, as Mr. Curry mentions, there are certain things that shows that God desires praise. Let's take ...and put that after ~~go~~ glory. (Q) Well, it all ~~depe-~~ depends on how many ..any of ~~theve-~~ these ...~~that-~~ there are certain of these that it is better to ~~x~~ give a full page. You might take a page and make two or three columns. ~~Perhspe~~ ~~Perhspe~~ Perhaps it wouldn't ~~ne~~ hurt on one page to have four columns: one glory, one majesty, one desires praise, and then another one blank for whatever heading you might come across. And ~~an-~~ in any of these verses if you have a question, put a question mark and if you strick something that seems to require investigation, bearing on the nature of ~~the~~ God, then indicate it. Now, if you have a verse ~~ix~~ that you are ~~x~~ curious about the meaning of and ~~x~~ you ~~dn'~~ don't think that it is clear, and it doesn't relate to this matter of the character of God, there is no need of ~~eeu-~~ your calling attention to it in this course, ~~if-~~ I don't object ~~x~~ to any questions about Isaiah but

I think our major emphasis should be on the ~~character~~ character of God. Now, I didn't mean to stress particular order, but stress putting certain things together. And I think that kindness, ~~gentle~~ gentleness, goodness goes together under kindness. Merciful, now ~~k~~ would that go under kindness or under redemption, I think redemption. Kindness, gentleness, mercy ... Yes, I think you can, but if you find some cases where it is quite clear that ~~it is~~ the stress is on one side or the other, I think that you can ~~put~~ put them together. ~~k~~ But if there is a question whether there is the thought of redemption, ~~put~~ is in it but certainly forgiveness is, well, then put an f after it. Well, now, there will be quite a bit under power of course. Now, one I would suggest, after wisdom put down, ability to predict future. I don't mean by that that God makes a prediction, but that He says that He can predict the future. If that is declared about something, it is a declaration of His character. ~~You~~ You have ~~x~~ wisdom down already. I don't know whether--I think you might put it under wisdom. Now, that's all ~~that~~ that you have. Now, do you ~~x~~ have anything to add. He is superior to all men. Those statements--don't you ~~thing~~ think--He says I am the only one. There is no other. I don't know as uniqueness is quite the word. ~~Univ~~ Uniqueness shows His being different ~~xx~~ from all others. But what we have in mind is that others don't even exist. What would be a good word for that. Maybe we better ~~call~~ He is the only God. Let's add that. ~~k~~ That's different. Sovereignty is control of all things. He is the only God. And then this matter of superiority. It could be related to several. And if you find a verse that seems to you ~~that~~ that God is superior rather than that the others don't exist. Of course He is ~~superior~~ superior to all men. He is superior ... You say that it ~~real~~ relates to power. It might be very closely related to power. Since it could ~~k~~ be power or could not be, I think that it wouldn't hurt to have a heading of superiority and then

if it ~~de~~ definitely belongs to ~~the~~ ~~Old~~ ~~Testament~~ I think that we could include that under redemption. Now, do we have any other suggestions. Now, Word of God. There are references to the ~~impre~~ ~~important~~ importance ~~xxx~~ of God's Word. Where should they go. In some ~~can~~ - ~~x~~ cases they go under wisdom. I think that perhaps it wouldn't ~~hur~~ hurt to have a page, the Word of God. Now, Law of God. Would that go under ~~x~~ justice? Well, let's make a page for it, and if it seems to go under the law of God, and eventually if we find that ...we can ~~be~~ ~~made~~ - make a subdivision well, now, and put it under both. --Let's (q) Let's give a separate ~~xx~~ page, that probably should go under Holiness, but I think that it wouldn't hurt for the time being to have a separate page and to see whether it should go under holiness or ~~under~~ whether it should be ~~de~~ kept separate. It's good to get all the possibilities that you can think of and then we will have them in mind, and eventually we can ~~ena~~ enlarge or lessen it. 'About the judgment. God's election. Now, would that come under sovereignty. Under sovereignty, if you have special cases ~~that~~ ~~which~~ - which are specifically election, I think that can go under sovereignty, but you can put a little e after. Salvation would go under redemption, wouldn't it? ~~ix~~ I think there ~~w~~ are passages that would cover both election and redemption, because when we think of elect~~ion~~, we think usually of God's sovereign choice in His election, and so I think that it is dealing with salvation, but it certainly should be under redemption as well as election. But there are quite ~~x~~ a few cases where it speaks of having elected ~~Israe~~ ~~t~~ - Israel to be His servant to do His will, and there it ~~ix~~ isn't talking about redemption at all, but he is talking about election. And so I think that they could be separated...

~~Juste~~ Judgment is certainly a different thing from justice. Justice is a quality of God, but judgment is an action of God which may ~~xx~~ show forth His justice.

Judgment I think occurs more often. Let's just make it a ~~sea-~~ separate head.

Now, by judgment here we mean an act of God in punishment of sin. We don't mean by judgment the fact that God shows discretion or wisdom. If we ~~it~~ mean <sup>in English</sup> that we put it under wisdom. ~~Un-~~ Usually, justice can be used in both senses.

My guess is that in Isaiah you will find it always in the sense of punishment of sin, rather than ~~xx~~ in the sense of discretion or understanding. Now, we have quite a few of these. Use your judgment as to whether to have a separate page for every one or to have two or three columns on a page for some, but when in doubt have more space rather than less, because it avoids your having to do a lot of copying. If you get three on a page and you get a page filled, and then you need more space, that means you have to recopy all three of them and that's not ~~too~~ good. It's ~~bettwe~~ better to have room, so you want have to get things ~~toos~~ crowded ~~x~~ on a page. You can leave ~~me~~ more space. You don't want to have too many of these on two different pages. I would ~~rather x~~ rather have one ~~x~~ on one page and one on another, so I would suggest that you might take a page and you might put two or three or four or five subjects on the page but if you find that you get as many as five, why just cross them out and make a new page. (Q) God's providence. What do we mean by providence. We mean that God ~~x~~ controls, don't we? We mean that He controls things for good, and therefore the idea of providence is an idea which has two portions to it. It has the idea of sovereignty, and it has the idea of kindness, so I would suggest that if there's providence, you can probably put it either under sovereignty or under kindness, now if you come to two or three

that you think all are specifically providence, why put a parenthesis across that. Put it under ~~k~~ both, if ~~ya~~ you should get five or ~~g~~ six , then put them ~~under~~ on a separate page. Yes, there are cases. Let's put the word Spirit, and ~~hw~~ wherever ~~xy~~ you have anything that seems to deal with Spirit of God, either in a general sense of God's spiritual nature, or in a specific sense as a whole , put it all on one page ... ~~becus~~ because there will be changes, and ~~why~~ while I believe that the doctrine is in the background of a ~~numb3-r-e-~~ number of passages in the Old Testament , it is not brought out so clearly. --~~You~~ that a person , you might say , knew nothing of the New Testament, that is an honest man, would find. I think that it is brought out clearly that a spiritual man studying these ~~ps~~ passages would find it. But a spiritual man would not have to study that particular passage. It might be a ve ry spiritual man who ~~has~~ had never learned ~~k~~ that truth from the Old Testament . So , since this truth is not revealed in such sharp clear ...~~thoughk~~ I think it is ~~v~~ revealed. ~~k~~ Let's put everything about the Spirit...andI think that it might be very interesting, and I think that we will get ~~g~~ more light on it as we go along. Well, I think that we have a ~~su~~ sufficient list for now . (Q) I think under power, we can ~~x~~ have one for general power. But then we can have creation of theworld and creation of man, and I think that we can have another one control of nature, because we do have passages that don't seem to be dealing with creation, that~~often-~~ are dealing with this power in nature, and I think that it is good to have ~~thew~~ these four headings after power, not just under it. And then if you have them all listed on a page and your paper clips opposite them so you can easily find them. ~~Now~~ And then when I ask you ~~ha~~ what you have under faithfulness , you can find it in a second.

You ~~wan~~ won't have to stop and wait . That will be very helpful. Now then for next time, I expect every one to get through 52. For next time, let's ~~ask~~ ask the three gentlemen to the left to take Genesis 1-6~~y~~, and the three at the right to take Genesis 7-12, Mr. Roussey, Mr. M.H. Kim, and Mr. Lee. And if you would take those chapters and go through them putting down under these heads whatever you find. Now, ~~k~~ I think that you ~~wan~~ won't have any ~~difficul-~~ difficulty in ~~k~~ getting these down. Of course you will find that some passages have a lot. ~~But nothing~~ And you will find that ~~k~~ some ~~o~~ long passages that have nothing that comes under this head. You will find other subjects dealt with, other than things specifically related to the character of God. So with three of you doing each of these , I think that we should have a lot of interesting verses under each head. There are two ways that you can do it, one is to paste the pages and then ~~write~~ write opposite each verse , I think that everybody can do the six chapters but I would ~~mu-~~ much rather have the one chapter down and mark on the other pages, and ~~all th~~ on ~~k~~ all the rest...So I would suggest that you do a chapter at a time. <sup>B</sup>ut do a chapter at a time, I would suggest and go through and mark them, and then go through again and put them on a page. But try to have as far as you go, that on the ~~psx~~ page, ~~g~~ so we can look right through and see ~~k~~ what you have. That shouldn't be necessary, Let's look through the six chapters. Now, of course , ~~it =~~ it's hard to ~~say~~ say what you will find under these headings, you might find that the six chapters are too much, on ~~th~~ the other hand you might get through them and have two hours more and if you should do that, why then in that case take ~~ix~~ two subjects: take the creation, and take the kindness and look at the verses together on it and see what you ~~ix~~ find. If you get to~~x~~ it. Do what you do with four hours. I'm not anxious for ~~tyou~~ you to do any

more. So ~~xxxx~~ much then in getting our system agreed on together. We want to soon be able to go through different subjects. Last time we ~~α~~ looked at creation. I want to look at those again. Look at them in the Hebrew together. ~~Perp~~ Perhaps that would be good to do now. Let's look at the ones that we have already looked at one creation and let's look at them now in the Hebrew. You ~~have~~ all have your Hebrew Bibles here I trust and the ~~verse-that-~~ verses that we looked at, ~~wer~~ was the first one ~~42~~ 40:22. The ~~quet~~ <sup>present</sup> question in 40:22 was whether this was creation or control. ~~It~~ Is it/control of nature or is it past creation. Is that also involved in it. Certainly, I think that control is, but ~~whether~~ creation we cannot ~~h~~ say with certainty but we can pass over the possibility. Well, let's look at that verse and with your Hebrew in ~~from~~-front of you, ~~α~~ because there are words that are new to you, let's look at the forms, and you should be able to get some ~~inters-~~ interesting things immediately, ~~wity~~ without necessarily ~~α~~ looking up any words in a dictionary. Now, you notice that it starts in the King James Version, It is ~~me-that-~~, He that sitteth --that's the way the King ~~Jex~~ James start. Now, how does it start most literally in the Hebrew. So, I don't think that the King ~~Jes~~ James is an erroneous ~~x~~ translation but it is not a strictly literal translation, the one who sits, the sitting one, most literally. The one who sits. It's a participle. Active ~~A~~ Qal Participle. Now, is that a present participle. We don't have a present ~~participel~~ participle. The participles in Hebrew are ~~times-~~ timeless. This word, the one sitting can mean the one sitting. can mean the one who is sitting...it can mean the one who will be sitting. The form does not know which. There are other points in Hebrew where the time ~~isx~~ is made rather definite, but not in the participle. The participle in most ~~ex~~ cases, now in

a particular word , you may find that it is always used with a particular kind, like ~~in the~~ ~~the~~ ~~word~~ ~~\_\_\_\_\_~~ is more apt to mean death than dying. But the word \_\_\_\_\_ is used of those who ~~have~~ have been sitting, it's used of those who are sitting, it's used of those who will be sitting, so the English is not at all ~~an incorrect translation~~ translation , it is he that sitteth upon, but it could be ~~he~~ it was he who ~~was~~ sitting upon, or it could be it will be he who will be sitting upon and the context might in ~~some~~ some cases prove which of the three it is .

As far as our context is concerned we certainly feel that they were given a general statement about God that applies to past , ~~pre~~ present and future, therefore the present form in English expresses that idea pretty well. So, it is a good ~~translation~~ translation. And then, the next word, Mr. Curry. Upon , that is a word in Hebrew that is sometimes a bit ambiguous and it can ~~be~~ mean by or concern~~ing~~ing. It does~~n~~ not necessarily mean upon ~~the~~ in the sense ~~of~~ that you ~~sit~~ sit upon a chair. Because ~~we~~ we read ~~that~~ the servant of Abraham in Genesis said I am sitting ~~up~~ upon a mountain and now, ~~that~~ ~~some~~ some may think that sounds rather ambiguous , but in all languages prepositions have a wide range of meanings and some prepositions ~~have~~ have a certain range and other prepositions have a different range, but the range is different in different languages. More than almost any other form of speech, prepositions are hard to learn in a new languages, because it ~~is~~ varies so tremendously from one language to another, so you have to learn what the areas are that ~~are~~ are included in a particular language. The English Word by ~~it~~ is ~~one~~ one of the most ambiguous words in the world. We ~~walk~~ walk by faith and we ~~live~~ live in a house by the side of the road, utterly different meanings but we use the one word, and also a half dozen others. Well, then this word who which is translated *a cradle. Mr. Curry?*



And it is not an earthly circle. = It ~~is~~ definitely does have a definite article.

The circle of the earth. Because the ~~en~~ construct is definite, ~~If the word,~~ the word precedes which / is definite. The one that is sitting over the circle of the earth, and what is the form of the next word? Yes, It is a participle, It is the same word with שֹׁבֵי (yoshee). He is sitting, and they are sitting. ~~Wha-~~ But ~~the w--~~ this word, sit in Hebrew also has a meaning of to dwell, to sit or to live. They are both contained in this Hebrew word. So, the inhabitants is a good rendering / for it, but the word by itself just as well may mean one sitting. And it is plural and then it has the HER ending. Her sitting one. Her, of course, refers to the earth. So, the inhabitants of the earth is a good rendering of the precise meaning of ~~the~~ her sitting one.... Her sitting one ... are like, they are like \_\_\_\_\_ they are like \_\_\_\_\_, and then what about the next word? Yes, but, we are not sure... He is stretching or the one one time pleasant ... is stretching... We do not know. But ~~at present~~ the present ~~astronomical -- leaders~~ <sup>lexicographers</sup> seem to think that it probably covers both meanings. Now, He is stretching out the heavens, and then he has in the past stretched out the heavens. Just the word by it-self, you could not be too sure. But it refers to the rich creative activity of God, whether it refers to the activities up to the present <sup>the</sup> day. He is /one that is stretching out ≠ ... like the curtain. Now, you notice that it does not say the ... the English says, the heavens like a curtain. But the Hebrew says, stretching out ~~the~~ heavens like the curtain. The King James says stretching out the heavens like a curtain. So, it just reversed the Hebrew at that point. Articles are, their usages ~~are~~ vary with different languages. ~~The the-~~ But the fact that it is It is like the curtain, which seems to be me to be ~~sem-~~ like something ... in Isaiah's day with a common observation... ~~somebody stretching~~

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see somebody stretching ~~out~~ out a curtain, somebody pulling a curtain over the window. It is an obvious thought ~~that it is true that~~ to them like the curtain, the one which somebody is pulling down, pulling down the window curtains, pulling down blocks. We do not say that he is pulling down blocks. We do not say that he is opening <sup>a</sup> ~~the windows~~ curtain. We say he opens the curtain. ... You might say that you open a window, you would not say that you open the window unless, you are opening a window which you usually open. Now this one says, He stretched out ~~the~~ heavens like the curtain. I do not think that you can drop on <sup>He</sup> it necessarily that it means that sometimes it stretches one part, and sometimes the other part. Certainly there is a suggestion of ~~the~~ variation of that activity <sup>taking</sup> ... He is not here speaking of it all as a unit... not necessarily ~~thinking~~ <sup>of</sup> God constantly ~~ing~~ stretching ... but as performing various acts including the act of stretching heavens. He stretches out the heavens, and the next word, Mr. Curry? Yes, is that a participle again? What form is it? That is a Qal imperfect with Waw conversive. If you have a waw conversive <sup>as</sup> / with imperfect, it is usually translated / perfect. So <sup>conjunctive</sup> that since you have the waw conversive, you know you can always hold imperfect whether it is conversive or ~~not~~ / with perfect, very frequently you can't. With imperfect you can always do that, because the vowel has ~~h~~ the pointing of the article, if it is a ~~h~~ waw conversive with imperfect. And that makes the imperfect meaning perfect... so that literally, this would be ~~this~~ - He has stretched, would it not be? And he has spread them like a tent, and then here the infinitive construct to dwell like a tent, for dwelling, like a tent of place for dwelling. Now, it would seem to me that the ~~real~~ <sup>real</sup> translators would have been a little more accurate ~~he~~ if he would take that this is what God does regularly....

He stretches out everything, but he originally spread them out to make habitations for man... because the form is definitely imperfect. I wonder by any change the RSV has brought out this grammatical point in the translation. (A) They again ~~translated it as a participle --- but it is~~ past action. I would be inclined to think that this is ~~stressing the fact that God~~ expressing God's creative activity. God has prepared the heavens for man. Now, I was reading an article ~~on~~ Saturday Evening Post recently speaking ... he wonders whether there is a great danger of injury ~~--- the prim-~~ ing the climate and safety of humanity ~~by~~ space exploration. And he says that when ~~he gets~~ up 20 miles like that in the air, there ~~are~~ are certain \_\_\_\_\_, and some of them are ~~made~~ made up of ozone, but these \_\_\_\_\_ ~~instruct the~~ stop the coming of the solar ~~ray~~ ray \_\_\_\_\_ and make it possible to live on ~~earth~~, and some of this is, the materialists think, that are easily dissipated, and a sort of changed. and that if man gets the shooting off ~~the~~ 100 megaton atomic ~~bomb~~ -- blas way up there, if you shoot it up there way ... it would not make much difference, whether ... but you should have weighed ... he was wondering if ~~he was~~ it might remove some of ~~this~~ these \_\_\_\_\_ which protect the earth, which make something that ray would back up... which makes possible the radio waves... which protect us from the cosmic ray of the universe. And that somewhat fits with this ~~picture~~, God has does it ~~not~~? ~~Spread~~ - Spread out the heaven... He has prepared all sorts of things up here in the sky. It is all parts of His purpose. This earth certainly is different as far as we know from any other place in the universe, we have not evidence that any other place in this tremendous, vast universe has the ~~particular~~ particular thing that makes ~~lik~~ life possible... at least the life we have here. God has prepared ... in order to place us in the earth. The tremendous amount that ...

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If you come across this people, that seems to contradict the present scientific ideas. Let us go back and look at the statements carefully, and see if we are reading into it or misinterpret it, but if you find it very clearly that the Bible has a historical statement that definitely contradicts present scientific or ~~this sort of~~ idea, let us wait till science moves along further. And you will find in most cases that when science moves along ~~w~~ a little further, it will catch ~~u~~ up to it that, not that the Bible tells us these things. God does not tell us these things, but he states specifically . . . he does not say what contradicts. . . I did not want to run over, but I just wanted to continue with. . . .

So, please do not forget to leave ~~me with me~~ your notebooks at the end of the hour~~s~~, so that I could look them over, and see for sure that everybody has right up to ~~day~~ date, and those who were here last time had quite . . . absenteeism. . . but those who were here last time I assigned the 6 chapters of the early part of Isaiah. . . Let us look at those now. How about~~ing~~ having first started with Isaiah 1~~st~~ verse 1?

Mr. Curry, what was your first reference in Isaiah 1:1? I am not sure whether power. . . there is, , but it is a little different idea. Should ~~com~~ under a separate heading. (A) The word of God, ~~kindness is there~~. And kindness is there. How about special relationship? Is there anywhere we could indicate? Yes, God has a special relationship with the children of Israel. (Q)(A) Let us. . . Yes, I will.

I am glad that you have asked me, because those who were absent last week would naturally not know what . . . Last week we continued with our study of power. . . Every one should have finished from 40 through 52. So, I asked those who were present last week, only about half of the class to take Isaiah 1 through 6 and do

the same thing we have been doing for chs. 40-52, and the other half of the class to do the same for chs. 6-12. (Q) (A) I think the heading the word of God is revelatory power... Yes, yes, yes... Well, any new heading that you come across... we are glad to have suggestions on them, but I do think that the self-revelatory power is the same thing with His word. I do not think that there is any necessity of separate heading for that. And if you have any additional one, we are anxious to have any suggestions. Mr. Kim, what is in the next verse? (A) Yes, after we get these lists all made, we will consider what we learn about the relationship of one to another, after we finish them. Now, any you find that you want to list, anger certainly is in this verse. I do not think that is in verse two. I do not think that is in verse two. That is definitely in verse 4. But in verse 2 they have rebelled against the most wicked man in the world. To say that His children rebelled against Him... It is true. I do not think that rebellion proves holiness at all. I think that ... Is there anything else? Well, all right. Yes? That was my question. In verse 2 whether <sup>His</sup> special relationship would be good to make a heading, because 2 implies that there are individuals who in special relationship to the of these children. They have brought up some children. He is not saying that all the world is brought. He is speaking only of certain individuals. If you had a special group in verse 2, special relationship is certainly one. If you make that a heading, why, then certainly verse 3 could ... also under that. I do not think that it goes under... Sovereignty implies His control over everything. And this is implying a special relationship to certain ones in different from others, and so I think this do not think sovereignty belongs here. But a special relationship might be very good to put down, and put the verse 2, and verse 3 both under it. It would be good to

ADD ANY HEADING THAT YOU FIND is a new one. After verse 4, what is your next verse, Mr. Curry? That is just a title of God. (A) I do not know if we should take a separate heading for a title of God or not. If- I do not know if that is necessary... because you can easily collect all of them that is of moment any way. Perhaps that is not ~~un~~ necessary, although if you want to, I do not have any objection to it. That would be the only possibility in verse 9. But what about verse 10? yes, the word of God and God's law. Verse 9 has the title, the Lord of hosts, and if you have a heading, titles of God, the Holy one of Israel, the Lord of hosts, as titles they could be put together. I am not sure if it would be necessary to pick out a verse ... which you could easily do it with a concordance, if you want to. So you would not miss it. The providence of God? in which verse? Verse 9, ~~Thus saith the Lord of hosts,~~ "Except the Lord of hosts had left unto us a very small remnant, we should have been like unto Gomorrah." It does say that the Lord of hosts has left us a very small remnant, because it says that .. So, either the providence of God or kindness of God... that may perhaps go under sovereignty. That is the assumption that everything ... so that could possibly go under either under sovereignty or under kindness of God... or? (Q) Providence? Yes. Any way either one of these two. (Q) I do not think verse 9 is past action, because ~~although it is past~~ it is not speaking something that has happened, but the present condition, which of course is the result of the past, but it is the present condition that is dealt with here.

What is your next one, Mr. Kim? Verse 11, holiness and righteousness of God/ will make up is implied. There is an implication that no amount of ceremonial ... except for righteousness... so I think that either holiness or righteousness would certainly be enough that implied strongly/ It ought to be included in verse 11. Then, what is next, Mr. Curry?

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What is the real \_\_\_\_\_ of verse 12, Mr. Curry? Verse 12, Verse 11 says,  
"... I am full of the burnt offerings of rams, and the fat of fed beasts. // // //; and  
I delight not in the blood of bullocks, or or lambs, or of he goats." In other words,  
he ~~sy~~ says, what I require is not ~~a~~ magic, but religion. ~~I do~~ I do not require  
doing of certain ceremonies. I require the hearts ~~of~~ that is right. If the hearts  
is right, that means that the ceremony will be ~~done~~. The implication is that  
as you read the word, it sounds as if he does not want sacrifices which of course  
contradicts the Pentateuch which commands, <sup>sacrifices, if</sup> but I think that you can understand  
it properly, it does not mean that he does not want sacrifices, but that the sacrifices  
without righteousness are meaningless. ~~And~~ And if that is what verse 11 means,  
I would think that the 12 means exactly the same thing. "When ye ~~come~~ come to appear  
before me, who hath required this at yur hand, ot tread my courts?" But it was God  
who has said, "Come in righteousness." So the implication is <sup>not</sup> ~~that~~ they should  
not appear before them, but that they should appear before them in an entirely  
different attitude from that which they are showing. So, I thi~~nk~~nk righteousness  
or holiness is what is in verse 12. How about verse 12? Mr. Kim? 14 has  
anger \*(4.25) That is a strong statement. I would be inclined to think that  
both verse 13 and 14 are both same... they are all dealing with the righteousness of  
God. What is the next, Mr. Curry? Yes, <sup>that is</sup> that is a general ~~statement~~ prediction. So, being  
a general prediction, it is a manifestation of God's holiness again, is it not?  
He cannot ... that the prayer of the wicked is sinful. .. that he cannot receive ...  
you cannot do a magic act to compel God to bless you... the heart of the ... in the  
\_\_\_\_\_, God's righteousness again. He is using a very strong language in  
this ~~sh~~ chapter. And, of course, ... it shows the difference between the prophets

~~and~~

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and priests, because the preists .. do the ceremonies, and the prophets again call ceremonies... which is of course another misunderstanding of the Scripture. Because the Scriptures teaches that God commanded the sacrifices. But the ~~prophet~~ prophets were pointing out that God is command~~ing~~<sup>s</sup> the ~~w~~<sup>a</sup> sacrifices and the ceremonies ~~would~~ did not mean anything whatever, unless they ~~point--~~ were joined with the righteous~~y~~ heart. So, they use the language, rhetorical language that you cannot take absolutely literally. He says, I do not want sacrifice. I do not want feasts. Well, that is wrong. Because He did command it. But He does not want them as an ~~end~~<sup>s</sup> in themselves without~~y~~<sup>a</sup> righteous heart being joined in them. He does not want them as Paul expresses. So that, the statement cannot be taken strictly literally. And it is perfectly obvious ~~that--~~ in the context that it is an ~~a~~<sup>is</sup> rhetorical statement. This ~~in~~ direct parallel . In verse 15, ~~especiall~~ particularly, "W And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood." When a person~~is~~ s strength is ... big pressure, or what will ... his self-esteem, and his pride, or his comfort, and then ... and then by prayer ... he is going to get the Lord's favour. In this verse it is applicable to it. He cannot expect to get the Lord's favour. It is the heart attitude in which the Lord is interested. These things are only as means to getting of the heart.... There is a great difference between a magic and religion, which is very, very ~~heart-e-get....~~ ~~hear~~ hard to get people to understand. But it is tremendously important. Now, verse 18. Of course, it is a real problem. I do not think ... Now, what is it, Miss Chung? Verse 17, though, 16 and 17 might you not put into holiness of God as requirement of holiness~~y~~ of His People? But in verse 18,



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if you take it as ~~a~~ <sup>the</sup> verse is usually taken, it will be redemption, it would redemption only. Where did you put them? Yes... Kindness and redemption, surely. If you take it as it is here, Miss, Chung, now, please read Moffat's translation.

G-29

1.18

And, of course, both are true. <sup>that is denying the possibility</sup> It is absolutely correct... ~~possibilities~~ that a man who has ~~a~~ scarlet sins can be made white as snow, ~~wh~~ and who has crimson sin can make them like wool. It is absolutely impossible. ~~that~~ <sup>We</sup> cannot redeem ourselves. We cannot save ourselves from our sin. It is absurd that a man can do something. <sup>it is bring out</sup> And so, if you take it that way, that ~~brings to us~~ a great Scriptural truth. Now if you take it as Moffat says, as the King James Version takes it, it brings out the different Scriptural truth, <sup>The</sup> truth that God redeems us no matter how deeply in sin we are, <sup>on</sup> if we believe ~~in~~ the Lord Jesus Christ, He can redeem us, so that the most crimson sins can become as white as wool. And so, here are two different truths. So, you take this verse, and you can interpret ~~these two verses~~ this 18th verse in ~~such~~ such a ~~a~~ way as to show this truth or you can interpret it in such a ways/ as to show that truth. And since you cannot prove which of these two interpretations <sup>you do not have a New Testa't</sup> ~~belongs to~~ the verse <sup>itself</sup>, is bringing out, ... ~~a~~ commentary on this verse.... / One of the New Testament writers says, this is what that verse means. Either one is grammatically possible. Therefore, you cannot prove either of them/ from the verse. Just as if somebody says to you now. I am sure that he went either ~~south of -- he went either~~ south or north. ~~Well, --~~ Well, you cannot prove whether he went north or south. You do not know which way he went. <sup>verse</sup> Consequently, this/ is not much good to prove either of these ... But it is a wonderful

~~verse to =~~

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verse as an illustration of that. Because we have its proof here. The knowledge of God. . . /neither/ests upon this verse alone. They are abundantly proven elsewhere/  
of truths in the Scripture  
we think

And for that reason, whichever of truth /this verse proves . . . there is no reason for us to be terribly excited over the fact that somebody proves this and the other proves the other, because both are clearly taught in the Scripture. Is my point

got across clearly? I know it to be sol... Now, of course, the way the American Version does ~~hit-s- this-~~ there is to assume that

it is the purpose of . . . and there immediately we are entitled to ask what proof do you have ~~of~~ that you have a right to assume something as a question

when there is no question mark? The answer is that the Hebrew does not have a question mark. So, you do not have the question mark in the Hebrew. That is not

the \_\_\_\_\_, but the Hebrew does ~~narrowly-~~ for it narrowly begins ~~ger-the~~ ~~for-the~~ ~~na-question~~ a question with a- \_\_\_\_\_ (he) with hatuph pathah under it. Ordinarily

it is placed in the beginning of ~~th~~ a ~~qudst~~ question. And therefore in the bulk of cases a Hebrew question is proven ~~in~~ by the fact that it has hatuph pathah. In this

case there is no hatuph ~~pathah~~. So, immediately you can say, there is no hatuph pathah , and therefore it is not a qudstion. But you can find in Gesenius' grammar

a list of at least twenty or twenty-five cases in the Old Testament where there is a question with/out the use of \_\_\_\_\_ (he), cases where it makes no sense in the context

whatever, lest you take it as a qudstion. And therefore, we can say that it is usual to put \_\_\_\_\_ (he)

in Hebrew/at the beginning of ~~qn~~ a question, but it is not invariant. In English if we

I say, You went down to Cheltenham Avenue as a statement, if I want to make/a question, but there is no way I can say it in a question mark, because we do not say, but we

just ~~wright-~~ write it, but ordinarily in English, I would ~~be-~~ change the order of the verb, ~~because-~~ and the subject, and that would indicate the question... Are you

going down to Cheltenham Avenue? That are you shows that what I am saying is <sup>*I would say,*</sup> <sup>*a question*</sup>

*is not a statement.*

G-29

But I could say,  
 /Oh, you are going down to Cheltenham Avenue? (An accentuated intonation at the  
 end of the sentence in speaking....) The tone of the voice makes it a question.  
 And ~~✓~~ that does not come out in writing. And so, the tone of my ~~voice~~ - voice change  
 You can do  
 change directly into a question in English. ~~Exactly~~ the same in Hebrew, because  
 which Gesenius gives  
 there are at least 20 cases in the Old Testament ~~where~~ the context would require  
 a question, or it does not make sense. Since that ~~is~~ is the case, ~~it requires~~ - it is  
 justifiable to say here that this may be interpreted as a question, ~~and that~~ And that  
 us Christians, if this ~~is~~ was  
 would be a terrible ~~thing~~ ly serious ~~thing~~ for ~~this is~~ the basis of our belief in  
 the Divine redemption, but it is not. We have that abundantly taught in the Old  
 Testament, and in the New Testament. We know that we cannot make our sin like  
 wool, and white as ~~✓~~ snow. But we know that God can, and we know that God does ~~/~~  
 through the Lord Jesus Christ. So, therefore we are justified in ~~using~~ this verse  
 as an illustration of either truth. But we are not justified in using ~~this verse~~ - as a  
 proof of either one... And when you find that when you come into a church and see  
 this pulpit, and this wonderful... there, say, that is a lovely ~~maxim~~. ~~And~~ it  
 the  
 expresses clearly ~~the~~ teaching of the Bible., and therefore I raise no objection whatever  
 to using this verse as showing ~~✓~~ ~~wonder~~ - the wonderful redemptive power of Christ,  
 even if I should be convinced that it must be taken as a question here ~~/~~ in the ~~✓~~  
 that it is  
 context as showing ~~the~~ impossible for human beings to say to themselves that they  
 are better than the marvelous ~~/~~ power of God to save them. I do not raise ~~of~~ a  
 question of that kind, and I would be silly to say, You ought to take that down,  
 and that ~~text~~ does not represent them... a little more reason... to say that ... for  
 vacation  
 me to make an objection when I ~~ca~~ come into a daily/Bible ~~✓~~ School, and find that  
 your  
 all the children are learning, whatsoever you do, do it with all ~~thy~~ ~~might~~ ~~/~~...  
 why hand findeth it  
 Whatsoever ~~you find~~ - to do, do ~~/~~ with all thy might, Well, where did ~~/~~ you get that?  
 Did ~~th~~ you get it from KBS?  
 Did you get that ... in other words ... there is no thoughts, no objects, no ~~/~~ advancement

in the grave to which we are going. In other words it is presenting a pagan philosophy of the man who ~~is being a~~ has been attached there... It is not a proper verse on which to base the Christian truth. You cannot prove a Christian truth  $\phi$  from that verse. So, you cannot prove a Christian truth on that verse, and I would rather ... that the ~~hide~~ children instead of learning that/<sup>verse</sup> which is taken out of the context... and use it exactly in the  $\phi$   $\phi$  sposite ... would take a verse from the New Testament/ where you can find ~~the~~ exactly the ~~sm~~ same truth given, and then what it means in the context. But I do not think it again.~~---it is---~~ I think it is much more ... this one than that verse, but I still do not think that it is not a thing for which we should fight about. Then, yes, that is very good. It does show that... ~~-I-You would~~ God does not say that I am an arbitrary tyrant. I lay ~~down~~ the law and you do it. You have got to do whatever I say. Now, that is what people accuse Calvinist teaching/ ... The God of Calvinists is a frightful tyrant, and now that is a ~~main-~~ misunderstanding of Calvinist teaching. Calvin did not teach that kind of God at all. Christians believe and Calvinists believe that the God of the Bible is the God of wisdom, the God of kindness, He is the God who says, "let us come, and ... He has the power to ask powerfully ~~eh-~~ to choose ... the implication of the verse is <sup>this what means scarlet and crimson</sup> ... If you take ~~it~~ as a question,/the question/<sup>is</sup> that if you have ./ sins upon you, can you cleanse your ~~sins-~~selves of these? And the answer is no. Of course, it is ridiculous.~~---Bjt-~~ But now, if you take it as a statement, the statement, is, even if ~~yo~~ your sins is crimson, even if your sin is scarlet, God has power to cleanse it, and make it as white as snow. So, in either case the implication is that God will not simply out of arbitrary action consider the sins of a wicked sinner as white as snow. But God out of his great kindness and mercy the Father has sent His only Son, our Lord Jesus Christ into the world, and had him die on the cross. And so, no matter how bad or wicked the sinner is, he can/ accept Jesus Christ as Saviour, and then his crimson sins become as white as ~~an~~ snow, but if only with the knowledge of the

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atonement which God made, this verse can be taken as declaring the statement.

With that knowledge, it is a wonderful declaration of God's redemption. But the question is, whether Isaiah in giving this particular chapter here with this denunciation of the sin . . . in this particular verse, he is giving that marvelous truth of God's redemption which Isaiah gives so clearly later on, Isaiah 53 and various other places. Or in this particular verses he is he is guiding . . . the terrible nature of the sin . . . the possibility of their cleansing of themselves. That is a question, and

That is what Isaiah is doing in this passage rather than what the truth is about God.

Because both truths are clearly taught by Isaiah and also by the \_\_\_\_\_ in other passages. Even there . . . somebody says, your sins are so great that even

God cannot forgive such sins, I say you are right. Some sins are so bad that, so

wicked, so terrible that they cannot be forgiven and by righteous God . . . The righteous God cannot forgive, unless the payment for his sins is taken, but God Himself

paid the penalty through Christ, for they cannot so that He can forgive our sins. It is only in view of the atonement of Christ . . . God is able to forgive . . . and

the atonement of Christ is very clearly taught in chapter 53. But whether Isaiah had that in mind or when he gave verse 18 when of Chapter one . . . and the

atonement of Christ == It is taken as what God will do in view of the chapter 53,

it is taken as what God will do in view of the atonement of Christ. But he would

could take it as a question, it is what man cannot do it, and what even God could

not do it. Unless he finds a way to do it, and still be just and justify the

event . . . Paul brings that out at a moment . . . Because God takes the penalty . . .

that He can make the crimson sin as white as snow. And for that reason, it is

a serious question whether he means to bring that truth as early as the book as

that . . . He means that and He brings that out very clearly . . . He brings that out

very clearly in chapter 5w. 53. Hleads up to it, . . . . But I seriously question whether he means to bring this out so clearly as early as this. But I think that if you take ~~this verse out of the context,~~ these words content, they can be a summary of wonderful teaching of- that is given later on. So, I do not object to that. And I have found graduates of our Seminary who have seemed to ~~be~~ think that the great preacher's life is to rebuke people for misusing ~~this verse and~~ the verses, reading into things ~~that~~ that were not there, but since things were there elsewhere in the Scripture, I did not feel that they are right in taking that attitude. I felt that what they should do was to lead the people ~~to~~ on to the knowledge of more about ~~God~~ - what is in the Scripture, and ~~then~~ in the course of that they lead them on into better method of exegesis. They do not think that they are getting the laity to get the correct method of exegesis, his work making unnecessary contention with them if the truth they are bringing up is a real truth, even though they are bringing truths from a package that does not ~~have~~ have particular truths in it. It is just a matter of practical . . . . Because the people of church have got the idea that is not scripturally grounded as to be the ~~interepration~~ <sup>these</sup> of tabernacle and something like that. . . . and ~~the~~ the people have just ~~de-~~ (~~.00~~)grinded away on that until the people got so disgusted that the man quit the church and went to driving a ~~915~~ streetcar or something and it was perfectly silly to ruin the chance to preach the gospel over rebuking the people for false exegesis when ~~there~~ they were reading something in it that was actually in the scripture elsewhere. Now, if ~~the~~ those people ~~were-~~ had been getting heresy out of it or ~~some thing~~ some thing ~~ex~~ ~~contra~~ contrary to scripture , that would be a different matter but they weren't.

Well, now , you see this brings us ~~xx~~ into some interesting points which I think it is very good for theologians to have in mind and to understand. This 18th verse I never objected to anybody using . It's a wonderful gospel verse. But I just thought ~~that--~~ question whether this particular verse ...so at any rate , in the ~~ves x~~ verse you find the kindness and reasonableness of God in the first verse, and then in the rest ~~f-it~~ of it, you either find the justice of God or you find God's redemption, ~~eti-~~ either one. And what ~~th~~ is the next one after that , Mr. Curry. Verse 20. Yes, the Word of God again in verse 20, is certainly very definitely ~~the~~ re. For the mouth of the Lord hath ~~spok~~en it, of course, that begins with future prediction, to give the assurance that it is going to be fulfilled. Mr. Kim next. Verse ~~20~~ 24, what do you find there. The power of God. Yes, His conquering His enemies, they call that the justice of God. Then 25 , did you find anything in that one, Mr. Curry? It's a future act isn't it. I don't know whether you can get much more out of this or ~~or~~ not. How about ~~25~~ 26? It is ~~sit-~~ still a future act, is it not. It's a definite future prediction. I don't know how much else ~~xxx~~ you can get out of it. And then how about after 26. 27 seems to be the same as 26. And then anything after that it is certainly shown by this promise that these erring people are nevertheless going to be brought ~~back~~ ~~back~~ back to ~~thw~~ where their judges and their counselors ~~x~~ and they will be ~~eat-~~ called the city of righteousness , the faithful city. I think a very ~~sit-~~ serious ~~x~~ question can be raised as to whether that has yet been fulfilled or whether it points to something yet to come . I guess that about finishes the chapter. 28, what do you find there. It is ~~x~~ God's judgment. Well, now, we ~~spend-~~ spent more time on this ~~x~~ chapter than I expected to and we ~~d~~ wont get over the whole 6 today but we want to ~~look~~ look at a part of the 7th that ~~xx~~ has been done by the other ~~xx-th~~ three. So, let's look ~~x~~ at ~~the-~~ that. What do you ~~de-nd~~ find in chapter 7, Mr. Myun Kim.

Ch. 1

God's control over human nature. Under power or under sovereignty, either ~~or~~ one. And then the next ~~or~~ one. ~~Something over~~ The Word of God--verse 3. It says that God gave a message, a specific message to Isaiah. ~~W~~ I don't think the Lord often gives that message today. And then Mr. Roussey, you say verse 8 is the next. ~~Wa~~ What about it? Future prediction. Mr. Lee, what is the next after verse 8. Yes, future prediction and power over human history. Verse 9 now or verse 8. Anything more in nine? God's wisdom. I would be inclined to think that power over human history or sovereignty is better here. I think that sovereignty. He is claiming ~~x~~ His power, not merely over Israel, but also ~~other~~ over other nations. So, I think that that would go under that, but what about the last ~~phas~~ phrase in 9. Does that show anything about God's character. If you will not believe, surely you will not be established. Does ~~tht~~ that show anything? What does it show. It shows that if you do not believe God, you will not be established. It certainly shows something about the importance of ~~a~~ faith in God. If you shall not believe, you shall not be ~~ex~~ established. I don't think that that is in this verse. What is your next one, Mr. Lee, 14 you say? Yes, don't you think that that ~~x~~ tells something-~~ab~~about God ~~and~~- if He requires man to have faith. Yes, there is a question there whether the attributes of God ~~bx~~ belongs in this or not. But since faith is definitely related to God, that God is approached by faith, I wouldn't wish to insist upon it but to ~~subb sub~~- suggest ~~that~~ the possibility that this tells something about God, that He can be approach~~ed~~ by faith. Because faith...I would think so, yes, the Hebrew says One can swear by none ~~x~~ higher, yes, God sees every~~th~~ing surely. Well, He has faith in what He is going to do. I have heard of men ~~x~~ who were self-made to ~~glory~~- glorify their-~~make~~ maker, but ~~ax~~ that isn't taken as a praise of the person. But in the case of God, He ~~xxx~~ certainly has full knowledge of His ability



of what He is going to do. True, and might be that that should come under some head, but I doubt if you would call that faith. That is, if I say that I am going to give a lesson tomorrow, that I am going to be here tomorrow and have a class in Isaiah tomorrow afternoon, that is my intention, but I doubt that you would call ~~that~~ that faith. But I doubt if my expectation of my being here would come under that category. Now, there is a relationship of idea but ~~x I g~~ question that it would come under faith. And of course God knows ~~x~~ which possibility would come out. So, ~~o~~ you might say He ~~has~~ has divided the ~~people~~ ~~po~~ people. He has many conditional promises in the Word. What is your next ~~n~~ one, You say verse 10 is the Word of God, and verse 14 is the power of God. Therefore, the Lord Himself will give you a sign. And what ~~is~~ ~~x~~ your next one. It shows the power of God ~~of~~ over nations. They all give the future, but if you want to put something in character, they show God's power. Next one, Mr. Lee. Yes, God's justice, ~~p~~ future prediction of Judgment. What are they? Yes, the rest of the chapter is prediction. You find less of the character of God in chapter 7 than ~~in~~ ~~in~~ we find in one. Did you two finish the ~~fi~~ first ~~xx~~ ~~7eh~~ 6 chapters. Did you three finish the 7-12. You did. You haven't put it on the other paper yet. Well, suppose you leave the notebooks.

G=31

I guess you all ~~the~~ have the notebooks back now. I was disappointed to find that there were not more than two or three that had ~~done~~ ~~that~~ - the full task defined yet. So I think that I better take a couple of minutes now to be sure that everybody understands exactly what ~~po~~ that portion of the work is. The first thing is that the chapter should be taken and each verse that tells anything about the character of God so indicate it along with what God tells about God's character. Now, I ~~dd~~ - did not require that

that be done by pasteing in parts of the Bible. I suggested that it is very nice if the Bible is pasted in and you have the ~~subject~~ subjects beside, because you can see at a ~~glance~~ glance what the context is, but if you don't want to do that, you can say chapter so and so, verse such and such, sovereignty and kindness. God's power and prediction, past acts and so forth. That's the first part of the task and I think that nearly everybody has that, for most of the work that has been done. But that's only the first part, the second part I was hoping that everybody had done was to arrange the sheets at the ~~end~~ end so that they give the ~~six~~ different qualities or attributes of God, with a page - ~~xx~~ and large - ~~and~~ and under each subject the verses which were ~~referred~~ referred to, and that ~~was~~ was the ~~second~~ second part, and I was hoping that everyone would have that all fixed. And the third part of the task was ~~to~~ given as a suggestion in the letter, which was that the subjects be listed on a page and a paper clip put in beside ~~on~~ on the page that deals with it, so that you, for ~~instance~~ instance, came across something that you haven't ~~often~~ often had about God, well, you don't have to hunt through 30 pages to find the page to put it on, you just pick up the paper clip and ~~pull~~ pull it open. And you turn right to the right page ~~x~~. Because then I can look at your list of them and find for instance ~~kindness~~ kindness and immediately find it on your sheet and turn to the page, and that way I could compare all the books in 1/10 the time it takes without it. I think there were only two or three that had ~~those~~ those paper clips in it. If you want to find the tabs to glue on. I have no objection, but I think that the paper clips are just ~~as~~ as good and ... then, if you want to change the order ~~so~~ of the pages you can do it with out having to tear things up. <sup>but</sup> <sub>r</sub> that I was hoping that everyone would have had by today. Now, I ~~want~~ want to look at your notebooks ~~aba~~ again tomorrow, and between ~~in~~ Monday and Tuesday ~~(40-41)~~ (40-51 by that time and

I hope that everybody will have it arranged that ~~x~~ way for 40-51, definitely by ~~x~~ that time and also whatever other chapters will be ~~x~~ assigned to you.) Now, for this week, which did I say. 51 then will be all right 40-451, then of course, for some of you I have ~~assign~~ assigned chapters one - 6. ~~That~~ That was finished yesterday, and we ~~swat~~ want to look further on that today, and then for next time it would be good to go further and let's suggest that for ~~x~~ next time chapters 13-18 I asked certain people to do one-6, and certain people to do 7-12, no, do the chapters that I assigned ~~x~~ and then, ~~or~~ for next time, maybe we ~~be-ter-ber~~ better for next time ~~x~~ say 13-18 for the three on that side and for the last four 19-24. I think that is all. And those that ~~x~~ were not here last time I am not ~~assign~~ ~~ix~~ assigning 1-6, or 7-12. I ~~tr~~ trust that everyone will have it. ~~And (Q) - L3~~ Let's us now then look at chapter two, let's see what you have in chapter two. It might also go under power. And what is the next one, Mr. Kim. You might take it as meaning His Holiness. Or some might take it as His wisdom and when we take up that ... Now, let's go to those that have done chapter 7 ff. Let's see ~~ix~~ what we have in 8, Mr. Roussey. Moreover, the Lord said unto me. The ~~k~~ Lord gives Isaiah ~~x~~ another message. The message is that he is to take a scroll and to write with it some ~~ix~~ terms which means /...in other words, from verse one you can take something ~~abet~~ about God's judgment. You have to say something about future. I don't think that from ~~verse~~ verse 2 you can take much, because Isaiah simply says that the Lord told me to do this and it ~~x~~ was evident that it ~~x~~ was something that was to be a public witness. Then, in a third verse he had a son and the Lord said to Him, call his name \_\_\_\_\_ We don't know much ~~abut-~~ about the character of God, unless what we already learned in verse one. And ~~verse~~ verse four deals with future events. The Lord told Isaiah to give

Chris

His child that ~~is~~ name. Before this child shall reach enough maturity to say \_\_\_\_\_, Damascus and Samaria will be conquered ~~is~~ by Assyria. ~~There~~ These are evidence of future events given as proof of God's control over the nations. We have God's control over the nations ~~impe~~ implied but not directly expressed, and then we read that the Lord spoke to him again, and these people are ~~is~~ refusing the quiet waters of \_\_\_\_\_, they are ~~is~~ refusing to rest in the Lord, and they are looking to forward leaders to get their safety through them ~~is~~ They are thinking of their image before other nations, therefore, the Lord said He is going to punish them for it, and so in verse 7 we read that the Lord is going to bring upon them the waters of the river, strong and many. And once in a while you see somebody that says, I take the Bible literally. Anybody that says that --~~what~~ about this. The Lord is going to ~~bring~~ bring upon them the waters strong and mighty. Was this the great ~~fe-~~ flood. And then he ~~continue-~~ continues that --in other words, there is ~~goi-g~~ going to be a figure of ~~is~~ a great flood ~~is~~ that represents the invasion of the powerful Assyrian ~~eney-~~ enemy, and so ~~is~~ here we have a clear case of a beautiful, expressive figure of speech, that explains that fact and the Bible ~~mentis-~~ mentions ... On the other hand to ~~is~~ take any part of the Bible and just reduce it to nothing ... but with beautiful figures of speech. adding clarity and beauty. Somebody said to me if the whole ~~is~~ book was figurative it would ~~is~~ reduce the book to nothing because that doesn't mean anything at all. But you must recognize the existence of ~~is~~ figures of speech, so he is declaring that these people who are not following the Lord but trying to find their. On the other hand, to take any part of the Bible. And so here we have a clear case of a beautiful and expressive figure of speech that explain that fact. And the Bible has many

8:1

figures of speech . To take the Bible literally is right, but to ~~not~~ take any part of the Bible as just a figure of speech. The Bible must be mostly ~~liter-~~ literal with beautiful ~~s~~ figures of speech interspersed, ~~-edit~~. He says the King of Assyria, the mighty aggressor is going to come and overthrow them with His army and he says that the stretching out of his wings shall fill the breadth of thy land, O Emmanuel. Now, of course , we are not just here studying the Book of Immanuel. Those predictions of Isaiah...in touching upon them it is worth noting that this word O in English does not occur at all. We put it into English to show that we understand it to be a vocative, addressing Emmanuel. Who is ~~the-~~ this Emmanuel we are addressing? Do you have any idea, Miss Luke? Would there be any evidence to people in Isaiah's ~~a~~ time as to who is this Emmanuel? Mr. M.Kim, you can tell us? Where does Emmanuel come ~~from-~~ from?

G-32

We looked at the previous chapter, and we did not look at ~~the~~ detail at it. We only looked to see what it showed about the character of God, but in the ~~pre-~~ ~~prv~~ previous chapter there is a ~~verse~~ verse which is very familiar, chapter 7, verse 14. ~~Ter-~~ Therefore, the Lord ~~him~~ Himself shall give you a ~~sign,~~ sign , a virgin shall conceive and bare a son, and ye shall call his name Emmanuel. Now in the ~~the~~ next chapter he says that they , the Assyrian Kings, will fill the breadth of ~~the~~ thy land , Emmanuel. So he is referring ~~to~~ to this one year holdup in the previous chapter ~~as~~ as being the one who is the real owner of the land where these people live. He predicts punishment, destruction for the nations, and the Assyrians will fill the breadth of thy land O Emmanuel. But He uses this term, O Emmanuel, and thus He shows that it is Emmanuel that is predicted in chapter 7:14 is one that is the real ruler and owner of the land. He is the promised one and they can be thought of as His land. So the Assyrians are the

ones that fill the **K** land, O Emmanuel. Then, he gives a command in verse 9  
 which is a sarcastic command. Associate yourselves, O ye people, <sup>(that's a command)</sup> but he  
 continues And ye shall be broken in pieces. This is saying, You do everything  
 you can but you will be broken in pieces. Give **x** ear, ye far countries, gird your-  
 selves, and you shall be broken in pieces. Three times in this verse we are told  
 that though the Assyrians are going to have a tremendous conquest of the land, yet  
 it is going to fail. Then, verse 10, Take counsel together and it shall come to nought.  
 Speak the Word and it shall not stand for Emmanuel. In the English here the King  
 James translators were very inconsistent, because the word Emmanuel in verse 8  
 they **x** translate ~~repro~~...they simply reproduce the Hebrew. **x** Now, in verse 10  
 they ~~transl~~ translate it, and it is exactly the same as in the Hebrew. But I don't  
 know what to do to avoid it, because in verse 8 he says His wings shall fill the  
<sup>a</sup>  
 breadth of thy land. ~~But I don't know what they could do to avoid it, because i~~  
 God is with us, it wouldn't ~~ox~~ carry much meaning. Ordinarily, ~~tx~~ but you put  
 the two of them together and He is declaring ~~tht~~ that the land of Emmanuel is going  
 to be overrun by the ~~Assyrian~~ Assyrian army and they are ~~don~~ not going to succeed.  
 They are going to come to nothing, because after ~~xxx~~ all, even though ~~tx~~ the people  
 have sinned, it is **x** Emmanuel's land. And so, if they realize that Emmanuel is the  
 name of the virgin born son, and that it means Emmanuel, God with us, the two **x**  
~~verwe-~~ verses fit **gx** together, and show what God is going to do during Isaiah's ~~liv~~  
 life. He is ~~pri-~~ promise that there will be a <sup>11</sup>

~~from~~ tremendous Assyrian invasion but that it will come to nothing , that we find out in chapters 36 and 37 ~~7-maby~~. It happened , ~~mab~~-maybe 30 years after Isaiah wrote that the Assyrian made a great attack on King Sennacherib , and it looked as if ~~xx~~ everything was hopeless/ for Jerusalem, but then God intervened and one ~~x~~ night killed thousands of the Assyrians and Sennacherib had to pick up and go back home in haste , because he only had a ~~lx~~ little group left , and so this is the ~~predicton~~ prediction of God's marvelous deliverance . Now, if you don't have this background for these chapters, it is of course difficult to get out of it the teaching about God and we have another ~~portien~~ course in which we spend all of ...and study this section. The main ~~this~~ thing that we are after is what we learn about the character of God. God's ~~own~~ own people are not exempt from terrible punishment, if they fail to do His will, so we have God's holiness and power brought out. After verse ten, what do you ~~hve~~ have next , Mr. Kim? And then what is your next one. You could take it either way. (Q) ~~Th3~~ The only thing is that it occurs over and over , and what is ~~x~~ your next one. In verse 14 there is holiness, future acts, and also His kindness. He will be for a ~~xx~~ sanctuary. The Lord will be a protection for His own, but a stone of stumbling and a rock of offense to those who fail to follow him. ~~Jed~~ Judgment and kindness, both in the same verse. The next thing that we have specifically about the Lord is what , Miss Luke. Law in verse 16. And what is the next after that, Mr. Roussey? Yes, I think that it is very good to put <sup>1,</sup> 18 under Revelation. Now, as I say, everytime it says that the Lord says, we put it down ... and there is awfully a lot of them... It is a question if that is necessary. Verse 18 should certainly be under revelation, because

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 it is an unusual kind of revelation. This is an instance where God ~~seeks~~ <sup>have</sup> speaks to the people in a very unusual way. "Behold, I ~~am~~ <sup>the</sup> children the Lord has given me, of the signs and wonders of Israel, the Lord of hosts dwells in the mount Zion." In other ~~word~~ <sup>words</sup> Isaiah ... has a special names, and the <sup>were</sup> names ~~are~~ given to them for ~~purposes~~ <sup>of</sup> . And Isaiah and his sons are to bring (5.90) certain ideas to the people of Israel just as ... seeing them. So, I think revelation is a very good heading for this particular verse. And then, what is the next verse, Miss Chung? His omnipotence. I question whether it is in verse 18. The signs and wonders are Isaiah's two children. I do not think that they look omnipotent at all. Not in this particular case. They merely are indication ... Actually <sup>er</sup> there is no great/indication of the power of God than His bringing a human being into existence . All of the ... hundreds and ~~thousands~~ <sup>of</sup> of chemical~~s~~ <sup>processes</sup> enter into one human being... ~~so~~ <sup>more</sup> complex..than any great machinery that man has ever yet made. It is a tremendous power of God ~~that~~ - in making a human being, but I do not think that that is more than barely touched upon in this verse./I/question in this verse the ~~word~~ <sup>words</sup> signs and wonders are sometimes used to mean ~~the~~ <sup>of</sup> turning over/~~the~~ mountains and tremendous things like that. In this case, it is merely used for Isaiah's having two sons. For in this place and context, I do not think ~~omnipotence~~ would necessarily enter into it. Then, next, Mr. Kim? (A) <sup>God</sup> What do you have in verse 19? (A) The people should seek ~~that~~... that is to say that God's people seek revelation from God, seek God's word, instead of seeking the wisdom of man or wizzards who... have familiar spirits, ~~seek~~ <sup>they should</sup> their God. That. / in verse 19 is quite subsidiary possibility ~~to~~ <sup>thought</sup> verse 20, It would be good to put or join verses 19 and 20 together... brought out more clearly....



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Verse 20 says, "if they do not speak according to God's word, because there is no light in them." In other words, the Bible is the only ~~fallible~~ infallible rule for faith and practice, and nothing else can be compared with <sup>it</sup> as God's word unto us. Is there anything else in verse 20, anybody? I think that <sup>in this chapter</sup> and finishes verse ~~18~~, I hope that it does not confuse now as we go back to chapter 3 and hear from the other side of the room. In chapter three, what is the first ~~verse~~, Mr. Curry? (A) Yes,, yes, that is judgment, verse 1. In fact it continues, verse one to three. It is judgment. What is the next one, Mr. Kim? Verse, 4, what did you put for verse 4? (A) Yes, ~~Y~~God's power over the nations. His children the princes, and ... I shall ~~fu~~ rule over them. God's power over the nations. What is the next one, Mr. Curry? That continues ~~to~~ ... yes. Verse 8 is judgment. I do not know if there is much glory in verse 8, but judgment is sure. It does have ~~v~~ judgment, does it not? 14 also is judgment. Judgement is the big theme of this chapter. Do you have anything else except judgment? in the rest of the chapter? You have of ~~you~~ course the predictions of the future. You have many predictions of the future to come. But ~~y~~ you also have judgment, and during the war I am told that the gove~~r~~nor of Texas made a speech in which he said that tire shortage was predicted in the Bible, and that in his speech he said that somebody has shown him that verse 18 of this chapter it says that "~~For the Lord taketh~~ In that day the Lord will take away the bravery of their tinkling ornaments about thier feet, and their cauls, and their round tires like the moon." So, he said/~~that~~ the tires shortage in the wars was predicted ~~there~~ in this verse. ~~in~~

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It is a very good illustration of how the Bible should not be interpreted, but \_\_\_\_\_ is interpreted... all ~~th~~ too often. They say that ~~they~~ <sup>you</sup> can prove anything by the Bible, and it is true if you take something out of context. The same is true with any other book, that ever was written. If you do not take anything <sup>in</sup> ~~out of context~~, and see what it is talking about, here in the context, he is speaking about some kind of ornament women use, and it is very interesting that this terminology is used in the King James Version as round tires. Of course, the round tires would look like the moon. I do not think that our tires could hardly be compared to the moon. They are not round like the moon. This would be attires, ornaments, or then  $\phi$  it would be more of a complete circle rather than.. there is no suggestion of there being a <sup>=</sup> ~~no~~ hole in the moon / like a rubber tire. And chapter 3 ~~is not~~ did not last us long, did it? Maybe we should work on ~~ve~~ chapter 4 now. How about chapter 4, Mr. Curry? Chapter 4 continues the future prediction <sup>and</sup> ~~and~~ and in fact Chapter 4 is entirely the futu~~se~~ prediction, and there is future prediction, and you can just put future preeiction. Do we learn anything about God's character? From this? In verse 1, we ~~have~~ judgment, do we not? Yes? When a prophet writes a book which is given as prophecy as with an introduction of the very beginning, the <sup>cy of</sup> ~~prophe~~ so and so which he saw during the reign of king so and so... that is expressed ~~and~~ or understood. When I feel that we are justified in saying that \_\_\_\_\_ (hova) is a presentation of God;s reveltion through the prophet except ~~for the~~ for the fact that there is a clear evidence in the book that that verse is something else, that is to ~~say~~, that the prophetic passages in ~~the~~ prophetic books include a certain amount of ~~a~~ narrative, describing the <sup>events to occur</sup> ~~./.~~ which is simply ~~v~~ prophet telling us what he had seen, but of course the Holy Spirit keeps him from ~~effor~~ ~~effor~~ so that he writes truth.. <sup>but it is what he saw,</sup> / and it is possible that the prophet ~~mak~~ might make a guess

Ch. 4

through the prophet  
 about what is going to happen in the near future / but in such a case it would be  
 labelled in such a way that we can know that it is not the prophet's own. The  
 whole thing ... as a title, the whole book is God's prophecy, and I believe that  
 in the book of Isaiah the last half of chapter 53 and the whole of the chapter 54  
 is not God's divine revelation, but it is the <sup>inspired</sup> ~~entire~~ picture of their erroneous  
 attitude taken by <sup>certain</sup> His people, and ~~and~~ gives the true picture of the wrong attitude.  
 See, the attitude is wrong, but the picture of it is a true picture of what the  
 attitude was, and then in beginning of the chapter 64 65, God goes under the  
 condemned attitude. Now, I gather that from the context. That is what the context  
 reveals. Then I take this chapter ... this expression of the attitude of certain  
 people, but it is only when I have evidences in context to separate something  
 like that out from the ... otherwise I would consider it a Divine revelation...  
 Divine presentation.. but it is a presentation of the mind of God except for the  
 clear evidence to label it as a picture of something else / <sup>given</sup> for the purpose of  
 God's showing God's attitude toward that thing like when the prophet gives  
 as ... " A fool says in his heart, there is no God. Well, he says there is no  
 God. If we take this statement out of context, then there is ~~no~~ no God. But  
 the Bible <sup>gives a word to show</sup> ~~shows~~ the attitude of a fool, not to express the truth, but <sup>to give</sup> / a ~~not~~ true picture  
 of an erroneous attitude of a fool, Of course, that is closely related to ... of course  
 in other cases, ... One of the most ... is the book of Ecclesiastes in which  
 we frequently have it the wisdom of man under the sun. So, much in the ~~book~~ book  
 of Ecclesiastes we have a picture of erroneous ideas of man, and then we have  
 God's answers to them, and we noticed in it that ... In Habbakuk ...  
 But in this case there is ~~nothing~~ nothing in the context that would suggest anything  
 but the Divine prediction of truth. So, I would say / that all of chapter 4 along with

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verses 17ff of chapter 3 as being future acts. It is all predictions of what God is going to do~~/~~ in the future. But in the ~~o~~course of this prediction we have certain ~~o~~ thoughts. Now, the archbishop when he put in his chapter division here must have been very, very wrong~~, or~~ in his exegesis or else very hasty in his action. I do not know which. We have some medieval commentators who I know were wrong in some exegesis. Chapter 4 verse 1, "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only ~~o~~ let us be called by thy name, to take away our reproach." There were exegetes in the Middle ~~the~~ Medieval ages who said that it is a picture of seven virgins taking hold of Christ, and the one man is Christ. My guess is that unless the archbishop was simply in a hurry ~~that is~~ what he thought was a new chapter. . . simply that would have been the ~~exegesis of~~ . . . but it may be that he was in a hurry because he was to get to a sick call and he wanted to make a progress dividing the Bible into chapters/so hastily that he made mistakes instead of being . . . Because that exegesis is clearly proven~~n~~ to be erroneous by the fact that it continues right on ~~to~~ from what was given in the previous verse . . . a picture of the women of Jerusalem who had put their interest in human adornments and in personal ~~interest~~ projects, and it has described the misery God is going to send through war, so that in verse 25, "Thy men shall fall by the sword, and thy mighty in the war." The result is that there is going to be great surplus of women left, because of a great ~~o~~ number of men who died in the war, and so chapter 4:1 ends the passages just before . . . The chapter division should of course in a follows ~~verse~~ - directly have been ~~verse~~ 2. Verse ~~o~~ 2 then starts the new section which / . . . but which is a separate prediction of the future. And they are all future predictions, and if you take it that in light of context, verse 1 shows God's judgment, and verse 2 shows God's kindness. There is going to be those who will escape the judgment.

