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Isa. 40. And I came to this conclusion. That Chapter 40 is best understood as an ~~ve~~ overture or as a preamble (?). That is to say, ~~x~~ your development of thought in the passage as a whole starts with Chapter 41. In 41 you deal with a specific situation. You notice it begins...It is a specific historical situation in chapter 41, and you go on from that specific historical situation, developing your thought from there right on up to chapters 56, but chapter 40 doesn't quite fit into that. A person can come to this with the idea that this book is simply a picture of ~~Christ~~, Christ, nothing else. Think of the coming of ~~Christ~~ Christ, and you can interpret everything in chapter 40 as if the author ~~simpley~~ started out to give you a marvelous picture of the coming of the Messiah. Most of chapter 40, I believe is ...It can simply be interpreted from that viewpoint. Now, I don't think that God led Isaiah to start talking to people of his day in that way. 41 and etc. relates specific problems but I do feel that chapter 40 is an introduction to the whole section in which the primary emotions of the whole subject are given without the specific situation in- being directly dealt with. In other ~~x~~ words, the problem of the section as a whole, of dealing with deliverance from exile can be taken as the background of ~~x~~ chapter 40 and chapter 40 and 46 to...The conclusion of the section as a whole, deliverance from something far more important than any earthly exile is ...to the death of ~~Christ~~ Christ, can be taken as the theme of chapter 40 and a certain amount of figurative//.. Chapter 40 can be ~~entire-~~ entirely related to that. Chapter 40 is a presentation of the emotions which are characteristic of ~~x~~ the ~~higher entire-~~ entire ~~x~~ section, it is preparing you for the detailed ... And so I would first approach to chapter 40..I think it is good to put yourself back in the position of someone in Isaiah's day. In his day one of the godly who knows ...and in his imagination already ... ~~ea~~ or one of the godly people at the time of the exile, living then. Put yourself in their situation, ...their tremendous need of deliverance from exile, and then look at chapter 40

and we see what is the \_\_\_\_\_ used. And I believe you can interpret the whole chapter 40 so it is satisfactory from our viewpoint and encouragement from the development of 41 on and then when you get the thought so developed that you reach the great climax in 53 and 55 then you go back and read it over again. You read chapter 40, you find it fits exactly with the conclusion as it did with your starting point.

You see how it is an overture . . . And so now we look at chapter 40, and we see how it starts with the theme of comfort. "Comfort ye, comfort ye, my people." This is --the Old English here doesn't quite fit with our modern usage of comfort. I think today there has developed a usage in modern English whereby the direct object must always immediately, or almost immediately follow the verb. As you read this in English, you might say that my people, is a vocative, he is addressing them. He is saying, My people, My people, ~~comv-~~ comfort ye. That is not what he is saying. He is saying, Comfort my people. Comfort my people. So in modern English it would be much better to ~~say~~ repeat My people. It is just the idea. It is Comfort my people, comfort my people, says your God. . . . but for accuracy it is helpful to have. Speak ye comfortably to Jerusalem. You see the theme is ~~of-~~ comfort. "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." The ~~sayt-~~ satisfaction for all her sins, has been given from the Lord's hand. "The voice of him that crieth in the wilderness, Prepare ye the way of the ~~Loe-~~ Lord, make straight in the desert a highway for our God." ~~Way-~~ Way over in Babylon, in exile. How are we ever going to get home. These great mountains are in the way. How are we ever going to get back there. "Prepare ye the way of the Lord, make straight in the desert a highway for our God." All the obstack\_

obstacles are going to be ironed out. They will be able to get home. There is nothing to stop them." Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain.

And the glory of the Lord shall be revealed, and all flesh shall see it together."

Now, just ~~as a time a time~~ - tiny \_\_\_\_\_ on the \_\_\_\_\_ of prophecy. How do we know this is going to happen. "For the mouth of the Lord hath spoken it." Declaration of what God said is bound to come true. Then, in contrast ~~x~~ to God's power, we

have man's reason. "The voice said, Cry, And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, ~~x~~ the flower fadeth: because the ~~spirit~~ spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but" whatever God does is ~~going to last forever~~ - surely going to be done. Well, ~~yes~~,

again, you don't get quite what you are expecting. He ~~doesn't~~ simply say what God does, but the "Word of the the Lord (the stress again on God's prediction) shall stand forever." ~~x~~ Man can...the mighty emperor of Babylon can hold the ~~ple~~ people in subjection, but he is just grass. He seems mighty powerful today,

but tomorrow he will be dead. The ~~Babylonian~~ ~~Babylonian~~ Babylonian Empire seems powerful today. What can these little group of ~~Jes~~ Jews do about it. God's predicted that the Word of our God will stand forever. So in verse nine, we have

the theme again of comfort to deliverance. So verses 10, and 11 God's marvelous care of His people as He ~~delivered~~ delivered them. ...And you read ~~x~~ verse 11, and suddenly jump to 12, what a contrast. But the contrast is ...of one theme to another. How

do you know he ~~x~~ has been delivered. Who else can create the universe. Who else can control all the forces of nature. That is the theme from verses 12-14, and 15 and 16 he says in comparison that compared to God, all the nations are nothing.

40:4

40:10

It's the ~~gra~~ greatness of God.

All nations before Him are nothing. / And then the theme of idolatry in verses 18-20.

And then the theme of the greatness of God is in 20 22. "~~It~~ It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; and that stretcheth out the heavens as ~~x~~ a curtain, and spreadeth them out as a tent to dwell in;" The tremendous power of God. There is the ~~weaken~~ weakness of the idols. And there is the tremendous power of God in verse 26 again and then in verse 27 he jumps right back to comfort. Why ~~ded~~ do you say, "O Israel, My way is hid from the Lord." Don't you know that God is the creator. God's power is ... ~~His~~- And you think of them going back from exile. They will walk and not ~~fat~~ faint. The long, long trip ahead. They are going to succeed to ~~succeed~~- succeed because "wait upon the Lord ..and they mount up ~~thed~~ with wings ~~x~~ as eagles;" Later you can interpret it all in view of the end of this whole section. Those that trust in Christ, how God will ~~bet~~ bless them, how they will mount up with wings as eagles. And it is a ~~cou~~ correct interpretation, but is not the immediate interpretation, ~~becasu~~ because this is not a ~~chp~~ chapter of ~~pr~~ specific prophecy dealing with specific things as possibly everything else in the whole 16 chapters is, but this is a chapter dealing with the general overture of the whole section, preparing for the specific things that come after. Now, I've gone through this very faithfully. If you want to study it more in detail, but I think it would be best to ~~gve~~ give careful study after it- we get to the development of \_\_\_\_\_. You might just review what I have given you today and see ~~if~~- the \_\_\_\_\_ structure which is very clear in this section, and that would be very important ~~from~~- in ~~study~~- studying of the chapters that immediately follow. Now in chapter 41 we ~~sa~~ start the actual development of the motion of activity of the whole section, and chapter 41 ~~x~~ begins very vividly. God is calling some people to stand for Him, and who is it He calls. He says Islands, or \_\_\_\_\_ used of the islands of the sea, used of the different lands. It is a figure here for calli g

Isa. #3

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all of the Gentiles ~~to~~ before Him. He is ~~calling~~ calling them to come before Him to answer this problem. There is a picture here of a \_\_\_\_\_ BEtween God and the Gentiles, to call all the non-believers before Him and summons them to give an answer ~~to the~~ in a certain situation. And the situation is described in verses two to six. Here is the situation, "Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made ~~th~~ him rule over kings? " Now, who is that talking about, that is a specific reference to some ~~particular~~ particular king. Who is it that he is talking about. Well, if you look ahead in subsequent chapters. You find passages that are <sup>so</sup> parallel to it that I don't think there is any difficulty in knowing who it is that ~~x~~ He is talking about. You, I believe, I ~~lx~~ gave you 41:4 and 6 was it, ~~de~~ d today. In 44 you have a specific reference....

41:2 . . . . And the question that is asked is a very specific one. Who raised up this man from the east. made him to rule over them. . . Verse 3, 4 are very clearly the description of a great conqueror. A great conqueror of whom the people are aware, of whom Isaiah speaks. The critics say this section was written at the time of the exile. It does not ~~x~~ say there shall come a great conqueror, but that there is one who is right there. And I ~~k~~ feel that the people in Isaiah's time . . . . say, well, we see the situation. There could have been many in history who could have ~~x~~ fit with this conquest, but , as we . . . . ahead last time, we noticed in 44 and 45 . The first of 45 very specifically mentions Cyrus, and Cyrus lived about 150 years 7 after Isaiah. Here he is mentioned specifically, and God says this about him, and what is said about him back in 41 describes . . . Now there are various others in history whom it might fit. I know of no one in this particular period who it would fit very appropriately, but it certainly fits Cyrus exactly. As we go we notice a few other passage that seem very definitely to fit Cyrus, and I don't think there can be any question that it was Cyrus. (Yes, Mr. Gregory). When the time ~~x~~ came and ~~Cyrus--(peopl-~~ people saw Cyrus--how he left Persia and conquered the countries north of ~~that-~~ Babylonia, and then he went further west and he went into Asia Minor and conquered one after another, just rapidly course of conquest, new areas, into which no conqueror had ever conquered before. . . You might say it is like today. ~~Yo~~ YOU might say it is like today. You see Lenin who went into Russia . . . in 1917 when Russia was just about. . . and there was Lenin with a few friends and they . . . from that ~~the~~ time on. until 45 years of fighting (.) the Bolsheviks got control of Russia. All of China was in . . . . now Cuba. . . He is calling all these areas which are confronted with the rise of this tremendous world force. What is your attitude toward this force

this force. And then he brings it directly into relation to himself. He ~~wa~~ says Who raised up this force. Is there some cause back of it. And He says, I am the cause back ~~x~~ of it. That is the ~~m~~ implication. He says you will have to deal with me. Let us come here together here at judgment. Give me the ~~con-~~ conclusion, Are you going to submit yourself to God, who ~~x~~ has accomplished all this, ~~x~~ or are you going to continue in ~~defia~~ defiance of Him and here he says is visible evidence of the Lord's power in the world. He ~~ways~~ says, I have raised up this mighty conqueror. And so he describes Cyrus in verses one and two. And the question is, Who raised him up. You don't know who raised him up but I am going to tell you. I am the ~~enw~~ one. And then He says in verse four. Who hath ~~wregut~~ ~~wreg-~~ wrought and done it, calling the generations from the beginning. Who has not only done this but predicted it in advance, ~~calling the generations from the~~ Now, I don't see any particular sense to this verse, if this verse is written at the time of Cyrus is already there. But if it is written 150 years before, so that people who are imagining the situation and the outcome and then the exile comes and they read it and the words take on real meaning. Who hath declared this ~~x~~ in advance, calling the generations from the beginning. Who, 150 years before, through the ~~mough-~~ mouth of Isaiah, ~~-pr~~ described the situation ~~with-~~ which you now face and told you that Cyrus was to ~~an~~ be an irresistible conqueror and taking nation after nation ~~to~~ in t is area and bringing them to this \_\_\_\_\_. So he says, who has done, it, and he says I the Lord, the first, and w th the last; I am He. So, verses 1-4 is a challenge ~~ae~~ which is addressed to the heathen nations, which is addressed to the people who ~~ae~~ are seeing this great world change, and God is declaring to them, I am not just a God of a little country which has been conquered by the ~~Bay~~ Babylonians and which has been in exile for years. I am the great important force in the world today.

40:4

40:1-4

Qa3

-9-

But I would say this ~~x~~ is a specific manifestation which He has predicted long in advance . I don't ~~thing~~ think the beginning here is the creation. Yes, it means something ... He might say I am the great creator of the universe, but unless , it is more specific or full...it wouldn't mean anything to these heathen who have never even heard of Him. No, ~~this~~- let these nations renew their strength . Let them renew their forces against God--we'll see what we can do ~~tx~~ with it. Let them build themselves...I think that the whole purpose in the whole ... is to deal with Israel. But He deals with Israel by starting in, talking with the great nations, God saying that He is the ~~god~~ of the universe, not the ... ~~x~~ It's Israel that we are trying to ... and God is showing Israel how ~~te~~ they can be comforted ~~x~~ IN His power by showing them that He can be comforted in His power by showing that He can ... So He starts with the heathen, and now He ~~can-cham~~ ~~ca~~ ch allenges the heathen, and the challenge in it is related to Cyrus. "Who brought Cyrus into the picture (?) Who predicted ~~H~~ him well in advance. Well, the Lord says He is the one who did all this. But then He turns aside from this challenge to give ~~to~~ a picture of what the heathen hath done in view of this situation. We have a shart...between verse four and verse five , dealing with the same subject, the ~~com~~ coming of Cyrus. But first you challenge to explain, then you discuss what the heathen are doing ~~aest~~ about it. "The isles saw it, and feared;" the distant lands, the ~~g~~ Greeks were ~~terrie~~ terrified when they ~~say~~ saw this tremendous force coming in their direction. And they were just these little city states. ~~Now-one~~ O No one of the could stand up to this great empire like this. They see a great emergency approaching . The king of Lydia ... he held the western section of Asia Minor. He faced Cyrus and Cyrus defeated them. All the distant ~~at~~ lands are now facing a real ~~prog~~- problem. And the isle of God feared, and all the distant lands are now facing a ~~x~~ real problem.



Isa.

What are they going to do about it. "the ends of the earth were afraid, drew near, and came." They said, We 've got to do something about this, so what did they do. "They helped everyone his neighbour; and every one said to ~~hs~~ his ~~brou~~ brother, "Be of ~~k~~ good courage." That's what happens in a . . . .People who have no use for each other, ~~a~~ struggling over their petty conflicts, when ~~h~~ they ~~af~~ are faced with a real crisis, will get ~~q~~ together and so they get together in order to defend the m- selves ~~ag~~ains Cyrus. They say be of good courage, "So the ~~earm-~~ carpenter encouraged the goldsmith, and ~~th~~ ~~k~~ he that smootheth with the hammer him that smote ~~the~~ with the anvil." Well, ~~who~~ why ~~don~~ on earth did they do that. Why didn't they build tanks and bomb it, some planes, and ~~some-~~ some rifles. . . . But they were even more interested in working for a greater source of help. The weapons would do the best they could, but they ~~know~~ knew it wasn't much. It hadn't . . . .People who are utter atheists, don't believe in any supreme power, when they are faced with crisis, are ~~no~~ longer ~~athe~~ists. They know there is need of help from something beyond them. I heard a man talking just ~~like-~~ last week about alcoholics, and he said the worst thing you can do is to tell an alcoholic , Exert yourself, over come it. They can't do it, they have to recognize that there is nothing that they can do . They need a higher power. By themselves they are hopeless and helpless in the face of alcohol. Well, that is the situation , but the power to which they look for help is idolatry. And so they say, Let's make some new idols. Let's make some new gods to help us in the emergency. So the carpenter encourageth the goldsmith and the he that smootheth withthe hammer him that ~~smeth~~ smote the anvil, saying , It is ~~fr~~ ready for the ~~de~~ soldering; and ~~th~~ he that fastened it with nails, that it should not be moved. Verse 7 shows people looking for help and looking for help to ~~someh~~ something they make themselves with ~~they~~ their own hands. They have no source to find help in except that they

41:7

41:7/ themselves made and they had to fasten it with nails in order ~~to~~ - that the win  
ant wont knock it over, in order that a ~~hrese~~ horse coming by wont hit against  
it and ...It takes a ~~couple~~ couple of nails to make the idol stand up , and yet  
this isn't going to make you happy. ~~They~~ There is jammed into this one verse  
the whole irony of the futility of idol worship. Well, it talks much more about  
the idols later on, but here jammed into one verse and ...Israel is one who is  
actually a challenge to the heathen or ~~to~~ whether it is a call to ~~is~~ Is rael...is  
a matter of literary form ...and now he turns away from the heathen, which has  
shown ~~x~~ such a futile ~~attite~~ - attitude with dealing with. He turns to Israel.

41:8 The view is ...You don't need to be afraid of this. You are my people . The  
wones that I take care of, that I have...the ones I ~~sa~~ stay with.... (Q)

It is extremely important in any interpretation to take the verse alone and see  
what are the possibilities of interpretation. Now, you look at this verse abso-  
lutely alone, and you see the carpenter encourages the goldsmith. Does that  
sound like someone making a ship, making a gun, making bows and arrows.  
If ~~there~~ they are in a real crisis they are not much interested in gold, ~~gun~~-smith.  
It is not particularly good for making weapons. So the presence of the gold makes  
one question whether this is a description of the making of weapons. Well, they  
are making something. What are they making/? They are not making a place to  
enjoy liffe . They are in a crisis ; they need help . Then when you go back  
to ~~ca~~ - ~~ca~~ chapter four, and then when you look ahead of this and see the details  
of the making of idols and the ironical criticism of the idols as something that  
is ~~mad~~ man-made. ~~-Man-~~ You find exact parallels to this passage, so you reach  
the conclusion that this is a verse of which you have no doubts as to what it means.

But ~~is~~ it is wise to approach it carefully and as I say, look at it alone, absolutely  
by itself . It doesn't mention idols, but it fits it perfectly. And it is pretty hard

to think of anything else that it fits. So you go a long way to get to get to the  
\_\_\_ then when you get to the parallel, you ... Some of them are .... (Q) In verse  
7 is the ... and that ~~was~~ Mr. Mackay points out the contrast of what follows.  
The contrast further strengthens ... Teaching at another Seminary, I was head  
of the department at that time... in this course in which they were discussing the  
exodus, the mercy seat, and the mercy seat had a cover made of ~~gold~~ gold. They  
asked a .. engineer how much gold it would take, and he said more gold than all  
the world together. Well, I went over the figures and I found that he just ~~made~~  
made a mistake of one ~~of~~ or two decimal points, but he could .. ~~but~~ it does not  
tell you what the ... on the mercy seat is. We are just not told what the ....  
Well, in this case the gold was an important factor, I ~~am~~ imagine ~~am~~ that the. (Further  
q. on verse seven). Here is one of the interesting things featured in Isaiah par-  
ticularly, in scripture as a whole, a very interesting factor. Scripture is the  
presentation of God's teaching to His people. It is not simply a presentation of  
mathematical ... It is not simply stating, there is the truth. It is an attempt  
to get ~~the~~ the truth into the minds of ~~people~~ people whose minds are clouded as a result  
of sin and years of contact with that ~~which~~ ~~is~~ which is ... And so God ~~is~~ has given  
us the Bible, not merely to tell us what the ~~truth~~ truth is but to get the truth into  
our hearts and minds. and to get it into the ~~hearts~~ hearts and minds of the people.  
And so very frequently, God gives us ~~truth~~ truth, and then ~~he~~ He gives us truth  
... He gets the thing in relationship, and in the course of it, He inserts the real  
a little incidental idea that you hardly notice but it is the beginning of a presentation  
of a vital additional ... ~~Some-thing~~ Sometime ~~is~~ it is given so lightly, that you wonder  
if there is anything there. But then you go on and you find it given and stressed and  
developed later. I think we ~~probably~~ probably have such a thing in Genesis one where  
the Lord Let us make man after our image, in our likeness. What does that mean.?

Jaal

It could be an x editorial we ? It has been a puzzle through the ages. What does that mean. Let us ~~mak k~~ make. De God doesn't use it ordinarily.

41.8

He will protect you. That is what you would say. You have a God to whom you belong. You're His people. He will naturally take care of you. ~~He will~~ But you ~~have~~ have a new idea, suddenly introduced. And this new idea is not necessary to fall-~~to~~ fall (?) in the context, but ~~what~~ what I said is quite sufficient to get the idea across. It enters into a new note (?) and that note goes on to be developed and expanded as time goes on. And ~~it~~ this note is introduced here with the introduction of the word of the word Servant is recognized ~~as~~ by everyone as a vital ~~portion~~ note in this ~~part~~ portion of Isaiah, because the expression, My Servant, is the servant of the Lord occurs maybe a ~~do~~ dozen times in these chapters. And there is much discussion of him and in the end we have Isa. 53 with a ~~an~~ whole chapter discussing how the servant of the Lord is Jesus Christ giving Himself for our sins. And so people ~~have~~ through ~~the~~ the ages have faced a serious problem, Who is this servant of the Lord? What is the . . . Well, Christ. Well, Isaiah starts telling us about Christ. How can it be Christ then. It says its Israel. ~~Oh~~ - Oh, well, sometimes when he says servant he means Christ and sometimes he means Israel. ..To ~~int~~ introduce a word that hasn't been ~~use~~ used much and start in using it in two different senses, sometimes meaning the one and sometimes meaning the other, and you don't even know which it ~~it~~ is. That is a good way to obscure ~~some~~ thing...so it is a problem which ~~perop~~ people have worked over. Some of the critics say, Well, the servant . . . and has nothing ~~with-th~~ to do with this passage as a whole. We, of course, speak on the viewpoint that this is ~~ne~~ one continuous . . . ~~an~~ which Isaiah wrote. Well, at any rate, we have ~~x~~ these quotes (?) some of them two or three verses; some of them rather long passages, like that whole chapter in Isaiah 54. How ~~te~~ do they ~~rel~~ relate to the passage ~~as~~ as a whole. It just doesn't say, Now, it has stopped talking about Israel. Let's tell you something about Christ. Let's stop bothering ~~ing~~ about the exile. Let's look ~~x~~ ahead and tell you something else. It is it that way

41:8  
 or is there an ~~order~~ organic relationship to it, which ~~one~~ once you have found the relationships, you see a logical system and ~~develop-~~ development in which every-thing falls into place. Well, we ~~h~~ may have time later to pick out all of these passages and examine them and work out a suggestive interpretation, but for the moment we are merely looking at this one verse, and we see how unusual it is  
 ///...He doesn't say, You Israel, you are my people. Israel, you are the ones I'm going to do everything for. He says, You are Israel, are my servant. Now, the rest of this here just goes on with the general idea. They are his people, and so they ...You are Jacob whom I have chosen, you are the seed of Abraham, my ~~friend~~ friend. I have taken you from the ends of the earth, called you from  
 41:9  
~~...I have chosen you and~~ the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. " They are the people of God in exile, in bondage, their cities are destroyed. There's nothing that they can do. They are ~~absolut~~ absolutely helpless. The only way they can be delivered is for God in His marvelous power to come and deliver them, and yet He says, You are my servant. Why don't ...Does it not suggest a new idea that God is interested in ~~X~~ Israel, but not simply because they are His people and the others are not His people. No, He is the God of the universe. He is inerested in them because He ~~is~~ has called them to do a particular work. They are God's people in order that a function be performed. They are His servants, and ~~though~~ they are ~~---~~ You may ~~see~~ so they are told here, You ~~may~~ look to God for help here because you are His instruments to do something. So, it is introducing which a new idea ~~/-~~ It hardly seems ~~x~~necessary in the context, because we are so ~~exc~~ excited here about deliverance from Cyrus and how these people are going to be ~~at~~ and how these people are going to be brought under His yoke, that any question about special function seems sort of outside of our immediate emotional

Isa. ~~6~~ contd (23)

concern , but it is right in God's emotional concern. He wants to tell them not simply that He has picked them; they are His ...No, that He has set them apart for a specific purpose in His economy, that He has a purpose in the ~~call~~ calling of Israel, and until that purpose is fulfilled, Israel need not ~~fee~~ fear, because they can know that God will fulfill the purpose for which He called them. He says, You, Israel, are my servants, I ~~h~~ said to you, YOu are my servants, you can depend upon it that ...because the work for which you have been called ~~a~~ has got to be performed. Now, ~~that~~ it is very incidentally brought in, so incidentally that somebody could say, Oh, well, it is customary among all the nations to call them servant: servant of bel, etc. that's common term. He could just ~~a~~ say , You are my servant. Yes, if you have nothing more about it, and you want to brush it aside on that basis. We can't make a big argument , but if you find the idea repeated and stressed afterward, then you are justified in going back and saying this is just a little tiny bit, ~~ju~~ ~~be~~ that was given before the idea was taken up and developed later. But it was ~~x~~ suggested here in order to bring it in in this incidental way, in this situation and then develop it later. And ~~that~~ is an important.

Isa. 7

(Q) Well, at present , this is all that we have. I would say at present that it is entirely possible to interpret it simply as an immediate situation, and we look to see further whether this is similar relation. Certainly, as far as that situation is concerned, God had a relationship to the ~~peo~~ people for a particular ~~x~~ function, and we can be sure that ~~that~~ function will be ~~fulv~~ fulfilled. But as to whether we can derive these general principles from it, ...Well, we have much more dealings with the matter, so I would rather hold the question and see if we have...later on.

I think that is another important principle in Bible study, Raise all the questions that occur in either any passage. That is one of God's purposes in the passage, to open your mind and start you ~~thing~~ thinking and start you raising questions. Raise these questions and then when you come to the answer you will notice ~~the~~ and answer because you have the ~~w~~ question in mind, but if you don't have the question in ~~mid~~ mind, you may read right straight over the answer and never know it. So, it is very important to raise all the questions that you can think of ~~an~~ in any study ~~and~~ but it is also very important ~~x~~ not to reach a conclusion, if the answer is not in the passage but to find absolute proof that it is. Somebody told me of a ~~x~~ method of Bible study ~~that~~ which was used in a group and they gave . . . to a people who knew ~~x~~ nothing about it and then they raised all the questions that they could think of, ~~and~~ any kind of a question, and he was saying how that stimulated their mind, etc. ~~W~~ Well, I am afraid that it stimulated their mind to run off in opposite directions and develop a lot ~~ed~~ ideas out of their head instead of out of their Bible. So, I don't ~~know~~ know, but the ~~st~~ stimulation is something very useful and we need and God is constantly giving answers to questions that we don't even know because we are not familiar with the question. So, we more we ask questions, the better, but let's be ~~abs~~ absolutely sure that we have the answer before we say, Thus saith the Lord. It's very, very ~~x~~ easy to read a lot into the Bible. If you ~~ha~~ fail to see an awful lot that is ~~in there~~ isn't there. If you are not looking for new questions, and seeing whether . . . (Q) The thing . . . are vague because there were thousands of individuals, some of whom knew a ~~gr~~ great deal and some of whom knew nothing. I believe the same thing was true when Christ had the . . . in the temple. They were looking for the coming of the Messiah. People who were suffering ~~and~~ under the Roman yoke, who were oppressed, they were . . . but the people who were



~~getting~~ getting along well and enjoying life probably never thought of it. And many people who were greatly interested in religion, and so, just how wide... but we do ~~not~~ know that at the time of the exile, there must have been people who knew that a great anointed one who was to come, ~~because~~ because they had the earlier chapters of Isaiah, which tells us, but whatever was mentioned in the earlier chapters was to be connected up ~~with~~ with this passage is a thing we do not know...but earlier chapters of Isa. very definitely tell us the great...So that...is there to any careful Bible student. It's amazing how people can read and study with something else on their mind. They say that Marco Polo, when he made his ~~gr~~ great trip to the Orient in the 13th century (I believe it was) came back and wrote a great...that was read with tremendous interest all over Europe. He was so interested in...that these people instead of taking ~~around~~ around great loads of gold and silver to pay bills with, had paper money. And...this paper money was the most wonderful thing. I don't know whether that's ~~where~~ where the idea of paper money got ~~inter~~ introduced into Europe or not, but at least Marco Polo was tremendously impressed with paper money, but he did leave...Well, the...Of course, we could spend a ~~semester~~ semester on a few verses, and I'm anxious to get as much of the meat ~~out~~ of it as I can. And so we are dealing mostly with...that's what I want to deal with first. I want to get the swing of the chapters and then go back and look at details, but this ~~serv~~ servant here, I don't recall being stressed before. I don't ~~recall~~ recall it being earlier in Isaiah. It is the fact that God ~~and~~ called Israel into existence in order that something be done... Her is a vital stress of it at this particular important point, this is an idea that God is now going to develop. So we will go ~~and-~~ on and see how it is developed. But before we see how it is develop, we notice the ~~continuit-~~ continuation of the sentence here. Thou, Israel, art my servant. This is a section which starts in verse

~~4:8~~ ~~eight~~ eight and runs ~~to~~ how far does it say. How far would you say this section runs from verse eighth until he comes to something that is rather different. At least to 15, wouldn't it. But I think we can make an argument that it is through verse 20. At any rate, verse ~~20 to~~ 22 is very different. In 22 and following He is back to what he is talking about in verses 1-7. You have sort of an ~~ev-~~ envelope structure here. You have a ~~subject~~ subject that is to be given, a subject toward the end of the chapter not at the end of the chapter. ~~KE~~ But in between you have a different... they are related but they are... so there is a ~~rather~~ rather ~~sharp~~ sharp break between verse 7 and 8 ~~but~~, and now he is talking about comfort for Israel. And He is very definitely talking about Israel for a number of verses. When you get on to verse 16 you can't be so sure it is Israel, but certainly still is comfort, so an argument can be ~~made~~ made to say it is comfort to Israel. But this theme of comfort which is predominant from verse 8 on to verse 19 ~~as~~ at least is a theme of comfort, and verse 20 is... and in 21 he gives a strong ~~para-para~~ parallel to verse one again. Produce your cause, bring ~~to~~ forth your reason. Well, is he talking to Israel, or is He talking to the nations. Well, as he goes on it is the nations that he is... with, so it seems very reasonable to think that in verse 21 he turns His attention away from Israel to the nations. Not that He is forgetting Israel... now, talking to the nations. He says to the nations, You ~~have~~ nations have your mighty gods, you have ~~taken~~ taken Jerusalem into captivity, you have carried the people into bondage, now, he says, you ~~thing~~ think you are so much greater than Israel, but are you ~~not~~ greater than God? No, He says, Produce your reason, Let's see proof that you are. And so He ~~is~~ brings back to them here with a ~~call~~ call for evidence ~~that there-god-~~ their gods are greater than He, and He puts it on the tangible ground that can be dealt with. Before this, He said I raised up Cyrus, and they say, How do we know that you raised up Cyrus. How do we know that the God of ~~Israe-~~ Israel had anything to do with that. He says I am

4:16

4:21

1  
Isa 41:21

the one who created the universe. He says, How do we know you are. How do we know that you have any power at all. How do we know that you even exist.

Well, from verse 21 on He gives a very strong argument in this regard that is tangible. He says, Let them bring forth and show us what shall happen. (you've got your idols ~~at~~ here. You have your false gods, and here is Cyrus ~~an~~ coming with His tremendous force. What is the answer to the problem. What is going to happen. Let them show us what is going to happen. Well, there's a challenge. You go to the ~~ede~~ idol and you say, What is going to happen. Well, ~~some~~ sometimes ...is ~~stand~~ing by and he gives an answer. And somebody says, the idol is talking. Let's see if it ~~ck~~ comes out the way he says. Most of the time the idol won't say anything. ~~We~~ When he does, he seems to ...Let's test and let's see if it happens the way he says it is ~~eg-~~ going to . Let them bring them forth, he says, and show what is going to happen. Let them show us , the former ~~the~~ things, what they be, that we may ~~con~~sider them, and know the latter end of them or declare us ~~xf~~ things for to come. Let them give an explanation of all these ...situations. I've given it in the book of Isaiah, and he says you have the explanation of the universe here that I the Lord have given it. You have my prediction of the ~~peope~~ people would go into exile. You have my prediction that Cyrus was going to come. I've given all this and you see how it ~~isx~~ has come to pass. Let them show something that they have done something like this that has happened, that we may consider their arguments and then that we may know the latter , or ~~d~~ declare us things to come. Show us things that are to ~~ome~~ come ~~ix~~ hereafter, that we may know that you are gods, that the challenge is put directly on the basis of predictive prophecy

Is. 7 Continued.

because this is ~~not tangible~~ a tangible <sup>source</sup> force of evidence that can be put to the ~~text~~ test. I will put this \_\_\_\_\_ most interestingly. I will talk about that at another time... But this is the challenge which he gives them and the answer to it in verse 24, "you are nothing, you can't do anything, but I," he says, "I" in verse 25, "I have done this, I raised up Cyrus from the north, one from the West and from the east, who overcometh ..."

I find that if I am to really enjoy Shakespeare's plays ~~xxx~~ as I would like to do, I have to read three times. I read once to learn the plot, then I read the second time till I see everything fit together, \_\_\_\_\_ (13.) then I read the third time to get little fine points to real pleasure out of it.

But they don't mean ~~xx~~ much to me until I have done the other two. And I think that in the study of the Bible it is ord~~i~~narily not wise to think that we can simply go ~~verse-by-verse~~ verse by verse, and get everything out of a verse and stop, until we know a good bit out of the context. To get a bird's eye's view of the facts \_\_\_\_\_ (14.

Yet \_\_\_\_\_ then go back and then add more of the details seems to me a much surer way of getting definite results than to think of getting word by word, or verse by verse without having first looking ahead, and see what is there.

Right at the moment, we are looking at ~~this~~ this section of Isaiah not in detail, but in just main trends, and we are not so much \_\_\_\_\_ after 40, because we notice that chapter 40 is a prelude, and we have <sup>paid</sup> ~~taken~~ a little attention to it, and we have a little idea of it, but we will hope to look at it in far more detail at a later time. However, starting with the beginning of ch. ~~40~~ 41, where we get the specific definite thing, "Who has raised up this righteous man from the east<sup>2</sup>, called him to his feet? " There is a definite situation which we \_\_\_\_\_ (15.

Is. 8. Continued.

41

So, we look at that. As we look at that, we notice that it begins with God's challenge of the gods of the heathen. Again it shows ~~that~~ <sup>the</sup> heathen looking to idols for help. In verse ~~9~~7 we end this section, and then God turns his attention to the Israel, and gives the words of comfort to Israel, and we go to verse 8, and whether this word of comfort to Israel is from 1 to the end of verse 20 or not might be questioned, but certainly it was mostly \_\_\_\_\_. But as to the nature of the words of comfort, they include the promises of deliverances, promises of special blessing. We have now yet to look at these in detail, and see just what the promises are left here. I think it would be better to look at that in connection with other similar kinds, and see how much we can get one from another one. One adds to the other. So, <sup>at present</sup> I want to run over this section very quickly only noticing the possibility of ~~the~~ <sup>with</sup> a new note injected here/ the statement, "thou art my servant ." ~~There se~~ The word ~~see~~ we see twice, and see \_\_\_\_\_ (1.50) nothing more of time. We think that is a rather incidental thing. We know that there is much about the theme of the servant of the Lord in the section. This is an introductory remark, and therefore It is very important. God has called Israel, not ~~simply~~ because he is righteous, not because he is \_\_\_\_\_, but Israel has been called to do a task. It is a function for which Israel is called. Now whether the details of the promise is given ahead ~~is~~, or whether it ~~first~~ just merely refers to the immediate situation, or whether it runs on quite a distance, or whether it \_\_\_\_\_ we leave that until later, and compared it with other. \_\_\_\_\_ (2.10) But ~~at~~ <sup>for</sup> the moment we are going ~~to~~ <sup>on</sup> look at the \_\_\_\_\_ which is the reversion to the idea of the

Is. 8 Continued.

41:21 BEGINNING of the chapter. Verse 21 ~~produces~~, "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob." He is calling on the heathen to give some evidence that their gods really amount to something.

"Let them bring them forth, and shew us ~~what~~ shall happen...)" so that you have to look into what is now appearing, and see now what is ~~g~~ coming afterwards.

He says in verse 23:" Shew the things that are to come hereafter, that we may know that we are gods: yea, do good, or do evil, that we may be dismayed, and behold it together." "Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you." He says, I have done something, but you have not done anything. You don't do it, but I have done something.

I have raised up one from the north, and he is coming: he ~~is~~ is going to come, ~~and he~~ he does come, he shall come mainly \_\_\_\_\_ (3.10)

from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay." Here is a clear

reference to the same individual which is referred to in verse 2. Then he ~~says~~, declares the truth of the true prophecy : "Who hath declared from the beginning, that we may

41:26 know? and beforetime, that we may say, He is righteous? yea, there is ~~is~~ none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words." "The first shall say to Zibn, Behold, behold them: and I will give to

41:27 Jerusalem one that bringeth good tidings." \_\_\_\_\_ (4.00)

Let's go on now, and get the general bird's eye view of it, and then come back for further details later. If you have any question on the things that we pass over-quickly, that you think is of interest for later studies, please don't hesitate to bring them up now.

Is. 8 Contined.

Maybe we look at it, and then come back later. But it may help to have it brought out ~~ahead of time~~ to an attention ahead of time. What is any point that you think there is something in the passage that we have passed through quickly, yet ~~that~~ either throws light on the directness or ~~generally~~ \_\_\_\_\_ of directness of general (4.50) over-all plans, be sure to ~~not~~ raise it then, ~~the~~ because then you \_\_\_\_\_

We want to give a general picture of it if we can now, and then look into details, but subsequently as to ~~prove~~ or disprove the general picture, we want to ~~have~~ be sure and examine it now, just to be sure of our general picture is \_\_\_\_\_. (5.00)

42:1

Now we come to the beginning of chapter ~~42~~ 42, and again as the beginning of ~~42~~ 40 that \_\_\_\_\_ (5.00) as chapter division. I don't think there is any paragraph trouble, if you have at least a strong ~~chapter~~ division. "Behold my servant, whom I

uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: <sup>a</sup> he shall bring forth judgment to the Gentiles." Here is ~~the~~ picture of the Servant

of the Lord. And most preferable to say now here in chapter 42, verses, Isaiah <sup>a</sup> gives ~~the~~ picture of ~~the~~ a prophet, Isaiah gives a description of a prophet. Well,

we don't want to question the flight, that ~~at~~ \_\_\_\_\_ as a statement looking not of its contents, but we are now ~~not~~ at the question of what ~~if~~ do we ~~now~~ find to be there, but we asking the question, what would a thoroughly godly and readers believing and highly intelligent ~~reason~~ of Isaiah reasonably find to be given here?

What would he find ~~if~~ in this passage? And in such a case, we have to say introduced to that this means that the Servant of the Lord is / before in the previous chapter, Israel is told, Israel is God's servant. That's definitely stated.

~~Now~~ Now we would say that Israel, ~~is~~ God is going to deliver you, you are God's servant. Then we say, God says, my servant does all these wonderful things, you are not talking about Israel, but you are talking about Christ. Why do you jump about like that? If you are going to, why don't you make it clear?

Commentaries are very helpful , expecially in the meaning of words .

I ~~how-h9-~~ hope you will ~~study~~ the passage you can and look at things ahead of us as much possible. Now, I ~~whix~~ wish that we could read this all in Hebrew. It would be very useful, but Isaiah 's Hebrew is harder than any other Hebrew in the Bible...It is beautiful Hebrew...It is one of the great literary \_\_\_\_\_ in the world's history. Consequently, it is hardly to be ~~exbe~~ expected that Seminary students should be able to cover a passage of this length and then study its meaning while ....I want you to study particular points, particular difficult verses in places ~~here~~ where there are special problems. I ~~am~~ may assiagn you certain passages to look into , but our stress this time is certainly not on the Hebrew manuscripts, our stress is on the meaining of passages, and the more you can do it in the Hebrew, the one you will get out of it, and the more ...So I would appreciate it after this that you would bring your Hebrew Bibles with you to class every timex, so we can raise any particular points and look into the passage and of course, when I assign a passage, we can 't always be sure of discussing it immediately. It ~~man-~~ may be a week or two before we get to the discussion of the passage, but if you will ~~als-~~ always have your Hebrew Bible with you...We will use our English Bibles and our Hebrew Bibles in the discussion. We will have to ~~spa-~~ spend a great deal on the English , simply in order to get ~~te-~~ over the whole amount. You are equipped to deal with the early problems and ~~x~~ see how it relates to the .... and then see the materi~~d~~x that follows. But, there is one more principlex that has to do with ....that is; i Grappled for quite a time with the problem of the very first step in



Is. 8 Continued.

Why don't you say, we have been talking about Israel now, God's mercy to Israel, but now we are going to tell you about something else. I want to tell you about ~~some~~ <sup>s of</sup> somebody who is going to come ~~one~~ <sup>the</sup> hundred/years from now. I want to give you a quick \_\_\_\_\_ of coming Messiah. (6.70) He is not introduced in any such way. He says, "Behold my servant" He used the word servant in the previous chapter. We have no previous context anywhere that I know of to lead one to say, now look, he is going to say something about the Messiah. There is no such kind. Therefore ~~who~~ how does this fit in? What is the meaning of this passage that just now \_\_\_\_\_ (7.10) Mr. Gregory? Isaiah ~~can't~~ has given \_\_\_\_\_ at a different time. But I would say that all his life of Isaiah, I would say that chapters 32 to 39 are \_\_\_\_\_ vital ~~experiences of the~~ experiences, the great events of the life of the nation with which Isaiah is intimately connected, ~~particularly~~ definitely connected with it. Then I would say that chapters 1 through 35 are dealing primarily with the nation as it is. And Isaiah says, calling on them to turn away from their sins, shewing that them/the terrible consequences ~~of~~ will come, if they continue in their sin. But <sup>ing</sup> comfort ~~is given~~ by frequently turning attention away from the \_\_\_\_\_, (8.00) to look through to the godly, to say, "look here, you don't need to get utterly disturbed, ~~destroyed~~, feel that because the people don't listen to His message, ~~are~~ going into this punishment that God is bringing in. No, God has wonderful blessings above, and \_\_\_\_\_ in the Scripture the description of the millenium to come. the description of the Messianic kings to come, and the description of the great blessings to be given them that God has for His people often \_\_\_\_\_ (8.40)

Is. 8, Continued.

