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We find today that there are people who will sit down and write you a logical ~~man~~ treatise on the subject and they will say I believe this for these reasons - one, two, three, four. On the other hand there are the objections to it, one, two, three, four and here's the answer to it. Well, we ~~man~~ school ourselves in a logical presentation. But we do not always use a logical presentation. Often the presentation which is not one, two, three, four, look at these reasons. Examine them, and study them is more effective than the direct logical presentation and there must be plenty of logic in back of it but the presentation can be one that appeals to the reason that perhaps even more to the emotions. It takes certain facts and it drives these facts home to the emotions. And thus we find that a beautiful song that takes a wonderful profound thought and expresses it in moving language, and drives it home to people's hearts often can be more effective, than a simple mathematical presentation of the truth. And so Isaiah, the prophet of old, gave us a good example for Christian work. They do not simply sit down and give us a logical one, two, three presentation, and that's all. They give it in a way to drive it home and to reach the heart and to reach the emotions. And this is particularly true from Isaiah 40 to 56. He has a logical presentation. He has definite problems he is dealing with, but he is doing them in a way not merely to meet the mind but to reach the emotions, of the people. And you know, to reach the emotions, you know how it is. You take up a theme. You discuss this theme so - yes, but look here. Well now, if you leave them wondering, and wondering about that all the time, until you finish this whole subject, and then you go off to that, you may not accomplish as much if you jump over and handle that awhile. And there is a jumping from one theme to another in ~~man~~ response to the emotion of the will. I like to compare Isaiah 40 to 56 to a symphony.

It is more like a musical arrangement you might say in a way than it is of an intellectual arrangement. But as anyone ~~man~~ knows who knows anything about ~~man~~ music if music is good music it is not helter skelter. It is not like an avalanche rolling down a mountain. It is very definitely mathematical. It is quickly in accord with great instances. It goes in accord with the laws of rhythm, with the laws of music, with the laws of melody. It strikes home the whole program it sets out to reach.

And so Isaiah 40 to 56 is like a symphony. It has taken motif, certain problems, and certain ideas, which it strikes. It draws on one motif, and then it takes another and dwells on it and then it dwells on a third, it comes back to the first, it deals with the first, it goes from one idea to another, but not in a helter-skelter idea like rolling down a mountain. But in definite response to the emotional needs of the ~~which~~ hearer. And so as you think of Isaiah 40 to 55, as a great symphony, the motif which you find there will perhaps be more easily understood if you single them out a little and notice what they are. And notice the particular aspects of the different ones. And today you have singled out two of these great motifs. Here are the people there in exile. What do these people need? Well, first of all they need comfort. They need to be told that there is comfort. There is consolation for them. Some one has said, if a person is in great difficulty in terrific sorrow, not a lot of argument or a lot of reasoning isn't what they need. But just to put your hand on their shoulder and say, I understand, will sometimes do more good than a whole lot of reasoning. The feeling of comfort that you can give a person in a situation. Well, comfort is one of the great needs. But very often, ~~comfort~~, which merely consists in saying, Oh, all right, it is all right, very often is meaningless. If you want to have some reason for it, some basis for it.

And so our comfort here is based upon the idea that they are not going to be left forever in ~~me~~ this situation. The comfort is in specific assurance, God is going to deliver, Now they may be general . Comfort ye, comfort ye my people. That's general comfort. But then your comfort easily leads into the idea of deliverance. Comfort, why? Because God is going to do something. He is going to get you out of this situation in which you have come. All right, then deliver. And what kind of delivering? Well, there are plenty of ways that are deliverance in the most general sense, but then it becomes specific. Deliverance from Babylon. Deliverance from Captivity. Freedom from the forces that are holding them in subjection. And so the thought of deliverance from Babylon is a third [?] specific thought. The two are closely related. It is becoming more specific, than this simply general idea of comfort or the less general idea of the comfort on account of specific deliverance - of general deliverance. This is specific difference from Babylon. Now that is the great theme throughout these verses.