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His kindness, His wonderful kinness to them. Of course, if we take time to go into the verse, and ~~w~~ if we will do it, ...the book of the Immanuel, ~~the~~ wonderful picture of verse 2. .is the Lord Jesus Christ, His Divine and human character. That will take us quite a while to go into it. That is of course aside from this particular course. So, I would think that it should simply go under kindness, as far as this particular passage is concerned. And then in verse 3, again you have kindness, and you have holiness, do you not? They are a sort of implied, and so it would not be bad if you have not noticed it. And then verse 4 agains shows holiness, does it not? Verse 5 again shows his kindness. (A) Verse 4 , His kindness? Well, His judgment has a purpose of kineness. Yes, (Q) His wrath, I do not know if you find that much in verse 4, unless you find every judgment in a way of wrath... Yes, I think judgment would be better than wrath. I would suspect whether wrath would be there. I would not be dogmatic, and so if you want to put it under wrath, it is... Verse 5 again ~~A~~ certainly shows kineness, does it not? Yes?(Q) Yes, put under the spirit, under spirit, and then we look at all spirits ~~under it.~~...later. But be sure that every puts it under spirit. And then verse 5 says his kineness, does it not? What about 6, is 6 judgment or kindness? What do you think? Definitely kineness, is it not? Verse 6 is definitely kinness, and then we may as ~~d~~ well look at chapter 9 again. And in chapter 9 what do we find here in chapter 9, Mr. Roussey? What do you notice here? We have some future predictions here. Quite a few of them. But you have judgment in verse 1, do you not? Verse 2, certainly kindness, Verse 3/ is rather hard to choose which ... there is some kineness... (Q) Verse ~~-rhw-par-~~ the past action? 1 is translated... Oh, you mean the last part of it? At first he did this, and ~~e~~ then afterwards he did that, nevertheless, it shall not be like it was then, verse .... I do not think that ~~Isaiah~~ it was past at the time Isaiah wrote. He is looking

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forward ~~to~~ from Isaiah's time to the time of Christ. And then he is comparing the time of Christ with the time just ~~as- as~~ after ~~the~~ Isaiah wrote, so that both future from Isaiah's time, but they are... one of them, the first one given is referred to ~~does refer to~~ the past looking back from the future time, so that I doubt that if it should be translated as past act. Number 2, we said, is kindness. And 3 probably kindness. 4 kindness and judgment both. And 5 is judgment, is it not? And 6 is kindness. And 7 is His power over the nation. And then 9 and 10 are his judgment. And what do you have in verse 10, Mr. Lee? What do you have in verse 10, Mr. Lee? (A) Yes, it definitely <sup>uses</sup> ~~gives~~ the word, anger. So, it may be put under anger ~~or~~ = or wrath. I think anger is a more modern word than wrath. Wrath, that might have been a ~~prop- ap- an~~ appropriate word for ~~many~~--- 100 years ago, but today we do not that any more. (Q) 14, judgment, yes. And 15? (A) Yes, it is .\_\_\_\_\_. 17, what did you do with it? Anger, yes, it is repeated. (Q) Yes, it is anger, and it does not say much about the character ~~of~~--- of God. How about 10? What do we find about ~~it~~ the character of God? Mr. Roussey, what do you find in the beginning of verse 10? Anything about God?

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I am quite sure that ... there is much mercy in verse 4, For without me they will bow ... and slain... It 'might be more merciful to fall under the ... left alive and tortured, it might be more merciful ~~bit~~ but not usually thought of so. I think it is simply judgment. He says unless you find the fine help, in the situation there is no hope for you. Without me they shall bow down ... they shall fall under the \_\_\_\_\_, instead of \_\_\_\_\_. Whom do you plead for help? Where can you go? God is the only ~~one we whom~~ <sup>to</sup> ~~place~~ you can go. He says,

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there is no escape apart from Him. Now, verse 5 is the most interesting verse. What do you get from verse 5? Yes, anger is definitely implied, but there is something else ... that is tremendously important, It is His <sup>power</sup> ~~control~~ over the nations. But this greatest nation of the day, the nation that all the countries are afraid of, ~~terribly~~ because of its terrible aggression, and its terrible cruelty, its power which is absolutely invincible. God says it is simply an instrument in His hand. He is ~~is~~ making a tremendous claim here of His power over the nations. In this 5th verse, he is saying that He is going to use the <sup>great</sup> Aggressor as His instrument of judgment. What did you, Miss Chung? Yes, Yes, then His holiness, of course, is in 6, is it not? His wrath, yes, His wrath all over the nations. It is judgment. Now, what is in 7? I do not think we have heard anything about the character of God <sup>itself</sup> / have we? We do learn this that He says that the Assyrians do not mean that way, the Assyrians ~~are~~ think that they are doing what they like to do. But he is the rod in the hand of God / for God's purpose, but he does not mean it that way. So the Assyrians are doing what God wants ~~to be~~ to be done, but they are not going to get any credit for it, because he is not serving God, but he is <sup>doing just his pleasure.</sup> ~~going what he likes to do.~~ When you find a minister, <sup>moves them</sup> who preaches a tremendous sermon which stirs the people's heart, / and accomplishes much, ~~but~~ for God, but ~~th-~~ when you talk with the man later, and find that He has pride in the fact that how he can move people, and what a wonderful speaker and he is ... he is interested ... the moment he is going to get the ~~ig-~~ glory for himself, the glory that he is going to get, and all that, the the minister may be wonderfully used of God as His minister, but he will not get credit for ~~it-~~ God ... because he has not been working for the glory of God, but for his own pride and

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advancement, and for his own covetousness, he has received his ~~w~~ reward in this world. He does not mean that way, but he is working for himself, but even so God may use him, and the fact that a person accomplishes great things for God does not prove that the person a worthy servant of the word of God. The Lord uses the wrath of a wickedness= man for His glory for serve His purposes. And of course, if a person wants to ... the chances are that ~~they~~ <sup>he</sup> will not continue so long a time, but he may for a while ... the Lord wants us to do our utmost to serve effectively in accomplishment of His purpose, but what is even more important is that we make it absolutely sure that our motives are pure, and He is first in all that we do. I ~~ke~~ knew one man ... he said, I am going to ... if I have two positions offered, I will take the position which is less paying out of the two, because ... But I do not think that that is what the Bible teaches us to do at all. I do not think that the Bible wants us <sup>to</sup> necessarily take ~~a~~ <sup>the last- least</sup> position or the greatest position, but what it wants us to do is ~~what-~~ to put God's glory first, not think of our own. It is often very easy to say, but very hard to do. But it is one thing that Isaiah stresses here ~~/~~ constantly, and the Bible ... too many people are interested in their own affairs ... or what people are going to think ~~about that:???~~ of them, ~~too many people are interested in~~ they say that they will ... certain degree, and accomplish certain things, and then every body will think ill of me if ~~I~~ I do not do it. It will take me 10 years go do it. But if the Lord wants us to do some thing that will take 10 years for His glory, let us do it, but if the Lord is not really keeping on for it, because people are going to think ill of me if I do not. Why, then I am not honoring the Lord. So, He wants us to have proper motives in doing anything.... announcements for assignments....



I would like to run through rapidly now what you have done <sup>these</sup> ~~et~~ on other/chapters and ~~so-le~~ chapters 1-6, were Mr. Curry and Mr. Kim, wasn't it. And let's start with one again. Mr. Curry, simply state what you have found and ~~xx~~ we will look at it rapidly and everybody ~~k~~ look . Now, there may be just a difference of ~~working~~ wording , a way of saying it, or a little different slant but if we find that ~~ix~~ the ideas are sharply ~~fix~~ differ, ~~the~~n speak , but otherwise we just ~~wnat~~ want to make a quick survey? What did you find out about God in chapter one. Mr. Curry , suppose you run through chapter one rapidly, and Mr. Kim, if he misses a verse that has something ~~tht~~ that you think is important, speak up. Mr. Kim has a good question there , Enter into the walk and ~~k~~ hide thee in the dust, ~~bx~~ for the fear ~~an~~ of the Lord and the ~~ge~~ glory of His majesty. Now, the word fear in English is a bit ambiguous. We ~~x~~ use fear, the fear of the ~~Lore~~ Lord is the beginning of wisdom. Now, these ~~x~~ ~~k~~ people that I talk to here . . .so it is not fear from that sense, but this is fear in the sense of the . . .it is the terror of the Lord to send it, now whether you want to pur a category of ~~x~~ fear together under it, and then put wh at you ~~ean~~ call the fear of the Lord as the beginning of wisdom in the second ~~catef~~ category, that's a matter of what you prefer to do. This verse is fear of his judgment. This is merely saying that he is going to have a judgment , but is show~~x~~ ing the attitude that people should have for it, now , it may be that you can make a better ~~ofx~~ statement of it than this, but ~~the-i~~ there is an idea there that is important for relation to God. And I think that if we can ~~be~~ get the idea in general then we find two or three ~~verses~~ verses that say the same thing and we put them together and ~~we x~~ see if they ~~inrea-~~ increase our understanding. So, the question is a very good one, but I ~~do not~~ ~~net~~ am not prescribing how you are going to term them. I expect , and if you take fear in the ~~sens-of~~ sense of fear of ~~judh-~~ ~~x~~ judgment . If you haven't thought which ~~ix~~

du.1

2:10

it is you just put it under fear of the Lord. Well, we ~~put~~ get 8 verses under fear of the Lord, then we will get them all together, but I think for the first survey, that is all right. Mr. ~~Kim~~ Kim, if you will continue in chapter three. These ~~x~~ would not be the nations outside, ~~in these would be the nation~~ this would be His ~~real~~ relation to His own people. The next one? Of course, power over ~~Judah~~ Judah does show his power ~~ex~~ over nations. So, in a sense the whole thing could go over nations. <sup>u</sup>ut I would be inclined ~~to~~ to think that in chapter two we have here a definite future prediction as to God's judgment on the people of Judah. Now, that does show His power over all nations. Of course, I think you might very well include that category. It is certainly the category of future predictions, and certainly His ~~relations-k-~~ relationship to the people of Judah and His judgment on sin. Well, no, Jerusalem is the capital, it's His own people. We say the nations, we mean the rest of the nations. It would go further than that, wouldn't it. Wouldn't it go on through verse 7? I would think through ~~x~~ verse 7. What next, but I would say ~~7~~ 17 through 4:1 is one passage. It is very unfortunate that <sup>chapter</sup> 4:1 is not a part of ~~verse~~ 3. It belongs with chapter three. Do you have any further ~~sx~~ suggestion on that, Mr. Curry? Suppose you give us chapter 4 and 5. It shows God's judgment on sin. He looks for judgment and beholds oppression, for righteousness but ~~beheld~~ beholds ~~oppression,-fer-~~ a cry. Here is a judgment of sin, and he is criticizing it ~~ix~~ here, and he is telling what he is going to do about it. His judgment is in the previous two verses. He is ~~gong~~ going to break down a ~~way~~ wall. This is prediction of judgment against sin, and that is continued through much of the chapter. What do you find beside judgment on sin. His judgment upon people of indifference. Yes, God's glory and God's righteousness. The ~~God's~~ Lord of Hosts

shall be exalted . Let's put them all together. Now, you say 19 is what?

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(Verse 19)

5.18 It says, Woe to them that draw iniquity with cords of . . .that he may speak and haste his work, and let the council of the Holy Israel draw ~~xxx~~ night, and come that we may know it. The verse is a part of a denunciation of those who deny the Lord. ~~It is~~ It's like the people . . .he said that he is the Son of God, and they ~~α~~ said come ~~α~~ down and we will believe on him. It is a picture of sinful and ~~inf~~ indifferent attitude toward God. I doubt that we are justified in drawing anything about God from it, except that these people question God's wisdom. Maybe ~~there~~ questioning God's ~~wisdom~~ is goodness is worth ~~putting~~ putting under God's goodness. I think that it ~~would~~ would be well to ~~list~~ list it. Verse 20 is a very interesting question. It is a very interesting ~~question~~ question for these days. Woe to them that call evil good and good evil. That put darkness for light and light for darkness, that put ~~α~~ bite-- bitter ~~α~~ for sweet and sweet for bitter. Where could you get a better picture of modernism than that. It is the exact picture of the attitude that people twist things all around and use the terms to ~~me~~ mean something opposite from what they are suppose to mean. It's a wonderful picture of it. Certainly it is very ~~α~~ up to ~~day~~- date. It is not as though you were looking at something in ancient times, it ~~α~~ isn't? But it is describing to us what is God's attitude toward us. You might say that verse 20 certainly is a picture of God's ~~wrath~~ wrath against wickedness, His judgment against sin. But verse 20 ~~α~~ ~~era~~ certainly shows a particular aspect of judgment, the judgment of those who confuse things and twist them all around, like the modernists do today. They will say you believe in anything? But when they say ~~α~~, like the ~~Profess~~- professor of the Un. of Chicago Divinity School, He said what this world needs ~~the~~ is a new generation of the Holy Spirit. You couldn't ask for ~~α~~ anything better than that. And I asked Him, what do you

5.20

mean, Well, he said, when a person joins a Christian community, there is an interaction between his ~~eah~~ character and the other characters of the community and that is ~~h~~ what I ~~ezl~~ call regeneration by the Holy Spirit. Well, you see, he talks very piously about ~~the~~ regeneration by the Holy Spirit, but when the people hear it, it doesn't mean anything like it. The words sound, ~~bea~~ ~~becuse~~ because they are using ~~xx~~ the words in an historic sense. That's why the modernists can agree to anything ~~w~~ you want them to, any creed you want them to, that doesn't prove what they believe, that's why it is necessary if you are going to advance the work of the Lord to separate from those who don't take a positive stand for a truth. People who don't take a positive stand are so often ~~mineig~~ mincing words, actually they are advancing the ~~xxx-~~ opposite, ~~-itl-~~ it's like the Northern Baptist Convention. Last year, ~~a man~~ I received a letter from a man who asked me if I would ///... the way they talked, the language in the first ~~xx~~ ~~xx~~ two or three sentences you would say, My, this is wonderful, but by and by you find that they twist ~~thei~~ things around and twist things around and they excuse every argument against communism, and ~~xx~~ ~~they blame everything-~~ and in the end, there are a few words of condemnation to lead people to adopt it, and the heart of it is all taking up the communist claims and supporting it. ~~They have~~ Modernism and ~~Communism-~~ near communism are so close that actually you can't separate it, but they ~~xx~~ use terminology as if they are against it and actually they are ..so this verse is a very appropriate one today, this professor that ~~h~~ I mentioned at the Chicago Divinity School. Before he went there he ~~h~~ taught in a college. It had been a very fine Christian college. It sent out many wonderful ministers and missionaries but the modernists began to get control about two or three years before I went there and it was just in process when I went there, but two or three years after I graduated, they had completed the process. Well, this man was a professor and one time in class

I asked him how do you ~~fix~~-~~den~~- define God, but I knew that it was along thing about 20-30 words which really didn't say anything but included a word like system. God is a system, ~~h~~ so I said, what do you ~~ma~~ mean by a system and so he gives me ~~along~~ a long definition of system, again involving a lot of words, and I would pick out the key word in that and ask him what he meant by that and he would give me a long definition of ~~the~~ that. So by the time you strung them ~~or~~ together you would have 2-300 ~~x~~ words which didn't say anything. Well, I said, would you say that this is what God is. He said that you could put it that way, but by the time you got through, he didn't believe in a personal God at all. I met him when he was at the Un. of Chicago, and he told me Oh, I have had a tremendous influence here, ~~wh~~ en I cam here no ~~a~~ student believed in God. In my class I would speak about God, and the students would say what ~~y~~ are you talking ~~ab-t-~~ about, there isn't ~~x~~ any God. None of the professors believed in God, but I ~~ox~~ changed ~~xx~~ all that. Everybody believe s in God now, but ~~x~~ what they believe in now is exactly what they belie ved in before, the only thing is that they use terms in such a way as to make <sup>it</sup> ~~quite~~-~~as~~ ~~twid~~- twice as dangerous. And they go out and speak very piously and actually tare faith down. There was a young fellow who had graduated from Princeton Seminary just ahead of me, and he had taken a ~~p~~ ~~x~~ lot of philos~~p~~ophy at ~~k~~ ~~x~~ Princeton University and had become thoroughly modernistic in His views and he went to Moody Church in Ohio and was there for 6 or 7 years and then he left there to ~~become~~ become president of McCormick Seminary. And when he left this church, I saw ~~xxx~~ his farewell talk, and he said to the people. He said It's tremendous the change you folks ~~x~~ have made since I have been here. He ~~sax~~ said If I had talked ~~th-~~ as I do ~~not-when~~-now when I came here you would have thrown me out. And then he went ahead and showed how they held all of these

old conservative views when he came and how ~~of~~ <sup>they</sup> he had gradually changed.

But he did it so subtly ~~α~~ by twisting his words that the people didn't know what was happening until ~~α~~ all of a sudden they raised up and found that ~~he~~ the governing boards of the ~~eha+~~ church had become thoroughly modernistic in their viewpoint and a few people who wanted to stand for the gospel were called old fogies, and that happened in place after place, and this verse here describes it in the time of the prophets and I can't believe that it ~~has~~ happened nearly so much in those days as ~~today~~-today, but I think ~~it~~ it shows the wonderful fitness of the Bible for future times, that Isaiah would give a verse like this that fits our own ~~days~~-needs today so very ...but here is a bold clear case and it would, ~~fx~~ of course you remember in the Nicene Council/ <sup>in 325 AD</sup> they ~~would~~ went into the ~~cound~~-council and ~~it~~ here were the Arians who were ~~teach~~ teaching so strongly that Jesus wasn't God originally. He was a created being, and this created being had been God's instrument to create the universe. He was a created being, he wasn't actually God, and they got into the Council. And Athanasius presented this creed and it was a wonderful creed. And the people immediately said, that's ~~find~~ fine, but then the people who knew ~~α~~ ~~hw~~-how the ~~Arias~~ ~~Arian~~-Arians were spreading their doctrine and attacking the deity of Christ, when they saw the Arians voting for it, they said this doesn't make it clear, this doesn't ~~som~~ smoke them out, and they ~~con~~-~~got~~ continued to be there and spread their ideas ~~vs~~ under the cover of the creed, ~~α~~ so they insisted to try to find a way to express it where the Arians couldn't agree with it, and finally they hit upon the words, homo ousia, and this was the word that had been used by the heretics in the centuries before, it was a word which was ~~α~~ part of the expression of a man who had been condemned, because it was used by somebody who held that ~~the~~ there was no distinction in the Godhead. There were just different ways that God was manifest,

they found in using this word , the ~~Arian~~ Arians could accept that, so they insisted on that word and that ~~wasn't in the~~ word became a ~~watchweed~~ watchword, not in the sense of the heretics but they found a way to make the Arians ~~to~~ declare themselves.

I found as a young fellow some years ago a student of McCormick Seminary , he was telling me that he ~~just~~ couldn't believe in the virgin birth, and he said that he couldn't believe that Jesus Christ ~~died~~ changed the water into wine, he just had a few little questions , very few. Well, I said to him, do you ~~do~~ believe in the ~~body~~ bodily resurrection of Christ, and he looked at me ~~and~~ and said, if a real man really died and was really ~~raised~~ raised from the dead, ~~why~~ why even talk about the other things. He never mentioned it ~~unless~~ unless you brought it up because that would shock people and he just wanted to introduce ~~these~~ these little doubts, and now Carl Barth says that he believes in the bodily resurrection, but where are those chemical elements that ~~some~~ body put in the ~~grave~~ grave of course nobody knows. Well, he doesn't believe in the bodily resurrection of Christ, in the Christian sense ~~unless~~ unless he believes those elements that he put into the grave actually became alive ~~again~~ again and walked so that he says a thing and then takes it back in the next breath, so this verse points out ~~the~~ - the fact that we have to watch and really stand for the Word of God or else we can become instruments of ~~Satan~~ Satan . -That- (Q) That is one of ~~the~~ the things that makes it necessary to have Christian leadership and to be thoroughly able to check into these things because ~~on~~ on the one hand we have people who ~~deliberately~~ deliberately ~~pervert~~ pervert the truth, and then you have people who blindly ~~follow~~ follow them, who are their instruments in ~~perverting~~ perverting the truth, and who can accomplish just as much as if they themselves were just as much doing it, but are ~~not~~ doing it because they are led by ... and God can see the difference and God deals with

people according to their hearts but we have to deal ~~x~~ with ~~the~~ m according to their acts, but then you find the ~~thri-~~ third class of people that ~~thoroughly-~~ thoroughly believe the truth and ~~accept~~ accept their phrases without realizing ~~out~~ it. I picked out a book once that was full of Barthian phraseology and I looked at it and ~~t-en-~~ then I read into the book, and found that the man was a real Christian who had been affected by the orthodox phraseology but he had interpreted it in a Christian sense. And he didn't understand these people and he took them for real Christians, but also mixed up with this neo-orthodox terminology. Well, he was a real Christian, and so you have to learn how ~~to~~ to help them, and yet how to warn ~~pep-~~ people that ~~the-~~ he is confused so they ~~want~~ wont be misled by him.

G-36

What is the next thing here? It actually deals with his judgment. And ~~thin~~ then what do you find. You didn't find anything more in this chapter except future prediction and in ~~ix~~ chapter 6 what did you find. And I think that we ought to derive from verse 8 the fact that God uses instruments. The Lord said, Whom shall I send and who will go for us. Why does God need to ask to send anybody. He ~~x~~ could give the word and the worlds are created. Why does he need to send anybody. He chooses to use human instrument. And here is ~~an~~ very interesting evidence of it. The Lord ~~actually~~ acting for human instruments, so I think that that is right on the Lord's character. I think that the other three men all did 7-12 didn't they. Let's go through them hastily. ~~x~~ Mr. Roussey, what did you find in verse 7. Yes, and also in the last half of verse 9. What do you have there. The last half I would call the necessity of faith. And one of ~~ix~~ the modernist gave a great speech at the ~~M~~ Natl. Council, and he said that we can believe that faith and unbeli~~ef~~ are largely relative. He



says here is a man and he says that God doesn't exist. But He does whether he says he does or not. ~~He- J~~ His belief is irrelevant, he says ~~there~~ here is a man that says that he doesn't believe that Christ can save, but Christ died for all men, and Christ died for him ~~x~~ whether he thinks so or ~~and~~. Belief or unbelief is unrel~~e~~vant, and it started v~~e~~ry beautiful ~~wh~~e- but he was striking at the heart of all ~~Christina~~ Christian belief and this verse says that if ye will not believe, surely ye will not be established. Here is ~~ax~~ about as ~~x~~ definite a statement on the import~~an~~ce of human ~~x~~ faith that you could ever find. If you do not believe surely ye shall not be ~~establis~~ ~~es~~ established. God gives a prediction. God is going to do this, but if you don't have a ~~real~~ relationship to God that ~~he~~ He wants you to have it ~~won~~at wont do you any good. I think that that is a very important truth about God. ~~In the last~~ The necessity of faith is the heading here. God requires faith, and this brings it out. If you will not believe, surely you will ~~be~~ not be established. God gives a ~~v~~ marvelous thought. God is going to do what he is going to do, but you have a ~~responsibilit~~- responsibility, if you don't believe, you will not be established. ~~We-~~ Man has a definite part to play and a definite relationship with God ~~and~~. It's like the man in the Old Testament to whom the Lord said, Tomorrow the food in Samaria will be so cheap, and this ~~man~~ man said, Why, if the windows of heaven were open, it couldn't be, and Elijah said, You will see this but ~~he~~ you will not be able to participate. And the man saw it but he was trampled under foot by the crowd. And he predicted God's punishment upon the man who refused to have faith in God even though great material blessings came to the whole nation. Verse 14 is a wonderful evidence of God's power over nature, doing things that were ~~con~~trary to all natural ~~law~~ law, a very clear evidence of that even if the RSV does switch it around. As the head

7:18

of the RSV ~~com~~ committee said , virgin is traditional , young woman is correct. Of course this is purely an ~~unv~~ unbeliever's conclusion, because if you examine it in the light~~x~~ of evidence, why you find that the evidence for almah being a woman who is a virgin is very clear. Next, power over the ~~nations-~~nature, not power over nature, he is going to bring a fly and a bee, but power over the nations, because the fly and the bee very clearly represent an army in figurative language. But it is very clear what the figure is, power over the nations. Future prediction is correct. Chapter 8 , Mr. Kim. Verse ~~ne-~~ one you have the Word of God , of course, it's a prediction of judgment. Yes, and I would think that verse four could also be power over nature. And power of nations as he declares what is going to happen to Damascus and Assyria. Verse 10 is ~~irony-~~ irony, isn't it? It wouldn't come under that heading , but for interpretation of it. Verse 10-- verse 9 , Associate yourself~~x~~ and you will be broken in pieces, you ~~do~~ do the utmost and you can't resist God, he is going to ~~do~~ Gird yourself and you will be broken in pieces, speak the word and it wont stand because this is Emmanuel's plan. What you plan to do against the land of Israel cannot take place unless God's~~x~~ chooses it as a punishment upon His people, it is Emmanuel's ~~idea~~ land. It is ironical that verses 9 and 10 together is his own judgment. 15 is ~~prx~~ future prediction, ~~yet~~ yes. How did you get holiness. Just that one phrase. Hide His ~~fact-fr-~~ face from Jacob is on account of His holiness. Anybody else want to add anything. Verse 20 is very good on God's law, to the law and the testimony , if they speak not according to this ~~work~~ word , it is because there i s no light in them. ~~There is no-~~ In other words you can test everything by the Word of God, and this is a very clear verse on that. I'm glad you called attention to that. Yes, you

can put this on the Word of God, either one. This is ~~a~~ ~~very~~ verse about the Word of God. Mr. Lee, could you give us chapter nine. Verse three is ~~future~~ future you say. I think that in the light of context it is ~~future~~ future, because the verses before and after are clearly predicting ~~the~~ things that are going to happen, even though the terminology is not future, so taken by itself you could prove that it is future, but in the light of context it is future prediction. And now you notice at the end of verse 7 there is a phrase, He the Lord of Hosts shall perform this, here you have a definite act of God's ~~xx~~ given. The ~~zeal~~ ~~&~~ zeal of the ~~Lord~~ Lord of Hosts, ~~&~~ now it would be good to indicate that and see the verses all together. Well, now, 9 and 10. ~~It~~ ~~thing~~ think it would be ~~&~~ better to say 11. 11 and 12 are judgment but ~~&~~ 9 and 10 are a picture of the people's pride. I don't think that 9 and 10 are judgement. And 9 and 10 are something under right conditions is very commendable --they say, if the bricks are fallen down, we will ~~but~~ build with stone --~~pep~~ people who go ahead and take the ...and build on it, and that is very commendable if they are following the Lord, but if they are saying it in the pride of their own hearts, then it ~~beco~~ ~~---s~~ becomes something worthy of a ~~com~~ condemnation, so the two verses don't prove it. But in the light of context, it is a picture of sinful pride. And the judgment follows. There is much about judgment in ~~this~~ these chapters. There is probably so much that we won't be able to go into it. It is very interesting that the Lord speaks in the plural. Whom shall I send and who shall go for us. Now, one Jew I ~~head~~ heard ~~des~~ dealing with a similar passage said that in Genesis 1 where it says Let us make man in our image and he said that showed the marvelous condescension of God, that he spoke to the heavenly beings and said let us make-- he was going to do it, but he united them with ~~itx~~ Him in the act. The ~~to~~ trouble with

q.3

q.9

that is that it is in our image , and that certainly isn't in the image of anybody but the Lord, so in this case you have nothing like that to disprove it. Who will go for us is trying to suggest the trinity. On the other ~~hadn had-~~ hand God could be meaning ~~a fk~~ for all the spiritual forces, ~~is~~ so I don't think you could prove it. That was ~~question 6~~ chapter 6, verse 8. ~~Q-~~ (Q) In chapter 7, verse 14, this is getting into another area, but this word almah is a word which means one woman. This is not the technical word for virgin, ~~this is-~~ it describes a young woman who has as one of the qualities that ~~is~~ she is a virgin, if a virgin is not a good ~~g~~ translation we do not have an ~~eng-~~ English word that exactly fits it. Maybe the ~~or~~ word maid would have fit it 300 years ago, it was Henry VIII that ~~said~~ said that he married a woman ~~wha-~~ and found that ~~is~~ she was no maid. In other words, the word maid as used then included the idea of virginity, but it doesn't today. And so the word is not specifically virgin, but it is a woman ~~x~~ who is a virgin with other things.

G-36

~~We can put them under separate ~~catef~~ categories , the approach is here of course. Now, actually deals with His judgment, so anger is not used . You didn't find anything more in this chapter ~~expe~~ except future prediction. Yes, you get a lot in six don't you. Well, judgement, and I think that we ought to derive from ~~vs-~~ verse 8 the fact that God's~~

There is a great problem about translating. You can ~~hav3~~ have a word in two different languages that mean exactly the same things. X When you say a young ~~wma sem-~~ woman in English, you don't mean a woman who is necessarily a virgin. ~~To get an exact-~~ We have many words that describe a certain thing and it has a lot of qualities. Now, the word isn't describing that particular quality but it is describing a thing that has various qualities. Now, in another language it may be a word that has half of those qualities, but not all of them, and therefore X it is very X difficult to translate but you look at the context andtx you & see what are the things X that are in mind in the context, now in this case an almah is not a word used specifically to ~~emphas~~ emphasize virginity, it is a word that means a young woman, but a certain type, and this type has as one of her qualities the fact that X she is a virgin, now in the old English the word may have meant a ~~wx~~ young woman who was a virgin, but today it doesn't, but there is good evidence. Now, if you ~~tax~~ translate it as young ~~wma~~ X woman you leave out this essential idea. If you translate it virgin you are putting an ~~emphs-~~ emphasis on a certain phase of the idea of the Hebrew and that phase must be ...consequently, virgin ~~ixx~~ is not an incorrect ~~transation~~ translation, but it is not an exact translation, and I don't know of ~~an~~ an English word that would be an exact translation, but virgin is definitely included in the Hebrew word. No, the word virgin means a woman who has never had physical relations with a man, whether she is married or not. That is the meaning of the English X word virgin, that is the specific meaning of the ~~English-~~ English word virgin, but the word almah probably was not quite as broad as that. It probably wouldn't include a married X woman anyway, but it would include a single woman who was a pure woman. And so X we d n't have

an English word that translates it exactly. Virgin is not an ~~incere~~ ~~inv-~~ incorrect ~~transat-~~ translation because that idea is definitely in it. And the LXX ~~xx~~ translated it about 200 AD . They translated it by the specific Greek word for virgin, they thought that it was so ~~strk-~~ striking that an almah ~~wh-~~ should have a child ~~that~~ 200 years before the virgin ~~birg-~~ birth of Christ, that 200 years before the virgin birth of Christ, they considered that that was a good way to ~~κ~~ translate it from the Greek, and when in Matt. it says that this is ~~α~~ ~~happed-~~ happened to fulfill what is said by ~~S--~~ Isa. and it says it in answering Joseph's problem about Mary, so that it shows by the use in ~~χ~~ Matt. ~~α~~ that it was ~~defint~~ definitely understood as meaning a virgin. (Q) Yes, ~~α~~ the same as the LXX . Then ~~tere-~~ there was a Jewish translation made later on, ~~in-order~~ They said the LXX Is an incorrect translation. They made a translation in which they translated it young woman, but the translation that they ~~ah-~~ had made before the ~~emeing~~ ~~xxx~~ coming of Christ used the definite word virgin, ~~bx~~ because that is what they understood the word almah to mean.

Now, for this week we are suppose to have had half of you to have done verses 13-18 and half 19-24. In the set in ~~κ~~ your books there, in the particular subject, I did not find much that had been done in the separate subjects like holiness, ~~ff~~ power and so on. I didn't find much on the chapters 13-18. Now, which were you going to do. Mr. Kim have you done that. What did you ~~fid~~ find about the ~~chat~~ character of God in ~~vers~~ chapter 13. ~~In-way~~ In a way it is a shame to glance quickly like this ~~to~~ at chapter 13. Chapter 13 and 14 we could spend ~~α~~ many hours on, but this ~~eous~~ course is on what we learn about the character of God and not what we learn ~~abot-~~ about the character of Satan. And , consequently, chapter 13 and 14

may be outside the ~~x~~ area of this particular course. So, what do you have in chapter 13. ~~K~~ Startin g in the beginning, what do you have Mr. Curry. The Lord of Hosts , musters the hosts of the battle, that ~~show that the~~ shows that the ~~Lord~~ Lord saw this, yes, ~~x~~ but does ~~x~~ that picture God as a sort of fixed immovable, ~~-ab-~~ unused absolute that never varies or changes , never does anything --just is there. One universal now, is that the picture , the picture given here is a picture of ~~ax~~ action. It is a ~~px~~ picture of a God ~~x~~ who ~~x-hs~~ has things to accomplish and who is endeavoring to accomplish them. We don't rule out at all the possibility of ~~x~~ considerable figurative elements in the statements. Certainly it is not a picture of a sergeant who ~~calls~~ the role and orders people to ~~xx~~ stand in line but it is a picture of activity, hurried, anxious activity that is seeking to accomplish. And all through the Bible ~~x~~ we find that though the sovereignty of God is clearly taught , His greatness , the unchangeableness of His character, the fact that He sees the end from the beginning. Nevertheless, we see a picture of one who is ~~active~~, who is energetic, one who feels sorrow and ~~disappo-~~ disappointment when man ~~fail-~~ ~~fx~~ fails Him, one who gathers together great forces to accomplish ~~x~~ what is going to be accomplished. You have to see the two sides to ~~understad-~~ understand the divine character. It is very easy to look at one side and ignore the other. This verse brings ~~ba-~~ out very clearly that the Lord of Hosts musters the hosts of the Bible, the Lord is moving and performing things in the same ~~waw-~~ way that we would do if the outcome were not clear to us, of course it is clear to Him. He knows exactly what is going to happen. The next , Mr. ~~R~~ Curry. ~~Ges'~~God's anger and judgment ~~x~~. They are very ~~clear-~~ clearly there. Many people take the phrase the Day of the Lord and make a ~~deelat-~~ ~~x~~ declaration and ~~x~~ then try to ~~fin-~~ ~~kix~~

fit it into every ~~part~~ pattern. I would think it far ~~wisher~~ wiser to gather all the cases where it occurs and then to see whether you have a ~~duplicate~~ unified concept in all of them and if so ~~w~~ just ~~k~~ what it is . Not to lay down a regulation as to what it is and then fit the ~~verse~~ - verses in. , Yes, Mr. Kim? Sometimes people have the idea that God is like a tottering old grandfather. He can just do anything that ~~any~~ anybody asks. ~~ok~~ You can ignore His ~~right~~ righteousness, all you have to do is to say I'm sorry and God is very kind and very great. But he is ~~also~~ also a ~~god~~ God of rightousness, justice, ..whether you are to take this verse literally as meaning the material heavens or earth or figuratively as they are standing for the great powers of this ~~w~~ world . The context should be ~~k~~ studied ~~ox~~ to ~~k-mad~~ make a decision on that ~~w~~ question. It shows the tremendous power of God. Yes, the Lord will have mercy on Jacob. Well, what is the Hebrew. This is \_\_\_\_\_. Over this ~~w~~ rd mercy. This English word mercy has changed its meaning in the course of 300 years. It has a much more ~~restrie~~- restricted ~~sne~~- sense than it had then. ~~Whe~~ What we mean by mercy today , the word mean 300 years ago but it also had a much wider use. Now , let us hear that ~~Ste~~ Strong's Concordance, Mercy, meaning kindness or lov~~ing~~ kindness. That gives here a whole ~~com-~~ ~~column~~ column for uses of the word ..and then it says in 8-12...in other words, there are dozens in probably hundreds of cases, where the ~~Engls~~ English word mercy is used ~~the~~ to translate the \_\_\_\_\_ Hebrew words \_\_\_\_\_, and in some of these it may mean like ~~α~~ ~~α~~ r present word mercy. Our present word mercy...the word ...the present word ~~mercy~~ mercy if a person deserves condemnation, he is given less punishment than ~~he~~ he deserves. Or if some~~k~~one has some one else in his power and he does not attribute the power or the cruelty against them which he ~~ab~~ has the chance to do, you will say he shows



mercy. That is not the meaning of the ~~Heb-~~ Hebrew word \_\_\_\_\_. The Hebrew word may include that but usually the Hebrew word, \_\_\_\_\_ is ~~translat~~ translated in the American Standard Version nearly always as Loving Kindness. And I think that loving kindness is pretty close to it. Dr. Glueck, who is president of the Hebrew Union College, participated in the inauguration of Kennedy in Washington, he is a great archaeologist and a great scholar. He wrote for ~~a~~ his ~~ex~~ thesis, and he produced and main~~t~~ained the theory means the pouring out of some obligation of the covenant ~~xxx~~ relation in full sincerity of spirit, not just to the letter. Now, I was ~~xxx~~ very much impressed when I heard five years ago this theory that this man advanced.

### G-38

This is not the word that is used at this point but it is ~~the w-r-~~ the word that is ordinarily translated in the King James Version and loving kindness in the American Standard Version. You have the RSV. What does it say? ~~x~~ This theory of Glueck's expressed me as a very clever theory. I took up with a class going through all the uses, and as I went through and looked ~~x~~ at them, the more I decided that it did not fit. I am quite sure that he ~~xx~~ has read into the word. It may be true that \_\_\_\_\_ can cover that, but I don't think that it should be restricted to that by any means. I think that loving kindness ~~can~~ is pretty near to it, not just in the sense of feeling, but of proving it by ~~ones'~~ one's acts. It is an attitude of real kindness. And it ~~x~~ is used of God and it relates to man, ~~but-~~ and it is true that when a man enters into a contract, he means show fear and desire to do what ~~xx~~ is kind. I couldn't say that I remember, but of course it does say that He will show \_\_\_\_\_ to thousands of ~~gn-~~ generations to those that love Him and keep His commandments, but of course Israel is also included in that. Whether it is ever used as a nation I don't recall,

it doesn't quite fit . If a man is married to a wife, he is required by the law to have a certain relationship toward her--a man can be perfectly correct in all this, yet it could be just a cold carrying out of requirements between them, but the \_\_\_\_\_ means ~~that~~ that he ~~carrei~~ carries out the ~~x~~ agreement in full ~~k~~ sincerity, showing in his attitude that which the relationship calls for. Of course that would apply to God in relationship to Israel, but I don't feel ~~tha~~ t it is strictly ...it is my impression that there are many things that that does not necessarily enter in , it shows the attitude of ~~dee~~ doing what is good and helpful toward another one, and it can be used be ~~with~~ with ...Of course if you mean that ~~ht~~ the New Testa~~ment~~ had a ~~g~~ Greek word that was used in the LXX corresponding. I don't think so , I think that it is true in relation to God , but I don't think that that covers it entirely. Well. then, I was mentioning that the word mercy ordinarily represents the Hebrew word \_\_\_\_\_ but now Young gives also \_\_\_\_\_ and \_\_\_\_\_ means compassion. In this particular case it is a ~~very~~ verb instead of a noun. In most cases the English word \_\_\_\_\_ is ~~realt~~ related to some form of \_\_\_\_\_. But this word in 14:1 does not mean an act but an attitude. You~~x~~ show \_\_\_\_\_ means you show benev~~ole~~nce and kindness toward \_\_\_\_\_, but where it says in 14:1 that the Lord will have mercy on ~~Israel~~, it is ~~ix~~ true ~~tha~~ t that is what He is ~~goigg~~ going to do , but that is not what this word means. This ~~vox~~ word means that He will have compassion on them. He will have a friendly , emotional attitude ~~ix~~ toward them. \_\_\_\_\_ is more the action. So this is more the ~~vers~~ verb. The Lord will have mercy on Jacob and will yet choose Israel, but not so much here dealing with action ~~ax~~ as with attitude. This is \_\_\_\_\_ --that word \_\_\_\_\_ is ~~oftn~~ often mistranslated. The Lord ~~said~~ said that it ~~rem~~ repented me that I made men. Repent is a poor translation, because repentance means that they

show godly sorrow and that they turn away. Daniel said God is not a man that He should repent, God is not a man that is pliable and changeable . He is one with a fixed purpose, and that ~~xxx~~ occurred in I Samuel and in the very same chapter in which Samuel says to Saul that God is not a ~~x~~ man that ~~x~~ he should repent, earlier in the same chapter God says to Samuel, it repents me that I have made Saul King, in the same chapter that he says that God is not a man that he should repent.

So you see repent doesn't fit. What Samuel is saying to Saul is that ~~x~~ God is not like a man that you can give a little present to or show a little change of attitude that you can ...into doing what is contrary to His desire. But what God is saying to Samuel is in view of the wicked ~~x~~ way that Saul is acting, it makes me very sorrowful over the fact that I have made him. Get the real meaning of \_\_\_\_\_.

The two do not contradict each other, but one statement alone makes them contradictory.

Actually, you can't translate into English, we have no exact words. I once took a class and we took a month and looked at all the ~~x~~ cases and we found the exact meaning that fits all the cases. You can get the idea but you can't get put into English. Well, now the next one after that --the --7 and 8 , Mr. Kim suggest --there's no mention of God, but what is your nes next one. 22 the Lord's judgment ~~oxx~~ upon sin, and also ~~x~~ His power over the nations. Verse 9, it is moved to meet thee at ~~tha-~~ thy coming. What do you get about God in that. God's power over the nations, but I doubt if that verse especially more than the rest of the verses. Yes, ~~tht-tht-~~ that is the whole chapter and ~~x~~ some verses bring it out much ~~moe~~ more clearly. What is you next one, after ~~24-~~ 22, Mr. Curry. 24 is a wonderful statement of God's ~~pwe~~ power, the Lord of Hosts has sworn, saying Surely as I have thought so shall it come to pass . As I have purpose~~ed~~ so shall it stand.

This is a ...you ~~x~~ have the same idea in 26,27. This is the purpose that is purposed upon the \_\_\_\_\_ and this is the hand that is stretched out to all the ~~x~~ nations, for the Lord of Hosts has purposed it and who shall disannul it. His hand is stretched out and who shall turn it back . It is ~~x~~ a declaration of God's power over the nations . It is I think unfortunate that ~~v~~erses 26-- this is ~~x~~ the ~~pur--pur~~ purpose that ~~ix~~ is purposed upon the whole earth . He is talking ~~ix~~ about the Assyrians . This is the purpose that is purposed upon the whole land. I don't think that he is talking about the whole world, the whole Assyrian Empire. And then ~~x~~ the chapter should end ~~w~~ith <sup>with</sup> chapter 27. It is quite unfortunated that verses 28 to the end are in the this same chapter. It would be much better if it were put in the next chapter. Actually they should be in a chapter by themselves. You have the burden of Babylon from 13 to 14:27, and then in 28 you have in the year that King Ahaz died, there is another burden after the burden of Babylon and this ~~ix~~ is a verse given against Philistia. The ~~ole-~~ Old English translation is unfortun~~x~~nate. Palestine is named ~~fr~~om from the Philistines, but this is Philistia, about the land of Philistia, and I doubt that ...God's judgment following the nations. Maybe the 32nd verse, the Lord has founded Zion and the poor of His people. God's kindness that the poor of ~~x~~ His people, and then in chapter 15 and 16~~x~~ we ~~w~~ ~~a~~ ~~h~~ ~~v~~ ~~e~~ have the burden of Moab which is again mostly judgment, and you have the Word of the Lord also stressed in it, do you have anything ...chapter 17 is rather unfortunately headed . It is headed the burden of <sup>Damascus</sup> ~~Sennacherib~~, but it goes ~~x~~ on and talks as much or more about the northern ~~kind~~ kingdom as it does about Damascus. I think that you would find a ~~feed~~ good ~~x~~ deal more in 17 than you would find in these chapters. What is the first thing that you find in 17, Mr. Kim.?

14:28

The Word of God you have in ~~15-~~ verse three, and aside from judgment, verse  
 6. What did you find there. The Word of God again. But you have in verse 6,  
~~yet~~ yes, he is here speaking of the fact ~~the~~ that though He is going to punish  
 the ~~north-~~ northern kingdom he is not going to destroy it. Verse 7 very definitely  
 --the holiness of God, the creation of God and also the future act of God, at  
 that day shall a man look to His maker. There is a time ~~coming-~~ coming when  
 the people of Israel will be ~~entirely~~ entirely removed from idolatry. You might say,  
 here is a prediction made in ~~rea~~ relation to those people. When those people in  
 Old Testament times fell into idolatry time and time again, worshipped Baal, wor-  
 shipped ~~the~~ the gods of the heathen. God says there is a time coming when they  
 will ~~not~~ look to their ~~maker-~~ maker and look away from the worship ~~for~~ of their hands.  
 You might say that is looking way far away to the millennium, actually, we find  
 that very soon after the return from exile, that the Jews had this blessing so firmly  
 taught to them that they became known for the coming of Christ, and the Jews have  
 fallen into sin and they have wickedness but this particular thing which they fell  
 into ~~so~~ so much sin, they have been a witness to the fact of one God. You have  
 to take each case by itself. When you do the principles emerge. There are certain  
 passages where ~~the-~~ there are \_\_\_\_\_-and then there are other passages which look  
 forward to both, and as you look at each passage and study the content. Yes, definitely,  
 God has a plan for each individual person, but the person may not be able to find  
 out his plan in advance, so we study in the scriptures and we find definite principles  
 that He wants us to follow and one of those is to put Him ~~not~~ first and to make absolutely  
 sure in everything that we do that we are ~~not~~ looking for His ~~own~~ glory. If we can be  
 sure of that, then we can be sure ~~that-~~ of His ~~promises~~ promises, I will guide thee

with my eye. ~~Our~~ - We can be sure that He will lead us step by ~~sex~~ step, ~~x~~ if we are sure of that one thing, that we keep our own ~~selfin~~ selfish desires from becoming the determining thing in any decision. Then, I remember R. A. ~~Torey~~ Torrey, he was very successful in one work and got an invitation to another ~~wof~~ ~~wre~~ work. And he saw great opportunities ~~n~~ in the other work although it was much ~~n~~ inferior to the work where he was and he didn't know whether he should reject it and stay where ~~ix~~ he was ~~ox~~ and he got to thinking about it and he found that immediately. he thought, Think how ~~n~~ much more fame I would have here, think how ~~mucy-~~ much ~~o~~ more money I would have here. And all of these things crowded into his ~~na~~ mind, and he said that for three days he prayed, seeking that God would give him a supernatural . . . that God would ~~be~~ help him to clear his mind of the selfish thoughts that ~~xxx~~ crowd into all of us, and he spent the time with the Lord until he got to the point where he was sure that he could say that whether he had a great reputation or not, whether he had a lot of money or had to ~~be~~ live in poverty, it ~~ix~~ didn't matter to him, but there was one thing alone, that is the glory ~~x~~ of God, and he said, when he got to that position, he was able ~~we~~ to see very easily what it was that would be to the glory of God more, and to ~~sek~~ seek and to know, And very often if we can get rid of the selfish thoughts out of our mind, then we can look at the situation ~~in-~~ and it ~~becmes~~ becomes perfectly clear. There are ~~toh~~ other cases where it doesn't become perfectly clear. This cases often it doesn't matter. We can be used this way or that ~~x~~ way. And the thing to do is when we reach that ~~ix~~ situation . . . and we are sure that we are not doing it by selfish motives. And time and again, later on you look ~~n~~ back and you see ~~y~~ how the Lord led. You see how there were things that we didn't even know about, that the Lord knew what

was coming. That's a brief answer to your question. (Q) God controls all things. Those who sin against the Lord and those who go on in wickedness God is not willing that any should perish but that all should come to the knowledge of the truth. He desires them to turn to ~~xxx~~ Him, and ~~He desires us to~~ but Satan desires tht the message should not get to them, but Satan is not ~~te~~ the ~~Lord~~ lord of the wicked in the sense ~~ofx~~ that God is the Lord of the ~~right~~ righteous. God is the sovereign ruler ~~ofx~~ over everything, and Satan is one of tremendous power who is trying to deceive and to mislead but there is the difference that God is interested in the welfare of His children and anxious to help them while Satan is contemptuous of those who follow ~~the~~ him. And after He uses them will leave them in the ditch ~~with~~ without the least compunction. And generally does, and so Satan gives them much when they serve him but in the end they don't find that he is a very ~~god~~ good rewarder. There ~~a~~ have been ~~ver~~ various writers that have expressed it that way. It says in the scripture that ~~k~~ He gave His ~~liv~~ life a ransom for us, and ransom ~~means that~~ is usually something ~~tht~~ that is given ~~gox~~ to an enemy who has encountered ...but I don't think that the ...the atonement is a sacrifice to God's justice and it has an effect ...but a ~~pk~~ better picture is that given in Genesis 3:15 where it says that He shall bruise thy head, and he ~~k~~ ~~bx~~ shall bruise his ~~feet~~. You ~~might~~ might say ~~x~~ it was a death blow to Satan rather than a gift that was given, although it was a victory in ~~x~~ a sense ~~that Christ~~ in Satan's sight that ...~~y~~ it was a temporary satisfaction but in the ~~xx~~ end it was a death blow. ~~k~~ That is getting into a very interesting area of theology but we must move ~~forwad~~ forward because I want to ~~the~~ get into chapter 24. So , we see then that this was verse 7 and 8. Any more in chapter 17 Mr. Kim. Because thou hast forgotten the God of thy salvation and hast not been mindful of the rock of thy strength. I think that here ~~k~~ he is

talking to the people of the northern kingdom. He is addressing Israel in other words as a nation. And to Israel the nation is the God of ...but to the wicked in the nation, then of course He is not. He is that to the nation as a whole, so ~~the~~ sticking to the nation as a whole He recognizes how the wicked in the nation have gained the preeminence which has led them to forget the God from whom the strength of salvation has come. ~~The~~ If you take verse 10 just by itself without any context you can get an armenian idea. Now, of course one does backslide. All Christians ~~bl~~ backslide, but I think that here it is the God of the nations, rather than ~~ex~~... (Q) Salvation here ~~refers~~ refers ~~x~~ to deliverance from evil, and of course that includes what we think of in salvation, but it is not ...well, that would be included. Then, anything more...yes, God's ransom. Now, chapter 18, Mr. Curry. Yes, verse 7 is a future promise that there is a time coming when this will be brought to the place where the name of the ... ~~M~~ Now, we have to ~~xxx~~ talk fast to cover 24 in the time that is left. And so, we can look at 19-24. How, about chapter 19. 19 again will have a lot of judgment. the ~~ag~~ anger of God and the judgment. Let's look over those ~~tx~~ and look at other things. What is the first thing that you find? What did you find in verse 12. God's ~~α~~ power ~~sk~~ over the nations. ~~Vrs~~ Verse 13, and how about verse 16. The power of God is also there. And what 18. Verse 18 also ...

G-40

19:19  
This is a ~~future~~ future act. God is going to cause that there ~~x~~ is going to be an ~~x~~ altar to the Lord in the midst of the land of Egypt. That goes under future prediction. I doubt that it ~~x~~ would ~~x~~ go under mercy. It would be future prediction, and it shows His power over the nations, doesn't it. His power over Egypt. What is your next one? Yes, kindness in 20. They shall



cry to the Lord because of the oppression. There is a tremendous ~~Saviour and~~  
 Saviour and a great one, and He shall deliver them, and who is this that He shall  
 deliver . It shows God's mercy to people outside Israel. His mercy to the Egyptians .  
 Anybody who ~~w~~ says that it is only God's kindness to Israel. In the Old Testament  
 --why ~~how~~ here you have plenty in 21 here. Tremendous . . . .of what and the  
 19:21 Egyptians shall know the Lord in that day. Egyptians did know the Lord in the  
 time they (200 AD ) --there was a period in which Egypt was a great center of  
 Christianity, and then the ~~Mog~~ Mohammedans over-ran Egypt, and the Christians  
 became a small minority in Egypt, but there was a period ~~ok~~ when Egypt was ~~ax~~  
 great center of the knowledge of the true God, and that was predicted here ~~n~~ by Isaiah  
 so long before, and then in verse 22, the Lord is ~~going~~ going to smite Egypt and  
 then going to heal it. Turn to the Lord and He shall heal them. And- Now, these  
 19:22 are ~~grat~~- great predictions of what is going to happen, and they were ~~now~~ not fulfilled.  
 But they ~~wx~~ are definitely predicted about Egypt and Assyria. It would seem to  
 me that since the whole chapter is about Egypt ~~x~~, that we ~~x~~ would have no warrant  
 to say ~~that~~ all the bad things that he said about Egypt , that is literal, . . .then when  
 he turns around and says ~~that~~- some good things about Egypt, Oh, he's not talking  
~~abu~~- about Egypt, he's talking about something else. ~~X~~ It would seem that we would  
 have to be consistent, that if we take the curses in the chapter as literal, then we  
 must take the blessings, but to say ~~that~~ ~~xa~~ that they are not fulfilled, is not . . .In  
 the authorized version of the Bible there are headings all through the prophetic  
 books. It will say curse on Egypt, punish Israel for her sins, blessings on the church.  
 All ~~bx~~ the curses are given to Israel all the blessings are given to the church. Of  
 course it is true that there ~~are~~ is a sense in which the true Israel in ~~x~~ Old Testament

times can be doubtless be called the Church, that is true. It is not consistent to take all ~~x~~ the curses and give them to Israel and all the blessings and give them to the church. You have to look at ~~x~~ ~~xx~~ ~~x~~ each passage and see what it is talking about, and you will see that God's chastisement for members of ~~x~~ His church, and we will find God's curse upon branches of His church, and we will find blessings upon Israel--you have to look and see what He is talking about and not just arbitrarily make a jump from one thing to another, because it seems ~~for~~ to fit.

19:20  
 So in this chapter ~~it's~~ so much of it is literally Egypt that I don't see any warrant --in the 20th verse? He will send them a Saviour and a great one and he shall deliver them. I am not sure that you can be ~~x~~ dogmatic about but I would be ~~xxx~~ inclined to think that has to do with the ~~emen-~~ coming of ~~x~~ the ~~Led-~~ Lord. You have an ~~x~~ Egypt which was a Christian Egypt and then you go on to say in verse 22 that again the Lord is going to smite ~~x~~ the Egyptians --he is going to smite ~~he~~ them and He is going to ~~tx~~ heal them. And the ~~Led-~~ Lord smote Egypt with the coming of the Moslems in about the 7th ~~can~~ century AD, and the healing ~~x~~ that he has described has not yet come. I think that we can safely say that it is still ahead. Any other way that you take it, you just take a verse out of context and apply wherever you want, but if you ...and it is all about Egypt up to this point and just because it hasn't happened yet, we have any ~~x~~ right to say that he has stopped ~~talk~~ talking ~~abot~~ about that and is not talking about something else. But I say that we have to go very slow about it. Anything more in this chapter. Mr. Lee? 21, what did you call it. And what is next. 22 is judgment and the end of time. 23 is still future acts. Look at that wonderful 27th verse. ~~The~~ For in that day shall Israel be the third ~~in-the-~~ with Egypt and Assyria, even a blessing in the midst of the Land, when the Lord of Hosts shall bless them, and Assyria the work of my hands and Israel

mine inheritance, a wonderful promise that is not yet fulfilled but he assures them that it will. That which belongs to him. The ~~is~~ word that is often ~~then~~ translated inheritance means to ~~take-t-~~ properly or legally take possession, now Mr. Kim, can you rapidly go through verse 20. Yes, in chapter 20 is a very interesting future predictions, but you didn't find anything ~~about~~ about God's character. Now, in verse two, there are those who make a great deal of ~~α~~ verse two.. They say th t verse two must be a poetic ~~and-~~ and imaginary thing , it didn't actually, really happen, because they say it says that God said to Isaiah ... and they said th~~a~~ t was indecent ~~is~~ for Isaiah to do that and therefore he didn't do it, and so they take it figuratively. But I think they do have a right ... I don't think th~~a~~ t it shows that Isaiah went indecently. I think that he went properly ~~dressed~~--as a sign to attract people's attention to what was going to happen in the future. Well, we have these two chapters...well, we have gone through 24 , the two of you. Let's look on for next time 25 to 32. and the three on this side take from 33 to 39.

Today, I asked three ..and the rest to look at 33-39. We have 100% on 25-32 and only 33 1/3 % on on 33-39. How many have done 19-24. Had anybody else done ...So, Mr. Lee is the only one as yet who has done ~~on~~ 19-24. We ~~trust~~ trust that

others will catch up to that eventually but for now let's look at 25. In chapter 25,

*Ch. 25* Mr. Roussey, ~~let's~~ let's look at it and see what you can tell us about it. It's a little different from other statements ~~that~~ that we have had. Thy counsels of old are

faithfulness and truth. I doubt if this comes under the heading of truth. ~~thing-~~

*11* think that this is simply quoteing. The next one? Verse two. Verse three is future.

Yes, and the next one? What does ~~show five-~~ verse five show? And verse six

is what? Kindness. But he will swallow. It's not dealing with nations. It's

not dealing with his judgment. It's dealing with His ~~kindness~~ kindness to His own people.

So I think that would particularly be worth ...You remember that this is quoted from

the New Testament, ~~and~~ in ~~1~~ I Corinthians 15, that great resurrection passage.

Then shall that come to pass that which is ~~predicted~~ predicted. And what about verse nine.