This is not like that. This is quite different. This is a section which I believe  
great

that Isaiah gave as a unit raised in his life, after he has \_\_\_\_\_ (8.60) deal to  
the people

with the people where they were, and now had gone heading to destruction

\_\_\_\_\_ 15, the good king Hezekiah, and Menasseh had everything in his own way.

That Isaiah now turns his attention away from the nation before, the godly knowing  
and

what has happened to the Northern kingdom, knowing that Isaiah's prediction

that the Southern kingdom also will go into exile, will certainly be fulfilled,

they see the exile as already come. So, Isaiah gives them one \_\_\_\_\_

continued discourse. chapters 40 on about 50, 55 and 56, to turn away  
for

that God has the message of comfort to them and to give it in such a way that  
meet

it will not only build their psychological needs, but also will fill the exact

meaning of the people hundred and fifty years later when in that situation \_\_\_\_\_  
in the sections

(9.65) So this is a unit, and anything that you can find earlier which seems

to throw light on this, you are justified in claiming this, because ~~God's people~~ these

godly people ~~will~~ would all be very familiar with it. (Q) Yes, yes, I would

question for instance a little bit that it would include that, include and interpret

something in the early part, but something you find here. Something you find

here might throw light upon it, but the earlier part should be understood in a

great extent without it because it is given before you hear. But when you it was

is given the godly were always familiar with the early parts, and therefore, if

anything in the earlier part shows ~~clearly~~ a clear usage of on Isaiah's part,

so that the background ~~here~~ he is presenting here is definitely, and this ~~di~~ ties

with it, you are justified in saying that this is referring that thing that is already

referred to. (Q) I don't think so. The early part that has the great Messianic

king, the one that he suggested is going to come who is to establish righteousness,

to rule with a rod of iron. Now, I question that anybody would immediately ~~con-~~connect this up with that. I think you have to look for your connections with this in the chapters right before, rather than that. Because that is different than that. While it may be brought into relation ~~ans~~ and shown that it to relate to the whole ~~think,~~ thing, I don't believe it would be obvious. I don't think that the ... It seems to me to go along two different lines: the coming Messianic King, the servant of the Lord, and then eventually ~~there is going to be~~ you find that these two merge. But when this one is just starting, I doubt that at that point there is any ground for any person to connect it up yet with the coming Messianic King. (Q) But that was true of any divinely sent leader. Any one that God sent, He sent His spirit upon. I don't ~~believe~~ believe that that is a unique enough ... It is true that 11:2 speaks of Him as having the Spirit of the Lord in a very unusual way, but certainly the Spirit of the Lord rested on David when he wrote the Psalms. And certainly he rested on Isaiah when He prophesied and all these the workers of the Lord understood, ... They ~~god~~ got special men in whom was the Spirit to make the fine work of the tabernacle. The Spirit of the Lord set him apart for that task. (Q) I'm not sure about that, but at least, that section is the judgment there, is referring to a king, establishing something with force. I doubt if you find that in this portion. I'm inclined to think that judgment from this passage is here is more ~~to be a~~ of a bringing of a right understanding, where there it is ~~bring-t~~ bringing them official ~~pt~~ punishment or rebuke instead of blessing. I don't think the two passages correspond quite, but ~~the~~ these verbal ~~similarite~~ similarities are very interesting to note, whether they are enough to lead a reader of this to go back and say this is the same as that or whether they are rather suggestive here that after this picture develops and gets clear, then of course you notice a certain similarity, and you say why

~~does-~~ do these two different lines of prophecy can be seen to ~~to merge~~, but if you probe (?) you will be beginning a different line of prophecy. There were Rabbis who said ~~k~~ There are going to be two Messiahs, the Messiah Ben Judah who reigned and the Messiah Ben Joseph ...but the picture in this section, there is very little about the coming king in this section from 40=55. This is leading up to it ~~an~~ in another direction. Well, now here is this ~~picture-pictu~~ picture of the Servant of the Lord, and he just ~~said~~, Israel is my servant. Now after telling us that Israel is His servant does He now forget all about Israel and talk about somebody ~~else~~ else. If so, why doesn't He say so. Wont it be very confusing if I tell you about how Mr. Downs came down the hall here and very ~~king-din-d~~ king to help me bring my machine in this afternoon, and then I say, When you establish his rule over Europe he established a code of ~~Nabo-~~ Napoleon that made a uniform code of law for all Europe, and he did away with this foolish inch foot yard business and introduced a sensible ~~metric~~ measuring system, both in length ~~in~~ and in money ~~yste---~~ systems, only he didn't conquer England so England still has 12 pennies in a shilling and 20 shillings in a pound. Now, if all of a sudden like that, I was talking about Mr. Downs, I ~~sat~~ started talking about Mr. Downs, I started talking about what He did, and described to you what Napoleon did, you say That transition is too sharp. He should say, Now, I am going to quit talking ~~ax~~ about Mr. Downs and ~~ta~~ tell you a little about Napoleon. There should be a ~~t4a-~~ transition made there. Or else, it becomes ~~nonsens~~ nonsense. Well, now here this chapter comes right after 41. 41 has ~~tr- twe~~ twice to the Servant of the Lord.

### Isa. 9

Verse 19, Who is blind, but my servant? or deaf, as my ~~x messent~~ messenger that I sent? ~~-or deaf, as my~~ who is blind as he that is perfect, and blind as the Lord's

servant ? Well, here the servant of the Lord is blind and deaf. Who is that? Is that Christ that He is talking about? Of course not, it must be Israel. Well, Israel is the ~~servant~~ servant of the Lord in chapter 41, the servant of the Lord at the end of chapter 42. Now, we have a good . . . talking about the servant of the Lord and we say No, No this is not Israel. This has nothing to do with Israel. That seems like a very illogical way to present this. (Q) You have Israel as the servant here in 41. Here is Israel as the ~~sev~~ servant over at the end of 42. God ~~is~~ has called Israel, not simply give them a paper, but because they are to be his instruments, to perform a work. God said , My servant is proving a failure. He is blind and not seeing what he is doing, falling down ~~on~~ on the job, at the end of 42, but ~~is~~ now at the beginning of 42 He is talking about , Behold, My servant, what the servant is going to do. Well, is this quite unrelated to what precedes and follows. Or is this entering into some new note, for which we have no background in chapter 41 or 42 that the servant isn't Israel at all, but ~~is~~ it is someone that Israel is going to bring . How does it relate? (Q) No, no, you can use servant ~~is~~ in various ~~Bib~~ Biblical passages. In different. . . You ~~is~~ talk about one servant in 41 --now you talk about a different servant, and then you go back to the one at the ~~3rd~~ end of 41. You can use servant in various , difficult passages in various ways, but if you use it twice in one way. A few verses later you use it again and then a few verses later again, ~~and a ver~~ . . . If three is going to be different, would you not expect that ~~some~~ there to be some statement or something to lead you to understand it is different, something to explain how it comes to be different, ~~or~~ , that is to say, there ~~is~~ should be a statement, I am now using this word in a different sense or there should be a clear, logical explanation of ~~wh~~ how there can be a relationship and yet a different aspect. It is either two different things ~~is~~, ~~is~~ in which ~~is~~ case

Isa. 9 Contd.

there should be some kind of explanation, how the shift comes, or ~~es~~ else there should be some logical relationship which makes it not two different things, but two aspects of the ~~sem~~ same thing, with a logical reason for the shift from one aspect to the other. ~~And-if-you-~~ He said Israel is going to be ~~a~~ delivered. Why, because they are God's servants. They have work to do for God. Now he goes on with comfort for Israel, rebuke for the idols, then he says now, here is the ~~descri~~ description of the Servant. Well, why isn't that the ~~se-~~ same servant? Why is it a different servant? Well, what have you got in the ~~contes~~ ~~x-~~ context to suggest that there is a different person coming two thousand years later ~~of-~~ or coming hundreds of years later that is now a ~~w~~ servant and then he gets back to this ~~ser-~~ first servant again, with nothing to show how he gets back to it ~~x~~ either. See what I mean? Are they two different things? If so, there should be an explanation of the shift. Or, ~~ore~~ are they two phases of the same thing. If they are two phases of the same thing, what is the logical relationship? How do you get two phases? (Q) Yes, but he often does that. They often speak of the nations as a lot of individuals, and then they ~~we~~ will refer to the nation as an individual, as the virgin daughter of Zion has ... (Q) Verse 8 or verse 7? Israel and Jacob are used as simply two identical ways of saying the same thing. You will often ~~x~~ call the man ~~is~~ Israel and you will often call him Jacob. They will often ~~x~~ call the nation Israel and they will often call it Jacob. You can't always tell. I don't know any clear reason why one sometimes is used and the n the other, except for variety. ~~it-~~ There is a marked contrast. Now, why do you have such a marked contrast. Now, ~~x~~ say, Look at Dr. MacRae, He worked here for 25 years in the Seminary, has the world been turned upside down. No, Has he trained preachers who occupy all the leading pulpits through out the world. No. Then you say, When Spurgeon ~~fini-~~ finished his career,

Isa. 10 Contd.

he had graduates who were preaching at all the great pulpits in Great Britain.

Well, it gives a very nice contrast, but we make clear the different persons we ~~were~~ are talking about, you see. If he were to say, what ~~a~~ has he accomplished here. You've got graduates in Penna., Cal., Oregon, and China and different countries, but ~~Sp~~ the ~~educated~~ educator has his graduates occupying all the great pulpits all over ~~of~~ Great Britain, and then you say, ~~α~~ Oh, the educator has made a failure, he has only got graduates in five continents, one of the continents there are no graduates of Faith Seminary. You see, what I mean, to just ~~κ~~ say the ~~edu-~~ educated and mean me two times and mean Spurgeon one time and then speak of me again, with nothing to show there is transition would be ~~mea~~ quite meaningless.

(Q) Yes, if you were to say, Now, here, look at this, Israel is the servant but ~~ise~~ Israel isn't accomplishing ~~the~~ the work. However, there is going to be a true servant who will accomplish it. Six words will make it clear, but there are <sup>not</sup> ~~not~~ such six words here. They are not here. \*(?) You cannot simply say, it is mysterious, you can't understand it, you have to make an assumption. We may have to do that sometime, so we don't want to do it unless it is absolutely necessary. We want to see if we can find a logical relationship that explains. We want to figure ~~th~~ that the Lord is speaking to intelligent people and He is expecting them not to come and read into His Word, but to find in it ~~the~~ what is there ~~to~~ to get out. So we want to see if He put there that He wants us to take ~~ye~~ out that should make perfect sense to somebody at that time. Here ~~κ~~ is Isaiah speaking. Here are the people. They are saying. ~~κ~~ Israel, don't be afraid of Cyrus coming, because you are God's servant. Wonderful. We don't need to be afraid of Cyrus, we are ~~g~~ God's ~~servat~~ servant. Then He says, My servant is going to bring judgment with him and all that. Then you say, Oh my, what a future he has got for us. He says Oh no, I

Isa 10 contd.

wasn't talking about you, I was talking about someone else. But won't he explain that before he ~~sm~~ simply gives the statement. There is nothing in chapter 41 ~~to needs~~ show any failure on Israel's part. In 41 Israel will be delivered because Israel is God's servant. There is no failure suggested. It's the end of 42 that you get the ~~fix~~ failure, but 41 is wholly Israel, there is no question about that. But then he says that the Servant is going to do these great things. Well, wouldn't you immediately say, Well, no wonder he is going to deliver. If he is going to able us to accomplish these things. That is marvelous, but why ~~k~~ He deliver us if somebody else is going to accomplish these things. What's the point then of saying ~~that~~ that we are to be delivered because we are his servants if there ~~a~~ is somebody else altogether. If ~~k~~ we are the servant that failed, well, why doesn't he leave us in bondage. What's the point of it. Is there a logical relationship that one ~~shoud~~ should be able to ~~gif~~ figure out in ~~Isa~~ Isaiah's time and not just say Oh, he goes from one thing to another, but could say he is dealing with another aspect of the same thing. I could see a logical relationship. (Q) I don't think there is anything in 41 or in the earlier part of 42 to lead someone to say, He has been talking about one servant, now he is going to talk about another. I feel that the ~~U~~ servant is introduced in 41 and elaborated in 42. Now, 42 says Israel is the ~~sev~~ servant. How then 42 be this ~~one~~ wonderful, ideal picture that it is. How do you work that out. I have given a great deal of thought to this and I have come to the conclusion myself that the answer is to be found along the line that Mr. Brooks ~~subbe-~~ suggested, though I have expressed it in a ~~k dix~~ different-~~3a~~ way than ~~that~~ that. I have stated it this way. Israel is told they are going to be delivered because, You are my servant, God has a purpose, this ~~purps-~~ purpose will be accomplished. Therefore, God is going to deliver Israel. Now, what is the ~~pr~~ purpose



41:10-11  
 have been put inside of one small room. The oppressors, the nations<sup>that</sup> have oppressed Israel have all gone their way and become no longer factors in history. Even as recently as our own day, Hitler declared that he was going to establish a realm that would last for a thousand years and a part of his building himself up to power was the destruction of the Jewish people. Today the state of Israel is a force in the world but Hitler and his Nazis have completely disappeared and become a term of derision.

It would be good if Anti-<sup>a</sup>Semites<sup>s</sup> would ponder over these two verses. God's Word stands and is true, and will never be destroyed. He has fulfilled these two verses time and again in the past and he will continue to do so in the future. When members of the people of Israel sinned, God is going to punish them, either in this life or in the next. Their sin certainly does not deserve to be condoned, or to be overlooked, but when any group or any nation raises itself up against Israelites per se or tries to attack people simply because they are Hebrews, they can know that God's wrath is upon them just as it is against those who persecute Christians, per se, or who endeavor to destroy God's testimony as given in the New Testament.

41:14  
 After these two verses showing God's utter condemnation and His determination to absolutely destroy those who have persecuted His people, He returns in the next two verses to the thought of verse 10. It is God who is upholding His people. <sup>He gives</sup> ~~These~~ two general verses of encouragement here, of blessing, on the ground that they are God's people and He will care for them. It is interesting that in verse 14 He speaks of thou worm, Jacob, He shows here the weakness of these people whom He is helping, it is not their strong hand, it is not their power, that is going to redeem them. It is not their brains or their ability, it is God's blessing that is going to accomplish great things through them. They are only a worm but God is their God and He is their redeemer.

The use of this word Redeemer in verse 14 is interesting. There is not much stress in this part of the chapter, of our section, upon God's redeeming relationship to individuals. That is something that is logically led up to later on in our section. But here the word is used in relation to the nation as a whole and to its individuals, that if redemption is to be found, it is through the Holy One of Israel. Again we notice the term the Holy One, the note of sin, God's wrath against sin, of His determination to do away with it. It is not much stressed in these early chapters. The big emphasis is now on consolation. The great rebukes <sup>of</sup> ~~to~~ sin which we found in ~~earlier~~ parts of Isaiah, and find in later parts also, are not in this section. But occasionally, as here, there is just a slight touch on the thought of the holiness of God. This stress will become greater as the chapters ~~to~~ go on, and we will see how a vital problem is involved in man's relation to the Holy God.

The fourth section you might say combines the two ideas that have been looked at before. Verses 15 and 16 continue the note of God's blessing upon His people, and also continue the note of God's destruction of the persecutors. Here however there is expressed the thought that God is going to take His people, weak though they are, and is going to use them as instruments for the destruction of the adversary. The expression is given not in extremely specific language here. It does not say how they are going to destroy nations. It says they will thresh them out and make the hills as chaff. The figure can be taken as a figure for nations, but it is not specifically so stated. When we find that actually their redemption came only comparatively seldom ~~w~~ through warlike activity on the part of Israel, we see that there is a strong probability that here he is speaking of the fact that through Israel definite purposes of God are going to be carried out, and great things accomplished, rather than that ~~was~~ which would be most obvious in relation to the passage that they were going to be used to destroy the enemy, or the persecutor.

The Maccabean Revolt is about the only time we think of when the Israelites, after of course the great conquest of Joshua, when the Israelites were the specific instruments of God in destroying the enemy. Usually they stood still and saw the Lord work through other instrumentality.

Again in verse 16 we note that their glory is to be in the Holy One of Israel, again just the use of the word stresses this note, the note of God's holiness which is to be developed later on, but for which a preparation is made by simply stressing the idea three times in this part of the book, in verse 14, verse 16, and again in verse 20.

41:17-19  
 The fifth section, part of this section, takes in other ideas. In verses 17 through 19. Here we are, the note is still the note of comfort, of God's people, but there is more of the personal in it, and also more of the specific in it than in the general words of encouragement that was found in verses 10, 13, and 14. We see the poor and needy ~~and~~ lacking water, and failing for thirst. God says He will not forsake them but will open up rivers in high places and make the wilderness pools of water. God hears the cry of His people, and sends the answer. This has the note of encouragement strongly but adds to it the specific thing that God not only gives encouraging words but actually does things, and those things which are done meet the needs of His people. Verse 18 seems to go beyond, further, it suggests not merely an answer to ~~an~~ <sup>a</sup> temporary need but a continuing <sup>answer, rivers and</sup> ~~river and~~ ~~fountain~~ fountains, in the dry land, to be springs of water, sources that will continue for a long time. Verse 19 carries this same idea, the wilderness having beautiful trees planted in it. It is the idea of encouragement coming from wonderful words of strengthening, but more than that, from the assurance that God is going to do mighty things, the effect of which will be very lasting. The sixth part of this section is in verse 20, where we have the reason for it all given. It is given in order to lead people to meditate, to make them understand, to cause them to realize

41:20

God's sovereignty, God's power, God's glory, to realize that it is the Holy One of Israel who has created it. This is the note that we have already seen repeatedly and that is carried on through these passages, the great glory of God and the importance of bringing man to understand and realize God's glory.

#### Verse 21.

In verse 21 we find a sharp transition. No longer is God speaking directly to the people of Israel. We revert to the attitude of the very beginning of the chapter where He expressed His great call to the nation, to appear before Him, and to show their, to give an answer to the charges that He makes against them. Here it is addressed, however, not so much to the nations as to the ~~God~~<sup>gods</sup> of the nation. This is perfectly clear from verse 23 where it said that we may know that ~~you are God~~<sup>ye are gods</sup>. The ~~God~~ gods of the nations are called upon now to give some proof that they exist, that they have any reason for being. There is a two-fold purpose in this section, it is to convict the nation of the folly of trusting in ~~God~~<sup>gods</sup>, in false gods, but even more it is addressed indirectly to Israel, in order to strengthen them in their determination to stand true to the one true God, and to show them the futility of idol worship. Here He addresses then the gods and calls upon them to bring some evidence, to bring reason. The New Testament tells us that we should be ready to give a reason for the faith that is in us. God wants us to give our testimony, this is very important, to show what God has done for us. But he also wants us to be able to give a ~~ready~~ answer which He may use in leading others to consider the claims of Christ.

In verse 22 and 23 a very interesting argument is given against the existence of the idols. When one sees what the false gods have done, how they are credited by their people with having conquered all these nations round about, and extended their power so widely, one might be tempted to say well what is the God of Israel

anyway? What power has He got? Here God gives an answer. God proves His existence and His power, by a great argument which is stressed in these chapters of Isaiah, more than just about anywhere else in the Bible. It is the argument from fulfilled prophecy.

(g.7. 1/2)

...in verses 21-29 the scene reverts to that with which the chapter started. We remember that then the Lord was speaking to the nations of the idolaters, pointing out to them that it is He who has brought the great aggressor Cyrus who is conquering them one by one, and that they are foolish in their fear of Cyrus to think of making new idols. Here again he reverts to that same viewpoint, after having spoken to Israel and assured them of His blessing upon them and that Cyrus was His agent to do good for them, He now turns back. However, he speaks now not to the idolaters but to the idols that they worship. This of course is a figure of speech, he definitely says in the course of it that the idols do not exist, they are nothing at all, nevertheless as a rhetorical figure, the Lord here speaks directly to the idols. In verse 21 He calls upon the idols to give some evidence that they amount to something. This verse is a very general verse, which would be difficult to interpret except in the clear light of what follows. He calls on them to give some evidence, Christianity never advances simply by a use of force or of illogical argument. The Christian should always be ready to give a reason for the faith that is in him, and he should be ready to allow his opponent opportunity to give a fair presentation of the reasons which they think may be alleged for their view, in free discussion the truth is bound to prevail. So God calls here upon the idols to give some evidence and in verse 22 He calls attention to a special type of evidence. This is the evidence of fulfilled prophecy. If they are really gods they should know what is going to happen in the future. Let them explain the meaning of the things that have happened in the past. Let them show how they in the past have made predictions before things

came to pass. Let them give us some prediction now of things in the future so that we can see whether it will happen the way they say. This argument from prediction is a very difficult one. In our day many people claim to predict the future in one way or another. But in most cases the majority of their predictions prove to be false. It is very difficult indeed to know what is going to happen. Mohammed was very careful on this point. While he does say a few things about what he declares will happen at the time of the last judgment at the end of the world, he tells nothing in the Koran about what will happen, what he thinks is going to happen between this time and that. We already noticed how Croesus sent a messenger to the Delphic Oracle to ask information as to the future. And how the Delphic Oracle gave him an answer which could be true no matter what happened.  $\emptyset$  It is very difficult to predict the future, and so God in calling upon the idols to prove that they really are gods by predicting the future is giving them a tremendously hard test. However, in verse 23 he goes even beyond calling upon them to show the things that are going to come in the future, that we may know your gods. He says do good or do evil, that we may be dismayed and behold it together. He calls them on them to do anything, he says the gods actually are nothing, the gods of the heathen. And of course this he makes very explicit in verse 24, you are nothing, and your work is nought. The one that chooses you is only going along a line which can only lead to his own misery. He is an abomination. But now it is only fair to say when someone asks, gives a test. Let's see what you can do on this test. When someone claims that you are not a god because you can't predict the future, it is only fair that we turn the question, if he is a god can he predict the future. And so the Lord anticipates this answer, the idols cannot give an answer, they are nothing, they can't speak at all. But the Lord anticipates the one type of answer which most people would give under the circumstances, well, you talk about my being able to do this, let's see you do it.

41:25  
 So He gives ~~His~~ answer in verse 25. He says I have raised up one from the north, and he shall come, from the rising of the sun shall he call upon my name. And he shall come upon princes as upon mortar and as the potter treads clay. We note that God says here that He has raised one from the north and from the rising of the sun. The rising of the sun is a very common expression to indicate the east. Cyrus began in a region to the east of Mesopotamia, from there he went northward, he got control over the Median empire, then he went westward from there, and which meant that he occupied the territory to the north of the Babylonian empire, and so he comes to the Babylonians from the north and from the east. The Lord has raised up <sup>Cyrus</sup> from these areas, and he is going to keep coming. They are right in the midst of the situation. Their terrible fear now described in the first part of the chapter, God says I have done this.

Those who believe that Isaiah wrote the whole of the book that goes by his name believe that this prediction was given about a century and a half before the time of Cyrus. This fits right in exactly with the thought of the passage. You idols can't predict the future, you can't tell what is going to happen, but look what I have done, I have raised up Cyrus. The suggestion is I have made the prediction long before Cyrus came, and now in the scene visualized in the chapters, you see it actually happen. You see the one whom I predicted long ago, now coming to carry out what I have given him power to do. The latter part of the verse describes the way that everything just seems to disappear ~~before~~ before Cyrus, so great was his power in comparison with the others, that they seemed like paper tigers in contrast. He came on princes as on mortar and as the potter treads clay. In verse 26 there is again a declaration of contrast between the futility of the idols and the implied contrast to the power of God. Who has done this from the beginning? The implied answer is God is the one who has done it. Which of the idols has? None/. Which

of these idols has known that Cyrus would come? When Nebuchadnezzar established his great empire the Babylonians felt that they had a power that would last a thousand years, they held most of the then-known world. A tribe of what they thought of as barbarians from the west, from the east, had helped them in overcoming the Assyrians. But they did not consider that the ~~Medes~~<sup>Medes</sup> were any great factor to be reckoned with for the future. Nebuchadnezzar was succeeded by other kings who reigned much shorter period than he had, but in all, the empire lasted much less than a century. It is the shortest-lived of any of the great empires. When it began it looked as if it would last a thousand years. Who would have said then, from the east, from the southern part of the Median realm, from the little section of Anshan or of Persia, will come a ruler who will come on princes as on mortar, and as a potter treads clay. No, the Lord says, there is no idol who has predicted these things in advance, there is no idol that knew this was going to happen. Why should anybody listen to your words.

~~Verses 27, 28~~

Verses 27 and 28 are rather difficult verses. 28 would not be difficult if it were not for 27. There is a tendency to think that 28 should be interpreted some way in <sup>close</sup>relation to 27, rather than in relation to the passage as a whole. This makes something of a problem, since 27 is quite difficult. In the English version the words, "shall say," are written in italics. The first shall say to Zion, "Behold them, behold them." This phrase is not very clear. It is possible that there is a small textual error here. If we knew what it was maybe the change of a letter or two, perhaps the omission of a word that was dropped out in the scribal copy, or perhaps it is a rather rhetorical, ejaculatory style, using an idiom that was common in those days, but is forgotten today. In any event it is difficult to know exactly what it means, taking the words in the general sense, taking the words and trying to fit them into the context as a whole, it seems most probably that it is the con-



continuation of the thought of verse 25. God has raised up Cyrus, Cyrus is going to bring blessing to Zion. Cyrus who is going to be God's means of giving to Jerusalem one that brings good tidings. The Jews are to be released from their exile, through this one that God has raised up. This one who claims to be the deliverer of all the subject people who were conquered by the Babylonians, ~~lets~~ <sup>lets</sup> the different nations go to their own homes, and thus hopes to bind them to him in an empire that will last for ever, and actually it did last several times as long as the Babylonian empire had lasted. This is most likely the direct main thought of verse 27. Cyrus called upon the gods of Babylon to witness that he was their representative in delivering them from the last kings of Babylon who he said had taken these gods away from their home city and carried their images to the Babylonian capital. Similarly he calls upon the name of the Lord to witness that he is freeing his people from the Babylonians and allowing them to go back and reestablish their temple in Jerusalem. Thus Cyrus calls upon the name of all the various gods. Yet the previous conquerors, the Babylonians and the Assyrians, would take the position the God of Israel was conquered, didn't even exist, it would be beneath them to think of calling upon Him in any way. Cyrus was ready to call upon all the different gods in the hopes that their people would follow him, and be subject to his empire.

It is not of course impossible that there was some actual recognition of the reality ~~of the~~ <sup>and</sup> greatness of the God of Israel on the part of Cyrus. But we have no proof that there was an consequently this other interpretation seems more probably ~~to be~~ <sup>what</sup> actually happened, what actually is meant by this particular verse. The suggestion ~~of~~ <sup>that</sup> verse 28 is ~~the~~ repeating the thought of 25 in other language would fit exactly with the clear wording of 28, which logically seems to be a continuation of the thought of 26. He looked at the idolaters, he looked at the idols, among them there was no one who could predict the future. There was no one who when

asked could answer a word, and 29 gives the conclusion they're all vanity, their works are nothing, these molten images are simply wind and confusion.

*Chap.*  
Verse 42.

Just as in our last chapter, the Lord ~~made~~ a transition, after speaking to the idolaters, in verses 1 to 7, speaking to Israel and telling Israel that he was God's servant, to fulfill God's purpose, and therefore should not fear the coming of Cyrus, because God is going to preserve him in order to accomplish the work for which ~~He~~ had called him. So now there is a similar transition, at the end of chapter 41, he was pointing out the futility of the idol worship. But in the course of so doing, he pointed that the idols could not ~~make~~ prophecy that would be fulfilled but he himself had predicted as blessing the coming of Cyrus to deliver Israel. Now he turns his attention to Israel again, just as he did back in 41, Israel is his servant and has a work to do. The question, however, comes, what is the work that is to be done. We notice already that we are not told whether the work is to be performed by all of Israel or by a part of Israel. Perhaps even one individual out of the nation might represent the nation and might be the real object for which the nation was raised up, in order that this individual should be prepared to do this work. In chapter 42 the Lord assures us that this work of the servant is actually going to be accomplished. He begins with telling us a little bit about the nature of the work. This picture that he gives of the nature of the work is not extremely specific. It does not ~~give~~ a clear idea of what the work is, but it gives a considerable idea of the nature of the work and the ways in which it is to be performed.

(g.8. 3/4)

Verse 1-4.

In these verses a picture is given of the servant of the Lord. It is, the first thing that strikes us is that in the very first verse it ~~says~~ says he is going to bring judgment to the gentiles. The word translated gentiles can also be translated nation.

We have the similar idea down in the end of verse 4. He will have *set judgment* in the earth, the isles shall wait for his law. It is very evident ~~at~~ here that a work is described which is ~~a~~ work which relates to all the nations. It spreads out to the distant islands of the sea. It deals with the gentiles, the people outside of the land of Israel. God has raised up Israel <sup>to be His servant,</sup> ~~in order to be~~ that a great work may be done. This work is going to reach the very ends of the earth, is going to set judgment throughout the earth, is going to bring forth judgment to the gentile, it is going to mean that in the very most distant lands, the isles are going to wait for His law. This is a tremendous thing. God has not then kept Israel simply because of His love for Israel and His desire to give them good things. He has not preserved them for that, and that is not the ~~sole~~ reason why he is going to keep them into the future. They are His servant, and God desires a servant that will exert a worldwide influence, and accomplish a worldwide result.

42:1 This is a tremendous thing to say when a nation is in exile, in captivity, in suffering, in oppression, seemingly has lost its national existence, to say of such a nation that it is to be God's servant to bring righteous, to bring judgment to the whole earth, is a tremendous declaration. And now the rest of the four verses deals ~~with~~ more with the ~~way~~ in which it is going to be done. The very first part of verse 1 simply declares how God has selected His servant, His elect, the ones He has chosen, the one in ~~whom~~ His soul ~~delights~~, but He says He upholds him. It's God's power by which He does the work. He says I have put my spirit upon him, again a declaration, that it is God's spirit, it is God's work that will do the work, though the servant is Israel, or at least brought into the world by Israel and therefore is part of Israel, and represents Israel, yet it is God's power that will perform the work. We see further evidence of this in verses 2 and 3. Here we have a picture of one who is doing a work without great visible effort.

42:2  
 He does not cry or lift up or cause his voice to be heard in the street, he doesn't have to go out with a tremendous great effort in order to accomplish a mighty work, he is able to move forward with confidence and assurance, because he has the power to do the work with certainty. In verse 3 this same idea is brought forth. He is not going to get disgusted with the weak things and simply cast them aside. He is ~~g~~ not going to say this little light is insufficient to accomplish any purpose, let's just blow it out. He is going to be kind and gentle and peaceable, but nevertheless He is going to bring forth judgment into truth. He will never show discouragement. He won't fail, He will move forward with steady pace, to accomplish the tremendous thing that the Lord has called him to do, and the result of His work will be the establishment of judgment throughout the world, and the distant islands and coastlands waiting for His law. What a tremendous picture. How can Israel ever fulfill for the world such a work as this. It is in order that this work be accomplished, that God is preserving Israel.

#### Verses 5-8.

Here we have our normal change of scene. There is the emotional need for a different one, to be given its proper place. After hearing verses 1 to 4, seeing this tremendous picture of one who with calmness and certainty, confidence, and absolute lack of discouragement, proceeds to accomplish such a mighty work, and thinking of Israel which was unable to preserve itself against the nation, but was captured and taken into exile, one wonders how can such a work ever be done. The answer is in verse 5. It is done because the Lord makes it possible. The Lord's creative power is His stress. It is He who has made all material things, who created the heavens and stretched them out, and spread forth the earth. It is he who makes all life, that that comes out of the earth, He gives breath to the people on it, spirit, to everything that walks therein. All that is on the earth comes from God's power, therefore, God can accomplish what He chooses. Verse 5

is the other scene which is absolutely necessary for faith in the fulfillment of verses 1-4. The same is true of verse 8. It again is the stress on the fact that it is the Lord's power by which all this is done. Verses 6 and 7 however continue the note of the servant. God is the one who will do this, God has called the servant in righteousness. God will hold his hand, and keep him and give him for a covenant of the people, and for a light to the Gentiles. The servant is not merely one who puts down the evil, one who establishes judgment by doling out justice, to all, He is one who opens blind eyes, and brings out prisoners, and those that sit in darkness. ~~It~~ It is a work of gentleness, a work of kindness, a work of tenderness, which the servant is to perform, but a work which inevitably destroys the power of evil, and a work which could not possibly be done except the Lord's power were with him. And so verse 8 again stresses the theme of verse 5. I am the Lord, that is my name. My glory will I not give to another, and the end of verse 8 reverts to the thought which has been stressed in chapter 40, and again at both the beginning and end of chapter 41, the futility of the idols. God's grace is not to be given to graven images, the work of the servant is to be performed, it is God's power that performs it and it will result in God's glory.

Verse 9-17 .

~~It~~ This section again reverts to the theme of God's effectiveness as contrasted with the idols' inability to accomplish anything. The stress in these nine verses is on the fact that God is not going to sit quiet forever, but He is going to do ~~w~~ something and that something will be very wonderful. It begins with ~~verse~~ <sup>42:9</sup> verse 9, which repeats the claim that God has made wonderful predictions in the past and that these are now fulfilled. This can only be a reference to the fact that the people see the great progress of Cyrus, and must recognize that God had predicted this already. God has declared what is going to happen. Now

it has happened. God gave <sup>these prophecies</sup> ~~the prophecy~~ to Isaiah at his time. The people read the picture in which they imagined themselves, forward, in the time of the exile, and heard these words. Now, later on, at the time of the exile, they can read the words and see that God had long before imagined this future time, at which he could look back and say, the former things have come to ~~pass~~. And now he says new things are going to happen. And I am declaring them to you, before they occur. What are these new things that are the great theme of this section. They are the deliverance from Babylon, and beyond it the fulfillment of the work of the servant.

After the great declaration of verse 9, there is a lyrical passage of praising God and singing of His glory, even to very distant areas. Even off to the sea and to the islands across the sea, from the tops of the mountains, from the inhabitants of the rock, everywhere people are going to praise God, declare His praise in the islands. Three verses are given over to this lyrical expression of praise to God, for the wonderful things He has done, and is going to do.

Verses 13-15 are a sharp contrast to the first four verses of the chapter. There the work of the servant was described, and easy, steady, confident, calm, peaceful work, as he moves forward with patience and without fear, knowing that the Spirit of God is leading and enabling him to accomplish the tremendous work. This however does not mean that the work did not cost God anything. It does not mean that God is not going to put forth tremendous effort and tremendous energy in the carrying out of His work. In these three verses we look at the other side of the picture. God is going out as a mighty man, He is going to cry aloud, prevail against His enemies. To destroy and devour, make waste mountains and hills, to dry up the pools, the tremendous overwhelming energy displayed in what God is going to accomplish is summarized in general language, in these 3 vivid and dramatic verses. ~~However~~

42:16  
 However, as throughout our wonderful book of consolation, we never have a great passage of violence and force without its being tied up to this gentleness and tenderness of the objective which God is going to bring about. And so verse 16 shows that out of all the agitation and turmoil of verse 13-15 is to come peace and joy and happiness. God will bring the blind by a way they know not, make darkness light before them, He will not forsake them.

As Israel reads these words they can easily think of verse 16 as describing , bringing them out from exile, where they are in prison and bondage. And leading them by a way they know not, to take them back to their own land. This is surely involved in the verse, but it is not all that is involved in the verse. The verse does not specifically tie itself up to return from exile, but reaches on to many glorious things that God is going to do even on into the distant future.

In verse 17 the last phrase of verse 8 is echoed and the thought that was stressed in verse 9 is again stressed. Those who are putting their trust in graven images which cannot predict the future, which cannot actually do anything, those who are looking to idols for their protection, these people are going to be greatly ashamed and turn back.

#### Verse 18-25.

Surely this 42nd chapter is one of the most dramatic chapters in the whole Bible. When we see how the prophets jumped from one great theme to another, and how through it all ~~they~~ moved the thought forward until he reaches conclusions that would have seemed strange indeed at the beginning, it is a chapter full of intellectual progress and full of emotional strain. This last section now is quite unexpected, after the wonderful statement of all that God is going to do for Israel. And the beautiful picture at the beginning of the chapter of how the servant of the Lord is going to perform His work without fear, without excitement, without dis-

42:18-19  
 couragement, because God is with him, and leading him, what a strange statement we find now. Hear, ye deak, and look, ye blind, who ~~ks~~ is blind but my servant, or deaf but my messengers that I sent. The servant is ~~quite~~ twice alleged here to be blind and deaf and in great difficulty. He sees many things but does not observe them. He does not hear, he does not understand. This is the speaking about Israel as a whole, Israel is God's servant, Israel is to do the work that is laid out at the beginning of the chapter. Israel will indeed do it, whether as the nation as a whole, or through a portion of the nation as represented there. But the nation as a whole, in its present situation, makes one wonder how the work can ever be done. Who is blind but Israel, who ~~ks~~ so deaf as these who after seeing all the marvelous works of God, can be carried away by the apparent success of the idol worshippers, and to go into following them and giving their own allegiance to the idols. The Lord says that He will accomplish His great work, verse 21, for His righteousness'sake, He will magnify the law and make it honorable, but how can you say this when Israel is in the condition it is in now? Verse 22 shows the terrible condition of Israel in captivity, imprisonment, in ...  
 (record unclear) (15 1/2)

(g9. 1/2)

Verse 24-25.

We have seen the strange situation. God has kept Israel to do a great work, He has preserved them for this. God has declared, the work of the servant is definitely going to be done. He will uphold him. There is no question it will be done. And yet how can Israel do it? You might wonder whether verse 22 is God describing the people or the prophet or someone else giving a question, how can all this wonderful thing be fulfilled, when this people is robbed and spoiled in captivity and in exile. Who will harken and hear for the time to come? Is it God's fault that Israel is in exile? Is it God's fault that they are in this situation?



Maybe this is the prophet talking. Who gave Jacob for a spoil, Israel ~~for~~ to the robbers? Was God's power ins~~s~~ufficient to keep them from being captured? Was God unable to protect them from the idols? No, the prophet says. It is the Lord against whom we have sinned. He is the one who gave us over to them. It is our sin that has brought it.

We have noticed that this book of consolation has very little direct rebuke of sin ~~but~~ such as is contained in so many other sections of the book of Isaiah. There is a different approach in this section. Sin has been up to ~~the~~ present point only very slightly touched upon but here we reach it from an oblique angle. Here we have this thought brought out into clear relief. Not as a criticism of the people for their sins ~~when~~ <sup>with</sup> the declaration ~~of~~ <sup>that</sup> punishment will come, if they carry it on, as elsewhere in Isaiah. But rather an explanation of the exile. It is not that God was unable to protect His people, it is that the people sinned and made it necessary for God to punish them. They would not walk in His ways. They did not obey His voice, therefore God gave them to the robbers, poured on them the fury of His anger. This has burned Israel as a fire round about, and yet Israel has not known it nor laid it to heart. How can the work of the servant ever be performed when God's people have gone into sin, have neglected His holy law, and it has been necessary to punish them ~~by~~ sending them into exile?

#### Y Isaiah 43.

The progress of thought that is found in chapter 42 is approximately paralleled in chapter 43. 42 began with telling about the work of the servant of the Lord and giving the assurance that this work will be definitely accomplished. God is going to perform great works and nothing will stop Him. However, it ends with sadness because Israel has sinned and fallen ~~in~~ into a state of ~~me~~ misery which is a result of its own action. Its own fault but it makes it difficult to see how

Israel can perform the work that God has assigned.

As we have noticed the prophet does not give direct rebuke against sin to any extent in our present part of the book of Isaiah. His, it is a book of consolation. People are suffering as a result of their sins. They are in misery, they are despairing, they are crying out for help, the answer is, God is going to help, and rebuke at this time would only make the discouragement worse. The discussion of sin is brought in quite incidentally, but the way is being opened for it with great tact, but yet very definitely. We have noticed the amount of consideration of this, that has been taken up at the end of chapter 42, now it is as if the Lord is afraid that the people may become too discouraged and think what's the use, it's all hopeless, we're just gone, let's just give way to despair. And so in chapter 43, verses 1-21, he stresses constantly God's interest in His people, His determination to ~~deliver~~ deliver them from their suffering, ~~He~~ the absolute certainty of God's continuing blessing upon them. It is only after 21 verses have been given to this theme, in order to drive it home and to strengthen and encourage and help the people tremendously that he turns again to the theme of their shortcomings, and devotes seven verses to expressing sorrow over the fact that they have fallen short of what they should have been. Let us look first then at the 21 verses. Over and over again in these 21 verses, the thought is repeated of the nearness of God to Israel, they are His people, He will never forsake them, they belong to Him, it is expressed over and over in these verses. It is as if He feared that they might give way to despair because of the criticism of them at the end of the previous chapter. Also it is preparing them not to give way to despair for the criticism that is at the end of this chapter. Here the stress is laid constantly upon their closeness to Him and the fact that He will never remove His care from them. All of this reaches a great climax in verse 21, this people have I formed for Myself, they shall show forth my praise. In verses 1-7 this is the constant theme. There is no ~~div~~ divergence

at all. Constant stress upon the idea, Israel is God's people, God will not forsake them, He has redeemed them and He has blessed them. He will give a ransom for them to secure their return from exile. He will bring them back from every place to which they have been sent. This is the constant theme of verses 1-7. Y

Yet in this passage there are also certain other ideas that are touched upon. One of these, a very important one, is the creative power of God. This comes right in the very first verse. He says I am the Lord that created thee, Jacob, and He that formed thee, O Israel. God originated the people, He is the creator of all things.