God is going to deliver them from Babylon. But the people are here in exile. Their cities have been destroyed. Their temples have been destroyed. Around them there are the images of the idols of Babylon which seem to be supreme. These people are in a position now where they are defeated, annihilated. All the visible signs that are God's gone. The gods of Babylon are victorious. Well, you need stress on the fact that God is not dead. God exists. The existence. The power of God. God says, "I am the one who stretches out to you. I am the one who puts the stars in the heavens. I am the one who created all things." The stress on the omnipotence of God is greater in these chapters than anywhere else in the Bible with the one exception of the latter chapters of the book of Job. And that and this place, we have more between them ~~and~~ than all the rest of the Old Testament, if not the whole Bible put together. The stress on the power, on the greatness, on the omnipotence of God. Well, then, that's the great stress, the omnipotence of God. God is not dead. God is living.

And the opposite of it is of course, the stress on the fact that the idols are powerless. You will find more material on the powerlessness of idols. ~~What~~ The fact that idols are nothing. That you shouldn't follow idol worship, in Isaiah 40 to 55, than you would I believe in all the rest of the Bible put together. It is a great center of ~~exhortation~~ exhortation to pay no attention to idols because they are weak and powerless and there is nothing to them. That is another of the great motifs of this section.

And then you might say that there is - o yes, he says that He is powerful. The thought that they could go out and create all the world, and all that, but how do we know? How do we know? We are here on the earth, and so are the Babylonians. And they've got their great gods and their great temples and they've conquered us and they've conquered all the region round about. How do we know that our God will deliver us at all? You say he is powerful. You say he has done all these thing. Yes, you can say it. But what's your proof? And so here we have another motif, a remarkable line of proof. God says, if you want proof that I have this power, I will show it to you, ~~but~~ by telling you in advance what I am going to do. He says, I know all things. He says, "Let the idols tell what is going to happen in the future. Let them show the future and prove it, that they amount to anything. He says, I the Lord predicted the exile. I've

told you the former things and now they've come to pass. Long before the exile Isaiah declared what was going to happen and it has happened. And now, he says, I am declaring the future, things, that are yet to happen, that you will be delivered from exile, and that Cyrus is the man who is going to deliver you. That I have called Cyrus the ravenous bird from the East. I have called Cyrus the righteous man from the North East. I have called Cyrus as my servant though he has not known me, to deliver my people and to set my prisoners free. And so God said, I am predicting that Cyrus is coming and what he is going to do, and my omniscience is a great proof of my power, and of my deity. And so there is ~~an~~ ^{more} stress on the omniscience of God. On the ability of God to predict the future, in Isaiah 40 to 55, than in all the rest of the Bible perhaps put together. ~~an~~ Now of course if you take every prediction that has a stress on it, it wouldn't be. But more definite statements about it, more emphasis on this idea, than all the rest of the Bible put together. It is ~~an~~ one of the great motifs of this section.

Now I think I have named to you all of these, what you might call, the regular motif, the ordinary motif, of this section. I've named them to you. But there is another element which enters in. Which does not come in quite so obviously, it seems. There is a problem which is raised, and a problem which is dealt with. It is investigated, looked at, from this angle, from that angle, from the other angle, and just as you begin to say how on earth can you find an answer to this problem, suddenly the answer springs up and is visible before you. And that is the problem of the servant of the Lord. And that is not one of these regular motifs, but it is as important as any motifs in it. Its a little different, because the others you might say are just simple motifs you could name in advance, so see how they fit together, into this beautiful sentence. But the motif of the servant of the Lord is one which is related to these. And one which raises problems, has to be dealt with and considered. And to which God eventually gives you a wonderful answer. An answer which would be unexpected, difficult to find, hard to work out, and yet when you find it, when it stands out before you, you say how wonderful. How specifically it gives the answer to the problem. Now I don't want to anticipate on that problem of the servant of the Lord. I want you to work it out, as you go through and see how it opens up before you and see

how it is made clear.