10 is definitely future prediction and it is power over the nations. And 12, what

do you have for 26. Open the gates of the righteous nation which keep the truth

*Ch. 26* --open ye the gates. What is there about God in verse ~~two~~ two. Open ye the ~~gates~~ gates,

that the righteous may enter. That's talking about the people isn't it. I think that

is true but it is rather an influence than a direct statement, isn't it. Everything in

the Bible of course is related to God. The Bible is the story of God's dealings with

man, but I don't think that we learn anything particularly about ~~God~~ God from verse two,

certainly not by itself. If you take in connection with verse one, of course. It shows

God's blessings on ...certainly in connection with one, but ~~3~~ 3 seems to be rather

different, two is speaking of the nation, isn't it. Three is ~~speaking~~ speaking of an

individual. Thou wilt keep him in perfect peace whose mind is stayed on thee, because he ~~true~~ trusteth in thee. Surely here ~~is is~~ it is speaking of an individual. Thou wilt keep him in perfect peace whose mind is ~~stayde~~ stayed on thee because he trusteth in thee. Surely here is inward peace. Here is the Lord's blessing to the ~~indifi~~ individual who has faith in God. That doesn't go under any of the categories. Certainly ~~isx~~ it is not judgment. It is not power over nature, it is not sovereignty. And of course. You have kindness in verse four. It says for in the Lord Jehovah is everlasting strength. There are about 20 there are translated strength in the King James Version. The one which is most commonly ~~x~~ translated strength is ...which means power. The next ~~x~~ most common is ...which is hardness. This one is \_\_\_\_\_ is usually. ...It is the strength as of \_\_\_\_\_ and of course our verse says ~~he~~ trust in the Lord for in the Lord is everlasting strength. It's ~~conqu~~ comparable to the ~~statemnt~~ statement ~~x~~ about Peter, who said that ~~onx~~ this rock will I build my church. The Lord is the rock, the everlasting rock. It is that which you can depend upon. It doesn't suggest ~~tha~~ t power of going forward but a power that is ~~immkv~~ immovable. The ~~powe-of~~ power of protection. It has to do with it, yes, but I don't think that is what is stressed in the particular statement. You can trust the Lord forever because you can depend upon him. Power is more in the rock than in the ...I think that the first thought is power. Of course faithfulness is also involved but a power that ~~α~~ you can't ~~depede~~ depend upon can't be of much value. And the ~~nd~~ next one Mr. Kim. ~~The~~ - It ~~doen~~ It doesn't stress here the eternal existence of God but the eternal power of God. The existence you might say is involved. Be interesting toget the verses together that suggest eternity. In the Lord is everlasting ~~x~~ strength. The next then, Mr. Kim? Especially verse 5. And the next? And-

26:3

There is the indwelling of God in the heart of the believer and bringing peace to his soul. I don't see how anybody can take this verse as anything but a prediction of God. ~~xxx~~ What about verse 13, what does it say? I'm not sure that you learn ~~x~~ anything about God in verse 13. I think you learn ~~something~~ something about the people who are talking. The people who are described in 12 are people who have God in their hearts, and they are people who know that God is going to give them peace in their hearts, because their minds are stayed on him. But in 13 the people look back to their ancestors, and they say our nation has not always ~~me-~~ been a nation that has simply passed on the knowledge of God from father to son. Other lords beside thee have had dominion over us. We have worshipped the gods of the Norsemen, or the gods of the ~~KG~~ Germans, it would seem to me that ~~isx~~ this is a prediction looking ~~x~~ forward to Gentile believers speaking, and describing the salvation that they have ... and ~~ix~~ how they have come out of heathenism into ~~believe~~ belief in him and ~~the-~~ this is describing those people, and then in verse 14 they go on to ~~spa~~ speak about the gods that the formerly ~~worshipped,~~ worshipped, and ~~x~~ what do they say about these other gods, in verse 13. They say that they have worshipped other gods but they say that they are determined to worship ~~x~~ only the one true god, because ~~the se heate-~~ heathen, false gods are dead, do not ~~lei-~~ live, are dead, and do not rise. God has destroyed them and made their memory to perish. And so they are declaring their loyalty to the one true God. ~~(Q)~~ (Q) The passage from 24-24 27 is often called the Isaiah Apocalypse -- it is the little section of Isaiah which is similar to Daniel or the Book of Revelation, where the ~~persons are-~~ curtains are opened and one is given a glimpse of God fixing

...so in each section you have to ask the question what ...it seems tome that it fits exactly ~~κ~~ with His looking forward to our day ~~where ther~~ when there should be those who are not ~~sm-~~ simply carrying on the .l..

## G-42

There is much in it that looks forward to God's ~~unvel-~~ unveiling of ~~the~~ His plan and His ...Of course we do ..and these people ~~sa-~~ say.. Like as a woman in pain with child, so have we been in ~~thi~~ thy sight, O Lord, we have been in pain with child, we had as it were brought forth wind. We have not wrought deliverance in the earth, I don't quite see where it would. ~~κ~~ A hundred years ago ...Christians today looking at our ~~sin-~~ situation , and it sounds as if ...those who have turned away from their false gods have turned to him and have been given ~~pe~~ace in their hearts. What is the answer, and what ~~κ~~ is the answer to the problem of the ~~κ~~ frustration of the church as it has thought it was ~~goig~~ going to conquer the world for Christ and it has made great advances and God gives the ~~anse~~ answer in verse 19. The answer is not in what man can do but what God will do. The Lord said thy dead ~~mean-~~ men shall live, and ...or is this t e Lord saying just as my dead body ~~κ~~ was raised ~~fo-m-~~ from the dead. It is not by human strength or human efforts but ~~his~~ it is through divine ...described in I Thessalonians 4 , when the ~~κ~~ dead in Christ shall rise first, thy dead mean shall live. And then it is ~~in-inter~~esting that you have this picture of the Resurrection, when the Church is frustrated and in difficulty and ...raised to be with Christ and so shall we ever be with the Lord. And it is followed by verse 20, and it ~~suggests~~ says, Come, my people, enter thou into my chambers and shut thy doors about, hide thy self for a little moment until the indignation is over past , for the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity. Here you have God's ~~wrat wa-~~wrath

poured out ~~it~~ upon the earth, and it is a picture of ...so it fits perfectly. Of course Isaiah ..there is a certain ~~transi-~~ transition. Here you have a section

26:2 From verse 12, one continuous section that exactly fits ...Of course that is given into the matter of ...all we know about the church of God ...Come , my people enter ~~on~~ into my chambers, but the other matter is ...it certainly gives a picture that exactly fits with that New Testament ~~picture~~ picture that ~~fits~~ fits in as many points as ...Yes, Mr. Kim? First, be ~~fath-~~ faithful ~~k~~ unto death. God did not disclose how long a time it would be between the ascension and the return of the Lord. But ~~xxx~~ He said In the world you will have tribulation, ~~but~~ be of good cheer , I have overcome the world. The church has had tribulation. ~~Q~~ Time after time throughout the ages, and we don't know how many more times it may happen before the Lord comes back. And if He does come back, who knows how much ...but there is one particular ~~perido-~~ period of persecution which happens after the taking ~~out~~ of the church , and there is ~~xx~~ considerable ~~evid-~~ evidence in the New Testament to point ~~xxx~~ very strongly in that direction, but that we ~~xx~~ don't have time for in this ~~xx~~ class but this fits with that. It has the resurrection and then ...of course, allthrought the present age is the outpouring of the judgment of God, but in those ~~xxx~~ He has sometimes preserved individuals, yet the church as a whole has suffered ~~in~~ in them. ...till the ~~xxx~~ indignation be overpast. ~~Thes~~ ~~Thes~~ That has not occurred anytime ~~during~~ during this age. This is a description of one great ~~oup~~ outpouring of God's judgment. And then as to the second question about resurrection in the Old Testament. Resurrection is not greatly stressed in the Old Testament, and a very good suggest~~o~~ion has been given, that the Israelites coming up out ~~k~~ of Egypt ~~xxx~~ and God wanting to get them away from the Egyptian false ideas, were familiar particularly with the Egyptian attitude toward the life of the day,



and the failure to ~~spea-  
spear~~ ~~spea~~ and a ~~x~~ large part of what they earned in their life trying to provide food and everything possible for their ancestors and ...the cult of the dead was a tremendous thing and the Lord wanted to make a complete break with that and so we do not have anything like the stress on the future life in the ~~α~~ Old Testament that we do in the ~~α~~ New. Nevertheless, we do have a number of individual passages which very clearly ~~x~~ bring out resurrection and quite a few of these are quoted in the New as proof of resurrection. Now, of course there has been a problem that the Pharisees believed the resurrection, and the Sadducees accepted and yet they both ~~believed~~ the Old Testament and when the Sadducees ~~wrote~~ raised the question to Christ denying the Resurrection, Christ's answer was Yes, God said I am the ~~ge-~~ God of Abraham, ~~Isaac,~~ Isaac, and Jacob, and not a God of the dead. Some say there are other ~~verse-  
lat~~ verses later on ~~t-  
t~~ that are clearer than that, if they accepted the rest of the Bible, why didn't Christ use the clear verses instead of a verse that is somewhat obscure, but we generally feel that the reason for that must have been that all put great stress upon the five books of Moses, and the <sup>4</sup> Lord quoted a verse from the Pentateuch that would fit with the later clearer passages but which would show that even ~~α~~ in that earlier revelation there was a suggestion of the fact that Abraham, Isaac, and Jacob continued. God is still ~~there~~ their God. He brought that out, but we have a few ...it is not insignificant, but it is not ~~α~~ one of the great stresses. Yes, taken in the Authorized as ..and they ~~ak-~~ take it as second masculine. You ~~men~~ mean for ...but I don't think that it is identical. Resurrection does not rest on that last ~~phar-  
pha~~ phrase. That is what brings out the resurrection. My dead bodies, they shall arise. Yes, but that takes it as my dealing ~~wih~~ with the plural bodies. I'm not at all sure that the American Standard is much more accurate. There ~~asr-~~ are some cases ~~the~~ where the English language

--where it ~~x~~ fits with the ~~Englis~~ English language. There are some cases where our knowledge of the Hebrew has improved. There are other cases where modernistic interpretations have come in. So there are between the two, between it and the King James I wouldn't ~~neeces~~ necessarily take one over the other. But where they differ I take it as a case to look at the Hebrew and ~~w~~ see whether I find that there is a linguistic principle which they have recognized ~~w~~ or whether there is a modernistic attitude that has led them to accept a different one ~~as~~ of two alternatives. I wouldn't simply take one as against the other. I don't think that there is any modernism at all ~~x~~ in the King James ~~in the~~ Version, I do think that there was a little skepticism. Very rarely. Like, for instance, the King James translators did not believe that anybody in the time of Gideon just taken at random could write extensively. They didn't believe it. And ~~some~~ consequently when they read that Gideon grabed a young man and said tell me about the leaders ~~x~~ that he wrote down the names of ~~x~~ seven. They say he described the m, but the Hebrew word ~~x~~ says wrote. Well, now, ~~why~~ why did they say ~~de~~scribe. I don't know, but I can't help wondering if it was because they just didn't think that the young man could write, and so I take ~~tha~~ that as a little skepticism ~~asxx~~ regarding the accuracy of the ~~statem~~ent. Now, we know that writing was much more common than any one had suspected. They tran slate that word write in practically every case, the only other cases that they translate it describe is when they tell about ~~x~~ describing the bounty. In this one case the King James has it.

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It's a matter of interpretation. In the Hebrew it is my dead body, they shall rise. How are you ~~goig~~ going to make sense out of that. My dead bodies, ~~thy~~ they shall

rise. Well, the King James translators say that ~~woul~~ they would arise. That would suggest that Christ as the firstfruits and then they ~~that~~ at His coming. Now, that is an interpretation on the part of the King James translators. The American Standard Version say what right do you have to say ~~toe~~ together with. We will take my dead body as a collective, and so when it says my dead body, we will assume that it is a collective and we will say my dead body. Well, they ought to put the s in italics just as the others ~~x~~ have put ~~toe~~ together with. Each of them ~~x~~ is making a suggestion to make sense out of the ~~verse~~. Well, you have to do that. When you get a letter from someone, half the time ~~that~~ there is sentence after sentence in the letter that you have to interpret in the light of context. A sentence can often be interpreted in more than one way, but in the light of context it is clear what it means. Now, in this case the sentence is probably sufficient complete in the light of context, but if it ~~ex~~ were made a little bit fuller, then we would be sure that that is what it ~~mean~~ means, and to make it clear in English, the King James gives one little suggestion, the American Standard makes other suggestions. Now, either is water cut. My dead ~~body-as-opposed-to~~ bodies--who is the my? ~~He~~ First he says in verse 18, we have been with child. Well, then it should be our dead bodies, if it is all the people talking. Thy dead men shall live ~~is~~- Is he there addressing the nation, addressing the church or just a group. Well, then, the group then ~~asn~~ answers my dead bodies shall arise. (Q) In other words, the ~~Kn~~ King James interpretation here is an old one. We have to know .. no writing in words ~~xx~~ is complete. Lawyers try to make their words complete so they put in a lot of extra words, so as to try to deal with all possible contingencies. Even then, they ~~might-loese~~ find loopholes, but in ordinary speech we use enough

words to hope to be understood. And then somebody thinks of a possibility that we didn't know about and then they begin to wonder. When I was in Palestine before the day of airplanes and I would get a letter from my mother in California which was three weeks on the way and she would say, Sam came over yesterday and I had a very fine time with him. I would say, did she mean Uncle Sam Watson or Sam Sutherland, one of my classmates who lived about a mile away. I would write her back and ask her. She would get the letter six weeks after she wrote it and she couldn't remember ~~wa-~~ what she said. She would inquire around and find out ~~and~~ and write me that it was Sam Watson. I would get the letter six weeks after with the answer to the question and I would have forgotten what the question was. But you say the word is not clear. If you always make it fully clear. You have to think of all possibilities. I find that ~~xx~~ in ~~wi-~~ writing it is a very good idea to take something that ~~is-writing-and~~ you have written. When you speak you ~~x~~ put emphasis, and your emphasis carries a ~~x~~ lot of the idea. When you write I think that it is a very good idea to try to put ~~x~~ the emphasis ~~on~~ in the wrong place, because the other person reading the whole sentence might ~~x~~ just as well put it in a different place than you put it and the result may be that ~~you-~~ they get an entirely different thought than you had. Deliberately try to put it in the wrong place and see if you ~~x~~ can get ~~the-same-idea-~~ a different idea and if you do, then put in a word so that your words may be clear. In the Bible, as in every other book that is written ~~x~~ there are many statements that are water-tight and crystal clear and there are many others that have to be interpreted in the ~~light~~ light of context. And so in this case the ~~x~~ words just alone do not tell us ~~whi--x~~ which it is.

My dead body standing for a plural. Who is the my here all of a sudden. They <sup>who have</sup> have been told they have ~~been the-~~ ~~x~~ frustrated ~~x~~ have been given an answer.

Thy dead ~~mean~~ shall live. Not all dead men. Thy dead men, the righteous, the just, the believers. They shall be raised. Well, now anyone reading this in the light of what happened later on, in the light of I Corinthians 15 where Christ is risen and become the first fruits of them that slept. It is ~~easier to~~ easy as the Syriac says and the King James follows it, just as I have ~~written,~~ risen, ~~x~~ so shall those that have died in the Lord shall arise. Well, the American Standard says that that is reading quite a bit into the ~~verse,~~ let's take the body as a collective. I ~~have~~ don't say you have to take it as a collective but I have difficulty seeing how the ~~my~~ is there. If he is going ~~x~~ back to the people that have just been talking in the term of we, I would say that I would expect them to say our instead of my. St. Augustine said that the new is in the old contained, the old is by the new explained. And the principle is that I believe in the Old Testament we should first take everything as it ~~stands~~ stands and see what meaning we can get out of it, without importing any ideas from anywhere else. Then we see the different possibilities in the ~~sentence.~~ We don't just try to ~~fit-~~ fit it in with ~~our~~ our idea of God. If we do, we may overlook something very important. We take it as it stands and see ~~what-~~ what the ~~var~~ various possibilities are. Then we see ~~what~~ the possibilities are in the light of context, ~~-The--~~ getting passages as a whole giving a reasonable meaning. Then we see that the New Testament frequently quotes from the old and ~~something that is not-~~ builds the New Testament ~~doctr~~ doctrine. Something that is never clearly explained in the ~~Old~~ Old, in the N.T. it says this is what was said by the prophet. ~~-and--~~ that the prophets searched what or what manner of time the Spirit of Christ which was in them did signify when he testified of the sufferings of Christ and the glory that should follow. And so we know that in the

Old Testament there is much ~~of~~ about great truths that the prophets didn't necessarily fully understand. As we get different portions and put them together they show light on each ~~one~~ other and we are able to understand better than the authors because we see them together, instead of each one separate and then when we ~~hav~~- have the light of the New ~~Tea-Tst~~ Testament. Somebody said that the New Testament is like bringing a candle into a dark room, that the light of the candle makes it possible for you to see. Now, I feel that anything in the Old Testament which is clearly related to the Old Testament <sup>events and</sup> ~~that~~ fits with situations ~~that~~ then we can say that is what they are talking about. ...and we can draw from it specific ideas but as to specific predictions, something dealing with an event in Old Testament times, but anything in the Old Testament which does not ..is the prophet giving the people what God wants to have written down for the use of people all through the ages. And we see what connection there is between ~~in~~ and we see how they fit together and what light each may throw on the other, being very careful not to twist it in any way or to force anything but to see ~~wh~~ what ~~a~~ what natural connections there are and in a case like this it seems to me that there are so many ~~connecting-connectins-~~ connections,

I will have ~~to the-~~ them to you by Friday. I will try to have them available to everyone by Friday. Now, as to the work in this course. Some of you have been assigned chapters 1-6, others have had 7-12, 19-24. We have ...and some have had 25-32 I believe and others 33-39. Then, chapter 40-51 ~~or~~ was it 52. 41-52 I believe that everybody was to have done, we maybe will skip 52 and 53 as ~~we~~ not having a great ~~deal~~ to add to our present subject. But then from 54 to 56.

we can do in one more assignment, so let's take ~~chp~~ chapter 54 to 60 and for the three on this side, chapter 61-66, and that means that when that is finished the class ~~w~~ as a whole will have done everything except 52 -53 and we will see whether we will look into them or not. Last ~~ox~~ semester we spent many weeks on this and we learned a lot about Christ, ~~just what~~ - so that ~~we~~ will ~~mean~~ mean ~~then~~ that everyone will have done 40-51 and ~~half~~ - everyone will also have done another 24 chapters. So that we ~~hve~~ have the book covered and all of you have covered half of it. That is the amount of this sort of survey ~~f~~ that I will assign this semester, and then I want to ~~a~~ take up the different subjects that we have been looking at such as Judgment, Sovereignty, Power, Kindness, God's power to predict the future, the various matters--holiness, righteousness, etc. We ~~don~~ want to take up each of these subjects and deal with all the verses that deal with that subject, and then take up different subjects and deal with ... I would like to cover all the main subjects and the lesser subjects. to group them together and cover them before the semester is over, and so our next assignment which will not be ~~due~~ due until ~~w~~ two weeks. The next ~~assignm~~ assignment ~~is~~ are these other six chapters and then after that ~~at~~ we will take up the specific subjects and deal with them at length. We have many verses in ~~Isaiah~~ for the word glory. ~~More~~ More there than any ~~wh~~ where else in the Bible, with ~~the~~ the one ~~exceptio~~ exception of the Psalms. Of course when the Psalms have a hundred and fifty chapters, it does not mean that ~~the~~ there is more about God ~~than~~ it is in Isaiah. But we have the word glory used in the English Psalms. There ~~ae~~ are a number of cases. but for now ... is there a question. Yes, I would like ~~by~~ you to go on into the Hebrew words ~~x~~ and take the word glory and know very definitely whether the passage dealing with it uses the same Hebrew word or something different.

When you are on a specific subject be sure that you get the specific meaning that relates to that specific subject. and the key verses we will give special attention. But the key words we want to know anyway. Well, I should say that I've never given that before. ~~And it has as--~~ This is looking at a new approach as far as my teaching is concerned and it has ... Now, ~~we~~ when we get into this subject it is not impossible that we will find... I'm ~~not~~ not sure that ... and when we get into this subject, it is not impossible that we ~~will-~~ might decide to ~~have~~ a special paper instead. I don't rule out the possibility, but I ~~ax~~ have not thought that far ahead in this ~~class~~s, but instead of having a big final, we might have a little final and a paper. Well, now we haven't had any tests as yet which puts me ~~a~~ in a difficult situation for mid-~~se~~mester marks are concerned. We ~~don~~ 't have much time now. Of course the mid-semester examination is not a permanent ~~one~~. It is simply marks sent in ~~to~~ order to see the cases where people are falling down in their work. That's the purpose of the mid-semester exam. And in an elective ~~like~~-like this ~~a~~ you would not expect anyone to take unless they were interested enough to really work it is unlikely that anyone would be failing, and as far as final ~~aver~~ averages are concerned, so that if I give only a rough estimate now, it ~~woul-~~ wont ~~effect~~ affect anybody's final grade. Now, we were looking last time at the section from 25-32 and we ~~havenly-~~ haven't gotten very far in that have we. We are only on 26, but of course some of these chapters along here are chapters that you have to dig in and to find out what the substance is. There are some of them that I have dug much deeper into than others, but in this 26th chapter I think we have a very definite picture of the feature, a feature of what the future of Isaiah's day, a picture ~~k~~ of what is here now. Remember at the end of the hour something that was said led me to remember an experience I had about 15 ~~ya~~ years



ago. At that time the Inter-Varsity Fellowship had me write an article for their magazine on the Second Coming of Christ and I ~~talked~~ told them that I would do it. I ~~talked~~ hadn't starting doing it when a very fine lady said that she had been talking with her ~~gen-~~ general secretary , and she said that she wished that she had more evidence on the second coming of Christ, and she said that ~~we had~~ there would be an ~~x~~ article by Dr. MacRae that ~~would~~ well, I have not started ~~or~~ writing the article yet. appear very soon, and when I ~~heard~~ heard that said, I felt that it was necessary that I get at it and write it , and I ~~spent~~ spent a great deal of time, and I tried to ~~g~~ cover it ~~x~~ in a ~~general-gee~~ general way. And I dealt with it in a general way, and the general secretary said that ~~she-~~ she was going to issue a little pamphlet on/ it, but then one of the schools, one of the seminaries that is rather actively interested in that organization objected to certain things that I said.. .objected to ~~certain things~~ in what I said, and they just did not think ~~work~~ something work ... but I spent a lot of ~~time~~ on that article. I tried to take an approach on that article ... that the main features of the return of Christ are so clear in the Scripture that ~~the~~ Christians, any Christian who accepts the Scripture must agree that there is to be a visible, personal bodily return of Christ to this earth. Anyone that does not accept that is within the realm of Christianity. I remember Sh. Matthew of University of Chicago <sup>40</sup> /years ago used to say that , " I do not believe ~~that~~ a man coming down from the sky. " When a person talks something like that, it is a \_\_\_\_\_ that he does not believe in the Son of God, Divine in the first place, usually ... the way to present ~~his~~ antiChristianity dealing with an aspect of ~~ti-~~ it which an average person will not realize, but every Christian/ who studies the Bible must accept the great fundamental principles that the Lord is coming back. ~~it/~~ It is bodily, it is visible, it is future. It is a tremendously important fact to

... a book... and then I went on ~~an~~ <sup>in the</sup> article, and I said that among ~~the two~~ <sup>true</sup> Christians, there are three views held. There is a view that this coming of the Lord precedes a period of great righteousness and peace on this earth/. . . I say this is a pre-millennial view, and I put a foot-note, and I said, if anyone is interested in knowing ~~what-~~ <sup>and they will</sup> the reasons why I hold this view, <sup>them</sup> drop me a card and ~~I~~ <sup>I</sup> will send ~~a~~ <sup>for the view</sup> little book which I have written, since there I give the evidences/particularly on this.

For the next five or four years I kept occasionally receiving some cards asking ~~from~~ for that article. But I said that the difference between the pre-millennial view ~~an~~ the post-millennial view is that the whole world is ~~going~~ <sup>and woman and child</sup> to be converted to Christ, and every man ~~that is~~ <sup>will be</sup> a Christian ~~as a result of preaching the~~ gospel that will continue for a long period of time, . . . perhaps ~~a~~ thousand years or so, and then the Lord will come back to the earth. With a-millennial view there is ~~no~~ <sup>either</sup> period upon the earth of the universal peace and righteousness ~~before or~~ after the coming of the Lord. I suggested that the difference between the less important and <sup>visible,</sup> the difference between those ~~who~~ who believe in the/bodily return of Christ, and ones who did not. And then I said there is a third view which does not necessarily relate to any of these two views. That is the question as to whether Jesus Christ's return is going to precede the great ~~out-~~ <sup>His</sup> outpouring of His wrath upon the earth, and there would be an interval between the coming of the saints and His coming with the saints. And there is no such interval. But as I was <sup>and</sup> writing that article, /studying the material, I presented the th~~ought~~ <sup>ought</sup> that ~~there is~~ <sup>the</sup> . . . one great. . . may be a difference of opinion. . . ~~they are not~~ here is another difference which may be held by any . . . they are not \_\_\_\_\_ pre-millennial. . . that is the third stage of . But As I studied it, and as I looked into the evidences ,

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the  
 I became more and more convinced that actually instead of ~~this~~ rd view, it should  
 be ... for the second, because it seems to me that regardless of pre- or post-, or  
 a- millennial, the evidences of the two stages of the return of the Lord is separated  
~~by~~ by a period of the pouring ~~ing~~ out of His wrath upon the earth, and ...  
 unless one simply ignores the evidences it is pretty hard to avoid ... except, ...  
 I did not put that in the article....

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ject  
 It is a big sub/ and I have done a very considerable amount of study on it, and  
 most of ~~it-~~ the evidences is of course in the New Testament / rather in the Old, but just  
 on the matter of millennium ~~we have~~ in the Old Testament we have many pictures  
 of the wonderful time of the glorious happiness, joy, freedom from war, freedom  
 from oppression / upon this ~~earth-~~ earth. There are ~~very~~ very many such pictures  
 in the Old Testament, but very ~~few~~ few in the New. And in the New we have a  
 great emphasis upon the wonderful return of Christ which did not stand out so  
 and separately  
 specifically / in the Old, but ~~if-~~ you put the two together, I heard \_\_\_\_ say,  
 you can study the Old Testament and you can be ~~either~~ either a pre-millennialist or a  
~~but~~  
 post-millennialist, ~~and~~ there is no possibility of a-millennialist, unless you brush  
 a side the whole passage away. You can make the resurrection of Christ just ~~a~~  
 ce of  
 a principle of permanent / personality. Or, regarding the New Testament you could  
 be a pre-millennialist or a-millennialist as far as the New Testament... concerned,  
 imminent  
 for there is a tremendous emphasis upon the / return of ~~the~~ Christ. There is so  
 over  
 much about the reign of Christ ~~upon~~ this earth, but that different aspect of the  
 stress on different parts of the Bible are put together in one chronological picture,  
 in Revelation 20, a chapter which You have to get , you have to apply to it the

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principle of interpretation to make ~~it-mean-anything~~ ~~it-means/~~ anything/, unless you take the words as they stand in which case ~~/~~ you have two resurrections with \_\_\_\_\_ between (13.10) but that is one ~~tha~~ place where I know the whole thing is given in one picture. I think that in relation to this matter of the rapture, Isaiah 26: here places the whole thing in one picture. In other words, I do not prove of ~~the~~ Isaiah 26, but I think in the New Testament it is made very ~~/~~ clear that there are two aspects of the return of Christ as a fact that is imminent and <sup>told</sup> that we are told to watch, and we are ~~supposed~~ to be ready, serving the Lord effectively, because we do not know the day nor the hour when the Lord ~~cometh-~~ is coming. Some people say that it means that after the eschatological complex... at the end of the age, and that we do not know when ~~He~~ is coming. We have certain signs to tell us when we begin to ~~ke-~~ know that we can expect Him to come, but Luke 12 where there is no eschatological complex ~~/~~ whatever, the Lord is telling His disciples what sort of men they should be... There he describes that they should be like men who wait upon their master to come. So, I think that Luke 12 completely <sup>according to</sup> destroys that aspect of it, and it is very clear that ~~the~~ teaching of the New Testament we should always be ready, because in such an hour as you think not the son of man comes. And there is no way to put that together with the clear prediction that before the Lord winds up the affairs of the earth, there is going to be the coming of the anti-christ, the establishment of the anti-Christ power, and the great pouring out of the God's wrath upon the earth, except I think that there are two statements, and of course, I <sup>ask-</sup> ~~see~~ in that little pamphlet, is there two ~~Christ's-~~ <sup>returns</sup> or one? Christ is coming back for the third... Of course, ~~ht-~~ that is a silly idea, is it not? When <sup>Did</sup> Christ come ~~for~~ the first time? Are there two comings of Christ or one? ~~Is~~ <sup>Did</sup> he ~~came~~ for the first time at his birth? >

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Did he come at the beginning of his ministry? Was it another coming, the second coming of Christ, when he emerged after the resurrection? Every one of the coming at the resurrection is a new coming of Christ. There are repeated number of phases of the first coming of Christ, and there ~~should be -- since should~~ <sup>is</sup> no reason why he should be the separate individuals phases, but it is just a matter of what the Scripture teaches. We cannot ~~make~~ make a general rule that will reach a conclusion, and we have to examine the evidences. Well, I feel that the evidences of the New Testament are very clear on that, but I do not know of any one passage which put it together specifically that there are two stages of His coming, and so ~~as~~ <sup>as</sup> I was reading a book ~~dealing with a matter of rapture and~~ <sup>dealing with a matter of rapture and</sup> ~~strongly attacking~~ <sup>strongly attacking</sup> the idea... the book is called, the Pre-Millennial Return of Christ, or something like that. But it is dealing with a matter of rapture and attacking the idea that the return of Christ... the book that I reviewed about 30 years ago or 25 years ago, when I went ~~in details~~ - I found that ... and trying to show that whatever you have ... resurrection, resurrection must be a real resurrection, not a spiritual resurrection some ~~whereby~~ <sup>whereby</sup> some people try to explain ~~them~~ <sup>them</sup> away. That proves that we are not too faithful... but as I went to Isaiah 26, I was amazed to read this passage which refers to in verses 15 and 19, he was ~~firm~~ <sup>firm</sup> insisting in the resurrection, verse 19 it is physical resurrection, ~~and~~ <sup>and</sup> I do think there is any doubt that he is right on it, and he showed certain writers who insisted sometimes that it was spiritual resurrection. I don't think that there is any right that it is ~~x~~ physical resurrection, and you go on ~~the~~ <sup>the</sup> to the very next verse. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be ~~over~~ <sup>over</sup> overpast." For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Here we have the step of the eternal

The resurrection must be a real resurrection, ~~not a~~ not a spiritual ~~or~~ resurrection, as some people try to explain away. And I couldn't get his argument, how that proves that we are not two-faced, but as I went to Isa. 26, I ~~was~~ was amazed to read this passage, in verse 19, it's physical resurrection, and I don't have any doubt that he ~~is~~ is right on it. It shows certain writers who insist on some ...

Come, my people, enter into ~~my kind~~ thou into thy chambers, and shut thy doors about. Hide thyself as it were for a little moment until the indignation be overpast. For behold the ~~Lord~~ Lord cometh ~~xxx~~ out of .. and punished the nations of the earth for their ~~iniquity~~ iniquity. Here we have a step of the ~~eternal~~ eternal \_\_\_\_\_ put into an orderly presentation, and along with the frustrations of the ~~church~~ church ... when God didn't put the church here to conquer the world ... and to reach those ~~who~~ who that are ~~to~~ to believe in Christ, and to ... and yet the church does ~~has~~ have this terrible feeling of frustration, and it pictures about the ... and it does describe the situation about the predominantly Gentile Church. I was amazed at how exactly it fits with, ~~and~~ and otherwise it has a separate words ~~xxx~~ each presenting a separate set of truths. We won't have time to look at it now, but ~~xxx~~ ... There is to be a day when it is not necessary to ... it is in my Bible ... Verse one is a verse of judgment just as verse 21 was before, and I am inclined at this moment ... I'm not sure that power is ... I'm inclined to think that

...put into an ~~ord4~~ orderly presentation, along with the frustration of the church in which so many think that the church is due to conquer the world, when God didn't put the church here to conquer the world but to be a witness and to reach those who are to believe in Christ and to ...and yet the church does have this terrible feeling of frustration and ~~very~~ rather naturally, and it is just ~~x~~ picturing the situation of our day and describes the situation of the ~~predominant~~ predominant Gentile Church, to see which have come from other backgrounds. I was amazed ~~at~~ how exactly that situation fits that situation at the end of the age, and otherwise you just have to ...each presenting a nice, separate bit of ~~x~~ truth. And we ~~w~~ont have time to look at it now but at the end of ~~the~~ chapter ~~w~~ 24 you have a presentation of the matter of the millennial kingdom of Christ which is very parallel to what we have in Revelation, as pointed out by Deileich, a German commentator in his commentator on the Book of Isaiah, but now let's continue on to chapter ~~on~~ 27, and in verse one you have judgment --very ~~clear~~ clear isn't it, in fact we cannot be sure just off'hand whether 21-- 24 27:1 belongs to 26 or ...is this the completion of chapter 26, ~~with no ve~~ there were no verse divisions in the original. They were put in by the English archbishop in the Middle Ages, and they are so useful in finding places we wouldn't want to change them, but we would merely ~~w~~ want to recognize that they are only a help, ~~new~~ they have no decisive ~~value~~ value as to meaning. Notice how it starts in that day and the next verse is in that day. Looking at ~~the~~ the many uses of that ~~pha~~ phrase, in that ~~day~~ day, I am quite ~~x~~ sure that in that day means that there is to be a day when it is not necessary ...the day that we have just been talk in g about is in ~~by ma~~ ...if I say ~~x~~ in that day, I mean the day that I have just been talk in g about but I have come across other ~~days-~~ people ~~xe~~ who ~~sy-~~ say that day, meaning the way ~~the~~ that I am going. I wouldn't do that. But I know people who try to say that in that day is

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a ~~techniz~~ technical ~~refers to~~ phrase and always ~~refers~~ to the same ~~a~~ day. I ~~don't~~ think that could be easily disproven. I don't think ~~th~~at we are entitled to take phrases like that and make it always refer to the same time unless we have clear ~~proof~~, for even the word law. You can't say that it is a technical word --we ~~we~~ have the word law used specifically. Paul ~~us~~es faith as James uses ~~faith~~ faith, you take two verses that contradict ~~each~~ each other sharply, but when you study context and see what Paul ~~eman~~- means and see what James means you find that there ~~is~~ is no contradiction at all. They are using a word in a different sense, but the idea becomes clear. And this idea that ~~xxx a techn~~ a technical phrase~~s~~ must ~~al~~ways mean the same thing. I ~~w say~~ don't say ~~th~~at it is impossible --I would be mighty sure of your evidence before you ~~hang~~ hang anything on that sort of an argument, and many cases where it is ~~falsely~~ done. In verse one is a verse of judgment, ~~whereas~~ just as verse 21 before was and I am inclined at ~~this~~ this point to think that they belong together but I am not ready to be dogmatic at all. What is your next? ~~The~~ I am not sure that power is ... I ~~would think that~~ incline to think that from verse two ~~n~~ on we have the ~~descrip~~ description of God's relation to Israel. I am incline to think that . That doesn't prove that it ~~we~~ always will be. This word \_\_\_\_\_ is One of the ~~chas~~- cases where the ~~Engla~~ English language has changed and confused --I do not personally feel as the ~~adver~~ ~~tis~~ ~~ers~~ of the RSV say that the great problem with our use of the King James is words which we ha e completely changed the meaning, as ~~pre~~ I prevent the dawning of the morning with my prayers, and I do you to wit of the grace of God, and other phrases that make no sense in modern English. That to me is ~~is~~ not a great problem . A person can look it ~~pu~~ up and inquire, but to me the real problem of ~~at~~ the use of a Bible that is 300 years antiquated is the words that have changed a little bit and therefore have confused, and here is a case. I keep it.

27:1



27:3 Well, in present day English how do you <sup>“ ”</sup> keep a thing. In 300 years ago the word keep mostly meant what we ~~me~~ - mean by guard and we find that in Phillipians where the peace of God ~~hs~~ shall keep your ~~ha~~ hearts and minds. The American Standard ~~hs~~ there ~~versy~~ wisely changes it to guard . . . it means to ~~ore~~ protect, to keep it in the sense in which you keep ~~some~~ thing for deposit. You protect it so it won't get lost. So here the Lord watches over and waters it lest any hurt it. His protection is over it, and fury is not ~~ex~~ in Him. His determination to continue His blessings to the ~~epo~~ people ~~ta~~ that He has called. For the particular purpose that He has for them. This is the last ~~chate~~ chapter in the Isaiah ~~Apel~~ Apocalypse -- we can't get into the details unless we ~~loo~~ look at ~~the sk~~ - a long time looking at the whole four chapters which belong together and have certain specific principles. But I would question ~~the~~ that power was much in this; ~~iw~~ I would ~~thingk~~ think that it would . . . Well, I don't think that he is talking of everything. I ~~x~~ think that He is talking about one individual. I ~~hav~~ rather question that . . . what is the next one. (Q) Yes, I think that there is judgment there. Also protect ~~h~~ t His vineyard. ~~h~~ The briars and the thorns would come in to injure.

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27:5 That ~~x~~ was the end of verse four. It's his protection of His own. I don't think that he is dealing much with ~~his~~ His judgment on sin as He is on protection against that which is right, what belongs to Him. The principle in it can be applied to any who belong to the Lord. The Lord will protect them from the evil that will come in and injure and destroy. What is your next one? That He may make peace. He shall make peace. Is that not a presentation of . . . Let him take hold of my strength that he may make peace with me, not with our strength can ~~be~~ he make peace with God. It is His strength, he has ~~dore~~ it. It is he ~~tat~~ that has overcome sin, paid the

penalty that has made available what is necessary for us to become his, that we can have peace with God through taking hold of His strength, His strength is nothing in us, and your next? Yes, Israel shall blossom and bud, through ... Israel cast out into exile. Yes, that is kindness. It is His judgment. And, what is next? Then there is one of the major breaks in the book, chapter 27 is the end of the Isaiah Apocalypse --at ~~that~~ chapter 28 we start a new section that runs up to the end of 35, and it is a continuous section of the book that parallels the Book of Emmanuel which runs from 7-12. It deals with a ~~st~~ situation where the King is trying to protect himself from the Northern Kingdom and Damascus by ~~a~~ making alliance with the King of Assyria and God ~~si~~ says this plan will not succeed. The only difference is that 7-12 ~~x~~ is talking about He is giving God's wrath against the King, ~~-insteac~~ but declares that God will protect His own, ~~he~~ reas in this section He is talking about the leaders of the nations rather than the Kings. And in the other section ~~x~~ in chapter 7, the generous ... and in this section the degenerate leaders who are not carrying out the purposes ~~for~~ ~~xx~~ for which God has called Israel are going ~~x~~ for a time to be replaced by people from another ~~natio~~ nation. It is a picture of Romans 11 of the olive tree which has natural branches ~~and~~ cut off and wild branches grafted in, but the natural ~~branches~~ branches are grafted in before you are through. And so that is chapter 7:28-35, and I fear without an understanding of the main purpose of these particular chapters there is difficulty in particular verses, and yet its interpretation and teaching about God, but some of it was obvious, at any rate. And Mr. Roussey, what do you have to ~~sug~~ suggest there. There is certainly real power in that, some of the previous verses, ... but here where you talk about it -- ~~rea~~ hail, and a destroying storm ~~ad~~ and you definitely have judgment, and judgment on what? Judgment on the leaders of the Northern Kingdom. This chapter 28

ch. 28  
 William Smith of Aberdeen, who has written many commentaries, has quite a few modernistic ~~ide~~ ideas but he has some clever insights and he has an interpretation that . . . ~~you definitely have judgment on it's judg-~~ it was a banquet of the nobles who were celebrating ~~there-~~ their treaty with Tiglath Pileser to protect the land from the northern ~~kind-~~ kingdom, and Isaiah comes and starts ~~x~~ attacking the Northern Kingdom, and God's rebuke to the drunkards of Ephraim, of course that is very popular, that is what they want, and so they let him go on, and when he wins their interest by winning true things, then he turns ~~to~~ to them and gives the same denunciation against them, and the rest of ~~te-~~ the chapter is against them. They are now to the point where ~~they-~~ it is a lot easier to ~~start a-~~ throw a man out when he starts than after he is going. It is ~~sa-e-~~ very clever idea which ~~x~~ I think is a correction. The thing that keeps us ~~x~~ from ~~seeing~~ seeing the sense as well as we should is verse 7. It says they also have erred through wine. It could be that the form is in the 3rd masculine plural. Up to verse 6 he is speaking about the ~~drunkard-~~ drunkards of Ephraim and then he turns about to the people around here and he says that this also have erred, and from then on ~~x~~ he talks about Judah and when he gets to verse 9 ~~he-~~ you have the people there beginning to ~~think-~~ think him out. They say, Who is he going to teach knowledge. Whom shall he make to understand doctrine. Does he think that we are little babes after he has given us this little talk, this ~~tempe-~~ temperance lecture. And they begin to answer in verse 8 and says all ~~x~~ tables are full of vomit and filthiness, pointing out ~~te-~~ the condition ~~her4-~~ here. They were glad to have them tell what Israel's condition was, but when they tell about ~~theirs,~~ they begin to criticize him, and then he ~~as-~~ answers them in their very words, showing that if you won't listen to the Word of God, God will talk to you like little children in acts rather than words. With stammering lips and another tongue will the Assyrian troops

--of course this chapter is one which if you just read it through, ~~some people~~ with the background in ~~my~~ mind, and the ~~historical~~ historical situation, then every line of it has vivid meaning, and it becomes a very moving chapter. What is your next one, Mr. Roussey? What did you say. That doesn't matter. For verse four. No, I wouldn't say anything about it. Four is a continuation of judgment ~~and~~--no, it's the description of a ~~an~~ determination. It's like ~~it's~~ here's a beautiful situation with Israel ~~is~~ prosperous ~~and~~ and happy, and you say what is ~~going to~~ going to happen to this. And the Assyrian army came ~~the~~ through and overwhelmed ~~and then~~ there is power in the Assyrians, this verse is speaking of judgment--and what is your next one. In that day shall the Lord of Hosts be for a crown of glory. And the next one. Verse 7 should come under this heading. This doesn't tell anything about God. Verse 7 is where Isaiah points to the leaders ---it's a very good lesson in homilectics. There are times when you can simply go in and denounce people and accomplish something by it, but ordinarily it is far better to ...~~and having won their attention-~~ ~~by saying things that they would like to hear-~~ give the things that you agree with people on first and to win their attention ~~and that~~ the ~~Jes-~~ Jews were down trodden by the Roman~~s~~, and they wanted freedom and Matt. tells us ~~hw-~~ how Christ who will be their king and give them freedom from all the ...of this world, but Mark is ...to the Romans and he said that God was going to ...and he starts in ~~it~~ by showing them that God is ~~to~~ ..and when the Romans find in Christ what they need, and I wish that we could get that into the mind of all our graduates, because we have had very fine ~~sat-~~ students with a wonderful understanding of God's truth who have gotten out and try to bludgeon people with it, and instead of ~~it~~ getting anywhere. There is one man in ~~10,000~~ 10 thousand who ~~is~~ can go out

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and bludgeon men in controversial acts. Most people simply lose their opportunities

to accomplish anything, They do not win people first, before they try anywhere, and point out errors to them. Then, ~~w~~ you next. Yes, the word of the Lord was unto them... And then 15 is dealing with the immediate situation again. But the situation described in chapter seven also... What about 16? God's kinness, yes. Definitely, he is going to ... but you notice how it is. There you have a different... He that believeth shall not make... There is over and over again the necessity of trusting the promises of God, the necessity of resting in God. This is repeated again and again in Isaiah.

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your  
Well, then, what is ~~the~~-next, ? Judgment, Yes, very definitely. Yes.  
The refugee of ... and 18 is the same. And then ~~what?~~ what? Yes. The next. Yes. It is a future prediction. \_\_\_\_\_ of the Lord. And the next? the glory of the Lord? And then the next? His wisdom again? I think 29 is clearly is God's wisdom. Yes. He points out the illustrations from agriculture. People say that God will always ... exactly in the same way. He says, God says, No. The agriculturalist goes out with .. and ~~he~~ tears up the ground, he prepares for the planting of seeds, and he plants the seeds, and now, ~~he~~ he goes ~~out and~~ . little holes and gathers weeds very carefully... He is very careful. He is ~~different.~~ at different time because of different situation. He says, God is the same way. ~~But-~~ So, we cannot expect our God to ~~act~~ act in the same way. He does not of course mean that God acts in all the same way, ~~but that~~ ~~800~~ in all periods, ~~by~~ not that God's character is different, but the situation is different, and God's purpose varies. So, he gives the illustration from agriculture.

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God's wisdom is very different. God's dealings with His people varies with the time and situation involved. The same purpose of God, and the same character of God, but different activities in view of different situations. Some people talk about the unchangeableness of God, and they think as if God were a sort of a wooden Indian... fixed and immovable, but we do not talk about God that way. He is unchangeable in His character, unchangeable in His purposes...

But

He is unchangeable in His action. He is tremendously moved by emotion, and He sympathizes with man for his- their suffering. He has wrath over man's sin. There is joy in heaven. God, His character is unchangeable, but His

actions are not real. But this is a figure of speech. He is a personal being, and not just an impersonal force, or something that is .... That is of course

Mr. Kim.

brought out very clearly... Now, how about 29? (A) Yes, the character of the judgment of God, and

God, and of course, the same is true with verses 3 and 4, is it not?

Ch 29

And, verse 5, I do not know why the King James translators translated that moreover. Do you know the Hebrew word translated "moreover," there? \_\_\_\_\_ It is

\_\_\_\_ (waw). And Waw is- can be- just as well be but, in this case it should be but,

because this is a main break, and verse 5 is a complete change from the previous four

verses. The previous ~~you~~ four verses ... Jerusalem suffers in ... destroying in

any minute by the coming of the forces of Sennacherib, and then God says, "However,

the multitude of your strangers will come like the small dust, like the chaff  
passes

that is cast away.. It will be instant... Suddenly thou shalt be visited of the  
with earthquake-quake

Lord of hosts with thunder and with great noise. The multitude of all nations

that will fight against Jerusalem will be a dream of nightmare. It is a picture of

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against  
 that tremendous victory that God gave ~~to~~-Sennacherib when He destroyed the forces  
 of it  
 of Sennacherib. A wonderful prediction/~~is~~ tremendously moving dramatically, and  
 then a little more over.... with the understanding of the ordinary reader. It says,  
 in stead of saying  
 But it will be perfectly clear, it will be still ~~of~~ clear that/~~the~~ multitude of thy  
 strangers shall be like small dust, they translated the word HAYAH directly,  
 and they shall come like small dust." Because HAYAH very rarely except for in  
 very late Hebrew, ordinarily it means to come. B.D.B gives the meaning of it- HAYAH,  
 to be-  
 /come, to happen. It shows action. It does not show a fixed condition ~~or~~ for  
 HAYAH. A fixed condition is shown in Hebrew with no cognate root. just two  
 different things put ~~of~~ together ... I have seen that once in consideration of ~~of~~  
 verse 2 of Genesis one. "The earth was without form, and void." The word HAYAH.  
 Some people say HAYAH cannot be the \_\_\_\_\_ (10.00) It must be \_\_\_\_\_.  
 Well, in that chapter there are about 50 cases. I forget the exact number.  
 Of those  
 \_\_\_\_\_ ~~th~~ where the English word, to be is used. /Half of them \_\_\_\_\_ (HAYAH)  
 and half of them do not.  
 where it says, God saw what He had made, and it was good. There is no  
 HAYAH. He has looked into the situation, and has seen the situation, and  
 where it says , "And it was evening and morning..."It was not ~~that it was~~ <sup>what-evening</sup> evening  
 and morning, but ~~it was~~ that means, /that they came. For there is HAYAH. God  
 says," Let there be light," ~~and~~ <sup>And that was change that might come into existence.</sup> ~~And it was "came."~~ - There is ~~HAYAH~~. That is,  
 Hayah is an active word~~s~~.  
 it came. \_\_\_\_\_ (YAYAH) And Hayah is a word showing a change. Here the  
 translation, BE. it does not get the... in English you cannot get the idea. ~~When~~  
~~you say~~- We say, we looked out and it was sunny and bright. And two minutes  
 later we looked out through a window, and the rain was coming down. Well, there  
 is a change there. You get the word, \_\_\_\_\_. But it is a sort of impossible.

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A change like that is usually involved in HAYAH. So, if they had said, "But the multitude of thy strangers <sup>come</sup> ~~shall be~~ like small dust<sup>we</sup>," ~~it would~~ have thought of it more vividly the action of the verse, otherwise, you lose here... It is very unfortunate to translate the King James Version... to miss <sup>...</sup> that on that particular verse here. )Q) Yes, yes, the word which we rendered Jehovah is.. there is much discussion as to what it means. The best interpretation I ever heard of is what Dr. \_\_\_\_\_ of the University of Pennsylvania, <sup>He</sup> ~~who~~ said that it is God who has caused anything ~~to happen-~~ that ~~has-~~ happened to have happened. It is an excellent idea. I heard a man .... a modernist. He said that it should be translated, I will be what I will be. It shows the constant changing of the religion of God, and all that. It is not at all so. It ~~is-~~ shows God's control over all things that ~~happen~~ <sup>refers to</sup>. I do not think that it ~~shows~~ any ~~ch-~~ change in His character. ~~H-~~ <sup>would</sup> Certainly ... The imperfect form ~~will-~~ not certainly be the form to use to show the continuing, unchanging situation. ~~that would not be--~~ It would not be imperfect for that. It would ... Imperfect does not always signifies future, but it shows actions. ~~that-~~ It shows ~~a-~~ dynamic actions, whether it be past, present or future. \_\_\_\_\_ show there is God's power and ~~se-~~ His sovereignty, not God's changing character. Well, we are not meeting for two weeks ... Please leave with me your notebooks, and ~~wi~~ I will get them back to you by Friday.... Thank you.



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I think we were just looking at chapter 30, weren't we? Let us see, who has chapter 30? Mr. Roussey, Mr. Curry? ~~of~~ ... Let us move through 31, 32, and 33 rather rapidly. Chapters 30 and 31 ~~are~~ most interestingly ~~because~~ parallel each other. You can make a chart or two. And you find that the beginning, ~~and~~ the middle and the end are very closely parallel. It looks to me that as if Isaiah ~~gave~~ goes a two messages on the same subjects to two different audiences. And he ~~went~~ through certain trends trains of thought, and then he goes through it again. And a certain aspect of it enlarges on one certain aspect of the other. But the main content of the same two chapters. To go through Now for the two chapters, ~~we shall go into them~~ in detail would be outside the purpose of this particular course, unless something else happens to enter into our particularly dealing with a matter of teaching with the matter of regarding God/ in those chapters. Chapter 30, then. Have you done chapter 30, Mr. Kim? (A) Oh, Mr. Roussey, what is the first thing you have ~~in~~ yours? 30:1? Yes. Under ~~of~~ spirit. All these refer to spirit. And what is next? Future prediction. Yes. Mr. Kim or Mr. Curry, about verse 9? What is verse 9, Mr. Roussey? Yes, the glory of the Lord. Next? (Q) Which one do you say is mercy? Verse 18. Yes. All these three features about the Lord ... Therefore the Lord will wait, ~~and~~ that He may be gracious unto you. It is a very interesting verse. Therefore the Lord will wait that He may be gracious unto you. In other words, there are reasons in God's actions that we ~~do~~ often do not understand. He does not immediately give them what they want, what they think they ought to wait have Him wait. He is doing certain things which were described before them. He is dealing with certain problems, but He is waiting that He may be gracious unto them you. He has the purpose of kindness, benevolence ~~to~~ and love to His people in all ~~of~~ that He does

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~~He does-~~ Sometimes it is very hard to see them. We can see that in the waiting of the Lord, in the ~~delaying of the Lord~~ of the Lord, that there is a purpose in all. <sup>ought to</sup> Sometimes we feel that certain things ~~should~~ be done right away, immediately, and that the Lord ought to ~~work~~ this out just this way. But ~~that is what~~ that is the way we would work it out, but the Lord has His own way, which often are inscrutinizable to us. And this chapter particularly brings out a number of ways how the Lord marvelously lead His people, therefore the Lord will wait that He may be gracious ~~unto~~ you. You can know that in His waiting He has His purpose of kindness and of love. And what is the other one that you told me? Mercy and goodness. Do you separate those two? His graciousness and His mercy are really both kindness here, are they not? He will wait ~~and He~~ that He may be gracious. He will be exalted that He may have mercy. This is a parallel. He is going to show that kindness to you, and His kindness <sup>to you</sup> involves certain waiting, also and it involves certain exaltation of Himself, exaltation of His will. Both these enter into His purpose for His people. Because He is a God of judgment, now not of judgment, in our ordinary sense of the word. I think this is very important here that the Lord is the God of judgment. Blessed are they that wait for Him.

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38:18 People would say, Why doesn't the Lord do something about it? Well, it says";...

X the Lord is a God of judgment: blessed are a ll they that wait for him."

We can depend upon God, because God is the one that will work out His perfect will for us. I was at a meeting, not a tremendously long time ago but, some one

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was speaking about the situation of the world~~x~~ and of the church. We are ~~on~~ on the w~~i~~inning side. We know that we are going to win out. But as you look at the situation of the world, do you ~~feel~~ feel like saying that we are ~~won~~ the ~~s~~ winning side? ~~W~~Would you not feel like saying how do you know that? The modernists are increasing, and ~~ten~~ the power of ~~edu~~ ecumenical movement is moving forward with effectiveness. Some people that used to be loyal to the Lord have sold their stand for a \_\_\_\_\_ of pottage. Humanly speaking, we are certainly ~~bn~~ on the losin~~g~~ side. But if you look at the long stretch ... you know that the Lord <sup>'s</sup> will will be done in the end. Whether the Lord's purpose is to overturn the things in the most marvellous way that we would have never dreamed of ... work things out, and we could imagine now ~~whether or not~~ we --. Or whether it is our Lord's will that the Lord will come back while we are still on earth... ~~It is increasingly hard to understand~~ ... Before He comes ~~there~~ becomes there-perhaps there is a period when it is increasingly hard to understand~~/~~, increasingly ~~A~~pparent who ~~is~~ ~~is truly Ch~~ (13.75) really is true to Him. We don't know which is ahead ~~xxx~~ now but we know at the end He is a God of Judgment. ...~~It~~ It will all fit together, and we may ~~a~~ want to get the message of salvation to many thous~~z~~ands yet who have never heard, and he ~~w~~ may want to open things up in a marvelous way that he never did dream of, ~~ef~~ or He may be ready to wind up this age and he may want to give us a brief period in which we will h ve to ~~ep-pove~~ prove whether even if things look absolutely hopeless~~vx~~s we still stand true, and stand for Him and do His will. We know that in the end His will will be accomplished. But as to the near future nobody can say. So a foolish optimism, an optimism convinced that things are going to come out just right in the near future is not ...but a lasting optimism, an optimism --an ~~optimim~~ optimism that ~~k~~ knows that in the Lord's will it is going to be done is

what He wants us to have. And though~~x~~ the hills shall tumble, yet the Lord's word standeth sure. So there is a lot in this particular 18th verse. It's a marvelous verse--~~its' a~~ there is a good deal about the Lord dealing with the world and ~~part~~ what was your next Mr. Roussey? Verse 19 is quite different from 18. 18 is the sweep of God's dealings . ~~o~~ Verse 18 , ~~and~~ anybody could apply to themselves at anytime. It's a general statement of God's ~~manner~~ of doing things. Verse 19 is a specific statement about what He is going to do with His people, it is a specific definite promise to take place when ~~he~~ He ~~o~~ destroys the army of Sennacherib. It is a specific future prediction which ~~w~~ shows the ~~ke~~ kindness of what he is going to do to His people at Jerusalem. It is ~~x~~ a specific definite promise to take place.

30:19  
 Thou shalt weep no more is a ~~little~~ little unfortunate in the English ~~edit~~ edition. If you say it in English it sounds as if you are never going to weep again, but the Hebrew word, Thou shalt not continue to weep may ~~h~~ ~~o~~ mean that your weeping is over forever or it may ~~h~~ mean that this particular emergency is drawn to and end with the Lord's marvelous interposition. So the two verses ~~show~~ while they both show the Lord's kindness --~~yet~~ yes, it continues with some rather interesting prediction ~~ex wh~~ that would have to be worked out in detail . Verse 26 is of course looking forward to ultimate complete victory. The light of the moon shall be as the light of the sun. . .in the day that the Lord binds up the breach of His people. That is a promise of eventual end of what ~~h~~ is wicked and harmful, and ~~the~~ next. The Lord's anger is not to be thought of lightly. Anger is . . .I ~~wa~~ saw a picture of a campaign ~~o~~ brochure that Rockefeller got out, and he had pictures in it of himself during the different ~~perid~~ periods of his life. One was a beautiful picture of himself in 1930, and then he has another ~~pic~~ picture of ~~him~~ himself ~~is~~ this year and there

mean ~~h~~ He is going to send airplanes to protect Jerusalem. That means that there is something in the sky that you can't reach is flying over, so the Lord's ~~peer~~ power is going to ~~α~~ excell and you are not ...you can't affect it one way ~~ix~~ or the other. Actually, it is when he came into the Assyrian hosts and smote so many...you read in ~~verses~~ verse 8. Then shall the Assyrians fall not ~~x~~ of a mighty man, not of a weak man, but God's forces and His young men ...it is the end of Sennacherib's attempt to conquer ~~Je~~ Judah, which is so vividly described three times in the Old Testament. And here in chapter 31 and 32 , and the ~~x~~ terms are very interesting in ~~the~~ this chapter and the ~~p~~revious chapter, and deliverance from Sennacherib is predicted. It doesn't tell us how it is ~~done, -but~~ going to happen. It shows that it is not like any human agent. Not with the sword of a mighty man, not with the sword of a ~~mena~~ mean man. Not with ~~the~~ ~~w~~ sword of the strong, ~~-not-with-the-sword~~ or weak, it is not a human instrument that He is going to use at all. Here ~~k~~ He is not going to do that. And since this ~~sx~~ is a very short chapter. Do ~~k~~ you have any more? //Pictorial comparison of the redemption that God gives. ~~H-~~ I think that it is ~~p~~ , but the thinkg that it is actually dealing with is the deliverance is God's divine interposition which took ~~pa-~~ place at that time , and verse right before says that the Lord of Hosts came ~~doe-~~ down to fight for Mt. Zion. It is not with human instruments. Verse 8 says the Assyrian will fall with the sword, not of a mighty mean..it is the Lord's direct interposition. And He ~~st-~~ will pass over His ~~star-~~ stronghold for fear, verse 9 says . The Assyrian Kings ....and

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So we will let Mr. Kim take ~~the~~ next one. Youfe right . This is not a chapter that it is ~~eas~~ easy to pick up and interpret. And when you look at ~~c~~ ntext you find that back here in chapter 28 God deals with the Syro-Ephramite invasion and God says that Ahab's ~~pan-~~ clever scheme is not going to be any good , because in the end is

just to remove a buffer state. Then in chapters 30 and 31, 29 ~~and~~ also. he ~~tells~~ tells about an Assyrian invasion that comes as a result of Ahab's clever scheme that he thinks protects them but only removes the buffer state and makes them ~~move~~ more dangerous than before and he tells about the Great Assyrian attack that God is going to deliver them from attack and protect ~~but~~ them from the Assyrian, and then having looked at the ... then in chapter 32 he looks ~~behon~~ beyond that. He ~~stat~~ starts out with King Ahaz, who is looking for these clever schemes and not paying attention to Isaiah, ~~thinkong thi-~~ and God is going to deliver Jerusalem from Sennacherib, and then in chapter 32 he looks forward and in contrast to Ahaz, he shows ~~th~~ what God is going to bring about, and consequently, in light of the concept ~~that that-~~ about the divinely sent kings that are going to ..and reign, without that concept ~~kyou~~ you don't learn a great deal about the Lord. There isn't much mention. Righteousness is ~~gon-~~ going to triumph. And how is he going to ~~trim-~~ triumph? A man will be a hiding place from the wind, and as rivers of water in a ~~dra~~ dry place, as a shadow of a ~~garee~~ great rock in a weary land. This is not a picture of the millennium. This is not a picture of a time ~~where then~~ when there is ~~a~~ freedom from external danger. But ~~the~~ this is a picture of a ~~tm~~ time when there is external danger, there is wind, there is tempest, and in all that a man is a ~~a~~ hiding place. This man is like rivers of waters in high places, a shadow of a rock in a weary land. And somebody living in Isaiah's time would wonder what land he is ~~tlk~~ talking about but then you go ~~tho~~ through Isaiah as a whole and you find the marvelous prediction of the man who is sometime going to reign in righteousness, you learn that when He reigns, He is going to be a shelter to His people. He is going to be as rivers of water in a dry place, and so you have a ~~d3fi--~~ definite messianic ~~precit~~ prediction in the light ~~on-~~ of context but without the other passages, you would be ~~rateh-~~ rather lost. I think that ~~lx~~ there is no doubt

that you are here talking about the time before that the Lord actually rules in person, and in the midst of danger and difficulty they find themselves their answers to all their problems. Then it goes on and stresses the attitude that He wants His people to take and he stresses the importance of speaking clearly. The vile person shall no more be called liberal, the churl said to be ..there is to be a clear definite use of terms to point out the ...I picked up an article in Christianity Today, with the title, Is Demythologizing Necessary. Bultman says we must demythologize, I guess he introduced the term. He's given it more publicity than anybody else has. The trend is demythologizing. Well, you think this is right up to date and then you turn to the article and you find that the title, but you find the inside title to be "Is there a need for Demythologizing" And then the author starts with Hume, and he goes on and tries to show that there is it is not necessary to deny miracles because this thing called natural law being inflexible where you can't prove a miracle is purely imaginary. And it is a very good article on the subject of miracles, but has nothing in the world to do with demythologizing, and I rather think that the man who wrote the article didn't give it the title that he should. It was a nice article on miracles which would have been just as true 100 years ago as it is today. But God wants us to use terms that mean what they say, use terms in a sense that people would understand. They are not conscious of it--they have been brainwashed but that makes it all the more dangerous. The fact that the concept of truth has been removed. I had a friend who talked with Carl Barth and he said, Dr. Barth, you said this in a book that you wrote, and he said two years later you wrote this, and he said which is the truth, how are they both true, and Barth said well at that time it meant that to me and this time it meant this to me, but the concept

of truth ~~x~~ has vanished. And this chapter says that God's people should not  
 call the vile liberal or a churl ..but should make a clear distinction between those  
 who are wicked and those who are ...of course we can't be sure about our ...there  
 are many cases when we can't be ...~~as to~~ it's a chapter that deals with our present  
 situation. The whole chapter is a living chapter for today, there ~~is a~~ are a great  
 many times ~~when~~ that we couldn't go into without looking at the whole context,  
 but you come to verse 20 and it fits exactly ~~xxx~~ with...now, whether Isaiah ...it's  
 figurative language. I don't think that ...and you look at verse 6 and you ~~sw~~  
 we didn't give you much ~~chance~~ chance go speak on this chapter, but they are in a  
 section of Isaiah that I have spent a great ~~x~~ deal of time. ~~Four~~ It is not ~~only~~ one  
 of the widely known chapters of Isaiah. And then the ~~x~~ right side had 32-39, I believe.  
 How many have done 32-39? Well, let's look at 33 then, verse two is a prayer  
 implies that He  
 to God. In five He ~~will answer~~ answer the prayer but I don't know how much  
 you can draw from the implication, when you have an implication and you have a prayer  
 and it is not given as an example, why, you are justified in learning <sup>the type of prayer</sup> that the Lord  
 honours, and so ~~we~~ I guess we can gather something about the kindness of God.  
 --God's power, yes, that's an excellent one for power. "At the noise of the tumult  
 the people fled: at the lifting up of thyself the nations were scattered." God's power  
 among the nations, it is just as great today as ever. Sometimes it doesn't look like  
 it but it certainly is. We require the eye of faith more now ~~than many~~ in a good many  
 periods of the world's history. This is ...I think that this is a rather general statement/  
 I'm not quite sure about that. And what is the next verse. Verse five ~~x~~--He has  
 filled Zion with ~~righteousness~~ righteousness and judgment. It's not simply ...some people  
 you hear talking about God's glory and they might as ~~well~~ well be talking about Mohammed-  
 ism or something else. It simply is a name. They take as asperation for something

32:5

Ch 33



that is ..of course that is where you get your sycretism today. ~~They~~The God of  
~~righteiu~~ righteousness--~~H~~--is te God of the Bible.