There is not much said about God's holiness in this section. The only reference to it would be that He is in verse 3, the Holy One of Israel. He refers to Himself in verse 1 ~~and~~ as the one who redeemed Israel, and in verse 3 as Thy Saviour.

A wonderful promise is that of verse 2 in its direct immediate application, it means that though Israel in exile is in the fires of suffering, is passing through the rivers of tribulation, they shall not perish, nor be ended because God is with them and will bring them out of it, safely. Yet the general principle of verse 2 is one which applies to all those who know God and have a right to consider themselves as belonging to Him. Any such person can rightly quote verse 2 as a wonderful promise to himself.

Verse 3 and 4, particularly verse 3, is a very interesting statement. Without any background of historical knowledge one would wonder what on earth it was talking about. God says that He gave Egypt for the ransom of Israel, Ethiopia and Seba He gave for Egypt. Ethiopia and Seba go together to make up the wealthy lands in the northern ~~part~~ part of Africa. These, and possibly including to some extent, the valuable region of South Arabia just across the Gulf. This area God says He has given as a ransom for Israel. We know of nothing that

occurred before the time of Isaiah that could correspond to this, and of nothing that occurred before the coming of Cyrus, that could be so interpreted. However, we do find that after ~~675~~ Cyrus allowed Israel to go into, to return from exile, and to establish themselves again in Palestine, it was not very long before Persian armies succeeded in going way beyond Israel and conquering Egypt, and the surrounding areas. This being the case, it is reasonable to consider that in verse 3, when it uses the perfect, it means that the thing is determined of God and therefore accomplished in His sight. In verse 4 He goes on to say that He is going to fulfill it. Therefore will I give men for thee and people for thy life. Persia released the Jews from their captivity, God rewards Persia with allowing them to conquer the wealthy lands of northern Africa. This, thus He gives Egypt as a ransom for Israel. Verse 4 which stressed this idea laid emphasis on the fact that it was done because Israel is precious in His sight, because He loves them, they have been honorable. It seems to be a marked contrast to the attitude taken toward Israel at the end of chapter 42, or the end of 43. It simply shows another side of God's dealings with them. When He brings ~~it~~ to their attention the fact that the reason for the exile is their sin, He does not wish them to think that this in any way negates the fact that they are still His people, and that He is not punishing them and destroying them, but is simply chastising them. His blessing is with them, and He therefore constantly stresses the fact that they belong to Him and are precious in His sight. They are honorable to Him. Verse 5 and 6 stress the fact that they, He is not giving idle words of comfort, helpful as these may be, He is actually declaring that He is going to give them a real deliverance. He will bring thy seed from the east and gather thee from the west, say to the north, give up, and to the south, keep not back. From the very ends of the earth, wherever the people have been driven, in the captivity, they will be returned.

43:3

43:4

43:5-6

Someone may ask whether there is a continuing promise here that refers to a yet future bringing of all of Israel back to Palestine. It is difficult to speak categorically on this, but it does seem that in the context it is the return from the exile, in the Babylonian exile that is in mind. And that this passage is the wonderful promise that God's power reached out, no matter how far any individuals might have gone, it would be possible for them to return to the land of Israel. Verse 7, like verse 1, stresses the idea of God's creating them and forming them and making them. They are His, He has produced every one that is called by His name. They belong to Him and His blessing continues with them. However, in 7 there is a new note that was not in verse 1. There is the note that the reason why He created him, I created him for my glory, again a stress on the thought that God has a purpose in His relation to His people. Israel is his servant, not merely his pet.

(g.10. 3/4)

Verse 8.

Verse 8 reminds us of the beginning of chapter 41, the blind people that have eyes, and the deaf that have ears. People who could see the marvelous works of God and yet did not recognize God, people who could hear the marvelous teachings about the Lord of the universe and yet fail to take it to heart. This might be thought to be a rebuke to Israel but the context shows that He is here dealing not with Israel but with the nation. For verse 9 calls that for the nation to be gathered together. And ask who among them can declare this and show ~~us~~ former things. The question might be asked, are we starting again as in 41, an appeal to the nations to show them how wrong their idol worship is and that God is the only true God. As we look on we find that, as in that case, so here we have first the calling of the nation, to see how futile their gods are, and then the appeal to Israel to recognize how much greater and truer is its God, but in this case the call to the nation<sup>s</sup> is very brief, the main<sup>s</sup> stress throughout this chapter is on God's relation to Israel. Verse 9, however, reiterates<sup>s</sup> what was given so

clearly in chapter 41, that the gods of the heathen are nothing, they *cannot explain* the meaning of the things that have ~~en~~ happened in history, they can't produce the truth as to what is going to happen in the future, they are called upon to bring forth their witnesses, but there are no real witnesses to bring.

Verse 10.

He turns to the Jews and says these are the witnesses. You are my witnesses, you are my servant whom I have chosen. It is interesting here how he uses the singular again. Is the whole nation the servant? Well there is surely a sense in which the whole nation is not merely a group of witnesses but in which the nation as a unit is a servant, in that its very existence testifies to God's glory and to God's power, in what He has done in delivering them from Egypt and watching over them all these years. Today the very existence of Israel is a ~~wit~~ witness to the truth of the Bible. The prophecies about Israel have been fulfilled, even though many of the people have rejected Him. Even though multitudes have substituted tradition of man for the teaching of the Scripture, nevertheless God has watched over them and insured their continuance to the present day. The nation as a whole is a witness to His truth. But here it says you are my witnesses and this refers of course more particularly to individuals who are good witnesses but He does not say you are my servant whom I have chosen. The term is used in the singular. Does it mean all of Israel here, as a corporate body, does it mean that a group of Israelites together make up the servant, or is the servant to be one who will come from Israel and represent Israel, but yet who will be distinct from the nation as a whole? These are possibilities, the answer to which has not yet been made clear, but as we go on, we will see what light is thrown upon it. God is so anxious that the Israelites shall recognize that they are His witnesses, shall know and believe ~~in~~ Him, that He again ~~agrees~~ stresses His existence and His uniqueness. Before there was no god formed, neither shall there be after me.

The gods of the heathen are spoken of for the sake of discussion, but the fact is recognized that they do not even exist. Verse 11 stresses this again, there is no Saviour beside the Lord. He is the only one.

## Verse 12.

43:12  
 I have declared and saved and showed, when there was no strange god among you. Therefore you are my witnesses, saith the Lord, that I am God. They have seen His marvelous works, what He has done for Israel, and they know that He predicted the exile, on account of their sin, and in the exile they can confess that it was deserved and that it came as God had declared that it would, and can therefore again witness to the existence and power of God. The 13th verse again stresses the existence of God and His unique power and glory. The last part of it says I will work and who shall let <sup>it,</sup> ~~him~~. This Old English "let" represents our modern English "hinder." Who will hinder, who will stop it? It does not mean here, who will permit it. Although that would make just as good sense in this particular context. ~~Then~~

## Verses 14-17.

The Lord again stresses His unique existence. He uses once more the term the Holy One of Israel, just a slight reminder of the fact that His holiness is involved in all that has occurred. But He declares in verse 14 that it is on account of the Israelites' sin ~~an~~ that he sent to Babylon and caused the leaders of Babylon to come and to take Judah captive. The Babylonians might think that their great power and their desire to conquer nations had led them to stretch out their power further and further and even, until it reached to little Judah far off in the distant west, and to take Judah as captive, but God says no, that's what the Babylonians think of it, but I have brought the Babylonians to take Judah captive on account of the Israelites. It was their sin that led God to do it. He is calling attention to the fulfillment of past prophecy that has sent them into exile.

Of course if this would be read by the men in Isaiah's own day and shortly afterward, Isaiah saw the nation sunk in sin, and knew that exile was absolutely certain, they would recognize that Isaiah was painting a picture of God speaking to the nation after they would actually go into exile, and pointing out to them the deliverance that He would bring. <sup>As</sup> They saw these things fulfilled and saw the Babylonians come and attack Judah they saw in it a fulfillment of these prophecies here and elsewhere in Isaiah. ~~Verse~~

Verses 15-17 again stress the power of God, God the Holy One has shown His great power in His carrying out the necessities of His holiness by bringing these mighty forces, but He says it is God who produces the chariot and the horse, but God also can destroy them, and can bring an end to their power whenever He chooses.

Verse 18-21.

43.18-20  
 In verses 14-17 God looked back to the taking the people into exile, and said that it was all done by His great power. Now He looks forward in 18-20 to the deliverance of the people from exile. He says not to remember the things that God has done in the past. They will not even have to recall the fact that He had to punish them for their sin, because of the marvelous deliverance that He is going to bring. Don't consider the things of old, I am going to do a new thing, make a way in the wilderness, rivers in the desert, make a way to bring the people back from exile. This is not stated explicitly and clearly but certainly ~~th~~ the suggestion is there, that the way in the wilderness would be the way for them to get back to their homeland. The animals that might give difficulty, the trouble with getting water in the wilderness, all of this God is going to take care of, to give drink to His people, His chosen. And in verse 21, He says that He has formed this people for Himself, therefore He will deliver them, but He continues again with the note that there is something for them to do. They are His instruments, to fulfill His purpose, they shall show forth my praise.



## Verses 22-28.

The first 21 verses of this chapter parallel the first part of chapter 42, in declaring God's wonderful grace to Israel, and His intention to give them marvelous blessings. Here as in the last few verses of that chapter, He points out the difference between God's goodness to the people, and the people's forgetfulness of Him. These verses are among the most poignant verses in Scripture. They are not the direct rebuke as contained so often elsewhere in Isaiah, and in Jeremiah, but they are rather an expression of the divine disappointment and longing that His people should really love and honor Him. After all the marvelous things that God has done for His people, they have been weary of Him and have failed to bring Him their best for sacrifices. He says He has not wearied them with incense, He has not made great demands on them, but they have not brought that which would show that their hearts were really in the love of God. At the end of verse 24, He says instead they have made Him to serve with their sins, and wearied Him with their iniquity. Verse 25 points out that God was not a cruel tyrant who would punish for the slightest infraction. These are the people whom He has called out for Himself. He has made a provision for the cleansing of their sin, He is the one who provided the means whereby the transgression should be blotted out. He gave the directions for the sacrifices, so that the repentant heart could find acceptance with God. He promised that He would not remember their sins, but they have failed to come with the repentant heart. He says in verse 26, put me in remembrance, let us plead together. If you have any real cause of complaint, let's hear what it is. Give your excuses, give your reasons, but alas there is no reason to give. God has done so much for His people, and His people have fallen so short of what they should have done in relation to Him. And so we have these last two very strong verses in the chapter. First there has been sin and transgression against God right from the start, our first fathers have sinned, Israel, from the very beginning, like all people, have

proven to be sinful, and to be forgetful of God. Thy teachers have transgressed against me. Here is what introduces, extends the evil in every nation. When we permit people to be in positions of authority and leadership, in a position to influence the next generation who are not true followers of God we are sowing the wind and we shall reap the whirlwind. In our own nation today, often we see the most unmeriting and unchristian declarations made by people in positions of leadership, and very often we can see that this is the result of what they have been taught. Teachers have turned against God and have corrupted multitudes of students. Thy teachers have transgressed against me. Verse 28 tells what God has done as a result, He profaned the princes of the sanctuary, He gave Jacob to the curse, and Israel to reproaches. The misery of the exile and of the captivity came because the people turned against God, because they failed to follow Him as they should, and they even allowed people to get in positions of authority, and of leadership, and of teaching the new generation, who would lead them astray from God's commands. We have thus had in these two chapters this alternation, the stress on the great things God is going to do, and then the disappointment that Israel has fallen short and made it necessary that there be an exile. As one reads these, one wonders, suppose God gives deliverance from exile. As He promises so clearly He will do. Will there be a solution, will not this people again fall into sin, and again have to go into exile? Is perhaps the more important question, not the great need of immediate deliverance from exile, but still greater need of solving the sin question, which produced the exile...

(g.11. 3/4)

Isa.44.

As we begin the section of the book of Isaiah that is marked with in our present Bibles with the number 44, we can imagine God at this point looking deep into the hearts of His listeners and seeing just what thoughts and emotions are present. Certain things have been stressed in previous chapters. What is the reaction to them?

At the end of chapter 43 and 44 there has been much stress on the reason that the Israelites have gone into exile, they are there because of their sin, and forgetfulness of God. Yet the ~~the~~ stress that has been laid on this may perhaps have aroused in the minds of some, a feeling of discouragement, as if there is no use now, they have gone too far, might as well just give way to despair. Anyway how can they be sure that God really exists? How can they be sure that God loves them and that God will bring to pass marvelous promises to them? So that the new section starts with further stress on the wonderful promises of God.

Another thought however, might be present. Most of the promises up to this time, have been in rather general terms. There has been no specific statement of deliverance from exile, freeing them from the Chaldean oppression. The Chaldeans have been mentioned as the people who took them but no statement of rescuing them from it. There have been a number of statements about opening ways in the wilderness and giving them nourishment along the way. This could all be taken as a reminder of the way God cared for His people in the wilderness coming up from Egypt, and as a promise that the God who blessed them then will continue to bless. It could be highly figurative, without any specific application. Or it could be taken as a suggestion perhaps of God's enabling them to make their way back ~~across~~ across the wilderness. However, there has been no definite clear statement that He will bring them back to the land of Israel. The promises have been general and not very specific.

Another need may be apparent to the eye of the all-seeing one. There was a fair amount of stress on the evil of idolatry in the first chapter~~1~~, in chapter 40. In chapter 41 the futility of the idols was stressed from the fact they cannot predict the future. There have been little touches on them since, but not a great deal. After all the Babylonians who ~~were~~ worshipped these idols have conquered Israel, Judah, rather, taken the people captive, destroyed the temples, destroyed the

walls of the city, left it a ruin. Might it not be the wise thing to worship the idols and share in the good things that they give to their own people? Is it the need, there is a need of further stress, on the futility of idol-worship. With these needs in mind then, the discourse that the Lord is giving to His people continues.

#### Verse 1.

This verse is simply a call to God's people to listen. However, it does include in it the declaration that they are the ones whom He has chosen, and that they are His servants. Notice again how it is in the singular. Jacob my servant, this of course does not mean the individual man Jacob, who died centuries before. He is not the one God is here addressing, it is the people who are Jacob's descendants. They have been chosen through Jacob, who was chosen in the first place. But in calling them the servants in the singular, he is stressing again the idea that there is a great work to be done, and that it is on account of this work that He is protecting and caring for them and will continue to do so.

#### Verse 2.

Again God stresses His creative power. He is the one that made them, and He will help them. Wonderful phrase of comfort, fear not, and again the mention of the servant, Jacob my servant, and Jeshurun, whom I have chosen. This Jeshuran is an unusual term for Israel, used occasionally as a substitute. It is probably formed from the same word, somewhat like our Bill is formed from William (?).

~~Again the~~

#### Verse 3.

Again the general promises continue with a great stress, as so often before, on the water for the one that is thirsty. However, here there is the extension of it into the spiritual realm, His spirit will be their seed, and His blessing on their offspring. A wonderful promise but still rather general.

#### Verse 4.

Verse 4 becomes a bit more specific. It suggests not merely that the

people are going to continue but that they are going to be increased, they will spring up among the grass as willows by the watercourses. It seems to suggest also the possibility of a further scattering, because they would be spread out here and there. However, this is only a suggestion. But this suggestion perhaps is made more specific in the next verse.

#### Verse 5.

Here we have people declaring themselves to belong to God, <sup>sub</sup>~~scribing~~ with their name for the name of the God of Israel. It is interesting that the last part of ~~the~~ each of the two halves of the verse, doesn't speak of subscribing by the name of the God of Jacob, but by the name of Jacob, or the name of Israel. Does this make a hint that there is to be an extension of the people of God, not merely by natural generation but also by others coming in and declaring themselves to wish to be a part of His people? All this, of course, with what is developed more fully, later on in our section. But here it is at most only a hint.

#### Verse 6.

After these wonderful promises again there is the need of stress on the ability of God to perform them. So again in this verse, God stresses the fact that He is the king, He is the redeemer, He is the Lord of armies, He is the only one, He preceded all things, He follows all things. There is no other God beyond Him. What a tremendous statement of monotheism in this verse. This not only is to meet the need of some assurance are given by the one who can carry them out, but also the suggestion of the futility of turning to idols.

#### Verse 7.

God points out what He has done in the past. He has given marvelous predictions and He has fulfilled them. He appointed the people long ago and He has declared the things that are coming. But ~~He has~~ <sup>it is</sup> not only given positively but is given with a strong negative implication. Who like God can do this, He says.

No idol, no false god can do anything like what God has done and is doing.

~~Again in verse 8~~

Verse 8.

Again in verse 8 there is stress on the fact that none of these alleged gods can compare with the true god, none even exist. There is no other god, He knows of ~~none~~ none at all, They are not to fear. Because God exists, God is all powerful, and they are God's witnesses.

Verse 9-20.

We have had hitherto, ~~except~~ comparatively brief references to the futility of idol worship. Now there is a great stress again laid on this important thought. The Israelites are tempted, some of them, to fall away, and become followers of the idols. The idols have seemed to do great things in the world, but actually God asks what can they do? What do they amount to? He has been leading up to this in several previous verses, pointing out that there is no other god than Himself, urging that there is no one else that can do the things that He has done. Now this long passage of 12 verses deals entirely with the futility of idols and of idol-worship.

Verse 9 is a general statement of the futility of idols. They can do nothing, they know nothing, they see nothing. Verse 10 and following speaks of the fact that the idols are made, they cannot make themselves, they do not exist before the men that worship them. Men have made these idols. Here he describes, ~~spends a~~ <sup>spends a</sup> few verses telling how the workmen work out the different details of the forming of the idols. Why should man worship something that has been made by man, when the one who has made man is the only true God. In verse 14, the note is brought down that in order to make the idol the men are apt to get a tree, which after all has grown in the forest and been nourished by the rain that God has sent. In verses 15 and following He points out the absurdity of cutting down a tree and taking part of it to make an idol and using the rest of it to burn to produce heat. Several verses are given to show how absurd it is, that a piece of it can be just fuel and the other piece

can become a god.

All this long passage is devoted to stressing this that was so greatly needed, as the Israelites were surrounded by idolaters. It was important to show the utter folly of worshipping idols.

#### Verse 21-23.

Having completed this long passage of showing the futility of idol-worship God turns His attention back to the people of Israel, and in order to stress again the marvelous blessings which He is going to give them. These three verses are again a rather general assurance of God's continued blessing upon His people. He says, ~~tw~~ice in verse 21 He uses the word servant to show again that He has formed them for a purpose, and that this purpose must be fulfilled. He declares very strongly that ~~Isra~~el will not be forgotten. In verse 22 He declares that He is blotting out the iniquities and transgressions of the people. We have not had a great deal of stress on this matter of sin, but it has been in the background and every now and then touched upon. Here is a clearer and stronger statement than any yet of the importance of removing the ~~ma~~ttter of sin. The past sins are blotted out, what about the future sin? What can be done to meet that need? This is not taken~~/~~ up for some chapters yet but it is in the background of thought. Verse 23 is~~a~~ doxology of joy, a song of praise, because the Lord has redeemed Jacob and glorified Hi nself in Israel.

The remaining part of the chapter, verses 24-28 consists of one long sentence, it is a climactic sentence. Starting with general things about God's greatness and His love, and His power, and ending up with not merely general blessing s to Israel but very sped fic blessings tha t He is going to give them...

We have already had the two passages in which the Lord referred very definitely to the coming of the great conqueror Cyrus. Chapter 41 began with the picture of the ~~the~~ terrible fear of the people at the coming of this great conqueror. God declared that He had brought Cyrus, that Cyrus was His instrument and therefore the ~~the~~ Israelites should not fear because of Cyrus' coming.

Toward the end of chapter 41 again God refers to Cyrus and declares that He was coming with great power like the potter treads clay ~~and what~~ <sup>but</sup> God declared ~~what~~ He was going to bring, He Himself would bring help to Israel. Cyrus' coming has not been specifically tied up, to this point, with accomplishment of deliverance for Israel. The, now this long statement, this one extensive sentence that runs through five verses reaches a climax with a specific reference to Cyrus, showing Cyrus as more than one who is going to overwhelm the nation, ~~if~~ he is not merely one whom Israel need not fear, because God had sent him, he is one whom God is going to use for a specific purpose. But before we come to that, let's look at the verses that ~~we~~ precede.

Verse 41 is again a statement that God is powerful enough to do the things He intends. We have had the marvelous promises of general nature in verses 21 and 22. How do we know God can do this? Because God is the one who made all things, who stretches forth the heavens alone, who spreads abroad the earth by Himself. The creative power of God is stressed more in this part of the book of Isaiah, than anywhere else in the Bible, except the latter chapters of the book of Job. It is a necessary stress here because all the physical concrete evidences of God's power and existence have disappeared. His people know Him now only as one who exists as an unseen spirit, and it is necessary to stress that He actually is the creator. In verse 25 He continues to the principle argument that has been given thus far as proof that He actually is the Creator. He declares He has this power, how can we



prove it? The evidence He gives is that He fulfils, He gives prophecies and then they turn out the way He has predicted. Verse 25 we find that He frustrates the tokens of the liars and makes the Diviners mad. They declare what is going to happen in the future, God brings it out very differently than they had thought or said. It is very difficult for man to predict the future. Only God can do it. ~~Verse 26~~ becomes more specific about this part. God confirms the Word of His servant. Here is one of the few cases in this section where servant is not used in this specific sense of the one who is to do the tremendous work for which God has called Israel into existence. Here it doubtless refers to the prophet who has given this prediction so long before the time that is described in it. God confirms the Word of His servant, and performs the counsel of His messenger. What is the promised word? It is that the people will return from captivity, that Jerusalem will again be rebuilt. The cities ~~w~~ of Judah will again be raised up.

Verse 27 becomes even more specific. It declares that this return of the Jews is to come as a result of the destruction of the power of the Mesopotamian oppressors, it is couched in figurative language but it is quite clear that the deep refers to the great force of the heathen empires that have taken them into captivity. The statement "I will dry up thy rivers" is a very understandable statement for the decrease of the power of Mesopotamia, the land of the two rivers. Verse 28 not only refers to the conqueror who is going to destroy the power of the oppressors, but even calls him by name. It says of Cyrus, he is my shepherd and shall perform all my pleasure.

Many have said that this passage could not possibly have been written by Isaiah because it has specific mention of Cyrus and therefore it must not have been written until after Cyrus was known. ~~Yes~~ Yet the Bible in 1 Kings 13 describes an unknown prophet as giving the name of King Josiah 300 years before he came. God

who know~~s~~ the end from the beginning could predict a specific name if ~~He~~ chose. This He has not often done, but we do find occasional instances where God has chosen to do this. Here He declares as one of the proofs that He is actually the God of the universe who can predict the future in a way that no idol can do, that He has raised up Cyrus and that He knows ~~Cyrus'~~ name a century and a half before Cyrus came, that Cyrus is his shepherd who will do what He declares, and Cyrus is going to give orders that Jerusalem be rebuilt, and the foundation of the ~~temple~~ to be laid again. Here the promises which have been so comparatively general up till now, become ~~extremely~~ specific, Cyrus the Persian conqueror is going to cause that the city of Jerusalem be rebuilt and the temple again founded.

## Isa.45.

It seems too bad to have a chapter division interrupt the thought at this point. The long sentence thus given had as its great climax the coming of Cyrus who would cause that the temple be rebuilt. Now God goes on to tell us more specifically about ~~Cyrus~~. We have in past chapters been given general statements of the way God would raise up Cyrus and bring him to do ~~His~~ great works, bring him to overcome nations, to conquer a mighty area. Now we have specific statements about what God is going to give to Cyrus. God says that He has held Cyrus' hand and subdued nations before ~~of~~ him, that ~~He~~ will loose the loins of kings ~~th~~ so that they cannot resist him. He will open before him the gates of Babylon, so that he can come right in and take over the city of Babylon. No destruction of Babylon, we note, is here promised. Eventually Babylon was to be destroyed, to become just a waste and a desert, but Babylon at the time of Cyrus' conquest, was to continue as a capital of this section of the Persian empire. Nothing there was to keep Cyrus out. Verse 2 says God would break in pieces the gates of brass, and cut in sunder the bars of iron. The hidden treasures of the kings of Babylon, the riches that they had put in secret places, all this would be given to Cyrus. This is done in order

45.4  
 that the people shall note that God is the one who has called Cyrus by his name. God the God of Israel. And verse 4 tells us that all this is done for the sake of Jacob, God's elect, the one whom God has selected, in order that the great work that God has in mind shall be fulfilled. It is for this purpose, that God has surnamed Cyrus, has given his name 150 years before he came, even though Cyrus did not know God.

It is natural at this point that again after these tremendous things are stated as what God is going to do, that the question should be asked well who is this God anyway? How do we know that He has the power to do these things? So once more we have the tremendous stress on God's great power. There is no greater stress on monotheism anywhere than in these chapters of Isaiah. ...

In verse 1 there are two matters that should be noted. It says thus saith the Lord to His anointed, to Cyrus. The word translated "anointed" is the same word as is transliterated "Messiah." The word indicates the setting apart for a special function, usually by anointing with oil. It is used in the Pentateuch of priests who are anointed for their service. Later on, it is used of David and the other kings of Judah. David applies it to King Saul. Here of course it does not mean that God has anointed Cyrus with oil in a literal sense but it does indicate that Cyrus is one whom God has set apart very particularly to perform a special work for Him.

The verse says that He is going to open before Him "the two-leaved gate." Sometimes it is said that this should not mean two-leaved gate but doors. Actually the word could be translated either doors or gates. It might refer to the doors of palaces which would often have the two doors coming together. The word is a dual form so the idea of <sup>leaves</sup> ~~the two~~ is definitely involved in it. On the other hand there are quite a number of cases in the Old Testament where it refers to the gates of fortified cities. Consequently the translation in the KJV is entirely permissible. How-

ever, it does not mean that this necessarily is a specific reference to Babylon, since the same word is used in referring to the Judean ~~cities~~ <sup>cities</sup> ~~city~~ Keilah, and ~~Beth-horon~~ ~~here~~ Beth-horon, and also in reference to cities that the Israelites had conquered.

It is interesting that in verse 3 He says I the Lord which called thee by thy name. In verse 4 He says I have even called thee by thy name, I have surnamed thee though thou hast not known me.

There are three references to God having referred specifically to Cyrus by name. If this chapter was written at the time when Cyrus was already a prominent figure on the scene of world politics there would be little meaning to it. If it is written over a hundred and fifty years before and Isaiah is predicting the coming of Cyrus and here actually gives his name, then it is quite reasonable to mention three times the fact that God has designated Cyrus by name.

It is interesting that both in verse 4 and in verse 5 it says though thou hast not known me. This would seem to show that the interpretation given elsewhere the statement that he will call upon my name is a correct one, and that it does not mean that he actually was a follower of the Lord.

It is interesting that in verse 6 the term "rising of the sun" is used in parallel with west, <sup>and</sup> clearly an indication of east, just as it was earlier when it spoke about the coming of Cyrus from the east.

(g.13. 1/2)

...The passage of chapter 45.1-8 is the conclusion to the long climactic sentence of 44.24-28. That passage ended with placing Cyrus in strong relief as the one whom the Lord has sent to perform His pleasure, and to cause that Jerusalem be rebuilt and the foundations of the temple laid. Now we have this series of nine verses which at first sight prove rather difficult to analyze. The reason is <sup>because</sup> ~~that the~~

the passage is not laid out as we might do with the discussion of one feature and then another feature and then a third feature. Rather it might be said to be like a series of fireworks being shot up. The first one goes up into the air and comes down and when it's about half way up another one starts and then as it starts to come down another one starts, and thus there are five distinct ideas each of which is introduced in the passage and carried on for a certain distance.

The first of these ideas is the one which relates directly to the preceding chapter.--The great victories which God is going to give Cyrus.

The first of these ideas is the natural conclusion of the 44th chapters. It is the tremendous effectiveness that God is giving Cyrus. He is going to give Cyrus still more ~~is~~ so that Cyrus can conquer Babylon which is holding the Israelites in subjection. This theme is stressed in verses 1, 2, and 3. It is touched upon in 4 and 5, and then we find it again in verse 13, and 14. It is ~~underlined~~ underlying this whole chapter 45.

A lesser thought but a rather important one is brought out, beginning in chapter 3 and stressed in verses 3 and 4. This is the thought that God has named Cyrus far in advance.

The third theme of this passage is the purpose of God in giving these great victories to Cyrus. This purpose is stated as three-fold. In verse 3 ~~He~~ <sup>says</sup> ~~said that~~ He has given it "that thou mayest know that I the Lord which called thee by thy name am the God of Israel." ~~is~~ The second purpose is stated in verse 4, "For Jacob's my servant's sake and Israel my elect..." The third purpose is stated in verse 6, "that they may from the rising of the sun and from the west, that there is none besides me." God is giving these great blessings to Cyrus in order to show that ~~He~~ is the God of Israel, He is going it for the sake of Israel, whom He had chosen for the performance of a great work, He is going it in order that the knowledge of the glory of God may spread out from the east to the west. These

three purposes we might express in a logical paragraph, one after the other, while leaving the other ideas~~x~~ to other paragraphs, but the style here, more like a musical composition, has underlying it all through the great victories for Cyrus which are put in bold relief in a number of verses, then it has the little but strongly stressed note of God's naming Cyrus far in advance, then there are ~~these~~ three touches showing the purpose of it all, the fourth note that becomes vital in connection with these purposes is the declaration of the supremacy of God's power and the uniqueness of His existence as the only God. This thought is touched upon in verse 3 where the first purpose is given but it is dwelt upon with much emphasis in verse 5, and again in verse 6. Verse 7 extends the same idea still further. God declares that all that is in the world, both pleasant and unpleasant, comes from His creative power. He forms the life and He creates the darkness. He makes the peace and He creates evil. This word "evil" is a bit unfortunate in the King James Version because the word has changed its meaning since this translation was made. In older English "evil" meant anything that was harmful or bad. It is frequently used in this general sense. In modern usage "evil" has come to mean that which is morally wrong, or sinful. The Hebrew word does not necessarily have any moral connotation, it can simply mean that which is destructive, that which tears down or is unpleasant, thus one destroys the buildings in a slum district in order to make room for a park or for better housing. The word is used very often in the O.T. to describe either that which tears something down and whether it is good or bad to tear it down depends on the nature of the thing, or to describe that which is not effective or successful, thus it speaks in Genesis about the good ~~is~~ cows and the evil cows, which means simply the poor and the scrawny and lean cows. The verse is sometimes misunderstood to represent God as the Creator, the Author of evil, something that the Bible very clearly denies. Evil

comes when the creature raises up his will against the Creator. Evil is produced by the wickedness of man and even before him, by the wickedness of Satan.

The fifth thought of these 8 verses only comes in the last verse. But in a way summarizes all of them. At first sight the 8th verse appears like a theme of praise, but while its form is a song of praise its actual meaning is not that, it is a declaration that God's great work in which all nature will join will produce righteousness and salvation. The spiritual objective of all that God does is thus strongly brought out in this 8th verse and expresses a conclusion of the ~~whole~~ teaching of the passage.

~~Verse 9-10.~~

Verses 9-~~10~~<sup>10</sup>.

Here the Lord pauses for a minute to point out the foolishness of the creature striving against the Creator. <sup>Several</sup> interesting figures of speech are given in the course of the two verses. Having just stressed so greatly the creative power of God, it is, the note seems to be called for, of rebuke to those who fail to recognize it and act as if it did not exist.

Verses 11-12.

Again stress is laid upon the creative power of God, with a ~~short~~ brief touch upon the note of His power of predicting the future and of fulfilling what He declares in advance that He is going to do. This thought is expressed in a rhetorical question in verse 11, where people are called upon to ask Him about the things about His Son and the work of His hands. The 12th verse buttresses this with a re-emphasis upon His creative power over nature and all that ~~it~~ contains.

This note of creation is stressed over and over in these chapters in Isaiah as being needed in the life of the general situation. It is never found so often in such a form anywhere else in the ~~Scripture~~.

## Verses 13-14.

Again God reverts to the theme of His girding of Cyrus. It is in connection with God's righteous purposes that He has raised up Cyrus and He is straightening all the difficulties before Cyrus in order that Cyrus may build the city, may rebuild Jerusalem and release God's captives. He says that these captives are not released for price nor for reward. It is Cyrus' policy to let the captured nations return to their homelands. He does not require of them a payment for so doing. However, God says that He Himself will give the payment to Cyrus. He will cause that Egypt, Ethiopia and the Sabeans will come to Cyrus and will fall down and recognize that there is in Cyrus a power which surpasses anything they are able to bring against it.

The actual conquest of Egypt was carried out not by Cyrus but by Cyrus' son. Isaiah predicts that the ability to do this will be God's payment for Cyrus' act in letting God's people go.

~~Verse 15=~~

Verse 15.

In verse 15 the prophet expresses his admiration for the tremendous power of God. The English statement is a bit confusing at first sight, "a God that hides thyself." Perhaps a God that works in a mysterious way, His wonders to perform. A God who ~~puts~~ places Himself in back of all the intricate things that happen, and works them together in such a way as to bring out what He desires in it. A God who, as Romans 8.28 says, works all things together for good to them that love Him, would bring out more clearly the thought that is involved in the verse and that is made clear by the way it ends, "O God of Israel, the Saviour." God is working in a mysterious way for His marvelous purposes, and His purpose is the salvation of those who will trust in Him.



In the part of the chapter that we have looked at, verses 1-15, there have been many specific statements about the way in which God is going to deliver Israel from captivity, through Cyrus, who will let the captives go and will give assistance toward rebuilding Jerusalem. The remaining section of the chapter, verses 16-25, does not contain any more such specific allusions. It seems rather to deal with the subject from a larger aspect, the general relationship of God to His people, and His position in relation to them as the one who saves them and who guarantees their lasting continuance. This passage is interestingly arranged. It divides naturally into two sections which, to some extent, recapitulate. The first of these sections, verses 16-19, again repeats four of the main themes that have been stressed and restressed so frequently in this portion of the book of Isaiah.

After the wonderful statements of the mysterious way in which God works, that is contained in verse 15, it is quite natural to turn to a theme which has been frequent throughout the book, in fact, it is the theme with which chapter 41 began, the confusion that comes to the makers of idols. Verse 16 stresses this very common theme, a very important one at the time of the exile.

Verse 17 takes the opposing theme, God's blessing upon Israel. It is expressed in general terms but with stress upon its everlasting quality.

In verse 18 the theme that so often accompanies it is again stressed. ~~The~~ God's mighty creative power and the fact that He is the only God. This-- we have previously had passages of some length devoted to this important motif. Here it is summarized in one powerful verse.

Verse 19 goes on to the other theme which so often follows this one, the  $\phi$  visible proof that God is so important. God works in a mysterious way. He does indeed hide Himself in many regards. Consequently it is often difficult to prove His greatness, His power, and His existence to the unbeliever. But

the proof ~~th~~at is stressed so often in this part of Isaiah is here stressed again, the proof ~~of~~ <sup>from</sup> His ability to predict the future. He has not spoken in secret nor in a dark place of the earth. He has given these wonderful predictions long before the time when they were fulfilled, given them so clearly and plainly that it is now possible to see exactly how they have been fulfilled and how the new ones are going to be fulfilled. He stresses the fact here that His word is dependable. He did not order the followers of Jacob, the seed of Jacob, to seek Him, leading them simply into confusion. He always speaks what is right and true. The emphasis on prediction is not so clear in this verse as in others, but it certainly is the theme in mind in it.

After going through, again, recapitulating again these four outstanding themes, we find the same four themes recapitulated again, but in a slightly different order and with a slightly different emphasis. Instead of the order being a, b, c, d, it is now a, d, c, b. That is to say, the mercy of God toward Israel, which came in so naturally in verse 17 as the contrast to the confusion that He will bring to the makers of idols, is here a climax rather than simply a contrast. While the note of the proof of His existence through His power to predict the future is here given as it was already in chapter 41, immediately after the statement of the futility of idol worship.

Verse 20 then reiterates the theme of the folly of idol-worship. Verse 21 shows the clear evidence that instead of following the idols which cannot speak and certainly cannot predict the future, ~~here~~ there is one who can. Reiterating the note with which chapter 41 began, he calls upon him to bring them together and let them take counsel together. Who is it that has told from ancient times what is now happening? Who has predicted the going into exile, ~~and~~ the misery that would follow, and the coming of Cyrus as God's instrument to deliver the people?

This theme occupies half of the verse, and then its natural conclusion is dealt with in the last half of the verse. God's predictive power proves His divine existence and His supreme power. There is no other God beside Him. This theme that there is no other beside Him is mentioned clearly in the end of verse 18 and is here mentioned twice in verse 21 and again at the end of verse 22.

In verse 20 the address was given in a form that was a bit unusual. It was addressed to "ye that are escaped of the nation." It is rather hard to be sure just how to interpret this phrase. Does it mean an escape from among the nations? Or escape from the oppression by the nations? In other words, is it an objective or a partitive genitive? The construction permits of either interpretation. If it is the one who has escaped from the nation, it can refer to Israel as the one who is yet to escape from the oppression that the hostile nations have heaped upon her. However, the other interpretation is perhaps more natural, the one from many nations, who have escaped from the bondage of the idolatry and of the wicked oppression. There is no clear proof <sup>in this verse</sup> ~~then~~ that a wider audience than Israel is given an offer of salvation but there is certainly a suggestion of it. The suggestion becomes stronger in verse 22, and following, where the theme of ~~isr~~ Israel's deliverance is given. In verses 22-24 there is no specific statement that it is Israel's deliverance that is here in mind. But there are terms which would suggest the possibility that there ~~is~~ is being pointed out the extension of God's saving power through ~~th~~ all the world. This term "escaped of the nations" then might suggest that, in verse 20. In verse 22 ~~He~~ calls on "all the ends of the earth" to look to ~~Him~~ and be saved. In 23 ~~He~~ says that unto Him every knee shall bow and every tongue shall swear. Thus the idea of a ~~universal~~ extension of God's offer of salvation is suggested in these verses, even though not explicitly declared. Verse 25 comes back to the specific relation to Israel,

but even here there is an extension. In the Lord shall all the seed of Israel be justified and shall glory. Some interpret verses of this type as meaning that all Israel who are justified can find their justification in the Lord and nowhere else. However, in the context, this idea is quite foreign to the context. It would seem rather to be a definite promise, that all of Israel is going to be the recipients of God's wonderful grace. This is certainly not a statement that all who have ever been descended from Israel will be recipients of this grace. There is too much evidence in many parts of the Bible, of individuals, or even large groups of Israel that have utterly rejected the grace of God. It would rather seem to be a promise that there is a time coming when all of those who are living who are the seed of Israel will be recipients of God's justifying grace.

Thus the wonderful idea that God is going to deliver the people from exile, which is made so explicit in the first half of chapter 45, rather sinks into the background in the last half in these marvelous promises of God's wonderful grace extended to all of Israel and also to people to the very ends of the earth.

We must look ~~at~~ back again for a moment to note a few specific points in these verses.

One word which has caused considerable difficulty to interpreters is the Hebrew word "tohu". This word is used in Gen.1.2, where we read that after God had created the original matter out of which heaven and earth are made there was a time when the earth was tohu and bohu. Tohu here is generally taken as meaning formless, in a state of confusion, or disorganization. The word is used a few times in the Scripture, not a great many. Here we find it used in two successive verses. In verse 18 He says about His creation of the world, He created it not tohu, He formed it to be inhabited. In verse 19 it says, "I said not to the seed of Jacob, seek ye me tohu." Tohu in the KJ translation "in vain" seems

to be quite a good one. It is not merely a confused act on the part of the Lord, creating the world simply as a disorganized mass, while there was the stage in its development in which it was in this form. It is--His purpose was in forming it was that it should be inhabited. He made the earth for man, and there were stages in its development when it appeared quite disorganized to the onlooker, and there is a great deal of confusion and disorganization that has been brought into it at various times as a result of man's sin. However, this was not God's purpose, God's intention is to make a world in which peace and righteousness shall reign, and this wonderful objective is indeed going to be attained as a result of His mighty power.

In some take the statement in verse 18 as being a ground on which to form the theory that when God originally created the world, it was created, definitely organized with people living on it and everything in fine shape and then the fall of man came as a result of which chaos came into it, and thus there would be great aeons of time between Gen.1.1 and Gen.1.2. It must be said that there is nothing in the syntax of Gen.1.1 and 1.2 which denies this theory. On the other hand there is nothing there that proves it. This verse here is a rather slim basis on which to prove such a theory. God would seem to be here speaking about the purpose of the world and contrasting its present confusion in the state of sin, with the condition into which He is going to bring it. Or perhaps even specifically contrasting the condition . . .

(g.15. 3/4)

. . .this so-called Restitution Theory seems to have been founded by the great Scotch preacher, Thomas Chalmers, early in the 19th century. In order to account for geological strata which he did not know where to fit in to the Genesis narrative.