Now as you look at these sections, Isaiah 40 to the middle of 56, you find that in this section there are places where the chapter divisions are no chapter division at all. It is just going right straight along, and the chapter division is an interruption. But there is one place where I think the chapter division is very well taken, and that is at the ~~beginning~~ end of the first chapter, chapter 40. I believe that chapter 40 is different from the rest of this material, from 41 to 55, 56. I believe that chapter 40 is like the prelude to the rest. It is a prologue. It is an introduction. From 41 on, we are discussing specific situations. We are dealing with the exile and their need of deliverance, and at certain times we look at other vital aspects. But in chapter 40 we are not looking at specific situations. We are laying down our motif. We are setting out our background, our viewpoints, for the whole production which follows. And therefore in chapter 40 we have various motifs stressed and presented and touched upon. But it is not necessary in chapter 40 in each verse to say this is what he is talking about specifically. He may be talking of emotions things ? in 40 which connects itself with various links that God will do. He may be giving you a general line of approach that will touch various great acts that God will do, while from 41 on he is almost always quite specific in dealing with a particular definite thing. ~~Now in~~

Now in chapter 40 you notice how it begins with a note of comfort. "Comfort ye, comfort ye my people, saith your God." The general note of comfort. "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned." Deliverance, not just general comfort. Comfort in specific terms. It is accomplished. The iniquity is pardoned. He has gone through that which is required. He has received at the Lord's hand, the equivalent for all her sins, and double for all her sins. And so the statement is given of deliverance. Now the time is reached when the punishment is at an end. Comfort on account of deliverance. And then the note of deliverance, is stressed in verse 3. And in verse 3, speaking of the great immediate deliverance from Babylon, or is it speaking of the greater more distant deliverance. The deliverance from sin? The deliverance through

the redemption which the Lord Jesus Christ will bring. He is here stressing the emotion which this quotes. Later on in succeeding chapters he will specifically with individual events, but here he is laying down the background of emotional import. It is the great work which God is going to do. God says, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Open up the way for the exile to come back from Babylon. But more important than that, open up the way for those lost in sin, to be rescued and delivered.

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"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 that~~ And that of course is carrying the ministry. The deliverance which God is providing. "And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord has spoken it." Here we are getting on the note of God's ^{greatness} grace, and God's power. The glory of the Lord shall be revealed.

1. (Question: That is a term like most terms it is hard to get a term where the words exactly fit with the idea. And we have to try to define exactly what we mean by it. If by double fulfillment you mean that something you say can involve more than one event, in the course of its fulfillment, well of course, that kind of double fulfillment is perfectly obvious. If I say, ~~perhaps~~ students from Faith will visit Philadelphia next year. There could be one in October and three in November and six in December. There would be a hundred fulfillments of my statement. If I say a student from Faith will visit Philadelphia next year, that is fulfilled as soon as one goes. And if I say a student from Faith will visit Philadelphia next year and one has gone you have no right than to say, now there must be another one. If it is a prediction of a specific event, when that specific thing occurs ^{then} than it is fulfilled. If he says, a man is going to come. If he says like in chapter 41, "Who raised up the righteous man from the east, called him to his foot, gave the nations before him." Well, what is he talking about there. Is he talking about Christ coming? The righteous man from the east. Is he talking about Mohammed coming? What is he speaking about here? He is speaking about one specific thing. He is speaking about ^{CHRIST} Christ. And I have never heard of any interpreter who ever suggested taking verse 2 there as referring to anything