## G-49

33:16  
 Wisdom and knowledg shall be the stability of thy times, and ~~strn~~ strength of  
~~thy~~ salvation: the fear of the Lord is his ~~tex~~ treasure. Yes, God's kindness. You  
 have to study the verse closely to get the aspect of kindness. And the next?  
 Verse 10, what did you find there? The glory of God, yes, and the next ~~ne~~ one?  
 Judgment. People shall be ...God's judgment on sin, yes, ~~plw~~ power ~~of~~ over ~~te~~  
 the ~~natin~~s nations. and 14. Didn't you get in 14 God's righteousness. Who among  
 us shall ~~devour~~ dwell with the devoured ~~ex~~ fire? who among us shall dwell with  
 everlasting ~~burn~~- burnings. God's wrateh against sin. And what would you sugge st  
 next? God's kindness in 21. And what is 22? Sove~~k~~reignty/ They shall be fore~~x~~ given  
 their iniquity. ~~It~~ that holiness or is that salvation. The people shall be fore~~g~~- forgiven  
 their ~~iniqui~~ iniquity. Now, the only thing that we learn about God is His exaltation  
 --where he call~~s~~ the nations and all the people from all the ~~x~~ earth can hear. I think  
 perhaps that you can ~~be~~ get His sovereignty. Yes, I think so because <sup>He calls on</sup> ~~it is call to~~  
 all nations and ~~to all~~ all people to hear; that is something tremendous. And what  
 is two: Judgment and anger, that is what you have in most of the chapter, isn't it?  
 Most of the chapter deals with God's ~~just~~ judgment and God's ~~and~~ anger. Here we  
 34:34  
 have two companion pictures. We ~~x~~ have chapter 34 and 35, chapter 34 is a picture  
 of God's anger; 35 is a picture of God's blessing. They are two that are parallel,  
 and one is a terrible picture and the other is a picture of God's blessing. The ~~w~~ two  
 are ~~x~~ parallel. One of them is a terrible picture and the othe r is a wonderful picture  
 and they both are presented in parallel to show how the Lord is going in the end to  
 straighten everything out and going to punish sin but is going to bring to pass the se  
 wonderful blessings. So you have this marvelous picture of what is going to become

to those ransomed of the Lord in 35, and his judgment upon the sin with Edom given as one outstanding example, in chapter 34. I would say that ~~35~~ 34 and 35 are both ~~give~~ definitely future prediction. What verses? The ~~ing-~~ indignation of the Lord in verse two is upon all nations. He has utterly ~~x~~ destroyed them. He has delivered them to slaughter. All the hosts of heaven ~~shl-~~ shall be ~~des~~ dissolved --it is the Day of the Lord, but the unicorn shall come. ~~It~~ is the day of the Lord's vengeance. It is mostly future and you find certain few ~~pasa~~ passages ~~finding-~~ showing the thing as certain to take place, showing the certainty of fulfillment, but most of them are in the imperfect showing the thing as either something ~~that~~ which you vividly see or ~~someh-~~ something which is going to occur in the future. The imperfect has both usages. ~~All-nations~~ Verse two, the indignation is upon all nations and His fury upon all their armies. I think that you ~~ah~~ have to take that as meaning upon all nations as nations. The individuals who believe in him, but the nations as nations ~~as~~ are under wicked people. I think ~~xy~~ that you will find that ... I don't think you will find any particular nation as a nation receiving specific blessing of the Lord. But you find nations all together ... but the nations as nations. Now, of course they parallel precisely. ~~There~~ But the ~~prism~~ principle that the wicked are in control of the world are put --I would be inclined to think that the thought in the chapter ~~x~~ that all nations --that the year of recompense for the ~~contro-~~ ~~5-~~ ~~contro-~~ ~~h~~ ~~versy~~ of Zion is the only specific phrase I know that is in the chapter. Now, of course you have in verse 35 the marvelous present for those that belong to the Lord. Chapter 34 ~~the~~ verse 15--there shall the vultures be ~~gate-~~ ~~x-gate-~~ gathered together, every one with her mate. He has cast a lot for them. ~~His~~ ~~had-~~ ~~had-~~ hand has divided them by line. He ~~x~~ shall possess them forever. The wild beasts of the ~~ex~~ desert meet. And then in verse 5 ... say to

35.5  
 them of fearful hearts be ~~story-~~ strong. The eyes of the blind shall be opened. The eyes of the death be ~~x~~ unstopped. The high~~h~~way shall be there...a marvelous picture but the contrast in the two chapters is amazing, and it is the end of a ~~x~~ section. 36 is the end of ~~the-~~ this section. The climax works up to this ...but I think that if you just had the two chapters you would have a picture of God's dealings ~~w~~ through the ages, And they show the continuing, ~~and-~~ und~~e~~nding ...when you say all, there is always the question of whether should be limited by context ~~of-~~ or by implication. God is not willing that any should perish but ~~x~~ that all should come to the knowledge of the ~~Lord-~~ Lord. Because we know that all ...but it is universal in the- ~~sens-~~ a sense that it is unlimited ...it is an offer of salvation that is included for every type and every class. There are also those who are ...and I think the universality of the destruction of wickedness and the universality of the blessing ~~is~~ of the believers is ...and as long as a nation stands true to the Lord, the Lord's blessing is upon ~~the-~~ the nation. I wouldn't say that there has ever~~y~~ been a nation who was ~~up-~~ 100% for the Lord. There has never been a nation who has ...but in the nation there have been times when those ~~wo-~~ who would follow the Lord were in a ...but then as unrighteousness ...~~they~~ have usually lost. You take England at certain periods of its history. It was one of the most right~~eous~~ nations the world has ever seen.. At other times it was among the most wicked ~~that-~~ ~~t-~~ nations that the world has ever seen. And here you have the punish~~ment~~ that is to ~~x~~ come upon the wicked and no one can say that as a member of any particular nation it is exempt from that punishment. ~~Ys-~~ These chapters are rather unified aren't they. You will find a great deal about God's blessings. and you will find a ~~ge-~~ great deal abou~~t~~ God's anger against sin. And there is no promise of any eventual restoration, ~~a-~~ there is a permanent abiding of His ~~wrath~~ wrath., whereas in ~~ae~~ other chapters you have the continuing permanent

blessing. ~~They it-~~ It is a little hard to place exactly. Doubtless the events in  
 34, but these are going to have continuing results. There is ~~going~~ going to be in  
 the Millennium time--I think there is going to be obviously those in it...there will  
 be continuing matrys. 35 is to be a picture of the millennial ~~state~~stage but it also  
 suggests the blessing ~~x~~ that the true believers have. But I think that ~~is~~ it is going  
 to be literally fulfilled. Well, then in chapter 36 starts with this historical section  
 and you <sup>a</sup> have ~~this~~ definite difference ~~x~~ from everything ~~x~~ before and after, you can  
 almost think that you are in the books of Kings or Chronicles, the bulk of these four  
 chapters ~~are-~~ is historical ~~rather-~~ it is a distinct section of the book of Isaiah, in  
 a way it would be logical to divide Isaiah into <sup>prophecy</sup> three main parts, 1-35 ~~x~~ which is ~~historical~~,  
 36-39 which is history, and 40-66 which is prophecy. However, it is not wrong to  
 divide it as is usually done into two main parts, 1-39, and the other 40-66. This  
 historical section relates more to what precedes and this is the fulfillment of the  
 marvelous deliverance from Sennacherib. Here it is told exactly how it happened.  
 And then in 38 and 39, he gives the other things that happened about that same time  
~~that-~~ which are preparing the way for ~~the-~~ --~~These-~~

### G-50

Verse 10 --now ~~that~~ is a very interesting verse. Why am ~~x~~ I come up without the Lord  
 against this land to destroy it? The Lord ~~says~~ said unto me, Go up against this land,  
 and destroy it." Now, someone was ~~saying that a-~~ telling about a woman who said  
 to a man that the Lord has shown me that you are to be my husband, and the man said  
 the Lord didn't show him that. And if the Lord is going to show that ~~x~~ He would show  
 both of us. Well, now, in other words, when somebody ~~says that~~ says that the Lord  
 has ~~x~~ revealed unto them, you want to ask the ~~quest-~~ question, Are you sure --the  
 writers of the Bible were God's spokesmen. --God! Any one of us --so when anyone

26:10
 else speaks--and in this case. Verse 10 says that ~~some boyd some beyd some beyd~~ somebody says that the Lord says Go up against ~~the~~ this land and destroy it, and you go back to verse 4 and you find that this is the messenger of the King of Assyria who says thus ~~x~~ says a great king, the king of Assyria, you're trusting in the Lord your God. You think He can deliver you, but now, without the Lord I come up against this land to destroy it. So this is the false claim of a heathen king to have been sent by the ~~Loed~~ Lord ~~x~~ to destroy it. ~~Actual~~ Actually, the Lord had sent him ~~but~~--we know the Lord had sent him to destroy it, because the next chapter ~~xtes~~ tells how he delivers, so ~~is~~-- this is a case where a man's false claim to be of God--we find in Jeremiah where there were false prophets that there were ~~x fas~~ false prophets who ~~ea~~ claimed that they were speaking the Word of God, this is an instance of a man who claimed to be the Lord's ~~messe~~ messenger who isn't. It is an interesting thing in relation to the Word of God. You might ~~x~~ say it's a negative thing. And what ~~aw~~ was the next one, verse 15? But again ~~that~~ this ~~pr~~ \_\_\_\_\_ says, "Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver you, Hearke Neither let Hezekiah make you trust in the ~~Loed~~ Lord, saying, The Lord will surely deliver us: this city shall not be delivered ~~x~~ into the hand of the King of ~~x~~ Assyria. Hearken not to Hezekiah; for thus saith the king of Assyria, ...so this is ...saying trust Hezekiah when Hezekiah says that ~~x~~ you can ~~tra~~ trust the Lord. So again I don't think that you can get much out of it ...Yes, maybe you can. He is denying ~~x~~ smething that is a true statement. God's Word...It's like a man knew who came ~~hre~~ here to Seminary and he ~~head~~ heard an unbelieving ~~seminary~~ and profexsor that there are still people in this world foolish enough to think that a person who is saved from sin through the Lord Jesus Christ, a person says, who is that, and so ~~x~~ the Lord used an unbelieving professor's blasphemous ~~weres~~ words ~~te~~ in class to lead a man to the Lord.

26:15

We have covered all but two or three chapters of the book, the whole ~~ea~~ class has done chapter 40-51. Anyway, I think now that we ought to get to looking at particular subjects. And the power of God is shown in ~~ve~~ various ways, but one way that is particularly stressed is the idea of the power shown in creation, and I ~~wu~~ would like to look at that a little more in detail. In chapter 40:22 we have our first verse I believe, in that section of the book that tells about His power in creation, and I think ~~that~~ that you all agree with me now that His power is stressed more in that section of the ~~nb~~ book than in all of the rest put together. But there in chapter 40:22 we read that He that sitteth upon the circle of the earth and the ~~inb~~ inhabitants ~~of th-~~ are as grasshoppers, that stretcheth out the heavens like ~~the-~~ a curtain and spreadeth them out like a tent to dwell in, that ~~x~~ bringeth the princes as ~~nothing~~ nothing. He maketh the princes ~~x~~ of the earth as vanity. Certainly ~~x~~ our thought here in these two ~~verse is~~ verses is God's law. God's power is shown here in His power over nature and in His power over human beings, and in other cases we have one ~~of~~ or the other of those two thoughts stressed, his power over nature or His power over human beings, at the moment we want to think of ~~k~~ His power over nature rather than His power over ~~human~~ beings. When we think about His power over nature, why, immediately ~~the~~ re are two questions that occur to us. When we think of this power over the continuing situation in nature, or are we thinking His power as shown in the origination of the universe, the material universe. Which of these are ~~we~~ thinking of in this verse? Well, there are, it is always a wise when you go to the Scripture, and when you answer ~~to some~~ questions, not to say, Does the Scripture teach this or that? But to say, Does the Scripture this or ~~does~~ it teach the opposite or does it not give the answer to this particular problem.

~~question~~. And so, when ~~you~~ we look at this, we \_\_\_\_\_ that this verse teaches

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that God is the originator of the nature or does it teach that He is the one who continuously controls the nature, and which of the <sup>se</sup> three categories which are <sup>ed</sup> answer to that question should be true as far as this verse is concerned, Thank you.

Does it say,

(Q) Yes, yes, . . . . Now, here is the origination of the nature would be the bringing into existence between . . . and there is the act of carrying it on, there have been some changes which we have now. I remember reading in the Atlantic Journal <sup>o.k.</sup> ~~Monthly Quarter~~ some years ago a man told how there was a big eclipse of the sun, and ~~he~~ he went out <sup>to</sup> ~~into~~ the porch of his house, and a ~~little~~ <sup>his</sup> little boy ~~was decided~~ <sup>r</sup> ~~to~~ - besides him, and he said that they saw the sun become darkened and darkened as the moon was passing between the earth and the Sun, and then the sun disappeared and it became darker and darker, so pitchdark ~~that they needed light and~~ and then it became lighter again. With light the sun came out. He said, the ~~little~~ <sup>lil</sup> little boy looked up, and said, "Dady, do it again." In other words, the little boy <sup>had</sup> ~~thought that the father~~ <sup>had</sup> made the sun appear again. ~~thought that his father could~~ ~~make the sun disappear again.~~ - In other words, And of course, we believe that the force that causes that happen which no human being can possibly wield.

We believe that it is an evidence of God's power that he could cause an eclipse <sup>from when He has caused it to pass</sup> like that to occur. And we can figure when He is going to in the future, because the system which he has built into this universe, that we cannot change, but there is in the movements nature marvellous evidence of God's power. Now, <sup>a</sup> ~~the~~ distinct evidence from that is the fact that the nature adheres to it at all. The fact that you have anything. . . . Where does it come from? Who keeps it going? Who ~~of~~ controls this now,? And ~~Where~~ did it come from? Well, we say that God <sup>it</sup> originated and God controls it now/. ~~The deists say that~~ A deist said 200 years ago

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that God originated all like a watch that is winded up, he started it and then he kept his hands off. I do not think that a deist can properly accept ~~the~~ verse 22 here. Because verse 22 here seems to say that God stretched out the heavens and the earth, and spread as a tent to dwell in. <sup>It</sup> ~~He~~ seems to say that He is doing that right now. It seems to contain the thought of God's power over nature at present. But does it also contain the ~~th~~ought of God's power in nature in creation? Well, that is a question on which we may have to give the third answer. That is, ~~hta~~ <sup>the</sup> evidence that we ~~ed-~~ do not have ~~/to~~ say from this verse that this verse does ~~not--~~ include creation or does not include creation. This verse include, I think it is pretty hard to escape the idea that this verse ~~doe~~s include the present control of the heavens, over the material universe. But does this verse speak <sup>...</sup> of ~~the~~ origination can be questioned? I think the verse does include the origination. I think that <sup>of</sup> the ~~sp~~retching out <sup>to</sup> the heavens and the spreading out of the tents ~~ef-~~ dwell <sup>God did</sup> in is what ~~is God is doing~~ when He first made the universe. You can say that. But the verse is not so worded as to restrict to that. It is so worded as to seem to include the present activity of God very definitely, and to leave it not as a definitely stated matter, whether these present activities include the origination or not, as far as ~~the~~is verse is concerned. Now, I like to look at the Hebrew Bible for a minute. This particular phrase. Let us look at verse 22. Please everybody, open the Hebrew Bible. Chapter 40:22. In this course, we are ~~interested~~ greatly interested exactly all these points, and I hope everybody always has the Hebrew Bible here. But in verse ... How many people have the Hebrew Bible? We have three. We do not have three? To work without tools or hands? Let us start with the ~~h~~eginning of the verse. Mr.      reading, literally....



at  
 Read literally, if ~~we-~~ you would, Mr. Curry, starting ~~with~~ the beginning of the  
 verse. The first thing I believe we observe in this verse is the fact that it begins  
 with        (He) with pathah under it and the next letter doubled. When~~ever~~  
 you have words ~~that-~~ beginning with a HE and pathah under it and the next letter  
~~is~~ doubled, it is the article. So, it is the one. The one sitting or dwelling, the  
 word,   2V?   (upon the circle of the earth. Does that prove the sphericity  
 of the earth/? The circle of the earth, does that prove ~~the circle--sphere of the~~  
~~earth?~~ <sup>a</sup> that the ~~earth~~ earth is/sphere? (A) I think the picture from this is:  
 the one who sits down upon the earth and sees the whole earth in one view, and  
 anybody ~~who~~ who has ever got up to the mountain, and looked out upon the country  
 round about has seen that it is like a circle. You look into all directions, and  
 it is more like a level below. It looks like a circle, ~~so~~ so that there is nothing in this  
 verse that suggests the idea of ~~the~~ a flat earth. There is no<sup>definite</sup> proof of the circular  
 or spherical earth, no proof of being ~~like~~ <sup>whatever</sup> like a ball. But there is nothing<sup>that</sup> suggests  
 a flat earth. It would not be ~~provable~~ a ball, but it would certainly not suggest ~~the~~  
 contrary to it. The Lord~~s~~ is the one who sits above, and you do not have to take  
 that as a physical picture of one who sits ~~upon~~ in a plate, but one ~~whose-~~ whose  
 relation to the earth is like a ~~relation to-~~ relation ~~to-~~ of a man who is able to survey all  
 at one time. As he looks down upon it, ~~and~~ and from a high point... and see all  
 at one<sup>a circle</sup> time to the extreme limits of the church<sup>only one</sup> in all directions. (Q) ... But you  
 see is ~~certain,~~ <sup>a circle</sup> although he cannot see ~~the other~~ <sup>only one</sup> side.... See, it looks like a circle.  
 even though you see only one side. If you take a line around the earth/<sup>the line drawn up will</sup> from any  
 point, ... ~~it will~~ be a circle. It shows one who sees everything <sup>is all spread out before him/</sup> on the side which  
 he looks. ~~It is all there before him-~~ And of course God does not look just from one

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one view, but he looks from all view-points. He sees all things at all time. But  
it show<sup>s</sup>/the control of the Lord ~~over-~~ all over the earth to the very limit<sup>s</sup>/of the  
circle. Of course, ~~fo-~~ from out viewpoint, there are ~~Y~~ thousands of circles ...  
anywhere which ... He sees everything just as far as I can possibly .... Of course,  
He sees both sides. Of course, they did not know the details~~about it--~~ that time.  
But they had a picture of seeing the completion , the completeness of ~~its-~~ this  
earth upon which we live, that God has the ~~Y~~ relationship to all over the earth,  
not just to the land of Palestine, not just to one particular country, but to the whole  
earth. He sits above the earth. He has the controlling power over all the earth.  
And then continuing there he sits over the circle of the earth, and then what is the  
next word , please? How do you get heavens out of it? It is the same word we  
have just had. It is active <sup>Qal</sup> participle from שָׁבַט . One sitting or dwelling.  
It is the ~~Y~~ masculine plural with third feminine singular... her dwelling. Herdwelling  
place, or her sitting. Her must be of the earth in the Hebrew. Her dwelling, ones,  
Her inhabitant(?)s of the earth, they are like grasshoppers. They are like grasshoppers.  
So that, it means that his control is ~~co-~~ so completely- that in proportion to him  
human beings are grasshoppers are to us. His power is infinitely related to it....  
Then, Mr. Kim, what would you ...give us the next word? In English we say  
stretching the heaven like a curtain. The Hebrew says ~~stretching the~~ heavens like the  
curtain~~s~~. We have changed the use of the article, and actually the article Hebrew  
has is more logical than the way we have it, because this pictures somebody who  
... ~~across~~ the window/ with his arms... His arms stretch out and he pulls  
the curtain across, and <sup>he s</sup> pull/it back. And it says that just as the man stretched  
the curtain/ across .. tent or <sup>the window of</sup> across his house, so God stretches like a man  
pulling a curtain, God stretches the heavens. In other words, all the forces of

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the universe, all the powers, all the ... of this God simply caused it to-- at His appointed to move as a ~~cut~~ \_\_\_\_\_. He stretches it out. He uses the figurative expression like his stretched out arms. / In this way it shows ~~his power, His~~ the power of God, ~~but the~~ man stretched out the curtain across a window, so God stretches out the heavens, and that seems to me to fit at least well with his present control of the universe as over any matters of His creation. Like a man stretching the curtain of his house, God stretches out heavens. It does not say the heavens here. It is not all the heavens... ~~the one thing~~ It ~~is~~ is not picturing all the heavens here ~~in~~ which God does ~~act, but~~ one act, but picturing all the parts of the heavens that ~~which~~ he moves at His will, ~~to that part or th-~~ to this part or to that part of the .... This is not what man does but what God does. It is ~~G~~ God. God is the ~~ton~~ one who stretches out the heavens like a man stretching a curtain. This is like a man ~~k-~~ who stretches a curtain. Just as a man stretches a curtain of his house, so God stretches out all the forces of the universe. (Q) It would fit with it as a possibility. It does not say whether he is making it bigger or whether he ~~si-~~ simply changing its locations. ~~He is-~~ But he is doing whatever he chooses to do. ~~It is the comparison of~~ the power of God ~~with~~ comparison with the power of man. Man stretches the curtain across his ~~window~~ room. God stretches all the ~~of~~ forces in the universe. And, of course, it fits with the reasons ... about which ~~astronomers/~~ strongly feel that the universe is spreading out extensively. It fits with it, but it does not prove. It would not necessarily suggest it, but it does say ~~that~~ that the heavens are not static ~~things, --~~ or fixed, but God is moving ~~and~~ it and changing it, and of course anybody who sees ~~thunderstorms and~~ the changes in the ~~whole faces of~~ tremendous changes in them in the whole. faces of heaven would feel that of course there must be forces there beyond human ~~control~~ control.

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(Q) I do not think that you could \_\_\_\_\_ out from the verse(6.50) but I think that the verse is so stated ~~to~~ as to include the possibility. As our knowledge of the universe gets bigger, we find that the Scripture fits without- our increasing knowledge, but ~~it does not~~ I do not think that the Scripture is so ~~clear as to give~~ given as to give such technical knowledge directly from it, but there we find various interesting hints that we discover that we have not realized before .. we do not ~~find~~ find in the Scripture all the time, but we do not find that the Scripture becomes obsolete and out of date, because the language is used so as to fit with man's knowledge , but not to become out-of-date, when he learns more. <sup>In cases</sup> /Some people suggests that-- additional knowledge, and in other cases the words are broad enough to cover what man knows ... but of course God ... when ... Here, now, God is the one who sits ~~at~~ above the circle of the earth, and so ~~is~~ that its inhabitants are like grasshoppers. Here is the one stretching out like the curtains of heaven. He stretches out the heavens like the curtain. This word, נָטַח (Tooyah) as we noticed is ~~the~~ נָטַח (nattah) a word, to stretch out which is also used of stretching out of the arms, showing force that way. Now there is another word used immediately thereafter. He stretches out heavens like the curtain, נָטַח כְּמִנְיַת פֶּתַח What is this form? נָטַח כְּמִנְיַת פֶּתַח, <sup>Mr. M. Kim</sup> This word, נָטַח is not much used in the Bible. So, we do not have much to throw light upon it. It means . It is translated, to spread in the Scripture out. But this is the only place. I forget if this is the ~~only~~ place it occurs, or the only place ... that is translated that way. At any rate, it is not a common word. Now, נָטַח is a very common word. And נָטַח is an extremely common word, but נָטַח is a rather uncommon word. So, we do not learn <sup>a great deal</sup> ~~much about~~

like the curtain

about what He does here. He stretches out the heavens/ and He spreads them...

כָּסָה (ka ohel) Quite common in the Bible.

And He spreads them like the tent... He spreads them out like the tent. שָׂרַף

is

What is this לָשָׁבֶת (lashabeth)? (A) It/construct from the same verb. to dwell.

And the tent would be a place to dwell. Spread them like the tent/ for dwelling.

For living. In other words, he makes the world to be inhabited. He spreads out that

in order/it would be available for people's life. Like One of the marvels of the creation

nations-as they look at the condition of the universe to see how marvellously the

\_\_\_\_\_ are adapted to the universe.- human life. And the question about the

other planet is whether there is a life on earth the planets. But no body knows.

But there is no evidence as far/ as I know on any planet <sup>whose</sup> ~~that/conditioned- similarly~~ condition is similar

to ~~this-earth-~~ to those upon the earth. And the conditions upon this earth is ly

marvellous/adapted to human life and to animal life. We have/water here, and/the/ air

On the moon, here. / I believe that ~~it-~~ it is considered there is no evidence of there being any

air. The moon without air! Without air people are going to have difficult time on

surviving there without air. Whether there is water ~~in/ the/~~ moon , I think it is a

question. I do not think it is known whether or not there is water. In fact, the

biggest argument among the astronomers is whether the moon is made up of such

fine ~~judgment-~~ dust so that if you land on it you will sink about 30 feet immediately

as ~~some~~ of the best astronomers admit .. that it is ~~o=~~ now , or whether it is

more fun/ Of course, that will make a tremendous difference. <sup>could</sup> With a few million

dollars, you can make something that you ~~can-~~ land in dust... I do not think that

it is wise ... why it would not be suitable at all? So, the problem of finding out if you would ever ~~want-~~ get there.

is like there is tremendously important ~~before-you-get-there-~~ before you get there. But it looks as if present of

there is no ~~evidence that-the-moon-is-suited-to-the-~~ evidence that the moon is suited to the being suited for habitation.

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~~Q~~ ... we do not know whether or not ~~it would be suitable~~ - it may or it may not be... certainly there are many that are not. The earth is made in many, many regards made suitable for habitation. Here we have ~~ea e-~~ the earth, and I think that the 80 % of the atmosphere out there is ~~not- N-~~ nitrogen. Nitrogen is absolutely necessary for human life. But we do not get any good of nitrogen as such, but that we breathe it in and breathe it out. And it is good that ~~we-~~ it is ~~is~~ there, because if nitrogen were not there, in the oxygen will burn us up/... It will just explode... Nitrogen just comes/and out.

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(Q)... I think that was a very foolish thing myself. The Russians got ahead of him in putting up the satellites/ before the United States had got ~~it-~~ one. So, ~~to~~ ... we have to get to the moon before they get to the moon. I think this is a foolish expenditure of money personally. Of course, it is very \_\_\_\_\_ out of the efforts to do it, there might come a tremendously valuable knowledge. It may prove to be well worth spending. But I do not think that there are evidences available yet to show that it is worth any of that. I would think the money would ~~be~~ far better spent ~~in~~ any other way. So, we cannot tell for sure that any adventure unknown like that ... you do not know what is going to happen. It may come way beyond your expectation. That I would think that there would be many other ways that are far more profitable... is my personal opinion. Yes? No, I do not. There were people ~~an~~ not so long ago who said, if God had intended ~~to~~ man to fly ~~to~~ the air ~~with wings-~~, he ~~wo~~ could have given them wings. It is wicked for man to tempt God that way. Well, ~~that~~ I think that that is utterly without foundation. God told the man to subdue the earth. And God directed man to take the forces

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He has given and to use them. And actually when you think of the thousand <sup>s of</sup> years during which man had been here on the earth ..making comparatively little change.... when you think of the Assyrian king in 1000 B.C. moved their armies just as fast as Napoleon moved them 150 years ago. How little man did in ~~a~~ way of getting control of his earth, until this last century had. Actually man ~~is a very~~ has done very little in fulfilling what God has commanded him to. Just how far ~~man can go~~ we do not know... I find nothing in the Scripture ~~that makes us~~ to try ~~go~~ to get to the moon, or to get to the Mars or to the Venus, provided that he does not spend money doing that than it is better to spend the money doing something that is better, that might be more necessary, and more profitable. But we might question that... I do not think that it is scriptural to go against it. Yes?

(Q) I do not ~~know~~ .think that the Scripture definitely describes the formation of this earth, just this one. And then it describes man placed in the garden of Eden. and then driven out of ~~gh~~ the garden. ~~I do not think that this language fits.~~ 12-08  
 It does not seem ~~to fit the language-~~ the ~~lagn~~ language fits its being moved from one planet to another I am not sure if I should be dogmatic about it, but I would certainly say that to me ... such a theory has no evidence for it. I ~~would~~ would say that the garden of Eden was <sup>undoubtedly</sup> ~~around the~~ somewhere <sup>on this</sup> earth , but whether it was in Alaska or in China or in Australia or in Mesopotamia, I have no ~~slightest~~ idea. And after man ~~is~~ driven out of ~~the~~ garden, then he developed a <sup>was</sup> in the next century, a rather high civilization in some place described... then there came ~~a~~ great ~~of~~ flood . And he was in the ark ~~a~~ year, ~~and-~~ in which time he was ~~around--~~ around the earth two or three times, and it landed <sup>on</sup> ~~in~~ the mount of Ararat. That does not mean that it started. And I do not think we have any idea as to *where it started.*

And it would not be at all surprising if actually the garden of Eden was simply removed. I do not know, but I do not see any reason ... but man had been away from the garden of Eden for hundreds of years, and maybe ~~thou~~ thousands of years before the flood, so that I do not think that there is any reason to think that it would continue to be as it was full. But I do believe that God is going to make the garden of Eden was eventually. the whole earth much like ~~our--ours--ours----~~ ~~Eventually~~.... There is one thing in the garden of Eden that I think is confusing at first unless a person reads it carefully. It says that man ate <sup>from</sup> the tree of knowledge of good and evil, and God drove them away from the garden, and says that He drove them out, lest they should take the three of life, and live forever. So that the critics say that here you ~~have~~ have a ~~conf-~~ confusion, two \_\_\_\_\_ It must be that it was the tree of life he was supposed to eat... But that is not what Genesis said. Genesis says that the tree of life was in the midst of garden, and ~~and~~ <sup>it says that</sup> he was not to eat from the tree of knowledge of good and evil. ~~Then says- he says- he is- driven out- it says// -he is-----~~ Then he says, he drove out the man lest he should eat the tree of life and live forever. I ~~do~~ do not think the eating of ~~three~~ of life was a magical thing that you can take a ~~bite of-~~ bite of it, and you be come ~~com-~~ immortal, but ~~it has-~~ I think that the three of life was something ~~which~~ had vitamins or mineral acid or whatever that would make up ~~what is--~~ for what is destroyed in the course of the life, so that constantly ... constant use of the <sup>him</sup> ~~three~~ of life would enable <sup>help of God</sup> to continue in the full ~~help of God~~.... And then ~~doubtless,~~ ... doubtless.. he was driven from the garden of Eden, and he is now no longer ~~allowd~~ allowed to be \_\_\_\_\_ so. He still has the foot and enough of meat in his body, and live a long life and ~~not~~ not enough to live forever without the tree. Now that is to make enough ~~sense--~~ perfect sense in the original passage, and it is entirely understandable. He is taking the word ..just as it is without a slightest



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change of it. But until one sees that fact, there is something there that is difficult to understand, and I puzzle over it a long time. ~~We have~~ (8.52) before I came to that conclusion, but I think that that is undoubtedly what ~~is~~ it really means, ~~and~~ it makes the critical ~~interpret~~ interpretation quite ~~unnecessary~~, but at the same time gives us a reasonable understanding of what it meant, and then we read, don't we, that the tree of life that is to be . . . eventually again, but it will come back again, but then the tree of life was only in the Garden of Eden and God drove them out of the garden, and death came into the world. This verse then . Yes, there are four rivers named in connection with the garden of Eden. There is a possibility that that means that ~~where~~ where the Garden of Eden originally was is where the rivers are that bear that name now, but my own guess ~~here~~ here that that is not the fact. My guess is that man after the flood, took those names which had been named originally in the Garden of Eden and applied ~~to~~ them to the great rivers near which he ~~lived~~ lived then. That's my guess, that he took--just like the people came over here from ~~Eng~~ England and they named the towns over here after towns in England. My guess is that they ~~re-~~ named rivers here at those four great rivers that were in the Garden of Eden. Now it may not be. There may have ~~x~~ been three of those rivers that we know, one of them we do not know. How is that. We know now that ~~the~~ the Tigris and the Euphrates and the Nile, we know ~~the~~ those three rivers now. And there is a fourth river which ~~guesses~~ guesses have been made about. My own guess is that these were names of rivers that were in the Garden of ~~Eng~~ Eden where God had not ~~me-~~ been for centuries before the Flood, but he remembered about it and gave the name, that's my guess. But I would think it unlikely, I would think it unlikely that the ~~nam~~ names of the precise rivers. that ~~the~~ location would have been preserved for ~~the~~ hundreds of thousands of years but ~~that~~ they would remember those names and apply them to new rivers. It's entirely

possible . But I would say that if there are ten billion places on this earth, there is one chance in ten billion that it was a ~~to~~ place. I don't think that there is any reason to think that there was, but there ~~was-~~ is no reason to say that there wasn't --we just don't know, but I ~~doubt-~~ doubt it. But what I do think is right is that the temple ~~at~~ Jerusalem is built on the very place where Isaac was ~~a~~ sacrificed. That I think is very ...I think that is extremely possible, and that Isaac was sacrificed. Of course the actual~~h~~ death of Christ was not in that spot. I ~~o~~ don't think that there is much possibility ~~xx~~ that Adam ...Well, now , I wanted to get over 34, but we are still in the first one. ~~The~~ I am interested in the power of God in relation to nature. ~~This~~ verse is His power in the making of the earth ~~for~~ as a ~~po~~ proper place for man to live. ...Power as shown in nature, whether ~~the~~ that power here proves ~~orig~~ origination or just present ~~a~~ control I don't think we could ~~sat~~ say with certainty, but most of our ~~othe~~ r verses about nature seem to include the idea of origination . Now in this same chapter 40--I would say~~that~~ that this verse shows God's power over nature and the ~~ne~~ next verse shows power over humanity, but the last half of this verse shows his power ~~of~~ over nature as He controls ~~it~~ it now, and whether it also includes His originating it, I don't believe that we~~o~~ can say. It may include that and it may not. I don't think that we can prove it ~~prov~~ from this verse. I think that in this verse the emphasis on the present situation, rather than upon the original. I would think that the partic~~iple~~ shows continuous action. Of course this is ~~the one that stretches out.~~ ~~This is--This is-~~ This is a very good point that . He is the one that stretches out, but then this ~~it--~~ is the ...with the imperfect, and he has spread out. I never thought of that before. That does suggest origination, much more than I had noticed before. So~~x~~ it is not the participle, it is the imperfect with~~th--~~ the ~~Waxw~~ conversive, which

means completed action . He stretches out the heaven and he has spread them as a tent to dwell in. In other words, He has made this earth a place that is suitable for human habitation. Now, I don't think that that would just include ~~his~~ creation, but it probably would have to include creation also, because it describes the earth ~~coming~~ coming into a situation suitable for human ~~life~~ life. Now, that would include his making the earth and His putting ~~His-~~the water on it and the ~~air-~~ air and putting the nitrogen in ~~the~~ the air and putting the plants and bacteria on the earth that can take the nitrogen out of the air and ~~we~~ we have to have ~~nitrogen~~ nitrogen for life to continue but we have to have these -----in ~~of~~ order that we can get ahold of it, and all of that is included in His ~~stretching~~ stretching out the heavens ~~for-~~ as a tent for man to dwell in--something ~~that-~~ that He has done...but the last part being a perfect instead of a participle would seem to show what He has done rather than continuous action ~~is~~ going on now. And you don't get that in the English-- they have not got it exactly.--'

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40:28 We must move a little faster ...some of them, but the next one on creation here in this verse in this chapter verse 28 merely has the word Creator. The creator of the ends of the earth. Had we had that earlier, we would have looked into it in Hebrew, but now we just glance through it in English. The creator of the ends of earth. I guess, Mr. Curry, you are pretty busy with English and with Hebrew, are you not? You do not have much time to follow through the RSV, do you? Wonderful. Do you notice anything ~~in Hebrew~~ interesting? Does it say the Creator of the ends of the earth? How does it say? (A) Identical words, yes. It is ... just <sup>1</sup>He is the Creator . He is the One who created it, and then chapter 41:20 is again a little fuller than that, but not much, but the end of it is not much.... Let us look at the

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41:20, let us look at the second line, Mr. Myung Kim. Would you read that please? Verse 20 here says that the hand of the Lord hath done this , and the Holy One of Israel hath created it." The King ~~James~~ James says that the hand of the Lord hath done this. The word in Hebrew may mean ~~to do~~ either TO DO or TO MAKE. Perhaps to be parallel with the Creator, "made " would be better than "done." And in this it comes right after the promise that God gives ~~to~~ of the wonderful improvement in the world. He is going to plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; ~~I will set in the desert the fir tree.~~... He is going to do this, and ~~He is~~ they may see and understand that the ~~a~~ hand of the Lord hath done this, the Holy One of Israel hath ~~created~~ created it." The hand of the Lord has made it. This would not necessarily prove anything about the creation of the world. Because this verse may prove about the world wonderful changes God is going to make when He rejuvinate this world. This is the way the world is affected by sin... He is going to do that ~~that~~ people ~~ne~~ may see that God has made all this. That is, He is looking forward to His making ... so I am not at all sure that the original creation would ... now

42:5 chapter 42 verse 5. Let us look at that in Hebrew. Mr. Lee, Would you read that to us in Hebrew , please? We have ~~another word in~~ verb used in this verse, and this word is \_\_\_\_\_ ( rhakai) which is here translated spread out is not used in a great deal in the Bible, but it is interesting. It is an interesting word, ~~there~~ because there is a noun that is like it which is used a very considerable amount, and that noun is used in Genesis one, \_\_\_\_\_ firmament. (Rhakia) And so, this is a ~~rare~~ word that is connected with that noun. \_\_\_\_\_ (rhakia), the firmament is that which is \_\_\_\_\_ (rhakai). And the modernists would say that the Hebrew ~~text~~ text was of a globe ~~wr~~ round, and the heavens were like a bracket of a soldier, and this word indicates to be in doubt(?). Now, hoe does to be out

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(11.00)

fit in this context. He spreads them out. And ~~aeu-~~ actually, ~~the i in-~~ that interpretation I am quite sure is drawn from the fact that this word is used when you take \_\_\_\_\_ and you spread it thin, you beat it out and make it ~~the~~ thin to put it over an item, but the question is, does this word refer to the beating out or to the spreading it out. In the case of \_\_\_\_\_ you spread it out by beating it but the word is used of many other things that ~~by~~ you don't spread out. So that the word I believe refers to the spreading out, like making the expanse, and it is used a few times here in Isaiah ~~k~~, but now the ...but here we have these three words...we have the word \_\_\_\_\_ and we have the word \_\_\_\_\_. There is one case there ~~we~~ where he ~~spea~~ spreads things ~~et-~~ out to make a tent. Now, we have this word \_\_\_\_\_ which is the idea of spreading it out like you spread metal and you put it ~~own~~ on an idol. That is one way ~~is~~ it is used. ~~Yes,~~ It shows continuous action, it shows an action that continues in the past or in the future, or in all three. It shows that when he is ~~te~~ the creator, ~~one~~ it is a continuous characteristic of ~~is~~ his. If a man broke his leg, you wouldn't call him the leg breaker. But if a man was in the habit of breaking, you would call him a leg ~~break-~~ breaker. It is a continuous thing, a thing that could be done at different times, but it can ~~be~~ be present passive, but it is continuous, not just ~~one~~ once. For next time look at the expressions of power, power over nature first, and then power over human beings second. First power over nature, then power over ~~humana~~ human beings in general.

I would like for you today to look over all the verses that you have listed in chapters 40-51, and to ~~k~~ note all the verses that deal with God's power and to ~~arrange~~ arrange them by first noting ~~all~~ all the verses that deal with God's power over nature and then to take up all that ~~deal~~ deal with His power ~~over~~ over man, particularly over nations other ~~not~~ than Israel, and so having suggested that approach, I think that we had best take up the first of those in order, the power over nature.

~~With~~ With power over nature, we are interested in what it is that shows His original creation of nature, and we are interested in what shows His continuous power ~~over~~ over nature, and ~~then~~ then we would be interested in His power over human beings. We already looked ~~at~~ last time at ~~verse~~ these verses that deal with this in chapter 40. I don't think that we took ~~all~~ all of chapter 40 to deal with it then. Just glancing again to chapter 40. ~~We~~ We ~~do~~ find there I believe His first reference to His power over nature, is in verse 4 where He says that every valley shall ~~be~~ be exalted and ~~every~~ every mountain and ~~hill~~ hill shall be made low and the crooked shall be made straight and the rough places plain. Now, of course you can immediately ask yourself, is this a discussion of God's power over ~~a~~ nature or is this a figurative ~~description~~ description of something else. So, ~~I~~ I don't think we can draw much from it ~~and~~ of course if you were to apply this verse to God's power over ~~the~~ ~~nature~~ nature, it would be one that is literally fulfilled, ~~there~~ there were people not long ago who thought nature was static, that ~~it~~ it was made this ~~way~~ way ~~and~~ and that it ~~remained~~ remained this way, but now ~~scientists~~ scientists are quite convinced that every mountain and every ~~hill~~ ~~is~~ ~~his~~ ~~hill~~ hill is ~~constantly~~ constantly being eroded away and the material from the mountains and the hills are being carried back into the valleys and filling them up ~~so~~ so that the base of them gets

higher and higher and the crooked way is being made ~~straight~~ straight and the rough places plain so that if somebody were to take this as a ~~it~~ literal description of what God is going to ~~do~~ do in nature it would be a picture of what ~~h~~ He is ~~going~~ doing, but I am inclined to ~~this~~ think that that is not the subject of discussion here. Now, ~~h~~ in verse 7 we read, that the grass withereth, the flower withereth, because the Spirit of the Lord blows on it. Surely the people is grass, and we want to take ~~at~~ ~~at~~ up all the verses that refer to Spirit, it's not ~~xxx~~ our immediate subject but I am sure that most of ~~eu-~~ you will have a ~~questin~~ question in mind when it says that this ~~h~~ happened because the Spirit of the Lord bloweth upon it--you will immediately say, What does the Hebrew say ~~th~~ here that is translated Spirit, and we look it up and see what it is you will see that it is the word Ruak and you will find that the word Ruak is sometimes translated Spirit and sometimes translated ~~wid-~~ wind, and when it says that ~~te~~ the grass withereth and the flower fades because the spirit of the Lord blows on it, surely the people ~~h~~ is grass, should it be translated spirit or should it ~~h~~ be translated ~~ruak-~~ wind. God sends the wind that withers up the grass and tears up the grass, just as God operates nature~~x~~, with bringing nature to an end, having disciples and theories, so he has power over humanity. His power ~~of~~ over nature is taken as an example, I rather question whether spirit is a proper translation, I find an interesting ~~pe-~~ parallel ~~in-~~ to it where you read in Thessalonians and also in Isaiah 11, Then cometh ~~h~~ that ~~whx~~ wicked one whom the Lord will destroy at His coming ~~and the~~ with the Spirit of His mouth and it would seem that ~~that~~ ~~breat~~ would be a bit more appropriate than ~~kn~~, so that I think that it would have been a better ~~h~~ translation, but ~~h~~ in this case I would be inclined to think that it is wind ~~h~~ rather than spirit. I don't believe that Genesis one speaks of the original creation as a wind blowing over the face of the ~~dee-~~ deep

--I think that the Spirit of God was brooking. (q)


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There is an ambiguity in both Hebrew and Greek ~~at the~~ that the same word is ~~is~~ used for both. We have neumatology, which is the science of the study of the Holy Spirit, and we have pneumatic tires, ~~we~~ which are tires that have air in them. The same word in Greek or Hebrew can ~~is~~ mean spirit or ~~mean~~ wind or breath. ~~It is~~ It is an ambiguity in both languages. In English Spirit is very different, but there are cases where there is no question whether it is breath or wind that that is what is meant, and there are cases where there is no question that spirit is meant. When ~~that~~ we have that proof then ~~is~~ we have the responsibility to ~~decide~~ <sup>every</sup> decide ~~is~~ in ~~any~~ case what is the real ~~case~~ meaning of the word in that cases. We do not have that particular ambiguity in that case, and there are ~~am~~ many cases where we have to decide in an English sentence...No, but God controls... God uses the wind to destroy the grass. God can use whatever he chooses to destroy races or families or groups of people. God destroys the hosts of Sennacherib. God could simply say let these people be dead ~~tha~~ and they would be dead. The Bible says the angel ...well, how did the angel ..or did the angel ...~~some~~ people would say that that is taking away ~~is~~ from the supernatural. I don't feel that way at all. Anything that we find that throws light on the way it is good to learn about because it helps us understand ...God predicted that the ~~great~~ great Assyrian armies would be ~~unable~~ to capture Jerusalem. How he did it, whether directly or indirectly we are not told. We can only ~~is~~ guess, but in this case, ~~the~~ grass with ~~the~~ reth and the flower fades because the spirit of the Lord blows on it. It is perfectly ~~permissible~~ possible to interpret this as the Spirit of the Lord makes a decision that this power



shall come to an end. But the impression I get from the verse in context is giving an analogy that God is ~~cont-~~ constantly using His forces to destroy the forces and the people. In other words, God can destroy people. But I wouldn't be dogmatic, and where in the scripture it is not clear ~~xx~~ we know the possibilities. Very often, there will be two distinct ~~at~~ possibilities and yet have something in common. What is in common we can be dogmatic on, and what is in common is that ~~what~~ <sup>it</sup> is asserted here ~~xx~~ is that an account of ~~the~~ the Lord's will and God's activity that nature moves as it does, that all ~~the-~~ this is a \_\_\_\_\_ which God maintains. <sup>He</sup> Now, That is clearly stated, whether it is spirit or wind, so we can be dogmatic on that, but whether the verse refers to the wind or to immediate intervention on God's part, we cannot be dogmatic, and and therefore if somebody says, here's proof that ~~th~~ God controlled nature, but if ~~somebody~~ somebody says here's proof that God uses a ~~wid-~~ wind as His instrument we can say no, ~~becauw~~ because the verse translated ~~is~~ it spirit, and I think that is ~~ne-~~ one of the most important things in exegesis, is to learn how to find the ~~th-~~ things ~~th-~~ that there's no question ~~x~~ in the verse, and that is what we ~~understand-~~ can stand on ~~dogmatic-~~ dogmatically, and then to learn the different possibilities, either one of which may ~~suge-~~ suggest a line of thought to our mind which we may find clearly proven elsewhere in scriptures, but if we don't find it proven elsewhere in scripture, then consider it merely as one of two possibilities and not ~~xxa~~ a very important principle of hermeneutics. I don't think that this passage refers to punishment -- ~~beewa~~ because he is giving here a natural ~~propch~~ \_\_\_\_\_. He is using that as an illustration of God's power over man, I don't think He is referring to punishment necessarily. ~~May-~~ It may be ~~x~~ referring to the Babylonians, not ~~for-the~~ from the

viewpoint hereof thinking of the people who have done evil, but of thinking of a- them as a powerful force, a force that can be removed ~~such as can be~~ just as God ~~can~~ remove the grass and the ~~flowers~~. He can remove this human force. No human force can resist God's will and the idea of punishment I don't think is ~~contained~~ contained in this particular passage. Well, that is the second verse here that deals with His power over nature. These two <sup>that</sup> are not primary verses from ~~this~~ <sup>this</sup> viewpoint but they are interesting verses from that viewpoint. Now, in verse 12 we have a reference to God's dealings with nature. Who has measured the ~~heavens~~ waters in the hollow of ~~his~~ His hand and meted out heaven with <sup>the</sup> ~~its~~ span and comprehended the dust of the earth in a measure and weighed them up in scales and the hills in a balance. Now, it is a little hard to know, Is this question a rhetorical question saying nobody has. Suppose I say, what man can, what man is it that can do ~~these~~ these tremendous things and there is no one, or is it a question of which the answer is God. Now, if it is ~~God~~ refers to God, when does God ever weigh them ~~on~~ out in scales and the hills in ~~a~~ balances, when does He measure water in the ~~me~~asure of His hand. If ~~it~~ is a reference to God, it is a highly figurative ~~ep~~expression and means that God controls all the ~~z~~ details of nature with great exactness...but I don't think that we can draw from ~~z~~ it that God has a precise ~~me~~asurement ~~that~~ as to the size of all the mountains that He wants to have and as to the exact measurements of the heavens. I don't think that we can draw ~~z~~ that from it, for if we do we have to take it quite figuratively. Of course if it is anthropomorphic, we can speak of God's hands.--we don't think of ~~t-e~~ the triune God as having hands...we have to take it rather figuratively if ~~it~~ it refers to God. Are these the only wonderful

things that God has done, or ~~xxx~~ is this saying, God is so wonderful that if you are ~~co~~ going to be compared to Him in any way, you would have to think of yourself ..and no man can be said to have done ~~this~~-these things. God has control/ over all these things. them You couldn't control/ unless you could weigh them and measure them, and all of that sort of thing . Well, ~~then~~ this is a powerful statement with reference to nature. Then, the next verse that would seem to relate to His power over nature would be verse 22. Verse 22 reads ~~that~~ He is the one that sits upon the circle of the earth, that is figurative, ~~x~~ but it is very ~~clear~~- clear that ~~that~~ refers to God. It does not mean that God fits in a particular place, earth but it does mean that God has a relationship to the whole/verse, He ~~does not~~- ~~bit~~ He is not confined to any one ~~tribe~~ spot. It doesn't fit with the idea of a ~~tribe~~ tribal god or a limited God . God has ~~relti~~-relationship to any part of the earth as He may choose ...In comparison with Him , the ~~hna~~ inhabitants are as grasshoppers. That's His power over man rather than nature, but in a way nature too because that is thinking of man in their bodily ~~ape~~ appetites rather than their personality. But ~~ty~~ then He stretches the ~~heav~~ heavens as the curtains and we noticed last time how this may refer to His present activities. But this last part , spreads them out , ~~x~~ we ~~con~~ don't know ~~w~~ how to translate that word spread because \_\_\_\_\_ occurs no where else in the Bible. There is no proof as to what it means. We have a tradition that comes down through the Septuagint and Targum which leads to the translation just expressed. We can gather the meaning of the by context. He spreads them out as a tent to dwell. I am not sure of the word, spread out.... It is not necessarily correct. We have no ~~way of~~ other cases of the word. But whatever it is, he does it as a tent 

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dwelling. In other words, he prepares a nature. Then we notice about the time....  
 a participle a  
 that is not impossible, but then it is ~~apo~~ an imperfect with ~~Waw~~ consecutive conversive.  
 So, this is , so the English words does not bring out the exact meaning. Isn't this  
 an expression of the creative power to prepare this world as a world which is  
 like a tent in which man can dwell. It we were on the moon, we would be hit by  
 the cosmic rays that we could not survive very long. There are sometimes to-  
 think ... think of the whole ... the kindness... that is due to the  
 cosmic rays having bombarded, we have the atmosphere to protect us from this  
 bombardment. We have certain \_\_\_\_\_ radiations outside to protect us from  
 cosmic rays coming in. There are many in the universe. If you were on the moon,  
 the- you would face the temperature to go up two or three hundred degrees. We  
 might face ... there is nothing that would stop ~~that-for-you-~~ to direct the \_\_\_\_\_  
 forces of the sun from heating .... then when you turn, the moon goes around  
 once a month instead of one twenty-four hours. When you get to the other side  
 of the moon, then you might think that 400 ~~bezero-~~ below zero degrees would  
 utterly freeze. Here we have the atmosphere which keeps out the extreme heat  
 of the sun so that a lot of it may be retained through the months, so that our  
 days ~~are~~ are warm, and not too hot, that ~~it-might-be~~ our ~~nights-~~ nights are  
 cool but not too cold.  
 On both parts of the earth it is possible for man to live, because God has arranged the  
 atmosphere just as most of the other parts of the ~~care-~~ creation. And this ...  
 that ... as the tent dwelling... he has made ~~atmosphere~~ <sup>the</sup> atmosphere around us to be something  
 that makes it impossible for life to exist on earth. We have no evidence of  
 .. . we do not know. We do not know.... but we do know that the moon ....

G-5/5

But there is a great deal of truth in this verse that the writers of the King James Version would have never dreamed of, because there was a lot of things that they did not know about. And so they just give us a very rough translation. He spreads ~~is spreading~~ <sup>s</sup> out the tent/of the dwellers. That is not what the Hebrew says. The Hebrew says, " He has \_\_\_\_\_." Whatever that means. So spread~~s~~ must have been taken a s ~~ap~~ passable. But he spreads them as a tent fo dwell therein. He has done that, He has ~~made this~~, put the emphasis here. He <sup>a place</sup> made this earth to be ~~placed~~ where man can dwell. That is a wonder which no body can understand really until we learn how different it is in other times. And the more we learn about the universe, the more we learn about the wonderful accuracy of God's Word, if we ~~d~~ examine carefully. Don't take our ideas and then ~~put them~~ read them into it until we find to see what is there. Then the next verse touches upon ~~the p- over~~ God's power over nature. It is verse 26. In verse 26, we read, "Lift up your eyes on high, and behold who hath ~~d~~ created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. " This of course is simply a declaration that God has creath~~i~~-ed all things that you see in heaven, and control them all, and everyone is in accordance with his purpose. But the details of it, we do not know about it. And then there is one more that is in 28. All these are in 28 about God's power over nature. It is merely a designation of him as the Creator of the ends of the earth. He is the everlasting God, the Lord, the Creator of <sup>the ends of</sup> the earth. One of these days, sometime ~~on one Thursday~~, I hope every one of you ~~ou=hav~~ will have made a list of all the designations of God ~~in-~~ that you find in chapters 40 through ~~to the end~~. 51.

40:26

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And the others later. (A) Yes, Here is a designation, the everlasting God, the Creator of the ends of the earth. That is the title of God. We often hear God spoken of today as the heavenly father ... we do not often bear it, the Creator of the ends of the earth. But you see the different title<sup>s</sup> used of God as ~~in~~ in this case. ~~This~~ that Isaiah has used concerning God... Well, we have more of God's power over ~~other--~~ in the Bible. ~~nature~~ nature in 40 than in ~~most~~ ~~chapters~~. How about chapter 41? Miss Luke? How many references are found to the power of God over nature do you have in ch. 41? So, we have here, three verses in chapter 41 which belong together. And we have in verse 18, 19, 20. We have verses some of which may suggest to be taken figuratively. They are figurative expressions of the blessing that God <sup>is</sup> ~~es~~-going to thresh give / like the promises in verse ~~14~~ 15, where it says, thou shalt ~~spread them-~~ ~~out and beat them small, and shalt make them~~ the mountains, and beat them small, and shalt make the hills as chaff." Is Israel going to do that actually? Hills <sup>as figures for people, as-figures for the-nations.</sup> here are used ~~figuratively to denote people.- It is a figure for nations.~~ That question raised ~~ever-over~~ in fifteen... a question can be raised in verses 18 and 19. Are they <sup>in nature</sup> describing ~~the-actual~~ changes/or are they figurative? of other blessings that God is going to give? So, questions can be raised whether verses 18, ~~and~~ 20 are <sup>or not</sup> really dealing with God's power over ~~nature-~~ nature/. If you take it literally, they certainly are. And if you take it literally, he says, "I will open rivers in high places, and fountains in the midst of the valleys:-I..". <sup>Certainly</sup> /God has done that. We were building <sup>for</sup> /Dr. Lambie a sanitorium over in Palestine, ~~or-~~ for tuberculosis, and he thought that he would have to bring \_\_\_\_\_ quite a \_\_\_\_\_ (10.50) they dug down... But ... So, the Lord opened a fountain of water in the midst of ~~that one~~ in the midst of the valleys. I heard a man who ~~says that~~ told me that one time in New York ~~Y~~.

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that his father was a prisoner in the South during the Civil War. They were in a prisoner-of-war camp. There were houses in it, they were quite unsanitary, very unhealthy. They prayed that the Lord give them . . . . then there came a big storm and light thunders, and then there was opened a spring of water, available for them a spring of pure water right in the ~~yea~~ yard/ in that prison-of-war camp. And <sup>which was made/evil</sup> had I cannot vouch for this story. The man told me that his father/told him how it did happen, but I was very much interested in hearing it. It is very interesting to have such an illustration. Because there are many such similar instances that have happened. . . . So, <sup>that</sup> God has ~~h~~ literally opened up a fountain in the midst of the ~~valleys-~~ the valleys. It reflects His power over nature, as shown in verse 18. "I will open rivers in high places, and fountains in the midst of the ~~valdeys:~~ . . . . ? God has done that on various occasions. There is no question about that. Then, he ~~sya~~ says, "...I will make the wilderness a pool of water, and the dry land springs of water. I will plant ~~y~~ in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fit tree, and the pine, and the box tree together:" Of course, the desert is the wilderness area, and necessarily. . . . here. He describes changes in the areas like that. . . . Is he here <sup>s</sup> describing literally such changes or ~~y~~ ~~is this merely-~~ is here giving us here a beautiful picture of spiritual blessings? I do not think we should be dogmatic. But at any rate, which- ever he ~~means,~~ does, he does it <sup>for the</sup> with a purpose ~~to-~~ described in verse 20. That they may see, ~~and~~ and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath <sup>e</sup> created it. " It is previously speaking of spiritual blessings, then God is comparing that. He gives us the blessings that we should give credit to Him as the source of all blessings. If he is speaking of ~~sp~~ physical blessings here, which is described

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verse 18 and 19, then the purpose of it is for the glory of God. We should acknowledge Him as the source of all blessings. I have seen many instances in my life, many times, He has most wonderfully poured blessings upon my life... I would have never imagined that ... "That we may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." So, whether these three verses ~~are relate~~ related to God's power over nature or not is hard to be dogmatic on it. It may be literal here, or it may be figurative. We just cannot be dogmatic. But it is literal. It certainly is literal. Now, ch. 42. Mr. Roussey, how many refernces to the God's power in reference to the nature do you find in ch. 42? (A) ... verse 15 of chapter 40- 42. I think... that is the first verse that deals with God's power over nature, and it is a very clear verse about nature. Verse 5 says, "Thus saith God the Lord, he that created the heavens, and stretched them out; he that which cometh out of it; he that giveth breath unto the ~~pw~~ people upon it, and spirit to them that walk therein:" This is a description of God's creation of nature and man. All things come from Him. His power originated the nature. I do not know whether the phrase means... or not i.e., "he that giveth breath unto the people upon it, and spirit to them that walk therein:" I heard ~~people say that~~ a statement made that a wicked man when he damns God, he does not realize that God has given him breath and all this... and that God upholds him in everything he does. It is only through His power and His mercy that they survive. Certainly it is an original creation. It is ~~very~~ very clearly brought out in verse 5. ~~Verse 5 expresses~~ the wonderful promises about the coming of the servant of the Lord are certainly, because they are made by the one who has created the universe. That is the ~~described in verse 4. Verse 4~~ *the purpose of ch. v. 5.*

41:20

42:15



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The previous verses are describing the servant of the Lord. But this is demonstrating His power as the one who can keep promise. So, verse 5 is ~~a~~ very definitely the power of God over nature, and then Mr. Roussey suggests that verse 15 which again shows like certain other verses in the previous chapters as the one who "will ~~and~~ ~~make~~ waste mountains and hills, and ~~de-~~ dry up ~~the pool-~~ all their herbs, and ... will make the rivers islands, and /// will dry up the pools." God is ~~a~~ <sup>the</sup> destroyer of the nature as well as the upholder of the nature. It certainly shows His power over nature. The tremendous power ~~of~~ over nature. Do you have any other verse in chapter 42, Mr. Roussey? Then we come to chapter 43. Mr. Ik Kim, what do you have in chapter 43? What are the two? 16 and 19. You would not list verse 2 then? I think that perhaps we should glance through the chapter and then go back to them. "When thou passest ~~tho-~~ through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the ~~fl-~~ flame kindle upon thee." 12.267

This is ~~ik~~ like the verses that we looked at before. You can't be dogmatic ~~with~~ whether it is figurative or literal. It is of course not showing God's power over nature. And in the context I think there is strong reason for taking it as figurative. But if you were to take it literally, it would mean that God can protect from ~~k~~ water and fire, and we know of many cases where He ~~has~~ has. He protected the ~~me~~ n in the fiery furnace. In the context I think you could probably take it figuratively, and what was the next one that you mentioned. Thus ~~k~~ saith the Lord, ~~tha~~ t makes the seas and ~~the~~ path in the ~~wa~~ mighty waters. That ~~w~~ shows the power of God, I remember reading about the Jesuits in Mexico, how ~~there-~~ they were across the little bay in Mexico, there is the long peninsula that is called the ... in fact that was the original California and ~~an-~~ then another section was named after that.