It is true that there is nothing in the syntax of Genesis 1 to make the theory at all impossible. Whether Genesis 1.2 describes the condition in which

the original matter of the world was formed , or whether the verse describes a condition which came thousands or even millions of years after the original creation described in verse 1, cannot be proven by the Hebrew. However, it is a great deal to suggest that a long period intervened. We do know that some time must have intervened between the original creation and the creation of Adam, because when Satan came to Adam he was a being who had already fallen. There must have been a time when Satan fell and there must have been considerable situation in connection with it. Whether it should be fit between Gen.1.1 and 1.2 or not is very hard to say. This verse here in Isaiah 45.18 is hardly a solid basis on which to establish that theory, because there are other possible ways of interpreting this verse. So it cannot be a solid foundation for that one. It is possible that God is here speaking about the general confusion of the world, which has come as a result of man's sin, and pointing out the fact that God is indeed going to establish a universal condition of righteousness upon the earth. It is even possible that He is specifically referring here to the land of Palestine. ~~The~~ land which at that time was in a state of confusion and largely wilderness because of the destruction that had been wrought by the Assyrian and later the Babylonian armies, but something which God declares is yet going to be inhabited . This latter interpretation would fit most excellently with the great stress on the return from exile in these chapters, but seems a little bit out of place here because it is placed in apposition with God's creation of the heavens at the beginning of the verse, and this would seem to imply that it is the entire earth rather than merely Palestine, that is here in mind.

In verse 19 the word tohu is used in connection with God speaking to the seed of Jacob, and it seems that the KJV has done quite rightly in translating it the same way in both places , and the idea is that God has not given them a command which they cannot carry out. He ~~does~~ has not simply called upon them

to seek Him when actually they will not be able to find Him. It will result only in confusion. It is not in vain that God has given them this command, but He is definitely going to carry out His promises. He the Lord speaks righteousness, and declares things that are right. Most of the recent translations do not accept this interpretation, and the way that they interpret it seems, on the basis of the way they interpret it it is very difficult to make a great deal of sense out of the passage. It should be noticed that it does not say in the Hebrew, "seek me in tohu," it is just tohu, but the word tohu alone can mean "in vain." However, the RSV ~~says~~ "in chaos ~~in the wilderness,~~" and One commentator translates it, ~~as the RSV says~~ "in the wilderness." It is difficult to see much sense in the context with either of these statements. The word tohu is certainly capable of the idea that is secured in the KJV translation.

It would be good to look at the wonderful assurances of God's mercy in verses 22-24. First He says "look to me and be ye saved all the ends of the earth." This could be taken as the people of Israel who are scattered in exile in many directions, so they may be thought of as at the end of the earth, but all of them are told to look to Him and to be saved. However, there is nothing in the context requiring limiting it that way to the Israelites, and it would seem more natural to think that there is at least a hint here that God is going to extend His salvation to the ends of the earth. Certainly in verse 23, when He declares that He has sworn and made a definite decision that every knee shall bow to Him and every tongue shall swear, this would seem to be more than the statement merely that all the Israelites are to come to Him. It would seem to express an extension of God's power even over those who have not recognized His existence. In verse 24 both ideas are combined. The Lord says that He has righteousness and strength, He has given these promises in righteousness, as He ~~says~~ said back

in verse 19, and He has the strength to carry them out and therefore to Him people will come, they will turn to Him and all those who are incenses against Him will be ashamed. The syntax of this verse is rather difficult but the sense seems to be quite definitely as the KJV has it. It has the two elements in it, one of which is clear in verse 22, the other one in verse 23, that people come to Him for grace, but those that have turned against Him are going to be ashamed. And in verse 25, is the promise that all of Israel will be saved. Compare with this the similar promise that the apostle Paul makes in Romans.

~~At~~ the beginning of chapter 46 we again return to the specific theme of return from, of the deliverance from the exile. We never get very far away from this theme in this portion of our section, but very often, as in the last half of 45, we have statements of general nature which include it and also go quite a bit beyond it, suggesting other aspects of God's grace that He will make clear, that we can expect Him to make clearer in subsequent passages.

Chapter 46 begins with a very specific reference to the gods of Babylon. These gods, Bel and Nebo, the gods who seemed to be ~~the~~ supreme in the world, now that Babylon had conquered all the other nations, these are going to fail. They have to be carried, they will be too heavy a load for the beasts, they cannot carry the burden, they themselves will go into captivity. The reference to the gods of Babylon, makes it specific, the references to Cyrus here are given in very general terms. But immediately from this, He returns to His blessing to ~~His~~ Israel. You might say that in this chapter, starting with verse 3, we have the same series of themes as we had in chapter 45, verses 16-19. The failure of the idols is in 46.1,2. In 3,4 is God's mercy to Israel, Here given in rather general terms but in striking contrast to 1,2. The idols of Babylon have to be carried, they cannot deliver the burden. But God is the one who carried His people, even



46's

to old age will He carry the people of Israel. Then the third theme in chapter 16-19 was God's great power, and here again we have this theme stressed in verse 5, to whom will ye liken me and make me equal? The great power of God, yet in connection with this power of God, the idea of the idols is again brought in and verses 6,7 refer to the stress in verses 1,2, the idols are powerless, they can do nothing, it is only God who is able to accomplish what is needed, and the stress on the power of God and the futility of idols again naturally leads here as it has in so many instances to God's power to predict the future, which is stressed so strongly in verses 9-11. It is interesting that here the power to predict the future is made more specific than it was in the latter part of chapter 45. It is more like in 44 where it is specifically named Cyrus and told what he was going to do. Here God declares that what He has determined is going to take place and He speaks of Himself as "calling a ravenous bird from the east." The man that executes my counsel from a far country. This strikingly parallels the many references we have <sup>already</sup> had to Cyrus and clearly another way of pointing out that God is bringing this "beast of prey" who conquers many lands and overcomes area after area, that God is bringing him to accomplish His great work and to, the nature of which is not specified here as having been already so clearly specified at the end of chapter 44 and the beginning of chapter 45.

→ In chapter 45 we had no direct word of criticism of any Israelite, It is possible that verses 9,10, with their woe to the one that ~~strive~~ strives against His maker might be referring to the Israelites, but it could be referring to the ~~id~~ idolaters or to any enemies of the Lord. There is no clear reference to God's people as including those who are not accepting Him or following Him. In 46 however, the disappointment that the Lord has already brought out in previous chapters at the ingratitude of His people and their failure to be true to Him

CONF

46:8  
 comes again to expression. The first suggestion of it is at the end of verse 8, where ~~He~~ says remember this and show yourselves men, quite evidently He must be speaking to the Israelites here. Bring it again to mind, O ye ~~of~~ transgressors. A suggestion here, just a suggestion, of His disappointment, with the attitude of His people as a whole, but in verse ~~11~~ 12 this is brought out very strongly. Hearken unto me ye stouthearted, that are far from righteousness. I bring near my righteousness. Verse 13 gives us again the clear assurance, that He is going to accomplish ~~this~~ His purposes, His salvation will not tarry. He will place salvation in ~~the~~ Zion for Israel His glory, a wonderful parallel, although somewhat different in its precise application to the statement in verse 25 of chapter 45, and to the many other wonderful promises that God gives to His people.

After this mixture of specific promises in connection with deliverance from exile, with general statements of God's wonderful mercy, He now devotes an entire chapter to the overthrow of the Babylonian oppressors. Chapter 47 is entirely given over to the destruction of the Chaldeans, who have been so haughty and filled with pride. They have felt that the whole world was in their hands. They now are to find that suddenly they will be cut off and destroyed. They will be a stubble and fire will burn them. No one would be able to save them.

It is remarkable how suddenly and quickly the Babylonian empire was destroyed. The death throes of the Assyrian empire occupy the period of nearly ten years, but the Babylonian empire fell almost like a house of cards when ~~Cyr~~ Cyrus, after conquering all the regions to the north and many of those to the west fell upon Babylon and took it over...

hi 27 an	41:10-11	<u>Hitler vs Israel. Anti-semitism</u>
wv 27/8-10	41:14	" <u>thou worm Jacob</u> "
le 28 de 28/5	41:15-16	<u>Redeemer. Consolation</u> <u>destruction of adversary</u>
ma 29 29/3	41:16	<u>Maccabean revolt</u>
w 29/4	41:17-19	<u>comfort, (personal)</u>
so 29/10	41:20	<u>God's sovereignty</u>
tr 30/1-3 30/3	41:21	" "
pu 30/4	41:23	<u>sharp transition.</u> gods of nations <u>twofold purpose of this section</u>
ar 30/9-10 id		<u>argument for existence of idols</u>
il 31 id	41:21-29	reverts to that with which the chap. started. but now speaks not to the idolaters but to the <u>idols</u> they <u>worship</u>
il 31/7 ar 32/2-5 mw w		Christianity never advances simply by force of <u>illogical argument.</u>
32/6	41:23-24	<u>Argument from prediction</u> <u>Mohammed</u> <u>Croesus</u> and Delphic Oracle
33	41:25	rising of the sun
cy 33/8	41:26	prediction a century and a half before time of <u>Cyrus</u> <u>futility of idols vs power of God</u>
ne 34/1-5		<u>Neb's empire</u> looked like it was a grt. empire that would last for 1000 yrs. Actually is shortest lived of any of <u>grt. empires.</u>
te 34/6 35 35/7	41:27-28	possibility of small <u>textual error</u> in vs. 27 vs. 27 explained in light of vs. 25 vs. 28 repeats that of vs. 25
se 36 36/9	42 42:1-4	what is the <u>Servant's work?</u> Something of its nature and the ways in which it is to be performed
ge 37/1-5 6-10	42:4 42:1-3	<u>Gentiles.</u> God's servant to exert a worldwide influence
38/1-5 6-10	42:2-4 42:5-10	
po 39/1-7 of	42:5-10 42:9-17	God's <u>power</u> God's <u>effectiveness.</u> Will not sit quiet forever.
ne 40 en	42:9 42:13-15	<u>new things</u> Gods overwhelming <u>energy</u>

re 41	42:16	<u>return from exile</u> and beyond
41/5	17	
in 41/7	18-25	ch. 42 - full of <u>intellectual progress</u> and <u>emotional strain</u>
em		
42	42:18-19	
42/5	42:21	
sp 42/7-10	42:24-25	who is speaking? <u>Speaker?</u>
		cont'd
43/1-3		<u>sin</u> indirectly <u>rebuked</u> , God unable to protect His people because they had sinned
si 43/4-7		
43/8-10	43:	
ni 44		no direct rebuke against <u>sin</u> in this part of Isa. <u>Rebuke would</u>
re		only <u>add to discouragement at this time</u>
go 44/5		stresses <u>God's interest</u> in His people
so		only after 21 vs. of consolation do we have 7 vs. of <u>sorrow over</u>
44/9	43:21	<u>their shortcoming</u>
		climax
45	43:1-7	theme of God's care; God's creative power, (holiness, v.3),
45/8	43:3-4	need to know background
de 46	43:3	the thing is <u>determined</u> <sup>by</sup> God and therefore accomplished in His sight
46/5	43:4	
46/8	43:5-6	
re 47		<u>return from Babylonian exile</u> chiefly
47/4	43:7	why He created them
go 47/5	43:8	people who see God's <u>unrecognized</u> <u>marvelous works</u> , yet recognize Him not
	43:9	brief call to the nations
re 48	43:9	<u>reiterates</u> ch. 41 that gods of heathen are nothing
re 48/3	43:10	" <u>aervant</u> " is singular. To whom does it refer?
no 49/1		gods of heathen are <u>non-existent</u> <u>gods</u>
49/2-4	43:11-12	
49/5	43:13	
ho 49/6	43:14-17	<u>Holy One of Israel</u>
po 50	43:15-17	God's <u>power</u>
50/5	43:18-20,21	
di 51	43:22-28	diff. between God's goodness to the people and their forgetfulness of Him. Expression of <u>divine disappointment</u>
52	43:27-28	
de 52/6		twofold stress upon: God's <u>deliverance</u> , and God's <u>disappointment</u>
di		CLEAR
52/8	44:	
pr 53	44	stress upon God's wonderful <u>promises</u>
		promises heretofore have been general, not specific
id 53/8		evil of <u>idolatry</u>
54/1-3		cont'd

ISAIAH

54/2-5 44:1  
 54/5-7 44:2  
 54/8 44:3  
 54/10 44:4

55/1-3 44:4  
 55/3-5 44:5  
 55/6-8 44:6  
 55/8-10 44:7

56/1-3 44:8  
 56/4-10 44:9-15

57/3-10 44:21-23  
 57/9-10 44:24-28

cy  
cr

58 Cyrus  
 44:24 God's creative power  
 58/9 44:25

dr

59/1-5 44:25-26  
 59/6-10 44:27 dry up the rivers  
Cyrus

cy  
cy  
cy  
no

60 Cyrus  
 60/5-10 45: specific statements re Cyrus  
 60/7 no destruction of Babylon is here promised  
 60/9 45:2

ps  
an  
to  
gn

61 45:4 more stress on God's power  
 61/5-7 45:1 anointed  
 61/8-10 45:1 two leaved gate

62/3 45:3-4  
 4-5 not known me  
 6 6

62:8-10 45:1-8 climatic sentence of 44:24-28

li  
fi

63/1-4 - passage like a series of fireworks being shot up  
 five distinct ideas introduced  
 63/4-10 - three of these themes mentioned

cr  
co

64 fourth idea discussed  
 64/6 45:7 create evil.

IMPT.

65/2 45:8 fifth idea discussed  
 65/5 45:9-10  
 65/7-10 45:11-12

hi

66/1-5 45:13-14  
 66/6-10 45:15 a God that hides thyself

67 45:16-25 larger relationship of God to His people  
 divides into two sections: vs. 16-19; vs. 20-25

ISAIAH

	67/7-10	45:17-19	
	68/1-7	45:19	
	68/8-10	45:20	
es	69/3-6	45:20	ye who are <u>escaped of the nations</u>
	69/7-10	22-24	
ju	70/1-6	45:25	<u>justified</u>
	70/7		review of specific points
to	70/7-10		Gen. 1:2 <u>"tohu"</u>
	71/1-5		tohu (cont'd)
	71/5	45:18	
re ch	71/8		<u>restitution theory of Thos. Chalmers</u>
	72		Gen. 1:2 with Isa. 45:18
	72/8	45:19	Impt.
to	73/1-5	45:18,19	<u>tohu</u>
me	73/6-10	45:22-24	God's <u>mercy</u>
	74/1-4		cont'd
of	74/5	46	theme of exile gods of Babylon
po	75	<del>45:16-19</del> 46:5	theme of God's great power
no	75/7		ch. 45 has <u>no direct word of criticism</u> of any Israelite
	76	46:8-13	
ba	76/5-8		summary of ch. 47. <u>Babylon destroyed</u>

ISA. 49

v. 1-6

In chapter forty-nine it has been pointed out that in verses 1 one to six it is definitely the servant speaking. This is made unquestionable by his quoting the Lord in verse three as saying, "Thou art my servant" and quoting Him again in verse five and in verse six as referring to the speaker as His servant. So that verse one to six seems undoubtedly to be the servant speaking. It is the individual servant who represents Israel as proven by verse three but not Israel as a whole as proven by verses five and six where he is distinguished from Israel. There is one question, however, about the possibility of applying the whole of verses one to six to the servant and that is the fact that in verse four it is a little difficult to fit it in with the general impression we have received so far in the book as to what the ideal servant is to do. We have had the picture in chapter forty-two of his calmness and ~~his~~ his intrepidity as he moves forward with no fear and no discouragement to accomplish his great work. That doesn't quite seem to fit with verse four. And so the question is raised is verse four the servant still speaking or is it Israel interjecting Israel's wonderments. Is it possible for Israel to fulfill this ~~work~~ ideal work of the servant in view of Israel's weakness and lack of success. It's a little hard to think it is Israel interjecting because the "I said" is used exactly as the "my" and "I" in the other verses. And so this leads us to the other possibility. Is it here instead of that the servant actually giving a phase of his work. The apparent failure of the actual accomplishment of Christ in his life here. It was suggested that we might compare the cry of the Lord over Jerusalem--His cry of anguish there and representing something of the feeling expressed in four. We have a definite problem here. What decision to make about verse four.

v. 4

└

v. 7

Now this next was suggested that as you go on to verse seven and the following verses there are two possibilities. It is clear in verse seven that the Lord is speaking. Well, it is also clear in verse six that the Lord is speaking,

but in verse six the servant is quoting what the Lord said to the servant.

Now in verse seven is Isaiah simply giving us something which the Lord has declared or is the servant here continuing to quote what the Lord has said to

v. 7-17 the servant. Certainly verse eight seems to fit in quite well with this interpretation that the servant is quoting the words of the Lord to the servant.

The general form of verse seven is quite parallel to that of verse six although the content is different. It seems to be the Lord speaking about the servant.

It was suggested that a good evidence for considering it to be the servant here quoting the words of the Lord to him is the ~~compared~~ comparison of chapter fifty-

three where the servant is described as going through the suffering similar to that described here. Verses seven to twelve seem to form a definite unit. If

7-12 the Lord is speaking here the Lord speaks right through verse twelve. If the servant is quoting the Lord he quotes the Lord right through verse twelve. Now

in verse thirteen if the Lord is speaking up to this point might perhaps be the Lord continuing although there is a certain difficulty with this. It might, on

the other hand, be a chorus or Isaiah or the servant. If the servant is quoting the Lord from seven to twelve then quite probably it is the servant speaking.

In any event the meaning of thirteen is clear and it doesn't make much difference who said it. It is not like four where the meaning is largely dependent on the

14-17 question of who said it. Verses fourteen to seventeen are clearly the Lord not the servant speaking. The Lord is answering a problem which is raised. The

problem is <sup>posed?</sup> closed in verse fourteen. Who <sup>posed</sup> closes the problem? Does the Lord quote what Zion says in order to answer it. Does Isaiah give what Isaiah says

and then the Lord answers it? Does the servant quote what Isaiah says. This last is probably the less likely of the three but it really doesn't make much

1 difference who states it. The important thing is who answers it. The problem is <sup>posed?</sup> closed, the problem that is in the mind of Zion and then we find the Lord

15-17 giving His answer in verses fifteen to seventeen. Verse eighteen and following is probably a continuation of what the Lord has said in verses fifteen to seven-



teen. It certainly seems to fit well together with it. Now in that case it is all dealing with ~~XXXXXX~~ Israel. Dealing with God's promised blessing for Israel. There is only one thing to raise a question about, that is a statement in verse twenty "The children which thou shalt have, after thou hast lost the other" and in twenty-one "Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children." These two verses suggest the possibility that these are adopted children or spiritual children rather than natural children. That is a problem which we might leave to consider but a very serious problem. Is this here dealing with Israel as it increases receiving material blessing or do these two verses suggest spiritual blessing coming through the servant. If it were not for these two verses we would have no difficulty considering all the rest of the chapter in dealing with physical blessing to physical Israel. These two verses raise the question which we might hold in abeyance for the moment. At any rate, it seems to be probably a rather continuous passage from verse fifteen to twenty-six. It would appear to me that there are two general possibilities regarding this chapter. One is we have the servant speaking in verses one to twelve and in these verses the general work of the servant is described with the great emphasis on his deliverance of his people from sin and the outgoing of the Gospel and then from verse fourteen on we have the problem of material Israel and God's continuing mercy to Israel throughout with no particular reference to the ~~servant~~ servant at all. The other possibility is that verse one to twelve is as we have considered it the servant speaking telling of the Lord's blessing to and through him, his delivery from sin and the going out of the Gospel and then as in verse fourteen and following the Lord turns back to the objection of Zion that she is forsaken and answers the objection with declaring that both material and spiritual blessings are in store and of the spiritual blessing as described in verses twenty and twenty-one particularly includes the other children whom Zion wonders

49:20

49:15-26

who has begotten them. The Lord has begotten for Zion the spiritual seed of Abraham that these are included but that also material blessings to Israel are involved in the rest of the chapter. Now there are these two possibilities it seems to me. I don't know of any third though there may be one but we might take this problem and consider it somewhat later. What about verse twenty-four? In verse twenty-four a further presentation of the difficulty parallel to verse fourteen, but if we exclude verse twenty-four from what the Lord speaks is there any difficulty in attributing everything else from verse fourteen to twenty-six to the Lord, noting of course that the Lord is quoting in verse ~~twenty~~ twenty-one from someone else "Then shalt thou say in thine heart." This one is not the servant whom the Lord is here quoting but surely it is Israel. It is a strikingly parallel to the statement in Isaiah <sup>chapter</sup> twenty-nine. In ~~verse~~ twenty-nine verses twenty-two and twenty-three "Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his childre, the work of mine hands, in the midst of him, they shall sanctify my name." It is strikingly parallel to the problem here "Then shalt thou (Israel) say in thine heart, Who hath begotten me these, seeing I have lost my children." In the first three verses of chapter fifty the idea of the last verses of forty-nine is continued. The Lord speaks further about the deliverance of Israel and in verses two and three declares that he is able to deliver them and will do so. In verse one the first half of the verse fits in still with this same theme "what makes you think the Lord has cast you off?" Compare verse fourteen of the previous chapter. What makes you think He's done that? No He hasn't done it; you have sold yourself for your iniquity. This little touch on the theme of the iniquity of Israel in the end of verse one here is not found at all in the last half of chapter forty-nine nor in verses two and three of chapter fifty.

From verses three to four there is quite a sharp change. Surely it is not the same person speaking in verse four as in verse three. That is hardly

49:24

50:3

50:3,4

50:4-9 conceivable. Who is speaking in verse four. Just how does it fit in with the general thought here. Is verse four to nine the servant speaking? That surely fits excellently from five to nine. I suppose four does also thought it seems a little bit strange. Five to nine is so definitely the servant that almost certainly four should be too. In this case we have a sharp transition between three and four. The Lord declares His great power, He will deliver. He is very slightly touched on that thought. The reason they need deliverance is not because God chose to cast them off. It is not because God was unable to protect them. It is only because their iniquities and their transgressions had brought them to this situation. So that would rather naturally lead to the servant of God speaking and declaring how he is going to save them from these iniquities and transgressions which led to the Babylonian exile and which if not solved will inevitably lead them to other worse trouble afterwards. \_\_\_\_\_ verse four fits in excellently with the life of Christ. His speaking with the doctors, his preaching, his exhorting and his declaring the Word. That is all true and yet it is an idea which seems somewhat novel in the context in Isaiah here where we don't yet know about Christ. Is it perhaps our first glimpse of a very interesting aspect of his life.

50:4-9 Four to nine seems closely tied together by the first person pronoun. It is interesting that in four we have "he wakeneth mine ear" and in five "he hath opened mine ear." The very phrase "mine ear" used in both. This would seem to tie it together and suggest that it is the same one speaking. At any rate, it seems to me it would be quite unnatural to think of some other party interjecting just the one verse here. There is no special reason for it \_\_\_\_\_ although I don't quite feel that it is impossible.

Now in verses five to nine, is there any possibility that this is Israel speaking or is it definitely the servant speaking. The statements of his not

being rebellious, his giving his back to the smiters,<sup>7</sup> etc., seems to sound more like the servant than like Israel;~~the~~ they don't fit the picture of Israel going into bondage at all. The thing that seems to at first sight to look against it being the servant is the declarations of his dependance on God who is going to help him. Yet as we look at the New Testament we find that Christ constantly looked to His Fa~~ther~~ther for help and He lived in the strength of His Fa~~ther~~ther but the Holy Spirit rested upon Him and endued Him with power. So~~f~~ <sup>y</sup> this thought here of the servant needing the help of God is certainly not contrary at all to the New Testament teaching about the servant. Does the end of verse four refer to the habit of Christ arising early in the morning to go and pray to the ~~XXXXXX~~ Father? How do verses five to nine come to be inserted at this point. The modernist would doubtless say "these are from a servant's \_\_\_\_\_ which in some way has been inserted here without any unity with what precedes it. We, of course, do not interpret it that way. We look for a unity of thought. We find our unity of thought in the fact that in verse one they have been told that it is for their iniquity that they have gone into captivity and now the answer to the problem of iniquity of Israel is given. The servant will bear their sins. That is not clearly brought out in these verses here. It is something which the reader of Isaiah would not fully understand at this point. It is not until we get to chapter fifty-three that the idea is fully explained which is here suggested in such an interesting way.



Isa. 43.14 is a verse which gave me considerable uneasiness. As the verse stands in the English, it seems to be a statement that God has delivered His people from the Babylonians. Stated in the past, one immediately feels that a prediction of deliverance should be translated rather in the future, even if it should be a prophetic perfect that is used. It could be something pointing to the future, using a prophetic perfect, and yet it would seem that most likely it refers to something that has already happened at the time, with which the chapter is dealing. If it was a prophetic perfect, surely it should have been rendered past in the English.

There is an additional difficulty, the statements of the verse are rather strange and hard to fit in with the idea of it referring to deliverance. When it says that he has sent to Babylon and brought down all their nobles, the statement ~~bring~~ "brought down" in English might be interpreted as meaning "overcome" or "overwhelmed". In Hebrew I know of no case --certainly very few, if any cases--where the verb "to come down" is used in the positive to mean "overthrow." It would seem to require another word with it, like "bring down to confusion" or to "bring down to destruction." Now simply to bring down. To cause to come down usually refers to physical motion, not to a defeat.

The English word "nobles" is a guess on the part of the translators. There seems to be no evidence for it in the Hebrew. The form of the word which is used in the ~~the~~ Hebrew would seem more naturally to mean "fugitives." Once or twice this word is so translated in the O. T. There is not a great deal of evidence for the word in this form having that meaning. But it should be noticed that the noun is derived from the verb which is quite common and which means to flee. Therefore the meaning "fugitive" would seem a very natural interpretation. A somewhat similar Hebrew word having a half vowel instead of a long a under the first consonant means "bars." If the vocalization were to be changed that could be considered as a possible interpretation ~~meaning~~ in this place. However, it hardly seems to fit the context.

Some time ago I arrived at the hypothesis that this verse, in the light of the previous and following verses, might be a reference to the past rather than to the coming deliverance, and might refer to God's act in bringing the Babylonians to conquer the Jews, thus in the verses immediately before, God is pointing out His great power. This verse might say, You can be sure of my great power to deliver you when and if I choose by the fact that it was I who brought you into captivity, under the Babylonians.

It is very clearly taught in Isaiah and elsewhere that the conquest is not because the Jews could not defend themselves, but because God brought the Babylonians, as His scourge, to punish the Israelites. This being the case it is certainly not at all impossible that verse 14 is to be considered as actually past, and as a reference to the original conquest of the Israelites by the Babylonians. //

Considering that this was probably the best interpretation in the light of the context, I tried to figure how the various elements of the verse could fit into it properly, and was quite baffled until recently, at one or two of the points involved.

The first objection that would strike the reader to this meaning, referring to the conquest, is <sup>s</sup>the fact that it begins with the words "for your sake." These words would seem to suggest that this is to be something good for the Israelites, and that it is for their sake that God is going to overthrow the Babylonians. However, the Hebrew phrase, translated "for your sake" can just as well be translated "on account of you," and surely it ~~was~~ on account of the Israelite that God caused, allowed the Babylonians to capture Palestine, and to take them into captivity, It was a punishment for their sins, a thought that was brought out very clearly in other verses even in this same chapter here. So translating the Hebrew in that equally permissible way, this objection to its referring to the conquest is removed. The statement "I have sent to Babylon" could, of course, be taken in either way.

The statement "I have brought down all their nobles" gave me considerable uncertainty. What would it mean to bring down people from Babylon. I discussed the

matter with Dr. Speiser rather briefly, and he made a suggestion which impresses me as an excellent one. The Hebrew word for "west" is "to the sea" and refers to the going from Jerusalem, which is half a mile high, down to the sea which is a comparatively short distance away, and yet very much lower. This being the case, since westward always is stated in Hebrew as "toward the sea" it would be a very natural way of referring to going westward, to speak of going down. I want to make a bit more study of usage of this in Scripture to see what parallels I can find for it.

The suggestion was made that people always speak of going to Jerusalem as going down. This, however, I do not think is true. We read in the psalms about Jerusalem the place where the tribes go up. It is my impression that they ~~they~~ speak much more frequently of going up to Jerusalem, than of going down to Jerusalem. But going westward from Babylon might be thought of as going down, even if it ended with a place like Jerusalem, which had a higher altitude than Babylon. So this could refer to the coming of the people from Babylon.

Now the next problem is the word translated "nobles" but which would doubtless better be translated "fugitives." Just what relevance does "~~of~~ fugitives" have in the context? If it was a reference to the original conquest, nobles would be very appropriate, ~~for~~ we read in Jeremiah how the Babylonian nobles took their ~~place~~ place in the gate of Jerusalem, after the conquest, and regulated the beginning of the exile. There seems to be, however, no philological justification for the interpretation of "noble." What about the interpretation "fugitive"?

At the time when Isaiah predicted, as given in Isaiah 39, that the Babylonians would be the ones who would conquer Jerusalem, this seems an extremely unlikely prediction. Babylon had for many years been subject to Assyria. Occasionally, the Babylonians gained their freedom, then the Assyrian king would come with a great army and would ~~defeat~~ defeat the Babylonian army and take the city. Some of the Chaldeans, the leaders who were at this time in control of Babylon, often fled down to the



marshland at the north of the Persian Gulf. There they managed to hide in the marshland in such a way that the Assyrians were unable to seize them. Occasionally, a leader of Babylon would make his way off to Elam to the east and would there be given political asylum. Then when things quieted down a bit these Chaldean leaders would make their way back again, to Babylon, and again stir up insurrection. The Assyrians had so much trouble this way with Babylon that, on one or two cases, they tried actually to destroy the city and to leave it a ruin. Thus the ~~appropriate~~ appellation "fugitive" would not be at all out of place in reference to the leaders of Babylon in the time of Isaiah.

When Isaiah made his prediction in Isa. 39 it seemed extremely unlikely that ~~the~~ people from this land, which was constantly struggling to maintain itself against the Assyrians, and usually fell before the Assyrian army, that this country, whose leaders were so often fugitives, would be able to send an army so far to the west as Jerusalem and to conquer that city. Thus at that time the reference "fugitive" would be quite appropriate for speaking of the country.

The same consideration might be applied to the last part of the verse. The Chaldeans whose cry is in the ships. This could be a designation of the Chaldeans as men who were active in commercial and military operations on the Euphrates River. It could refer to them... (an interruption)

The reference to the Chaldeans "whose cry is in the ships" would suggest that the Chaldeans who had lived for a large part of their career in the marshlands at the northern end of the Persian Gulf and had secured control of Babylon, who were doubtless very active in connection with the ships on the river, to think of these people who were often fugitives from the Assyrians, and who had such a struggle to maintain themselves at the time of Isaiah--to think of them as coming clear across the desert to the west and conquering Jerusalem was something that would have impressed one as extremely improbable in the day of Isaiah. So now as Isaiah looks forward

to the time of the exile and in imagination puts himself in that situation, he says, just see what happens. These who seem to be just fugitives, these Chaldeans, whose traveling activities seem to be restricted to ships on the Mediterranean, these people God has brought clear across the desert in such force that they conquered Jerusalem and took the people off into exile. This God had predicted in the past, this God has brought about exactly as he had predicted it. The fact that God was able to do this great thing in the past is assurance that God can reverse it if He chooses and can deliver the people from the Babylonians in the future. Just before and just after this verse the emphasis is on the power of God, the specific references to deliverance were largely earlier in the chapter, or also found in great measure at the end of the next chapter.

- 1 43:14 Prophetic perfect
- 1/4- "brought down" - not mean to overthrow, or defeat. Physical motion.
- 1/7 "nobles" - fugitives
- 2/1 43:14 May be a ref. to past rather than to coming deliverance  
Ref. to original conquest of Israelites by Babylonians
- 2/5 "for your sakes"- on account of you " can be also Heb. mng.
- 2/10 "brought down all their nobles"
- 3/1-5 Speiser's suggestion. Heb. for "west" is "to the sea". Natural way of referring to going westward as "going down".  
Could refer to the coming of the people from Babylon.
- 3/6 43:14 "Nobles" - fugitives
- 3/8-10 Historical situation with ref. to use of term "fugitive" here.  
4/1-6 (cont'd)
- 4/7 -10 "whose cry is in the ships"
- 5/1-5 43:14

In the book ~~of~~ of Isaiah here we are still looking at this section. We want to go a little faster now. We are still looking however, at the section from 56:9 on. I think we are gaining new insight each time we have discussed this material. This discussion of the sin of the leaders of the people and the people as a whole. Then God's declaration at the end of chapter 57 that He would bring great blessing to those who are the ones who are trusting in Him. Then in 58 the discussion of the wrong attitude toward ceremonies. Ceremonies are a help in the development of the religious life. Ceremonies are a guide in bringing one closer to God. Ceremonies are of assistance along the way as one tries to follow Him, but they are never an end in themselves. If one takes the ceremony and forgets the reality, he would be better off if he didn't have the ceremony at all. So he says make the ceremony a reality. Make it show a sincere attitude in your heart that you are really trying to help the needy and to stand for what is righteous and to do what is good. Then follow the ceremonies that God has given you as a help in your Christian life. Then will your life break forth as the morning and your health will spring forth speedily. Righteousness will go before you. When Israel adopts this attitude, God will bless Israel. When the Christian adopts this attitude God will bless the Christian. Anyone who takes this attitude is going to find material blessing from the Lord, but material blessing never come apart from spiritual blessings. There may be times when there will be no material blessing and times of great persecution and hardship and difficulty, but these times, after all, are not the predominant times in the history of the followers of God. They are many but they are taken for the whole as the exceptional. Even take the three hundred years which we call the time of persecution before Christianity became a state religion or even a definitely permitted religion in the Roman world. During those years we have tremendous persecution, but between the persecutions there were periods three or four times as long as the persecutions in which the Christians prospered. The very fact of their righteous living may have caused them to go forward and to prosper and God blessed them in material ways. Two hundred years

ago, I guess it would be two hundred now, in England there was a group known as the Quakers, a group which was anxious to serve the Lord. There were certain points on which they would differ from us in their interpretation but they were sincerely anxious to serve the Lord and to put Him first and they certainly had the heart of true Christianity. There are Quakers today who have. There are many of them today who have completely lost touch with the great evangelical teachings. But they were truly evangelical Christians, the Quakers of two hundred ~~ago~~ years ago. Yet with their peculiar ideas and attitudes they were persecuted and the Quaker hardly had any protection of the law. It was considered fair gain to steal his goods and to plunder his house. They went through terrible persecution in Israel. In spite of it they prospered. Eventually the time came when they were prosperous and well-to-do in England ~~it~~ and they certainly became so in America. ~~They had~~ <sup>A</sup> very large portion of the wealth of Philadelphia is in the hands of the Quaker families. God has blessed in a material way over the course of the years those who have followed Him, not necessarily in any one individual life, not necessarily any Christians in one particular year, but over the course of the years God gives material blessings to those who follow Him. And God promises material blessings will come to those <sup>While</sup> who follow Him. ~~There are~~ those who do not may prosper greatly for a certain period of time are bound eventually to have misery not only for the next life but in this life as well.

So in this particular chapter I think a great part of the emphasis ~~is~~ is on the material blessings that will come. Those who are truly following God and using the ceremonies as He desires them to are to see the re-establishment of the material prosperity of former days, the rebuilding of the old waste places, the setting up again of that which they have enjoyed or their ancestors enjoyed before. In the last verse there is a note which seems particularly to be addressed to Israel. "I will cause you to ride upon the high places of the earth and feed thee with the heritage of Jacob, thy father, for the mouth of the Lord hath spoken it."

That thirteenth verse as we noticed where it said "turn away from doing thy pleasure on my holy day" I doubt has specifically reference to amusements. I do not think that is altogether a proper use of this verse. I think the theme of this verse is that it is God's day and not your day; that it is a day to do what He wants rather than what you want to do. Of course, the attitude which is characteristic in a special way of the Sabbath is an attitude which would be characteristic of the whole life. The question regarding anything should be not what gives me pleasure but what is the Lord's pleasure and that which is the Lord's pleasure in the end may give us pleasure. Then in 59 we have in the beginning the discussion of the terrible moral situation, the people saying, "Well, God can't help us" and yet He says it is not fair to say that God can't help us. You haven't given God a try. You haven't given Him a fair chance to help you. You have separated yourselves from God by your iniquities. Your sins have separated Him from you. There is wickedness and evil upon you. Of course, these people did not recognize that fact. Very seldom do the people who are addressed in the terms used in this book recognize that they are evil. They think that they are righteous, good people. They are faithful church goers. They are supporters of the work. They are certainly perfectly safe before the Lord. But the prophet points out that they are really what their real character is and these verses are verses for us not to simply pass over and say, "Oh, well, that is a description of those wicked people and God put His curse on them but they do not have any direct relevance for us." They are a description of character ~~for~~ which find their fullest expression in people who are outside of the pale of Christianity, but they are wicked characteristics which are in the heart of wicked man and which any one of us may have to quite an extent without realizing it. The Lord wants us to examine our hearts. Theoretically there is much to be said for the confessional, the institution of the Roman Catholic Church. That is to say, done as intended as to be done, it could be a very wonderful thing for a man who is truly a man of God to act as the confidant of another Christian and to assist that Christian in entering

into his heart and mind in order to see what is opened up for him that which is wrong and show him what he needs to bring before God and to see that it is under the blood and turned away from. Done right it could be a very, very useful thing and it is indeed a part of the work of any true Christian minister, not to try to pry into other people's affairs but when people come to you, help them with their troubles and to show them that the main cause of their trouble is the sin within their hearts and to reveal this to them. This is for a true man of God who has a great advantage in doing this. ~~W~~ when he has the attitude which a man would have coming to confessional in the Roman Catholic Church considering that you had ~~a~~ right to thus ask these questions, and thus enter into the innermost resources of his heart. An institution which had a very proper purpose originally developed into something which ~~would have been~~ became a mere professional thing, to some extent a substitution for a heart's repentance, to some extent even an inciter to wickedness. As it developed it became a very harmful institution. But it represents a true phase of true Christian service. Certainly if one can do it for one's self, ~~and~~ if one can inquisite one's self, that is the most important thing of all. All that the father confessor really could do would be to help the man to do what would be his duty himself, to examine his heart and to ~~learn~~ learn how much wickedness is truly there. It is one of the things that I praise the Lord most for in my college course that at times, not simply that He kept me from the unbelief that was being taught very subtly in some of the ~~and~~ classes (that was a very great kindness which the Lord did for me but that was not nearly as bad in the college there as it became shortly afterwards) but in the course I noticed several times when the pleasant life of the college and the many things that appealed to one's various instincts put one in a position where he found that some earthly goal was seeming brighter to be the great thing that he was working for. I remember in debating one time when I expected to receive a position in the top debating team and failed to get it. I realized right afterwards that I had been paying too much attention to that thing. That that thing had become an end in

itself and a goal for me, and I had one of the most blessed experiences with the Lord that I have ever had in my life right after that experience when the Lord showed me that it wasn't a tenth of importance whether I made that particular team or not as it was whether He was truly first in everything in my life. I remember how very grateful I was to the Lord for that particular thing. I think it is a thing that we need over and over in our lives--that the Lord will show us where we are slipping into the ways of wickedness. There is no one of us who is ever fully sanctified. But there are big steps that we take forward in our sanctification ~~that~~ but we don't stay there. We slip back, so we must look to Him. We are like Peter when we look to ourselves we slip into the ~~waves~~ waves immediately. It is only as we look to Him that we can stand above the waves and can ride upon the high places and see the heretage of Jacob afar.