else except ~~any~~ Cyrus. It is a specific reference to an individual thing which God does. But now in this first chapter here, chapter 40, we have a general ~~forward~~ forward to the chapters which follow, and there is no specific statement anywhere in it, that one individual is going to come or is going to do something. But there is the note of the general things that are going to be accomplished, by God. There is the background laid before us, and this finds perfect expression in John the Baptist. But it is not a specific prediction of John the Baptist. But it is a prediction that God in all His great glory is going to open the way and prepare the way in order that the work may be done which he is going to do. And perhaps John the Baptist comes nearer to fitting it than anyone else, ever has. It exactly, you might say, describes John the Baptist, but not in the way of a specific prediction, or in the way of pointing out which aspect of God's wisdom it is showing specifically. But see I am ~~particularly~~ particularly against under the head of double fulfillment fitting two things together which are divorced in nature. Things which utterly differ in type, and saying that those things are the fulfillment of one thing. That is the particular thing I think that is always in error. But of course, when he says, a man is coming, a thing is going to happen, it is a specific prediction. We can look I believe for a specific fulfillment.

Now of course, there may be cases where something is coming which is a type of something else. And so you can learn something about the second from the first. One will be a type of the other. That's altogether different I think from the double fulfillment. I don't think that the type in any way proves something about the other, but it may (4 $\frac{1}{4}$).

4 $\frac{1}{2}$ (Question: There's this one thing about it that we can not go very far perhaps using it as a proof of what is going to happen, unless He says it is. If he says that one thing is going to be like another, or a type of another, than you can. And of course, you can learn something of God's way of doing things. However, you have a bank robbery, or some robbers of money, the government officials are interested not merely in catching the men who do it, but in learning all they can about the way he did it, and then they find after the man's been in prison for five years, that he is released 5 years later in an entirely different part of the country, a similar thing happens. They say, look here. It is the same sort of thing. That's the way this man does things. (5)

They know right a way who it is. They look up and find the man, and usually they can find that he is the one, when they might have had a terrific time trying trying to find out who it is, if they didn't have that on him. There are certain ways of doing things. There are certain ways that God does things. And we may from the way that God did something in the past. We may learn something as to the way He is apt to do things in the future. But if there is a prediction about it, a specific prediction, the prediction is one thing or the other, unless it says He will do various things in this way. Something like that. As to the prediction of ways rather than of an event, then of course it could apply to different things. But in this case I have no objection if someone wants to take chapter forty as explicitly John the Baptist, and the chapter as being jumping forward to the very end of our 40-55 section and thinking almost exclusively of Christ. I have no objection to that. I don't wish to be at all dogmatic on the theory which appeals to me on it, that it coming so near the beginning of the section and having so close resemblance to some things that don't come out at all, and so near the end, is not making a specific prediction of those things, but is setting the general motif for the whole section, and giving a general introduction, to the whole matter. So now you notice how we have the idea of God's power.

The grass withers, the flowers fade, because the sword of the Lord grows on it. People as grass. Verse 7 and 8. But at the end of 8, we have the Word of God. God's omniscience. The Word of God. His prediction will stand forever. And then you have the (6:75) in the next few verses. These beautiful statements about feeding His flock like a shepherd, and gathering the lambs with His arms. The Lord coming with His strong hand, his arm ruling for Him. General statements giving the general tone of God's wonderful care for His people. The general note of deliverance. There is no specific reference to Babylon in the course of the chapter yet. But there are the general notes which fit Babylon, and which even fit a far more important thing than Babylon, which is brought out as our chapters go on, and which we find it logically required by the problem with which we are faced.

But notice then the interesting thing that when you get down here to verse 18, you have the note of the idol worship. And you have several verses stressing idol worship.

power

The story of idolatry and then contrasting it again with the tower of God. You have that stress brought through here, and then at the end of the chapter the note of God's care for His own. God's deliverance again. The general note of comfort. It is interesting, if we had more time to go in more detail through the chapter and see how these different notes are brought out, these main notes are touched and stressed at the beginning. Then we go ahead to look at them specifically, and so we get Cyrus immediately at the chapter of 41. Specific deliverance from Babylon immediately facing us there.