43:16, 19

43:2

The Jesuits were given authority ~~over~~ to take over complete possession of that peninsula...

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And the boats started out to cross the bay and to go over to that, and it ~~x~~ took them about six or eight hours to make the time, and just about the time that they landed, another boat started and a big storm came up and they were three weeks on the water before they got across, and the Lord/He makes the way <sup>that</sup> way in the sea and ~~a pa paths~~ in the waters and ...and then of course you know Mowrey of whom Mr. Taylor spoke in chapel, read in the Psalms that all the xxx through the paths of the sea, and that would be similar to this statement that God makes the way in the water, and makes paths in the mighty waters. And he read this and he says that ~~thi-~~ these are our paths in the waters, and so he said Let us find where the paths are and ~~x~~ so he wrote and a lot of people thought he was rather crazy. ~~Mpw-~~ Now, He he ~~x~~ says if there are waves, we ought to find out where they are. And so Mowry wrote and got thousands of these log books and he found certain places where there were always a ~~wid~~ wind blowing in one direction and by planing that he was able to show how to get from New York to Rio de Janeiro in two weeks less than anybody had ~~ever4-~~ ever gotten and he showed all over the world ~~that~~ the route to go that would cut the time in half. They had a ~~g~~ big congress in Europe in which he was greatly honored because of what he had done. And he attributed it to his understanding of this statement that God makes paths in the waters. Well, now, that is not to say ~~that~~ with certainty that that is what this verse means, ~~that~~ and yet I think probably it is, thus says

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the Lord who makes a ~~wy-~~ way ~~k~~ in the sea and a path in the mighty waters .  
God controls the waters and can control to ~~ee~~ open the waves . -~~Ues~~,Yes, that  
is a very interesting suggestion. The verse just before speaks of him as the  
creator of Israel. Now, the ~~w~~ two verses might refer to that. Thus saith the

Lord who makes a way in the sea and a ~~pth~~ path in the mighty waters,  
and  
who brings forth the chariots ~~of~~ horses~~/~~, the army and the power; they shall  
lie down together, ~~They~~ shall not ~~ride-~~ rise: they are extinct, they are

quenched as tow." Is this the pic~~t~~ure of what God did when ~~He brought-~~ they came  
out of Egypt? Because the chariots, ~~the-~~ his army, and his horses were drown  
~~z~~pharaoh's

in the Red Sea. ~~This-~~ That is a very interesting, and very reasonable interpretation~~/~~

of the two verses. If so, it certainly is a reference to His power ~~ov~~ over nature

here in referring to his actions in bringing the children of Israel through the Red

Sea, but the Egyptians will drop . . . . And then the verse 19 spoke of . . . He says,

"Behold, I will do a new thing; ~~an~~ now it shall spring forth; shall ye not know

it? I will even make a way in the wilderness, and rivers in the desert." Israel

is going to come back from exile. God is going to open the way for them. So, it is

questionable whether 19 refers to His power over nature. It may very well be

a figurative expression of . . . but in 16 there is much to think of liberal reference

to his making a way~~/~~through the mighty waters of the Red Sea. Very good suggestion.  
~~across~~

Now , that was chapter 43. In chapter 44, Mr. Curry, did you find anything

that refers to God's power over nature ~~that~~ there? (A) What are they? (A)

24 and 27, are you sure of it? What is your \_\_\_\_\_? (9.48) Verse 3, "For I

will pour water upon him that is thirsty, and floods upon the dry ground: I will

pour my spirit upon thy seed, and my blessing upon thine off~~p~~spring:"

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It would seem that probably verse 3 ~~refers~~ is figurative. But 24 you say is definite.

That is, "Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;"

We have previously read many times that he stretcheth forth the heavens, and he spreads abroad the earth. The added statement here is, "by myself," ~~alone~~ alone.

Before, he said, I have done this, but now he says, I am the only one that did something. So that there is an added idea there. But it is very interesting...

He is explaining His creative power over nature. And then verse 27, "That saith to the deep, Be dry, and I will dry up thy rivers:" I would be inclined to think that

27 ~~also~~ also might be figurative. I would be inclined to think so, because he says

in verse 28, " ... Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:" What prevents

them from building Jerusalem? The power of Babylonians. And verse 28 says,

"That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall

be ~~ali-~~ laid." ~~How-~~ How could Cyrus do this when they were held in captivity

by the Babylonians? And so, the Babylonians ... beside... so I am inclined ~~to~~ to

think that verse 27 is a ~~fig~~ figurative description of the destruction of the power of

Mesopotamia by the ~~con-~~ conquest by Cyrus. So, we have one example ~~made~~ of nature

in this one. Verse 24 and the others are figurative expressions.... Then we come

to chapter 45. Mr. Lee? Do ~~we have~~ you have any references? How did we get

over this 66th chapter? Mr. Lee, what about chapter 45 ~~con~~ conc. God's power over

nature? Verse 8. "Drop down, ye heavens, from above, and let the skies pour down

righteousness: let the earth open, and let them bring forth salvation, and let righteousness

spring up together; I the Lord have created it."

G-56

What is it? Does it refer to the earth? Does it refer to righteousness? If it does not refer to righteousness it should refer to His power over nature. Is it the earth? "... let righteousness spring up together; I the Lord have created the earth... ~~Wee-unto-him-tha~~. and let them bring forth salvation.... Drop down, ye heavens, from above, and let the skies pour down righteousness.... ~~Hee-~~ How does the sky pour out righteousness? Righteousness can be ....? ... If we have masculine and feminine, then we have the answer. If it is masculine, it hardly refers to the earth. So, then it must refer to ~~the~~ righteousness. If it refers to righteousness, after all, righteousness is a unifying thought of the verse. Drop down, ye heavens, from above, and let the ~~skies~~ pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it." (A) In the text, it is masculine, but there is a .. Ya, that is very easy to see how it is masculine, and refers to righteousness. That would be a statement... God sends righteousness from above. Righteousness will spring up from the east. ... righteousness from all directions... but the scribe copying just meant the word earth, and so he called it the earth. It is <sup>It is God who sends it,</sup> the earth... I have created it, God says. Almost without                      so that it is easy to see how such a                      about. Yes, that is very interesting. But is it <sup>that</sup> God ~~that~~ created the earth? Or <sup>the verse here</sup> is it that God created the righteousness ~~here~~? ~~Then~~ I am inclined to think that ~~verse-8~~ refers to the righteousness of God, that all righteousness come from Him, all that is right, and all that is <sup>all that is</sup> proper, ~~but it is~~ orderly. ~~But after verse-8-~~ That was verse 8, and what is your next verse? (A) Verse 12. In verse 12, "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. " Here we have both the creation of man and the ~~creave~~tion of heaven

and earth. Both creations are mentioned in ~~X~~ this verse. They are mentioned together., as we often mention. That was chapter 45. Miss Luke, what do ~~you~~ list in

45:15

ch. 46? (A) Oh, Mr. Lee ~~has~~ another one. (A) Verse 18, "For thus saith the Lord that created the heavens; God himself that formed the earth and made it he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." Well, <sup>you</sup> we could look it up tomorrow.

45:17

(Q) Verse 7? "I from the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Are ~~to~~ we to take it figuratively or

It is not power over nature, but it is pretty hard to be dogmatic that it is not His power ~~over~~ nature. He has to create light. Certainly. ~~I~~ \_\_\_\_\_ So,

it surely has something to do with His power over nature. ~~X~~ This one over here is surely very ~~goo-~~ strong on His power over nature. Verse 18. "God

~~himself-e~~ hath established it, he created it not in vain, he formed it to be inhabited: ...." To show God's power over nature, ~~summing-up-for-word~~....

He formed the earth, he made it, He established ~~and~~ it, and He created it.

This is a tremendous ~~summing~~ up of all that He did ~~d~~ to create the earth, and He did it not in vain. He intended it to be inhabited. ~~This ~~verse~~ is ~~proving~~ that there was~~

(L-99)

~~for~~ Some take this verse as proving ~~the~~/original creation, then the ~~/~~complete creation, and then there was catastrophic ~~e-e~~ y before the recreation of Genesis

one. That is an awful lot to bring out from this verse. I do not think this verse

has anything to do with it.... This verse is saying that God is going to fulfil <sup>in</sup>

His plans.. He had ~~His~~ plans ~~from the beginning~~ beginning.... I do not think

that this refers to the original creation at all. I got a letter from someone recently

....

96/13 ✓

Yesterday we were looking at these verses in Isa. 40-51 dealing with the power of God in respect to nature, and we had merely finished looking at that section of ~~Isa~~ Isa. I would like to hastily look at the ~~rese~~ rest in that section, and then before we look at ~~that~~ other sections I would like to look at the Hebrew of certain of ~~te~~ these. Now, what was the last that we looked at, remember? And then next would be 46. How many verses do you have for God's power over nature in chapter 46, Mr. M. Kim. 46:1,2 is God's power over nature. We're dealing with nature here. One and two are not God's power, ~~and~~ one and two are the weakness and folly of idols, and of course there is the contrast to God but it is not expressed. But I wouldn't take the idols as a part of nature. They are heavy on the cattle. They are heavy on ~~the~~ the birds. What other do you have in 46. Who has any in 47. Mr. Kim? 46:11 deals with His power over humanity, does it not. Now if you take 46:11 literally, it may refer to His power over the birds of the air, calling a ravenous bird from the East, and also <sup>calling</sup> ~~As~~-a man who executes my counsel from a far country. So here is a man and here is a bird, and God calls a man and he calls a bird, and there is no other reference to a bird in here. I think we are quite justified in saying that bird is here a figure of speech for the man. The bird from the east is the man ~~fx~~ who executes his ~~cous~~ counsel from a far country. and he is the same one who is referred to back in 41:2 where it says who raises up the righteous ~~me-~~ ~~a~~ man from the east, called him to his foot, and made him rule over kings. He calls him a righteous man in one case and a ravenous ~~α~~ bird in others. He said ~~w~~ he was right~~e~~ous ~~a~~ only in the sense that he wa the instrument of God's righteousness. Cyrus was not righteous in the ordinary

46:11

sense, and the word actually used, the righteous man, is not a very accurate translation, but here the ravenous ~~man~~ is bird is the ~~ravenous~~ man that ~~α~~ executes my ~~jud~~ judgment, so that verse 11 here is an ~~exe~~ excellent verse for God's power over the nations, His power over the men, His power over one of the greatest conqueror's in all history. Let's not forget this ~~verse~~ verse when we take up God's power over man, but over nature, I don't think so, well, now in that verse, in chapter 41, it isn't a ~~κ~~ very good translation, in the KJV a righteous man is in italics, not in the original. Actually in the original is righteous as a ~~man~~ noun. God calls righteousness ~~from~~ by bringing a man from the east and accomplishes his purpose. He doesn't call the man ~~right~~ righteous. The man is Cyrus the great Persian ~~K~~ Jews conqueror --the first of the great/conquerors, and he was the one who let the ~~Persians~~ go back from Babylon and he is referred to six or seven times in the course of these chapters and at the end of chapter 44 and the beginning of 45 he is actually called by name, and this is written over a hundred years ~~after~~ before Cyrus's ~~time~~. It says in chapter 44; the last verse that Cyrus is my shepherd and shall perform all my pleasure and of course this is one of the big arguments that the critics ~~use~~ make for saying ~~that~~ the Second Isaiah, that it couldn't possibly have been by Isaiah because Cyrus is named who anybody . . . anybody ~~in~~ toward the end of the ~~RE~~ Empire ~~κ~~ would refer to Cyrus just like anybody today would refer to ~~C~~ester Castro in America. But if you came along ~~and~~ ~~w~~ in which you said ~~Abram~~ Abraham Lincoln said, You must be carefully not to give in to Castro. And somebody says that he ~~κ~~ is referring to Castro in Cuba, ~~and~~ and of course here we have not what a man might think he said but what a prophet inspired of God said, and this prophet Isaiah we believe that God permitted to name by name Cyrus before ~~κ~~ Cyrus was ever heard of, and then



we have other references too, and of course the critics say that he does not refer to saying there is going to be one like this if he refers to it as something that happens in these chapters with-to before your ~~yes~~ eyes, but I believe that Isaiah ~~that he~~ is speaking ~~to~~ the people and nation's sin ~~being~~ who know that the exile is certain for the ~~nation~~ and who themselves are following Isaiah and tend to give way to despair, and God is saying to the people Israel. that God is not through with ~~the people.~~ -- ~~God~~ -- ~~Israe~~ Israel has sinned, ~~Israe~~ Israel is going to ~~sin~~ exile, but God is going to bring Israel through, and so he is imagining the situation with the exile already here, and he is saying ~~that~~ things to them that they as they read will understand, can't be ~~understand~~ understood now but will make full sense when the time comes, and when people read it a hundred years ~~x x~~ later, they read that he says of Cyrus. Here Isaiah mentions Cyrus who is now the ~~gret~~ great leader but it is a name that we ~~na~~ never would have dreamed of except under divine inspiration in the time of Isaiah, ~~bu-~~ because Cyrus as a Persian was quite unknown. We read that it was definitely God's ~~x~~ revelation to man, it was the name of ~~t-e~~ the King of Persia, and Persia at the time when Isaiah wrote the Assyrians were the nation ~~of~~ that was attacked and then ~~the-~~ ~~army-of-the~~ beyond the ~~Assyria~~ ~~Assyria~~ Assyrians were the Babylonians who eventually conquered the Assyrians, and then beyond the Babylonians was Elam and north of Elam ~~was~~ ~~Media,~~ ~~n~~ ~~and~~ ~~and~~ ~~north~~ ~~of~~ ~~Media~~ ~~was~~ and in ~~Ma~~ Media there was a little mountain district called ~~Peri~~ Persian ~~x~~ that probably nobody else has ~~head~~ heard of way over there in Judah. But up there in Persia there was a man in this little tribe in Persia that ~~cont~~ gained control over the Median ~~Empire~~ Empire and having gained control he went on to conquer all the territory through Asia Minor, and when he conquered it, the Assyrians and ~~te~~ the Babylonians had taken the people into captivity and ~~k~~

carried their gods away and everything and said Look, your gods are no good, they are inferior to ours, and since the Israelites didn't have any idols, they took away the vessels from the temple and carried them to Babylon, and when Cyrus came, Cyrus said to the Babylonians, to the subject people, Your god God has sent me to deliver you from the Babylonians and he gave them their idols back and sent them to their home. And when he ~~came~~ came to the Israelites he said I have come to free you and he gave them the vessels from the temple, and Cyrus was ~~planning~~ planning to cement his empire by seeming to be the liberator of the ~~empire~~ empire. But God predicted a century in advance that Cyrus ~~was~~ would do this. God said that actually God sent Cyrus ~~in order to~~ for this purpose, in order that ~~he might~~. So here the ravenous bird from the east--well, we know this that Isaiah speaks about Sennacherib, chapters ~~26~~ 36-39. Well, first Isaiah speaks about Ahab and about Tiglath-Pileser who came to help Ahab and then we have Isaiah telling about Sennacherib in chapters 36 and 37, how God ~~did~~ delivered the Egyptians from Sennacherib. ~~So~~ And Isaiah ~~pre-~~ predicts ~~that~~ the taking of the Northern Kingdom into captivity, and then we know that the Northern Kingdom was taken into captivity ~~from~~ in 722 BC. which was right during the time when ~~Isaiah~~ Isaiah was active, ~~and~~ then in 722-622 would probably be before Cyrus, because it was by ~~85-~~ 86-586 when Judah was taken into captivity, and it was 539 when Cyrus conquered Babylon. And in 538 he ...so actually Cyrus fulfilling this took place nearly 200 years after, so it was ~~pro-~~ probably at least 160 or 70 years after Isaiah wrote, we don't have the exact ~~time~~ time, because we don't have exactly when Isaiah wrote. After Isaiah wrote before Cyrus was born. We ~~do~~ n't have the exact time, because we don't ~~have~~ don't know exactly when Isaiah wrote. Of course it was a very

long...So it is a marvelous instance of fulfilled prophecy, but ~~x~~ of course ~~you~~ we have another instance of names being given ~~w-awya-~~ away in advance, where we are told in I Kings 13 that ~~the~~ God will raise up of the house of David a king who will be named Josiah, and Josiah will be ...of course the name given was an Israelite name given in ~~Israel~~ Israel. In this case it is not nearly as far accurate, but it ~~is~~ is ~~is~~ a name of a foreign people, so that is even ~~mor~~ e wonderful, and anybody who can believe in a supernatural God can believe that God ...but he doesn't ~~ete~~ often choose this, ~~-and-~~ we have very few instances of it in the Bible . (Q) When I taught a course in O.T. Prophets I took about two weeks --I ~~w~~ took a week ~~give in~~ giving the critical argument and showing a strong argument for the two Isaiahs, ~~callng-~~ ~~callng~~ strong enough that one of the boys came to my wife and said My, I hope that Dr. MacRae doesn't die over the week-end because we know he doesn't believe in two Isaiahs, but we don't see how he can ...I tried to present it clearly and strongly just to show how ~~the~~ -strong the evidence can be made that it is not just a fools evidence that ~~some~~ ~~bo~~ ~~somebody~~ ~~x~~ invented. ~~X~~ But then I go on and show ~~w~~ how the arguments are not nearly as strong ~~as~~ to establish it, and I show what the ~~argm-~~ arguments are that were introduced . The Bible does not say, these 66 books are written by ...but the N.T. quotes --Now, there is hardly a person today that believes in two Isaiahs. They believe in three main Isaiahs and many sections , but ~~te-~~ the thing is if we take the three main Isaiahs today, we will find the first Isaiah, the second Isaiah, and the third Isaiah all quotted from the New Testament. It says Isaiah says, ~~x~~ but it also says , and in another place ...so that the N.T. definitely takes a stand upon the fact that this is one book . Now, aside from those N.T. ee references, it wouldn't be so important after all whether Isaiah

predicted 150 years of deliverance from Babylon, or whether a good prophet predicted 10 years ahead, except that it ~~inter~~introduces a principle of interpretation that instead of taking the books as they stand, we ~~try~~ try to divide them up on the basis of historical knowledge and to say from what ~~peride~~ period that they come and this is the starting point for that method of interpretation.

## G-58

The thing is that once that they <sup>believe</sup> ~~relate~~ that there are two Isaiahs and they can be separate ideas- that way. First, they can find a great many sections of ~~the~~ First Isaiah have just as much reason for being late as in the second so they take them out and then they decide that the so-called second Isaiah ~~must~~ must be early. They divide it up into all kinds of sections and today they practically all believe in at least 40 different writers. It is a method which introduces ... here is an ancient book which is a ~~unit-unit~~ unit. This comes from this period and this comes from this ~~perid~~-period and pretty soon there is no unity, and having started with ... ~~this is an~~ then they went on to the three Isaiahs and then to the many divisions of Isaiah, and not only that they went on to ~~the~~ all the other books of the Old Testament and it used to ~~be~~ be that 40 years ago that all but one book of the Old Testament were written ~~to~~ by many writers and that was Ezekiel. And ~~E-zeki~~Ezekiel ~~we~~ was the ... and then they began with the same methods with Ezekiel and divided it up, and it is a ~~method~~ method that ~~we~~ once you start there is absolutely no end to it. And I believe that ~~there~~ <sup>sv</sup> for that reason that you can specifically refer to different ~~we~~ sections ~~names~~ of Isaiah by that name ~~x-and~~ in order right at ~~that~~ the starting point of this method of interpretation which reduces the Old Testament to a lot of disconnected fragments they know ~~that~~ -that is wrong--it is made up of 39 integral books ~~but~~

~~made up of~~ which have come down to us. There was a man who was a professor of Old Testament in a Seminary, who was a ~~k~~ very ~~find~~ fine man. He was a man who was at one time one of my students and I assigned him a matter in Jeremiah and he took the assignment and began looking through his commentaries and he found one which ~~w~~ got rid of the problem by taking out a chapter and a half. And he came in and he was quite convinced by the author, and I had to opportunity right away to ~~xx~~ try to stress the great importance of not adopting that ...there may be a case where a verse ~~can~~ came in by accident, there may be a case ~~k~~ where a verse may have been copied incorrectly. But that God has permitted any sizable section anywhere to become ~~k~~ completely ~~isot~~ lost I do not feel there is any warrant to holding it, and I think that the whole attitude ~~to~~ toward the Old Testament as God's authoritative Word and source upon which we can build our ~~knowlexdes~~ knowledge, and I was so glad to have that ~~cha~~ chance to stress that. To see him fall into that made me see how important it ~~it~~ is. Now, we are looking now at the meaning of these passages dealing with nature and we don't find any that show God's power over nature ~~x~~ in chapter 46. What about chapter 47. In chapter 47 we find a considerable ~~ab~~ amount about God's power over human beings. He is going to take the greatest nation of the day and He is going to reduce it to nothing. He is going to take this great powerful ruler, the nation of Babylon and ~~he~~ He is going to reduce it to be a subject ~~k~~ nation. ~~He~~ His power over the nations is strong there, but His power over nature I don't believe ~~tht~~ -that we find at all there. Now, how about 48. Do you see anything in 48. Verse 13 in 48 is one of our best ~~be~~ verses on this line. My left hand has laid the foundation of the earth and my right ~~hand~~ hand has spanned the heavens. When I canl unto them, they stand up together. The strong declaration

Ch. 47

48

of God's power over nature. You don't ~~kn~~ notice any other in 48. How about 49. 48:13 is God's power in creation. My hand has ~~x~~ laid the foundation of the earth. My right hand has spanned the heavens. God's tremendous power is far beyond anything man can do, even with the great scientific advances today. We can't compare what God ~~had~~ has done and can do. 49 I don't believe that anyone found any did they. Verse 48 of 49. Verse 8 of 48. Thus saith the Lord, In an acceptable time I have ~~ha~~ heard thee, and in the day of salvation I have ~~held~~ helped thee, and I will preserve thee and will give thee for a covenant for the people to establish the land and to cause to inherit the desolate heritages. I would question that he is ~~te~~ there dealing with nature, I would be inclined to think that he is dealing with the nation. He is ~~going~~ going to ~~estaa-~~ establish in the land ~~x~~ and give power --I think that goes under ...it is true that ~~we~~ when we say that ~~we~~ when we establish the earth . it means the ...but in the context he is talking about bringing the Israelites back to Palestine, so I am quite sure ~~th~~at word ought to be translated land. In fact I think ~~th~~at earth is very ~~confusing~~. I ~~w~~ wonder if we change that in the scoffield. It is not an archaic word. It is simply a ~~word~~ wrong selection. But to establish the earth here has no ~~x~~ connection with what ~~is~~ precedes and follows, and the word ~~in~~\_\_\_\_\_ could just as well mean land. I would have made an argument in the Scoffield ~~Committee~~ Committee to ~~change~~ change that, land fits far better. Maybe we could put in a marginal note, but ~~they~~ perhaps ~~havw~~ have the --now, that is another instance in which we have noticed a number ~~of~~ ~~w~~ewhich we could take strictly literally and it would mean that God is going to make a change in nature. It might be a change in nature. He will make it easier . He will cause that ~~he~~

He will .

there would come a cleft in the mountains. It will be easier to go through and the roads will rise up out of the ...so that it would be easier to walk on. And that is possible , but in view of the general nature of the passage , my inclination would be to think that God is going to bring these people from all over the world--- to ~~w~~ bring them together, so I would ~~q~~ question that that is the reference to nature .

50:3 And then how about chapter 50:3. I clothe the heavens with blackness. I make sackcloth their covering. Yes, this is one of the queerest verses. You know the verse divisions are much ~~old~~ older than the chapter ~~k~~ divisions but still they were ~~make~~ made quite a long time after the Bible was written, and the verse divisions on the whole were very good, but this is a queer one. Look at verse two. Where

50:2 fore when I came there was no man, is my hand shortened at all that it cannot redeem... Now, ~~that~~ makes a good verse. That is His rhetorical question. Now, look at his answer . Behold at my ~~rebu~~ rebuke I draw up the sea, I make the rivers a wilderness. ~~The~~ Their fish stinketh because there is no water. ..I make sackcloth their covering. God is describing His great power over nature. And certainly chapter 50:3 belongs in this category. It should prove the last part too. When you have verse 3 ~~stan~~ standing as a unit. You open the Bible and ~~k~~ you read a verse, I ~~clote~~ clothe the sky with blackness and I make sackcloth their covering. Well, it is not a complete thought of course. You could suggest all kind s of things, you could prepare a great sermon, but you would ~~k~~ be taking ~~the~~-things out of ~~e~~ncontext. I would see ~~no~~ no harm out of ...on the statement , Behold at my rebuke I     the sea, I make the rivers a wilderness. Their fish stink because there is no water and die for thirst. I clothe the heavens with blackness . I make sackcloth their covering. It is great picture of God's tremendous power over nature, but to pick up this little

bit and make a separate verse was a very unfortunate thing . But it is a good  
~~verse~~verse about his power over nature. It is ~~k~~ His present power over nature.  
 --nothing about creation. ~~It is~~  
 It is a great ...~~difficultly~~ difficulty which God sent. Certainly they are conscious  
 of this in Costa Rica today . For the last year there ...the moutain has been  
~~gus~~gushing forth smoke and ~~ashes-ashes-~~ ah ashes ~~k~~ into the air and it is settling  
 down on the whole country and ~~ruining~~ruining crops and the land and making every-  
 body filthy ~~de-~~ dirty and ~~no~~one knows whether it will stop tomorrow or continue  
 for another ten years. And it is ~~jut-jut~~ just an illustration of the ~~pwe~~ power that  
 God has in nature that he ~~shoud~~ should exert too. ~~Of-course-the-last-~~Look at ...  
 poor Costa Rica is a poor ~~natur~~nation by ~~itsle-itsle~~itself. If their nation is ruined  
 they have not way to go. ...this intervention of God for a definite purpose/  
 what is the next one? In 51 you speak at 6 , Lift up your eyes ~~to-he~~ the heavens.  
 The heavens shall vanish away..the earth ~~sh~~shall wax old like a garment...but  
 my ~~salta~~salvation shall be forever and my righteousness shall not be abolished.  
 That is a very ~~inere-~~interesting verse the ~~ix~~ question can be raised , ~~It~~ this a  
 demonstration of the power of God over nature , and I feel that we would have to  
 say that we ~~would~~ have to interpret the verse , the whole verse as a unit and ~~wec~~  
 see ~~what~~ is the ~~man-~~main thought of the verse. Is this verse to show how great  
 is God's power over nature...

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I can't help but feel that this verse could just as well get the thought of it be  
 translated ~~k~~ this way. "Lift up your eyes to the heavens, and look upon the earth  
 beneath: ~~for-~~even if the heavens shall vanish ~~awy w~~ away like smoke, and ~~te-e-~~  
 the earth shall wax old like a garment, and they that dwell therein shall die in



57.6

will  
 like manner: still my salvation/~~what~~ be forever, and my righteousness shall  
 not be abolished. Now, that is not exactly what it says, but ~~ix~~ I am inclined  
 to think that that brings out the relationship of this to what Paul . . . now, this  
 may be a specific ~~predi~~-prediction of the Lord, that God says that the heavens  
 and the earth are going to come to an end. That may very well be, but I wouldn't  
 build it on this verse alone. We find that elsewhere in the scripture that we may  
 say that this verse is a reminder of that fact, but if so it is a subordinate part  
 of the verse. The purpose of the earth is to ~~sy~~-say, Great as the heavens, tremendous  
 as the forces of ~~th~~ nature are, they are nothing to the power of God's salvation  
 and God's righteousness. Even ~~x~~ if the mountains get flattened out, ~~but-still~~  
 God's salvation and God's righteousness no one can interfere with. They last,  
 they are permanent, while even . . . they are in comparison with the others temporary.  
 So I think that it is ~~poww~~-possible that you take this middle part and you say Yes,  
 there is a reference to the fact that God is going to ~~br-i-g~~-bring and ~~nd~~ end to these  
 things, but the main purpose of the verse is to show how much greater and more  
 even  
 lasting are God's righteousness and God's salvation than ~~the~~ the physical manifestation  
 which seem to us great and most permanent. And the next one, Mr. Lee. Verse 10k--  
 I don't think that nine ~~ah~~ has anything to do with God's power over nature. It is  
 a very good verse in that connection. The speaker says to the Lord, ~~Art~~ - Art  
 thou not the one who touched Rahab and wounded the dragon. That is referring  
 to Egypt, where Rahab . . . the tremendous power of ~~h~~ the Egyptian which were trying  
 to hold the Israelites in oppression. That power was forced to give up the attempt  
 to ~~God~~ hold them. But then ~~h~~ He goes on, Art thou not him that dried up the sea,  
 the ~~depts~~- depths of the sea, This is a clear reference to God's power over nature  
 as shown by His wonderful ~~x~~ acts . . . ~~fer~~ and what is the next one after that . . . 13

is of course one of the finest verses in this whole section, exhibiting God's power over nature, and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast ~~ƒ~~...now there I would say there ought to be two verses. ~~of~~ who art thou that has t forgotten, this should be ...and hast feared continually every day because of the fury of the oppressor, ~~xxx~~...he is rebuking ~~so~~ those who are God's people and who do not have confidence in God. And ...but it says ~~wh~~ o art ~~the~~ -thou... There are three parallels. Who should be afraid, and hast forgotten, and hast ...so the last half of the verse has nothing to do ~~3~~ with the matter of God's creation. But the first part certainly has. .. very excellent. The, what is the next one? (A) 15 and 16. "I am the Lord, ~~your Holy One, the creator of Israel, your King.~~ ~~Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters;~~ ~~This is a very important - m~~ "But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name." This is of course a refernce to the Red Sea. ~~He-~~ If He could deliver ~~then~~ - them in the past time, ~~why could~~ ~~not deliver them~~ then what makes you think that He cannot deliver you now? "And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." When before have we read about God's planting the heavens? That is a new term, isn't it? How does He plant heavens/ any way? It is a very interesting term. He plants the heavens. That is a <sup>a</sup> very interesting term. That is the case where I would be personally inclined to think that ~~X~~ the Syriac version may have preserved the correct ~~ren~~ text, because ~~in the~~ ~~we~~ have had all rendered, God stretched out the heavens. נָטַח ( nattah). And in this case, it says He planted the heavens.

And the word, plant is נָטָה (nataa-taz) , Nun, He Te, Ayin. The substitution of one guttural for another guttural, ~~wa-~~ neither of which was pronounced in the time of classical Hebrew. § And so, it would seem like a very easy mistake to make in copying/ to get the Ayin in place of He in that word, and if you read that He stretches out the heavens, you have a perfect parallel with this other case where it is said He stretching out the ~~eh-~~ heavens. It ~~may be that-~~ might be a different one here. that it may be another case, or it might be that this is ~~another case-~~. But the one that He plants the heavens is really a weird idea/ that I certainly would want to have a parallel passages somewhere to show what it means to understand that, and the word is so closely related that it would easily be mistaken with another guttural. Because the ~~tug- the-~~ guttural in Hebrew is hardly pronounced/ in Hebrew. But the Syriac version translates it as to stretch out. The text is preserved this way. Although Syriac may not be the best version, it is easily to see how this error could have been made. Ayin and He are such \_\_\_\_\_ that Ayin and He could have been erroneously ~~copies-~~ copied ... I am / inclined to think that in this case we are justified in saying that they were mistakenly copied by the scribes. (Q) In ~~this-~~ particular case I am inclined to think that it differs from so many parallels / that are so nearly accepted having He instead of Ayin, and the meaning of Ayin, Plant is so obscure. So, unless we find another parallel somewhere in the Bible, I am inclined to think ~~is-~~ that He stretches out seems to be preferable as is found in the Syriac version. I would not be however dogmatic about it. ~~When~~ the Syriac translators might have that parallel when they translated the word, and not noticed it. I would not be too much dogmatic about it, but the fact that you have only one in translation is very interesting. \_\_\_\_\_ The fact that \_\_\_\_\_ (Nattah) is certainly repeated... the

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the fact that the idea of planting is rather peculiar... does not make much sense out of it, unless some other parallels are found somewhere else. ~~))A(Q)~~ I would say that if you are making a translation, ~~I don't~~ <sup>h</sup> ~~would~~ the natural inclination would to ~~be~~ translate it from ( \_\_\_\_\_ ) (Nattah<sup>h</sup>) rather than from Nattah<sup>z</sup> a).

I would say that there must have been a strong possibility of an error of one letter in ~~--- which~~ copying, which might have been the case.... And somebody else comes along, and finds some \_\_\_\_\_ and we give him <sup>an</sup> understanding of ~~be-~~ ~~high authority~~ high authority of planting the heavens... would make a really good sense, Scripturally backing that this is.... I know it .....(Q) ...

There are many <sup>cases where</sup> ~~two~~ <sup>k</sup> gutterals that are confused. And it is very easy to cause errors from this confusion. Of course, our text of the Bible has a better preserved text than any other books of any time. There is no question about that. But it has not been preserved entirely free from error. .. When you have a name like ~~m~~ \_\_\_\_\_, and \_\_\_\_\_. The Resh has been miscopied for Daleth . And there are occasions like that in other cases.... I believe it was when Hezekiah was 8 years... in on place, and in another place he was said to ~~be~~ 18 years old. It is quite evident that one of them must be an error. Likewise, there are ~~cases~~ a few cases where you can be absolutely sure that some errors have come like in this case. Of course, there are not great many. There are certainly better preserved text.... In fact ours is the best preserved text in general. God could ~~ha~~ve preserved all without a single error of such nature so that as ~~we~~ look into the original and we know every letter exactly.... He has permitted/certain amount of .... It is ~~ø~~ so easy for ~~te-~~ us to take two or three words, and .. I think that God allowed just enough errors to

come in for us to know that we cannot build our faith on any one verse any  
 Scripture ~~with~~ scripture  
 place, but compare ~~with other parts of the Scripture,~~ and see what is  
 And scripture together  
 taught in the Scripture. on the whole. ~~When~~ we find that the ~~truth~~ stands in the  
 textual errors ...  
 unified Scripture form, and very few instances that we can prove ... just enough  
 there is always a chance that  
 to show that if we try to build our doctrine only on one verse, ~~that~~ verse may  
 be not free from error.. There are a few textual errors, just enough ~~to show that~~ - \_\_\_\_\_ --

## G-80

... I wanted to look at all the passages ... He stretches out the heavens.... worthwhile.  
 let us look at it, and compare it ... I think that should be very much/  
 spreading out the earth. ~~./.~~ Then the last one that we were looking at... this  
 He  
 one where ~~you~~ plant.s .. where you see how similar it is with the idea of stretching  
 out the heavens. That is ~~what~~ I do not know. How do you plant the heavens? It  
 does not impress me... if there is no question, and that is what the Scripture  
~~000~~ says, we have to find out ~~if~~ what it means. And I think that there is a great  
 question concerning that one... I think ~~that~~ that what it means is to ~~stretch~~ stretch out.  
 about the heavens  
 For it is said over and over. That expression is used five or six times... and  
 I do not know the cases, and now if you find ~~somebody~~ where in the psalms,  
 the Lord is the one who plants the heavens and spreads the stars.... I do not think  
 there is any. But I do not say that you will no find it. If you do find, if you find the  
 a sense out of it,  
 meaning, and if you get ~~the besting meaning out of~~-, then we may say that that  
 is what isaiah means. At present I am ~~not~~ inclined to think that 363 (nattaa)  
 is a mistake for 193. (Q) I do not know of any possibility of ~~checking-~~  
 textual errors to escape any difficulty... but I do think that the possibility...  
 I think the Lord puts them there just ~~as~~ so as to ~~teach us that~~ keep us from  
 building the whole doctrines on individuals verses. I think that anything in the

Scripture that is important for us to stand upon, He has given us in various places. Because they throw light upon each other. And they have to understand it, but when you find people building a lot on one verse, we say, let us find it somewhere else. if we cannot find anywhere else, then I say, But they cannot find it anywhere else. ~~Well, I say then,~~ maybe there ~~is-~~ must have been a mistake in copying, / that particular verse. I do not think that God wants us to build any doctrine on one verse. That is why ~~I think we have what we~~ ~~call~~ textual criticism / comes in. I would say with any verse, you bring me a doctrine, and you say, look at this verse, you say that there is no / evidence of any variations in the manuscripts. There is no evidence of any variations in the ancient versions. We have no / textual evidence whatsoever in this verse. Now, here it is you have got to accept this truth, because I find this / <sup>in this verse</sup> ~~verse.~~ ~~And you say, no,~~ Then I say, do you find that anywhere else in the Bible? You say, no, I only find it ~~in-~~ in this verse. I say, then I have to ... there is a possibility that there must have been a miscopying of this verse, of which we ~~no~~ have no idea. I have to say, if you build a doctrine on one verse. But you say, here are two verses, and these two verses very clearly teach this, and / <sup>on</sup> neither of these verses ~~is-~~ is there any evidence or any textual variations in any manuscripts, in any ancient versions or anything like that. There is no evidence of any. Here are two verses both of which teach this truth. Do you think that ~~there~~ has been a textual ~~error~~ in these two verses? I say that the chances of that are so slight at the \_\_\_\_\_ distance that therefore I would say that when we ~~have~~ have two verses of which there is no evidence of textual variations, we are justified in standing on them, but I think that not upon one alone. / The Lord wants us to keep that in mind, ~~for~~ because ~~it is-~~ for people just to squeeze in a verse a lot of things that are easy how ~~it-~~ easy it is ... ~~because-~~ not there *at all* ,

Like one man in North Africa who said, he said, God said , Peter put... I saw him. ... they were taking the verse very literally. But they were not getting the meaning of the verse at all/ ~~That~~ that was in it. That was not the meaning of the verse at all. The meaning is that there are particular ~~situations~~ situations where God wants us to ~~spiritualize~~ to .. spiritual evidences rather than physical evidences. But there are other instances where God prefers the physical evidences to the spiritual ones.... But it is that it is a ~~tough~~ job to get ~~through~~ <sup>truth</sup> into the minds of the Israel. So, he repeatedly ~~sp-~~ stresses .. dwells upon them, and drives them home.... he had a tough job in instilling the truths in the minds of the Israel. So, when we get to 39... 66... where we get.... so he has given us the stress, and he dwells upon it, ... ~~compre~~ the scripture with Scripture on the whole, but He does not want us to say, oh, that ~~y~~ verse is wrong... that verse in the Septuagint has a little different reading, ~~On this one.~~ Here it has a little different reading. On this verse ~~the~~ the Syriac version has a little different ~~reading~~ <sup>reading</sup>. Let us throw aside the whole Scripture. He wants us to realize that we have a wonderful firm basis in the Scripture more solid than any other writing whatever that have come down to us ... yet there are ~~some~~ <sup>minor</sup> errors contained in it that has come down and that He has permitted, because He wanted us not to build any doctrine on one verse.... (Q) I doubt it very much, I think that every doctrine that we find .. you find them foreshadowed ... maybe not foreshadowed clearly... that a person would have got them alone , but foreshadowed clearly enough so that a person would have got it alone, but foreshadowed ~~enough~~ clearly enough that when you get to the truth, you would have not a shadow of doubt as to .... I would not lay it down as a certain rule. But I would ~~not~~ say that I have ~~no~~ question... ~~I better~~ I'd better give you some assignments for the next meeting. Friday. For today you went over all the verses dealing with God's power

G-60

If  
over nature and over man. / This section and ~~the~~ the other sections of the ~~the~~ book that  
you have dealt with, so that we can continue to look at that... but you won't need  
to do any further work on that for the next time. I would suggest that... what I  
think is worthwhile is that since you have four hours of work to do, let us take  
four hours a week, ~~for~~ two hours for each hour class. Four hours of work  
should be done in each work. Now, for the next time, take these verses that  
deal with God's spreading out the earth, stretching out the heavens. There are  
only about six or eight verses, and look at them in Hebrew, stretching out the  
Between  
heavens, or the like. In Isaiah 40- 41 and 51. There are only six or eight  
verses, where he speaks of either spreading out or stretching out ~~the heavens~~.  
~~Either~~ either the earth or the heavens. And read the parts of those verses that  
deal with that. And now sometimes half of the whole verse deals with something  
else. You can look at it in English, but see the parts where he says God  
stretches out the heavens, spreads out the earth, etc. Read in this in Hebrew.  
We will look at them together. Now that is probably with your English Bible.  
Use it, and look up the words in Hebrew, ~~the verses~~ only deal with the parts  
that deal with that. Some of them deal with the ~~whole~~ whole, but many of them  
only half. That should not take you more than a couple of hours. And soon in  
the time left out of the hours ~~hours~~, - start looking at the verses that you have  
the  
on the glory, majesty, sovereignty or / sole existence of God. You will still  
deal with God's power, ~~and~~ majesty, glory, sovereignty, that sort of thing.  
Get ~~go~~ together the verses that you ~~have~~ have along those lines, and look at them.  
So that, after we look at them in Hebrew, if we get through in the next week, we  
hope to be able to cover that.... (Q) 40 - 51.



G-60

I had everybody today look up those parts of the verses which deal with God's creative activity in relation to the heavens and the earth, particularly which speak of stretching out or spreading out ~~or~~ or anything like that/ into the direction toward the heavens or the earth. What is the first ~~verse~~ ~~brother~~ ~~why~~ ~~ven~~ - verse would that that/comes/ under ~~the~~ category of/? Mr. Lee, what would you say? (A)

40: \_\_\_\_\_ the first one is ~~one~~ - one ... now ~~the~~ - those ideas are quite different. to us in English. But it certainly... quite different in idea, but in Hebrew word it is used in both senses. So, it is very hard to be dogmatic / as to which it means here. It means one sitting, or whether it means one that dwells. But it would be one or the other of the two. The one sitting or one dwelling. One dwelling about the circle of /.. or one sitting above the circle of the earth. I do not think it has the meaning upon... above.... His dwelling place is such that He cannot - see the whole of the earth ~~at one~~ at one time. He is all around the relationship to .... all. Yes, I am going to on.... this shows God's greatness in relation to ~~different~~ finite human beings. We are confined to a little area / upon this earth. He ~~is~~ is related to to all at once . He sees all at one glance // ~~And~~ in comparison with us . We are just ~~are~~ like little grasshoppers, some little, tiny things in comparison with his ~~greatn~~ greatness. And then we get into the parts /.. ~~then we get into the~~ . He stretches them out like a ~~tent~~ curtain. The word stretch out is 763 (nattah) It is often used of God , outstretching...shows His power, shows His .... just like a curtain being open. He stretches them out. It says that this word involves the idea of the power of God. Please continue. Yes, now this word, then, 24, the first word, \_\_\_\_\_ 9(yashev) the last word. The first one is the participle,

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the last one is the infinitive. Now, the first one is one who sits, and the  
last one is one dwelling. Or should both be dwell? I do not quite see why  
he should be sitting any way. Do you? God dwells above the circle of the earth.  
God is not confined to any spot on upon this earth. He is not a tribal god  
who is confined to some particular area. He has relationship to all the earth,  
and far more. He dwell above the earth. It can be translated, sitting, but I would  
be inclined to think that it might be a relationship between the two, \_\_\_\_\_ (Yashav)  
, the first describing God, ( \_\_\_\_\_ (Yashavin) describing the place  
he may be for us to \_\_\_\_\_ (yashev). We are like grasshoppers compared with  
Him. This tremendous earth we live in is something that He casts off with His  
power. It is a minor thing in comparison with His great power. Yes? Yes.  
To sit means, now, to take a temporary place of repose. Doesn't that what it  
means by sitting? It is a temporary place of repose. To dwell is to have a  
permanent center of ... we sit here and there a few minutes... but dwell  
is... is the center of our action or place to which we return. And as far as God  
is concerned, He dwells in the d--- yet He is not confined to any area of the  
earth. He is above the circle of the earth. He sees through all the universe.  
Now, what does it mean that God sits? The only thing I can think of is that it  
means that God sits ... as a ruler would be sitting on His throne. He sits  
above in relation to the earth, to the universe. Maybe that is the idea.  
I do not know. I am just raising a question  
If to dwell is possibly better than to sit  
here. But I can see... They have all translated as sit. Maybe the tradition is-----

G-61

Mr. Lee ~~s~~ raises the question, For whom did He create the world to dwell in?

Now, the passage says, "He sits ~~s~~ or dwells above the circle of the earth, and He makes the heavens, He stretches out the heavens~~s~~." ~~This demonstrates~~ by

His power, and ~~majesty~~, He \_\_\_\_\_ the earth like \_\_\_\_\_. Now, it does

not say, who is going to dwell in. There are two ~~of~~ people mentioned. God is

mentioned, and there is a grasshopper mentioned. If He is saying that He

stretches the heavens by His power, and compared with Him~~s~~ the inhabitants of the

earth, the dwellers of the earth are like little grasshoppers. That is where the

word dweller again....(14.01) He \_\_\_\_\_ the heavens as a place to dwell in--

I think that in relation to the tremendous emphasis on his power and his being ~~av~~

above the ~~ere~~ circle, that the idea would be that the inhabitants would be like grass-

hoppers rather than, but the important thing to notice is that the word \_\_\_\_\_ can

~~x~~ mean sit or dwell. Twice in the verse it definitely means dwell; it is a place

to dwell not a place to sit. Twice it means that. Now, in the other case, it

could have the meaning ~~x~~ sit, being twice dwell in the verse, ~~it~~-with a certain

presumption it might be dwell the other time. It doesn't prove it. The vital thing

is that the verb can mean either one. Now, somebody wants to say no, this means

to eat, this means to drink, this means to sleep. This means to think-you are leaving

the scripture. You can stand on the scripture and ~~take~~ take it as either sit or dwell

-then the question is which makes the best sense in the context. When you come

to consider which makes the best sense in the context, you have a small amount of

evidence from the fact that from ~~the~~ tradition it seems to ~~fit~~-be sit. RSV in this verse

I notice is almost identical, practically no difference. The tradition ~~do~~ doesn't

necessarily mean what is right. Somebody seems to ~~be~~ me ~~to~~ in translating to have

had the idea of a king sitting on ~~thi~~ his throne. God sits above the circle of the

earth, showing the grey lofty ~~ex~~ inthronement. That may have been their idea --I don't think it carried that idea . To the average person today --we think of sitting down to rest, not of sitting on the throne , but the word sit is used of a ~~thron~~ throne quite frequently in scripture. And that must be the idea in it --he is inthroned above the ~~circle~~ circle of the earth, in comparison with him the people thereof are as grasshoppers, and he with his great power stretches out the ~~he~~ heavens like a curtain and he \_\_\_\_\_ them like a tent, in order that these grasshoppers might have a place to live. (Q) Does the earth mention earth at all? Yes, he sits above the ~~x~~ circle of the earth. The earth is mentioned. He stretches out the heaven, and he \_\_\_\_\_ them (them would refer to heaven) like a tent to dwell in. Now, what does this word \_\_\_\_\_ mean. It is translated in the KJV and also in the RSV as spread. But where do ~~x~~ you get the idea of spread from \_\_\_\_\_. But what evidence ~~x~~ do you have to think that \_\_\_\_\_ means spread. Well, the word \_\_\_\_\_ is used once in the scripture. And that is ~~the~~ this case. So you do not have evidence in the scripture to tell you what the word \_\_\_\_\_ means as a verb. Nevertheless, I believe that we do have evidence in the scripture to tell you what the meaning of the word \_\_\_\_\_ is. And in order to see what suggestion we ~~might~~ might find that would throw light on that point, I would suggest that we turn to Genesis 44:11~~x~~ and see if we find ~~in~~ any light on it. The word \_\_\_\_\_ occurs about 15 ~~times~~ between Genesis 42 and 44 and no where else in the Bible, but the word \_\_\_\_\_ is formed with a feminine ending and with an aleph as a formative element put at the beginning, which occasionally occurs. And so this is a noun derived from the ~~very~~ verb \_\_\_\_\_, and so the noun here --here's a sack that they carried their grain in. These were the children of Jacob you ~~remember~~ remember, the

sons of Jacob bringing ~~th~~ their grain back from Egypt, and Joseph had the \_\_\_\_\_ cup in the sack of Benjamin, and then he sent people after them to search, ~~ad~~ and so they put down their sacks on the ground and they started with Reuben and they went right through and when they got to the youngest one Benjamin, they found the cup in his sack and so the word \_\_\_\_\_, even though ~~x~~ it is the only place it occurs, it is something that contains grain. If that is the <sup>noun</sup> ~~verb~~ \_\_\_\_\_ the verb \_\_\_\_\_ would be to make something that would be a proper container, that would keep it right, would protect it. And so here when you ~~re~~ read that he \_\_\_\_\_ the heavens, like a tent to dwell in, it is suggesting that God has formed the heavens ~~the~~ around the earth in order to give the protection to mankind ~~gd~~ on this ~~ea~~ earth to ~~k~~ make it possible for him to live in. It therefore contains the idea that the ~~cews~~ heavens, the clouds, the sky, the ~~atmost~~ atmosphere <sup>is like a sack</sup> around the earth protecting it from contamination, and now we have discovered of course about the cosmic rays which wrecked the moon ~~prop~~ probably for any life to exist at all there, about the ~~k~~ various belts of radiation around the earth, ~~the~~ There is so much of complication up there that we have only ~~beg~~ begun to understand. Isaiah said = \_\_\_\_\_ that God \_\_\_\_\_ the heavens. He made a protection in order to make the earth like a tent so man could dwell in. It is a very interesting picture, and we get the idea of it when we see the use of this word \_\_\_\_\_ -- He spreads the heavens like a tent to dwell in ~~k~~. It is far more than to spread. It ~~is to measure~~ like can make it ~~like~~ like a sack protects the grain. The word sack is --- and the same radical as \_\_\_\_\_, it is something ~~atx~~ that is \_\_\_\_\_, and so he \_\_\_\_\_ the heavens to make the earth like a tent to dwell in, ~~k~~ He make a shelter for man, ~~k~~ the contrast ~~whi~~ which is in there which fits with our new scientific understanding. And just as they spread

is a very general way of dealing with it, I don't think it brings out the idea of  
 ---Now, the next verse ---Yes, \_\_\_\_\_ shows forceful motion. \_\_\_\_\_ shows extending  
 out, because God brings out the children of Egypt with stretched out arms, with  
 a stretched out ~~art-an~~ arms, and so I think that stretching out is not a bad idea.  
 He ~~for~~ forcefully brings all these things into their proper places. It's the power  
 that is exerted --the \_\_\_\_\_ is the orderly arrangement of them in order to make the  
 earth ~~inhab~~ ~~inhabitant~~ --a proper place for man to ~~x~~ dwell. They are very different  
 ideas ---in translation there are two different ---the first is to find out what it  
 means and the second is to put it into ~~x~~ words. I can't say that I know ~~the best~~  
 of a good English way of saying it, but I ~~x~~ guess from the Hebrew what they mean  
 then  
 and/of course you ~~w~~ can work ~~ox~~ over it and try to find a good way to express it  
 briefly, if you are ~~x~~ making a translation. If you are studying it to interpret it  
 --you get the meaning from it, and that is what you are after, and that is why  
~~is~~ it isn't too easy to make a translation. You can get a great deal of value from  
 the study of the language without necessarily <sup>being</sup> ~~making~~ a good translation. It isn't  
 just a matter of word for word. You do learn there that the noun exists and they  
 put it under this ...now, the next one then is 45:2. This verse brings out again  
 the creative activity of God. But we have a new word used ~~x~~ here. and this word  
 \_\_\_\_\_ is translated in the KJV as spreads forth. How is it translated in the RSV  
 --again spreads forth. They are both translated ~~ix~~ spreads forth.

## G-62

This \_\_\_\_\_ is a noun which is ~~transl~~ ~~stae~~ translated as firmament, and the firmament  
 is called heavens, so this \_\_\_\_\_ is used as a word for the ~~expas~~ ~~n~~ expanse around  
 the earth. Now, here is a ~~noun~~ verb. He \_\_\_\_\_ the earth. And so it means

to put it into shape. Now, spreads forth is perhaps is the ~~bas~~ bad translation isn't but it ~~is~~ the idea of spreading like a carpet, it is more the idea of molding and forming and shaping. He forms it to proper condition. Now, what is the next one in our lesson? \_\_\_\_\_ is His sole power in creation and regarding the heavens he speaks of the powerful stretching them out, with the idea of the expanding universe, and then the \_\_\_\_\_ is used here not of heavens but of the earth, the shaping up of the ~~se~~earth, and then ~~wh~~e-what is the next verse. Actually the thing he says is that I am the one who has made the earth, and has created a man on it, two different ideas--that word hosts. We speak of the Lord ~~es~~ of Hosts. It is often used ~~a~~ of an army, and so here it gives the suggestion of all the different elements of the heavens being thought of ~~as~~ not as separate, unrelated individuals but as a hosts which ~~are~~ <sup>is</sup> under the Lord's control. It is a figure of speech thinking of the heavens like an army in which every member of it is subject to the direction of the commander, to show that orderly universe. All of their hosts, every one of ~~them~~ the various participating elements in the heavens. In other words, God has made this whole universe in an orderly way, with every element of it corresponding and carrying out his direction. That is the idea of it. I have ~~make~~ made an earth. I have ~~made~~ <sup>is</sup> created a man upon ~~te~~ the earth, and I have stretched out the heavens and I have given ~~k~~ direction to all the various elements ~~n~~ in it. He expresses the idea here of an orderly universe ~~x~~ in which he has laid down cer~~ta~~in laws and regulations which they are to carry out. He can change them, if he chooses of course, but it does give the teaching that there is an ~~ex~~ established situation in which there ~~n~~ are ~~definte~~ definite regulations which are being carried out by all the constituent elements of the universe. Sometimes people say that you

can't have science without the assumption that this is a world of order. How do you know whether it will all be entirely ~~diff~~-different tomorrow. If the scientists find that Hydrogen Oxygen make water today, and they find tomorrow that it makes ~~a~~ water, and so he ~~assum~~s that he will continue to form water ~~x~~ in that way right along. But he has no ~~k~~ right to say that here is a fixed ~~law~~ law that is unchangeable.

He has a reasonable right to suggest it, but we as Christians can go further than that and have this statement ~~that~~ God has laid down regulations for all the various elements of the participating factors ~~x~~ in the ~~unv~~-universe. Therefore we have the ~~scrip~~ scriptural authority to say that God has established an orderly universe and it will continue as long as He chooses that it should do so. We have no reason to think that He will ~~change~~- ~~w~~ choose to change it completely ~~a~~ today or tomorrow but ~~unt~~ unless we find a definite statement in scripture that he wont we have ~~to~~ no reason to ~~think~~ simply assume that he is bound by natural ~~laws~~-~~that~~ laws ~~that~~ He can't change. Natural laws so called, ~~are~~ are established. There are regulations which are obeyed , , , and we have a right to find out what they are all about. But God says that the ~~tie~~-time will come when the heavens will be ~~rol~~ rolled up like a scroll. He is going to make great changes, but we have Biblical rights to expect that during --that ~~k~~ there has been and may be a long period in which the present rule will ~~o~~ continue to be honored. We are not just dealing in the dark , we have definite ~~k~~ ~~revel~~ revelation that the Lord of the universe has given us, now, if you simply say I have command ed all their hosts --what does the average reader have ~~and~~ any idea for that. What does the hosts mean? It is a figure of ~~spe~~-speech. It is a regular term ~~of~~ for an army--thinking of the hosts of all the elements. And I have commanded them. I have given an order to be carried out. I have laid down ~~regulat~~ regulations for them. The word is a much broader concept.



Anything that he has expressed, whether he gives information or to lay down regulations or to show what is - God's command , but the parts of them which only give ~~im~~ information --of course it is a command. His Word is an explanation. I think that man is a vital part of this Word. You learn ~~about~~ from this certain things about the universe. If the command here is given to the universe rather than to us. Well, now the next verse is what . One of the most important facts of the Piel is the doubling of the middle radical. The next most important sign is the ~~hiriz-~~h<sup>iriq</sup> under the first radical in the perfect and pathah everywhere else, so it is definitely a piel and command is a very intensive , forceful thing, and the word \_\_\_\_\_ ~~ix~~(~~coma-~~ (command) is always in the Piel. ~~The piel-~~That is because it is the last word in the sentence is emphasized and often the vowels are lengthened. Now, the next --the earth rises up 40 feet in some places. It shows here His power to make sudden ~~cata-~~catastrophic changes. This is not so much the general creation as it is the ~~poere-~~power of God to interfere as He may choose. There is nothing fixed or permanent. It is fixed as long as the Lord chooses it should be. All the elements ~~x~~ of the universe act ~~ain~~ in accordance with His direction. The word \_\_\_\_\_ olam is the word used there. And the same word where it says , ~~-Be-thou-~~These are the men of Olam, as far back as \_\_\_\_\_ now the word Olam does not mean forever , it means a long, long time. I have given a book once by a great Christian leader --~~he-~~he gave me the manuscript and he said , would you please look this ~~o~~er in manuscript and see what you think of it. I think He really wanted me to give him a recommendation for it. He was a very wonderful man, but I don't think he knew much ~~Hebr-w~~Hebrew. And he ~~cat-~~based his book on the fact that eternal punishment because olam is used and olam is eternity and there is no ~~ow-~~other word. But if

olam is eternity, ~~why~~ why does the scripture say the olam of the olam. Now there is forever, and there is forever and forever. The Bible definitely teaches eternal punishment, but I don't think you can build it on the one word. This word Olam is a long, long, long period and then when you say a olam of a olam, you are stretching out a still longer period, but there is no Biblical word ... so he has established the foundations of the earth for olam. They may go on ~~as~~ as long as long as He chooses...you can get an erroneous idea ~~from~~ from an English translation which may be an excellent English translation, it may be as near as you can ~~get~~ come in a word for word translation. God has established the foundations of the earth, and they stand for a long, long time, as long as ~~he~~ He chooses, ~~but~~ but God can roll up the heavens like a scroll...