So in verse 9 we have that prayer of confession, a prayer of declaration of the terrible sins to which the people have come. We wait for light and behold obscurity, for brightness but we walk in darkness. We grope for the wall like the blind. The condition into which the human being falls when he begins following himself and trusting himself instead of trusting God. The unfortunate thing is that ~~every~~ group of people, every race, every section of humanity at some time or other gets into exactly the situation described in verses 9 to 15, but most ~~don't~~ realize it and think that they are really going forward when actually they are just ~~in~~ in the situation described here. The paragraph ends in the middle of verse 15. It is a very, very strange verse division that combines the last section of one long part here and the very beginning of another and makes them one verse. Certainly instead of a paragraph beginning "and he saw that there was no man" it should begin "and the Lord saw it and it displeased Him". Certainly it is a very vital verse division right in the middle of verse 15. So we have here this passage of rebuke from 59, rebuke ~~again~~ against sin and the prayer of



54:15  
confession of sin and the punishment that is coming as a result of the sin  
the condition into which the people had slipped and then the passage of  
blessing and this passage which begins at ~~12~~ 15a is a passage which certainly  
goes at least to the end of the chapter and then we find that the blessing  
continues through chapter 60 and 61 and 62 and 63, but at 63 at verse 7 an  
entirely new section begins. We'll ~~it~~ say this that from 63:7 to the end of the  
book is a unified section. It is a section which has a unified structure a  
closely unified section. There is nothing immediately before it has a close relation-  
ship to it. So that is a definite section. Now from the beginning of chapter  
60 <sup>are</sup> ~~of~~ these passages 60, 61, and 62, and 63:1-6 are to be considered a portion  
of one section which began at 59:15b or are they to be considered as separate  
sections here? As you know in the book of Isaiah the large sections are usually  
more than chapters. So it would seem ~~it~~ rather reasonable that these are not  
all just separate sections. Either from the beginning of 60 to 63:6 it is a  
section by itself or that it goes with what belongs before it. There is a certain  
unity at least, an immediate obvious unity. *end of 1.*

There is an immediate obvious unity between 59:15 b and 63:6 that it is all blessing.  
It all deals with the wonderful work which God is doing for His people. None of  
it is made up of God's rebuke to His people for their sin or His declaration to  
them that they will receive punishment. So that it would seem at least a possibility  
to be considered whether this is the third one of three passages of blessing or  
whether this is as a whole makes one passage of blessing. That is a possibility to  
be considered. Now in order to decide that we look through the passage and see  
if we find sharp divisions in it or if we find something of an underlying unity  
to it. When we do that we immediately note certain rather interesting facts. We  
note <sup>t</sup> that the passage as a whole seems to end on a very similar note to that with  
which it begins. That is a very interesting thing. That does not alone absolutely  
prove that it is one unified subject, but it certainly suggests it. You note the

beginning of the passage, "The Lord saw and it displeased Him. There was no judgment and He saw that there was no man and wondered that there was no intercessor, therefore His arm brought salvation unto him and his righteousness sustained him, for he put on righteousness as a breastplate and the helmet of salvation on his head and put on the garments of vengeance and was clad with zeal as a coat. According to their deeds, accordingly he will repay fury to His adversaries and recompense to his enemies to the islands he will repay recompense." Now this passage describing God's punishment against the wicked forces outside of the group of his followers. This passage has a remarkable similarity to chapter 63, verses 1 to 6. Who is this who cometh from Edom, with dyed garments from 2:37/4 This that is glorious in his apparel, ~~travix~~ traveling in the greatness of his strength. I that speak in righteousness, mighty to save. Wherefore art thou read in thy apparel and thy garments like he that spreadeth in the winefat. I have trodden the winepress alone. ~~The people are~~ Of the people there is none with me. I will tread them in my anger and trample them in my fury. Their blood will be sprinkled upon my garments and I will stain all my raiment for the day of vengeance is in my heart and the year of my redeemed is come." Then look at the last two verses and see the remarkable similarity ~~with~~ with the beginning. "The Lord saw that there was no judgment, he saw that there was no man, and wondered that there was no intercessor, therefore his arm brought salvation to him." Listen to this now--verse 5. "And I looked and there was none to help and I saw that there was none to uphold. Therefore my own arm brought salvation unto me and my fury upheld me and I will tread down the people in my anger and make them drunk with my fury and I will bring down their strength to the earth." It is absolutely impossible to fail to see when you put them side by side the remarkable similarity between 63:1-6 and 59:15b to 18. Recompense God's fury upon His enemies, upon them who are thought of as outside of his vineyard; He has trodden the winepress alone. There was none with him. He is spoken of as his arm brought salvation to him--his righteousness sustained him. He looked and there was none to help, none to uphold. He wondered

that there was no man. He wondered that there was no intercessor. Therefore His arm brought salvation to him. Therefore mine own arm brought salvation to me. What a remarkable similarity! I don't think you would find any other passage in the book of Isaiah that would have half the similarity to either of these passages that they have for each other. Incact In fact I doubt if you ~~wild~~ would find a passage anywhere else in the Bible that would have the similarity to either of these passages that they have for each other. Therefore it seems to me that it is inescapable that there is a close relationship between these two passages. Of course, you might have the ~~xxxx~~ discussion of the same theme exactly taken up in two different main sections of the book--entirely possible. But when you have what is a continuous passage of blessing and have this long passage of blessing, whether there are divisions within it or not, starting with this specific rather unique note and ending with the same note exactly with somany points of similarity between the beginning and end, it certainly creates a presumption in your mind that ~~there is~~ the passage is a unified passage, starting on the same note and ~~thex~~ the same rather extended idea and ending on the same extended idea with a number of details corresponding very closely to it. No

Now that suggests then the que tion, If we have here a unified passage , do we have other marks of similarity of structure? If the first thing in it corresponds ~~with~~ exactly with the last thing in it, do we have in between these a long section with just an introduction and a conclusion and then a main section divided into parts? Or does a structure of similarity between the beginning and the end extend further? Well, it is rather interesting when we suggest that idea as a possibility to note that at the beginning of it at the end of chapter 59 after verse 18<sup>19</sup> we read the statement, "so shall they fear the name of the Lord ~~fram~~ the west and his glory from the rising of the sun when the enemy shall come in like a flood. The spirit of the Lord shall lift up a standard against them. and the rede~~mer~~ shall come to Zion and unto them that turn from transgression in Jacob. Thus saith the Lord.\*\* As for me this is

59:19

my covenant with them. My spirit that is upon me and my words that I have put in thy mouth shall not depart from out of thy mouth or from the mouth of thy seed." A redeemer coming to Zion and establishing an everlasting covenant. We have this note in verses ~~2x~~ 19 to 21.

Now let us look at what immediately preceded the passage in chapter 63 and see if any similar structure is suggested there. There we find verses 10 to 12, "Go through, go through the gate. ~~xxxxxx~~ Prepare the way of the people. Cast up a highway. Gather up the stones. Lift up a standard for the people." What does that suggest? "When the enemy shall come in like a flood, the Spirit of the Lord shall lift a standard against him. Behold the Lord has proclaimed <sup>to</sup> the end of the world, say ye to the daughter of Zion, behold, thy salvation cometh. Behold his reward is with him and his work before him. <sup>back</sup> There we <sup>had</sup> have that the redeemer shall come to Zion and unto them that turn from transgression, saith the Lord, and they ~~xxxx~~ shall call them the holy people, the redeemed of the Lord, and thou shalt be called soughtout, a city not forsaken. As for me this is my covenant with them, my spirit is upon thee and the words that are put in thy mouth shall not depart out of ~~thy~~ thy mouth or thy seed or thy seed's seed from henceforth and forever." Certainly there are many points ~~xxxx~~ of similarity between this passage in verses 10 to 12 and verses 19 to 21, even though the similarity is not quite as marked as that of the verses at which we looked previously.

So we might say we have a--if you call 15a to 18 "a" and then call 19 to 21 "b". If you speak of that in that way, you certainly then would find that you could call chapter 63:1-6 "a" and you would be justified I think undoubtedly although not quite so conclusively justified as in 63:1-6 incalling ~~62xx~~ 62:10-12 "b" also. So you have a passage starting with "a" and then "b" and then "a". That is a very interesting similarity. Does this similarity go any further?

Well, let us look after the end of 59 at what we have in chapter 60. In chapter 60 we find the exhortation "to rise and shine. Thy light is come. The glory of the Lord is risen upon thee. The Gentiles will come to thy light and to thy rising."

Here is a description which seems probably to refer ~~for instance~~ principally to Israel because it is often contrasted with the Gentiles. It is a description of material blessing, great material blessing and great advancement which is to come to certain ones and it is described in considerable detail, the relationship to other nations round about. This description we find in chapter 60. It is impossible to avoid or keep from seeing a very marked similarity in chapter 62, verses 1 to 9. "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest. Let the righteousness thereof go forth as brightness." Similar to the beginning of 60. "Arise, shine, for thy light is come and the Gentiles shall come to thy light." 62, verse 2, "and the Gentiles shall see thy righteousness and all kings thy glory and thou shalt be called by a new name." You go on and you find great blessings promised to Zion, to Jerusalem, by the Lord and blessings which will be seen of the Gentiles throughout all the earth described in chapter 62:1-9 and you find a very similar theme contained in the 22 verses of chapter 60. There is such a marked similarity that if I read you almost any verse of one or the other of these you would have difficulty telling which of the two chapters it belonged in. You might easily separate from most other ~~texts~~ chapters at which we have looked. Certainly it is altogether different from the passages which we have called "a" and "b".

So we have "a", "b", and "c" and then we have "c", "b", and "a". That is an ~~inte~~ interesting structure. Well, "a" and "b" and "c" you might say would be leading up to a peak sort of and then "c", "b", and "a" coming down from this peak. You could call it that--going up the steps and going down or you could speak of it perhaps as an envelope style with the outer wrapping and then the inner. That places chapter 61 in a way at the climax of it. It places 61 at the center of it. What do we find in 61? We have an individual speaking and proclaiming that God is doing a work through him. The spirit of the Lord God is upon him because the Lord has anointed him to proclaim the acceptable year of the Lord and the day of vengeance of our God.

There we have the redeemer himself speaking in chapter 61 declaring the great work which He does and before and after it we have the outworking upon Zion and the wonderful blessing which comes to Zion and then before and after that we have the raising of the standard and the everlasting covenant which God makes with his people and before and after that you have God coming in great judgment and great power and showing His wrath upon those who have opposed His work and His people.

Now it seems to me that when we note that structure there which is in the very ~~exense~~ of the passage as it is arranged it is pretty hard to avoid feeling that this is definitely a unified passage. That it forms one ~~diff~~ definite unit with a unified structure, a unified progress. ~~Not~~ of thought. Not a progress of thought ~~but~~ such as we are apt to have in most of our talks--introduction, points, and conclusion--but a progress starting and going up to a point and then coming back and retracing the various lines of interest that we have built as before. You might say that you start in with certain needs and God answers the need and says that these particular needs will be met and then He shows how they will be met. They are met <sup>through</sup> ~~to~~ the redeemed. After describing the work of the redeemer he retraces his steps and shows us how there flows out of the work of the redeemer all those wonderful blessings which he has first described as meeting the great need. There is a very interesting structure here which I think we observe very much. I think that is one of the finer principles of study of Scripture. That is to look at the Scripture and try to see what kind of a structure we have. See how much of it is a unified section and what definite principles there are in it and where there is a change to a different structure or to a different general subject ~~or~~ suggesting another main section of the narrative. When you get the structure, not simply by the fact that ~~xxx~~ it begins with a certain word, behold, or hear ye, every so often or something like that. Those may be in it as indications but get the main structure first and when you get it see how these fit in with it. Then you are ready to understand the thought better and to interpret the verses in the light of the context. *end of 2*

Why not say for 61 that the redeemer describes His work? Now I haven't worked out the best possible labels for these by any means. Some of you may suggest better labels than I have thought of. We want to see just what is in them. Surely the way it begins it is the redeemer speaking and surely he is describing his work. He is telling what he is going to do. Now there are those who say that at the beginning of 61 the Lord Jesus speaks and describes His first coming and then that He stops. That is to say that in the New Testament where Christ read this, He stopped exactly at the point where he finishes the description of the first coming and begins the description of the second coming. Now that is ~~thx~~ an interesting question. Does the redeemer here describe first the first coming and then describe the second coming or does he present his work in general without dealing first with one coming and then with another. Does he perhaps speak touching on one ~~fix~~ or the tother and going back and forth and dealing just with one and just with other. Or does he describe his work in general without dividing it into the phases of the work which he gives? What is our answer to that? I think we should first look at the quotation in the New Testament. Is that Luke ~~thx~~ 4:18? Yes. Luke 4:18 is the precise quotation; 16 is leading up to the quotation. Let us note there what Christ did. He came to Nazareth where he had been brought up. As the custom was he went into the synagogue on the Sabbath Day and stood up to read and there was delivered to him the book of the prophet Isaiah, and when he opened the book he found the place where it was written, "The spirit of the Lord is upon me because he has anointed me to preach the gospel to the poor. He hath sent me to heal the broken hearted and to preach deliverance to the captives and the recovering of sight to the blind and to set at liberty those that are bruised, to preach the acceptable year of the Lord." And he closed the book and he gave it again to the minister and sat down. The eyes of all them that were in the synagogue were fastened on him and he began to say to them, "This day is this Scripture fulfilled in your ear. " All bear witness and ~~wed~~ wondered at the words which proceeded out of his mouth. There we have--if there was

any question in reading chapter 61 whether this was the Lord Jesus Christ here described, the answer is surely given to us when the Lord Jesus Christ Himself said, "This day is this Scripture fulfilled in your ear." But now it is said, He ends with the words, "To preach the acceptable year of the Lord." Therefore up to this point is the first advent and from this point on is the second. Do you think that is altogether right? What do you think about that? What is your judgment? (Student answers) I think it would be a question whether this is a sharp division. There are many who hold that interpretation, but I think there is reason to question it. Naturally the emphasis ~~is~~ of the Lord in His preaching that day was on His coming and He is stressing those matters that deal with the first coming. But does the fact that he reads up to a certain point mean that all up to that point deals with the first coming and that everything after that deals with the second coming. It doesn't quite seem that you can ~~justify~~ draw such a clear line as that. To proclaim the acceptable year of the Lord in the day of vengeance of our God--He certainly proclaimed both when He first came. And whether the acceptable year, the year of acceptance, the year of jubilee, of the Lord is <sup>not</sup> really the first coming anyway. He proclaimed it in His first coming but is it itself really the first coming? Is it perhaps also a part of the second coming? I just think that perhaps in this particular case there has been too sharp a line drawn in the interpretation of this that it perhaps is not just the meaning of the New Testament reading. Well, at any rate, though, we agree that the Lord Jesus Christ <sup>is</sup> ~~is~~ describing His work. There is no question about it. It is a redeemer describing His work and it is a high point of prophecy which is I think a very interesting point.

(Question) I think that the quotation follows ~~the~~ pretty closely ~~for~~ except for that. Most of the words could be very close synonyms except for the opening of the prison for those who are bound, the release for those who are bruised. I would question a little bit the translation there. You don't open the prison for the bruised ones. You open it for the bound ones. It makes one wonder whether the word



bruised in the Old English had a little different sense than it does today. That would be interesting to look into in the Greek there. But the thought there of giving sight to the blind, of course, is all through this passage--giving light to those that are in darkness. But the specific idea of light to the blind. I have not looked into the Septuagint to see whether bruised precisely follows the Septuagint. Was Christ reading from the Septuagint? Was He reading from the Aramaic? Or is perhaps the gospel author quoting the ~~Septuagint~~ commonly accepted Greek translation of the passage which He read in the synagogue in Aramaic or even in Hebrew? You see there are various things that we are not certain about.

(Question) No. He opened the place. We read in Luke that He opened the book and found where it was written. Now I think it is quite unlikely that what it says here was written in the book. I think the book that they handed him, the book of the prophet of Isaiah, would either be an Aramaic translation or it would be a Hebrew translation. This in Luke is in Greek. Now is Luke translating the exact Hebrew that He read? Is Luke translating the exact part of Luke which He read? Or is Luke presenting the commonly accepted Greek translation of the passage which He read? He found the place where it was written. That is the thing that we could make more of a guess after we exactly compare the Aramaic, the Hebrew, and the Septuagint. Of course, there are many different textual criticisms. But still we have a lot of evidence. Even without the whole problem being solved, you can reach certain definite conclusions on it. But whether he is attempting here to give exactly what He read or ~~something~~ simply quoting the passage, and whether "he ~~closed~~ closed the book when He finished these words" or whether it means that He is quoting some words to remind you of the passage and possibly He read a longer passage. Possibly they simply quote a section of the passage which He read. It doesn't say that our Lord said these words and as soon as He had finished these words He closed the book. It says that He found the place where it was written and He closed the book. It is altogether possible that He read a longer passage.

(Question) That's right if it had been written now. But, of course, the verse

divisions were not put in until centuries after that time. So where He would stop would not be an obvious verse mark there to indicate it.

(Question) Well, maybe He would have to go on through the chapter then.

(Question) That would be twice as long as half of it. His general thought is the acceptable, the blessing, rather than the vengeance part. I find myself when I am reading to you in class and pointing out ideas often reading half a verse and reading a section of a verse simply to give an idea what I'm pointing to. I'm not at all to point to the place He would necessarily stop at what made a complete unit. It would be rather hard if you are going to give a complete unit to stop ~~short of~~ short of the end of verse 3. If you are going to stop short of the end of verse 3, I'm not sure whether you might as well stop almost one place as another. I'm not saying that He read more and I don't see any proof that He didn't read more. It seems to me that it is a possibility that He read more of a passage than these two verses.

Well, at any rate, the thing that is positive in it is that Christ Himself said that He was fulfilling these words. He is the redeemer. He is the one who occupies this place here in the book of Isaiah. Up to that point we have been in previous passages pointing and then from that point we have the same stages gone through. It is a very interesting structure indeed.

(Question) It would be interesting to compare it through and see whether all the phrases before it are for the first coming and all those afterwards refer to the second coming. What do you think about that? Mr. Alling disagrees with our suggestion. But it is a suggestion. (Student answers) It certainly is a possibility that you suggest that he is picturing the whole work of the Redeemer. There are different things He might do. He might simply describe the work of the Redeemer as a unit without saying it which is done one time and which is done another time. Just like I might say, What do you do in the week. Well, you might say, I teach Old Testament History, I teach Church History, and we study the book of Isaiah together. I might name different courses without any particular attention to the

fact that one day two of them occur and another day three of them occur and the particular order in which they occur. I might deal with thing in a logical arrangement rather than in a chronological arrangement. On the other hand, I might describe the ~~part~~ first part of the week and then describe the last part of the week. Or I might compare the different sorts of things that I do--something the first part, something the last part, something the first part, something the last part. I might compare and contrast them in the different parts. There are three different methods which might be used. Or you might use a combination of the ~~max~~ three. It is interesting to look at the passage and see whether there was a specific method used. Whether it is a picture of the Redeemer with His work in general without ~~the~~ dividing it into His coming or whether it deals with one coming and then another coming or whether it deals with the two comings and picks them up in different heads and under each head deals with both comings. There are different possibilities at which one would have to look at the passage to make a conclusion.

(Question) In chapter 63:16 and in 59:15b to 18. The primary theme is undoubtedly vengeance. It is not vengeance on His erring people. It is vengeance on the enemies of God. It is vengeance on those who have injured His people and those who have been persecuting and injuring and causing trouble to the people of God. That, of course, is a blessing to the people of God so we put it under a blessing passage. But I really doubt if in either one of them there is anything which stresses the idea of the the blessing aspect except just this one word "salvation". It would seem to suggest then that the particular aspect of salvation here thought of is the salvation which comes from the removal of the adversary and from the destruction of the adversary. That word "salvation" occurs in both ~~Testaments~~ <sup>sections</sup>, but there is hardly anything in either section of specific blessing upon the people directly. It is the blessing which comes from the removal of the adversary and the destruction of the adversary. They are both of them, it seems to me, passages of vengeance, but vengeance upon the enemies of God, not upon those who are thought of as His people. It is, therefore, a blessing passage but is also a passage of vengeance. If it were not

for that one word "salvation" I don't think we would feel that there was any sort of an occultation in the truth here. I question ~~whether~~ whether the one word is specific to warrant it.

(Question) *2nd 63.*

59.10  
Yes, I guess we could say that--one act. They stress that here are people who are in misery. They are roaring like bears and mourning like doves and groping for the wall like the blind. They are in a terrible situation, the situation that they are in is a result of their sin. But it is a situation in which God's people are left in misery and in which God's people are at the prey of those. There is no intercessor or man to rescue them. God Himself perform the act of rescuing them. It is the mighty intervention of God for deliverance, for vengeance toward the enemy. It seems to me that that is the whole note in verses 15b to 18 and in also 62:1-6. I don't see any particular mention in either of those passages of a particular blessing. Now you take verse 18. "According to their deeds accordingly He will repay fury to the adversaries and kindness to his friends." Fury to his adversaries and recompense to his enemies to the islands which are the people of Greece beyond. He will repay recompense. The whole theme it seems to me in both passages is vengeance. It is deliverance of God's people through vengeance upon the enemies. Well, I think our time is about up. This is an interesting structure--this envelope structure. I thought of it for want of a better title. Maybe some of you can suggest a better one for this passage. This structure then envelope or pyramid--very good-- *2nd*

At our last class we were looking at Isaiah 59:15b to <sup>63:6</sup> 18. We noticed that this section had a part at the beginning which corresponds to a section at the end of it. In both of which the general discussion is of God's sovereign interposition to overthrow His adversaries. While both of these sections Isaiah 59:15b to 19a and Isaiah 63:1-6 are from the viewpoint of God's people. That is, they are not given as rebuke and condemnation but as deliverance for God's people by the overcoming of the adversary. That is certainly the tone back of it. Yet, the stress in them is

a stress of judgment upon the adversaries. It is the destruction of that which is hindering the progress of God's work and interfering with the accomplishment of His <sup>will</sup> work in the world. It is the final victory. Let us say rather it is a great victory, an overwhelming victory of righteousness against all opposed which is brought about by the single-handed sovereign interposition of the Almighty God. I think that you will agree with me that it is certainly the same thing which is described in these two passages. There is a very close similarity between the two passages and it would be hard to find anything else anywhere else in the Bible that is quite as similar, anywhere near as similar, to either one of them as they are to one another. Then there is a brief passage after the first of these and just before the last of them--two brief passages which have a number of notes in common and which might perhaps be expressed this way, "a banner is raised and a redeemer is come to Zion," because those two notes are stressed both in the early section and in the later section. There is quite a similarity between them. Then we have a chapter, chapter 60, working from the beginning and another chapter working from the end, 62, in which great splendid conditions are described. Condition of blessing and happiness in which there is a great stress laid upon the material prosperity. In the middle then, working from both directions this way, we come in the middle to what would seem to be the high point of the whole passage. Chapter 61. The question is, does this passage include all of 61 or ~~only~~ the first part of it and the last part of it go with what follows? Or does it perhaps include not <sup>only</sup> all of chapter 61 but does it continue into the beginning of the next chapter? Well, I think that a good argument can be made for making this to include the whole of chapter 61 and extending into the beginning of chapter 62. I don't know that it is necessary that we start at that point right at the moment, but I think that the one thing that is of interest is that the general approach is in the third person in general in the previous chapter. In chapter 60 it is a description of that wonderful condition that exists and which is established by the Lord but the emphasis is on the situation, on a condition. And the same is true of

chapter 62, the early part. But in ~~ch~~ 61 we have one speaking in the beginning of the chapter and this one is still speaking in the latter part of the chapter. That is to say, there is a very strong note of the first person, not merely the dramatical use of the first person, but the first person thought of as a subject of discussion. Now you take in the previous chapter in chapter 60 you have the first person used considerably but it is rather incidental to the main thing which is that which happened--verse 15 for instance, "where thou hast been forsaken and hated that no man went to thee, I will make thee an eternal excellency." The emphasis is on the change that is accomplished. Similarly in 17, "for brass I will bring gold; for iron I will bring silver." The emphasis is on the change that is made--even perhaps in verse 22, "I the Lord will hasten it in its time"--what--"that a little one will become a thousand." A great emphasis is on the change. But in chapter 61 there is a great deal said about the one who is speaking. The spirit of the Lord is upon me. He has sent me to do this. I must do this. Go down to verse 8, "for I the Lord led judgment. I will direct their works in truth." Verse 10, "I will greatly rejoice in the Lord. My soul shall be joyful <sup>in</sup> ~~and~~ my God for he hath ~~to~~ clothed me with the garments of salvation. He hath covered me with the robe of righteousness." 62 begins with "for Zion's sake will I <sup>not</sup> hold my peace." There is a strong ~~strong~~ subjective element here that we haven't found particularly in the chapter 64 or following. There is an individual speaking in the first person, an individual who receives great blessings from the Lord, an individual who performs mighty work. The emphasis is not just on the work, the accomplishment, it is also on the one who is doing the work. So I thought that perhaps to entitle it, "the Redeemer describes His work" would give a fairly good idea of it. Now ~~the~~ as the chapter begins you might think the prophet is speaking--"the spirit of the Lord God is upon me." The spirit of the Lord God was upon the prophet. But as you go on you find that it is pretty hard to consider that it is the prophet who is really before us here. He has sent me to bind up the broken hearted, to comfort ~~them~~ all that mourn, to give them beauty for ashes. The prophet certainly could not be

spoken of in those terms. That goes far beyond what would apply to the prophet. Then over in verse 10, "he hath clothed me with the garments of salvation. He hath covered me with the robe of righteousness." That certainly doesn't seem to describe the prophet. Of course, the next chapter begins, "for Zion's sake will I not hold my peace until the righteousness thereof go forth."

(Question) That is, of course, a fundamental problem of the chapter. There is one ~~statement~~ <sup>speaking</sup> here "who is doing great things" and this one who is an individual of considerable importance who does great things is one who speaks of himself as possessing a relationship to the Lord, the ~~spirit~~ <sup>spirit</sup> of the Lord is upon him, the Lord has anointed him, the Lord has clothed him with the garments of salvation. Yet, in verse 8 we read, "for I the Lord will have judgment. Robbery for burnt offering. I will direct their work in peace. I will greatly rejoice in the Lord." I, the Lord, will rejoice ~~greatly~~ ~~rejoice~~ in the Lord, unless there is a sharp change of person, this belongs to the same "I" in the whole chapter. If it does, the one speaks of himself as Jehovah. The word "Lord" here is definitely 4-13 in verse 8. He speaks of himself as having a relationship to Jehovah and that constitutes a problem which the only way you could get around and have two different persons speaking is to have a sharp transition--one speaks and the other speaks. That, of course, is not at all impossible. But the way it is put together here suggests that this is not the answer to it. There is some very strange situation here which one can speak of himself in relation to Jehovah and yet can speak of himself as actually being Jehovah. Of course, those of you who have had the prophets course know that earlier in the book we have had the Redeemer Himself actually speaking. But in chapter 49 we had a long chapter in which it was the great Redeemer Himself who was speaking. We have had shorter passages elsewhere where the Redeemer had clearly been in the first person. I think that we can say that the prophet certainly couldn't give the ~~po~~ <sup>po</sup>urners beauty for ashes or be clothed with a robe of righteousness. These phrases here fit in very definitely with the idea that the

same one here is speaking as was speaking in Isaiah 49. It is <sup>the</sup> a great Redeemer Himself who ~~is~~ speaking, one who has a unique relationship to God and yet one who actually in verse 8, unless you have a transition there, speaks of Himself as God. He speaks of Himself as being Jehovah. *end of 4*

(Question) Yes. The New Testament clearly recognizes this that Jesus is Jehovah, that He is the second person of the Trinity. But it is interesting ~~to~~ to find in the Old Testament ~~some~~ occasional passages which are difficult to understand on any other basis than that they treat <sup>7-5-12</sup> figuratively. That they presuppose that definite truth even though they do not explain it thoroughly. I think in chapter 48 and 49 we have very clear suggestions to the Trinity which are ~~easy~~ easy to explain on the viewpoint of the Trinity and hard to explain any other way. But in this chapter we have one not quite as clear as those but ~~one~~ fairly clear.

(Question) The *Hebrew - 5-2* which is translated Jehovah in the Revised Version in the Authorized Version is given as the Jews give it. They pronounce it as an "i" and the Authorized Version renders it Lord just as the Septuagint. But in most cases where it is preceded by another "i" it is not pronounced as an "i" but as "im" and has the vowel points of Elohim on it instead of those of Elohime. But in the ~~the~~ Authorized Version if the word Lord is in capitals or if the word God is in capitals, you know that it represents *5-2 1/2 (one word)* --that either of those is the name of God. So it is much easier for an English-speaking person to understand what is really said and renders it as Jehovah even though that is not the original translation, but the Septuagint did translate it clearly as Elohim and I think we have good warrants for sticking to that but if you do, it is very important that we keep this ~~chapter in Isaiah~~ capitalization or something and that we make very clear to people what it means. That is rather to make clear if you don't know anything about Hebrew.

Well, now there is a very interesting thing. ~~If~~ we have the servant speaking. We have the Redeemer speaking. I think we can fairly call him the servant. ~~There is~~



We had many descriptions of His wonderful character between Isaiah 41 and 53 and this would certainly seem to fit in well with those passages.

Now in this passage here we I think would agree at the end of verse 3 there is a subdivision of the passage and that at the end of verse 3 you have a definite section, one paragraph, that is one long sentence, in which the sergant is talking principally about what he is going to say. He tells us something about what he is going to do, but the emphasis is mainly on what he says. "To preach good tidings, to procalim liberty and the opening of the prisons, to proclaim the acceptable year and the day of vengeance, to comfort those that mourn, to appoint to them that mourn in Zion." There is certainly a great stress on the speaking even though it is not an ineffectual speaking. It is a speaking which accomplishes. So if you took as a title for those three verses, the servant declares his message, the title would be somewhat insufficient because he declares not only what he is going to say but what is going to happen as the result of his activity, but the stress is certainly upon his speaking. He speaks it and it comes to pass. It is similar to some extent to the idea presented in Genesis 1 where the Lord speaks and it happens. He appoints, he gives, he declares, and the results come to pass which he proclaimed. He is declaring his effectualness. This perhaps would be better than just his message. I don't know. He going actually to do things, but the stress is largely upon the speaking. He is not saying ~~that~~ here that he brings the acceptable year of God and the day of vengeance but ~~it means~~ that he declares ~~his vengeance~~, then, he proclaimes them, he comforts them that mourn. Now, of course, comfort may be words or it may not. Here it is both doubtless. So if you call verses 1-3 the servant declares his message, then certainly in verse 4 you have his people spoken of. Whether verses 4 and 5 are speaking of the people undoubtedly verse 6 is speaking of the people. Verse 7 is, and 4 and 5 can fit quite nicely with them. Verse 8 speaks of his covenant with his people and verse 9 of the way people outside will recognize that these are the seed which the Lord has blessed. You have a great stress on the Redeemer's people here. There is a certain stress

on the actual things that happened but ~~that~~ the entity is on the people. So I think you might as well say that verse 4 to 9 could be called the glory of the Redeemer's people. Then on verse 10 you don't have the people so much in mind any more, but you have in verses 10 and 11 and in verse 1 of chapter 62, you have stressed the idea that which the servant is doing is going to be fulfilled--that the work is actually going to be accomplished. He will greatly rejoice in the Lord. The Lord has clothed him with the garments of salvation, the Lord has decked him with the robe of righteousness. As the earth brings forth her bud so the Lord will cause righteousness and praise to spring forth to all the nations; for Zion's sake I will not hold my peace until the righteousness thereof be fulfilled. Verses 10 to 11 or to 62:1a or to 62:1 it might <sup>not</sup> be easy to make an exact sharp point where this present section ends and it goes on to the next. There is an easy transition between this and the next chapter which is so similar to chapter 60, but certainly two or three verses here could be properly entitled the assured completion of the Redeemer's ~~mission~~ mission. He is going to carry out that for which he has come. He is not struggling in vain in order to try to do this.

Now we mentioned last time the matter that in Luke 4:16 to 21 the statement <sup>first</sup> ends with the phrase of verse 2. It is questionable whether you cannot completely carry this out--before that it is the first coming and after it is the second coming. The three verses seem to deal with the work of Christ entirely. Yet, in the earlier portion what he preaches and proclaims is perhaps more stressed, } in the latter portion } Perhaps there is more stress on that which is actually accomplished. Of course, the universal note in the last part of verse 2 ~~was~~ to comfort all that mourn, while it is not vengeance it is blessing. Perhaps it is conveyed in a note of a greater widespread activity ~~than~~ than would be thought of right in the immediate connection with it. It refers either to lasting results of the first coming or to that which will be accomplished at the second coming. So while I don't think we can draw a sharp line, I think we can say it begins with his ~~exclaiming~~ exclaiming these things but it passes on and is the idea of the actual fulfillment which may

very well refer to that which he effectively does.

Then in all three of these verses except for one phrase, "the day of vengeance", the stress is on what he does to the minds and hearts of people rather than on physical or material things. The stress is on the comforting of hearts, giving people the oil of joy for mourning. The stress is on the effect on the heart even on where we read about binding up. It is binding up the broken hearted. So there is a tremendous stress on the spiritual and mental attitude which he gives to people. Of course, not an empty comfort but a comfort of the type of which James speaks where he says, "Don't say to somebody, be warm and clothed and then pay no attention to them, but actually do something for them. This represents a comfort which is related to an actual effect. But the emphasis is upon the spiritual comfort rather than the specific thing that is done in the external sphere. The one ~~time~~ term that "day of vengeance" has a note of punishment. It is the only one that does. But yet, of course, even that is looked at from the viewpoint of the righteous who are avenged. The day of vengeance of God's will against these who are opposed.

You begin the passage <sup>with</sup> to the reference <sup>to</sup> with the indwelling of the Redeemer by the Holy Spirit. We find this note already in the book of Isaiah in chapter 11, verse 2, where the Messianic king is spoken of and it was told that the Spirit of God will dwell upon them and the eight different designations were used of the Spirit there or was it six--I forget. In Isaiah 11:2. The spirit is, I believe there are six designations describing the Spirit. It speaks of the Spirit and then there are six designations about it. The Spirit without measure was given to Christ, and to Him alone has the Spirit been given without measure. In Isaiah ~~lx~~ 48 :16 we have the servant of God directly connected with the Spirit. The Lord has sent me and His Spirit. Whether it is the Lord and His Spirit who have ~~sent~~ sent me or that the Lord has sent me and has sent His Spirit--whichever way one takes it

there, it is a definite close relation between the Spirit and the servant of God. He has anointed, Jehovah has anointed, me. That word "anoint" is, of course, the word from which we get our Christ, the Messiah, the anointed one. Yet, it is interesting that this is the only place in the entire book where Isaiah uses this term *5-12 - New word* in relation to the Redeemer. Nowhere else in Isaiah ~~is~~ which is the Messianic book of preexcellence, nowhere else in the book is this word "Messiah" used in connection with the Redeemer. Ordinarily in the Scripture, anointing is applied to a king or a priest designated for the work of ruling or of interceding. But here we find it directly connected with the prophetic work. He has anointed me to preach good tidings unto the meek. He declares that his good tidings are for the meek. Christ said, "Blessed are the meek for they shall inherit the earth." God's blessings are for those who express their own unworthiness and humbly accept his gospel and his good tidings. The very words fit tidings here. The Lord has anointed me to preach the gospel unto the meek.

In the third verse as we have noticed it is the broken hearted who he says he will bind up. The blessings here are ~~through sympathy~~ principally spiritual in nature. The stress is not here upon physical healing. Then we have the liberty of the captives. The opening of the prison to them that are bound. Now this liberty to the chapter is more specific than the statement opening the prison to bound ones. <sup>That</sup> ~~it~~ seems to be quite general, but this term liberate is the term which is used for the proclamation ~~for~~ in the year of jubilee in Leviticus 25:10 and in Ezekiel 46:17. That is the word *5-14*, the jubilee. The freeing of those who were enslaved for death. There was a proclamation we read in those passages, Leviticus 25:10. Let us look at it. "Ye shall hallow the fiftieth year and proclaim liberty throughout all the land and to all the inhabitants thereof." It shall be a jubilee unto you and ye shall return every man to his possession and ye shall return every man unto his family." *end of 5.*

You have the same situation referred to again in Ezekiel 46:17 where we read "If the prince give a gift unto his son, ~~his~~ the inheritance shall be his son's and it shall be his possession by inheritance, but if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty and after it shall return to the king<sup>†</sup> and his inheritance shall be ~~his~~ his son's." This year of liberty is the year of jubilee, the year when people were released and when the land returned to its rightful owner. So proclaiming the opening of prison to them that are bound might be a general statement showing something that might happen at various times but proclaiming liberty to the captives is just one time of a great proclamation and now the time is here when the liberty comes, the year of liberation, the time of liberation. It wouldn't seem to predict the giving of freedom one at a time to each who believes in the Lord as Saviour but it would seem to refer to something which comes at the same time for all and we find an interesting parallel to that in Romans 8:18-24. You remember that in Romans 8:18~~†~~ to 24 we have the account that there is something coming which the whole of the creation or the creature is looking forward to. Because in verse 18, "I reckon that the suffering of this present time are not worthy to be compared with the glory that shall be revealed for the earnest expectation of the 6-3 which may be translated "creature" or "creation", the created thing or the created creature or the creation, waits for the manifestation of the sons of God or the creature or the creation. Whether you think of the ~~erxt~~ creature as meaning the human body or the creation as meaning the bodies of the human beings and of the animals and the very nature itself. The creation or the creature was made subject to vanity, not willingly ~~or~~ but by reason <sup>6-3<sup>t</sup></sup> <sub>for 3 words</sub> in hope because the ~~crea~~ture or creation itself. That is the natural body of the man or the whole creation which includes the man--any way you take it, the man's body is certainly included--shall be delivered from the

bondage of corruption unto the glorious liberty of the children of God. We know that the whole creature, ~~or the creation~~ here the word is translated creation in the ~~Authorized~~ Authorized Version. It is the identical word. The whole creature or the whole creation. The word ~~that~~ "whole" seems to suggest that it is not merely the body but the whole of nature that is involved. If so, one wonders why that wouldn't carry back into the previous verses and cause that it should be translated the same way here. The whole creation groaneth and travails in pain until now. Not only they but ourselves also which have the firstfruits. We have the firstfruits of the Spirit. We groan within ourselves waiting for the adoption to wit the redemption of our ~~low~~ bodies. So it would seem to be taught here that there is a time at which <sup>in time</sup> the nation receives liberty. Liberty from the bondage of corruption. That time would seem to <sup>be</sup> <sup>red</sup> refer to here in Isaiah here where he speaks of proclaiming liberty to those who are suffering the results of sin and misery which is in this world as a result of the curse which has come as the result of sin and to them there is to be liberty, there is to be release from the effects of sin and so it would seem not to be merely a general declaration ~~that~~ that there can be a release to any individual <sup>who accepts Christ</sup> ~~except~~ right at the time that is accepted. That ~~may~~ be included in the latter phrase, the opening of the prison to them that are bound, but this would seem to refer to one particular time at which liberty would come.

The next verse goes on with the idea of a specific time--to proclaim the acceptable year of the Lord. More literally--the year of acceptance, or the American Revised Version has it, the year of favor. To proclaim the year of acceptance or the ~~year~~ <sup>year</sup> of favor of our Lord and the day of vengeance of our God. Now the contrast is interesting. He pours out his favor over a long period, a year of favor, but the day of vengeance. It seems to suggest an outpouring of vengeance over a brief period and an outpouring of favor or acceptance over a long period. This phrase, "acceptable year" is rather hard to translate exactly. The words are often rendered

favor and in one case it is rendered self-will. We find that in Genesis 49:6. There we read that "Oh my soul, come not thou into their secret, unto their assembly. Mine honor, be not thou united, for in their angry they slew a man and in their self-will they dig down a wall." There is selfwill. It doesn't sound like acceptance. In their proceedings to do that which was desired. These were petty humans setting themselves up to accomplish what they desired. Over here it is God in His righteous ~~self-will~~ self-will. God showing His sovereign favor. It contains a note both of God's sovereign pleasure and His favor unto those whom He blesses. It is a favor for Isaiah and he uses it many times particularly in the latter part of this book. Thus in chapter 60, verse 7, we find the word used and translated "acceptance". They shall come ~~with~~ up with acceptance on mine altar and in the same chapter, verse 10, we read in my favor have I had mercy on thee. In my self-will, in my grace, in my personal sovereign decision. In my favor have I had mercy upon thee. The idea of the word is I think fairly definite, but it is not a word which corresponds with one exact English word. Consequently it is hard to make a clear the particular context for it is hard to know what word would best express the word in the English. It is one thing that you all are familiar with, of course, about the translation, that you cannot simply translate word for word literally and then have an exact translation. The words do not correspond that way. What are the ideas of the word? What are the aspects contained in the thought of the word? How do those various aspects fit into the context? That is true, of course, of our English words. They usually have a specific idea, but the idea may cut in one direction or in another direction, and consequently you get a certain area ~~of~~ covered in this construction or in this direction and you don't have one covered just the same way in the other particular language. It is very interesting how when you work very long in a foreign language. Pretty soon you get the feeling for words ~~with~~ to the point where you just feel you can't translate it and you find yourself pretty soon using those words. I noticed this one time when we were in Germany. We were speaking German and we wouldn't bring English words into it. But

when we were talking English we found ourselves quoting German words all the time. We got used to the idea of those words that we were using all the time and then talking among ourselves we Americans would bring in the German expressions constantly. It would just seem that they would exactly present the idea. I remember one time there were two of us--one was a pastor of a large Presbyterian Church in North Dakota. Another fellow and I ~~saw~~ and he were discussing and he said "I wonder how the <sup>e</sup>Arb<sub>A</sub>iten problem is in America." Then we all laughed at him. He said, "I guess there are many words that the German expresses better than the English, but I don't think "arbeiten" is one of them. We were using the term "arbeit" for a labor problem. We just would get into that feeling and we would just get where we would bring it in. It, of course, is one thing brings home the fact--the value of translation of studying one, is that you can make a better translation but that you can get a better understanding, a better feeling, and you may not be able to put it into a better translation, but you may be able to understand it far better. than was possible.

(Question)--I thought you said the acceptable year of the Lord would come after the day of liberation.) No, I didn't say that. I didn't mean to say that the period would necessarily be tied up together but I think that would be quite reasonable. I don't think it is so stated here. I think it would be quite reasonable to say that the proclaiming of the liberty is the declaration of the release from the bondage of corruption that it is the jubilee declaration of the outworking of that which would accomplish it. That might very well be the beginning of the year of favor of the Lord. I don't think we can be dogmatic about it. That is absolutely what would be the principle here.

(Question) ~~It would certainly seem to suggest it. ...~~

--All take place at once? ) It would certainly seem to suggest it.

(Then you have the acceptable year of the Lord would be a long period.) Well, that is only an inference from the fact ~~of~~ that the word year and day is used. You would be apt to say if you thought of it that the year of this or the year of that or the day of this or the day of that. ~~It would be~~ If you used the word "year" or



"day", it wouldn't tell anything about whether it was long or short. But when you use year and day they are not exactly in a parallel. You might say the day when this happened or the time when that happened just to use other words. It doesn't seem that you would say the day and the year unless there was indication that there was something that endured for a longer time. It is only an implication but I think quite a reasonable one. That the year of acceptance, the year ~~is~~ when God by His sovereignty would bestow His special benefits upon them. It is something thought of as a long interval. They both could be thought of as proclaiming. The happy one of the two is proclaimed first even though chronologically it may follow the other one. As you mention the two, you think of the beginning of the ~~year and the day~~ year and the day. That would be I think a reasonable interpretation but one can't expect to draw too much specific material from a few words, but one can see what the possibilities are. ~~And of course, to~~ And of course, to comfort all that mourn for sin. He is proclaiming not merely now that he will preach ~~tax~~ good tidings to the meek but to comfort all that mourn. There is a widespread expansion of that which is here described. It would hardly seem to describe simply the actions of our Lord as ~~presented~~ He went about in Palestine healing even though there may have been many thousands, <sup>they were few</sup> as compared to the many who were in misery <sup>in Palestine</sup> and in misery throughout the world. It is the same wonderful blessing which he gives them but carried to a far greater extent. And in verse 3 you have a specific connection with Zion. To comfort them that ~~to~~ mourn in Zion, to give them beauty for ashes. The oil of joy for mourning and the garment of praise for the spirit of heaviness that they might be called trees of righteousness, the planting of the Lord, that He might be glorified. This verse 3 would certainly seem to have his work in general in mind, the work of the Redeemer in its entirety. He brings joy for mourning, praise for heaviness. He is going to that eventually in the ~~great~~ great outpouring of his glory to the multitudes, but there is certainly that he can do it to individuals here and there. They are to be called trees of righteousness, the picture we have in the first

Psalm. Also in Ezekiel 47. Also in Revelation 21. The picture of the trees beside the river of the water of life. *end of 6.*

figurative expression that these people may be called trees of righteousness.

It is certainly people of whom <sup>he is</sup> they speak. <sup>ing.</sup> They are called trees of righteousness. He is talking about people. These people who have been mourning they are going to have beauty and joy and they are going to be trees of righteousness planted by the Lord, the result of God's sovereign establishment. He makes the trees and he does it in order that through them he may be glorified. The Redeemer's work is a work that ~~is~~ will result in the glory of God. It results in the establishments of trees of righteousness.

In these three verses then we have a wonderful summary.

(Question) Appoint to them that mourn in Zion. This *7-2 from 1000 de* specifically Zion is here taken. Zion is originally not Jerusalem, but a part of Jerusalem. It was a section in which David's house was. ~~The section~~ It refers to that particular section of Jerusalem. From that the word comes to be used for the whole of Jerusalem. ~~Just a word here~~ Does the word here particularly refer to the Jews or to the people of Jerusalem as those individuals to whom this duty comes in the first incident and it spreads on beyond that? Or is it used in the more general sense? Those that mourn in Zion. Is it used perhaps of the large area that should be God's but it is now under the domain of wickedness. ~~ixixxxxx~~ The people are mourning in it and it is in the power of the evil one. But He gives them beauty for ashes. It is not Zion but those that mourn in Zion.

I doubt if we can be very specific as to ~~a~~ a contraction of the thought *7-3- few words* whether it indicates as starting from there and going out from there or whether it is used here in another sense. It is a geographical designation.

(Question) I wouldn't want to speak dogmatically about that but it would impress me that proclaiming liberty to the captives and proclaiming the acceptable year of the Lord or the year of God's favor would seem to be indicated not a time of liberty for

this one or that one which may be included in the term--those that are bound. It may be included in the expressions of the last verse, but the fifth would include as an important part of the message ~~that~~ the declaration that there was to be one great outpouring of liberty like the jubilee--one time when the whole creation is to be delivered from the bondage of sin ~~xxx~~ from the results of the curse, and that time would introduce what would be called the year of favor, the year of acceptance. I wouldn't want to build too much on that particular phrase but I think that would be a very natural way, the most natural and obvious way to interpret these particular phrases here. Not enough to build a doctrine upon it, but enough to suggest that that is a natural interpretation as any and to see what we can see elsewhere in the Scriptures.

(Question) Well, I would think it would mean more than that. A year of God's special favor to the earth, to all the inhabitants. It would seem to tie up with chapters 60 and 62.

(Question) No, I think in Luke that the Lord is there declaring that He is the One who is proclaiming and He is proclaiming here ~~for~~<sup>at</sup> that time. He is not saying that they all are immediately accomplished, but he is saying that he is there declaring it. I think that is a literal statement that He the Lord, this day is this thing fulfilled before you. You see me declaring these things. You see me doing these things. He doesn't mean that they are right there now but he is telling his truth which includes somethings that are there right now.

(Question) Oh, yes. We have to guard ourselves to be sure what we mean by such a statement. If I would say, "The Baltimore and Ohio train is almost always on time." That could mean that it is going to come in on time ten minutes from now or it could mean about the train tomorrow morning. The statement could be fulfilled many, many times because there would be many trains that would be gathered into this particular expression. Now if I would say that the Isaiah class will consider problems in the book of Isaiah, that again could be fulfilled at various times.

But to say that the Baltimore and Ohio train is always on time--to mention that and to mean for thing that the Baltimore and Ohio is going to come here on time and for another thing to mean that there is going to be a great spiritual movement in this country that is going to come at the designated time for the movement. ~~For~~ You would be taking it in two senses. I don't think you can do that. It is customary in the middle ages--~~if you~~ to try to find four senses for every statement in Scripture. There was the literal sentence; there was the historical sentence; the allegorical sense, there was the spiritual sense. I think that is wrong. I think that a verse may have any kind of a sense but one at one time. You may use as an illustration of something. It may be ~~give~~ ~~give~~ giving a fact and we may use that fact as an illustration. That may be done, but the verse is in that case specifically telling a fact but you may use it as an illustration of something else. Now if you say the Redeemer is going to bind up, to comfort all that mourn, you would seem to refer that sometime when all are comforted, but there you could include in the statement that there are a few to be comforted. The great number would be that which you had specifically in mind. I think we have to be very careful that we do not take a statement ~~and~~ that seems one type of statement and then something that is utterly different from it. If I say, that this is a very light book. I'm using light in the sense of weight, and if I say this is a very light <sup>plaid</sup> ~~class~~, that is using it in the sense of color. This ~~word~~ one might be very heavy. I don't think you would use light in ~~the~~ both cases. You would not expect it to be both of them. A thing can cover two or more things. One statement can cover any amount but it means that they are involved in that one specific thing. That it is a broad statement, not that it covers one precise thing and another precise thing of an entirely different type.

(Question) Yes. Luke 4:18. Well, not all of it. He has anointed me to preach the gospel to the poor. That would be immediately mean that right at that time. He sent me to heal the broken hearted. He is certainly healing broken hearted now but he has been keeping on and is going to keep on healing broken hearted, and He is

going to keep on healing broken hearted all through this age and in a most special way

at His second coming--"to preach the word to the captives". That could mean simply taking the phrase there to declare that anyone who is a captive will get it may be delivered or to declare that certain ones or to declare that there is a time coming when there will be liberty for those who are under the curse. As far as this is concerned it is ~~specific~~ could mean any one of the two. ~~But~~ But I think that the statement in Isaiah would make it rather definite as to what that particular phrase means. That doesn't take away from the general meaning of the previous verse. This recovering of sight of the blind is <sup>not</sup> mentioned in Isaiah here. I wonder if it is included in the Septuagint. I certainly corresponds to something that Christ did in His first coming. It is in the Septuagint? Well, it would seem to me to be a phrase that got into the Septuagint and corresponds to the fact even though it is not untime, even though it is not a part of the Old Testament passage. Consequently he doesn't point out that this isn't in the Hebrew but He simply reads it. "To set at liberty them that are bruised." That would be the opening of the prison to them that are bound. That is something that is a more general thing that ~~covers~~ covers the whole period. So the only thing in it which would seem to refer ~~to the end time~~ probably just to the end time would be the deliver<sup>e</sup>ing of the captives. That would seem in view of the use in the previous and "to preach the acceptable year of the Lord" also? That would seem to refer to one specific thing as he is speaking.

(Question) Well, all of this He is doing, probably not all of it at one instance but all of it He is going to do that year.

(Question) Some of it is proclaimed by Him and then done eventually.

(Question) No, I wouldn't want to say that. "The Lord has anointed me to preach good tidings to the meek and has sent me to bind up the broken hearted." That would seem to throw up something immediate. The servant is preaching in a way that will accomplish something. He is not merely giving stories; he is actually doing something.

(Question) *end of 7.*  
*Nothing here or 8 from 0 to 5 1/2.*

which he says he is going to do at the immediate particular moments or days or even centuries on the basis of the fact that he had these words in mind. The thing that would be vital in his speaking would be that this is the one here described who is speaking. Isaiah is ~~particularly speaking~~ picturing Him as speaking. Now He actually does the speaking as Isaiah presents that point of view. He described Himself as the One who is commissioned and sent to do these particular things. These particular things, a large part of them, is the ~~xxxx~~ preaching the declaration--which was a large part of it for him. The fulfillment of it certainly is not all to be confined with ~~in~~ those particular days or months.

(Question) No, I don't follow that idea at all. If it were so stated; if he said up to this point all this refers to ~~different~~ <sup>present</sup> times, but if all were left for a later time, then we would have a ~~division~~ <sup>sufficient</sup> basis on which to draw that conclusion. It seems to me that the fact that He stops at a particular point doesn't mean necessarily--the fact that our quotation here stops--doesn't necessarily mean that He stopped at that point. It doesn't say that He stopped at this place or that these are all the words that He read. It says that He found the place where it was written. Now, it may be that He did stop there. On the other hand it seems to me that He may have read the whole three verses. I don't see how we can know. I don't think that the statement "he closed the book" and sat down" means that He closed it after reading just these verses. He may have done it and He may have read further in the book. It does mean that this is the place in the book <sup>from</sup> ~~in~~ which He read. I do not think that you can ~~xxxx~~ confine what is up to this point to the first coming and what follows it to the second.

(Question) It would seem to have been customary in the synagogues when there were visitors to give him an opportunity to speak if he desired to do so. We find

that Paul made use of that privilege. If Paul would come into a new city, he would go into the synagogue and they would ordinarily give the visitor an opportunity to tell them what he had in mind. He would read something from the Scripture and then speak. That would seem to be the practice. We don't have a great deal of evidence. We have quite a number of cases where Paul did that. This, of course, is one where Christ did so.

(Question) There is a system of regular readings in the synagogue which is performed now. When that began we don't know. We have no evidence ~~for no evid~~ on it coming earlier than a few centuries after this time. As to just how early it started we have no way to tell. It may have been started before this. It is altogether possible that He went in there at the day when they read this particular thing. On the other hand it is also possible that they did not have special passages at that time. We have no evidence of that.

(Question) It does say, "and there was delivered unto him the book of the prophet Isaiah" but He could have asked for it. However, I don't think that proves very much, because it would be--if he went in--Christ is God and knows all things and He went into the synagogue to read, He could just as well have gone in on the day when the particular passage was the passage to be read. There is no reason to think of it as an accidental thing. It is altogether possible, too, that if they had regular readings, that He might have gone into many synagogues many different times and read the Scripture and talked about it and that the writer might simply have selected this particular one to tell us about. Because in this particular instance what He said is something of importance to record. That is altogether possible. There is no reason to think that this is the only time ~~that~~ He went into the synagogue, but this is a time that the Holy Spirit desires us to have.

(Question) He certainly talked more because it continues, "All bear him witness and wondered at the gracious words that proceeded out of his mouth." If He only said this one text, I can't imagine how they would wonder at the gracious words

and say, "Is not this Joseph's son?" It seems the implication is very clear. These are the words with which He began and then went on and talked about them. As to whether the Scripture which He read was longer or just that length I don't think we have evidence for. I would be very slow about ~~xxxxxxx~~ inferring from the facts that that which is quoted stops at certain points. This we can say--Christ said that this statement from Isaiah here, "The spirit of the Lord is upon me," was something which referred to Himself. He said "This day you hear the one talking who is there described in Isaiah. I am now doing what Isaiah ~~xxxxxxx~~ pictured the Redeemer doing. I am giving the very words that Isaiah said the Redeemer would give." Of that we can be sure. We ~~can be sure~~ that He read this many words whether He read more or not we have no evidence. We can be sure that He said that this day as they looked at him, in your ears as you listen, you are listening to the fulfillment of this passage. He said that much. How much more He said we are not certain. I think we should be very slow about inferring. But I certainly don't think that the fact that these words were read that ~~xxx~~ day--when He said this day is this fulfilled in your ears--that all the things quoted here were things that they could then see happening. All it says is that He was the one who would do these things. And He was preaching to them deliverance of the captives. He was preaching to them the liberty which is in Christ. He was declaring to them that there is coming that time when there will be a release from the prison when the curse will be removed--that time for which the whole creation groaneth and travaileth. He is not saying it is coming immediately. He is the one who is going to bring it. He is going to bring it as a result of the great work which He did on Calvar. He is going to bring it ~~as at~~ <sup>at</sup> one particular time when the whole results of that work will resound. That was a very interesting question and I'm glad we looked into it a little and note what



we can draw from it with absolute certainty and on the other hand what there is that we can infer with ordinary knowledge and what there is on which we are absolutely ignorant. I would say as to whether He just said the sentence in verse 21 or said more, we can be sure He said more. That is only the beginning of His talk. But as to whether He read only these words or read further we simply don't know. We have no way in the world to find out.

(Question) I think it introduces what follows.

(Question) The following verses are the opposite. He is going to cause something to be the appointed destiny of those that mourn. That which is to be placed before them, that which is to be allotted to them is a change ~~from~~ of beauty instead of ashes. They are to be given the oil of joy instead of mourning. They are to be given the garment of praise instead of the spirit of heaviness. This is the object lesson of the idea consumed. This is done with the result that they will be <sup>called trees of</sup> ~~righteousness~~ clothed with righteousness. All this, of course, is a result of what He is preaching and it would seem to me rather ~~an~~ extremely arbitrary that up to the day of the Lord is the first coming and from there on is the second coming. I don't say that it is impossible. It might be correct, but it would seem to me unlikely. But all of this is the Redeemer speaking and declaring His purpose. He has come to do the great work back in Isaiah 62. He has come to bring the fulfillment of God's promises that the reign of sin is to have an end and the curse is to be removed. There is to be a year of favor of the Lord, a time when the Lord instead of looking upon the earth with a curse, looks upon it with favor. There is also to be a day of vengeance, a day in which the Lord will requite sin and wickedness and put an end to it. There is to be a time when all that mourn will be comforted. All of these things are the result of what He does on Calvary's Cross when He died. That is not specifically

mentioned in the passage it is in the background quite definitely. *end of 8.*

So we have this period here in which the Redeemer describes His work. He has here described what He is going to do. He has shown the joy that is to come as a result of the message which He is proclaiming and His outworking as He does that which is ~~xxx~~ involved in it. Verses 4 to 9 show the glory of the Redeemer's people and verses 10 to 62:1 show the assured fulfillment, the assured completion, of His mission. It is not the hope that this will be accomplished. It is not the possibility that perhaps this thing will happen but that it certainly will happen. First the ~~xxx~~ change ~~from xxx~~ of the people to the oil of joy and then the glory of his people which is the Cross and then the assured completion of the message. Now the glory of His people which is the central part of this testimony here has considerable comment in the previous chapter and that which follows. But I think that there is a somewhat different emphasis in it. I think that in it He is looking not so much at the full result of His work as He is looking at the people who have their sorrow turned into joy and looking at various aspects in which they will ~~xxxx~~ realize the results. He starts in that they are going to build up the old wastes. The areas that have been desolate for a long time are going to be restored. This, of course, someone might say is fulfilled in the ~~xxxx~~ return from exile. There was a rebuilding when they returned from exile. There was a repair. If this verse stood alone it might well be that the return from the exile is the fulfillment of it. But this verse seems to follow definitely the results of the Redeemer's mission and Christ says that it is He who speaks there in Nazareth, and it would suggest that these refer to something subsequent to His time there rather than previously. Also these are only the introduction to a larger passage. The larger passage would should us whether the beginning of it is rightly to be understood as part of the fulfillment

in one particular occasion or in another particular occasion. I might make a prediction. I might say a letter carrier is going to come here and is going to bring a letter from ~~California~~ California which he will deliver to Mr. Gordon telling him of the marriage his rich uncle out there. Well, now, if I were to make that statement, you would think the first part of it--a letter carrier is going to come and bring a letter from California--and tomorrow the ~~letter~~ letter carrier came and brought a letter from California telling Mr. Moffitt that they wanted him to preach at the First Church of 9-4, California. You would say for the first part of it that ~~it was~~ it is a fulfillment of the prediction. Then when you find who the letter is for and what it said, you would say no. This is not the same. It doesn't go on. A prediction, then, ~~may~~ may be fulfilled in one place. It may be fulfilled in another place. We look at the whole picture to see whether it is the real fulfillment or not. The return from the exile would appear as though it might be a fulfillment of this, but as you go on, the question is, does the rest of it fit that particular situation or not. Is that the fulfillment or do we look for something else to be the fulfillment. So as we look on to what follows the restoring of desolations and repairing an area that has been wasted, we see certain things described there which hardly fit the return from exile and make us think that that though it began as if it were the fulfillment actually proves not to be and the thing must be looked for later.

(Question--Mr. Moffitt) That is a very interesting question. I think the same matter is to be asked about. Is it a prediction of Pentecost or is it the beginning of a prediction of Pentecost and then as you go on you see that it isn't Pentecost and it must be something else. Or is it a prediction of something that began at Pentecost and ~~was~~ continued through, and includes within itself more than the

one event? Those are both possibilities. That, of course, would be a possible interpretation here. They built up the old waste. They raised up the former desolations; they lived there for a long time, and after they have lived there for a long time they go on and fulfill the remaining verses. That would be entirely possible. That is, that it would be a continuous thing with various stages which might be ~~very~~ separated by a long period. But if there is a break and a sending off into exile again, that would seem to put an end to that particular thing. If the letter carrier came here tomorrow and brought the letter from ~~Palestine~~ California to Mr. Moffitt and then if a week from now someone came in, not a letter carrier and said, "Here is a letter which I was asked to deliver personally to Mr. Gordon," you would not say that the prediction began in the one sense and continued through and was fulfilled because they are two distinct things. The one that began with the letter carrier coming in with a letter from California didn't end up the way it had been predicted and therefore in that case there is a second thing--two separate things. One particular thing is that they run on for thousands of years ~~ifx~~ or hundreds of years if you want, but there must be a continuity. There cannot be a change ~~of the different type or~~ into something of a different type or situation. There must be a definite continuity. Now that is the thing which you can't express always in the simplest language and perhaps it is better to look at different instances as we go on and draw our ~~conclusions~~ principles rather than try to discuss ~~ix~~ all the possibilities in the realm of the theoretical. I wanted to get that particular point across that a prediction, a continuous prediction, ~~which you have suggested~~ would seem to suggest one thing even though there might be long gaps of time interposing the definite relation between them, not merely too ~~distant~~ dissimilar or unrelated subjects which start one way and finished another.

(Question) No, he ~~would~~ might turn over to some entirely different ~~ix~~ subject but it would be definitely related. There should be a definite relationship whether chronological or logical even contract, definite reason for the change.

7 9-8

a definite relationship, unless you finish this and start a brand new message. Such things happen. But you want to find evidence that such is the case. Ordinarily we assume a continuity unless there is evidence that there is no continuity. But there may be the fact that you describe four things doesn't mean that they follow in chronological order. You may describe something that happens now and then show something that happens later on that is related--a thing that happens now and a ~~thing~~ thing that happens later. There must be a relation, some sort of a logical reasoning why you follow that sort of thing and don't come upon it arbitrarily. You may say we had apples our first day we were here for dessert and a little later we had oranges and a little later we had grapefruit and we began in the fall eating ham and lamb chops but more recently we have been eating pork chops and veal. Originally we had cauliflower and more recently it has been spinach and turnips. That is to say, you don't have to go on in a chronological order. You can start in and go through ~~on different lines~~ but you go through on different lines. You wouldn't say when we first came there we used to have apples, but now we have pork chops and we used to have veal cutlet and now we have cheese and grapefruit. There must be a logical relationship. But the logical relationship can be--there can be different types of logical relationship. You have to study to see what they are but we can be assured that there is a relationship. Because something is the first mentioned in such a relationship that doesn't mean that it necessarily is the right relationship. Some other could be the proper clue, but ~~there~~ is a clue. Now of course, the clue can be different. <sup>There</sup> ~~it~~ can be different. types of clues. Like it describes Jesus coming up from Jericho and He talks to one man first and then He preaches a certain sermon and it isn't necessarily a logical relationship. That may be just what He did along that road. It doesn't have to be necessarily a logical relationship. It might be simply a chronological relationship that this is the order in which He

did these things or they might be in a logical order. But there is some sort of an order. There is a reason for it. So in this case then we have the glory of the Redeemed people shown and the beginning here and the return from Babylon and here is the fulfillment. We are building the desolation. We are building up the former desolation. Then the other prophecies were not fulfilled and the people read Isaiah more carefully and they knew that Isaiah predicted that they would return from Babylon. He predicts that very clearly in other places. But then there are predictions--there are plenty of sections in Isaiah to show that as certain as the matter of returning from Babylon is it is not the most ~~vital~~ vital consideration. Going into Babylon was on account of sin, and if the sin question isn't dealt with, there is no tremendous, final victory <sup>gained by</sup> ~~given~~ getting rid of the exile. There will be others and other difficulties. The sin problem is that which causes it. So when you have this <sup>particular</sup> ~~descriptive~~ passage in ~~it~~ and certain ~~xx~~ other passages which start in as if ~~th~~ they discuss the exile and go on to tell what happens when they return from exile, you say, no these show that the ~~xx~~ return from exile ~~wonderfully~~ wonderful as it was in the manifestation of God's blessing as it was, is not the answer as dealt with the ~~xx~~ need of the passage. These are dealing with that which is to come after the sin question has been fully dealt with, after the vital thing has happened, the death of Christ on Calvary when He presents the whole outward <sup>9-12<sup>1/2</sup></sup> in the lives of His people. So we have in this passage here I think not so much a specific passage as probably in chapter 62, a specific passage dealing with a particular situation which is going to be a result of the work of the Redeemer but perhaps here in verses 4 to 9 more of a general picture of the way in which all of the people of the Redeemer's people are to find particular glory as a result of their relation to Him. Consequently it could have its greatest expression in that outworking which we find in chapter 60 and 62 which seems rather

clearly to describe a particular line in which in the material sphere the Redeemer's people are to ~~in~~ enjoy unexampled blessing, the time of absolute and universal peace and joy. That would be a time which would be included in the glory of the Redeemer's people described in verse 49 but which would not be ~~so~~ necessarily all that was involved in this particular prediction here. This would be described in general the glory which is to come to the Redeemer's people and that glory <sup>of fulfillment</sup> could find various elements <sub>^</sub> at different times. Thus the building of the old waste and repairing the former desolation and repairing the waste cities are some things that to a small extent could take place at the return from exile. It could from a greater extent take place whenever people are filled with the Spirit of God and go forward to make a great change in the situation as it happened after the Reformation in various parts of Europe. It would be still more true when the entire wastes and desolation of sin is removed and God's people are enabled to establish themselves for His protection and glory and this would be the rebuilding of the general condition, the restoration of the great city which has been desolate.

(Question) *end of 9.*

~~That~~ He is talking to people and he addresses them in direct discourse. I don't think there is anything unusual in that. We often speak of people in the third person and then turn to address them in the third person. Here He is referring to His people and He says that they are to enjoy prosperity, great prosperity, in <sup>tasks</sup> which the material <sub>^</sub> for them will be done by strangers. Those who are in the Babylonian captivity, persecuted people of God, and mistreated, and enslaved and in servitude. They are to render service to them and to do things for them. The stranger will stand and feed your flocks and the sons of the aliens will be your plowman and your vine dressers. Now, of course, if you wanted to spiritualize the verse, you might say this verse describes the people coming from the distant lands to bring the Word of God and bear the message of God. ~~to~~ Strangers will ~~bring~~ the

come and feed your flock and bring the gospel to the sheep of the Lord and the sons of the aliens, people from a distance, those will come and dress the vines for the people of God's kingdom. That is a spiritualized interpretation of the verse which seems to me to ~~be~~ hardly fit the verse. It is referring to material things and not to spiritual things. It is referring to God's people released from the necessity of material ~~things~~ <sup>duties</sup> which are performed for them in order that they may be the priests of the Lord, in order that they may be the ministers of God. They will be relieved of the necessities of material ~~work~~ work. Others will do. They will enjoy the riches of that which has been heaped up upon earth for those who are strong and crude and unscrupulous. It is said to be given to those who ~~the Lord intends~~ have been true to the Lord. That is something which to some extent takes place all through the ages although God's people are persecuted and reviled for a time, we find that inevitably in the course of ~~time they come~~ a stated time they to the top and they are the one who are receiving the material blessing. But then, of course, the process goes on further, and those who are in this position forget God and turn away from Him and *10-32 - sentence* So that process in this age could hardly be assimilated but probably is involved in the general concept here. There would be a specific and complete fulfillment of this very likely, but in this particular passage that we have this general declaration of the glory of the Redeemer's work fulfilled in particular aspects with various groups. You will be called the priests of the Lord. Men will call you ministers of His. For your shame you will have double and for your confusion they shall rejoice in the Lord. Therefore, in their land they will ~~have~~ ~~difficultly~~ possess the double. Certainly it is on a small scale. You find this too. You think of the Quakers a few hundred years ago persecuted and reviled and chastised out of England and nobody punished who would destroy their property or injure them and reaching a state of opulence and material wealth and a great number of them have secured this. It is a clearing out of the general principle

61:7



here presented but not I think the most *10-5 - rest of sentence*

In verse 8 he continues the glory of His people. The Lord loves judgment. He hates robbery. He hates that which unjustly secured and thinks that presenting that to the Lord is going to win His favor. He loves righteous

attitude, and righteous judgment. He loves gifts and sacrifices, which are given of a pure heart and not from the heart of sin. He is going to direct the work of people of this type, people who are true followers of Christ. He is going to direct them and make an everlasting covenant with them. Those that see them will acknowledge that they are those which the Lord will bless. This refers to I think all the Redeemer's people, not to anyone individual, but to His people as a whole. These things are to happen at various times but it would seem very reasonable that this is made possible. To be more clearly translated it would have to be that they all would have to be fulfilled at once. Then at one time it would come to all even if it came to many at separate times at other times. Well, this verse 5, it would seem to me is material blessing.

*61's*

I do not think it is dealing properly with the Word of God to take the word aside and make out it a verse about preaching the Gospel - carrying the message of salvation to different lands. ~~We go on in the teaching of Isaiah~~

~~xxxxxxxxxxxx~~ That is a wonderful teaching contained in Isaiah repeatedly but I don't think it holds in this particular case.

Now we have then the certainty of the assured completion of the Redeemer's mission and it is a little hard to see exactly where this ends because, of course, results of the Redeemer's mission are followed ver much in chapter 62 as also in chapter 60. The year of the favor of the Lord seems to be described in both places and this, of course, is the result of the Redeemer's mission and so the assured completion of it ~~looks~~ fits rather gently into that and there isn't a ~~sharp~~ sharp line, perhaps, where he makes the change and finishes and starts the other. It is quite definitely a change of thought. I will greatly rejoice in the

Lord. My soul will rejoice in my God, for He has ~~taken~~ clothed me with the garments of salvation. It is not the command. He is told to do something. It <sup>clothed</sup> is that the Redeemer has been ~~told~~ of the Lord with the garments of salvation. He has covered me with a robe of righteousness as a bridegroom covers himself with ornaments and as a bride adorns herself with jewelry. That is rather strange note there. Let us look at verse 10 in the Hebrew. It is a rather strange word. It means pertinent. It is used of the pertinence of the temple--you would say the vessels of the temple. The pertinence of an army are the weapons that they use. It is translated the armes or weapons. It is not the big thing like the building but it is the accessories, the things that go with it, the smaller things that are with it. Ornaments is a good translation. It is those things which are connected which are the smaller things which are used of God. So in this case the two words. The one is masculine and the other is feminine. So that is a very strange thing that it is not that God has ~~told~~ <sup>clothed</sup> me and covered me as one covers a bridegroom and as one adorns a bride but it is that he has covered me and adorns me as a bridegroom covers himself and as a bride adorns herself. Thus you have a comparison between that which God does for him and that which the bridegroom and the bride does for themselves. It is a very interesting little note. The note there is perhaps a slight suggestion of the fact that ~~that~~ when God anoints the Redeemer, he is in a sense anointing Himself because He is God. It is a slight suggestion.

(Question) Yes. That, of course, is out of the question. We are protected with the salvation which God gives us, but here the Lord has put on him the robe of righteousness and the garments of salvation, which fit him to be the Saviour of the world.

(Question) In 59. Yes, he put on righteousness as a breastplate and the helmet upon his head. Of course, that is protection--a helmet of protection. He is invulnerable. This is a different idea. This is the garment and pertains to

salvation which declares him to be the Saviour. Just as the bridegroom ~~declares~~ garments show him to be a bridegroom. The bride's veil and long dress show her to be a bride. The garments which the Lord puts upon the Redeemer indicate to all the world that He is indeed the Saviour, that he is the one. There is a similarity but it is quite a different type of thing. So the Redeemer is given His power by the Lord and His power is of *10-12 few words*

There is no question of the fulfillment of the words, as to whether the Redeemer ~~will~~ will fulfill His work. He wins repeatedly and when everything looks as if there is a great victory for the Lord things work out just the opposite way and Satan seizes hold and carries things off. Satan is indeed determined.

We will often be tremendously discouraged ~~if~~ if we expect things to work out just the way they ought to be done because they don't. Even though Satan is the prince of this world, God controls Satan and God is going to work his righteous purposes in the end. Perhaps He wants, we expect it to come some completely other way.

Perhaps He is going to work through us or perhaps He is going to work in spite of us

But we know that if we live close to Him and seek to do His will and to have His will work out through us we know that the results are in His hands whether they come out just ~~like~~ along the line we have expected and planned or whether we find that it is like Milton, who was so anxious to serve the Lord and had his ~~big~~ great plans and efforts and activities of serving the Lord and then he was smitten with blindness and He seemed to be laid aside. He felt absolutely miserable that He couldn't serve the Lord. Then he wrote that wonderful poem. They also serve who only stand and wait. If it was God's will to lay him in a certain place, if it is God's will to ~~deny~~ deprive him of the fulfillment of all that he had planned for and counted on if he was really devoted to the Lord and truly doing his best to fulfill the Lord's will, he can be sure that it is indeed the Lord's will that this happened and that the Lord can be just as much pleased with him as if the deed which he had expected to do had been done. We will not be able to tell now who are the ones who will receive the great reward from the Lord's hands. One

man is used of the Lord in a very inconspicuous way and nobody thinks of him as one much used of the Lord but the Lord may be working through him things that are far greater than what is done through someone else who is used in a tremendous way. But the question is, is each of them doing his very utmost to serve the Lord and is he doing his very utmost to live close to the Lord and to follow the Lord. If he is where the Lord eventually directs his steps and used him is the place where the Lord wants him. So there is no need for us to be anxious or impatient about the way things come in this world although it is Satan's world and God is on his throne and if we are seeking his will our place as a believer is the place of His choice. It is a great lesson there. It is the Lord who clothed him with the garments of salvation. It is the Lord who covers them with the robe of righteousness. But, of course, in the case of this thing He is the Redeemer who is indeed God. So the Lord covers him as a bridegroom with the garments. So in the 11th verse the earth brings forth her bud and the garden blossoms with the fulness of spring. The bud doesn't say, "Well, I have got to get busy and work hard or I won't come out. " You don't have to tear up the plant where you planted seeds every day to see if the seed is sprouting or not. It is planted and it is going to come up. The Lord will cause righteousness and praise to spring forth. You can't move it forward. You can't stop it. But you may be God's instrument to move it forward or to stop it. He may have a great purpose to work through you but His purpose will indeed be fulfilled. It is a wonderful comfort and people say that those who have this view of God's power that they naturally expect to lie back and do nothing. This is just the death of all enterprise and all work and yet you find that ~~xxxx~~ those who have this vision are the ones who are actually working hard and accomplishing. The world just can't figure it out. *and of 10*

We are looking at the great section of the book of Isaiah which runs from <sup>chapter</sup> ~~which runs from chapter~~ 59:15b to 62:6, a section which is a section of blessing. God's mercy upon His people, a section which follows a continuous passage of rebuke

but in which there is no direct rebuke of God's people. He declares His overthrowing of the enemies and His blessing to His own in this section. There is a great section looking forward to the mighty blessing which God is going to bring after the judgment described in the rebuke passage preceding it. Now we have noticed the envelope structure of this passage. First, God is sovereign in a position to overthrow His adversaries. Chapter 59:15b to 19a. Paralleled by 63:1-6. A remarkable parallel between these two sections. We noticed the second section, a banner is raised and a Redeemer comes to Zion. 59:19b to 21. Paralleled with a banner is raised and a Redeemer come to Zion in 62:10,12. A remarkable similarity again between these two sections--those which are nearer the middle from the two ends of the envelope. Then we noticed that there is a section in chapter 60, that is the whole of chapter 60, very similar to chapter 62:1-9. Both of these sections seem to describe a situation. They describe a condition, a remarkable contrast to the time of misery and of confusion and of turmoil which is present in Israel at the time of Isaiah as the result of the sin of man. These describe a time of blessedness, a time of happiness, a time of peace and joy. These two--once section a whole chapter, 22 verses; the corresponding one nine verses. There are many points of similarity between the two sections, verses being almost identical in some places. It is very clear that the envelope structure continues in these two which are called "c" moving from the two ends toward the middle. Then we have in the middle that climatic section where the Redeemer describes His work, the eleven verses of chapter 61. And last time we noticed how we could divide that chapter into three parts, first, the servant declares his message, second, the glory of the Redeemer's people given in fairly general terms including ~~certain facts~~ certainly primarily that which is discussed in chapters 60 and 62 but also possibly going beyond it. And then verse 10 to 62:1 the assured completion of the Redeemer's mission. Now we looked at that

rather in detail last time. It would be interesting to go further into this wonderful chapter but I think inasmuch as our semester is moving rapidly forward that it might be better that we should now look at section "c", the section which precedes and follows it.

Now an interesting thing about this section "c" is that it comes right after section "b". Well, the first part does. The last part precedes "b". While this does not prove a chronological progress, it certainly suggests it. Now section "b" I don't think we'll look at today. We might take a definite study of it later but I do think that it is worth while to look briefly at a New Testament quotation of section "b" which you might look at more fully another time. Section "b" I entitled a banner is raised and a Redeemer comes to Zion. That is how I entitled it. Now in this section which --the first is 59:19b to 21 and the second "b" is 62:10-12. In the first of these we have a verse which is quoted by the Apostle Paul in the New Testament in Romans 11. Let us look at this just for a moment. We are not going to study it today but we will do that later on. Just for the general situation. Verse 20, "And the redeemer will come to Zion and to them that turn from transgression in Jacob, saith the Lord." This is quoted in Romans 11:27. There in Romans 11 we have a passage at which we have looked a good many times already because it is a passage in which the apostle described his wonderful figure of the olive tree. He describes how <sup>in</sup> this olive tree the natural branches, some of the natural branches, had been grafted out and some wild branches had been grafted in. Then he said in verse 24, "For if thou wert cut out of the olive tree ~~which~~ which is wild by nature and grafted contrary to nature into a good olive tree, how much more shall these which be the natural branches be grafted into their ~~own~~ olive tree for I would not brethren that ye should be ignorant of this mystery." Verse 25 continues, "that ye should be wise in your own conceit that blindness in part is happening to Israel until the fulness of the Gentiles be come in and so all Israel shall be saved." In other ~~words~~ words Paul says, here is a situation

in which certain natural branches have been torn out of the olive tree and certain wild branches have been grafted in, but the natural branches are to be grafted in again. The time is ~~spring~~ coming when they are going to be put in again and he says that blindness in part is happening to Israel until the fullness of the Gentiles come in and then all Israel is going to be saved. What is his proof of it? As it is written, there shall come out of Zion the deliverer and shall take away ungodliness from Jacob for this is my covenant unto them when I will take away their sins. Now as to the full bearing and relationship of these passages we could have taken it up in any order we wanted but I think for our present purpose we could just note them now and study them at a later time. We note now that Paul quotes this verse in Isaiah as proof that all Israel shall be saved. As proof that the natural branches are going eventually to be grafted into the olive tree and most Bible students regardless of their viewpoint, regardless of general eschatological attitudes, the great bulk of Bible students with comparatively few exceptions have held that at the end of this age there is going to come a great ~~of~~ turning of Israel unto the Lord, a great converting of Israel as a nation, a nation born from the dead. That has been held by most interpreters. That seems quite clearly to be Paul's teaching at this point here. He bases it upon this verse of Isaiah. Therefore if this verse of Isaiah describes the conversion of the Jews as a nation to the Lord, which is to take place at the end of this age, then that ~~which~~ would raise a certain presumption, although not a proof by any means, that what follows in chapter 60, the description of that wonderful period there, would be something that would be something that would follow after the conversion of the Jews. I say it doesn't prove it at all--it suggests it. It suggests it as a working hypothesis to work on, and to see whether the great period of blessing described in chapter 60 and described there as coming after the banner is raised and the redeemer comes to Zion or at least is some relation to it, but probably afterwards. That is a period in a relation to it. Of course, it is also a

relation to the work which the Redeemer described in 61.

So let us look at chapter 60 then and let us see what we have contained in chapter 60. Let us first glance rapidly at the chapter and see what is correct. Verses 1 and 2, "Bless the light of God's glory. Arise, shine, for thy light is come. Darkness shall cover the earth, gross darkness the people, but the Lord shall arise upon thee and his glory shall be seen." Here is a rather sudden outpost of God's glory. The sudden shining of His light through the earth pre-

sented in verses 1 and 2. This is a note--this extension of light is a note which is found rather commonly through the book of Isaiah. I will probably ~~xxx~~ assign you in the future the survey of the similar passages in the book of Isaiah. Get the phrases in a concordance and see how often it occurs. The light occurs more ~~thxxx~~ frequently in Isaiah than in all the other prophetic books put together. It is an idea which binds the book as a whole group. Now, of course, these two verses do not show a great deal about what ~~xxxxxxx~~ time the chapter refers to. They do suggest that the chapter here described begins with a rather sudden outpouring of the Word of God--a rather sudden extension of it. That is suggested by it. Just when that will be. The two verses in themselves do not prove a great deal.

Now in verses 3 and 4 we have a great ingathering. There is no doubt of that, that that is the central thought of those two verses. The Gentiles shall come to thy light or the nations will come to the light. You can take it either way. It means nations in general or it means those nations which are outside of Israel. They will come to thy light and kings to the brightness of thy rising. Here is the coming of the kings of the earth to ~~xxx~~ this <sup>light</sup> greatness. Is this a description that describes the present gospel age and the outgoing of the gospel and the coming of the nations to the light and kings coming to the brightness of thy rising. What does this "thy" refer to? Does it mean the rising of the Messiah? Is it a description of the resurrection here? Arise, shine, for thy



light is come. The glory of the Lord is risen upon thee. Gentiles shall come to thy light and kings to the brightness of thy rising. Lift up thine eyes round about thee ~~and~~ see. They gather themselves together. They come to thee. Thy son shall come from far and ~~there~~ thy ~~daughters~~ daughters shall be nurse at thy side. Now I would like to take just about one or two minutes. I would like you to look ~~in~~ keeping your English Bible before you. Looking at these four verses, all pronouns, look at the Hebrew at these pronouns and then we shall compare it in about two minutes to give you a regime whether this is the Messiah <sup>to</sup> whose light the Gentiles are to come and at whose brightness of whose rising kings will come. Of course, everybody has their Hebrew Bible here. You wouldn't be prepared for this class without it.

On the verbs and on the nouns. Rise thou <sup>woman</sup> Shine thou <sup>woman</sup>

11-12 1/2

For thy , oh woman, light is come and the glory of the Lord is risen upon thee, oh woman. In verse 2, behold the darkness shall cover the earth and gross darkness the people, but the Lord shall arise upon thee, oh woman, and his glory shall shine upon thee, oh woman, and the Gentiles shall come to ~~thy~~ thy light, oh woman, and the kings to the brightness of thy rising, oh woman. It is a woman who is addressed. Consequently it would seem to me that we have a pretty good basis in Hebrew exegesis to claim that the woman addressed is not the Messiah, simply on the matter of gender. Now the English version does not bring that out. Reading it in English anyone could very well the impression from these verses that the Messiah is addressed. There is nothing in the verses that could not fit the Messiah, but in the Hebrew you find that it is a woman. The Messiah is never addressed as a woman.