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3

G-63

We were looking at the end of the last hour at the verses which ~~spot~~ spoke of God stretching out and spreading out the heavens and the earth and we noted some very interesting things. I think that we were looking at 48:13 weren't we at the end. So let's look quickly at 48:13 again and in 48:13 --let's see--who ~~are~~ was ~~reading~~ reading that to us. Mr. Lee, would you read that again to us please. This word here is translated as spread out but it is the only case ~~ix~~ where the word occurs in that sense anywhere in the scripture. The word only occurs two places. There the word is translated ~~saw~~ swaddled. Let's look for a second at ~~k~~ Lamentations 2:22, ~~Tou~~-Thou hast called as in a solemn day my terros round about, so that in the day of the Lord's anger none escaped nor ~~remained~~: those that I have swaddled and brought up hath mine enemy consumed." Now, you notice the similarity. Here God says that His right ~~ox~~ ~~had~~ ~~had~~ hand has \_\_\_\_\_ the heavens and here he speaks of the ~~k~~ people as those that he \_\_\_\_\_ and brought up. You notice the similarity and in both cases it refers to the originating of something or the putting of something in a certain condition, and there is the noun \_\_\_\_\_ which seems to be the same root and the same consonant which is translated a hand stretched in the ~~scripture~~ scripture--one time it refers to the ...near the ceiling of the ~~mb~~ building which ~~k~~ I suppose is so - called from ~~k~~ being about a handstretch in size, and this word \_\_\_\_\_ is used ~~me~~ maybe about 7 or 8 times. And then there is a word like it in Lamentations 2:20, which has two ~~trans~~ translations. ~~k~~ It is translated children of a \_\_\_\_\_ and the margin says or swallowed with their ~~k~~ hands. There is not a great ~~deaxl~~ ~~ta~~ that we know about this word but we do know that the word seems to refer to something that has to do with the ~~ne~~ hands, and you notice Lam. 2:20, " Shall the women ~~east~~ ~~ex~~ their fruit, and children of a span long? or children that ~~tey~~- they

have swaddled. The meaning is not very clear but ~~in relation to~~ it relates to origination, to a bringing up and in some cases to the use of a hand, and so ~~it~~ in this verse it is used about God's activity in ~~reat-~~relation to the ~~heavens~~ heavens and perhaps would refer to the minute ~~κ~~ arrangement, His right hand has arranged them in detail. The stretching out--you have these three or four words all ~~na~~ meaning to stretch out, but ~~you~~ actually ~~be~~ there is quite a little difference, there is the one \_\_\_\_\_ which shows the power of stretching out, and there is the one that is in the shape of ~~α~~ making a covering or protection, and now we have this one which refers to the new arrangement. They are all translated just the same way in English, but ~~is~~ it is a different approach to the ~~Lord~~ Lord's way of shaping the heavens and the earth. Now, we don't have any verse after this ~~that~~ I believe until we get to 51:13 and would you give us that one Mr. Kim? Chapter 51:13--what is the first word. The KJ translation says, "And forgettest" ~~κ~~ but that is not very accurate. It is ~~not~~ a present, it is not a ptc. It is the perfect, that is Waw conversive with the imperfect. He says why should you be afraid of a man, who is made like grass. Why should it be that you have forgotten all the things that the Lord has done in the past. And therefore you are so afraid of man now, because you have ~~forgetten~~ forgotten God's greatness and all that He ~~had~~ has done. And so it says As you have forgotten ~~κ~~ the one making you (this is a ptc) expresses past or future. This shows a ~~continues~~ continuous action. It does not describe ~~origination~~ origination

5/13/

as ~~being~~ being an instantaneous thing . God's activity informing the nation of Israel / through many different individuals with whom he dealt... the Lord is the one who was ~~not~~ making you the one who puts all continuous efforts over long a period of time which resulted into ~~the many exi-~~ bringing into existence of many, many people that make up Israel. And you have ~~for~~ gotten the Lord, ~~is-~~ your maker is the ~~to~~ one who made you, and ~~continues~~ again, ~~stretching~~ stretching out the heavens... He is stretching out the heavens or ~~it~~ it could be ~~ten~~ present or one that is stretching out the heavens or it could be a participle used in the past as the one who is making ... so the Lord is the one who made you and is the ~~pre-~~ one who ~~made you and-~~ stretched out the heavens... again stressing the idea of stretching out the heavens, not being an instantaneous action....

5/11/13

instantaneously finished, but the participle which suggests something... the period of time... bringing the heavens into the condition God wanted them to be.

It of His He is emphasizing the great power, / stretching out ~~the~~. The Lord is putting

this tremendous energy into this. (Q) That continues here. ~~Att-~~ it is here speaking of the ~~a~~ <sup>long</sup> fear of the oppressors which is so ~~fully-~~ foolish in view of the greatness of God. That is all that is ~~dealt~~ dealt with God is just his

first half of the / verse. So, maybe for our present purpose we may stop here .with that But

/I know that Mr. Kim feels badly about only having half of the verse. So, we let him take verse 16. We would not want to ~~take~~ flight here. ~~---~~ him. And in

verse 16 of the same chapter it begins... yes, yes ... far //.. in the earth.

(A) Say, speak is קַח . Say is קָח . ~~KS-~~ So, here we have him founding

5/11/16

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5/16

5h the ~~of~~ earth, and in parallel, you might say, founding the earth, laying the foundation of the earth. . . which speaks of something quite far. .. quite natural to think of planting him. . . What does ~~that~~ mean <sup>it</sup> by planting ~~the~~ earth? I have personally not as yet thought of any means of this being plant. .. Can any of you suggest anything? To plant seeds, you plant them down in the earth. You do not put it ~~wa~~ away. Of course, sometimes ~~you~~ <sup>put</sup> ..they sometimes sow ... in order to bring rain, but it is some of ..... planting .... And I doubt if that ~~concept~~ concept would have been in the minds of the Israel. So, what does this mean? To plant the heavens? ~~is this~~ <sup>It is</sup> true, of course, that once a man plants the garden, he arranges it in ~~ee~~ order. You plant plants in line with the others, and you arrange them in order. But it seems to me that that is a rather incidental part of the idea.... I am not at all sure that the word plant is only used for putting in order. Here I have all the usages of the word in the Old Testament. This word plant.... Shall I plant all manners of the tree? All trees, are they not planted? Here is my people of Israel, we will plant them. God is talking to His people... He is speaking that according to the people of Israel... a definite place where <sup>ought to</sup> they/continue to be ... He plants vineyard... There are times to plant, and there are times to reap. Jeremiah says, 1:10:"See, I ha~~ve~~ve this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw dow, to <sup>using that expression / in that sense</sup> build, and to ~~of~~ plant." He is/~~three~~ times / in Jeremiah. Otherwise, it is mostly used as planting gardens, and planting viney~~w~~ards. The only case that I have come across, I think that I can say that ~~the~~ only case there is, unless I have <sup>where</sup> overlooked something, ~~is~~ this word/ ~~plant~~ is used in ~~relation~~ to heavens in this

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particular case, and I do not know of any case where plant is used simply for putting things in order, unless it should be Ecclesiastes 12:11. There is translated \_\_\_\_\_, "The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd." fastened, rather than planted. And yet, I do not quite see how the concept of nail... the words of the wise are as goads, and as nails fastned by the masters of the assemblies/ ? It seems to me that ...The idea of ... planting ... the ~~w~~ words of the wise.... The fact of being nailed... Do we make the nails...firmly fixed, but even so, When we ordinarily think of planting something, you drop seeds upon the ground in order to ~~reap something~~... grow something. It does not seem to be a very natural translation of \_\_\_\_\_ or fasten either. The words of the ~~s~~ wise are as goads , and as nails fastened by the masters of assemblies.../ The words of the wise are something that strikes the person/<sup>and</sup> in power and \_\_\_\_\_ do something. That is the use... but the other one here , the words of the wise/<sup>surely</sup>are something that is like \_\_\_\_\_ indeed... Here and there... They are living, they bring forth life. They have an effect in the hearts of the people.... into whom.... they come that what the words of the wise should be. They say that any teacher who has come ... a long time ... have the experience ... Somebody comes back and reminds <sup>he said in class, which perhaps</sup> of you of something, that which / ~~you have not / you~~ had not thought <sup>have stuck in their minds.</sup> ~~para~~ particularly important which ~~affects their minds~~---, and has affected their lives.... made great <sup>A</sup> changes in their outcome.... and it is just like a plant which affects the influence.... Now the words of the wise ~~are sho~~- should be like that.... Now, the words of the wise men are like .... Now this word is translated in ~~et~~- every other cases plant, except this one, and it seems to be me

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So, under the circumstances, I certainly would not say that this may not be exactly  
the heavens  
what Isaiah said that God wanted to plant ~~them~~... but I would hesitate about being  
dogmatic ~~allos~~ sure, since we have no parallel as far as I know... anywhere else  
in this expression. And this word with difference of just one letter would express,  
, would be exactly what we ~~have~~ - had ~~one~~ ~~all~~ three or four cases.... about the  
that  
heavens ~~which~~ God has stretched out the heavens ~~and~~ in addition to that, of course,  
in this case, God is trying again to stress His power. He is trying to show I am  
the Lord God that divides the sea, that divided the sea, whose waves roared:  
The Lord of hosts is his name. And I have put my words ~~in~~ in thy mouth, and I  
have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the  
foundations of the earth, and say unto Zion, Thou art my people." The emphasis  
on God's power. God is the one who says that He has planted the heavens and made  
the foundations of the earth. ~~He str~~ The idea of stretching forth has several  
parallels. The word is used in that sense... as He ~~is~~ translates it as difference  
of one letter... I know of no parallel exists.... I would not be dogmatic... I  
would say here that there is an error in the copying of the text here, but I ~~would~~ would  
~~not~~ say ~~it~~ that it looks very much that way. I have noticed that the Kittel ~~has~~ Bible  
footnote  
has a ~~book~~ here which says, "Read with the Syriac, <sup>916 37</sup> (Linto, ) In other words,  
the Syriac has taken \_\_\_\_\_. I would personally ~~be attached~~ too much  
Because it would be  
attention to the Syriac. ~~It is~~ a very, very easy thing to use the other parallel to  
change...but nevertheless, ~~I~~ would not be ... But if we had two three cases  
where the word ~~is used in the sense of~~ planting is used in connection with ~~ht~~  
the heavens, I would feel it very important to take it exactly as it is used in the  
Word. ~~The only thing that I have been able to think of is yet~~ that it would  
seem to have much relation with heavens planting... as Mr. King suggests putting



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in

things/orderly arrangement, but I have not noticed any case where they word  
 plant is used simply to bring out that idea. Of course, it is used with the idea  
 of dropping a seed with the anticipation of something to be reaped. Yes?/(Q)  
 The Lord planted His people. That is a figure which is used quite a bit which  
 is like his-putting.... He took a plant and transplanted it somewhere else.

taken

A little group of seventy people were sent-down to the Egypt, and were-placed were  
 placed where there was water, where there was food, there was shades, there  
 under protection Pharaoh's army....  
 was ... and of course in the course of four hundred years they grew into perhaps  
 a  
 into/million people. So, it is a little plant which he put there to grow into a  
 tremendous thing down in Egypt, and so the taking of a people and putting them  
 where they can grow is a very natural figurative expression of planting....

I would be inclined to think so. The word is nearly always used in the literal  
 sense. It is always the planting of the taking of the people where they can  
 grow and \_\_\_\_\_ is a very natural figurative expression for planting. I would  
 be inclined to think so. The word is nearly always used in the literal sense.  
 It is always used like the planting of trees, planting of plants.. planting of  
 a garden. The idea of planting in that sense is to put in a seed or tilling....

And it becomes a very natural figurative establishment of a nation. The-transplant-  
 The transplanting of a small group where there is ~~six of~~ a situation where  
 they can grow ideally. They might say that the Lord planted the foundations of  
 the earth.--It the Christian Church in leading the twelve martyrs to fall...  
 which expresses .... To plant the heavens, I have never heard of. And there  
 is found nothing else that may be paralleled. These are all the cases that  
 these  
 we have probably in the passages at least of stretching forth the heavens

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or spreading out the ~~he~~ earth. So, if anyone of you have such passages in any other places in Isaiah...? Does ~~anyone~~ anyone of you have that idea ~~elsew~~here?

~~We, of course,~~ If you did, of course, you would put it under the power of God/ over nature, and we have quite a few verses on the power of God over nature. Other verses in this section also... but you do not remember noticing it from this ... anywhere else I have not looked... here between chapter 40 and 51 we <sup>eight</sup> in all of which have ~~six or eight~~ cases, probably/this general context <sup>is</sup> shows God's tremendous power shown in ~~establishment~~ <sup>vivid</sup> of the heavens and ~~of~~ the earth, and of course, this would be very ~~visible~~ to the ~~exiles~~ <sup>vivid</sup> Israels in exile. There ~~they~~ <sup>the visible signs</sup> are far from their homeland, not having the signs/ of God's power... the walls <sup>have</sup> around ~~the~~ Jerusalem., the great temple which is all... all these things/ disappeared

And this is far away from them... ~~ht~~ seem like a dream. But you can/ see ~~them~~ the heavens, and you can see the earth. You are ~~re~~ reminded that ~~these~~ things are what God has made by His power. They can say that the one who has made these ~~tremendous~~ things is the one ~~who~~ upon whom ~~you~~... you can ... So in that thought is stressed, and stressed and stressed. ~~This particular section of Isaiah stresses, stresses, and stresses the~~ - This is quite a different language. It is a different ~~thought~~... about the heavens... some of which would refer obviously to the ... the people would .... some of which we can get ~~of~~ further thoughts about the heavens... ~~some~~ some of which ~~refer to~~ <sup>as you</sup> we can get a further idea from it, and they could ~~have~~ got... and know ~~more~~ about it, what they have eventually... Yesterday, I have asked you to look over, this ~~we~~ <sup>then to</sup> the verses of the power of God over nature and over man, and then go on and ~~look~~ at . the verses that deal ~~with~~ <sup>with</sup> His glory and with His majesty, His sovereignty, His sole existence, and which ~~of~~ one of ~~these~~ - you is ready to

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~~Then I will ask you to look~~ give us a few important verses to look at together now?

Glory, majesty, sovereignty and sole existence of God? We have noticed... (7.50)

some with sole existence as we looked through this. I, even I have done it,

I have done it by myself. I am the only God there is no other. This thought

of God being the only God is something which is not ordinarily stressed in scripture,

but which is stressed a good bit in this section of Isaiah. And I would be interested

in what others - Mr. Lee, what would you have to suggest? 40:5 is of course

40:5 the thought of the glory of the Lord Chapter 40:5, And the glory of the Lord shall

be revealed. I know that there are some scholars today who suggest that this word

glory means more personal or present. The concept is perhaps not so common

today as it ~~was~~ was in ancient times. The Hebrew word rather ~~κ~~ literally means

heavy, and you will see it said that the word ~~.~~ is used with ~~---~~ is used with glory

or sorrow. I think it is mostly used with glory. I don't think that it is ~~κ~~ much used

in the other sense, though there are ~~.~~. And this word glory occurs in the ~~Book~~

Book of Isaiah a good many times. It is the Hebrew word ~~-~~ which is translated

glory. And I look in the ~~English~~ Englishmen here for a minute. The verb does have

both meanings You notice Abraham was very rich, because their sin was very

grievous, and the eyes of Israel were heavy and the battle was sore, he was an old

man ---the word ~~\_\_\_\_\_~~ the noun has the meaning of being heavy and also particularly

in the Niphal ~~κ~~ the idea of being honored or being glorious. See how the word ~~κ~~

heavy is used in the two senses. It is used in the Hiphil of hardening Pharaoh's heart.

It is used in Isa. 6:10, Make your ears ~~heavy~~ heavy, but the noun ~~\_\_\_\_\_~~ is nearly ~~also~~

always used to mean either glory or glorious ~~majesty~~ majesty or honor. And here it

is used a great many times ~~as~~ in the ~~but~~ then next to the Psalms it is mentioned

most in Isaiah. And we just had mentioned Isa. 40:5 which says the glory of the Lord shall be revealed. That is a very ~~inte~~<sup>4es</sup> interesting idea of course about the glory, but actually ~~wel~~ would seem to have to be something ~~tha~~ that is seen, wouldn't it? Not much point in glory if nobody knows anything about it. Glory is involved in this revealed, and so in 45 here ~~h~~ we have this promise that the ~~gor~~<sup>groy</sup> glory of the Lord shall be ~~rea~~ revealed, but for those ~~x~~ that suggest that this \_\_\_\_\_ refers more to one person or one ... that idea ~~sem~~ seems to fit well here because just before it is describing the preparation ~~of the~~ for the revelation of the glory of the Lord. The voice of him that cries in the ~~w-lordwile~~ wilderness, ~~-Prepae~~ Prepare ye the way of the Lord, make straight in the desert a highway for our God, Every valley shall be exalted and the glory of the Lord shall be ~~revel~~ revealed. There is here certainly a prediction of the coming Christ, and so God's ~~present~~ presence was revealed to the one who is God's \_\_\_\_\_ so that idea is in it, but I am inclined to think that ~~xx~~ the word very definitely have ~~xx~~ the idea of glory even if in some cases ~~it is not present~~, the emphasis is on the present rather on the aspect of honor. Now, in Isa. here this word glory is used about 25 times, and what is the next instance Of course there ~~xxx~~ it is His power, isn't it. Who ~~ha~~ s measured the waters in the hollow of His hand, it is showing God's power. Now, power ~~ov~~ of course does show glory, but I think that belongs under power rather than groy. What do you have ~~neenext~~? That is certainly showing God's unique power and ~~k~~ ~~groy~~ glory isn't it? It could come under any one of these. That could go under any one of these heads. Glory, power, uniqueness. What is the next one 42:8 I ~~believ~~ believe the next one --in that case we have a very interesting statement. where He says, I am the Lord, that is my name, and my glory will I not give to another.

42:8

Now here it doesn't simply mean -----does it. Here ~~it~~ it definitely means  
---here it very definitely honor, neither my praise to graven images.

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There certainly seems to be no question of our common idea of glory is what  
is involved here "My glory I will not give to another. Neither my praises to  
word in  
the graven images. The ~~glory~~ is/parallel with praise here. And it is speaking  
definitely of the Lord's glory of ~~his~~ = His unique ~~glory~~- glory as . . . Now ,  
the next after that, Mr. Kim? (Q) (Q) Mr. Ik Kim suggests that before we go  
on to chapter 53, we should look at ~~54~~ <sup>42:12</sup> 52:12. And in 52:12 we have the  
same word used again. Where it says, let them give glory unto the Lord, and  
declare his praise in the islands. Yes, people give glory to the Lord, and  
declares his praises . . . Yes, Mr. Kim. points out the difference between  
this and the previous verse. They, both , are dealing with , and both have, the  
glory. And the word praise in parallel. It is an interesting similarity But in verse 8,  
God is ~~is~~ speaking of His glory and His praise/ not to be given to others .

But in verse 12, it is saying that people should give glory and praise to God.  
can be used in both directions you might say.  
So, we have here something that. . . ~~that~~ the people should give glory to the Lord,  
and declare . . . the people are called upon to give praise to the Lord , to  
declare his praise to the . . . (18.85) God will no give his glory to another,  
His praise to the graven images. that the peoplare are called upon to ea+  
give glory to the Lord and to declare His praise in the islands The Lord wants  
us to give glory to Him, and He wants us to declare praises unto Him. This word  
in the islands expresses the distant lands, distant areas. For the Palestine was  
none of islands. . . . They are looking out across the sea, expressiong an

42:12  
~~52:12~~  
42:12

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~~G-65~~

of His praise.

extension to distant areas ~~is praised~~. So, I think that there could be made  
against the \_\_\_\_\_ including  
an argument ~~through~~ the verse 12, learning anything about the Lord, and yet I think

that an argument could be made for putting it there, because you learn that God  
to be k  
desires glory/given to Him from this verse. So, arguments could be made on ----

And the next one you mentioned is 4243:7, was it not? And 43:7 we have thought  
a good bit  
that we have dealt with ~~the plan~~ of God's creative power, God in connection ~~with~~

the thought we have just looked at about the ~~Y~~ glory where he says that He is  
going to gather together and together all ~~Y~~ His people from every direction, even  
every one that is called by ~~by~~ my name, for I have created ~~Him~~ him for my glory.

I have formed, yea, I have made him. There is a very interesting thought there,  
the thought of the glory of God. Everyone that is called by God's name, God has  
created for His glory. He has formed ~~Him~~, yes, ~~ye-has~~ He has made him. Therefore,

we have the responsibility to give glory to God by bringing to the knowledge of God,  
bringing to know Him everyone who desires to be called by His name, everyone

whom He has set ~~aprt~~ apart to be His we have responsibility to bring to the  
knowledge of Christ, because He has careated them, and us for His glory. So,

there is an interesting thought about the glory of God here. The glory of God  
in relation to mankind. Then we give glory to God by bringing human beings to

( the knowledge of God. The the next, Miss Luke, what is your next one? for glory?  
one

(A) Yes, well, does anyone else have/between 43 and 48? 43:21, "This people have  
I formed for myself; they shall shew forth my praise." This is an identical idea,

even though the word glory is not used here, but the idea is here. The people have  
in a sesne this

I formed for myself. That ~~Again~~ fits with ~~the~~ context. ~~Wen~~ Some are saying  
z really

today that glory/means God's presence, God's person. I have formed them ~~for~~  
my glory. He says in verse 7, here he says, "Even every one that is called by

my name: for I have created him for my glory, I have formed him; yea, I have made  
him."

43:7

43:21

G-15

~~Q-54~~

That would fit with that idea, yet I think that in most cases there is more to it than to express... I think that the idea of glory is definitely there, and is in parallel with... they shall shew forth my praise." Mr. Kim do you suggest

another one? (A) 44:23: "Sing, O ye heavens; for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel." Here we have not ~~gl~~ the noun glory, but the verb, but the same idea, of course, ... He has redeemed Jacob, and glorified himself in Israel."

And thus, whenever anyone is redeemed, God is glorified thereby. There is a parallel there with glorifying God by redeeming people to know Him. It is a very close parallel....

What is your next one? (A) 46:13: "That is a very interesting parallel again. " I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory."

Just the verse by itself you might wonder exactly what it means. Salvation for Israel my glory. But with other verses we have just looked at we find that

God is glorified through ~~te~~ redemption, bringing any people to be called by His name, and therefore, He is shewing forth His glory by placing salvation in Zion.

So, in a very real sense, Israel or anyone who believes in the Lord is glory. That was 46:

It is strange here

13. And ... for Israel my glory... ~~144/14~~ in the Englishman's under the Hebrew

קִבּוֹת kaboth, it does give 43:13. I wonder if the Hebrew form here is a little different here. Ordinarily there is an accurate translation of the word.... I am rather surprised, not finding it there. Well, we can come back to that later.

Mr. Kim?

What is the next after that? (A) 48:11. That is the one Miss Luke was speaking of, were you not? We have a reference <sup>to</sup> my own sake, ~~to~~ even for my own sake,

44:23

46:13

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~~G054-C-64~~

shall I do it~~z~~: for how should my name be polluted? and I will not give my glory ~~z~~ unto another." H It is a very close parallel to what was said before, and He wouldnot give His glory to another, and it is tied up with the idea of redemption as was . . . . with my glory. . . . with the thought of idolatry.

It is tired up with the work that He is going to do for His people. "I will not give my glory unto another." What is the next, ~~Miss~~ Luke? (A) Verse 9

48:9 before that? "For my name;s sake ~~z~~ will I defer mine anger, and for my praise will I refrain for thee, ~~z~~ that I cut thee not off." We have praise and glory in parallel in number of ~~z~~ cases. This would certainly in line with the previous ones. I cut thee not off. We have praise and glory. . . certainly they go together.

49:3 Very definitely. And the next after that? (A) 49:3, "And said unto me Thou art ~~==he saying==~~ my servant, O Israel, in whom I will be glorified." ~~Who is saying that==to==~~ ~~Whom~~

Whom is ~~z~~ he saying that to? (A) yes, it- to the servant of the Lord. The while servant of Israel. . . correct. . . incorrect. . . because ~~z~~ the servant ~~z~~ is Israel, yet in this very respect the servant is distinguis~~h~~ed from Israel. For

— He says to the Servant who is Israel, not to Israel who is the servant. You see the difference. . . . The servant of the Lord represents Israel, and he

comes from Israel, but it is not all Israel. . . . Israel my glory. Israel is the servant of the Lord . . . He says~~z~~ in this verse the servant of the Lord who is His

glory. He says, Thou art my servant, O Israel, in whom I will be glorified." He declares that

The glory of God is going to be worked out~~z~~, in a special way through the salvation that the servant of the Lord is going to bring to His people. What about the

next one? Miss Luke? Oh, well, we will look at those later, but not just right

now. ~~z~~ Mr. Roussey, what is your next one after this? (A) No thing else, ?

Any body else? Now, let us look at the beginning of the verse again, and let



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~~G-65~~

us go back to Isaiah one. What do you have between Isaha one and six?  
on this theme of glory? Mr. Curry? Mr. Kim did you do ... Isaiah 2:"10

2:10

"Enter into the rock, and hide thee in the dust, for ~~the~~ fear of the Lord, and for the glory of his majesty." Here is glory that is something that ~~describes~~ is described as parallel to something that should be feared... Did you have any before this one?, Mr. curry? What is your next one after th~~at~~? You dod not have any before that, Mr. Curry? What is the next one after that? Mr.

2:11

Kim ~~asked~~ asked a question about v. 11. Well, the word or idea. I think that we very definitely have the idea in ten running through 11 ~~and~~... . Then after ~~that~~ the next

2:19

after 11, what do you have? 19, 10 to 11? 19:"And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." ~~It~~ It is in parallel with glory, quite dife~~ferent~~ferent from the glory of God. In 41:1 ~~They a-~~ ~~are~~ There the glory of the Lord was something that was attractive... here it ~~is~~ expressed in conjunction with his terrible wrath against His enemies.... someth~~ing~~ing that is terrible, and something that should be feared. Sha

5:16

What is the next one, Mr. Kim? ~~2:15?--" 5:16:"And the m~~ But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in ~~Certainly being~~ righteousness." ~~The Lord is exalted~~ expresses the glory of God.

G-66

So, we have there the glofy of the Lord expressed a good bit in the last part of the ~~the~~ chapter which is dealing with/terror of the Lord for that which is heathen.

3:8

And then, th next after that, Mr. Curry? (A) Chapter 5? ~~Do~~ you have any more before chapter 5, Mr. Kim? (A) 3:8 " Let us look at 3:8:"~~For Jerusalem is ruined,~~... to provoke the eyes of ~~th=~~ his glory." That is a peculiar expression, is it

G-66

3:8 NOT? "To provoke the eyes of his glory," that would fit with the idea that it speaks of I have heard ~~pe~~ expressed in recent years like . . . where God's glory simply ~~speaks of~~ as ) \_\_\_\_\_ . . . to provoke the eyes of his glory. But ~~d-~~ does it mean that his eyes . . . this way . . . is there an attitude or meaning behind that?

"For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the ~~ye~~ eyes of his glory." Surely there was a injury to the glory of God when His people , His nation He has brought ~~out-~~ up , cared for, blasphemed the Lord , did what is evil in His sight, and when as a result of that the nation was known throughout the world that the nation as a nation had to be ruined, sent into exile. It surely provoked the eyes of his glory. It certainly meant a great injury to His glory in the sight of the world. It is not an usual phrase to propoke the eyes of his glory. Yes?

Want to (Q) That is something that we learn from ~~other-~~ putting different passages together . . . Yes? (Q) As we gather them together, it would be helpful to gather together and together and see what we have, and we make . . . ~~it~~ it is just like any other science we gather facts to make a summary of what the facts seem to suggest, and then . . . it seems to me that this seems to be . . . and then you go further, whether you are on and check further, in order to show the right track or , , , or if it needs changes

or alterations . . . I would say that at this point of investigation the glory of God would be parallel with honor of God , the praise of God, grandeur of God that is shining out- that all would recognize as showing His magnificence. † That is what the glory of God . That is enhanced when the people see His power, when † His people see that which He does with His power, but that is injured when His commandments

G-66

He

are broken, when that which has built up ~~His glory has been~~ to be wrecked because of man's sin, that ~~is~~ injured the glory of God. The punishment of ~~God~~<sup>sin</sup> is for the glory of God. The salvation of the sinners is <sup>more</sup> for the glory of God. (11.50)

That is the summary at this point. I think that we can prove more on that ~~was~~ we go on. or we can correct it. That is the way I would say ~~that every proof~~ to get every scriptural context, and to get the ~~scriptural~~ teaching of the different... passage, and put them together. Try to make conclusions on what it says,

and then watch for further light to correct and improve more... just like in any science we cannot get one conclusion and then ~~to to~~ go on to another conclusion. We get one conclusion and then we get ... some suggestions, ... we check them...

in theology we state the scriptural... to see whether such suggestions are justifiable. That is one of the great things about John Calvin. When John Calvin does, .... teachings from the Scriptures, then from these principal teachings,

he infers other principles, but he never states other principles as certain at all, he has ~~found~~ - found of them . until he ~~finds~~ the direct scriptural evidences ~~from the m.~~ He ~~always states~~ There is from always danger when a man infers ~~from~~ from .... but/what idea he gets from suggestions

which in turn he should test against other scriptural passages. But of course, people' cannot ~~be~~ be open-minded, because ~~such things seem to be~~ - as open-minded, is mind/just open like just a \_\_\_\_\_ people cannot be open minded. There is

no such thing as ~~open~~ open minded which in turn should be checked on by the Scripture. But of ~~course~~ course, people cannot be openminded. There is no such things as open-minded. Your mind is open just like \_\_\_\_\_ (9.750).

Your mind is open just like \_\_\_\_\_. so that you can see things right through, unless \_\_\_\_\_. But to be open-minded in a true sense, it means to be ready for light , to be ready to assimilate... not reject it because it does not fit

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with the previous ideas. But in order to see it you have to, you can see all sorts of important truths, and can never grasp it, because you are not ready for it, you get some truths, and that prepares you to see the other truths. So, as you get the truths in any thing, <sup>want to</sup> ~~w~~ you/proceed to make hypotheses again, and ideas beyond that labelling the hypotheses... to be checked further more, and when you look at the evidences you see ~~f~~-\_\_\_\_\_ you may not get them all at once, but your mind may open tomorrow. So, we constantly go on our thinking beyond the facts but we label our further thinking/hypothetical... <sup>as</sup> until we find the facts... to check, and ~~at~~- to make it sure that ...

Well, next time, I would suggest that you take the facts in Isaiah which have the word glory, and all the facts in Isaiah which have the word~~s~~ spirit. Now, do not take the English words simply. Take the Hebrew word that is so translated. You can do that by using the Englishmen's which gives you the words... or you can do it by using Young's concordance. If you do it with Young's concordance, however, you take the word glory, or the word spirit, you find what Hebrew word is translated in all these cases. If you do it in Young's concordance, however, you take the word glory or your word spirit <sup>and you find</sup> ~~define~~ what Hebrew word is translated ... in ~~all~~ these cases, and when you look Hebrew words/ up in the back, you see all other uses of it, and then if you look up under \_\_\_\_\_, and see if they are used in Isaiah. So, you can do it in either way. All these~~se~~ uses in Isaiah of glory and spirit, and then analyze it, and then ~~take the emphasis-~~ take the synthesis of glory. How many are God's glory. how many cases refer to man's glory, ~~no~~ other kinds of glory than God's glory. Analyze the verses and put together... and in the same way with the spirit. How is the word translated... and see in each case where Isaiah uses... where

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WHETHER it has a correct translation or not. Now, I wish we would bring this in writtn form. How is the word translated... It is about four hours of work. I think ~~can~~ you can easily ~~come~~.... cover .... Please bring that in the next Monday. Miss Luke?

The first of ~~the~~ those assignments was on glory and the second was on spirit. And on glory I asked you to ~~ok~~ look at ~~the~~ verses in the sections of Isaiah which we have studied that deal ~~x~~ with the glory of God, and I asked you particularly to see what ~~we~~ word was used in Hebrew to mean glory. How ~~ma~~ many words did you find, Mr. Kim, in Hebrew ~~x~~ of Isaiah that are translated glory. \_\_\_\_\_

is ~~trans~~ translated glory in Isa. 2:19,21 according to the glory of God, and those three verses of that chapter, and chapter five would mean their glory, and chapter

35:2 it is translated excellence. But in chapter 53:2 it has a very interesting translation. It is the only ~~pal~~ place in <sup>Isaiah</sup> ~~the Bible~~ where this word \_\_\_\_\_ is translated ~~dox~~ comeliness. This is very strange. When you think that this word is translated glory six times, majesty 7 times and ~~x~~ honor 5 times. You get a pretty lofty meaning of the word \_\_\_\_\_ . In Isa. 53:2 ~~it has not~~ he has no form nor comeliness. Why

don't they translate it majesty, honor, glory. When you read Isa. 53 and you see it says that ~~x~~ he has no form nor comeliness, you get the idea that he is personally quite unattractive, that ~~isx~~ he is ugly. But if the word is ~~translat~~ translated majesty, it would mean that ~~x~~ He ~~had~~ laid aside His heavenly glory. There were no ~~brilliant~~ brilliant lights around His head. There was no immediate impression that he ~~was~~ was in the presence of God. It certainly means that he ~~was-a-very~~ must have been a very remarkable man. ~~ix~~ He must have been a man who was a very attractive human being. It seems to me that this picture is not one that repulsed at all.

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One with personality, very attractive. But he has no form ~~or~~ nor comeliness.

~~He gives -- KC~~ Certainly gives that impression. Here it says, "and when we shall

see him, there is no beauty that we should desire him." It means that there is <sup>realization</sup> nothing heroic about him, that there is nothing that would give you the ~~impression~~

His of/supernatural quality. This word \_\_\_\_\_ has surely the emphasis on the idea

of glory, or majesty or honor. When we think of its being 18 times translated,

in one ~~of~~ these ways, In the Old Testament ~~there are translated~~ only <sup>about</sup> 6 times / are

translated. There is a word, \_\_\_\_\_. \_\_\_\_\_ does not occur in the section where the great stress is ....

~~septuagint~~, but it does occur in the earlier parts of the Isaiah quite a few times.

\_\_\_\_\_. What ~~kind of~~ do you find about \_\_\_\_\_, Miss Luke? (A) Yes,

what reference do you have on that? And this word, \_\_\_\_\_ is translated glory.

In these four cases where Miss Luke gives us. <sup>Is</sup> ~~This word is~~ used in Isaiah. / <sup>than</sup>

any time when it is translated in any other way ~~then?~~ -- glory? Do you know of

any? Do you find it? There are two cases. One is ~~translated~~ beauty,

and one is translated glory. 28:4, one of \_\_\_\_\_ is translated glory, referring

to Samaria... but it is also used ~~in 4:~~ once in 4:2. Does anybody know off

hand, who is referred to in 4:2?

C-67

The \_\_\_\_\_ of these words in chapter 4:2 we have the word \_\_\_\_\_ <sup>(KAVOD)</sup> which

is translated glory in Isaiah, and we also have the word \_\_\_\_\_ <sup>(SAVIEV)</sup> which is

sometimes translated glory. But there it is translated beauty. In both cases

it is referring to the coming branch of the Lord which is of course Messiah.

He is here referred to as beauty and glory. ... the branch of the Lord. (Q)

(SAVIEV) \_\_\_\_\_? .. Is that the meaning of \_\_\_\_\_? Yes. That would

53:2

G-67

evidently be a different word. It looks exactly like it. Unless it is exactly like it with \_\_\_\_\_ (KaSaviev) as a row or some kind of \_\_\_\_\_ like \_\_\_\_\_ /?

That may throw some light on the realization of the word. The emphasis may be on the usage of the \_\_\_\_\_ of the particular word. Because it is... maybe these are two distinct words... / maybe two forms of the same word. It is hard to tell in case like ~~this~~. that. But we do have this word \_\_\_\_\_ which is ...

Then we have a word \_\_\_\_\_ (SAviev) which is translated glory 8 times , glorious 5 times. Beauty twice, beautiful ~~twice~~. once. It is usually translated glory. And one very interesting use of this word is in Isaiah 24:16 where it says, "From the uttermost part of the earth have we heard songs, even glory to the righteous,..."

~~But I said, - My / - leanness, - my leanness, - woe unto me! -~~ I would say that it means the righteousness of God, that the glory is the righteous God ~~is~~. That is to thee then. Then 28:5, it says, "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of ~~his~~ people." But the word- Heb. words, \_\_\_\_\_ or \_\_\_\_\_ whether they mean the same one or different ones... We had a speaker one time in chapel , and he ~~he~~ made a very interesting illustrations of the difficulty of English language. He told about a man ... he said, well, you have got a good grip ~~of~~, have you not?

~~Th-~~ It was ~~on~~ a train...

/And the another man came up and said, where is my grip ? He said, turn it ...

So, he took his suitcase and ... then he was taken sick, and then what a nonsense, they said, you have got a good grip. There are ~~least-~~ <sup>entirely unrelated</sup> at least six or seven / different cases. English is worse than any language I have ~~come across-~~ ever studied in that regard. We have words that sound identical, / but they mean absolutely different things. There are a few in Hebrew, but there are not <sup>do</sup> many.

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But of course there are questions in such cases whether the same word has developed different meanings. And here, \_\_\_\_\_ (GAZEL) seems to me that it might possibly be the same root, but I would not know. There is no proof that it is... I guess... But it is an identical word, but with different meanings.

So, I did not know... Are there many cases of ( \_\_\_\_\_ (GAZEL) or ) \_\_\_\_\_ in Isaiah? Or is that the only case found in Isaiah? (A) Yes there are quite

a few in the Scripture, of course. Some... I think that Young's Analytical B.D.B. does, too. lists two different words/ and- \_\_\_\_\_ and \_\_\_\_\_ But Englishman's lists

and puts all the concordance together/ like one list. Then of course, there is a word, \_\_\_\_\_ (Kapharah) or \_\_\_\_\_ (Tiphrah), two different forms, doubtless, but the same word. That is translated glory... glory 22 times; beauty 10 times.

Honor 4 times. And then it is translated as adverb in a number of times. ~~Th- But~~ But there is a strange thing about that word, because it is translated once, bravery.

3:18

That just does not mean... when I notice that. In Isaiah 3:18, it speaks about the women of Judah who are going to be punished for their interest in their personal adornment, for their lack of interest in the things of God, and it says, God will take away the bravery of their ornaments. This is the only time the word bravery was used in the Bible, according to the Young's Concordance.

In this case it ~~is~~ is describing the ornaments women wear. It would be absolutely meaningless/ in the modern English. I would hardly ever translate the word bravery, unless the word had had such meaning ~~by~~ three hundred years ago.

For it is utterly different from any meaning we have today. That word is used in Isaiah 46:13, where it speak ~~so~~ of ~~Isa-rah~~ Israel my glory. It is the only word in ~~this~~ these verses that we have spent much attention before \_\_\_\_\_ 61.

Israel my glory.... might be ~~per/pha-p~~ perhaps that Israel is viewed a little ~~from~~ ~~But most~~



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different from... but the most common as Mr. Kim pointed out is \_\_\_\_\_  
as a noun, or \_\_\_\_\_ the verb which is translated glory 155 times in the  
Old Testament, and which occurs in Isaiah 30 times. It is very common, \_\_\_\_\_.  
And of course, in the case of \_\_\_\_\_ (chazah) \_\_\_\_\_ and \_\_\_\_\_ (sapha-  
rah), we do not have a great deal of evidence as the original meaning of the root.  
But in the case of \_\_\_\_\_ (KAVOD), there is no question. Because the original  
TO BE  
root of the word is ~~HEAVY~~. So, it describes that which is laid upon something  
, perhaps the weight it carries according to the modern idiom... And that word  
\_\_\_\_\_ (KAVOD) is used more than all the other three words put together, as  
Isaiah is \_\_\_\_\_ anything other-  
far as ~~I am~~ concerned. I do not know if this word is ever translated in Isaiah /  
other than glory. Or is it translated honor? I do not think it is. It think it is  
only translated glory. Is it not? In Isaiah? (A) Only in 5:13 it has honor.  
Then there are a few cases. I ~~do~~ do not think that there are many cases.  
Now, with this word \_\_\_\_\_ (Kavod) did you find, Mr. Roussey, that \_\_\_\_\_  
is usually referred  
Kavod ~~refers~~ to God or man? What did you find? Quite a few, are there not?  
It is used of God more than anyone else. It is used of the king of Assyria twice,  
It is used of Judah.  
it is used of the Moab, it is used of children once. It is used quite a few  
times, but not just something that ~~is~~ related to the attributes of God. It is  
used a good many times pointing out God. Strangely, ~~this~~ this word is used of  
God twice in the early part of the book, and mostly in the latter of the book.  
Quite a few times in the ~~very~~ very last section. In fact, in the very last chapter,  
I believe, it is used five times. I guess out of those five, three are the glory of  
God. Two of them are used in other connections. It is not the concept that  
we have so much today \_\_\_\_\_ When we think of the Lord, we think of the  
reward, do we not? You would say that a man has a glorious career that they

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... reward. You would <sup>not</sup> think of President Johnson having glory. We usually do not usually/ glory or statements/ We might speak of the glory of /apply/to politicians/. We might esteem them. The Queen of England. I do not know.

It is a word which is not so common in our vocabulary today/ as a century ago/.

... in connection with God. I think we use the word glory today. We actually think of the supernatural. We think of a marvellous manifestation <sup>of the</sup> and wonderful beauty and grandeur of God. We would not speak of the / glory ... as Isaiah..

..it is a strange ~~that~~ thing that we should ~~to~~ find the meaning like bravery.

That appears only once in the book. Isaiah is not using that word elsewhere at all. I never noticed that. It is interesting to note the word, comeliness. It is interesting that comeliness is used/ ~~I think that the~~ word majesty. ~~would fit-~~

or excellence, honor, or glory, something like that would be much better than

~~Isiah-~~ Isaiah's choice of ... in Isaiah 53. What do you have in general, the teaching of what conclusion do you reach concerning /Isaiah, concerning the glory of God?

Mr. Kim? I hope that .... we would like to know which of ... you have.

What is your impression of the teaching of Isaiah about the glory of God?

Miss Luke.../ Miss Pickette is taking only for one hour credit once a week, so I had her do home work for every other lesson. ... Mr. Curry, what would you have for that? ~~Pr-~~ Praise seems to be very definitely in our idea of glory.

I do not particularly see that in this word. The word seems to convey <sup>more</sup> the idea of ... there ~~more~~ than praise. The word \_\_\_\_\_ is certainly used in that

sense. Glory to the righteous God. In that case, how would you get the word glory translated? You take the word glory. to the righteous God. What do

you mean by the word glory? And that would ~~not~~ not necessarily \_\_\_\_\_ convey

that idea in the Scripture. And of course we have a good ~~many~~ verses where we use the word glory ...that stresses the idea of God's glory, God's majesty.

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Do you have anything else in your mind, Mr. Lee? (A) What reference do you have? In chapter 16 there telling us the victory over the enemies ... thou shalt fan them, and the ~~wins~~ wind shall carry them away. Where they are gathered, thou shalt rejoice in the Lord, thou shalt glory in the Holy One of Israel. What is the Hebrew word, do you remember? Mr. Lee? \_\_\_\_\_ (hallel)? This of course is the word which is used in our HALLELUIA. Hallelu would be yhrpiel, imperative, plural, Praise the Lord. Halleluia means praise the Lord. Halleluia. Is \_\_\_\_\_ (Hallel) translated \_\_\_\_\_ very much? It is not used a great deal, but it is the one right here in this verse. It is not used a great deal... 13 times in Hithphael. But it is the one <sup>you say</sup> ~~it says~~ right here. Isaiah 41. The glory in the Lord. Thou shalt rejoice and glory in the Lord...

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This is a very good question. ~~This~~ This is ~~of~~ of course a ~~verb~~ verb. And glory in the Holy One ~~of~~ of Israel. Thou shalt rejoice in the Lord and glory in the Holy One of Israel. It would seem to mean that you will find a great cause of glorying in the Lord. You will find a great happiness and satisfaction and praise in your <sup>ship</sup> relation to the Lord. To be happy and to be grateful. That sounds ~~good~~ good. Rejoice in the Lord, and rejoice in the ~~Hly O-Hkl~~ Holy One of Israel. This <sup>one</sup> pictures somewhat having a complete victory over enemies. ~~Hear now~~ - Fear not thou, O Jacob, ye men of Israel, I will help thee, saith the Lord. Behold, I will make thee ~~sharp~~ sharp and threshing instruments. Thou shalt ~~make~~ ~~them~~--- shalt thresh them out, and thou shalt fan them, and the wind shall carry them away. Where the wind shall ~~gather~~ scatter them, thou shalt rejoice in the Lord, and thou shalt glory in the Holy One of Israel. It seems to picture

refers to God. What would you say is the first case in Isa. where you find the word \_\_\_\_\_ as referring to God. What would be your first, Mr. Kim.

It is the first use of it in Isa. and in 3:8 we read that Jerusalem is ruined and Israel is fallen, because their tongues and their doings is against the Lord, to provoke the eyes of His glory. Now, I mentioned to you that today that some scholars think that \_\_\_\_\_ simply means His presence, --now they may be using it in a tentative word--that would seem to fit, but in this particular case if that were advanced as a hypothesis, well, that would certainly fit here, and yet there is the idea of glory, that ...God's glory is offended whenever men do what is unholly. So from most of these viewpoints the glory of God is offended by ...and by their destruction of God's city. So, what is the next case where 277 refers to God. It is often used in 4:2--it refers there to the branch of the Lord, and I think those are referring to the deity and the humanity of Christ, but that is a study by itself. And then it is used in 4:5 referring to Mt. Zion, God's people. And it is used in 5:13 --- but the second case where \_\_\_\_\_ clearly refers to God is 6:3, One cries to another and says Holy, holy, holy is the Lord of Hosts. The whole earth is full of His ~~groy~~ glory. They are speaking of His grandeur and majesty, the earth is full of His glory. That could be ...certainly not in that case speaking only of His omnipresence. Speaking of His grandeur --Then after, 6:3 what is the next verse where \_\_\_\_\_. \* 8:7, Now, therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria and all his glory... ~~the~~ this refers to the glory of the King of Assyria. Then 10:16, Therefore shall the Lord, the Lord of Hosts, send among his fat ones leanness and under his glory he shall kindle a burning like the burning of a fire. Is that under the Lord's groy or the glory of the King of ~~Assyria~~ Assyria.

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one as being filled with ~~w~~ happiness and praise, because of what the Lord is doing in and through him. I shall glory in ~~Him~~ him. When they speak of a person who glories in (13, 50) ...boast refers to talking. I don't \* think that glory necessarily refers to talking. It refers to thinking. So this word \_\_\_\_\_ refers more to talking, so in this case ...you shall boast in the Holy ~~x~~ one in Israel I don't believe would quite give the idea. Boast we usually think of as claiming praise beyond what one has earned. At least beyond ~~x~~ what is proper. I think that the word boast has secured a bad connotation. I think that it is used in the K. James Version sometimes where it doesn't have a bad connotation...where it says shall the axe ~~be~~ boast itself against him that wheels it. That's a bad connotation. The ~~glory~~ axe can glory in the one that uses but ~~x~~ can't boast ~~at~~ against the one that uses it, ~~so~~ - but I don't think we would be as apt to use it in present day English. (Q) Which verse? Chapter 16, verse 19. That's a very interesting thought. Chapter 60, verse 19. "The sun shall no more go down; neither shall they ~~x~~ mmon withdraw itself: for the Lord shall be think everlasting light, and the days of ~~the~~ thy ~~moun~~ - mourning shall be ended. They sun shall no ~~be~~ more be thy light by day...but the Lord shall be under thee an everlasting light and thy God thy glory. The Lord gives us His glory or we find our ~~cause and~~ cause and happiness and joy in Him. I am trying to think in this particular case that it means that the thing that is to us most happiness is the greatness of God. Thy God shall be thy glory, of course He speaks of my ~~glory~~ glory. It is not \_\_\_\_\_. Thy God thy glory. And the same word occurs in ~~60:6~~ - 60:7 where He says I will ~~glor~~ glorify the house of thy glory. Well, the word often means rebuke or honour. Let's look at the one in Isa. that

He is saying that among the fat ones of the King of Assyria God will send leanness, and unto the glory of the King of a Assyrian God will send kindles a burning like the burnin of a fire. ~~It~~ The glory of the King of Assyria is going to come to an end. ~~I~~ I think that is what is meant here. ~~We~~ We have had two cases ~~where~~        is used of God. (Q) Well, what ~~is~~ is the next one? That is a very ~~g~~ big jump, to go from 6:3 to 35:2. You ~~mean~~ mean in 29 chapters there is no case in which        is used of the glory of God. That fits with my observation. In 35:2 ~~we~~ find...

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<sup>35:2</sup> In 35:2 we read that the wilderness and the ~~is~~ solitary place ~~we~~ shall be glad for them, ... they shall ~~the~~ see the        of the Lord, and again the ~~exceed~~ excellency of our God. What's the glory of ~~Lebanon~~ Lebanon. In this verse we read that ~~the~~ the        ~~shall~~ of Lebanon shall be given to it. The        of Carmel and Sharan. They shall see the        of the Lord and the        of our God. So we have the two words used here, used for Lebanon and Carmel and also used for God. In the ~~same~~ same verse two words for the majesty and glory of these wonderful things on earth, and ~~also~~ also for the glory and majesty of God. ~~It's~~ It might be better to take them together. Did you have another. 24:125 is glorify the Lord in the fire and ~~that~~ right in the very next verse we read ... and then 25:3 Therefore, shall the strong people ~~glorify~~ glorify thee. Now, the ~~ex~~ ... so we don't have quite as big a jump... well, then, 26:15, Thou hast increased the nation, thou art glorified, ~~and~~ thou hast removed it far unto the ends of the earth, that is the people of God's people in the present age, I believe and this 35:2 we ~~had~~ have have ... and ~~what~~ what is the next one after ~~that~~ that. . the glory of the Lord shall be revealed. and all flesh shall see it together, for the

mouth of the Lord hath spoken it. ~~κ~~ This can be taken in a general sense of the ~~κ~~ glory of the Lord, God's majesty--the good things that He does for His people. The glory of the Lord shall be revealed. In the revelation of the one described in chapter 4:2, who is the God incarnate in flesh. It can be taken in either sense, and I believe that ~~it~~ <sup>we</sup> should not ~~it~~ in both senses. In Isaiah chapter 40, in the general introduction that follows deal~~s~~ <sup>ing</sup> with the basic concepts rather than with specific concepts of .... Yes? ... all flesh shall see it together, for the mouth of the Lord hath spoken it. Now, of course, you get the word all, you have a problem. God is not willing that any should perish, He desires that all come to the knowledge of the truth. ... There is <sup>individual constituency</sup> in the word all is often used in the sense, ~~of~~ not of ( / ) 9.54) but of all types of individuals; some from different classes, some from every nation, some from many lands... there is no human distinction which can bring one into the kingdom of God or .../individuals from every land. Of course, when you take it as "all ~~ff-~~ flesh shall see it together... It is ~~speaking~~ <sup>taken</sup> in a general sense that God is going to perform this great task of gathering the people... so that every type of person will know it. But if you take it in a specific sense, God is going to deal with His son. Of course, we are told that when we come to the mount of Oliver, every eye shall see ~~it~~ <sup>7-</sup> Him, so there will be a sense that every single individual~~s~~ / al shall see Him... When you say, all flesh shall see it, I doubt that means every individual ... ~~but~~ every type of person is going to be ... This particular passage~~s~~ does not necessarily mean that. I think that when that happens that will include ~~the-~~ under this passage \_\_\_\_\_ . I do not think that this passage alone would prove that. It is

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questionable if that refers to ~~that alone~~. It may refer to all types of people. I do not think that this passage in itself would be a proof that all individuals are going to see him. I think that other passages may prove that... I do not think that we can prove that here. Yes,? No, I do not think that anything will ever... like a person who sees the fullness of the glory of the Lord. Here we are 19 million miles from the Sun, and you look at the Sun for five minutes straight, and your eyes will probably be \_\_\_\_\_... Now, instead of being 19 million miles away from ~~the~~ the Sun, suppose you were ~~one mi~~ one million miles away from the Sun, and if you look at it, you could ~~say that any human being ever has ever seen the entirety~~ not stand it. And to say that any human would ever see the entirety of the Lord ... it being ~~has ever seen the entire~~ / would be beyond comprehension / taken in. ... the apprehension of it... the reservation of ... we can only know a very small part of Him.. Yes, I would say that the difference between the finite beings and \_\_\_\_\_ It would not... what would you say... we are going to see Christ . We are going to see Him as a man... we will not know all about Him. You can not fully know another human being. You live with another human being for years and years and you still come out with insufficient knowledge of him. You will still find out about him something you would have never dreamed of before. The depths of one human personality is ~~far~~ far beyond what another human being can fully understand. And compare with God who is infinite... we will know Him not fully. He knows all about us, however. I would say that in Heaven we will still remain finite. We will be tremendously greater than we are now, yet still finite... even then our understanding will... but it will be corrupt as far as that does....



G-69

Well, any way, we must proceed. Yesterday, we were looking at the verses dealing with glory and majesty, sovereignty and sole existence of God, and we were looking at particular verses that ~~suggest~~ ~~k--~~ we have suggested that are important in line w9 with \_\_\_\_\_ . Chater 40:4/ 5? Is that as far as we have got? We looked at verse 5, have we not? "And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." We have discussed what this means. All shall see it together. It is not something ~~d/~~ restricted to the Jewish nation. It is something that applies to all kinds of people. It certainly is a ~~co~~ wonderful prediction that God's ~~glory~~ glory in application will <sup>not</sup> largely be confined to one nation. He is going to spread it out into the world, into all the corners of the earth... all shall see the glory of God as ~~shall be~~ revealed in Jesus Christ. All people shall see it together. <sup>Whether</sup> ~~From~~ this verse you can go on to the <sup>specific</sup> time when the Lord is coming ~~th-~~ back and every eye shall see Him is involved in this verse or not is difficult ~~y/~~ to say. I do not think that ~~ti-~~ this is proved from this verse. This event may have been included in this ~~verse/~~ <sup>great scene of the future</sup> which Isaiah has. ~~Whether~~ <sup>that it is</sup> Whatever he has or ~~has~~ he has not, by All Flesh he means ~~not~~ any one particular race, any one ~~/nation,~~ or any one ~~particular-people~~ language, or any one particular group that it is something which is going to be reached out into all the world. Certainly the whole Bible teaches that God's message is for all ~~gh-~~ the world. And God's mercy is available to all. But in the Old Testament, <sup>period</sup> when all mankind ~~was~~ put God out of their life, and tried to forget Him God <sup>chose</sup> ~~shows~~ for a time.... to center His attention to a particular nation as ~~the~~ medium through which

40:5

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(2..20) through which He will give the books of the Bible, and the medium through which He prepared the way of the coming of His Son Jesus Christ. But, all nations are going to have the opportunity to see the glory of God. And then what is the ~~next-st~~ next verse on the glory of God? His sole existence, His sovereignty, and His power. Mr. Roussey, what would you say? Chapter 42, verse 8? 42:8 says, "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images." Now, this suggestion has been made that in the Pentateuch, the word תִּזְכֹּר refers to His being, His presence. His glory, therefore, would not be a proper translation. ~~What-~~ Would that fit in this particular verse/??

42:8

G-70

(Q)... He will not give His glory to another. He won't give His ~~glory to another~~ praise to His graven image. His glory here refers to something other than Glory here parallels praise. These two are parallel. His glory here refers to something other than presence. If we put in the word presence, it would not fit in here at all. He is Jehovah. That is His name. He is an individual. He is the one, He is the definite one. He is Jehovah. That is His name. He is an individual. He is the definite one. He is not ~~of~~ Mars. He is not Jupiter. He is not \_\_\_\_\_. He is not \_\_\_\_\_. He is not any of these heathen gods. ~~He-~~ Now, ~~For~~ Toynbee says, I believe believe in God. I worship the great Jehovah who gives power to ~~Mrs-~~ Mars, and .... I believe in the great Mother Goddess, the Virgin Mary... He means the goddesses of all religions... He puts them all together them and he lists them in adoration. In other words, this is purely an imaginary concept of ~~the~~ and is very similar to Huxley's idea of religion. Huxley

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says that religion is my life. He says that it is possible to be very religious and there can be a great deal of religious elements with absolute absence of theology, and that is Huxley's idea. He did not know much about what is meant by religion... the universe, the world ... which he said he did not understand. He coined the word, agnostic, whether these are <sup>are</sup> or not, I do not know. There is something, though. He was not an atheist, but he was an agnostic. He did not know. But the Bible says that we do know. It says that there is one God, and that ~~it~~ it is not just any supreme object that you wish to worship, but it is this God of Israel. This God was Redeemer God. His name is ~~is~~ represented by the Hebrew words, Yodh, He, Wa w He. He says that is my name. That is what I am. and He says, "I am the Lord: that is ~~is~~ my name: and my glory will I not give to another, neither my praise to graven images." The word glory is quite parallel with praise. It does not ~~is~~ perhaps represent so much the word praise as the ~~is~~ worthy of praise, the thing which God's praise shows forth praise. His glory here, I do not think, shows the idea of existence here... There are some cases where it could be substituted. But it certainly could not be ~~referred to~~ there. (12.00) And if there are places where it can't be, it raises the question whether it is ever justified. Of course it is possible for the word to have two or different senses--or to have two or three different aspects. Like the young fellow ~~is~~ who told me... why the ---to believe that Noah put every animal in the world into the ark. What a tremendous thing that would have to be, and you read on a little further and you find ~~these~~ these Israelites going through the wilderness carrying the ark on their soldiers <sup>should be</sup> --what a silly contradiction, the fact that both statements are true, that the are

42:8

~~It is a concept which~~

It is a concept which ~~contains~~ describes a container, and when it is a large container ~~and one~~ and the other is small so we have to ~~xxx~~ interpret the Bible-- what are the possible meanings in the Word and what is the aspect of the Word upon which the emphasis is placed in those particular instances, so in this case I think it is quite clear evidence --at least in this case, perhaps in all, glory has ~~xxx~~ something of leadership, that is ~~xxx~~ and of course the glory of anything here is, ~~incomparison~~ comparison with ~~777se-w~~... so you don't have the soul existence of God here. God's soul existence. You know the critics ~~ws~~ say that monotheism doesn't come in until the second Isaiah, that early in the book you don't have the idea of one God. That is, there is ~~w~~ a restricting ~~xx~~ one's worship to one God but admitting that others ~~ix~~ exist. But the idea that ~~only~~ only that God exists does not start until the second ~~xx~~ Isaiah. Well, I would agree to this extent, that it is nowhere ~~expasizec~~ emphasized, and I would say that ~~te~~ wasn't reason for that is that it ~~was~~ was a new idea that people just thought of, but under the particular circumstances of the ~~exiel~~ exile, it was easy to believe that God didn't exist at all. It was particularly important that ~~they-~~ not only does He exist but He is the ~~only~~ only ~~g~~ God, and therefore it is expressed more ~~tx~~ here than anywhere else. But it is good to have in mind. This verse should ~~ix~~ certainly fit ~~with~~ with... this verse doesn't say ~~ix~~ other Gods don't exist. This says that no other being is worthy of the praise and the glory that shall be given to God. Now you find more the idea that they do not exist when you look back at chapter 41 ~~k--~~ the gods in verse 23, ~~234~~ 24 in chapter 41 show the things that are ~~ix~~ to come hereafter. Behold you are nothing, and ~~y~~ your work... an abo~~xx~~mination. Does that say that Gods don't ~~ix~~ exist... Well, both are ~~ture-~~ true. Because in the sense of a ~~gg~~ great God with cosmic power, God is an ~~ix~~ ~~infit~~ infinite God. But the god of the heathen to some extent we believe are existing beings,

demons  
 but they are ~~beings~~ rather than God. We do not believe that they are  
 just worshipping purely ~~the~~ fancies of their imagination. We believe ~~the~~  
 that X Satan is the real force. And when we read in Ephesians that --we read  
 about the principa~~x~~lities. These forces really exist which are not god in the  
 sense God is , so we are certainly are taught in the Gx Bible that such do exist  
 and of course that is why God has given us His book and His revelation is through  
 human beings , and human beings are ...to make erro~~x~~rs. These are the books  
 --these are the O.T. The Christians have ~~not~~ taken them, and the R.C. ~~are~~  
 have added to them. BUt ~~not~~ the Word of God in the O.T. but the Christians  
 though may have some differences about the O.T. --all are agreed on the Books  
 of the N.T. We may ~~not~~ ~~not~~ violently disagree with one another as to the way  
 which God desires ~~us to~~ ceremony to be performed or as to particular details  
 of interpretation. But all the great Christians of all history ~~are~~ have agreed that  
 these are the ~~20-books~~ 27 books of the N.T. And that is the marvelous providential  
 working of God. And once they are finished. I don't say that God may not reveal  
 --but it is something ...I do say that anything that He ~~not~~ reveals directly to  
 us, we better be sure it is not somet~~ing~~hing we ate. When it comes to His leading  
 --we might be able to distinguish what is revealed to us by a supernatur~~al~~ force  
 but who could be sure that ..and so the Lord has given us His book to get our  
 leading from. And so he says here that they are ~~not~~ ~~not~~ absolutely nothing when  
 they claim ~~not~~ to be God. It ~~not~~ doesn't mean that they ..What ~~was~~ was our  
 next verse about the glory of God. Yes, here is the great temple that was built  
 for the worship of God, and in this temple , you will find them worshipping idols  
 --and you have the same thing today, if you go to Constantinople ...about 400-500 AD  
 when and in 1453 the Mohama~~m~~edans conquered Constantinople and made it a mosque.

And since ~~is~~ 1453 it has ~~ben~~ been a place of Mohammedan worship, and more than that, you go up into New England and you see the wonderful churches built by great Christian people and you find modernists in those churches denying the Word of God, and the glory of God has been given to another. ~~Ans~~ And so, when He ~~xy~~ says, My glory will I not give to another. He is not declaring that there will ~~never~~ be a place when the place given to God will be given to another, but he is declaring that such things will not ~~be~~ permanently last. In the end God will triumph and ~~in~~ in the end all these things will come to nothing in the end.