(Question) If you get on ~~in~~ into the context further, you find that verse 5, "thou shalt go together" is hardly addressed to the Messiah and 6 "a multitude of camels shall cover thee" is hardly the Messiah. There are various expressions in the following verses that are ~~certainly~~ certainly not the Messiah. Someone else raised the question whether it is a change of the person addressed or the fact that it still continues . I think it would suggest that the same person is addressed through the

11-14

passage. So I think that on the ground of the grammar we can rule out the Messiah interpretation as being one hundred percent wrong. It is clearly not the Messiah here addressed. Who then is addressed? (Student answers) What is addressed is either ~~xxxxxxx~~ land or a people. That use in 64 would suggest a people unless we find something which makes it very suggestive of a land ~~11-14 3/4~~ a people would be 11-14 3/4 (four words)

(Question) end of 11.

In verse 6 we find that the camels cover thee. It sounds more like a land. So that suggests a land. ~~xxxxxxx~~ Is it necessary to think of a land simply persay or of a land of people more or less bound together? People connected with ~~the~~ land. But certainly there is an emphasis in these verses which seem to tie up with the land, rather than the people. Either a land persay or a people connected with the land.

Then we have these divisions in the chapter. First, the light of God's glory. 1-2  
 Second, the Gentiles will come to thy light. They come to see thy sons come from far. 3-4  
 It might be a people of whom others come ~~at the time~~ <sup>as soon</sup> and yet it sounds as if they already were come as ~~thux~~ thy people. And there certainly is a strong suggestion of a land here. I wouldn't say that proves it thus far but there is a suggestion, I don't think we will find it ~~before~~ <sup>that</sup> but it is a land persay. It ~~is~~ <sup>would seem to be</sup> a land or a people  
 The land of the people. Now

Now the next division I think is a rather long one. Number 3. I have called ~~ix~~ from verse 5 to 17c, dividing verse 17 into three parts. I have called material prosperity. Section three from verse 5 to 17b is quite definitely expressing material things. Now this particular section we might ask the question, is this a description of the glory of the church? Or is it something that relates to Israel? Which of the two is here in mind? Is it in either event spiritual blessings which are here described or is ~~ix~~ my title justified--material prosperity? Certainly there is spiritual blessing involved in 1 and 2--light coming and covering the land and certainly 12 3

in 3 and 4 Gentiles coming to thy light and to the brightness of the thy rising might ~~xx~~

express a spiritual and mental approach or it might express a physical <sup>gaining</sup> coming for the purpose of ~~giving~~ knowledge and seeing the ~~light~~ light. There

is a spiritual aspect whether there is also a physical movement involved or not, but it sounds as if there might be a physical movement. Certainly in the specific line it would suggest a coming to ~~them~~ the land. But then in verse 5 the forces of the Gentiles will ~~xxxxxxx~~ come to thee. A multitude of camels will cover thee. They will bring gold and incense. The flocks of Sheba will be there. The rams of Mebiath will come up with acceptance on my altar. I will glorify the house of my glory. Verse 9, the isles will wait for me and ships of Tarshish will bring thy sons from far, ~~and~~ their silver and their gold with them. Then all the sons of strangers will build up thy walls and ~~thx~~ their kings will minister to them. In my wrath I smote thee but in my favor have I had mercy ~~to~~

on thee. Surely that sounds more like Israel than like the church. In my wrath I smote thee but in my favor I had mercy on thee. That would certainly seem to mean Israel rather than the church unless it is a late stage of the church which has been previously been rejected. I don't know what the evidence would be in relation to church. Thy gates will be opened continually and men will bring to thee the forces of the Gentiles. 12, for the nation and kingdom that will not serve thee shall perish. Yea, those nations shall be utterly wasted. That is the only note of destruction anywhere within the chapter. The chapter is all one of beautiful blessing. Here is the only note of any kind of destruction. There is no sense of rebuke because it is destruction of those that will not serve thee. They will perish and they will be utterly wasted. That might show that it is a time in which there will be destruction of those that do not commit. We read of Christ who will rule with a rod of iron or it might mean that at the beginning of the period there is a destruction of many who do not submit and enter into a relationship. So it does not prove that there is war and turmoil within the period described. It might mean that or it might mean the previous things in the period ~~but it does show~~

but it does show the destruction here which does not assume this relationship. It shows a situation in which there is a control from one nation over others and the glory and blessing from others brought to the one. Now, of course, we often have material statements used as figures for spiritual blessings. We have the church described under physical terms. It certainly would be absurd for anyone to suggest that the Bible is all to be taken literally. It has many extremely beautiful figures in it. But a figure must ~~be~~ describe something specific. It must have a definite meaning. There must be some sense to the figure and we should always see first whether the literal meaning of something makes sense or whether it makes a better sense than to take a thing in a figurative way. Now taking this in a literal sense it certainly makes a very reasonable sense. Here is a description of a land or a people connected with a ~~at~~ land that has previously been rejected by God and had been smitten by him but now are receiving mercy from him and they are in a situation in which there ~~is~~ main ~~exercise~~ exercise is over other people and there is great wealth brought to them from other peoples but these other peoples are not in a state of trampling subjection to them but in a state in which they come in order to get life from them. They come to the glory of their rising. They come because there is light and they receive light from that which is there to be found. There is a willing and loving subjection made, but there is a condition of great material blessing which seems to be described and it seems to me that it is rather difficult to get out of what is described verses 5 to 17, anything that is other than a clear condition describing a wonderful state of material blessing, material ~~prosperity~~ prosperity. There are spiritual elements in it. It is not material prosperity divorced from that, but it is ~~is~~ material prosperity in connection with spiritual blessing but definitely a condition of material prosperity.

Now verse 15, whereas thou hast been forsaken and hated so that no man went through thee. I will make thee an eternal excellency and a joy for many generations. That would seem to describe a land that has been in desolation

and which has been rather rejected. The land of Palestine during these many centuries has been trodden down and has been on the outskirts of civilization and it has gone through that situation in comparative backwardness in comparative insecurity. One hundred years ago people ~~were~~ in Europe and America hardly knew the main features of the land of Palestine. They got the main features from the Bible. No one had any idea one hundred ten years ago. No body had any idea of how steep a drop it was from Jerusalem clear down to the Jordan Valley. ~~But~~ Or how high the hill country was. The great features of geography were practically unknown. Edward Robinson, a great student of Andover Seminary a little over one hundred ten years ago set to work to write a geography of Palestine and getting all the sources available, he found that there just wasn't enough to write a decent geography. He had to go over ~~the thing~~ there and he had to get an Arab guide and he had to get a missionary from Egypt to go with him and an Arab guide and went to the country and examined it in order to get the main features. It was something that was on the outskirts and previous to 1914 it was unsafe to be out in the country in Palestine after dark. It was a general condition of upheaval and confusion. That has been more or less typical of Palestine since the time of Christ and, of course, it was during the exile, too. But he says here thou hast been forsaken and hated so that no man ~~comes~~ comes through thee, but I will make thee an eternal excellency and a joy of many generations. It would seem to describe a change in the condition of Palestine. A change in the condition of the land of Israel. A place out on the outskirts of Palestine to ~~be~~ being the very center of the dominion of the earth. A place which the people rushed to to get the light that was found there and to which they willingly bring their wealth.

Verse 16 is also very interesting. Thou shalt also suck the milk of the Gentiles and shall suck the breast of the king and shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty God of Jacob. This, of course, is a verse which is to be taken figuratively. It is very clear. ~~It~~ The fact that it

is a figure is made clear by the fact that it is the breast of kings, not the breast of queens. There is nothing of a material element in it. I mean that it is not a literal element. It is a figure. ~~Wexxxx~~ It is a figure not of destruction. This would not be ~~xxx~~ a figure of that. It is a figure of receiving sustenance and material blessing, receiving that which is conducive to satisfaction and advancement and prosperity, willingly supplied by the nations of the earth and by the kings and rulers. It fits exactly ~~than~~. It is a figurative statement ~~andxxxxxxxxxxx~~ corresponding to the literal statement previously about the multitude of camels coming and bringing gold and silver and all that up to the land of Palestine. It is a figure to show us exactly that sort of thing. It is not a description of plunder or anything of that~~xxxx~~ kind. It certainly is not ~~axxxxx~~ here a figure of spiritual blessing. There is much spiritual blessing in the chapter and this is a figure for material blessing, you see. He says that ~~thxxxx~~ thou shalt know that I the Lord am thy Saviour and the Redeemer, the mighty one of Jacob. All through the stress is laid upon the fact ~~that~~ God is bringing, God is glorifying. This is all a part of God's wonderful providence, of God's wonderful blessing. It is God's sovereignty that is bringing in. It is not the power of their great achievement. It is God's who is doing it. But ~~it~~ it certainly is not a picture of the extension of the church. It is not a picture of the going out of the gospel through the nations. There are phrases in the early part of the chapter which could fit that, but the chapter as a whole shows us that those verses are fitted rather with the beginning of a great period of national prosperity and blessing over Palestine which becomes a headquarters for general dominance of the earth.

In verse 17, for brass I will bring gold, for iron I will bring silver, and for wood brass, and for stone, iron. That is a description of the wonderful material blessing. There should be a period there and a new verse begin with "c" here. They shouldn't have the last part of verse 17 be a part of the same verse. It is a part of the same chapter, but it is the beginning of a new paragraph.

Number 4. Three is material prosperity described. There is no question about that I believe. You cannot possibly have a figure here for spiritual. The prophet is taking this on a higher level and passages like this means to take a thing and change it to something different. But there must be a relationship, there must be a reason why the figure is congruous and appropriate. As such ~~the~~ material thing may be a figure of spiritual blessing. But this is not that sort of a passage. There are figures in the passage but there are figures of a time in which there is great material prosperity ~~and in which there are~~ brought about through the sovereignty of God and recognized as the result of God's great acts and of God's control.

*Chapter 60*

But now we have a section from 17c to 18 which I entitle external peace and safety. It is a brief passage but the teaching of it is quite clear. I will also make thy officers peace and thine exactors righteousness. What are the exactors? They are the tax collectors. Thy tax gatherers will bring righteousness. Thy officers will be peace. There are mighty few lands where people can speak of the officers as being peace. Even in our own country of democracy and liberty, even in our own country, occasionally you will have the experience of coming up against a minor official of the government and finding an autocratic, domineering <sup>attitude</sup> ~~method~~ taken toward you where the man is pretty proud of his petty authority and there is nothing of peace or righteousness in his manner. I have had a few experiences of that kind which have disgusted me thoroughly and ever since I have been surprised and delighted with so many instances I have found of the very fine and gracious attitude on the part of people in government service. On the whole I think in our country they are very good. But there are those instances in our country and certainly in most countries there are far more instances. You take a petty man and put him in a position of a little authority and how he does like to domineer over us. I found in Germany when I was a student there that --this is twenty years ago--he began to domineer, they

would 12-15 few words.

and he would take it from them. I don't know ~~why~~ why unless he was so used to taking it from his superiors that when somebody did it he would take it. I found that that actually worked and I was amazed. That is not the kind of 12-15<sup>1</sup>/<sub>4</sub> described here. Thine officers peace and thine exactors, thy tax gatherers, the ones who take things away from you, they shall bring righteousness. They will do that which is reasonable and proper and righteous. end 1/12

It is a division because before this it is the material blessing of this land and the prosperity that comes from its relation with others. Now we are describing the ~~oppress~~ officers of the land, the condition within the land as ~~tax~~ civic righteousness and freedom from danger. It is the same setting but it is a different aspect of the setting. That is verse 18 and this last part of 17. You remember that in the days of Christ's first coming that the publicans, the tax gatherers, that was synonymous for a thief and a robber. It had been that way in many a country. That the tax gatherer, the person who came and took away from you for the government, had been a person or task that had been noted for corruption and for craftiness. This is a wonderful promise that in this land there will be righteousness. ~~and~~ Violence shall no more be in thy land. Wasting or destruction in thy borders. Thou shalt call thy wall salvation and thy gates praise. Here is a picture of the land in which peace reigns. there is no violence or no destruction. It is a ~~picture~~ picture of a land in which it is not necessary to lock doors, to put bars on gates, to have policemen walking around in order to put down turmoil. I heard someone recently speaking of going up to Chester and ~~they~~ jokingly I said, "Watch out that you don't get shot or arrested." Time magazine about three weeks ago had an account in it of how a man from Virginia was in Chester and he ~~stuck~~ a rifle out of the window of a building and he shot seven people in the street and killed them. They had to call about sixty policemen before they were able to subdue the man and eventually he shot himself. Now that is the sort of thing



that could take place anywhere and does occasionally take place. Many of you remember about a year ago that right over here about four or five ~~or~~ blocks over three young men of good families in Wilmington here seized a young woman and ~~xxxx~~ treated her most cruelly and it was a wonder she didn't die. of the wicked and cruel treatment that they gave her. Lawyers made a very hard effort to prove that the young woman was a woman of immoral life and I don't think they succeeded in proving it but even if they had it would not have justified the treatment that the men gave her. I believe that they were convicted. I didn't hear the end of the trial. That was a terrible happening and it happened right here in Wilmington. Those things are not common in our land. They are comparatively uncommon but they do occur. They may occur in any town in our land and in many a land they occur far more than they occur in any land, certainly in any land which has not had as much of the outgoing of the gospel. Certainly there is hardly a place which has been more blessed with the gospel and yet they do occur, and they did occur even in the times of the widest proclamation of the gospel. There has never been a time when every individual had been a real Christian in our land or any other land there has never been a time when there has not been certain outbreaks of violence or of destruction to produce this. Here violence shall no more be heard in our land or wasting or destruction within thy ~~xxxx~~ borders. Here is a picture then of external peace and safety within the land. It is ~~xxxx~~ picture of external peace and safety in the land. It is a picture of a condition which no nation has seen. It is a picture of a situation which might be the result of the extension of the gospel if the gospel were universally extended. But it is not the gospel itself which is here in mind but the material situation which might come from the effects of the gospel or which might come from an absolute control of Christ ruling with a rod of iron. It is the situation which is in mind here rather than the gospel or the preaching of the gospel. It is the situation of external peace and safety. It is here specifically promised and promised for a certain land.

I said to a friend of mine once, "What does this verse mean where it says that no one shall say to his neighbor, know the Lord, for all shall know the Lord." And this man was quite a student of the Old Testament and a very good student of the Hebrew language said to me, "That is perfectly simple. It means that it is a prediction of the going out of the gospel. It means that every Christian shall know the Lord. Therefore every Christian shall know the Lord and no Christian shall say to another Christian, know the Lord, because all Christians know the Lord." Well, it seems to me that that is an absurd interpretation of the verse. It reduces it to utter nonsense. If you have a situation of Christians scattered ~~xxx~~ here and there in the land, to say no man will say to his neighbor when some of the neighbors know the Lord and some don't. Some are Christians and some aren't, no man shall say to his neighbor for all shall know the Lord on His interpretation means that no man shall say to someone who knows the Lord, know the Lord, for all who know the Lord shall know the Lord. That is just what it would amount to. It would mean that every Christian shall know the Lord. It is perfect nonsense. It must mean that ~~it~~ it is within some area. There is a complete knowledge of the Lord within that area. We do not find anyone who needs to be evangelized because everyone there ~~xxx~~ knows the Lord. It must mean that. Whether a great area or a small area--whatever area is included is an area of complete domination of the knowledge of the Lord. ~~It~~

In this case you have a similar situation. Whether this is speaking of Jerusalem or whether it is speaking of all of Palestine, whether it is speaking of the entire earth, whatever is here spoken of is here described as being in a situation where there is no more violence or destruction. It is in a situation where there is complete peace and safety in the ministerial world. It is a situation in which there ~~xxx~~ are officers and they are peaceful officers. There is tax collection but it is done with absolute justice. Certainly this is not a picture of heaven. It is not a picture of some eternal state or something like that. It is a picture of a specific earthly condition. All the terms are of an earthly

condition, a time when there is a complete change from that ~~of~~ previous ~~xxx~~ condition ~~when the world~~ which the world has known as a result of sin. So this picture then is here given, this unified ~~picture~~ picture of the chapter beginning with the sudden outpouring of the glory of God that might have come upon the land and the nation whatever was done. The light comes where there was formerly darkness, ~~but~~ Darkness covered it before but now the light comes upon it. It is not a ~~transforming~~ <sup>fer</sup> from one place to another, from one ~~land~~ land to another, from one world to another but a change of that land or that world which was in darkness to one which comes to be covered with light. Those who were scattered come together and the kings come up to see the light and to learn the message of God, a picture we have here and repeated in similar passages like in Micah 4 and Isaiah 2 where it describes ~~where~~ <sup>how</sup> all nations shall flow to Jerusalem and they ~~shall~~ shall say, "Come let us learn ~~more~~ <sup>the law</sup> of God and let us hear the word of God. In Jerusalem we can learn." It is a picture then of material prosperity, of one of blessing coming, a ~~picture~~ <sup>in</sup> picture of a condition which there is external peace and safety, a picture which parallels these other great pictures of a time of remarkable <sup>material</sup> period of blessing upon the church.

Now someone may ask this question, ~~if~~ is it justifiable to call this chapter a chapter of millennial blessing when the word millennial means a thousand years in view of the fact that you read of these blessings--you read certain terms like forever or eternal. Verse 15, I shall make thee an eternal excellency, a joy of many generations. Now the word that is translated "eternal" is not the word <sup>Isaiah 60:15</sup> that specifically means "eternal". It is a word which means a long time. It is used of the men of old, men of wa back and it is used of that which goes way ahead on a few ~~th~~ hundred or thousand years. It is a word which heaps upon itself, ~~ever~~ ever and ever expresses time on and on without end, but which taken alone is not eternal in the sense of endless but is a long, long period. Now, of course, it may be used of a period so long to be seemingly endless but it does not say that at all. The joy of many generations certainly suggests that it is a period which

has a termination. It is many generations. So this is a period for which a time of a thousand years would be sufficient to meet the terms, to specify. It is a long period of time which ~~xxxx~~ stretches out into a long distance. There is no term in the passage to say that it cannot have an end or a change of state from condition.

Then we have the light of God's glory, the them of verses 1 and 2, stressed again in verses 19 to 20. Then in verses 21 to 22, I found it a little hard to know just how to specify these two verses because there are a lot of different ideas in them. I made the title, the permanence of wide extension of the promised<sup>6</sup> blessing, but I'm not particularly pleased with it. Those aspects are in it but there is more than that. "They people shall be all righteous. They shall inherit the land forever." There again is the phrase--for a long time. "The branch of my planting, ~~shall~~<sup>the</sup> work of my hands, that I may ~~glorify~~ be glorified." The thought ~~is~~ again of God's blessing and that it is ~~that~~ for the glory of God that it is done. Then "a little one shall become a thousand and a small one a great nation." A term which is of special interest in the comparison of the declaration of God's judgment which is stressed in Isaiah ~~3xxx~~ 30:17. There we read that "one thousand shall flee at the rebuke of one, and at the rebuke of five shall ~~xxxx~~ ye flee until ye be left as a beacon upon the top of a mountain and an ensign upon a hill." There we had decrease and defeat as punishment and chastisement, but here we have increase as the sign of God's marvelous blessing. So we have this wonderful picture which I feel amply justifies the title of millennial blessing and which again parallels very strikingly the first nine verses of chapter 62.

(Question) There are many phrases in Revelation 21 which would seem to be taken directly from this chapter and shows that there is a relationship undeniably. But the question of the exact relationship of Revelation 21 to Revelation 20 is one on which very few can help. Personally I incline to ~~13-12~~ <sup>13-12</sup> few words <sup>Zahn's view</sup> although it is not a very widely held view. It is true that there is certainly

a similarity of phrases very definitely between Revelation 21 and this. For Friday please, everybody take this theme of the light, the outgoing of the ~~light~~ light in verses 1 and 2 and bring me in all the parallels you find in Isaiah for that and write them out please, and bring them in. You can do that in an hour, And the other hour or two take chapter 59, verse 19, the last half of the verse. Read it in the Authorized Version; then look it up in the Revised Version and read it there. See if you find if the two agree exactly. Look it up in the Hebrew and see if they are both wrong or if you think they differ, which one is right. Get evidence. Give this one-half verse a pretty good judgment and please write out some treatment of that.

The verse doesn't seem unified, does it? So shall they fear the name of the Lord ~~xxxx~~ and the rising of the sun. When the enemy shall come in like a flood the spirit of the Lord will lift up the standard of Israel. <sup>Isaiah 59:19</sup> There is no unity of that verse, is there. The first part of it tells of a wonderful spreading of trust in God and then the next goes on to a new ~~xxxx~~ crisis in which a banner is lifted. It doesn't make much sense as one verse. If you take it as the Authorized Version has it, it would seem to require that it is two verses. The last verse in the previous paragraph and the other one the first verse of a new paragraph. But if you take the Revised Version it makes a good verse. "So shall they fear the name of the Lord from the west and his glory from the rising of the sun ~~xxxx~~ for He will come and the righteous will be redeemed which the <sup>one word 14-1 1/2</sup> of the Lord cried." <sup>14-1 1/2 - few words.</sup> the Revised Version. It makes one consistent sentence. It seems much more unified. The only thing is that the verse divisions are later." We cannot quote <sup>put</sup> any dependence on the verse ~~xxxx~~ divisions. If you have one continuous <sup>one</sup> verse it seems to make better sense in the way that the Revised Version had it. The Authorized Version that I have here I notice that there is a paragraph at the beginning of verse 20 which would imply that it was considerably <sup>14-2 few words.</sup> the sentence. by the translation by that paragraph. That doesn't seem to make a very unified sentence. If, however, you make a new paragraph start there when the enemy shall come in like a flood and the spirit of the Lord shall lift up a standard against him and the ~~Redeemer~~ Redeemer shall come to Zion" and <sup>14-2 1/2</sup> shall turn from transgression in Jacob." That makes a better unified sentence. Making your verse division in the middle. Of course, it must be the philology that determines to see what makes a ~~xxxx~~ decent verse division and what fits in with the context is very useful and vital but that which determines must be the meaning of the word. So we must look at the words and see and as Mr. Gustafson has pointed out we have one <sup>word</sup> ~~more~~ here that is quite rare. and that causes a certain difficulty. Now let us look at it in the Hebrew and see what

light it will throw on the problem.

(Question) As you know was transmitted by word of mouth. The writing was passed on in writing but the tradition of the ~~israelization~~ vocalization was remembered and passed on. Consequently it is not at all impossible that there is an error at this point. But as the pointing stands sorrow would not seem likely to modify "n 14-4". Now then there is the question of what "sorrow" means. Of course, the Authorized puts in an article when there is none in the original. It says, when the enemy shall come like a flood. The Revised leaves one out where it is in the original. This says "like a flood" and the Revised ~~says~~ says "like a rushing stream". In both cases it is "the <sup>stream</sup> ~~between them~~". When an enemy shall come in like the stream. That would seem not to refer to any stream but like some big main stream like the River Euphrates--like "the river, like the river that floods over everything. Just as river comes in in flood so will sorrow come in .

Now what does <sup>"sar"</sup> ~~sorrow~~ mean? Does <sup>"sar"</sup> ~~sorrow~~ mean enemy? What is the proper meaning for it? <sup>70</sup> in stream is a way of expressing a rushing stream. What is the evidence of it? Where else do you find the phrase, ~~a rushing~~ used to mean a rushing stream. You don't have such evidence <sup>14-5 - few words</sup> rushing and then put a footnote, ~~xixthink~~ Hebrew translation. I think we ought to be near it. Like the Chinese Version does, it says "come in ~~like~~ ~~a rushing~~ rather than rushing.

I don't know of any case where <sup>14-5 1/2 Heb.</sup> means rushing. There is a word sar. Here we have the Lord just flooding the world and repaying recompense to the enemy and to the islands and to the adversaries and all this. And then you say He is coming like a narrow stream. It doesn't seem to fit that way. It is showing that the Lord in a broad way spreading out over the earth. It certainly is nothing of a narrow. You want to say like a rushing stream. That might be but the narrow stream doesn't convey the idea of the way the Lord <sup>14-6 word</sup> The Lord's force isn't great because it is narrowed down. It is great and it is

wide also so that it is surely making a tremendous job. If you translate this word "sar" as an adjective and assume that the article is with it which it doesn't or else ~~xxx~~ assume that the ~~maxxxx~~ <sup>6 1/2</sup> were wrong in keeping the article and that the pointing there should be so that it is like a narrow stream. It is a pretty ~~big~~ big rushing even then. The Lord comes like a narrow stream to the Lord comes like a rushing stream. So that it looks to me as if as it stands that it is much more reasonable to take the first part of this phrase as "when an enemy comes in like the flood, like the great river, the River Euphrates that floods over all the land." It seems much more reasonable to take the first part of it that way in view of the fact that you have your disagreement between an adjective and a noun and they are put together and ~~xxx~~ of the fact that the idea of narrow doesn't fit particularly until they say "rushing" which is after all an implication which is by no means ~~clear~~ certain rather than a definite statement.

(Question--Mr. Gustafson) Yes, it might be. That is to say the immediate context. This is describing a coming of the Lord but it is true we have had an enemy just before so an enemy fits perfectly in the context. In fact, I don't remember but I wouldn't be surprised if this very word "sar" is used. The very word "sar" translated "enemy". So it would seem rather strange to have it mean "narrow" here in the sense that narrow must mean rushing. There are many rivers that are ~~xxx~~ narrow that aren't rushing. When a river narrows down it rushes but it has to be a big river to narrow down. A little stream can meander along and pretty narrow. So that I ~~feel~~ feel that the Revised Version translation of the early part of the verse is rather extremely improbable. Now when it comes to the latter part of the verse, which is it? "The spirit of the Lord will ~~raise~~ raise up a banner against him" or a "rushing stream which the breath of the Lord drives"? Where is the <sup>11-8-74</sup> "which"? The "which" is not there. Does that mean that it is wrong to translate it that way? We do have



relative clauses without the which being used. That does occur. So that it is not at all impossible that you have that at that point--that you have the relative clause without a <sup>14-9<sup>Heb?</sup></sup>. So the "which" is not a difficult thing, but if the "which" were there then the Revised Version would be clear to us.

The ~~which~~ "which" isn't there and that doesn't prove that the Authorized Version is right. It removes what would be a strong argument for the Revised Version.

No one can say that the "which" is required. It is only a possibility. Now "which the breath of the Lord drives" or "the spirit of the Lord will lift up a standard against him". That is quite different, isn't it. It rests on this word <sup>93/4 - Heb, ucl.</sup>.

And what does the word mean? How often does the word ~~XXXXXXXX~~ the plural ~~nuse~~ occur in the Hebrew?

In Psalm 60, verse 4, <sup>14-10<sup>1</sup>/<sub>4</sub>-10<sup>2</sup>/<sub>2</sub> Heb.</sup>

This is . Now one is a and the other is a

If one of these is from "nausa", what is the other one from? I mean they are both identical, aren't they. One is an infinitive, and the other

is . The two forms would you ~~XXXXXXXX~~ may say--one is from

and one if from , but what is your proof? The two are certainly the same form. It would require proof to show that they are two different things.

They would seem to be the same identical thing whether it is or the other.

Now that word in the Psalm 60, verse 6, in the Hebrew is translated in both versions in the Authorized and the Revised--"thou has given a banner to them that fear thee that it may be displayed because of the truth." How do they get the

idea of this being displayed? They get it from the idea of "make abandon." "Thou hast given a , a to be ; a banner to be

bannered; a banner to be displayed. That is another use very similar to this.

It is the only other one you have in the Scripture. In that case it relates to a banner. Now how do you get here the idea of "drive" out of this? It is an idiom that could develop. It wouldn't be impossible that such a usage would be found but we need evidence of it. We cannot simply infer it without evidence.

Here is a word that means "flee" or something that might be a <sup>14-12 1/2 (one wd.)</sup> of flee. If it is a of flee it might mean "cause to flee". If it means "cause to flee" it would be strange that there would be no other use of it anywhere. Then "cause to flee" to mean forcing a river to flow, pushing it down. That is quite different from causing to flee. So that it does seem that there is a tremendous amount of conjecture in the Revised Version. While the Authorized Version has got a very fine parallel in the thought, "a banner to be displayed". Here the spirit of the Lord will be ~~drawn~~ displayed against them and raise a banner against them. It has a perfect parallel there.

(Question) This passage in Zechariah 9:16 would seem to be another parallel and would fit in quite nicely with the idea of the banner and doesn't give any ~~idea~~ assistance to the idea of the driving. That is a further evidence that seems to fit in with the Authorized Version.

(Question) That shows that there is a <sup>14-14 - one word</sup> use expressing this idea. Now, of course, it might be that the idea was also being expressed in ~~ex~~ another way. The fact that you have a here doesn't conclude that there can't be a there with that sense but it does show that there is no particular need of another ~~ex~~ form when you have one form. There might be two different forms with substantially the same meaning but there aren't ordinarily. Ordinarily the language chooses one or the other. The fact of having a is not a conclusive proof that couldn't have this sense but it looks rather definitely against it. Then when you have the doesn't particularly fit here because it isn't that he caused the water to flee but that he <sup>drives</sup> ~~draws~~ it. You don't cause water to flee. It is a different idea. The fact that he drives it --it is the breath of the Lord blowing on it. ~~it~~ really The of "flee" really doesn't fit with the idea of blowing the water ahead. *end of 14.*

this further point on this verse. Let us go on to the next one which is also quite interesting.

(Question) In 59:19, how would you parse it? What would you suggest?

(Answer) Well, no. Well, whether it is "nausas" or "hnu". The "pul" there would be the sense. In either case it would be a "pul". And what form of a "pul" would it be?

(Question) Verse 20 of the Authorized Version the lines agree very closely. Does somebody have an idea of a problem in verse 20? Something that suggests

a problem there? Verse 20? Yes, well what is the difficulty about "lish... <sup>Heb. 2 or 3 words.</sup> That is a very good question. How many here can tell us the exact form of <sup>?</sup> Paul did not translate what we have here in our Hebrew text.

That is quite plain, isn't it. Our Hebrew text here is not what Paul is quoting there. What do you do in such a case? Yes, see if it ~~is~~ is the Septuagint. and you will find that the Septuagint here that it says, "and the Redeemer shall come to Zion and he shall turn away transgressors from Jacob." That is much more like what Paul wrote. He shall come out of Zion, the Deliverer, the preposition is <sup>is</sup> a rather translation of <sup>15-2 1/2</sup> --in or out.

Both together. The last part is exactly what Paul has--"shall turn away ungodliness from Jacob."

(Question) Psalm 14? Next time everybody please bring in a little paper in which you say--Is Paul in Romans 11:26 quoting Psalm 14:7 or not? Tell us why. Is he there quoting Isaiah 59:20? If he quotes it, why does he misquote? What about the Authorized Version translation of this anyway? Is it a good translation?

At the last hour we were looking at the quotation in Romans from the statement in <sup>I</sup>saiah 59. We were noticing the comparison between the two statements. I asked you to look into this and to see just exactly what the situation is. Did Paul quote Isaiah correctly or does Paul raise <sup>I</sup>saiah's statements to a higher

level? and change the thought of it in such a way as to put new spiritual content into what was formerly grossly material concepts? Now what is the situation exactly? First, as to the words. Would you tell us about the translation? Does Paul tell us a reasonable translation of this verse 20, reasonably accurate? Mr. Alling? Paul then is ~~quoted in the~~ quoting the Septuagint verbatim except he leaves out two "kai's" and he has "ek" instead of "an ek in". So then in that case we'll say Paul then is not quoting from Isaiah but quoting from the Septuagint. Would you say that? God's Word, which is inspired? I don't think that is hardly a fair statement, because the contrast is not the accuracy of the Septuagint between Isaiah and the Pentateuch. The contrast is between the Pentateuch and the rest of the Old Testament. <sup>67</sup>The situation would seem to be that the Pentateuch which was the law, the foundation, the constitution, the basis, the beginning not that it is more important, not that it is more true than the rest but it certainly foundational to everything. That is translated with matriculously accuracy. In fact, with such literalness that sometimes it doesn't seem to be really accurate because it is so literal. It doesn't give a good definite Greek idea but it is word for word the Hebrew. After that--that would seem to have been one definite task of translation--and then it would seem that the rest of the Old Testament--after all the Jews considered their Bible to be the Hebrew. That was what they read in their synagogues, that was what they studied, that was their Bible. The Greek was just an added aid, an interesting thing to have and was never to them authoritative and therefore the rest of the Septuagint would seem to be translated by different people at different times, some of it very accurately and some of it fairly accurately and some of it quite carelessly. I believe you would find just as much difference between the historical books as in Isaiah, perhaps much more. I don't think it is a proper criticism of it to say that there was any opposition to Isaiah's ideas.

(Question) I think Jeremiah is much worse than Isaiah. I question it. My impression is that Isaiah is not such a bad translation, but even if it is I don't

think we would be justified in giving a reason like that for it. The Jews ~~always~~ always regard the book of Isaiah ~~as~~ extremely highly, ~~but~~ thought a great deal of the book.

(Question) Septuagint is not so very far from the Hebrew content. The type of question is, what is our original Old Testament? There have been scholars a few years ago who took the attitude that wherever the Septuagint and the Hebrew differ, follow the Septuagint. The Septuagint, after all, we have Septuagint manuscripts that go back to the third century A. D. even a very little material, ~~and~~ quite a little material from the second century A. D. All our Hebrew material--of all of it there was none earlier than the ninth century A. D. until this recent discovery of this manuscript of Isaiah. Therefore the attitude of many not so long ago was--when there is a difference, follow the Septuagint. That attitude is largely given up now even by critical scholars. Largely given up for this reason although our actual Hebrew manuscripts are late it is quite evident that at least from say the fourth century and at least from the second century A. D. on up to the ninth, that the Hebrew was ~~is~~ preserved with particular care. Any errors which have come into the Hebrew would seem to have come in before that ~~time~~ time. It was preserved with very extreme care from the second century on. So it is recognized now that our Hebrew text is a very ancient text. Then it is recognized that there are many places at ~~which~~ which the Hebrew makes good sense and the Septuagint doesn't. Regardless of how good or bad the original Septuagint translation was the fact is that the Hebrew has been preserved and transmitted with great care while the Septuagint was considered as simply a popular translation and not as the inspired Word of God and no great pains were taken in preserving the Septuagint text. ~~It~~ So all sorts of corruption have come into the Septuagint text in the course of transmission. Even our early Septuagint manuscripts are much more corrupt than our far later Hebrew manuscripts. This is easily shown by a study of the proper names where the proper names in the Hebrew can be compared with the proper names that have been found archeologically

on ancient monuments and are found to tally very closely with the spelling while the Septuagint proper names are in a terrific state--Bathsheba in the Septuagint is translated "Beersheba". It is observed to give the name of the town instead of the name of the woman. When you have Tidni and Omri fighting, the names are confused so that they are both called by the same name--Tidni fights Tidni; Tidni overcomes Tidni. There is one place where the Hebrew has a name of some of Solomon's officers and names one man who over the house and the Greek evidently wasn't familiar with the name and changed it into so and so was over the treasury and so and so was over the finances and so and so, and then instead of giving the name it says "and he ran his house". It changes the name into a common Greek verb. That is an easy thing to happen in copying by a lazy scribe or a tired scribe but it just is another evidence of the fact that the Septuagint has not been nearly so well preserved as the Hebrew has been preserved. So in general we would say that the ~~Hebrew is the~~ original Hebrew is the inspired Word

of God. The question is, what is the original Hebrew? But the Hebrew as preserved is in general overwhelmingly far nearer the original manuscript than the Septuagint. After that has been said, the fact remains that there are ~~instances~~ instances where the Septuagint preserved the original Hebrew where some change has taken place in the transmission of the Hebrew as we have it. One very striking case of that is in Amos 9, the prophecy there that is quoted in the Apostolic Council in Acts 15. But now in this particular case we have Paul writing to people who are familiar with the Old Testament ~~xxx~~ building an important argument on a verse from the Old Testament quoting it from the Septuagint (but these people would know the original). If the Septuagint translation brings out the point he has in mind well enough and it is brought out in the original, we can say that he ~~xxx~~ might simply follow the Septuagint to remind them of the passage in general. But if the Septuagint is incorrect and if the correct Hebrew rendering would not bring out the point that Paul has in mind then we can be sure that Paul would ~~quote~~

change it and would follow the original Hebrew which was doubtless thoroughly familiar. So in a case like this where we find that the Septuagint ~~fits~~ differs from the Hebrew and that he follows the Septuagint, we can say either that the changes are not important, (The thought is essentially the same) or we can say that it represents an original text better than the text which is copied. So Paul then follows the Septuagint except for these slight differences. But how about the Septuagint? Does the Septuagint agree with the Hebrew?

(Question) In the first place I would say that ~~the~~ inspiration means that it is kept from error. Now it does not mean that the original thing is free from error. It means that the the original thing is correctly quoted. It is by inspiration that the apostle quotes ~~from~~ from a Greek writer, that doesn't mean that that Greek writer was inspired, but that means that a correct quotation of the Greek writer is given. Now if you have a quotation ~~from~~ from the Hebrew unless it is in Hebrew it is not an exact quotation because it is impossible to give an exact quotation of anything in another language. You cannot express just exactly the same thought. Some thoughts are left out and some expressed in slightly different ways and some thoughts are necessarily ~~not~~ true. That you cannot avoid. *end of 15.*

Therefore the fact that you have a quotation in the New Testament does not mean that the Greek which the New Testament contains is an absolutely exact representation of what the original Hebrew means. You couldn't do that. It would be impossible. So what it does mean is that the New Testament is quoting, ~~is~~ referring to an Old Testament passage. It is building an argument upon that Old Testament passage. The quotation which is given reminds you of that passage. It reminds you of it in such a way as to bring out that feature of the passage to which reference is being made. Well, now then you can say this--that inspiration would mean that a New Testament quotation would not build an argument upon an idea which was not in the original. You can say that definitely. You can not build an argument which is not in the original but when it comes to the incidental ~~task~~

other things in the quotation which are not connected to the immediate argument, it does not necessarily mean that that quotation is absolutely exactly what the original says because it couldn't be. It is an approximation. So you cannot correct the original by an New Testament quotation from the Septugent except where those features are basic to the New Testament argument. If they are, you see, then, of course, that must be the original Scripture or it would be building an argument upon a false use of the Scripture.

(Question) There may have been mistakes in the New Testament <sup>passage</sup> ~~too~~. There may have been a mistake (Question) No, I say that when Paul under inspiration of the Spirit made an argument based upon an Old Testament passage and gives a quotation for that passage, his quotation gives in ~~xxx~~ general the sense of the passage. I would say that definitely. I would say that his quotation if <sup>the thing</sup> his argument is based upon is in his quotation and is in the original. Then if you don't find it in the Hebrew, the Hebrew is wrong then. That is, the thing his argument is based on but something which is incidental to the quotation, not the quotation on which his argument is based. It may be very difficult to put exactly that into Hebrew. He may simply follow the Septugent to give the standard, accepted translation. so long as what he states is a true statement, <sup>even if</sup> It is not exactly identical with the ~~ordinary~~ original. It can't be identical with the original. So that to take all New Testament quotations from the Septugent and to proceed to correct the Hebrew on the basis of them, I think would be proceeding on the wrong basis. I would say that wherever an argument is built upon a statement of the Septugent which differs from the Hebrew as we have it, that is evident that that particular represents the Hebrew ~~xxxx~~ better than the Hebrew as we have it. That is evident that that particular thing represents the original Hebrew better than the Hebrew as it has been preserved to us. Now in this particular case Paul, of course, is building an argument upon this statement. He says, "So all Israel shall be saved as it is written, there shall come out of Zion the deliverer and shall turn away ungodliness from Jacob, for this is my covenant unto



them ~~axxxditi~~ and shall take away their sin." That is his quotation and it says that all Israel shall be saved. The proof of it is that Isaiah says that a deliverer will come out of Zion and will turn away ungodliness from Jacob. Now

as our Authorized Version ~~xxxxx~~ quotes the Hebrew he says, "and the redeemer shall come to Zion" but the ~~xxxxxx~~ preposition there --the Redeemer comes and he is related to Zion but whether it is coming to Zion or coming in relation to Zion, making ~~the~~ his start in Zion, I don't think we have any great problem there.

But in the later part of the verse, "and unto them that turn away from transgression in Jacob, says the Lord," sounds as if he means, "here are the people of Jacob." Those are those people who turn away from transgressions. They will receive a Redeemer." It sounds like salvation by works doesn't it. It sounds like salvation by works. If you turn away from what is wrong and God will send you a Redeemer. He says this is my covenant with them, my spirit and my words will not depart out of thy mouth or out of the mouth of thy seed or out of the the mouth of thy seed's seed from henceforth and forever. So there is a covenant, perpetual covenant, of continuing relationship to God's Word.

Well, now Paul quotes it and he says, "All Israel shall be saved as it is written, the deliverer shall come out of Zion and shall turn away unGodliness from Jacob." That is quite different--to turn away unGodliness or to come to them that turn from transgression. That is quite different. Of course, Paul is quoting the Septuagint and the Septuagint fits in exactly into Paul's argument. Now is the Septuagint correct there? Or is it incorrect? Now we look at the Hebrew. That term by the way is rather a strange word anyway--the phrase to return the

captivity. It is a common phrase in the Old Testament and that ~~ixxx~~ is used in the account--to return the captivity. It would sound transitive. It would sound like a <sup>16-61</sup> hiffiel idea unless it means that God returns to the captivity. I don't think it is ever ~~txxx~~ translated "to" . It does mean ~~xxxxxx~~ return from the captivity. There is no "min" on it and in this case if it is return from captivity we would rather expect a min here. So that with a comparatively

slight change of the Hebrew here you can get exactly what the Septugent has and with ~~xx~~ still less of a change as with the insertion of the "hey" and with the transposition of the ~~16~~ - 7<sup>th</sup> <sup>word</sup> from the old you can get exactly what the Hebrew passage said simply by omitting the final . you can get what is pretty close an idea of ~~xxx~~ what the Septugent has. Paul actually built his argument right upon this so that would seem to me to be pretty good evidence that the accurate Hebrew was available in Paul's day. He did have this. Now that would be a very difficult point to check on this new manuscript and see what it has in this particular case.