During the days of the Depression...today, the ~~great~~ great endowments, the great churches, ~~the~~ the great movements that have been established by godly people for the worship of God are being turned ~~over~~ over to the Ecumenical movement and the glory of God is given by man to that ...and what the Lord says is that will not last permanently. They may give the glory of God to the ~~43a~~ creatures of their imagination, but in the end God will show His power and will display ~~His~~ ~~His~~ the fact that the ~~Ecumenical~~ Ecumenical Movement ...well, you take even in the O.T. you have in the wilderness. They put up the brazen serpent, and that was a representation of Christ paying the ~~price~~ price of sins for us, and those that were bit by the serpent looked up and saw what suggested what was ~~made~~ made sin for us and as they looked at it, ~~they-~~ and so that was a ~~sender~~ wonderful glorious emphasis which God put up and ~~and~~ after they went one and that ~~which-~~ which was a ~~and~~ wonderful sign of God's presence with his people became a n emblem of the devil's activity and leading the people to worship him instead of worshipping God. We believe that Hezekiah took the brazen serpent and broke it up into pieces because God was not going to give His ~~glory~~ glory to another. (13)

But it was for a time, and God permits wickedness to come temporarily, and ~~then God~~ in the end God's power will be established and ~~those~~ those who follow the ecumenical movement will ~~reb=~~ regret ... but there ... so this statement

I will not give to another is like during the great depression, one day there was a man in New Mexico that came to ~~me~~ me and asked if I could give him a little help and ~~he-~~ I talked to him and found that he was a real Christian, he was a real Christian, he was a meatcutter, and then trouble came into his eye and he could not do the work and in ~~tes~~ those days jobs were very hard to get ~~x--~~ he just ~~ah~~ had nothing, and of course thousands of ~~ex~~ people were in that condition, and then shortly after that I was teaching and a student said when ~~somebody~~ somebody comes up to you on the street and begs from you, can you know that he is not a Christian. Because David ~~sia-~~ said, I was young, and now I am old, and never have I seen the righteous forsaken ~~of-~~ or His seed begging bread. So you can know that the man is not a Christian. ~~New,-~~ No, you just know that ~~he has~~ you have seen something that David didn't, because God permits ~~h~~ His ~~peope-~~ people to go through hardship in order to strengthen ~~the~~ their character and their faith in Him. and in order to prove what kind of people they really are. Look at Job, who lost everything. God ~~mak~~ made him to do that, ~~we-~~ so when David said I was young and now ~~ax~~ I am old, I ~~hve~~ have never ~~seen-~~ seen the ~~rt-~~ righteous forsaken, nor ~~x~~ his seed begging bread. It is true that in the long run the Lord will take care of every one of His own, and if He forsakes the righteous, He doesn't really forsake them, he gives them privation for a good purpose. So I think that is similar to this. We ~~esn~~ can't make absolute rules on it. We ~~eam~~ can make assurances that God will show His power completely in His own time. And He will

not allow His glory to be permanently stolen. That is a very good question.

My glory will I not give to another. He won't give it to another, but He may let another steal it for a time, but He will put an end to it. And He wants to test His people to see if their eyes are really on Him, and whether they are interested in Him or whether they are interested . . . Jesus said you came because you got the loaves and fishes. Well, what is your ~~next~~ next one, after 42:8. What is the next, Mr. . . . ~~42:8~~ 42:12 again has glory and ~~prai-~~ praise. . . Let them glory unto the Lord and declare His ~~prai~~ praise in the islands. Again, you have a term expressing the outgoing of the glory of God. Sometimes you hear people talk as if it is a N.T. doctrine that the Word of God is to come to the Gentiles to have an opportunity to be saved. Place after ~~places~~ -there is nothing to connect him up with the . . . He was a godly man who was worshipping the Lord. You go back to Abraham ~~to~~ who gave ~~ties~~ to Melchisedek, who was not a ~~Jew~~ Jew but who was a priest of the most high God. God used the Jews as a means to keep alive the knowledge of God. But that doesn't mean that there may not ~~be~~ have been some individual at any ~~pre-~~ particular time to whom God deals, and certainly the book of Isaiah and many other places predict the great reaching out ~~to~~ of the knowledge of God. Here he says in verse 12 that they shall declare His praise in the islands. What ~~is~~ islands are there in Palestine, in Israel. There may be one or two ~~islands~~ islands in the ~~the~~ Dead Sea, it seems to me that there is a island in the Dead Sea that has fresh water springing out of it, but there are certainly no islands in the Sea of Galilee and ~~often-~~ off the coast ~~of~~ of Palestine there are no islands inhabited by . . . I don't recall any ~~island-~~ islands at all off the coast. . . The Israelites were a land people. The land there was not conducive to going ~~on~~ on to the sea, it was a straight coastline. And



if you tried to build boaxts there they would be wrecked in no ~~ix~~ time .

Now, of course the Israelites have buildt great , big harbors. They always

...and then when ...~~par-prasie~~ praise is to be given to God far beyond the

42:12 limites of the land. He is the God of all the world, not just of Israel. And

your next? Yes, Well, of course this verse is only a command. Let them give

glory to the Lord, and it says, and praise to the islands. But the command involves the ca

the calling upon God's people who have the knowledge of God. I would say that

this is a great missionary verse. That the glories of the Lord and declare His

praise in the islands, not just at home but throughout the whole world. The word

island conveys the ...the next reference, Mr. Curry. 43:7 says Even everyone

that is called by my name, for I have created Him for my gloy, I have formed

him, yea , I have made him. What does this prove about the glory of God?

In other words, this shows that God is magnified ~~w~~ through the activities,

..man has a purpose for the increase ..and therefore, God is not just a static

something. ~~Wome~~Some people talk of God as if he was an ~~ix~~ Wooden Indian  
one unending now.

and there stands up there and never moves and never changes /..no change , nothing.

certainly that is an utter <sup>4</sup> \_\_\_\_\_ of Calvinism. Calvinism ~~belve~~ believes that

God is the supreme sovereign. He knows the beginning and ending of all matters .

But it doe s not mean/ that God is not real , that He does not experience, that He  
does not \_\_\_\_\_, that He does not have sorrow, He does not experience emotion...  
fixed.

He is real. He is not something that is/.... He is unchangeable , of course,

~~but He is-~~ But there is this glorious God ~~∅~~ who ~~∅~~ could not be changed.

Then the re is the next god who was next to him, and then there is another ...

a whole string of gods .... until they get to .... They have got <sup>to various result</sup> ~~this very result~~.

God is far off from us. - He is transcendent. He is near and close to us, He is immanent. He created here everyone that is called by His name, He created for  
That is,  
His glory. Everyone is called for His glory, that is everyone that is truly belongs to God. All those who believe in regeneration, He has created them for His glory. No man can tell who they are, now, but at the end of the world we will know. And the next one, Mr. Kim? Nothing about the glory of God? In the five chapters? ... We should certainly have something in 42:13-42:13-  
... (Kavod) I forget what it says. ( ) or ( )  
(1.50) (Q) ... That is games He... I do not think that you get sere with He. I do not think that is seghol with Qames, or else games with seghol. I do not know.

## G-72

(batouah) and are the same thing. Eth ending and Ah ending are two different feminine forms, and sometimes ~~this word~~ this word is used, one or for the other ... I do not think there is any difference in the sense, though I have not bothered to trace which one is derived from which one. the other is ... Most of our concordances just put them together... under a particular word. But in ... 46:13 where we have other words that ~~atr~~ are translated glory, often translated beauty, it is translated bravery once, I think. We have there in 46:13 "I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory."  
Here in the last verse.. man is a means for the glory of God. Israel is a means for the glory of God. Israel my glory. Then the word (kavod) that Mr. Curry mentioned was 48:11, and then here we read: "For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another." It is close to the parallel found in

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70 years they went to exile. All the glory went to the ~~heaven~~-then gods. So, there was a period in which God permitted evil to control over, take, His glory, but He would not leave it that way permanently. This is 48:11. What is your next <sup>one for the</sup> ~~glory~~ of God? Mr. Lee? 58:8, "Thy ~~shall~~ they light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." Now, some people read this reward, which simply is, of course, a misunderstanding of the Old English.

58:8

We would not expect an average person to ~~know~~ know what it ~~means~~. reward means. \_\_\_\_\_ (11.99) And in the Anglosaxon I guess there was a song happily ... today we have warrant and guarantee. Both come from the same original word. Put a man under ~~guard~~. In the Old Testament we put in award. We have award today. This also comes from the ~~same~~ <sup>same</sup> root of the same word. ... Here reward is rear guard. What ~~does~~ <sup>goes</sup> before thee is thy righteousness. Righteousness is ~~to be rewarded~~. Thy righteousness

goes before thee. Thy ~~shall~~ righteousness shall go before thee. Here is the man who is following God and he goes right... as he goes ~~right~~, God goes before ~~him~~, His righteousness goes before him. And everybody says, what a wonderful man this is. What a wonderful thing he does... and all praise him. He is admired, but God says, you had better watch out. If you get into that situation, you need a rear guard, too. And the rear guard is the glory of the Lord. And when people begin to praise you, you are like... instead... you have got to look up to the glory of the Lord. And the Lord is getting the glory in it. If you don't, you ~~won't~~

will be

up out

~~get~~ a rear guard. You will be like a Chinese .... It is one of the funniest stories.... (10.00 20)

3

G-71

fortified in the opening of the  
 The first thing was... I heard it said that the Chinese / Hong Kong during  
 the Second World War , fortified Hong Kong for attacks from certain  
 directions, and then the British ships came from different directions and the  
 Chinese said, No, not that way, not that way. But you ought to come this way//  
 And then the British ships came ~~and -- from different sections and then the~~ and said,  
 but this way,  
 I did not come that way/because that side was not fortified. When I heard that  
 story given, showing the silly Chinese in the middle of the last century, ~~showing-~~  
 how foolish they were. I guess some of the British ... must have enjoyed the  
 laughings of the Chinese, for that, but then when this last war came, the English  
 spent hundreds of millions dollars fortifying Singapore so that it could be not  
 be taken ... but the Japanese did exactly the same thing that the English did,  
 down  
 for they came through Malaya \_\_\_\_\_ back where there was no protection,  
 from the English.  
 and then they just took over Singapore./ So, here ~~what the-~~ the English were  
 doing exactly what the Chinese did, 100 years later. Any of can watch out  
 for one direction and we need our rear guard...get the .... Many wonderful ,  
 to so that  
 good Christian persons ... because their rear is exposed for the way for Satan  
 could get in  
~~to come in~~... Here, God says, ... righteousness shall go before you; the  
 glory of the Lord shall be thy reward. For His glory itself is rearguard.  
 When things go well with // us, it is important to stop and see whether we  
 have the glory of the Lord as our rearguard. ... It is a wonderful verse. I am  
 not sure if this verse speaks much about the Lord of the Lord. It shows the value  
 to us of the glory of the Lord rather than showing us the nature of God's glory.  
 mean  
 It shows us what the glory of the Lord can be to us . We better have it/for our  
 rearguard is... we better be sure that we are giving glory to God, and not  
~~the~~ thinking of our going to get it... in accomplishing something... our righteousness

*blue*

G-71

as  
goes before us. . . . Of course, the view of Christ ~~is~~ shown in . . . as the  
apostles did. . . that Isaiah wrote the whole book, because we have the first  
and second and third part<sup>s</sup> of the book <sup>are</sup> /all quoted in the New Testament/ as by  
Isaiah. So, we believe the whole book to ~~be~~ have been written by Isaiah. But 100 years  
ago they began to teach that there were two Isaiahs, and they said that ~~they~~  
have got two ~~to~~ books. Here you have Isaiah 1: through 39: and then they said,  
among the prophets the Jews are going to  
/x. about 150 years later one wrote a marvelous book telling them that He /  
be delivered  
~~is --going to deliver~~ from the exile, and he wrote in the spirit of the former Isaiah.  
that they could say that the first Isaiah was raised from the dead. . . .  
So much like the 1st Isaiah. / . so they called him the second Isaiah. and the  
second Isaiah 40: through 66:. (6.15) And then all the liberals quoting ~~the~~ from  
(6.25) ~~Isa. 40 to~~ this part showing how it has established the ~~back~~ background,  
the Jews are in exile. And then all the conservatives began quoting 56-66 showing  
that Palestine has . . .not Babylon at all. And they had a big argument about that  
and then the liberals said, well, I ~~tx~~ guess that it isn't 40-56 , only 40-55, and  
56-66 is a third Isaiah ~~written~~ ~~writi~~ written after they went back to Palestine when  
they were established in their own ~~lx~~ land. They didn't have the temple walls built,  
and so ~~not~~ now . . .well, now, I'm personally not quite sure how it speaks of the  
full nature of this last part of Isaiah. I would definitely say that Isa. 40-~~6~~56, the  
middle of 56 is Isaiah's Book of Comfort and was written by Isaiah to give the people  
who ~~knew~~ knew exile was certain ~~K~~ God's assurance that He wasn't through with  
Israel, and it was written also to be read by the people in the exile for ~~their~~ their  
comfort. The exile is in the background of 40-~~6~~56, but then when you get after 56  
~~g~~ you get a very different action than you are in 40-56, and 40-56 God is comforting  
the people, and here His rebuke for sin is sort of incidental, and it is a little side  
way of bringing it in , in order to . . .like when you are . . .you don't turn around an

start knocking them. When they are ~~den~~ down and need comfort , and that is true of 40-55 but when you get on into 56 you have the straight , direct ~~tyen~~- the first part of rebuke just the same as you ~~yav~~ have ~~isa~~. and whether 56-66 is parts of that had in Isa. ~~that~~ gave that ~~rem~~ind the situation before the exile, though particularly though sometimes ~~lok~~ looking way beyond the exile, or whether he is now looking ~~bye~~- beyond the exile to the difficulties when they come back. I haven't yet decided in my own mind, but I would definitely say that there is just s much difference between the so-called second Isaiah and third Isaiah as there is between the so-called first Isai h and t e ~~second~~ second. I believe that Isaiah wrote all three . No, I do not think there is any sense after you leave 56. There is very ~~lit~~-~~littel~~- little that would deal specifically with ~~comeing~~ coming back, ~~the~~ but there may be a good deal that deals with re-building . And this is the coming. I don't think ~~the~~ this is speaking about the coming ~~back~~ back. It ~~is~~ is speaking about this general ~~mann~~- manner of life. I think that it is ~~is~~ a figure rather than a term. I think that ~~th~~- in many of the passages before ...in this I am inclined that it is more like verse 11. The Lord shall guide thee continually and satisfy thy soul...it refers to the whole ~~conduct~~ of one's life rather than ...and the next one, Mr. Kim? In the first part of Isa. Isa. is const ntly dealing with the sin of the people, and he says as a result of their sin God is going to send you into exile. Today, God says He is not through. There is going to be a blessing after the exile, and we have these three elements in the first 39 chapter over and over. God is going to bring them back. And in the ~~sex~~ second part we ~~have~~ <sup>x</sup> have no ...of sending into exile but we have much comfort of bringing back from exile, now , in the third part I do not recall that in any ~~placex~~ where they are

58:11

told they will go into exile, but neither do I find any case where I find that they will come back from exile, but I find much rebuke like in the first part of Isa. and also there is a great deal of it that deals with the rebuilding of the city, the rebuilding of Palestine, so that ~~is~~ it is altogether possible that Isa. ~~is looking~~ as he looks ~~forward~~ forward to the return from ~~exile~~ exile from 40-55, looks forward beyond that and perhaps even had in mind ~~but~~ blessing the people immediately but very particularly a message for these people several hundred years ~~later~~, it is altogether possible.

73  
G-72

The so-called third Isa. has much ~~at~~ that deals with Israel so I am inclined at the ~~moment~~ moment to think that Isa. is looking beyond the ~~exile~~, but he does have the strong ~~is~~ rebuke that I think would apply. I think that he gave it before, but I think he may have had his emphasis on what was following. Now, I fear that we won't be able to continue on this right ~~now~~. I asked you to write out your discussion of glory and also of spirit. Then, for next week I ~~wish~~ wish you ~~is~~ would study the subject of kindness of God, his ~~kindness~~, -h- His kindness, His goodness, His redemption, His salvation, whatever you find along these lines. And arrange it under three ~~heads~~ heads. What are the passages that you have looked at that deal with God's kindness to Israel, what passages show His kindness to Non-Israel and third, what ~~is~~ shows His ~~is~~ kindness to particular individuals. See ~~is~~ how ... The sections that you have done, ~~the~~ take all that you have done and note the verses, and note particular words, and then you look at those passages.

Yesterday we looked at ~~the~~ most of the emphasis where \_\_\_\_\_ is translated  
 spirit, and we noticed ~~the statement~~ which cases mean ~~st~~ a person and which  
 cases it referred to an attitude, and some cases where we would immediately  
 say that it is certainly an attitude, where it is ~~α~~ very clearly a ~~pr~~ person, they  
 have a considerable similarity, I think that we are then justified in ~~ad~~ asking  
 very seriously . . . ~~ix~~ There are certainly many cases where it cannot be simply  
 an attitude. How many there are is simply an attitude. Do we have to say that  
 there are some cases where it is a person, some ~~wh~~ cases where it is an ~~x~~ attitude.  
 We can't be sure, or can we say that it is always an attitude, and sometimes  
 it looks like a ~~pr~~ person, or can ~~ix~~ we say that it is always a person, even though  
 sometimes it looks like \_\_\_\_\_. Those are the questions that you have to take up  
~~in interpretation~~ in interpreting anything. Dr. ~~McIntire~~ McIntire said this morning  
~~The Bible~~ the way ~~ix~~ to interpret the Bible is by the Bible, and of course ~~ix~~ . .  
 it stands to reason that any human ~~ix~~ mind has to work on the problem and any human  
 mind can be wrong. But in most cases you will find that ~~the~~ in ~~te~~ the bulk of  
 clear passages most human minds will agree to this. You will find that most  
~~human~~ human ~~mid~~ minds of the same amount of study will agree. And if we  
 are going to take obscure passages and . . . but if we take the scripture and say  
 here are the things that are clear, let's understand them, let's stand upon them  
 . . . then in the light of them look at other passages we will find that the more  
 that we come to understand the more that we will come to understand other passages.  
 The more that our area of understanding doesn't move forward chapter ~~but~~ after  
 chapter but spreads out through it, verse after verse and section after section.  
 And of course the more that we come to understand the more that we ~~become~~ -



~~Can understand~~ ~~being~~ become aware of other problems, that we didn't even know existed and then as we study those problems, sometimes they are problems that God has not chosen to give us the answer, that we ~~do~~ don't ~~k~~ need to know --we will learn in eternity, but then there are many problems that what we proceed from the known to the unknown they ~~h~~ fall right in line ~~with~~ and become perfectly clear and we move forward in that way. ~~Going~~ -- Going through the Bible and going through it again and again, and each time new problems are opened and we find answers to those problems ~~soms~~, and the answers may be in unexpected places but they will solve problems that you would otherwise stop and ponder ~~eer~~ over --with the problem in your heart, you will see the ~~answr~~ answer somewhere else, and that in turn illumines another passage, I don't want to take much more time now looking at this matter, but ~~thre~~ there ~~were~~ were a few instances that we had not glanced at ~~yea~~ yesterday, and I just wanted to glance at ~~the mbx~~ briefly now. ~~Here~~ Here are the papers that I let you take back yesterday, the list of references to spirit. And ~~ee~~ one or two had no names on them. I would like them ~~back~~ back again but just look at the cases ~~ix~~ where we have ~~clear~~ the word \_\_\_\_\_, with the translation of spirit. What was the last one ~~w~~ that we looked at, do you recall. After 29:23 24 of course ~~the~~ it is 31 ~~k~~ but there is no question about the meaning. There, is it referring to an attitude, ~~ix~~ is it referring to mankind, what is ~~ix~~ it referring to, in chapter 30:1. And he says in the beginning of the verse, woe to ~~ix~~ rebellious children, saith the Lord. Now, in 26:9 ~~x~~ it says my spirit, so my spirit in 26:9 is a human being. Let's glance for one second at 26:9. There in 26:9 we have the ~~statement~~ statement. With my \_\_\_\_\_ have ~~x~~ I desired thee in the night. ~~Yexa~~ with my spirit within me, will I seek thee early. That is not God's spirit is it. When he says my spirit he ~~must~~ just means the first person

he means very ~~x~~ plainly a man, so my spirit is man. But does my spirit man mean an attitude. Is this an attitude which is here described. In 26:9, would the right attitude be ... I don't think that we could use that expression of my spirit to mean an attitude, but more definitely than that we have a ~~sp~~ precise spirit. With my soul have I desired thee in the night, with my spirit within me will I seek thee early. So we ~~we~~ have here two <sup>aspects</sup> ~~attitudes~~ of the human personality ~~with w~~-which are placed parallel to each other, the man seeking God. So my spirit is ~~part~~ ~~a~~ parallel to my soul and no ~~no~~ one would think of my soul as being an attitude. It is an expression of an aspect of human personality, quite definitely it would ~~sem~~- seem that ~~my spirit is a~~ the parallel ~~here is~~ makes my spirit here an interest of human personality. I ~~am~~ not simply seeking God as <sup>but</sup> an outward expression ~~from~~ the depths of my being I am seeking Him. I am not ~~going~~ going through a form. It is going to appeal to others. I will myself, from my innermost being, ~~do~~ I am going to seek the Lord. Of course, there is an attitude involved. The word, my spirit here, is ~~not expressed~~ does not express an attitude ~~involved~~ I would say, but expresses an aspect of personality. About 35 years ago I took a class for about three months and <sup>we</sup> looked into all the usages of the word \_\_\_\_\_9(Nephesh), and all the uses of \_\_\_\_\_(rooach). In order to determine the relationship to these others, and we found that the word \_\_\_\_\_(nephesh) is often used practically as a synonym for life. \_\_\_\_\_(Nephesh) can grow weak. The spirit can be \_\_\_\_\_. There is a definite ~~d~~ifference between \_\_\_\_\_(Nephesh) and \_\_\_\_\_(rooach). That does not mean ~~that~~ -- to say that Nephesh ~~and~~ rooach are simply two ~~different~~ terms for the same thing. They are two different ~~aspects~~ <sup>human</sup> aspects of personality. And that to say that you can divide a human being up into body, soul, and spirit is just the same as to say that ... the Lord says, Thou shalt love thy <sup>where</sup>

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God with all thy heart, with all thy strength, with all thy might," you cannot divide a human being into heart, strength and might, ~~two~~ <sup>different</sup> three or four ~~divisions/~~ <sup>of</sup> ~~a person~~ his personality. But they are different aspects some of which we look at. I do know of any case where we can say with certainty that the word soul is used of different body, spirit. It is not same as ~~to sa-~~ the spirit. That is a greatly over-come temptation. But neither ~~does any~~imals have souls. But they do not have spõrits. But the soul of a man involves ~~the~~ it. You cannot separate man from . . . . They are different aspects. To say that man is made up of ~~two-~~ three compartments, which you can separate, or two compartments ~~which-~~ or five compartments. . . . There is no such a thing as body without a soul. A body ~~whie-~~ from which spirit has departed is not a body, but it is a corpse, a group of ~~he-~~ chemical elements. But its body must be combined with spirit, in order to be a body. The soul has . . . the body ~~è~~ aspect. . . it does on the spirit. That is, I am speaking now. . . . We read that \_\_\_\_\_ Jacob nephesh revived. . . I would say that if you want to ~~dè~~ivide our body. . . Some say that our body is made up of bones, muscles, nerves. You divide the body into sections, but . . . do these sections truly exist without the other separate ~~?/ly~~ as living organism? And no matter how many such divisions ~~eeme-~~ we make, we find that tehre are matters in our bodies that do not come under any of these thing s. It is a tremendously complex method of it. That is just about the body. When ~~when~~ you treat human personality, the complexity becomes even . . . . I would say that . . . divided it is a unit. When the body is gone , we are in an unclothed <sup>un</sup> ~~ed stated~~, in a natural state without a body. We are ~~supposed to have~~ to have a body. But it is possible for spirit to live without a body, not a body without spirit. And I doubt that if there is a soul when there is no spirit . . . . This is not.

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You cannot expect the Bible to explain ~~z~~ complicated psychological matters that no human being cannot understand. All we can do is to gain certain

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Three minutes. I was \_\_\_\_\_ when ~~in~~ Mr. Lee asked a question aside from the matter of the subject, I simply tried to su~~m~~marize in a few words whether I can get it across in that ... to any body or not. It is entirely ~~-a-matter-of-~~... questionable.. to get into that.

That is not the subject of our course~~/~~. It is a two month course. I was trying to give you a few points of summary which I just thought might be helpful, and if they are not, I will not take any more time. Because, for this course, what we are noting is that in chapter 26:19 it uses soul and spirit in parallel, and therefore, when he says, "In my spirit will I teach thee, " He is not saying that I am going to have a good spirit. I am going to have a nice ~~att-~~ attitude. But when you say that in my soul ... He is not showing ~~an-att-~~ a nice attitude. But he is saying that the ~~enemies-~~ innoermost depth of my ~~bin~~ being are going to be involved in my seeking of God. I was in the New Mexico~~/~~ doing mission work one time. And someone came and told me that they~~r~~e was a woman there who was very active for the mission church, very ~~diligent-~~ active in teaching ~~the~~ working for the church, and ~~z~~ then during the week ~~z~~ she would be very active in the local evangelism... She was active in ~~z~~ everything. Now, so they called her and .... and then she said, I ~~can~~ cannot do that, I can do one thing or the other. But see,, this woman who was <sup>an</sup> active leader in all the ~~z~~ different kinds of-- activity was not probably entering ~~her ministry~~ with her soul and her spirit in any of them. She was doing superficially, just as a matter of following along with

26:16

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G-73

... person without ... This one is not going to simply goes through the forms of seeking God like so many do. ... In my spirit, in my soul I am going to seek the Lord. In my spirit I will seek him ~~early~~ is what it says in the ~~his~~ prayer. So, the word spirit is definitely not an act. The result of it ~~howe here~~ shows.... but the word is indicating ... the innermost portion of one's personality, and I would say ality

that the soul is indicating the whole of the person, including the mind and of body in their relation ~~to~~ one to the other. That is just a/brief summary of something that really ... in this particular course. But it is very easy for us to think ... we get a very simple conclusion ~~like wise~~ like when they said in the middle ages that ~~the Sun~~, of course, the earth is ~~the~~ center of the universe., and the Sun ~~roates~~ rotates the earth. Of course, that was very simple, was it not? And the earth is flat. Then they found gaining the knowledge that the ancients had ~~that~~ the earth is round. That was more complicated, but still was simple. The earth is round. The earth goes around the Sun. Now we know that the earth is not round. It is an oval shape. it is not round. It is not simple. It is much more round than flat. But it is much more round than flat. It is ~~an~~ oval shape. And they know that ~~the Sun~~ the path the earth goes around the sun is not an exact circle. It is again a sort of an oval. It is not an exact circle. That is, it ~~more~~ is more complicated. We just cannot ~~simply~~ given a <sup>simple</sup> interpretation. <sup>(11.20)</sup> especially ~~yo~~ when you get <sup>s</sup> into the words...that define the most innermost part of ~~h~~ a human being that God knows much about, but that we cannot dream of. But we do know this that the soul and spirit represnets ~~efferent~~ the innermost parts of human personality here. The exact relationship is here not.... Yes(Q) I never said that ~~animals~~ <sup>animals</sup> have spirits, but the word soul I think is specifically used

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in the Old Testament of an animal. Because it says that in Noah's ark every creature in which there was a living soul that is a precise terminology. Now, we can take our English word <sup>s</sup> ~~w~~oul, and we can use and indicate whatever we ~~w~~ want. But I am ~~not~~-speaking not of an English word, but of a Hebrew word Nephesh. And I am saying that that is the word Nephesh. Nephesh is the word which is applied to an animal as well as to human beings. (Q) But I think that most of us ~~wh~~en we say soul, we mean spirit. I think we mean spirit. It is our spirit that never perishes. This is exactly what is meant by soul. But I do not think that soul is ever used as description of the body and spirit. Soul involves the whole personality including the body. And the word soul is used with the word, \_\_\_\_\_ Nephesh which is used with animals. So, any definition of the Hebrew word, Nephesh should ... cannot be applied to the animal. But \_\_\_\_\_ (rooach) seems to be referred to specifically to human beings, higher ... (Q) The question there is whether (9.00) that means ~~is~~ ~~at~~ dividing between the two ~~p~~ or piercing ~~x~~ into the depths of fulfillment. That is the question, but ~~for~~ from ... some say ~~for~~ from the use of the two words elsewhere it would seem to me very unlikely that that would mean in that case it would mean to separate ... you might separate the spirit from the body but when you do it ceases to be a body, but to separate the soul. I ~~do~~ ~~not~~ doubt that you would have a soul in the ~~scripture~~ ~~ak~~ scriptural sense. But of course we ... it is true that the whole man is ... but what we are thinking of ~~x~~ is the immortal soul. ... The ~~s~~ e Spirit comes ~~x~~ from God, but the spirit ... ~~x~~ We are judged by our works for reward, but not for salvation. One man ~~lx~~ hates his brother and he ~~murde~~ ~~r~~ murders him, and another hates his brother worse than this one did, but he is ~~afraid~~ ~~to~~ too afraid to get ... and the .. but in his heart he is more hateful than the other. In God's sight he is worse. Humans ~~just~~ ~~judge~~

by the acts but God judges by the attitude, and God judges the ~~hater~~ hatred of the person who terribly hates but is too much ea- of a coward ~~xx~~ to kill as much worse ~~asx~~ than the ~~pre~~ person who hates and kills. Sin is an attitude ~~w~~ rather~~x~~ than an act. Sin is the expression of an act, but the acts may be inhibited. One man is very, very covetous, and he goes out and steals, and ~~hfe~~ ~~hears-~~ here is a man who is just as covetous and he sees the consequences that might come, and he decides that honesty is the best ~~pos~~ ~~pt~~ policy and he only does it when no one can find out about it. In man's sight he may be a much better person but in God's sight he may be a worse person. God judges the world for sin rather than . . . It is the sinful attitude that deserves eternal punishment, but when one is saved, then his sins are laid on Christ, and ~~then~~ there is no ~~ing-~~ longer in judgment for sin, but there is a judgment for ~~x~~ works, for good works done for Christ. God judges by the work. Now, ~~if-~~ C.F. Lewis has a ~~x~~ book~~k~~ that he call~~s~~ the great divorce . . . what he means b the great divorce is the division between heaven and hell. In this, his purpose is to show that the person who dies unsaved heaven would be hell for them, they couldn't be at home in heaven, and he shows how a person, what they ~~w~~ are will ~~inevitable~~ inevitably determine their future state, but he give a picture of one going into heaven, and there he saw them coming along and what a procession and he ~~said~~ said, Oh, isn't this wonderful, this ~~inx~~ is one of the great ~~x~~ saints in the world history, let's see who it is and then he sees ~~x~~ who it is, and it is an unknown woman somewhere that ~~none~~ ~~xx~~ no one has ever heard of but in her heart, in her actions, and in her attitude has been truly devoted to the Lord, and she he pictures as receiving greater ~~x~~ reward as a great many people who did a great many things for God ~~xx~~ who in his work ~~ofx~~ for God might have been a strong element of ~~x~~ selfish

desire , or personal advancement or it may have been just opportunities that one has had. ¶ God's judgment of works will depend on how true our attitude is in the work more than what is actually accomplished. But if we have the right attitude ... Man has to judge by outward actions. God ~~just~~ judges by truly the attitude of the heart. But if the motive is ~~ter~~ there it will result in action. As James says , if you have true faith and don't do anything you ~~don't~~ have- haven't got any faith. He says I will show ~~me~~ you my faith by my works. God sees the ~~work as~~ work as the evidence of the faith. God ~~sees~~ sees the ~~motive~~ work ~~a-t-~~ as the evidence of the faith, but God sees the motive as whether the ...or whether it is the person's own desire for selfish accomplishment, and it ~~is~~ is amazing how easy it is for selfish motives to come ~~in~~ in, ~~God--~~ Yes, God made us as being intelligent , ...and we can choose the ...and Adam having chosen the evil brought evil ~~on~~ upon us. We all have a evil disposition. Christ can take away the guilt of our sins immediately, but the disposition he takes away gradually. ~~And-~~ Some people think that the minute you die you get rid of it, I don't ~~say~~ say that

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~~it's~~ isn't so but I am rather skeptical. Certainly during this life, everyone must be constantly improving in our ~~well-~~ I want to compare this 26:19 which says with the other verse that we just looked at which is 30:1 where , My spirit is God's spirit. "Woe to the ~~rebellious~~ rebellious children, saith the Lord, ~~that~~ take counsel, but not of me; and that cover with a covering , but not of my Spirit, ~~that~~ they may add sin to sin: In modern English you could say they don't have my spirit at all. They have a different spirit altogether, and ~~the~~ that is ~~using~~ using spirit in the sense of ~~anatomy-~~ That is just an attitude. God says ~~that-~~ they don't have my acts, they are not ~~take in~~ taking counsel from God, they are speaking of another ~~place~~



...we have ~~hints~~ hints of it and questions. Is this a definite hint of the third person of the trinity or is ~~it~~ it merely a general term ~~referring to~~ referring to the ... of God, and that is a ~~very~~ question to ~~be~~ be decided on the merits of the case. Once we have the whole truth. Then we go back and see whether they contain... and ~~we~~ when we do that my information would be to think that here we have a ~~suggest~~ suggestion of that truth, so I would think that a third person of the trinity ... I would be inclined to think that it is a ~~suggestion~~ suggestion -- not such a suggestion as a doctrine could be proven from it, but such a ~~suggestion~~ suggestion that ~~we know~~ after we know the doctrine we can go back and find the answer. It could be a reference to the ~~tru~~ triune God but this word is clearly used to refer to other ~~things~~ cases in Isa. of a -- it would seem to ~~me~~ me altogether proper to think that this is probably a anticipation of the full revelation of God. I don't think so. I do not know of anything that I have come across. Well, unless it should be a case ... when the Lord says unto me, Thou art my Son, so in 31:3 ~~there~~ there is a very interesting case. Verse 3 says, "Now the Egyptians ~~are~~ are men, and not God; and their horses flesh, and not ~~spirit~~ spirit," isn't that an interesting ~~sentence~~ sentence. The Egyptians are men and not God, you are putting your trust in the ~~Egyptians~~ Egyptians and ~~not~~ instead of in God. And the ~~Gy~~ Egyptians are men and not God, but you are trusting the ~~G~~ Egyptians ~~but~~ because they have so many wonderful horses. He says that the horses are flesh and ~~not~~ not spirit. Certainly spirit there does not refer to ... very clear that Spirit in this verse ~~is not~~ does not refer to acts, but spirit here would seem to refer here to that which has intelligence. The horses are wonderful instruments to be used by people of intelligence, but the horses are only a means not an end. It's like trying to ~~win~~ win the war by ~~computer~~ computers. Well, ~~computer~~ computers are a tremendous help because ~~they~~ they enable a man to project himself to do the figuring

in a few minutes that might take him days and weeks ~~am-~~ and months, but it is a man that must do the figuring. He must plan what he ~~was~~ wants to get out of the computer, He must decide what the computer does and all the computer does is to speed up certain mechanical activities and ~~x~~ that of course is all-different that the horses are. They are not intelligent beings. They are flesh, not ~~soul!~~ spirit. You notice that ~~kk~~ he doesn't say not ~~was-~~ soul. And of course I would apply that to the situations with the Communists today, where so many people say Look at the tremendous machine that the Communists are building up. Look at the ~~trmen-~~ tremendous dangers. Look at the disagreements compared ~~k~~ with their ~~un-~~ unified action. I would say Yes, that is that is that unified, ~~ma-~~ machine like action to do a tremendous lot ~~to-~~ that is hard for a free people to do, but it ...to an ~~un-~~ ultimate crisis. The people who are ~~ta-~~ trained to act individually will in the end go far ahead of ~~anybody-~~ anybody who are ~~tax~~ trained ~~out-~~ simply to act as machines, and to carry out the orders of ...and that I think you can compare ...and put your trust in the Egyptians and their horses ...but after all the horses are just like the machines. So the word spirit certainly does not ~~me~~ an attitude ~~x~~ in this case. ~~The-next~~ In 32:15 we are in the future of the people of Israel and in this prediction ~~the-~~ of the future of Israel, we are told in verse 14 --the ~~palac~~ palaces ~~w~~ shall be forsaken. The multitudes of the cities shall be ~~left~~ left. The <sup>forsts</sup> ~~forsts~~ and the towers shall be for dens forever, a joy of wild asses, a pasture of flocks; ...here then he is looking forward to a <sup>condition</sup> ~~peride-~~ period-of devastation, a condition of suffering which is going to ...until the Spirit can be poured upon us from on high, and ~~sw-~~ so we are here talking about the pouring out of God's spirit. I don't think this is referring to an act. We are talking about the ~~x~~ pouring out of God's ~~spe~~ spirit, and I don't think that ~~we-~~ they are ~~x~~ here talking

about the pouring out of God's Spirit, and I don't think ~~we will hear of the~~ this  
 is referring to the beginning of the Christian era, but rather to the <sup>end of the</sup> /period when  
 Israel has been cast off, and it is predicted that during ~~the~~ that long time ~~Israel~~  
 Israel is to be in deprivation ~~and~~ and they have been all through the Middle  
 a Ages, and they are to quite an extent ~~today~~ - today, until the time when they  
 will be a nation born in a day, a time when God says all Israel shall be ...and  
 the spirit shall be poured upon them. It wouldn't hardly fit the context, would  
 it --they are going to be forsaken, , but the ~~big~~ big wind ~~will~~ might tear them  
 down but it wouldn't build them up. A big wind could be used to destroy enemies,  
 but I don't think that it then would speak ~~of~~ about the devastation which is the  
 result of the ...it speaks rather of the attack which threatens to produce. You  
 wouldn't say that the wind was altogether ...I doubt very much if wind ...It  
 is very interesting how this chapter ends. Blessed are ~~the~~ ye that sow ~~bene~~  
 beside all waters, ~~a~~ that send forth thither the feet of the ox and the ass. ~~n~~  
 Isn't that wonderful, we are told that ~~agr~~ <sup>ists</sup> ~~agricultural~~ agriculture ~~deserves~~ great  
 praise. Khrushchev would be pretty happy if his agriculture moved forw~~ar~~d.  
 But it used to be the grainery of the world. ~~Hungary~~ But in this case I don't  
 believe that it refers to hunger and I don't think it refers to agriculture. I think  
 this is ~~fig~~ figurative ... of this age in which Israel is quite an extent in a condition  
 of devastation, but during this age God's special blessing is upon those that  
 carry forth His Word. I think that ~~is~~ it is something similar. I think that ~~is~~  
 it is a description of the ~~des~~ devastation of Israel during this age, but ...He said  
 If I be raised up I will draw all men to mysel~~f~~. He said I go away...If I go  
 not away the comforter will not come. In other words, His desire is that His

32:20

people should have a spiritual ...of the Holy Spirit rather ~~xx~~ than the personal visible appearance of Christ. Somebody ~~was~~ has figuratively ...were to go and preach in the villages of India and to another one the next ~~a~~ day and another one the next day. One day ~~the~~ to a village--in either India or China...but he has manifested himself as a little group...and the ...the Holy Spirit is ~~alwy~~ always everywhere. But we ~~term~~ use the terminology of the Holy Spirit meaning to manifest His power, in a certain particular way. Before Christ they didn't know about Christ on Calvary. All they knew was that God was going to provide their salvation and they looked forward to that,

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That is one word that I wished was not used because my observation is that if you will take ten people who will say their are ~~de~~ dispensational and ~~ask~~ you will say, "Please, write in three sentences the definition of what dispensation is." You will get ten utterly different definitions. And if you will ~~get ten~~ take ten people that ~~ta~~ hate dispensationalists / you will ask each of them what dispensation is. YOU will get ten entirely different ~~dispensation~~ definitions. So, it is a word which has come not to have much meaning, and I think that the word covenant/<sup>theology</sup> is similar to it, and has come to mean 15 different meanings depending on who uses the pexpression. There is no question that the Scriptures teach that God has made a covenant with His people, and there are various covenants in the Scripture, and there is no ~~quesion~~ question that there are different dispensations. Charles Hodge<sup>very</sup> tells us that there are four dispensations. The number of dispensation is not/clear/ in the Scripture. There are people who are certain of this, and then there are ~~to~~ others... the Lord has not laid down definitely... the final information...

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... the most important thing is how many you have, and what difference they make.

And the Scripture makes it very clear that no one ~~has-~~ ever has been saved,

or ever will be saved except through the Holy Spirit applying to His heart the

work of the Lord Jesus Christ who died on the cross for our sins. And if a person

does not believe in that, He probably is not a Christian. But there are many

people who talk . . . . I say that the Holy Spirit is everywhere at all times. Of course,

the Holy Spirit exhorts His power for regeneration on all those who believe in

Christ for salvation. Before the death of Christ, exactly the same thing . . . He

exhorts His people for regeneration on those who look forward to the means  
they do

God is going to provide, even if ~~he could~~ not fully understand it, ~~So, the~~ So that /

the Holy Spirit is working regeneration in all periods. The Holy Spirit also works  
for certain.

~~in a certain way-~~ And when the Holy Spirit also ~~works-for-certain~~ came down on the

Pentecost upon the disciples, it is perfectly ridiculous to say that they were the n

being saved. For they certainly were saved before then. They were Christians

long before the Pentecost. But the Holy Spirit came upon them ~~to-~~ for a purpose.  
for service needs

He began to exhort His power in a special way, / and every Christian ~~leads~~ the

Holy Spirit to exhort them in power for service, and he exhort more sometimes and

less other times. And the Holy Spirit in the Old T<sup>E</sup>stament times entered in the

individuals and enabled them to write a part of the Scripture. He did that often.

He does not do that today. But His activity in the heart<sup>s</sup> of Paul and of David is

identical, in enabling them to write that which is free from error. That is the

activity of the Holy Spirit which . . . then the Holy Spirit enters into \_\_\_\_\_

~~H~~ The Holy Spirit certainly uses today in practical measures that which pertains  
must be

to the work of Christ. It ~~is~~ the Holy Spirit which works through us, or we can do

nothing for . . . .

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Then the Holy Spirit enters into Bez \_\_\_\_\_ to do the cunning work for the tabernacle, and the Holy Spirit certainly uses people today in practical sense as they do work for Christ. And the Holy Spirit works through us. It ~~must be~~ the Holy Spirit working through us. He does not come and go, for He is everywhere always. But He exhorts Himself, His power through us ~~or~~ in greater or less degree, depending on ~~mainly-main~~ mainly ~~to~~ how great an extent in spite of his ~~own~~ own work by allowing ~~us-our~~ our own selfish feeling to \_\_\_\_\_ ~~is~~ very . . . . so that there are definite differences in dispensation. But these differences do not make in the way of salvation. They make a big difference in understanding the Scripture . . . . You take three men who believe almost identically perhaps with a slight difference between them. You put these three men in <sup>three</sup> different schools, and each of them ~~thinks that~~ stresses that aspect which he thinks is particularly important, and then some people hear that, and then they carry to an extreme he never dreamed of, and then you get to the students and follow who give you that which is sharply antithetical to what you gave. You get the ~~poor~~ people from whom they get these things, and these people are really enthused . . . . and real students of the Bible. We say, look at here, You tell me that people ~~is~~ were saved in the Old Testament by ~~works~~ works. People would be shocked. they say, I have never heard of such a thing in my life. I have never dreamed of such a thing in my life. The Bible makes it absolutely clear that no body has ever ~~been able to~~ had understanding of such a thing except through the blood of Jesus Christ. You will not find, I believe, any competent, ~~terrible~~ <sup>careful</sup> Bible teacher-- student who will say that he believes ~~has ever been saved~~ that anybody ~~is going to be saved~~ by works. We-- It is a sort of like John Wesley. John Wesley says, Oh, a person ~~should be~~ <sup>ought to be able to be</sup> so filled with the Holy Spirit that ~~He~~ would ~~be able to~~ <sup>and</sup> live a life that is entirely free from ~~conscious~~ sin, He would live a life of real perfection in this life. So, somebody asked him, "John <sup>W</sup> Wesley,

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did you attain that?" He said, "No, I never attained that." So, ~~at~~ the man asked him again, "Do you know of anybody that has attained that goal?" He said, replied, "I do not know of anybody ... but I think we should strive for it." Certainly ~~we could strive for it~~ the Bible~~s~~ teaches us that we should strive for it." But there are people that ~~misunderstand~~<sup>stand</sup> John Wesley. ... know ~~that one~~ - ~~we ought to live~~ whether we are telling that we are free from sin, and today we live a perfect life. Wesley would have been with most people horrified to hear anybody say that. But they misunderstood him. And it is exactly that way.... You take the Scofield's Bible, and in the ... you take the older edition of the Scofield's Bible and you will find statements which makes it as clear as anything should be that nobody gets saved except through the grace of God. But you will find other statements in it which seem contradict it, <sup>and</sup> which gives the impression of ~~that~~ the Old Testament... the Lord ~~ca~~ claiming ... you will find a number of statements which definitely give that awful impression. You can find enough statements to correct it, so that that is not what Scofield meant, but ... unfortunate manners of expressions at varied times and I hope that those misconceptions will not be in the new edition. It will not change <sup>But it</sup> His view, I do not think. ~~We~~ will <sup>And</sup> make it clear the misunderstandings, and misconceptions / Unfortunately, some people will think a few unfortunate statements... <sup>and</sup> have ~~made~~ made them the things to dwell <sup>as if they were</sup> upon ~~it~~ them, and they present them, ~~This is~~ what the Bible says. And if you take them out of context, I am sure that Scofield would ~~ha~~ve been horrified. He made, <sup>once</sup> however, ~~A~~ very unfortunate mistake where he says in Galatians that the Israelites <sup>accepted</sup> rationally ~~accept~~ed the law... But ~~if~~ if we turn to Galatians ch. \_\_\_ v. 19 where you find that ... not at all. But in Galatians he was trying to ~~like~~ <sup>like</sup> Paul to bring out the importance of faith against works, and he was carried away by himself,

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(6.27) and he made a very unfortunate mistake. And we got ~~nine~~ nine people together, including ~~some~~ some of the most devoted people of the Scofield Bible ~~you~~ you ever saw. There were some men there who had preached from that all of their lives. They could tell you what place on the page any verse is and not a single person raised a voice against getting rid of that statement. It is utterly contrary to what Scofield actually ~~well~~, and I was ~~also~~ also prompted today to say a word about the final examination. We have covered a wide range of material~~x~~ in the Book of Isa. so if any of you felt like ~~it~~ writing a paper instead of the examination I thought of five subjects which would be suitable in case ~~there~~ they ~~should~~ were divided among different people. Well, here are the five subjects I thought of: one would be the sovereignty of God in Isaiah, second would be the Word of God in Isa. (of course, all of Isa. is the Word of God, but I mean what Isa. says about the Word of God--a third would be God's kind ness to Non-Israelites in Isa., and a fourth would be a careful and full study of the word 17:17 in Isa, and a fifth would be God's judgment in Isa. Now, I wouldn't want any more ~~xxx~~ than two people to write on any one of these subje~~x~~cts. About 10 hours work altogether You would spend two hours writing an exam~~n~~ination and 8 hours studying... Well, now, anybody that wants to take any one of these subjects. You wouldn't have to read the portions that you haven't done. Each ~~asx~~ has ~~gone~~ gone over 40-51. I would say for the other half~~x~~. We can discuss it next week.



At the end of the hour ~~ix~~ last time I mentioned to you 5 subjects that would be possible for a paper. I think that by the time you review for an exam ~~and~~ and take it, for a two hour ~~course~~ ~~you~~ course you wouldn't spend less ~~than~~ ten hours. I would say if you would take abo ut ten hours on this paper it would be quite sufficient. Now, I mentioned five subjects and I have two more that could be added. I prefer not to have more than two people on the subject. Ha~~ve~~ any of you thought about ~~ix~~ it any further. Mr. Curry? You would rather have a paper. The new one~~x~~ I sug~~ge~~sted was the names and titles of God, and God's hol~~in~~ess. You like that better. Now ~~we~~ we have seven. The Word of God. That is the only one expressed for that one. Mr. Kim. God's kindness ~~k~~ to Non-Israelites in Isa., or the Word \_\_\_\_\_ is Is.a or God's Holiness. ~~k~~ Mr. Lee, what would you like to ~~wri~~te your final paper on. Which subjects would you like for that. To list the names and titles with references. Unless you have a particu~~lar~~lar one. Although it does leave . It doesn't take judgment and it doesn't take ...it ~~de~~ ~~we~~ ~~sn~~ - doesn't take judgment and it doesn't take kindness. So if you would like to take those subjects then. Maybe he can find out tomorrow. Now, the others ~~whi~~h- which take a subject like sovereignty or the Word of God in Isa. or the Holiness, those subjects have only been mentioned. You could get the records...It would cover ~~thi~~s-this subject. Well, I have to mark it to know who graduates. You mean you are more interested in credit than in ~~getti~~g getting material? Well, I'm glad you will get credit for it. Mr. Roussey said, while you were awa y, all the rest said that they had rather have a paper than a test, but if you ins ist ,I can prepare a test, ju~~f~~ just for you , of course. If you would like to write a paper...or there were also four subjects in which there were only one person--you might take it if you like. But we will cover the entire

book. Each of us has listed in 40-51 --you could get the rest from someone else that you have confidence in. I take three points off ~~fr~~ for every reference omitted. Well, then, if you insist I can write an exam. Then, last time...The subject that Mr. Kim has taken is a little different from the rest of them. The ~~x~~rest of them have particular verses that are d...dealing ~~wih~~ with ~~the~~ this subject. But this subject that deals with the Word of God in Isa. I don't mean the fact that it is the Word of God. I don't ~~x~~ mean the fact that Isa. claims to be divine ~~xi~~ inspiration, but I mean the ~~emphais~~ emphasis that he makes on God's Word, or God's power --I don't mean specifically but I mean a prediction as proof that God exists. ~~A~~ Or a fulfillment of a prediction referred to as proof that the Word of God is true. Is that clear? For that particular paper, so in a way you might say, you can pick up the word by going through the book very easily, but on the other ~~had~~ hand that is mo e than made up by the fact that this ~~partu~~ particular ~~su~~ subject the great bulk of the material is in the chapter from 40-55. I would imagine that the other subjects are ~~xx~~scattered ~~x~~ throughout the book but with this subject, perhaps 4/5 s ~~are~~ ~~er~~ of the material is in those chapters. ~~I would say~~ I would ~~sub~~ suggest that ~~and~~ any of you that have listed the Word of God as a title in ~~x~~ other sections, give to him whatever references you have, but I think that you would ~~hav~~ have a great many outside of that. I have the stuff in 54, I perhaps haven't made it altogether clear, but what I meant by the Word of God is such statements as in chapter 55. In chapter 55:11, you read so shall my word be that goeth out of my mouth. It shall not return unto me void, but it shall accomplish what I ~~pel~~ please and it shall prosper in the thing whereto I send. There it is speaking about the dependability of the Word of God. Then you look in chapter 48. He says in 48:2 I have declared the former things from the beginning. ~~Before~~ They ~~x~~ went forth out of my mouth. It came to

pass because I know thou art obstinate. . .before it came to pass I ~~w~~ showed it thee, lest it come to pass . . .The power to predict the future is evidence that He is God. Now, back in chapter 41 :23 Show the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it ~~α~~ together. Behold, ye are of nothing, and your work of nought: an abomination is he that ~~x~~ chooseth you. 25 I have raised up one from the north, 26 Who hath declared from the beginnin g . . .now ~~is-~~ if this is a bit involved, you can take some ~~k~~ other subject. You ~~t~~ can think it ~~α~~ er. On this subject you have to read chapters ~~4~~ 40-55, looking for all references to it. If you would like to do it , I think it would make a very interesting subject. But it is a little bit more involved. If you were to do it ~~k~~ ~~diar-~~ directly and you do that thoroughly . . .if you can do that in about seven hours. After doing this you will have in mind exactly what it is and see ~~x~~ if the verses fit ~~α~~ in the category. You see, his subject is different from the ~~k~~ others. Now, you take the subject, the Holiness of God. Anybody going through chapters 40-56 and 1-7 and 20-35 with any care . . .now, ~~t-at~~ subjects like that would be quite ~~ov~~ obvious . I would say that if you got every verse ~~k~~ under one of those categories. You would have no difficulty in having all the verses on those. But ~~k~~ this subject , the Word of God is a little more complex, and so on this one. this would be much harder than the other if it were not for the fact that all the othe rs are ~~distri-~~ distributed all through the book. This one, the bulk of ~~te~~ the material is between 40-55. There is not a great deal on it, and my guess is ~~at~~ that anybody

you wont find anybody that has a lot of references outside of 40-55. There would be a few references which others should have. And after 40-55 it would not be difficult to see <sup>whether those</sup> ~~what~~ references that they have , whether you think they belong...

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You take the subject holiness, justice or ~~g~~ anger , anything ~~thx~~ like that t at is quite obvious, of course I would ~~xx~~ take off three points if you omitted. The due date. The thing is ..there are one,two, three, four that would like to get a degree this year and if I were not able to read this until the day after commencement, then we couldn't give the degrees until next year so it would be good to have it in in time that I ~~would~~ could read it, and so S t. is a little late. Although there is only four , so the others don't have to get in before commencement. So I could look those over on Monday. So have them in ~~k~~ by Sat. evening sometime. No, the Sat. that exams begin. You take the word \_\_\_\_\_ and you discuss in which cases it is a person, if there is no question that it is an attitude, in which cases maybe perhaps a person or perhaps an attitude. Now, if it may be either one. which is more profitable and why, and also the question in some cases does not mean the word at all. Does it mean definite or can it might means ~~x~~ wind or spirit, you don't know which. To make a definite decision and expl- in why. Now, if it says the Spirit speaketh expressly , you don't have to ~~arge~~ argue whether that means spirit or wind. You can just say this is clearly spirit. If it says the Spirit speaketh expressly, you don't have to argue whether it is a ~~s~~pirit or an attitude, you can just say that there is no question that this is a person, and it means person and not ~~wid~~ wind. But if it

says, He has a good spirit, does that mean he has a nice attitude or does it mean that ~~the~~ the Holy Spirit is ~~indwelling~~ indwelling . That would take a little time . Or does it mean that he has a good breath. He says that the Lord will destroy him with the breath of his mouth. But when that verse is referred to in Thessalonians it ~~was~~ says, Then shall that wicked one be revealed whom the Lord will destroy with the Spirit of His mouth. Well the New Testament translates \_\_\_\_\_ spirit so evidently some ~~places~~ translators of the N.T. thought that that word could mean the spirit of his mouth. Personally I don't quite see how. But that is the way that they translate it. Well, if so it can't be just ...if you want to say that the N.T. says Spirit, all right ...or if you want to say we can't be sure whether it is .or spirit. Of course that doesn't do the English reader much good. Yes, Now, Dr. Warfield says that when it says that he will destroy with the breath of ~~his~~ his mouth. That is very clear that it is ~~speaking~~ speaking of the gospel. When it says destroy it ~~means~~ means convert, and when it says that all the hosts be destroyed , so we can be sure that there will not be a man, woman , or child left. All of that enters in ...Now, a lot of the verses you wont have anything to consider. It's perfectly clear , but where there is doubt , then there is something ... And when it is perfectly clear, 99 % ~~is~~ of it is clearly ..., It ... The dependability of the word of God the dependability of the word of God or the undependability of the Word of God... Chater 2:4 is listed by Mr. Lee as ~~kindness and~~ to non-Israel, <sup>what it says</sup> " ~~And~~ And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and ~~the~~ their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

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d

This is kindness to nations other than Israel, is it not? It includes the whole world, and ~~God's~~ God's kindness to them. He is promising them God's peace which relates not just to Israel but also to the whole world. So, verse 4 there is a very \_\_\_\_\_ under that. Do you think that verse \_\_\_ goes under that? (6.50) Two verses earlier? "All nations shall go to God's house"? Two and three, I would think that it goes along with four. What, then, is the next God's kindness to non-Israel? (A) None before chapter 9? Does anybody else have a verse before chapter 9? None before 9? All right, chapter 9 verse 1. 1 ~~tho-~~ through 4.:" I am not sure if chapter 9 goes under this title at all. What do you think, \_\_\_\_\_? Number 9 is speaking about Zebulun and Naphtali.

Zebulun and Naphtali are parts of Israel. ~~Be~~ Of course, if you think of the verses 2 alone, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." That certainly ~~of the~~ is true of all the world. Through Christ they have seen the great light. But contextually, it is surely talking about Israel. And I would be inclined to think that 9:1 -4 should be under Israel rather than under non-Israel. How about 8"11?? Has anybody suggested that? I do not think so....

What is the next one ~~is~~ if some body has it under non-Israel? 19:19? How many of you have 19:19? I hope all of you have listed under this.... Because surely chapter 19, verse 20 definitely, and verse 19 might be a question whether it is

Israel that it is talking about or whether it is non-Israel. Verse 20 surely is ~~is--~~ Non-Israel. ~~And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.~~ ~~-X- Now, -you might say~~ "In that day shall five cities in the land of Egypt speak the language of C naan, and swear to he Lord of hosts; one shall be ~~call~~

19:20

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called, The city of destruction." Now, you might say, does that mean that there are going to be five Israelite cities that are in Canaan? ~~Or -d And swear to the~~

~~Lord of hosts?~~ Or five Egyptian cities that are following the Lord? You might add quickly in verse 18, ~~then~~ <sup>same with</sup> verse 19, and ~~the~~ <sup>the same with</sup> verse 20. But in verse 21,

19:21 "And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall ~~v~~ vow a vow unto the Lord, and perform it." ~~In light of verse 21,~~ Here is very definite prediction

of God's kindness to non-Israel. Verse 21, now. Now. in light of 21 you may

... make the strong evidence that will ... 18 through 20 dealing with God's

kindness not merely for Israel but also for Egyptians also. But whether you are

convinced by that or not, ... <sup>in</sup> but/verse ~~v~~ 21 ~~is~~ there is no question that he

19:22 is dealing with the pagan. Now, about verse 22? Verse 22 says, "And ~~eh~~ the Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord, and he shall be intreated of them, and shall heal them." Certainly, verse 22 is God's kindness to non-Israel, What is the next one after that?

19:24 (A) Yes, I would think that verse 24 is surely... " In that day shall Israel be the third with Egypt and ~~ew~~ with Assyria, even a blessing in the midst of the land;"

19:25 But in verse 25, it says, "Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

If you ~~read chapter 24, you might say...~~ ~~Israel is going to be...~~ ~~But look at~~

look at 24, ~~v~~ here are two great nations, Egypt and Assyria... they are going to be great ..Israel is going to be .... But if you look at 25, It makes it clear that

God is going to bless all three of them. He is going to bless all three of them,

while 24 also does .... clearly. But 24 in the light of 25...(Q) That is the one

on which ~~Mr. Roussey~~ Mr. Roussey is going to write a paper on. It might be unfair

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TO DIScuss this here. (Q) He says, we may explain it as well. The Lord has . . . the pervert spirits in the midst thereof." From now the question that Mr. Roussey and Miss Luke will discuss ~~✓~~ fully in their papers, is "Is this here speaking about the wind? The wind which brings confusion? ~~Or is it~~ around Egypt ~~th~~ so that they cannot stand up or is it the spirit? Well, if they come to the conclusion that ~~is~~ it is spirit,

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(Q) God is referring to Israel? Verse 24? For which? Verse 14? Yes. No, verse 14 says, "The Lord has ~~th~~ mingled a perverse sp~~irit~~ in the midst thereof"

19:14

and they ~~have~~ caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit." The Lord has ~~caused~~ this thing to happen. Now ~~is~~

the next . . . this is the Lord's responsibility. This is not a question for ~~dis-~~ discussion, even though they do give some interesting points for ~~dis-~~ discussion.

But what does it mean that the Lord has made them have a bad attitude?

A confused attitude? Or does it mean that the Lord has sent a spirit which gives them an attitude of that kind? Well, there are arguments which can be

. . . ed for both ways. We ~~learn~~ will learn from their paper whether they conclude this in one way or the other. That would be ~~✓~~ an interesting study. That will

make a very interesting study. Yes. Of course, you will bring in connection

with it ~~in-verse~~ verses 20 to 22. . . . That is a very close parallel to it. And then

of course, that brings up~~✓~~ the question that Mr. Lee has ~~✓~~ raised, Is God responsible for evil? And the ~~na-~~ answer is that God is not the author of evil, but having

said that, we may find the ~~he-~~ word, and when you say God is not the author



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OF evil, it means that of that which is immoral, that which is wicked, that which is sinful, is never caused by God. That is caused by man's sin, and by Satan's sin, or by the sin of evil spirits. They by their rejection of God and by their rejection of His ~~to~~ holy law bring evil in the sense of moral evil into the world. But the moral evil being in the world, God has not chosen immediately through the choice. And God may use evil that is already here for his purpose. God may ~~use-it~~ make use of it for his purpose, and then the word evil is used in the Old English in the sense of ...physical evil. In that sense God is the author of evil. Because when the wicked man is boe=asting himself, and says that God cannot bring upon him evil. That does not mean that ... it means that because of him who loses or suffers an accide t, and eventually suffers the ~~tern~~ eternal punishment ... So, ~~th~~ God is the author of evil in the sense of physical evil. But God is not ~~the~~ the author of evil in the sense of ~~pn~~moral evil. Moral evil being here, God chooses to use it in some cases for his own puposes. I should not go into all these because it will be so well ... acquainted with .... Now, this verse 14 is here telling of God's punishment of Egypt. We do not have his kindness toward the non-Israel, until we get on to later verses. What is the next reference to ~~the~~ God's kindness to the non-Israel? 23:17 : "And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fo nication with all the kingdoms of the worlð upon the face of the earth." Here is an interesting case. I trust that all of you have verse 18: "And her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing."

19:14

23:17

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Does that mean kindness, though? Now, of course, someone could say that this refers to Israel. In seventee, "... after the end of seventy years, that the Lord will visit Tyre, ~~and she shall turn to~~ ....." The Lord is going to cause ... the hire shall... another opportunity to visit Tyre. Tyre will have another chance to become a great nation, but she will not use it for good, but she ~~it~~ will use it for evil. But God is going to bring ~~about~~ about goodness out of it.

23:17,18

23? You mean 23? Yes, under kindness. What is the next one? I think several of ~~hav~~ you have done it. Yes... (Q) In such a case, we look at the ~~and~~ context. See if the context throws light which is ~~tentativ~~ tentative in this case. Of course, there are cases even of kindness to the Israel. The

non-Israelite has right to appropriate it, because it becomes one of ... of ~~through Cjrist,~~ Israel God. There are such cases. But I am now particularly interested in the cases in Isaiah where it is very ~~vee~~ clear that ~~He~~ is dealing with God's mercy to others other than Israel. And what is the next one? Mr. M Lee is the ~~one-ly~~ only one who has done any work here. ~~15:24-~~ 24:15:", 14 and 15 are speaking about the extension of God's mercy far beyond the borders of His Israel. I believe that it includes ~~the~~ extension of His mercy to all those who in all nations. believe. But I do not think that you can prove it from this verse alone.

24:15

I think that that is one of the verses that is ... There is no question that ~~ti~~ it is talking ~~about~~ about the area ~~on~~ on the borders of Israel way out to ~~different plains~~ different plains. That is clear ~~but~~ but he does not ~~make~~ make it clear in the passage the racial ~~background~~ background of individuals involved. So, I doubt that if you can see use that as a proof for it, but I think that proves it definitely. What is the

next, Mr. KIM? 25:1: "O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth." I would say that this section of Isaiah chs 24 to 27 is called

25:1

25:6

the Isaiah of apocalypse, the section which looks on to the distant future, and consequently it requires a considerable study of different sections of it to know to whom he is referring, but when you get to ~~ex~~ 25:6, ~~he~~ he says, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

Then later on he says, my house shall be called the house of prayer for all people. I do not think he is speaking of all ~~the~~ Israel's there. I think it is speaking of all nations. He says in verse 3, "Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee." ~~The~~ The terrible nations are all nations. ~~He~~ Surely it refers to nations other than Israel.

So, in chapter 25, we have something which looks way beyond ... it is an apocalypse ... a sort of general opening up ~~with- without-~~ of future without ~~any people that belong to our God~~ making it quite so clear. (Q) I believe that chapters 24 and 25 are looking forward to the end of the age. And here people are looking back and God's mercy to them, I would say that any people that belong to our God at the end of this age can properly use it and refer back to the blessing that are to be

given... for I think that we can apply it to ourselves very definitely. It certainly proves those... if not ... I think that... (Q) Well, yes, that is to say, we are using the word kindness in a general sense of ~~of~~ doing good and being gracious to them... that they would consider helpful rather than harmful. That

I would say is kindness. Now, there are cases where ~~one kindness-~~ there are one kindness and ~~there-~~ another kindness, etc. Here is the kind of Kindness that God has given to Israel, that He never showed to the non-Israel. And all the kindness that was shown to Israel was never shown to other ~~nations-~~ nations.

All the kindness that He has shown to other nations He has never shown to the Israel. It ~~certainly~~ would be a kind of kindness <sup>if of the one or the other</sup> but there certainly are many kinds of

referred to. I am sorry that no body has thought . . . . But it is here in the book. ~~There is~~ This is a very interesting subject, but it is practically it is ~~v~~ far beyond Israel. What is your next reference? 66:? That is mighty far! There should be some other passages between this and that. Yes? 55:1. How about chapter 55? ~~Not~~ Any body? ch. 29: I think is talking about Israel. Yes, in chapter 30 there are some references that I think are speaking about . . ."And therefore will the Lor wait, that he may be gracious unto you, and 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." I think chapter 30 is most Israel. But there are in 29: . . . . Both chapters 30 and 31 are mostly Israel.

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--after--

~~What did you suggest in chapter 29?~~ What verse would you suggest after chapter 29? 40:29 is a verse to which we can apply . . . . but ~~A~~ careful study will prove that . . . I think in the first instance . . . it is starting with it, but it stands out beyond. It is not non-Israel as separated out . . . . 47:4? Yes, that is . . . . 42:? 42:1? I am sorry anyone that has missed that. "Behold my servant, whom I upheld, mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the ~~Genites~~ Gentiles. " Isn't that promising? The justice to the Gentiles? He is to bring forth judgment to the Geniltes? Well, somebody says , that means He is going to punish the Gentiles. But if you would say about the one, you cannot say that about the sixth. Because in six he says he is going to be the light to the Gentiles. Surely that is very definitely presenting kindness to non-Israel. He will be the light of the Geniltes, and in view of that, I would ~~think~~ think of one who would not send judgment ~~in~~ in the sense of sending destruction, but send judgment in the sense of giving them

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his justice. 42:1 and 6 , I am sorry that we have miss that. God's kindness to the ~~on~~ non-Israel. Verse 6 says, He is going to be the light for the Gentiles.

42:1, 6

~~Ten~~ Then taking verse 6, verse 7 would be actually forward.... He is to open the blind eyes, to bring out the prisoners from the prison...." if we did not have

that at the end of the verse 6, you might say verse 7 is ~~only~~ speaking of only

Israel. When you have this in verse 6, you have to say that verse 7 ~~sp~~ proves

non-Israel, whether it is ~~aq~~ awkward... Israel or not. Do you have any

thing else after that? 11? "Let the wilderness and the cities thereof lift up

their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock

sing, let them shout from the top of the mountains." I am afraid I am not

too.... chapter 40:11 again is the same thing. This is a verse which ~~refers to--~~

in the first instance it is speaking about Judah. It says in verse 9,

"O Zion that bringest good tidings, et thee up into the high mountain; O

Jerusalem, that bringest good tidings, lift up ~~thy~~ voice with strength; lift it

up, be not afraid; say unto the cities of Judah, Behold your God!" But I think

includes

that it reaches beyond Judah. I think that it ~~ges~~ much more than that. But

you have to be careful in proving.... then after 42:6 and 7, what is the next one?

the rest of t

I think the time is almost up. Let us look at ~~these~~ verses on the non-Israels,

look at the verse .... look at the verse fully on ...

some of

Yesterday we looked at ~~the~~ verses that deal with God's love or kindness to non-

Israel. As we looked at those, we looked at 42:1, 6 and 7. What is the next

one after these verses. It looks to me ~~that~~ as if no body had noticed 49:6.

I am rather surprized. What did you say? 49:6 says:"And he said, It is a light thing that

thou shouldest be my servant to raise up the tribes of Jacob, and to restore the pre-

served of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my

salvation unto the end of the earth."

42:11

49:9

49:6

49-80

This is of course one of the greatest verses about God's mercy to the Gentiles, light to the Gentiles that His servant is going to be His sealvation to the ends of ~~the~~ all the earth. Now, in verse 8, in the light of 6, it extends beyond that... you could take it- 8

I doubt if ~~that~~ alone. Well, that, of course, refers to the land of Palestine which would be wrecked by the exiles and overthrown by the ~~enemies~~ <sup>enemy</sup>, and God is

going to enable them to raise them up again. So, I do not think that that would necessarily include non-Israel. But 6 definitely does and in the light of six, it

we can extend ~~to~~ on to the ~~next-verse~~ - succeeding verses, even going to verse where

12, ~~and~~ it says "Behold, these shall come from far: and, lo, these from the north and from the West; and these from the land of Sinim. " And if you took

that ~~simply~~ as ~~the-Jews~~ simply being the Jews that are going to be brought back from all distant regions, that would simply be God's mercy upon Israel.

I think that one would be justified in taking ~~that-as-~~ it that way if it were not for verse 6 which definite says... like the Gentiles. In view of verse 6 I

think we are justified in saying that verse 12 shows the outoing of the message of God through all nations including as ~~far~~ as the land of China. ~~Fe-~~ Now, of

course, the critics try to make out this word Sinim, the land Sinim as a <sup>little</sup> ~~town~~ <sup>Well, they-</sup> ~~say that~~

in Egypt which hardly anybody has ever heard of. <sup>Why should this word be put in this particular verse?</sup> ~~It is put in this particular~~

~~verse.~~ Well, they say that ... But Sinim is a plural ending of <sup>this very word</sup> Sin which was

a part of China which was nearer to the West, to which the Caravan would come first, and so, the western name of China was derived from ~~this~~ land

of Sin. ~~It came from this section of~~ China who was the first <sup>C</sup> who united ~~China~~

all the China into one big nation and though his dynasty lasted <sup>comparatively</sup> short time, this is the name which comes from the West of China. ...

It is the name of a university in the west for many centuries, now, though that

49:6

49:12

conquest of Sin did not take place until long after / ... / I heard a talk on this by a professor of Chinese at a great university who did not particularly impress me as Bible believer or Bible student at all. But that is the interpretation of the word... / But the critical students try to make the little town in Egypt out of Sinim... trying to make ... I feel that the other interpretation is much more ...  
 This 49/<sup>th</sup>chapter~~s~~ should certainly not be new, when we look at God's kindness to the non-Israel in the book / of Isaiah. The next one, some body suggests the chapter 52:10 which says: "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall~~s~~ see the salvation of our God." Surely that is God's kineness. God's Salvation will extend~~s~~ to the ends of all the earth. 52:10 ought to be included, and I believe the next one we have is 55:1 which does not specify. It seems to me that every body, every one is invited, it seems that non-Israelis are also included... / I think in light of chapter ... (Q) 54:5: "... The God of the whole earth shall be called."

52:10  
 54:5  
 56:3

Very excellent, 54:5. Certainly this should not be overlooked. 54:5. Then 55:1 may be a little questionable, but when you get into 56: you have some very clear statements Verse 3 says: "Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from ~~the~~ his people: neither let the eunuch say, Behold, I am a dry tree." "For thus saith the Lord unto the eunuch~~s~~ that keep my sabbaths, and choose the things that please ~~and~~ me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut~~t~~ off." / "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

G-80

Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. " So, these verses

56:3,5-8 3 and 5 to 8 are fine verses on this matter of God's kindness to those outside of the Israel. Salvation to the ends of all the earth. Those who, when the Jews say that .... reconsideration of my blood.... the Lord says, Your blood is <sup>have ed</sup> ~~no~~ nothing unless you believe / and when the other says, I am left out, and I am not not one of the children of .... the Lord says., If you follow the Lord and you truly believe, you are ... sons and daughters. What is the next one after this?

57:13 57:13, of course is general in nature. "When thou cirest, let thy companies deliver thee; but the wind shall carry them all away vanity shall take them; but he that putteth his trust in me shall possess the ~~his~~ land, and shall inherit my holy mountain; "

It is ~~not~~ applied to Israel, but it does give a general impression... What is your next one then, ? (A) 58:9/ That is pretty general, I am ~~not~~ inclined to think.

58:9 And the next? ~~yes~~. What is the next definite one? Who has the next definite one? God's kindness to ~~his~~ non-Israel. 56:3 and ~~not~~ verses 5 through 7. Definitely.

What, after that? Any definite one? (A) 57:2? There is nothing that separates it from Israel. But where is something that ~~will~~ would seem to be unquestionably applied to non-Israel and you have the New Testament evidence for it? 65:1 does not specifically say ~~it~~ that it is non-Israel, but it says, " I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name." Now, when you say that a nation that was not called by my name, that certainly not Israel, is it? That is very definitely to be something other than Israel, and that is the interpretation which the Apostle Paul ... ~~He quo~~ He quotes in Romans 9:24.



G-81

If you look at Roman 9,:24 following, You find that Paul says, "Even us, whom  
.. very clearly,  
he hath called, not of the Jews only, but also of the Gentiles? ~~///~~///~~///~~///Yes,

10:20, there we have..."But Esaias is very ~~gop~~ bold, and saith, I

was found of them that sought me not; I was made manifest unto them that

asked not after me." But to Israel he saith, All day long I have stretched forth

my hands unto a disobedient and gainsaying people." // Which is a quotation

from 55:2. So, Paul says, Isaiah ~~65:2~~ 1... one ~~calls~~ points to the calling of the

Gentiles, and 65:1 points to the rejection, for a time, of Israel. And Paul

quotes these two verses, Romans 10:20 and 21 / as being one ~~reason~~ - referring to

His kindness to the Gentiles and ~~they~~ other the temporary rejection of Israel.

So, you have this quotation given by Paul who says definitely that this verse in

Isaiah is a refernece to the Gentiles; however, the Revised Standard Version differs with it.

The Revised Standard Version translates ch. 65:1:" I was ready to be sought by those

who did not ask for me; I was ready to be found by those who did not seek me. I

said, Here am I, Here am I, to ~~a~~ <sup>a</sup> ~~n~~ <sup>that</sup> the nations who did not call on my name.

I spread out my hands all the day to the rebellious people who ~~talk-i---~~ walk in ~~the~~

way that is not good. In other words, The Revised Standard Version apply all that

definitely to the Israel which sharply contradicts ~~with-~~ ~~wha~~ the apostle Paul

is saying. The contradifion is even worse, because the Revised Standard Version

in Romans ~~8:20~~ <sup>10:20</sup>, he quotes the verse(12.30)

55:2  
65:1

exactly as our King James does. It says, then Isa. is so bold as to say that I was sought of those that did not seek me. I have shown myself to those that did not seek me, but Israel all day long I have held up my hand to a disobedient and contrary people. He is specifically applying this as Paul does. He brings out very definitely that this is a <sup>statement of the</sup> returning to the Gentiles. ~~And the footnote it refers~~ And then in the footnotes it refers to 65:1 and when you turn to 65:1 you find that they translate it altogether differently from the way that they translate it altogether differently from the way it is translated in the quotation by Paul. They translate it I was ready to be sought by those that did not ask for me, thus ~~make it~~ making it possible still to apply to Israel rather than to the Gentiles, and it is very interesting that ~~they-- they way they~~ dream of they try to get around that. After all, how would Isa. ~~ever/de-~~ such a thing as turn <sup>ing</sup> to the Gentiles 700 years later. Naturally, the modernist translators couldn't imagine such a thing. ~~the~~ They had to translate it in such a way that <sup>patterns of Isa.,</sup> would to them would fit into the thoughts ~~so~~ to them it does not refer to Non-Israel. But what has been translated in the ~~King~~ King James it very definitely does. But how about that last phrase. There you have it stated in the King James Version that he said Behold me, behold me to a nation that was not ~~called~~ called by my ~~an-~~ name. But the Revised Standard Version says ~~that~~ to a nation that did not call on my name. Now, that is quite a difference, isn't it. You would have to make that different ~~if~~ if you are going to refer to Israel. The difference in the Hebrew is a matter of pointing. You notice the end of it, I have said, Behold me, behold me to a nation not ~~called by--~~ עַמִּי. I notice that there is

~~not call~~ a footnote on this ק"ך. They ~~said~~ - say either ק"ך or ק"ך, and ~~they~~ - then they suggest the Targum and Syriac. Well, the Targum and the Syriac ~~ge~~ - give s the meaning of ק"ך. You have to check with the LXX. But the Kittle Bible is followed b the RSV. The Jewish member of the RSV said that the LXX preserves the correct interpretation in most places ~~provided that~~ you drop out the Christological changes. In other words wherever the LXX fits with Christianity drop out those translations and otherwise, follow the LXX. That was his suggestion. I don't know of any evidence for it whatever. If you want to say when the LXX translates almah as a virgin, that is a Christog- logical change. Well, we don't have any LXX before the ~~second~~ second or third century AD so ~~how~~ how are you to prove that it wasn't a change that was made in the ~~LXX~~ LXX. And the N.T. quotes the LXX. It is very unlikely that the N.T. quoted something that wasn't in the LXX. So that if you are going to accept the LXX as an early source on most things, I don't see any ... As a matter of a fact, I am not sure that the LXX ~~that~~ speaks of a ... but the Hebrew here is definitely \_\_\_\_\_ as the Pual which has not been called x by my name. ~~He~~ Kittel suggests changing it to \_\_\_\_\_, a nation that did not call. Now, a nation that has not called by my name does not fit very well with the idea. But Israel had called upon the name of the Lord repeatedly. If you ~~said that a particular time they did~~ - took the other suggestion that they have, which they claim is like the Targum and the Syriac, a nation not ~~calling~~ calling on my name. ~~ix~~ That of course would fit in a separate situation, but a nation that has not called upon my name would be pretty strange to apply to Israel. And so I feel that we must stand with the thought of verse one. It is definitely speaking to God's kindness to Non-Israel,

and of course, as a matter of fact, if you take 65 of Isa., you have in the chapter not merely two verses a contrast with the calling of the Gentiles and the attitude ~~toward~~ toward disobedient Israel, but you have it carried right straight through the chapter. You have the first verse telling about his calling to the Gentiles, and in the second verse a rebuke to Israel, and the third, fourth and the fifth for saying that I am holier than thou, for an ~~an~~ attitude ~~of~~ of hypocrisy and the sixth and the seventh ~~are~~ are a rebuke to them. Then when you come down a little you have a contrast between the disobedient ones and those that are His true servants. Verse ~~13~~ 13, Therefore, thus saith the Lord God, Behold my ~~thy~~ servant shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed. Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of ~~a~~ spirit. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call ~~his~~ His servants by another name: " I am sure that there it is not merely a matter of one or two, but the whole chapter is a picture of the turning to the Gentiles and to a church made ~~of~~ up of Gentiles and Jews ~~and~~- together, as over against the one who ~~is~~ has rejected him. Not~~x~~ in this case. In this case ~~I will~~ The Lord God will slay thee, and call His servants by another name." I would think a substitution that the true Church is the Israel of God, it is not necessarily so called. It is the calling to by another name. It is called by the name Christian which to this present age as Paul points out is a part of God's plan for this age. And then of course it is of course it the calling of ~~Isa~~ Israel as a nation, but to

G5:1-2

G5:13

this age the Church is predominakntly Gentile and predominantly goes by another name ~~than~~ and is a continuation of the O.T. Covenant ~~an~~. (Q) There were no people of Israel before Abraham. ~~ist~~ Israel was Abraham's ~~grad~~-grandson. Before the time of Abraham of course there were individukals here and there like Job, and like Melchisedek to whom God made himself known who were God's people. But they were not called by anyone particular name, but then God called out Israel as one to keep alive the knowledge of the Lord. The land begins with Abraham, (Q) I wouldn't say there were any true children of Abraham until after Abraham. ~~I would guess that A~~ But there were true believers. My guess is that Adam was and certainly Noah was, and I would think that Shem, Ham, and Japheth were. But they put God out of their minds ~~at time and~~ as time went on and sin <sup>and</sup> ruled the world ~~after~~ God selected Abr~~y~~aham. He is the one through whom He ~~people~~ would bring to people \_\_\_\_\_ to keep them alive.... So, the Isra~~ite~~-elite people were separated out, so as to keep alive the true believers whom God has chosen/ to be instruments to be used for His work, ~~wh~~ through which He would give ~~to~~-His word, through which He would ~~prepare~~ the way ~~to come to~~- for His son to come into the world. Then when Christ came into the world, then ... after the atonement had been performed, he did not look forward to ... calling individuals... the body of the Church of Christ... but at that time, <sup>points out that he</sup> they took this change of name... Paul ~~was~~ greatly troubled... Here ~~the~~- was the nation of Israel ... such a fanatical world to . . . one God yet so few of them came into the new church...

G-82

The first verse of  
So, this is a tremendous chapter. /This chapter... God's mercy is not only  
to Israel. And now there are many other verses that ~~fit in~~ fall under this  
to some extent.  
heading/. But I think that we have examined the ones that are quite clear, and  
there is no doubt that ~~there is~~- this ✓ first verse is here... Despite the fact  
that ~~the way~~ the Revised Standard Version translates this way. I was very  
sorry  
/.. to find that the \_\_\_\_\_ Version follows the Revised Standard Version in that  
of it in  
regard. And I wrote a review/✓ on the Sunday School Times in which I pointed  
out that ~~the~~ in most of the Messianic passages of the Old Testament where the  
Revised Standard Version ~~twists~~ around them and ~~try to get~~ rid of the Messianic  
passages prophecies. The Berkley version follows the original \_\_\_\_\_, that  
in  
has \_\_\_\_\_. But/this particular case they followed the misinterpretation  
of the Revised Standard Version. Of course the Revised Standard Version was  
originated during this period. .. Dr. Mack.... who was the editor of the  
Berkley version wrote and said that he thought I was ✓ ~~was~~ right and ...  
believed that in the next edition he would change them... I do not know ~~he~~  
whether he did it or not. But I hope that he did. Thank you for my review,  
he said, ... that they would rather be criticized than ignored. He was grateful  
for the review but he said that if you had taken a part in this ~~pa~~ version, why,  
the Berkley version would have been a better version. He tried to get me into  
it, but I refused, because ... was having a lot of \_\_\_\_\_. So, I did  
not wish to be associated with such an undertaking. Robertson \_\_\_\_\_ing I <sup>had</sup> met  
some years ago. Before I ~~w~~ent to Seminary, he was shocked to hear that...  
a friend of mine in Chicago took him with him to ask a... YMCA, and this  
friend was very happy to do so. So, when ... he was very shocked to hear ...

G-82

that I was going to Princeton. He said, Princeton is a cistern on the top of a mountain, and he was . . . . He said that Paul made a very grave mistake when he wrote the 1st Thessalonians. He made the worst mistake when he wrote the first and the second Thessalonians, but he tried to remedy it when he wrote the second Timothy, and he said that he ~~fairly~~ fairly . . . of all premillennialists are so terrible, and he said ~~that~~, he wished that the Moody Bible Institute and all the rest of the Bible Institutes would be dumped into the bottom of the Lake Michigan. He made some strong statements when I talked with him. So, when Carl wanted me to help ~~him on~~ him on this revision, I told him that ~~Robertson~~ <sup>with</sup> participate I could hardly ~~do~~ then I heard later on from one of those who did ~~we~~ question that Robertson accepted the translation of Isaiah which in the end they did not infuse in the Revised Version . . . . So, I was glad that he recognized it and <sup>the end,</sup> made the change in/ but that is a lot of work in refusing ~~so early~~ -- to do it . . . . That was his answer. If you would have been willing to help him, it would have been a better version. I do not know ~~of~~ how much better it would ~~have~~ <sup>he just ~~names~~</sup> been, but one thing I do not like about this Berkley version is that ~~the names~~ the people in front ~~of~~ who worked it, and he gives a long list of names ~~and~~ the stack of translators, but he does not say ~~who has~~ what any of them translated, and the ~~result~~ result is that you just do not know which section. I know some of them translated certain portions of certain books, some from different books, and so on. And then he himself went over the whole thing and he changed something himself. Then he listed their names but without ~~having anybody ~~eti~~~~ having credited for any thing. But if you would <sup>you</sup> held for the whole business ~~participate~~ participate . . . in a way that ~~would~~ . . . be ~~responsible~~ responsible to some extent . . . so that I just do not wish to be entangled . . . . Some of them rendered a very capable , excellent work, and I am sure . . . . Some are very strong in their orthodox theology, and there are others who are not. So that, I was well pleased that I

G-82

was not connected with it, but I rejoice in any translations made by believers .  
Of course, one of the reasons, I suppose that he had Robertson work on it, was  
because Robertson has written a book defending the idea of being one Isaiah.  
And to me it is very strange that Robertson has very liberal ideas, <sup>but</sup> on this one  
point, he has got all excited to defend the unity of Isaiah. When a person is  
inconsistent like that, sometimes he brings out the very good argument... I  
do not like to trust him too much. This is a very interesting chapter. Now,  
let us look at this chapter quickly at the cases of God's kindness to the individuals.  
There are certain passages . There are not a great many, but there are some  
interesting ones. God's kindness to particular individuals. ~~The first one in-~~  
~~the book - What is the first book that you have~~ What is the first book one that  
you have in the book? By the way, I think you want your notebooks for writing  
these papers. So, instead of <sup>my collecting</sup> ~~by-passing~~ the notes early, it may be better  
~~for you to neglect - to~~ <sup>note-books</sup> to collect the ~~papers~~ at the same time with the papers.  
But be sure to get them on time. If you <sup>turn</sup> ~~turn~~ in your papers before the exams  
so much the better. Be sure to ~~them-~~ get them to me by Saturday. / When you  
take the exams, please be sure to turn in your notebooks , too. ....  
I like to look over the ~~whole~~ work as a whole, but I have not done it yet.  
But I like to see the total work that you have done / How well you have done .  
Sometimes, ~~to tell you the truth,~~ <sup>one of</sup> occasionally I have found a verse or two  
in the notebooks that it seems to me to have no connection whatsoever with  
the heading whatever And of course somebody can make ... and make an  
erroneous .... I hope there are not too many that are like this case



G-82

The kindness to particular individuals. What is the first ~~you~~ one that you have?

Mr. Lee, what is your first? Isn't there any before chapter 25? How about chapter

22? Doesn't anybody else have verse 22? In ~~chp~~ chapter 22, certainly we have

chapter 22 verse 20, and 21. He says that it will come to pass that they will be

"And it shall come to pass in that day, that I will call my servant Eliakim the son of

Hilkiah: And I will dlothe him with they robe, and strengthen him with thy robe,

and strengthen him with thy girdle, and I will commit thy government into his hand: and he

shall be a father to the inhabitants of Jerusalem, and to the house of Judah."

And the key of the house of David will <sup>I</sup> lay upon his shoulder: so he shall open,

and none shall shut; and he shall shut, and none shall open. / And I will fasten him as a

nail in a sure place; and he shall be for a glorious throne to his father's house,"

wonderful promise, is it now?

Now, that is a wonderful ~~prophecy about~~ about Eliakim the son

of Hilkiah. So, of course, there are only half of you / that have included

this ich. 22, but in 22 here is this very wonderful promise of God's kindness

to this man Eliakim that son of Hilkiah, but in that chapter he has given his

b in

~~review to~~ rebuke to Shemnah, /verse 15, he tells ~~that~~ Shemnah Shebnah how

God is going to punish him, and drive him by ... out, and that is in the previous

section. Here he tells, ~~how~~ ... "And they shall hang upon him all the glory of

his father's house, the offsprng and the issue, all vessles of small

But

quantity, from the vessels of cups, even to all the s vessels of flagons." In

he says,

verse 25, "In that dayk saith the Lord of hots, shall ~~te~~ the nail that is fastened in

the sure place be removed, and be cut down, and fall; and the burden that

was upon it shall be cut off: for the Lord hath spoken it. So, it would look

is

as if he ~~were~~ showing the failure of the individuals to carry out his will, and

the undependability of those ~~the~~ who should have not been loyal ... but in the

course of... ch. ~~20:20~~-24. The next one Mr. Lee suggests is ch. 25:4.

25:4 is the one speaking who is <sup>making</sup> ~~offering~~-a prayer. And this one who makes the prayer says to God: "For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones as is as a storm against the wall."

It describes the wonderful things that God does for his people. I do not think that as an individual. I think that it is primarily in the context of Israel... and yet it is in the apocalyptic section, Is. 24: to 27: so, I am inclined to think that it looks through all believers. .. It is coming to all believers.

So, I was rather ... (Q) I do not think so, because this section of Isaiah 24: to 27: is Isaiah in which \_\_\_\_\_. ~~It~~ looks to the consummation of all the history... and

sees God's hand looking through these ... and see the ~~prints~~ of ..what God is going to do. These four chapters are distinctly away from all of the rest of Isaiah. It is like a book of Revelation. It is quite different from the rest of

~~... And chapter 24~~ And they are often called the book of Isaiah. These four chapters are distinctly away from all the rest of/Isaiah that God is going to do. These ~~four chapters are speaking~~.. are much like Revelation from the rest of the book.

And there are often called Isaiah's ~~the~~ prophet. And chapter 24 looks forward clearly to the end of the age, and 26 looks forward to the end of this age, <sup>and</sup> 25 coming in between. It could be taken as simply as Isaiah speaking ~~that~~ <sup>but -for-</sup> something-

of the things he praises the Lord for having done that which has not yet been done. In Isaiah's day, and so I would be inclined to think that he is looking forward and representing the people of God in general...giving praises to God for the things that he will in the time between Isaiah and the latter parts of the age... Verse 8, "He will swallow up death in victory, and the Lord God

will wipe away tears from all your faces, and the rebuke of his people shall he take away from all the earth. Thus the Lord hath spoken. It is looking forward to very different things before these chapters here. And in the next chapter... of the chapter we have the end of In the end of the age... God is taking his people apart... I ~~seul-~~ ~~sould be-~~ would be inclined to think that ch 25 must be interpreted in the light of the context, and I doubt that it is dealing with individuals. Now, 26:3 is again a general promise, but it is a promise given in such a way as to apply to any individual who fulfills the terms involved. Thou wilt keep him in perfect peace, ~~and~~ whose mind stays upon Jehovah thee. It is a wonderful statement of blessing that any individual can have, should have. Of course, it is not God's blessing on just a particular individual, but again God's blessing on all individuals who meet the curr....

What is the next after ch. 26? What is the next that is put ~~o~~ under this category? What is the next one that is put ~~on~~ under this category? God's kindness to .... individuals? Ch. 8: 11. This is Isaiah 50 - speaking, and I ~~will be~~ <sup>be i</sup> ~~would~~ <sup>is</sup> inclined to think that ~~it is~~ <sup>is</sup> Isaiah/giving His message rather than telling ... the Lord spoke thus in His strong ~~s~~ hand, and instructed.... would I ~~sho~~ld not ... so and so, but I doubt if so much bles~~in~~sing as a particular way of an individual man....

26:3

Well, then, what next one does someone have? Of course chapter 35 is a picture of God's wonderful blessing to come in the future and there is quite a bit of figurative language. I doubt that it is individualized in 35, ~~the~~ but when you get to 36 and 37, here you have this ~~XX~~ Eliakim ~~x~~ in 37; we just read about Eliakim in 32~~x~~.

"And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz." Here we have these two men mentioned. We have our situation here they are needing the King of Assyria and God is promising to protect the land from Assyria~~n~~ but ~~h~~ He deals very definitely with an individual, so we have God's promises ~~that-~~ of blessings for an individual in what ~~he~~ He promises to Hezekiah, when Hezekiah was sick, and Hezekiah makes his prayer and Isa. brings them deliverance. And there is another occasion where we have God's deliverance and we ~~have~~ have the power of God absolutely, clearly shown in blessing and yet you have ~~means~~ means used. You notice twenty one. ~~xxxx~~ of chapter 38: "For Isaiah had said, Let them take a ~~lump~~ lump of ~~figs~~ figs, and ~~a~~ lay it for a plaister upon the boil, and he shall recover." So Isaiah used means. Anybody that says that medicine is ruled out ~~is~~ in scripture--that you should only look to the ~~Lord~~ Lord certainly have not read the ~~x~~ scripture. Paul says in the N.T. that we should use such medical provision as are available and Isa. ~~says here~~ definitely prescribes a medical remedy. The medical remedies always have their faults and God may work above and beyond anything ~~that~~ <sup>he</sup> is available, but ~~xxxx~~ certainly expects us to use the means as ~~it~~ appears. The day before airplanes He might pick up His prophets and carry them to Jerusalem through the sky, but when we have planes he normally

G1

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## ISAIAH

- 1 Introduction: nature of the course; purpose - what Isaiah teaches about God
- 2 Isaiah's approach to problems. His practical purpose. Purpose of the course
- 3/7-10 Teaching about God  
Contrast between ch. 1 and Chap. 40
- 4/1- 10
- 5 From ch. 40 on - writing to people who question whether God exists
- 6 Purpose is to gather material, classify and arrange it.  
Marking system Method of study  
God's character -- red
- 7 Categories under God's character  
1/5-10 40:2 "double" means a double anathema [?]
- 8 has received of the Lord the equivalent of her sins  
meaning of the text discussed
- Israel's punishment  
God's justice and His forgiveness
- 10 list references to God's Justice, Forgiveness, Power, etc.
- 11 suggestions on developing a system of study
- 12 overall plan and procedure in course
- 13 cont'd
- 14 cont'd
- 15 40:1 inferences that may be drawn
- 16/5 necessity for getting the tools so we can draw out from the text what it actually says
- 16/7 40:3-4 God's character / God's acts
- 17 40:3-7 cont'd. Placing vs. in categories
- 18/1-5 cont'd
- 18/6-10 discussions on various translations
- 19 cont'd
- 20/1-6 Lamsa's translation
- 20/7-10 LXX
- 21 40:7-8 similarities between
- 22/1-5 40:7-8

## ISAIAH

- 22/6-10 40:9
- 23/1 Zion and Jerusalem not names of one addressed, but ones to whom good tidings belong
- 23/4 40:10 God's future acts  
11-12 fut., past
- 24 40:13 mind or spirit?
- 25 God's marvellous intelligence and wisdom
- 26 Verbal inspiration. N. T. Use of the O. T.  
26/5 No such thing as exact quotation which is not in original lang.  
Words are not points, but areas.
- 27/1-5 God's wisdom
- 27/6-10 "every eye shall see Him" -- how?
- 28 40:15 God's power  
40:16 God's holiness  
40:17 God's power, or justice?  
40:18 theme of idolatry
- 29 40:19 idols  
40:22 an imperative(?); stretching out the heavens  
expanding universe (?)
- 30 40:22 cont'd. God's power over nature  
40:23 " " " nations
- 31 40:24 difficult, prediction
- 31/9 RSV and ASV
- 32 Isa. 7:14
- 32/4 40:24-22
- 33 40:23 specific prediction
- 33/5 40:25 holiness  
40:26
- 34 40:27 God's knowledge. He is the one from whom nothing can be hid.  
34/7 40:28 God's power
- 35/2 40:27 "my judgment" = the handling of my case
- 35/3 40:29 God's kindness
- 35/7 41:1-3 God represented speaking thro Isaiah
- 35a/2 41:1 "islands" used to describe great nations to the west

- n35a/3 41:2 God's power on human history. Future or past act of God?
- n35a/9 41:2 righteous man from the east. Most com. say is Abraham  
36 a past act or future? Critics construe as past.
- 36/9- prediction of the situation in which . . . the past act
- 37 "victory" (RSV) instead of "righteous"  
"man of righteousness" rather than "righteous man" The instru-  
37/5 ment thro whom God brings righteousness
- 38/1-5 discussion on whether Cyrus or Christ
- 38/6-9 41:4 God has done what is described in vs. 2 Clear
- T 39/1 41:8 You (Israel) are not to make idols in order to get safety from  
the coming of Cyrus  
8,9 God's past acts and God's character
- 39/5 41:10 God's faithfulness  
11,12 prediction
- 40 41:11 cf. Hitler's madness. What happens to those who fight against Israel
- 41/6-10 wrong to condemn whole nation of Israel
- 42/1-6 41:11-13 God's purpose in the Jew
- 42/7-10 Two aspects: national and spiritual. Rom. 11
- 43 Two lines of predictions  
43/8 One which is past and one which is yet to come
- 43/9 41:14
- 44/1 God's redemptive activity, holiness
- 44/1-6 41:15-21 vs. 21 // with vs. 1, except vs. 1 is talking to Gentile nations,  
and vs. 21 is talking to idol gods
- 44/7-10 41:24,25
- 45/3 41:27
- 45/4-10 42:.1 use of word "judgment"
- 46 Ways to study its meaning. Good discussion
- 47 MISPHAT - uses of the word
- 48/1-7 cont'd
- T 48/8-10 Servant of the Lord

G12

49 42:1

"Judgment" here == "justice"

50/1

Moffatt a dangerous guide

50/2-10

God has a definite plan. The world is not haphazard. Mine elect in whom my soul delights"

51

God is unchangeable, but not unmoving, without feeling or emotion - disappointment, joy USE"in whom my soul delights""my spirit"

LC

52/4-10 42:3

He shall bring forth judgment unto truth

53 42:5

says nothing about the Servant of the Lord, yet vs. 1-4 and vs. 6,7 do deal with Servant. Could it be a revelation that the Servant is the Second Person of the Trinity?

54 42:5

Put in where it is in order to give assurance that vs. 1-4 and vs. 6-7 are going to be fulfilled. God's power is involved.

55

The One who has all power has promised.

55/5

Jewish interpreters -- one says, it is a later insertion.

56

English language changing; Swedish changed (Hedegard)

60/7 42:9-10

61/1-5 42:9

former things are come to pass i.e. the going into exile new things

61/6 42:10-12

62 42:13-15

God's patience long, but not endless.

62/5-10

Gradualism. Uniformitarianism

63/1-5

Always little gradual changes taking place, and then there are sudden, sweeping catastrophic changes that occur. This

63/6 42:13

Principle applied to God's government of the universe

64

You can't depend on the Lord's patience lasting forever

42:15,16

65 42:16

42:17

66

Good discussion on standing upon what is clearly taught in Scripture, and warning against superficial interpretations.

67

cont'd -- John 21 - Peter, John. Not possible for finite person to understand Bible fully, or anything else fully.



## ISALIAH

G17

- 67  
 Unsearchable depth of Scripture  
 Vitamins unheard of 40 yrs. ago. May be a doz. other things just as important that no man has yet discovered.
- 68  
 Qualitative difference between unbeliever and the one who has studied the Word and applied its truths to his soul
- T 68/5 42:17-19  
 Clear; use  
 Contrast between human servant, Israel, and the Servant thro whom God will work
- 69/1-6 42:22-25
- 69/7 43:1-2
- 70  
 Firey furnace. Life of John Sung story.
- 71/1-4  
 cont'd
- 71/5-10 43:1-2
- 72/1-4 43:3  
 "ransom"
- 73/ 5 43:4-6
- 74 43:5  
 not entirely fulfilled
- 73/4  
 Paths in the sea. Mr. Mower's discovery
- 73b/3-10  
 God's Power in Creation 40:7,22 (is stretching out -- continuous idea)
- 74 40:22  
 Astronomers conclusion -- the expanding universe
- 75/4-7 40:28  
 "create" - a word used more in Isa. than in all of the other books put together. Used more in Isa. than in Gen.
- 76  
 Theme of creation stressed cf. Jer. 10:11  
 41:20 also; 42:5
- 77a 42:5  
 Summary of creation story with special emphasis on the creation of man.  
 "After their kind" does not mean a parent has a child exactly like the parents. Not identical, but certain variations within an area.
- 77b  
 Linnæus, worked out the system of classification  
 Can be changes within a kind  
 Plant geneticist who made improvements by cross breeding but found it impossible to improve beyond a certain point. Also it reverted if you just left it alone.  
 Don't know how big the "kinds" are
- 78
- 78/7  
 Graduate from a liberal seminary & the resurrection.

G19

## ISAIAH

79/3

polar bears in Egypt as one of the plagues!

God used what was there. Be sure not to get a misunderstanding of what Bible really says

Waters of Red Sea standing up. Way miracle was performed.

Miracles in Scripture

~~m~~ 80  
80/7 44:2; 44:24

81/1-6 44:24

~~e~~ 81/7 45:7

create evil, - not moral evil

~~x~~ 82/1-

Meaning of evil

Tree of knowledge of good and evil == a tree given that would give man increased ability for construction and destruction

83

~~c~~ 83/6

Like giving a child a razor blade -- not have the intelligence to use it aright

~~d~~ 84

darkness a symbol of ineffectiveness and inability to accomplish, rather than specifically the result

~~g~~ 84/5-10

In Germany after WWII and looking for Prof. in a bombed out building in Berlin

~~e~~ 85/1-5

cont'd

~~e~~ 85/7-10

evil = not moral evil here, but physical evil

~~e~~ 86 45:8,12

created. Genesis creation

~~g~~ 87

Gen. 1:2

~~s~~ 88 45:7

~~s~~ 45:8,12

stretched it out

~~m~~ 89/1-8

universe is moving. Isaac Newton

~~s~~ 90/1-4 45:18

"in vain"

90/5 45:19

~~n~~ 90/10 45:19

improve punctuation: I said not in vain to the seed of Jacob

~~m~~ 91

Read in RSV and in Moffatt

~~x~~ 92

continuation of meaning of TOHUU

93

concordances useages re TOHUU

## ISAIAH

G-22

- e 94 45:18 created it not in chaos  
 e  
 ✓ 95/4-7 45:18 "in vain" means to no purpose. God is going to carry out His purpose )  
 H  
 95/8 51:13  
 95/9 48:13  
 ✓ 96 51:13 "you forget" and "you fear"  
 ✓ The word "discretion" Jer. 10:12 and its meaning today  
 97 Jer. 10:11 -- only Aramaic vs. in Jer.  
 97/5 Aramaic like Swedish in having article at end of word. instead of at the beginning. )  
 a 98 Aramaic in the Bible  
 ✓ 98a Hoyle and the Steady State Theory  
 H His philosophy of life  
 The answer to it  
 99 Need not wait another 2000 yrs. for the answer  
 e 99/8 Jer. 10:11 and its stress on creation  
 e 100/1-4 When things seem to be going wrong and it is harder to believe in God, then He brings us right back to the essentials of the universe and His creation of it. )  
 e  
 101- matters of assignment re the character of God  
 103 definition of terms i.e. longsuffering, goodness, eternity, glory, praise  
 104 redemption, wisdom, sovereignty  
 105 justice, election  
 106/1 judgment different from justice NB  
Justice a quality of God; judgment an action of God which may show forth His justice.  
 Judgment in Isa. means an act of God in punishing sin rather than sense of direction or understanding.  
 H 106/8 Providence  
 e 107/1-6 Spirit of God

## ISAIAH

G-26

108

assignment

109/3-10 40:22

creation or control?

110/1-10

111

circle of the earth

112

grammar points cont'd

113/3

God's creative activity

114 Isa. 1- 6

matters of assignment re topics and themes

115 1:1-3

116 1:4-11

117 1:12-14

118/1-3 1:14

prophets and priests

1:15-18

119 1:18

NB

119a 1:18

NB

119b 1:18

NB

120 1:18

Cannot prove Christian truth from some verses  
Calvinism

121 1:18

Is the atonement of ch. 53 in mind here?

122 1:18

Taking words out of context and making them a wonderful  
of teaching given later on.Lead folks to a better exegesis rather than attack faulty  
If got heresy out of it that would be a different matter.

123/3 1:20-28

123/10 Isa. 7

124 7:3,8,9,14

125 7:10-14

125/7-10 assignment - notebooks

126 cont'd

127/7-10 8:2-3

128 8:7

taking Bible literally. Fig. of speech.

129/2-5

Bible mostly literal with beautiful figures of speech interspersed

129/6-10 7:14

8:7,8

130 8:9-10

131 Assyrian invasion - the background of these chapters

131/7 8:14-18

## ISAIAH

- 132 8:18-19  
 133/1-2 8:20  
 # 133/3 3:1-8,18 Gov. of Texas. Tire shortage
- 134/1-3 Tire shortage
- # 134/5 4: entirely future predictions
- ✓ 135 Divine revelation. True picture of a wrong attitude.  
 Fool hath said in heart, No GOD
- ✓ 135/8-10 Book of Ecclesiastes - true picture of erroneous ideas  
 of man and God's answer to them.
- 136 3:17ff belongs with ch. 4
- 137/1-7 4:2-6  
 137/8-10 9:1-2  
 138/ 9:2-10
- 139 9:5
- m 139/7-10 Serving God from right motives. NB  
 140/1-10 The fact a person accomplishes great things for  
 God does not prove he is a worthy servant of Word
- 141 ch. 1-6  
 1: rapid survey  
 2:10 FEAR NB
- 142 3:-5
- 143 5:18  
 20 good picture of modernism today  
 U. Of Chicago Professor who said what world needs is a  
 new generation ~~of~~ the Holy Spirit WISDOM
- 144 Using words to mean something different from their  
 historic sense. Modernism & Com. alike. N B
- 144/8-10 U. of Chicago Professor  
 145 Asked for his definition of God. "God is a system....  
 Thought he had had a tremendous influence at the U.  
 Got people to believe in God, but actually more dangerous  
 than before
- ✓ 145/7 Graduate of Princeton who went to Moody Church and  
 146 boasted in how he had changed the people
- 146/5-10 Nicene Council in 325 A.D.  
 Athanasius found a way to make the Arians declare themselves
- 147/2 McCormick Seminary student on the bodily res. of Christ  
 Karl Barth -- say a thing & take it back in next breath

## ISAIAH

G-35

<i>h</i>	148/1-5		A Christian who picked up <u>Barthian</u> terminology
<i>f</i>	148/6	6:8	God uses <u>instruments</u>
<i>f</i>	148/9	6:9	Necessity of <u>faith</u>
	150		discussion on faith NB
<i>m</i>	150/10	7:14	Power over <u>nature</u>
	151/1-3		
	151/3	7:18	
<i>n</i>	151/4	8:10-20	Power over <u>nations</u>
	152	9:3-9	
<i>h</i>	153/1-6		<u>virgin</u>
	154		virgin -- problem about translation
	155/1-7		virgin
<i>h</i>	155/8-10	ch. 13ff	Picture of God in action. Lord of <u>Hosea</u> musters the hosts of battle
	156		
<i>m</i>	157	13:1ff	
	157/5-10	14:1	" <u>mercy</u> " NB the discussion
	158/1-10		" " "
	159/1-9		" " "
<i>h</i>	159/10		<u>Repent</u> = its meaning NB
	160/1		" poor translation Means sorrowful.
	160/6-10	14:9,22,24	
	161	14:26-27	ch. should end with vs. 27. Vs. 28 belongs with ch. 15, or better yet in a ch. by themselves
<i>A</i>	161/5	15,16,17	Begins the burden of <u>Philistia</u>
	162	ch. 17:7	
<i>h</i>	163		R. A. <u>Torrey's</u> decision on which invitation to accept
<i>m</i>			Do it from <u>unselfish motives</u>
<i>h</i>	164/1-5		God's <u>sovereignty</u>
<i>A</i>	164/6		<u>Ransom</u>
<i>a</i>	165	17:10	get <u>armenian</u> ideas if it is taken out of context
	165/7	ch.19-24	
	165/8	19:19	
	166	19:21-22	
<i>e</i>	167		Not consistent to take all <u>curses</u> and give them <u>to Israel</u> and give all blessings to church

G-40

ISAIAH

167/4 19:20 -22  
~~11/17~~

168 ch 20

168a/1-6 ch. 25  
7-10 ch. 26

~~169~~ 26:3 "strength"

170 26:12-14

~~171/6-10~~ 26:19-20

~~172~~ 26:20

~~173~~ 26:19

~~173/9~~

~~174/5~~

~~174/10~~

~~175~~

~~176~~

~~177~~

~~178/1-8~~

~~179-180~~

~~181~~

~~182~~

~~183~~

~~184~~

~~185/1-5~~

185/7-10

186/1-5

186a

~~186/6-10~~

~~187~~

~~187/6~~

~~188/1~~

189

~~190~~

191

19:20 -22  
~~11/17~~

ch 20

ch. 25  
ch. 26

26:3

26:12-14

26:19-20

26:20

26:19



tribulation - resurrection

resurrection

"my dead bodies, they shall arise"

skepticism in KJV re Gideon "described" the young men

"my dead bodies . . . ." *witney*

put emphasis differently in writing than in speaking

assignment

Illustrative experiences

Writing article for Inter Varsity on Second Coming

Premil

Millennial reign of Christ

Return of Christ Isa. 26; Lk. 12

How many comings of Christ?

More discussion

" "

The phrase "in that day"

not a technical phrase

Words may be used in different senses == "faith"

judgment

God's relation to Israel

"keep" meaning

starts new section that runs up to end of ch 35

This section // ch. 7-12

God's rebuke to the drunkards of Ephraim

Follow the discussion



NB

NB

## ISAIAH

<i>h</i>	191/5	28:7	<u>Homiletics pointer</u> -- start with things you can agree upon	
	192		<u>Few can bludgeon men in controversial acts. Most lose their opportunities</u>	
<i>J</i>	192/6-10	28:		
	193	28:25-29	God's <u>wisdom</u> God's <u>unchangeableness</u>	NB
			He is a personal being, not an impersonal force	
<i>m</i>	193/6-10	29:5	<u>"moreover"</u> should be "but"	
<i>A</i>	194	29:5	discussion of <u>HAYAH</u>	NB
	195		cont'd Meaning of Name <u>JHWH</u>	
<i>z</i>	196		Begins section 30 - 33	
<i>n</i>	197/9-10	30:18	blessed are all they that <u>wait</u> for him	
	198		illustration and exposition	NB
<i>+</i>	199/3	30:19	specific promise "weep no more" <u>unfortunate translation</u>	
<i>+</i>	199/7	30:26	ultimate <u>victory</u>	
<i>+</i>	199/10	30:27	" <u>anger</u> " <u>Rockefeller</u>	
<i>+</i>	200/1-5	30:27-33		
	200/6	31:1-5		
	201/1-9	31:5-8		
	201/10	32		
<i>a</i>	202	32:	looks forward and in contrast to <u>Ahaz</u> shows what God will bring about	
<i>W</i>	202/7	32:2	not a picture of the <u>millennium</u>	
<i>d</i>	203/2-10		<u>demythologizing</u>	
	204/1-5	32:5-20		
	204/6-10	33:1-5		
	205/2-8	33:6-24		
<i>o</i>	205/9-10	34:	God "s <u>anger</u>	
<i>o</i>		35:	God"s <u>blessing</u>	
	[no 206]			
<i>d</i>	207	34:2-15		
	208	35:5	God's <u>dealings through the ages</u> in ch. 34 and 35	
	209/1-3	34 -34		
	209/4	36:	starts historical section	
	209/7-10	36:10	discussed	
	210/1-10	36:10,15		
<i>H</i>	211		The <u>Power of God</u> is shown in various ways	
<i>e</i>		4022	In <u>creation</u>	NB



## ISAIAH

u 212	40:22	<u>Atlantic Journal story</u> <u>God's power over nature</u>	
213		Includes thot of <u>origination</u> . See Heb Bible	
c 214		The one sitting upon the <u>circle</u> of the earth	
215		God's viewpoint. Exposition of text	
216		<u>Stretches out</u> as a curtain	
217		Exegesis of text	
218		" " "	
219		<u>Nitrogen</u> . <u>Russians'</u> satellites ' on moon. Travel to moon	
220		<u>Space travel</u> and <u>Scripture</u> . Is it wrong?	
221		Garden of <u>Eden</u>	
222		<u>Tree of life</u> . Four Rivers. Flood	
223		<u>Actual location of Garden of Eden</u> and other locations	
223/5-10	40:23		
223/5-10		God's power over humanity	
223	40:22	<u>Stretched out</u> (imperf. tense) Imperf. with waw con	
224		suggesting completed action	
224/6	40:28	<u>Creator of ends of the earth</u>	
225/-6	41:20		
225/7	42:5		
226	42:5		
227		Assingment	
228	40:4	<u>Power over nature</u>	
229	40:7	<u>spirit</u> -- ruach -- wind preferred	NB
230		cont'd discussion	
231/1-3		ambiguity	
		cannot be dogmatic whether it is wind or spirit	
		idea of punishment not contained here	
231/4-10	40:12	<u>Power with nature</u>	NB
232/4 -10	40:22	<u>"spreads out"</u> - no other case of the word	
233	40:22	<u>temperature</u>	
234/1-6		He has <u>spread out</u>	
234/6-10	40:26,28		
235/1-3	40:28		
235/4-10	41:18-20		
236	41:18	<u>Fountain in midst of valley</u> <u>Story of prisoner in South during Civil War</u>	
237/1-4	41:20		
237/4-10	42:1,5		
238/3	42:15	God the <u>destroyer</u> as well as upholder of <u>nature</u>	
238/6	43:16,19,2	vs. 2 literal or <u>figurative</u> ?	
238/9-		Story of <u>Jesuits in Mexico</u>	
239		<u>paths of the sea</u> and Mowry's discovery	
240	43:16 19	makes a way in the sea and a path . . .	
240/8	44:3		

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## ISAIAH

241/1-8	44:24-28	
241/9	45:8	
242/1-8		
242/9-	45:12	
(no 243-244)		
245	45:18,7	
246	46:11	"bird" a <u>fig.</u> of speech for the man
246/10		"righteous" in sense of being God's instrument of righteousness
247		Cyrus ↓
248		
249/1-5		
249/6-10		Historical fulfillment
250/1-4		Fulfilled prophecy
250/5-10		Critical argument for two Isaiah's <del>and</del> and what its presentation did
251		Two Isaiahs
252/1-5		Prof. who got rid of problem in <u>Jer.</u> by deleting 1½ chapters
252/6-10	ch. 47-48	
253	49	
254	50:3,2	
255/5	51:6	NB
256/1-6		
256/7-10	51:9,10	
257	51:13-16	God <u>stretched out</u> (i.e. planted) the heavens (natah) NB
258		textual study
259		" "
260		" "
261		cont'd
262/4-		Only 6-8 vs. on " <u>stretching out</u> " the heavens, etc.
263		Sitting, dwelling above the <u>circle</u> of the earth NB
264		cont'd
265		Stretching out heavens....place to dwell in....
266		Sitting above circle of earth NB
267		<u>Tent</u> to dwell in
268/7		One can learn a great deal of value from the study of languages without necessarily making a good translation
268/8	45:2	
269		Place to <u>dwell in</u> . Lord of Hosts ----- Two diff. ideas
270		God has <u>estab. an orderly universe</u> . Hosts
271		Force of Piel
273		Not build eternal punishment doctrine on one <u>word</u> <u>OLAM</u>

- 274 48:13 "spread out" Only two places: Lam 2:22(swaddle) & here.  
 274/7 "span" cr. Lam. 2:20  
 275/3 "spanned" - arrange in detail  
 275/6 51:13 "you have forgotten" perf. Shows continuous action, not origination
- A 276/1-8 51:13  
 276/9-10 51:16 to plant the heavens  
 277/1-4 1) to put in order? Ecc. 12;11  
 5-10 2) to influence ?  
 278 importance of meaning of "plant"  
 279 "to plant" - to put so it can grow  
 279/7 - natural figure for establishing of a nation  
 280 God's power in nature (6-8 times in Isa. 40-51)
- g 281 40:5 Discussion on the word "glory" Impt.  
 "be heavy" same root. Used often (c. 25 times) in Isa cont'd
- 282/1-8  
 282/9 42:8  
 283/1-4 42:8 not give glory to others  
 283 42:12 "glory" to the Lord. Note the contrast
- 284/3-7 43:7  
 284/8-10 43:21
- g 285/2-5 44:23 the Lord hath . . . glorified himself in Israel  
 285/6-9 46:13 Israel my glory  
 285/10 48:11  
 286/1-3 48:11  
 286 A 48:9  
 286/5-10 49:3  
 287 "glory" in ch. 1-6  
 2:10,11,19;  
 5:16; 3:8
- g 288 3:8 "the eyes of His glory"  
glory of God // the honor and praise of God
- C 289 In reaching one conclusion do not make other conclusions without testing for evidence. Calvin's example.  
 289/7 No such thing as being open-minded
- 290 Assignment re uses of "glory" and "spirit" in Isa.
- 291 53:2 Only place in Isa. where \_\_\_\_\_ is trans. "comliness"  
 Is not a picture on unattractiveness nor of one who repulsed people  
 "no beauty" means nothing heroic, nothing that would give you the realization of his supernatural quality.  
 Discussion on KAVOD  
 In 24:16 "glory" is the righteousness of God.
- g 292  
 293  
 294 GAZEL (glory) "bravery" "give"  
 3:18  
 46:13
- A 294/10  
 295 KAVOD translations of, occurrences  
 296 cont'd  
 Isa's teaching re the glory of God

	297		<u>HALLEL</u> to <u>glory</u> in the Lord -- to find satisfaction and praise in <u>your relationship</u> to the Lord
	298		Heb. word rendered " <u>glory</u> " in 3:8; 4:2,5; 5:13; 8:7; 6:3; 10:16
g	298		Heb. word rendered " <u>glory</u> " in 13:50; 16:19; 60:19
	299	32:5	glory of <u>Lebanon</u> and <u>Carmel</u>
	300	40:5	all flesh shall see it -- not every individual but all types of individuals, every type of person
	301		What it means to see God and know Him. <span style="float:right"><u>Clear</u></span>
t	302	40:5	What it means to " <u>see it together</u> " --not restricted to Jewish people.
g	303	42:8	<u>glory</u> // praise
	303/8		What Toynbee means by "I believe in God"
h	303/10		<u>Huxley's</u> idea of religion
a	304		coined the word " <u>agnostic</u> "
a	304/4-7	42:8	Possible for the word to have two or three diff. aspects viz. " <u>ark</u> "
m	305		<u>Monotheism</u> emphasized in "second" Isa, because under the cir- cumstances of the exile it was easy to believe God didn't exist.
h	306/1-4		<u>Heathen gods</u> exist as <u>demons</u> , not as fancies of the imagination.
g	307	42:8	meaning of " <u>my glory I will not give to another</u> " <span style="float:right"><u>Clear</u></span> man's worship of the creature won't permanently last.
b	307/7-10		<u>Brazen serpent</u> which was once a wonderful sign of G d's presence and activity with His people, became an emblem of Satan's activity.
	308		"I will not give my <u>glory</u> to another" cont'd. Illustration from depression days. David saying, "I've not seen righteous forsaken or his seed <u>begging bread</u> ". You have seen something David did not. Can't make absolute rules.
d	309		God won't allow his <u>glory</u> to be permanently stolen. Does not give it but may let another steal it for a time
a	309/4	42:12	Declare His praise in the islands
mg	310/1-4	42:12	a grt. <u>missionary</u> verse
	310/5	43:7	God is <u>magnified</u> thro activities; He is not just a static something. > Not a wooden Indian.
	311		not clear
n	312	58:8	" <u>rereward</u> " --discussion on
n	312/6-10		<u>righteousness</u> goes before

- h 313 58:8 Chinese fortified Hong Kong but British took it from its unprotected side. Then BRITISH fortified Singapore, but the Japs took it from British by attacking its unprotected side, 100 yrs. later
- a 314 Authorship of Isaiah  
315/1-4 Authorship of Isaiah  
315/6 58:11  
316 assignment
- A 317/1-5 spirit can refer to 1) a person, or 2) an attitude  
317/6-10 understanding the Scripture  
318/1-6 cont'd
- T 318/7 29:24 spirit refers to an attitude  
29:26 " " " " human being, a man
- n 319 26:9 two aspects of the human personality placed parallel to each other. From innermost being, not just going thro the form  
NEPHEESH AND ROOACH. Meaning and usage. Impt.  
Further discussion on "soul" and "spirit"
- A 319/7 320  
321 With the innermost depths of my being I am going to be involved in seeking Gpd. Impt. discussion  
322 The soul indicates the whole of the personality including mind and body in their relation one to another.
- m 323 NEPHEESH - is applied to animal as well as to humans  
A Soul involves the whole personality including th body  
Impt. discussion
- a 324 Man judges acts, God the attitude  
Discussion on the nature of sin. Impt. Clear  
C. F. Lewis' book The Great Divorce
- l 325 God's judgment depends on our attitude in our work, not how much is accomplished. Judges the motive.  
Evil disposition remains after we're saved
- j 325/7 30:1
- t 326 Suggestion re the Third Person of the Trinity  
e "spirit" refers to intelligence. Horses & computers.
- c 327 communism vs individual freedom  
the Spirit be poured upon us  
2 328 refers to the end of the period when Israel has been cast off when a nation will be born in a day
- b 328 32:20 Figurative
- f 329/4-10 Observations re Dispensationalism
- d 230 cont'd. H.'S. 's work in regeneration in all ages  
Pentecost.
- n

# 4

- 231 The Holy Spirit's operations. Misunderstandings re dispensational  
distinctions.
- 231/10 John Wesley's teaching misunderstood
- 232 Misconceptions re Scotfield Bible
- 233 Assignments
- 324 Assignments cont'd
- 325 Assignment subjects - The Word of God
- 327 " "
- 327/8 Spirit speaketh expressly - don't have to argue whether means "wind"
- 328 Differences of uses of "spirit"
- 329 Kindness to nations other than Israel - verses surveyed
- 340 19:20, 21, 22, 24
- 341 19:14 <sup>21</sup> perverse spirit -- bad attitude?
- 341/9 Is God responsible for evil?
- 342/1-7 Author of physical evil, not moral evil Impt.
- 342/8 19:14
- 342/8-10 23:17, 18
- 343 24:15
- 25:1
- 344 25:6
- 345 42:1
- 346 42:1, 6 God's kindness to non-Israel
- 42:11; 40:9
- 347 49:6, 12 land of Sinim - China
- 348 Chinese professor
- 52:10; 54:5; 56:3
- 349 56:3, 5-8; 57:13
- 350 65:2, lcf. Rom. 10:20 RSV contradicts
- 351 Modernists trans. so it does not refer to non-Israel
- 352 Discussion re Isa. 65:1-2
- 353/1-4 65:1 calling to the Gentiles
- 2 rebuke to Israel
- 353/5 65:13
- 354 church in OT
- Abraham
- 355 RSV add Berkeley VS on Messianic passages
- 356 Shortcomings of the Berkeley Version. Robertson's place in it.

# 5

*W* 357/1-3

*M* Robertson liberal on other points, but defends unity of Isaiah

357/5-10 Assingment

*A* 359 22:20,21 God's kindness to individuals

360 25:4  
Isa.24-27 look toward consummation of all history  
different from the rest of Isaiah

360/10 25:8

361 26:3

362 35-37 Hezekiah

*M* 362/8 Use of medical provisions and remedies