(Question--Mr. Gustafson) Let us not ~~xxx~~ tamper with the text. Very definitely we must never tamper with the text, but we must remember that the original Hebrew was written many centuries before our manuscript. ~~ixx~~ The original Hebrew did not have any vowel signs. In the process of copying and recopying it is possible for errors to creep in and they have crept in in some cases, ~~xxxx~~ not a great number, but they have come in in some cases. Now the earliest manuscripts of the Hebrew which we have are in the ninth century A. D. So the question is, are there places where these are not original? Well, the Septugent translation was made before the time of Christ but it has been poorly preserved. It differs from the Hebrew in many places. Very often it is easy to see how a scribe could have made a mistake in the translation of the Hebrew or to see how the thing could be pointed another way and get what the Septugent has or to see how the Septugent itself could easily have been corrupted in the process of time. But when we have a New Testament quotation of the Septugent I feel that we are justified in saying that this Septugent translation is fairly near to the original or it would not be ~~fully~~ quoted in that form. We can say that it might or it might not be. It is corrupt and the Hebrew as preserved does not represent the translation, but I think we ~~xxxxxxx~~ can say that where an argument is based on a teaching of the Septugent translation which differs from the Hebrew that then we can know that our New Testament writer was basing it upon the true, original Hebrew. and that in such a case as that we are justified in considering that the

Hebrew has been erroneously transmitted in that result. See the point?

(Question) If ~~it~~ you require a ~~hix~~ hiphel, the hiphel would be the infinitive construction. <sup>16-9<sup>1</sup>/<sub>2</sub> - Heb.</sup> . All that it requires is to put a "hey" after the ~~hix~~ <sup>lam</sup> and to have the yo and the ~~hix~~ both turned around in order. That often happens in copying. If I typewrite very often I find that I spell "and" a-d-n. It is very easy to get <sup>+wo</sup> letters in the wrong ~~hix~~ order. It frequently happens in anything you copy. If I were to take a chapter of the Bible and had one of you copy it and then had the next one copy it from that one and so on. Everybody copies it from the one before him. When we got to the end, we would find several ~~hix~~ places where there were transpositions. I have no doubt about that. No matter how careful you are it is very easy for transposition to occur in copying. So to assume that there is a transposition of the beth and the yo and that the hey has been dropped out in this instance, that is not at all impossible. We have other cases where it is quite certain that that has happened. In some ~~hix~~ places the <sup>16-10<sup>1</sup>/<sub>2</sub> - Heb.</sup> have recognized it and have put a footnote in the margin of the Hebrew to indicate that ~~hix~~ they are sure that exactly that thing has happened. So that it is altogether possible that that has happened but I think that probably you could get the Septuagint sense from this simply by omitting the yo and making no other changes. and have it mean "for transgression to turn away" would be the same thing as to turn away transgression. That way it wouldn't even require the omission of the hey. I'm not certain that would ~~hix~~ do it. Certainly the insertion of the hey. That way it would require the omission of the yo while the suggestion that makes it exactly like the ~~hix~~ Septuagint, keeps the yo but transposes it with the beth.

(Question) Well, the thing is that the yo is a letter which often occurs as a vowel letter, and in the case of vowel letters in the middle of a word, the wow and the yo--we <sup>in copying</sup> have hundreds and thousands of types of variations. It seems to be a rule <sup>n</sup> that ~~hix~~ the wow and the yo were recognized where they were vowel

letters simply as an indication of a wrong vowel and you wouldn't put two many of them in a word. We are not nearly as careful of a vowel as ~~xxvxxx~~ we are about the regular consonants. Now that in this case, that rule should not apply. They should not be saying freedom about this particular one but it being the very letter in which there is considerable freedom ~~about this particular one~~ in other cases, I think it makes greater possibility of an error.

(Question) Well, it just depends how careful the scholar was. The scribe wasn't so careful about the wow and the yod as vowel letters. Was he careful always to note specifically is this a vowel letter or isn't it? That would be a matter of questioning as to just how much care the scribe took.

(Question) Difficulty in the two Zions. Then the Redeemer shall come to Zion. The Septugent says, "and shall turn away unGodliness from Jacob." This has "and to the returning one of unGodliness", which I would think would be apt to mean the ones returning to ungodliness rather than the ones returning from ungodliness. If it were "from" you would expect the name <sup>16-13 1/2</sup> so that the passage is peculiar as it stands. You would rather expect a mane if you were ~~expecting~~ returning from ungodliness and <sup>it</sup> ~~a~~ certainly doesn't make sense if returning to ungodliness. But if it is ~~xxx~~ for ungodliness to return, that, of course, is putting ungodliness as the subject of it. ~~xxx~~ and putting it as an infinitive instead of a participle. Then you get that idea out of it. You can't ~~xxx~~ take it as an infinitive as long as it has that yo in it. It could be lashu and have— it would be <sup>16-14</sup> ~~w~~ wow base. The wow isn't always written. There might have been an original wow ~~xxxxx~~ there which has been ~~xxx~~ confused with the yo and then put after it or it could have been no vowel there, no vowel letter init. So that it is not a great change. It is comparatively a slight change in the Hebrew letters as a result. With that comparatively slight change you get exactly what the Septugent has. Well, in such a case where the Septugent and the Hebrew differ in this way I would be inclined to say ordinarily follow the Hebrew. Go by the

Hebrew where the two differ. But in some cases doubtless the Septuagint preserved the correct and where the New Testament builds an argument upon it that I would say is inspiration of your New Testament writer which causes you to believe that in those cases the Septuagint has preserved the correct translation. So that in this case this would be important then for two reasons. First to show that Paul is not building an argument upon a false foundation and that when he built the argument it was actually what was taught; and secondly to see what it taught. That is taught in this passage here which Paul says. *end of 16.*

between a ~~participle~~ participle and an infinitive is difficult for American and English-speaking students to grasp because in our English language they are few and not clearly expressed. So it is rather difficult to have the exact idea but it is very vital. There is a very sharp distinction between a participle and an infinitive in Hebrew and the distinction is this--that the infinitive always ~~refers~~ refers to the action of the verb. It is a verb idea and it is the action of the verb idea. It is the action idea, it is the action of the verb. The participle always refers to the person who performs the action described in the verb. There is that sharp distinction. The infinitive is a noun describing the action of the ~~verb~~ verb. The participle is an adjective ~~describing~~ modifying the one who performs the act and it may be used as a noun to ~~indicate~~ indicate the one who performs the action. Now there are one or two illustrations of that which might be worthwhile. Take the English word "running". What is that? Is it an infinitive or a participle? ~~What is it?~~ In English we very often speak of it as being maybe a participle, maybe a gerund. That is the term which we use in English which really is exactly the same thing as an infinitive except that it has the form ending in -ing so it is confusing to add another form. ~~It is~~  
 2 "Running" may be an infinitive. I say "to run" is good exercise. "Running" is good exercise. It means exactly the same thing. Both of them are ~~forms~~

forms of an infinitive. On the other hand the English participle which is entirely distinct from the English infinitive in meaning has exactly the same form as the infinitive. You see a running horse. It modifies the individual that performs the act. A horse is running. You see a running horse. It modifies it. We say that the quick and the dead are there. That is using the adjective as a substantive. In English we can do that with any plural adjective, but not with a singular adjective. In most languages you can do it with singular as well as plural. A participle being an adjective can be used as a noun but when used as a noun it indicates not the action but the actor. In Hebrew you take the adjective "running", the noun of the participle, would be the ones who were running. But the Hebrew would just use the word "running" and the plural participle. So that if it is a participle, it expresses individual it expresses individuals to perform the act whether it is an adjective modifying or whether it is a noun referring to 17-4 . A participle here would not make sense. It must be an adjective unless it was ~~sixsixsix~~ that this one ~~was~~ is the redeemer and is causing to return. It can't be this redeemer is returning but that this redeemer is causing to return. That would have to have a name under it. I don't think it would be 17-4<sup>2</sup> I don't think that that is likely. I think that it is likely that

(Question) Psalm 14:7. Exactly what is it? "And so all Israel shall be saved as it is written there shall come out of Zion the deliverer and shall turn away ungodliness from Jacob." Psalm 14:7 says, "Oh, that the salvation of Israel out of Zion when the Lord bringeth back the captivity of His people, Jacob shall rejoice and Israel shall be glad." Is that what Paul is quoting do you think?

I think that it is something which is rather common in books on New Testament quotations ~~xxx~~ to take a quotation and see if you find two or three words in it that are different from the passage in the Old Testament which it seems to refer to, to find some other place where those particular two or three words are found and say that that is what ~~ix~~ is quoted. I don't think it is true. I think it

rests fundamentally upon a wrong approach to the problem, the approach to the vital thing is what are these exact Old Testament words? Here are two words that the New Testament ~~doesn't~~ builds an argument on. I don't think the New Testament does that. I think the New Testament builds its argument upon the thought of the Old Testament and gives a quotation to remind us of the passage. You find that in Amos that where Acts 15 quotes Amos and Amos says that in the last days "I will build again the tabernacle <sup>in Jacob</sup> that is fallen". In the New Testament it says, "after these things I will build again." They say that the "after these things" is taken from another passage. I don't think it is. I think it is an insertion of the author for a specific reason. I don't think he is simply picking words from another passage which has no connection with the immediate subject. You find that particular method used a great deal in books on quotations or in your list of quotations in the New Testament. They will pick up ~~two~~ two or three words or more and say this is a quotation from that—which is not related to the particular argument. So I'm very glad this is brought up but I don't think that Psalm 14:7 has a thing to do with it.

(Question) That may be, but it doesn't quite fit into it.

Now our time is about gone and unfortunately I have to be in Philadelphia Friday afternoon this week and I hate to miss another of these classes. It is the only class that I believe I have missed at all this ~~year~~ semester, but when I had to miss it has been this class. So for Friday I wish you would turn a paper to me and this paper which I wish you would turn in would answer two or three questions. It will take perhaps a minute to dictate them to you. Our present consideration takes us up to chapter 63, verse 6. So take the next section after 63:6. How long is the next section? Turn in to me a statement on that. That is number 1. Number 2. A prayer seems to begin about verse 7. Very soon, at least, it is clearly a prayer. The first part is perhaps not so clear but later on it becomes quite clearly a prayer. How far does this prayer run? That is question number 2. Question number 3, Who is stating the prayer? Who is making the prayer?

Is it Isaiah? Is it the nation of Israel as a whole? Is it a <sup>portion</sup> ~~person~~ of the nation of Israel, a <sup>portion</sup> ~~Godly person~~? Is it the true people of God whether Israelite or not? Who is making the prayer? That is question number 3. Number 4 is what is the outstanding argument of the prayer? Argument or arguments. That is, name one main argument or two main arguments or three arguments. Not more than three which are the things stressed in the prayer. One is stressed more than the other. You can name it if you want. It is much more stressed. What are the principle arguments of the Prayer? That is number 4. Question 5. Is the attitude of the prayer an attitude of contrition? Do you find real ~~contrition~~ penitence in it? Real penitence, turning away from sin, desiring to ~~receive~~ <sup>be</sup> only good? , really worthy in God's sight. Number 6. Is the primary thought of the prayer a seeking of honor and glory of the Lord or seeking the ~~wealth or~~ welfare of those who are praying? Which is outstanding in this prayer? ~~The~~ Are they really seeking God's glory, those that make the prayer? If so, what is the evidence of it? Now write the answers to these questions and please turn it in Friday afternoon.



Isaiah 61

- 1 How much time should be given to alleviation of human suffering?  
Most human suffering due to greed, laziness, carelessness, mismanagement
- 2 Communist ideology and reality  
Is. 61:2 year of the favor of the Lord, of the Lord's will  
False views of Christianity:
  - a. Those who are not regenerated cannot know any truth
- 4 b. Necessary to abandon one set of presuppositions for another set  
  
Two presuppositions shared by all men
  - a. There is a real world outside our consciousness
  - b. There are other consciousnesses and personalities which have an existence independent of us
- 5 Christian should have same attitude as scientist
- 6 Science deals with more of a field than does science

...in connection with missionary work a question that is often asked is, shall the missionary devote himself solely to the spiritual needs of the people, or shall he attempt to help their physical needs as well. This question, of course, as carried to an extreme by the Modernist missionaries, puts the physical needs first and foremost to the utter exclusion of the spiritual need. Agricultural missions, economic help, upbuilding of their lives so that they will be able to get enough to eat, is the primary purpose of most modernistic missions. Now the question is asked, is it wrong to neglect it? Is it necessary that we give our whole time to the alleviation of human suffering? Here as of course the matter comes in that we must not go to an extreme and neglect alleviating physical suffering when we can. Calvin devoted a good bit of time to arranging a silk industry for Geneva, which moved that city forward economically to a very great extent, and made it possible for it to have a far greater influence in the world than would otherwise have been the case. However, we must recognize that that which is most lasting and most vital is the spiritual work rather than the work in the social or economic sphere. As a matter of fact, we find that while some poverty and suffering comes as a result of circumstances which are plainly beyond the control of any human forces, as for instance in the case of Job, this is comparatively infrequent. Most human suffering or poverty comes as a result either of mismanagement on someone's part or as a result of selfishness, greed, carelessness on the part of one or more people, and of course the result of these qualities is the extension of suffering or poverty to large groups of people who are not directly responsible perhaps for the original cause of the situation. Now the spread of the gospel and the improvement of the spiritual lives of people, lead to the doing away of greed, laziness, carelessness, and to the desire of people to live upright, self-respecting lives which will be helpful to the community. The result is that while often immediate consideration of social or economic questions is necessary on account of a

questionable situation, in the long run far more is done to make improvements in these spheres by the spread of the gospel and the improvement of the spiritual position of the people of a land, than would be done by direct emphasis on the physical and economical spheres. The thing that the communists make a great deal of this matter, although of course from another viewpoint. They insist that ideology is tremendously important. When we contrast, however, the ideology which is characteristic of our capitalist and Christian nation and that which is characteristic of the nations in which the state is ~~emphatic~~ the entity for which the people live, we find that economically the people of the capitalistic nations are advanced much further than those of the nations in which the state is an end in itself. It has been said that in Russia things are established new and lovely and in fine condition and within a year or two they look as if they were many years old, because they fall into disrepair. It is often said that is what is everybody's business is nobody's business. People naturally take better care of their own private property than of that which belongs to a group jointly. It is of course true that with the extension of Christian principles, we find people more interested in the welfare of that which pertains to the community as a whole. Nevertheless, it certainly is not the Biblical teaching that everything is to be owned jointly. The Bible recognizes that things are better cared for under an individual (5 1/2) or in other words, under a Capitalistic type of organization. The ideology is tremendously important, in the end even more important than the economic organization when it comes to the economic results ~~of~~ as to the well-being of a community. \*(5 3/4) (6 1/4) . . . the word Rasohm which is used in Isa.61:2, and translated in the AV acceptable, to proclaim the acceptable year of our Lord, is a word which is rendered variously in the English Bible. Looking through the Englishmen's it is quite easy to see what the real meaning of it is. It is that which is one's good will or one's pleasure, and particularly a pleasure that is favorable to others, something that leads one to be

well-disposed toward others, because he likes what they do or because it is his good pleasure to take such an attitude. It is the year of favor of the Lord, or the year of the Lord's will. It is translated in such phrase, that to do His will, or in their self-will they dug down a wall, This last reference in Gen. 49 has little bit of a touch of perhaps self-will in it, which is not characteristic of the word as a whole.

One occasionally hears two views regarding Christianity expressed, both of which I consider to be definitely erroneous. One of these is the view that the facts of the world-view of Christianity can be known only to one who has had a complete change of his mind through the new birth, that those who do not have regeneration cannot know any truth. This I consider to be absolutely false. I consider that sin has blinded the eyes of people, so that they do not see the truth, that there is much misunderstanding among them as a result of the effects of sin upon the human heart, but I do not believe that this is wholly remedied at once by the new birth. I think the new birth is a moral and spiritual thing, rather than an intellectual thing. It starts one on the pathway which leads to a clearer vision, and a better understanding, but it does not bring it instantaneously. Also I do not believe that the one who has not been regenerated is wholly devoid of ability to understand truth. Calvin speaks of that wonderful light of truth which is displayed in the writings of the ancient classical ~~writ~~ writers as common grace. Certainly I believe that everything that is good, everything that succeeds at all has some good in it, and I believe that that good is based on the common grace of God and is truth. I believe that truth, anything that can be understood up to a certain point by anyone, and if there is not a clearcut line between the understanding of the person who is not a Christian and the understanding of the person who is a Christian. So it seems to me that while, for the Christian there can be expected a greater increase of <sup>clearness</sup> in fairness of understanding, beyond what he would've had if he had never become a Christian, yet I do not believe that there is an absolute difference of inability to understand ~~to understand~~ truth, and complete ability to understand it, between

the unregenerate and the regenerate man. Now the second view which is often held or at least is held by the followers of one man whom I know, is ~~that~~ the Christian world and life view rests upon certain definite presuppositions and all other views rest upon other pre-suppositions, and that it is necessary to abandon the one set of pre-suppositions and adopt the other set of pre-supposition, that otherwise there can be no progress made in discussion. This I consider also to be totally false. I would not say that Christianity ~~certainly~~ is a matter <sup>simply</sup> of accepting certain pre-suppositions. In my opinion, there are only two presuppositions of Christianity and these two pre-suppositions are shared by all men who think at all.

The first of these presuppositions is that there is a real world outside of our consciousness, that the things which we see and hear and feel in the external world represent a reality there and not merely figments of our imaginations. Now this of course is something which we cannot prove, we cannot prove to someone else nor to ourselves that our experience is not solely a matter of imagination. Yet if one will take the position that it is so, that there is no external reality, and will sit back in the corner and refuse to eat, or to establish relationships with other people of any kind, or with things in the ~~external~~ world about him, one of two things will happen. He will speedily die or he will soon find himself placed in an institution reserved for people of such a type. The second presupposition is as fully widespread and equally true, equally necessary to life on any sphere in this world. That is the presupposition that there are other ~~consciousnesses~~ and other personalities, which have an existence independent of us, who can think and feel and will even as we can, and with whom we can come into contact.

Once one adopts the true pre-suppositions, neither of which can be conclusively proven, and both of which to any reflective man sometimes appear strange or even unlikely, once these two are adopted, there is then no longer any reason, any need of

further adoption of presupposition, either for a scientific world view or for a Christian world view.

Let us look for a moment at the scientific world view. It is sometimes said that scientists ~~have~~ to adopt certain pre-suppositions or else he ~~wi ll make~~ no progress in ~~his~~ science. This I do not believe. The scientist has these two ~~7~~ presuppositions which I have mentioned. After that, he proceeds inductively. He finds that certain things may be repeated many times and that ~~g~~iven the same circumstances, the same result occurs. Therefore he is justified in ~~ass~~uming as extremely probably that there is a causal relationship here and that whenever these conditions exist a similar result will occur. ~~He established~~ a law or a principle that under given circumstances in nature, given results occur. He does not ~~pres~~uppose that there are such laws, he finds evidence which leads him to feel that it justifies him in ~~reach~~ing the conclusion that they exist in the sphere of reality with which he has contact. Beyond that area with which he has contact he has no right nor power to say whether these principles apply or not.

Now what about the C hristian attitude? His attitude should be exactly the same as that of the sci~~e~~ntist. One factor differs, that revelation enters more specifically into his thinking than into that of the scientist. In the case of the scientist revelation enters very markably, because no scientist has ever performed all the investigation and experiment to ~~reach~~ his conclusion. ~~It~~ It is based much upon the work of others, and this work of others has given him ideas which are tremendously important to him. He accepts these by communication from them, in other words, by a revelation from these other personalities, whether given by word of mouth or in the form of written material.

...now the scientist then assumes that these other personalities exist, that what they say is true as to the experiments which they have conducted, and the results which they have observed. He is of course able to check as to their truth by repeating many of the experiments himself. But he gains a large part of his knowledge by revelation or communication of other scientists and other observers. If he enters the study of such a field as history, he finds himself largely dependent, in fact, almost entirely dependent upon revelation or communication from other personalities. He has to examine documents and source material and study them and try to deduce what they mean and to draw the conclusions from it as to the historical facts in which he is interested. The same is true if he is studying the geography of a distant country. If he is not able to go there himself and observe for himself, he has to base his knowledge entirely upon the material which comes to him by revelation or communication of others.

Now in Christianity the only difference from science is that a larger field is before us. We have to deal with material which like the geography of a distant country or the history of an ancient time cannot be reached by us or experimented upon by us. We are entirely dependent upon communication or revelation for our knowledge. We believe that there are other personalities in the world who can communicate their ideas to us. We do not have to assume the existence of a supreme being, we do not have to assume the existence of an absolute God. We do not have to assume the existence of one who is able, who controls all things, we have simply to admit that if we believe that other human beings exist who can think and feel and express themselves and reveal their ideas to us, it is not unreasonable to consider the possibility whether there may be a greater being who also reveals himself to us, and who knowing things in a sphere to which we have no direct access any more than we have to the geography of a distant land which we cannot visit, or the history of a past time outside of our own personal experience, who can reveal to us the facts re-

garding such matters . Then we approach the Bible and ask ourself the question. This book claims to be such a revelation from such a being, ~~but~~ what evidence is there for the truth of its claims? I believe that the evidence is such that a fair and honest investigator must come to the conclusion that it is as conclusive as the evidence regarding any other great facts of life, and consequently must accept it as a revelation from a great personality. One who is far greater than ~~any~~ of us and we must learn the facts about him, what he has done, who he is, what his relationship is to us, from the revelation which he gives us of himself.

(end of record) (4 1/2)



- 1 58: The wrong attitude toward ceremonies - are never an end in themselves
- 1/7 Material blessing never come apart from spiritual blessings (?)
- 2/1- Persecution of the Quakers 200 years ago.  
 God gives material blessings to those who follow Him
- 2/10 58:14
- 3/3 58:13 The Lord's pleasure should be our pleasure. The test to apply to anything
- 3/3 59:1 The terrible moral situation of the people  
 Need to examine own hearts.  
 The confessional
- 3/9
- 4/1-7- The confessional represented a true phase of Christian service at one time.
- 4/8 Debating experience in college revealed the undue attention given to it.
- 5/1-5 Gratitude for God's showing importance of putting Him first.
- 5/6 59:9-15  
 59:15 Vs division in middle of vs. 15
- 6 59:15a  
 Discussion re chapter divisions
- 6/7 Unity between 59:15b and 63:6
- 6/9 Passage ends on similar note to that with which it begins
- 7 59:15b-18 // 63:1-6 Similarity noted
- 8 Similarity cont'd  
 Preseumption created that the passage is unified that starts  
 and ends on same note.
- 8/9 59:19-  
 9/2 21
- 9/3 63:10-12 cf. vs. 19-21  
 vs.15-18 // 63:1-6  
 vs.19-21 // 62:10-12
- 9/10 60:1
- 10 60:1 cf. 62:1-9
- 10/7 a-b-c c-b-a structure or envelope style
- 10/9 61:1
- 11 unified structure important to see
- 12 61:1-2 NT quote in Luke 4:18
- 13 Discussion on Jesus' stopping with "acceptable year of the Lord" in his  
 reading
- 14 61:1-2 Did Jesus read from the Aramaic translation or Hebrew translation?  
 14/9 Possibly He read a longer passage

- 15 61:1-2 Christ said He was fulfilling these words  
15/8 Might describe work of Redeemer as a unit without saying which thing is done at one time and which at another.
- 15/10 Illustration on what is taught and not chronological order of their  
16/1-4 being taught.
- 16/5 63:16 theme of vengeance on enemies of God. Aspect of "salvation" that  
59:15b-18 comes from removal of adversary and his destruction. Blessing passage but also passage of vengeance.
- 17/3-4 59:10-16  
17/5 59:18 Theme of vengeance
- 17/8 59:15b-63:6 Beginning and ending correspond  
59:15b-19a  
63:1-6
- 18 Stress on judgment upon the adversaries; overwhelming victory of  
righteousness
- 18/4 A banner is raised, and a Redeemer is come to Zion
- 18/5 60, 62 Structure discussed  
18/6 61 " "  
19 61  
19/3 60:15,17,22 Emphasis on the change that is accomplished
- 19/5 61 Emphasis on the One who is speaking. Strong subjective element no  
present in ch. 64 or following
- 19/9 The Redeemer describes His work  
20/1-2 Goes beyond what would apply to the prophet
- 20/3-10 Speaks of himself as in relation to Jehovah, yet of himself as  
actually being Jehovah
- 20/10 61 Same one speaks as was speaking in Isa.49  
21/1-2 Speaks of himself as having unique relationship to God, and yet speaks  
of Himself as God.
- 21/3-4 Some passages in OT cannot be understood apart from their teaching  
on the Trinity
- 21/5-10 Discussion on Names Jehovah and Elohim
- 22/2 61:3 Is a stress on speaking - a speaking that accomplishes  
1-3 "The servant declares his message" not as good for a title as  
"The servant declares His effectualness"
- 22/8-10 61:1-9
- 23/1 61:4-9 The glory of the Redeemer's people  
23/2- 9-11
- 23/7 61:2 with Lk. 4:16-18-21 First and second coming?  
Better: 1st part stresses what he preaches and proclaims  
2nd part stresses what He actually accomplished. A note of  
wider activity - "all" who mourn  
Begins with exclaiming these things, and end with actual fulfillment of  
them.

- 24 61:1-3 Stress on the spiritual and mental attitude which He gives to people, rather than upon the specific thing that is done in the external sphere.
- 24/6-8 11:2  
24/9 48:16
- 25/3-5 61:1 "Anoint" - only occurrence in book of Isa. in relation to the Redeemer  
Used in connect~~dn~~ with the prophetic work of Messiah
- 25/5-10 61:3 Spiritual healing and liberation. Lev. 25:10 -jubilee.
- 26 Ezek. 46:17 "year of liberty"  
Opening prison - a general statement; proclaiming liberty -one time.  
26/5-10 Comes at same time for all cf. Rom. 8:18-24
- 27 Rom.8:18-24 cont'd - the whole creature or creation - whole of nature  
27/5 A time when the nation receives liberty from bondage of corruption.  
Refers to one particular time when liberty would come.
- 27/7 61:2 Idea of a specific time -- "year of acceptance or favor"  
Year of favor - he pours out his favor over a long period  
Day of vengeance - brief period for this act
- 28 "favor" in one case is rendered "self-will" -i.e. Gen. 49:6  
"In their proceedings to do that which was desired"  
Year of his sovereign pleasure and favor to those whom He blesses  
28:4 60:7 It is translated "acceptance"  
10 my favor -- self-will, grace, sovereign pleasure
- 28/6-10 Cannot translate word for word literally and have an exact translation.  
Difficulty of translating from another language  
Not bring English into German but would bring German expressions  
into English  
arbeiten
- 30/3 Illustration:"I wonder how the arbiten problem is in America."
- 29/8-10 "year" and "day"  
30 implication that one is longer than the other  
30/7 61:3  
30/10 Trees of righteousness cf. Ps. 1; Ezek. 47; Rev. 21
- 31 Trees of righteousness are the people. They are planted, sovereignly  
established by the Lord  
31/5 Zion - to whom refer?
- 31/9 Meaning of proclaiming liberty to the captives  
32/1-4 cont'd  
32/6 Meaning of Lk. 4:18ff
- 32/8 Illustration: Baltimore and Ohio train is almost always on time  
33 What the statement cannot mean.  
On finding 4 senses in every Scripture
- 33/6 Using the word "light" in various senses -- one at a time, but not  
both at once of an entirely different type.
- 33/9 Lk.4:18  
34 61:1-3  
35 Jesus' stopping at a certain point in his reading of 61 does not  
mean he necessarily stopped at that point (????). Did not necessarily  
stop after reading those 3 verses. Does mean this is the place from  
which He read. Can't confine one half to 1st coming and other to 2nd.

- 36/1-3 Practice of reading in synagogue
- 36 Christ reading in the synagogue  
37 What we can be sure of about that event and what we can't be sure of.
- 37/6 61:1-3 He is the One who will do these things, but not saying it is coming immediately
- 38/1-3 What we can know for sure, what we can infer with ordinary knowledge, and what we are absolutely ignorant of
- 38/4 61:3 Arbitrary to say that up to "the day of the Lord" is first coming, and from there on is second coming.
- 39/2-9 61:3-9 The glory of the Redeemer's people  
61:10-62:1 The assured completion and fulfillment of His mission  
39/7 61:4 Time of fulfillment after His coming rather than before.
- 40/1-8 Illustration of a prediction in which all the elements do not fit.  
40/9 Is it a prediction of Pentecost or of something that began then?
- 41 Prediction must have continuity - can't begin one way and end another.
- 42/2-10 Ordinarily assume continuity unless there is evidence there is none.  
Must be relation but not necessarily chronological order  
Must be a logical relationship but there can be different types of logical relationships
- 43/2-7 Return from Babylon is not the most vital consideration. Is sin that caused the exile and unless that problem is dealt with there will be other difficulties
- 44 61:4 The glory which is to come to the REDEEMER'S PEOPLE COULD FIND VARIOUS FULLFILMENTS AT DIFFERENT TIMES.  
61:5 Direct address. Change from third person(vs.4) to first (vs.5)  
44/9 The verse when spiritualized  
45 Hardly fits a spiritualized interpretation  
45/7 61:6
- 46/2 61:8 He hates what is unjustly secured being given to God to win His favor.  
46/6 61:5 Material blessing
- 46/10 61:10  
47 "ornaments". Heb. - the accessories.  
Comparison between that which God does for him and that which the bridegroom and the bride do for themselves.
- 47/7 Suggestion that when God anoints the Redeemer He is in a sense anointing Himself because He is God.
- 48/ 61:10 Is no question of the fulfillment  
Satan's seeming victory.  
John Milton anxious to serve the Lord then went blind.
- 48/10 Unable to tell now who will be the ones to receive great rewards from God's hands.
- 49/1-5 Inconspicuous service for the Lord.  
49/6 61:10-11 The Bud does not say, I've got to get busy and work hard or I won't come out. The Lord will cause righteousness -- you can't move it forward or stop it.

- 49/9      59:15b-62:6      Section of blessing following rebuke but not directly of God's people
- 50/3      Envelope structure  
 a. 59:15b -19a // 63:1-6      sovereign overthrow of adversaries  
 b. 59:19b-21      // 62:10-12      banner raised, Redeemer comes  
 c. 60              // 62:1-9      time of misery contrasted with time of happiness
- 50/8      61      divides into three parts
- 51/4  
51/5-10      59:20      chronological progress suggested - c after b  
 Quoted in Rom. 11:27. Figure of Olive Tree.
- 52/4      Paul quotes this vs. as proof that all Israel shall be saved. Majority of commentators have held that at end of this age there will come a great turning of Israel unto the Lord
- 52/8      60:      Ch. 60 describes period following conversion of the Jews --- a likely assumption.
- 53      60:1-2      The extension of light is a note found commonly through Isaiah  
 53/7      60:3-4      A great ingathering. The present gospel age.  
 What is meant by "thy" rising? Messiah's? The resurrection?
- 54      60:4,1-3      The pronouns are feminine. A woman is addressed. Messiah is never addressed as a woman.
- 54/8      60:5      Not Messiah being addressed on the grounds of the grammar.  
 55      Must be either the land or the people who are addressed.
- 55/3      60:6      Ties up with land more than with the people  
 The land of the people
- 55/5      The divisions of the chapter noted  
           vs. 1-2 the light of God's glory  
           vs.3-4 the gentiles come to thy light  
           vs. 5-17c material prosperity
- 56/1-      60:5-12      Sounds more like Israel than the church  
 56/7      60:12      The only note of destruction in the chapter
- 57/2      Shows a situation in which there is a control from one nation over others and glory and blessing from others brought to the one.
- 57      A figure must describe something specific and have definite meaning  
 57/4      Literal sense of passage makes reasonable sense.  
 57/7      60:5-17      Describes wonderful state of material blessing and prosperity  
 Is not divorced from spiritual elements, but is definitely a condition of material prosperity.
- 57/9      60:15      Describes a land which has been desolate and rejected  
 58      100 yrs. ago people in Europe and America hardly knew the main features of the land of Palestine.
- 58/4      Edward Robinson could not find enough to write a decent geography so he went over to Palestine to get its main features
- 58/7      Describes a change of condition in the land of Palestine.
- 58/9      60:16      Figurative. Figure of receiving sustenance from earth's kings. God's sovereignty is bringing this about. Not a picture of the extension of the church or the going out of the gospel.
- 58/9      60:17      Material blessing.

- 59 60:16 Figurative statement corresponding to literal statement previously.  
Figure of material blessing
- 59 60:17
- 60 60:17c-18 Eternal peace and safety.  
"exactors" = tax-collectors. Officers will be peace.  
60/10 Experience in Germany
- 61/3 conditions of civic righteousness & freedom from danger
- 61/5 Tax collector often synonymous with a thief or robber.  
61/6 Violence no more in thy land. Land where peace reigns
- 61/8 Illustrations on current violence in our land
- 62/6 A picture of external peace and safety, a condition no nation  
has yet seen.
- 63 Illustration on what it means to have universal knowledge of the Lord.  
No man shall say to his neighbor know the Lord....for all shall  
know the Lord. What it does not mean, what it does mean.
- 63/9 Not a picture of heaven or of the eternal state, but an earthly  
condition.
- 64 60:19 Light comes where there had formerly been darkness.  
64/5 cf. Micah 4 and Isaiah 2 -- external peace & safety
- 64 60:15 Question on "eternal" as opposed to millennial(1000 yr.)blessings.  
Meaning of "eternal"  
"Many generations"
- 65/3 60:19-21  
20-21 Permanence of wide extension of the promised blessing  
"Little one shall become a thousand" cf. 30:17. There, decrease  
and defeat; here, increase and blessing.
- 65/9 What is the relation of this passage to Rev. 20,21?  
66 Assingment.
- 67 59:19 Not unified if taken as one verse. But taken as RV has it, it  
makes a consistent sentence
- 67/7 59:19b Makes a new paragraph
- 68 Vocalization was transmitted by word of mouth.  
68/4 59:19b A.V. like a flood; R.V. like a mighty or rushing stream  
68/5 Meaning of "enemy" and "rushing" (Heb.) -sar
- 69 59:19b Meaning of sar, trans. "enemy"  
Rushing stream which the spirit of the Lord drives. Where is the  
69/10 which?
- 70 The "wāḡbḥ" (discussion not too clear)  
Ps. 60:4,6 Discussion of grammar . Thou hast given a banner...  
that it may be displayed . . .
- 71/1-4 Conjecture on the part of the RV  
Zech 9:16
- 71/5-10 (Discussion not clear)

- 72 59:19  
 72/5 20 Paul did not translate what we have in our Heb. text  
 72/7 Ps. 14  
 72/9 Did Paul quote Isa. correctly or does Paul raise it to a higher  
 73/1 level?
- 73/2 59:20 Paul's translation and quotation. LXX trans.  
 Pentateuch in the LXX. Differs from rest of OT
- 74 Discussion on the LXX and the Heb..  
 74/7 Heb. has been preserved with grt. care while the LXX was con-  
 sidered simply a popular translation and not the inspired Word  
 of God so no great pains were taken to preserve the LXX text.
- 74/9 LXX MSS much more corrupt than our later Heb. MSS
- 75 Proper names in LXX are in terrific state - examples given.  
 75/5 What is the original Hebrew?
- 75/10 Paul's use of the LXX  
 76 Where Paul follows the LXX, we can say that either the changes  
 are ~~not important~~ or we can say it represents an original  
 text better than the text which is copied.
- 76/3 Meaning of Inspiration - kept from error? Original correctly quoted
- 76/7 NT quotation of OT  
 Inspiration means that a NT quote would not build an argument  
 upon an idea which was not in the original.
- 76/9
- 77/2 The original can be corrected by a NT quote from the LXX except  
 where those features are basic to the NT argument.
- 77/3-10 NT quotation of OT. Paul's use of OT  
 59:20
- 78 Redeemer comes and he is related to Zion, or he comes to Zion  
 Those who turn away from transgression receive their Redeemer  
 78/6 Paul's quote.  
 Discussion on "to return the captivity"
- 79/1-3 Paul's use of LXX indicates that the accurate Heb. was available in  
 79/4-10 his day.  
 When we have a NT quote of the LXX, this suggests that the LXX is  
 79/10 fairly close to the original or it would not be quoted in that form.
- 80 Hiphil  
 Easy to get two letters in wrong order when copying
- 80/8 Vowel letters  
 81/1-4 cont'd  
 81/5-10 Two Zions. Discussion on "turn away ungodliness from Jacob"
- 82/4 Participle and infinitive - sharp distinction in Heb.  
 Infin. refers to the action of the verb; participle refers to  
 action of the person who performs the action described in the  
 verb.
- 82/8 Illustrations of diff. between infin. and participle.  
 83/1-7 cont'd  
 83/8-10 Ps. 14:7 - Right and wrong approach to OT quotes  
 84/3 Amos quoted in Acts 15. Important  
 84/8 63:6-7 Questions for study and answer

ISAIAH

- h* 2 40: a preamble. Historical situation begins with ch. 41  
clear statement.  
Ch. 40 a presentation of emotions which are characteristic  
of section 40 - 56
- h* > 2/5
- h* 3 40: an overture  
3/5 "comfort ye"... not vocative as may appear in English  
3/5-10 40:1-3
- T* 4 40:4-5 God's power  
40:6-7 Man's reason and power. Man can hold people in subjec-  
tion but he is just grass
- T* 4/8 40:11 What a contrast in theme between vs. 11 and 12  
5/1 40:18-20 idolatry
- T* 5 40:22-23 greatness of God and His power  
26 power  
27 comfort
- h* 5/9 41:  
6/1-5 41:1 Call all non-believers before Him and summons them to give  
an answer to the situation describes in vs. 2-6
- h* 7 41:2 fits Cyrus (cf. also other passages)
- h* > 8/2-3 41:1-2 clear statement  
8/ 41:1-4 challenge addressed to the heathen
- h* 9 41:4 the "beginning" not creation  
The coming of Cyrus as a mighty force
- T* 10 41:5 Faced with a crisis they get together in order to defend  
themselves against Cyrus.  
In their crisis they look to help from idols.  
They say, Let's make some new idols.
- 10/7 41:7 They look for help to something they have made with their  
10/9 own hands.
- i* 11/1 Irony. Idols fastened with nails so it won't be knocked over
- i* 11/4 41:8 Israel is told not be be afraid  
11/5-10 7 Take the vs. by itself. Does not refer to making weapons  
of war, but of making an idol. Principle of interp. --  
take the verse alone & see its possibilities.
- m* 12/2-4 Story of M's class figuring how much gold it would take  
to cover the mercy seat.
- h* 12/7 God has given us the Bible not merely to tell us what the  
truth is but to get the truth into our minds and hearts.
- T* 14 41:8 Servant of the Lord (its meaning)
- h* 15 41:8-9 God's interest in Israel. Interested in them because  
he has called them to do a particular work.

W



Isaiah

<i>H</i>	16	41:8-9	Israel set apart for specific <u>purpose</u> , and until that purpose is fulfilled Israel need not fear
<i>T</i>	16/4		Note incidental way in which this idea of <u>servant</u> is introduced
<i>g</i>	17		Important principle: raise all <u>questions</u> that occur in any passage. Then you'll be looking for answers
	17/5		Stimulation to get ans. out of Bible, not out of head.
<i>g</i>	18/4-7		<u>Marco Polo's</u> interest in paper money
<i>T</i>	19	41:8-21	
<i>T</i>	20	41:21	<u>Idols.</u> <u>Prediction</u>
<i>m</i>	21/1-3 21/3-8	41:24-25	<u>method</u> of Bible study
	22		review summary
	23	41:21-27	general picture
<i>A</i>	24/4-10	42:1	Isaiah's description of a <u>prophet</u> .
<i>i</i>	24A		<u>Isaiah's</u> Hebrew
	25	42	(discussion hard to follow here)
<i>T</i>	26	40-56	Isa's message of <u>comfort</u> not only meets psychological needs of contemporaries, but will fill need of the people 150 yrs. later
	26/6-10		Questions answered from class
<i>J</i>	27		cont'd
<i>A</i>	27/8		on meaning of " <u>judgment</u> "
<i>m</i>	28	40-56	has very little in it about the coming <u>king</u> . Leads to it in another direction
<i>T</i>	28/4-10		Illustration of confusing two lines of prophecy <u>Messiah</u>
	28/10	42:19	
<i>T</i>	29		The <u>Servant</u> in ch. 41 and in ch. 42
	30		Does Servant concept shift back and forth or are they two phases or aspects of the same thing?
	30/7	41:8	cont'd
<i>H</i>	31/1-5		Illustration re changing without <u>transition</u>
<i>g</i>	32	41 42	No <u>failure</u> is suggested; wholly Israel Suggests failure