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Last time we were speaking about the book of consolation, which runs not from Isaiah 40+66, but from Isaiah 40 to the middle of 56. Now it is true that from 56 on, to 66 is more like this part of Isaiah than it is like the earlier part of Isaiah. And yet there is quite a sharp break there in the middle of 56. We notice that the structure of this section is not so much like a logical discourse in which one subject is discussed after another, as it is like a presentation of a musical symphony in which you have one theme dwelt upon until an impression is made with it, and then another theme comes in and then a third, and then perhaps the second again, perhaps a third, and the first again. These one after another and each suggests the need of the other. It is an appeal to the notion rather than an appeal to the intellect but the appeal to the intellect is also included in it, in the discourse of the discussion of each of these various points.

We notice that he is dealing with the people of his day who see the exile as certain to come. And that he is speaking to them and to them speaking of the exile. And giving the exile ■ that which they need to comfort them and to encourage them and look forward in loyal and faithful service to God. And so we notice certain themes which are stressed. We notice in chapter 40 ■ is a prelude to the symphony that it does not seem to deal ■ specifically with the factual material but it does stress various themes. And so you can ■ interpret chapter 40 if you want, all of it as an introduction to the theme of deliverance from exile. But much of chapter 40 could also/^{be} interpreted as an introduction to the theme of the redemption which Christ

will bring to past 700 years after the exile. And the book of consolation is actually dealing with the whole history of redemption of which the exile is only a part. And ~~so~~ so this chapter seems to me to be not a presentation of specific things that are going to happen but an emphasis upon certain emotions which are vital, to all that is going to happen.

You notice it begins with a theme of comfort in verse 1. And then in verse 2 there is comfort, going beyond comfort there is a reason for comfort - the deliverance and iniquity is pardoned. She has received at the Lord's hand the equivalent for her sins. And then verses 3 and 4, the preparation for the ~~the~~ fulfillment of the work of God. The opening up of the way in order that God's complete work may be made. It gives forth the return from the exile. The straightening out of the past before the exile, coming back. Is this worth the coming of the Gospel through Christ? It expresses the theme ^{work of ?} that God is preparing the way and He is going to ~~now~~ accomplish His work. And anyone who is doing this particular important function in God's economy is carrying out that which is called for in these verses. And verse 5 stresses the glory of the Lord. The exiles tend to think of God as out of the picture. His city is destroyed. His temple has been wrecked. The foreign gods have captured his city and taken the people into captivity. But God says no, the glory of the Lord will be revealed and all flesh will see it. All flesh saw the destruction of Israel, and now all flesh will see the glory of the Lord. And then the theme of omniscience. The mouth of the Lord has spoken of it. You may not believe in God's glory, but the city of Jerusalem is gone, the people are gone into exile. But here's the proof of it. The mouth of the Lord speaks and then the thing is fulfilled which the mouth of the Lord has spoken. The ability of the Lord to predict the future as a wonderful evidence of the fact that God lives and God reigns. These last few themes as we noticed more stress between Isaiah 40 to 55 than in almost anywhere else in the Scripture. The theme of ~~omniscience~~ omniscience doubtless more stress here, than in perhaps any passage 10 times as long, in the Scripture. The theme of omnipotence stressed here and in the latter part of Job, probably more than the rest of the Scripture put together. And the glory of God is stressed in those next few verses. "The grass withers and the flower fades. But the

Word of God stands forever. The glory of God and His omniscience. What He declares will come to pass.

And then this wonderful verse in verse 9 and 10. "The comfort again. Deliverance. "Say to the cities of Judah. Behold your God, God is coming with strong hand, and his army shall rule for him." God turns to His people. Comfort and deliverance again. "He shall feed his flock like a shepherd. He shall gather the lambs under his arms." All of this of course is in Handel's messiah. Almost every word of this section thus far, of chapter 40 is repeated many times in the course of that good oratoria. Among those twelve stresses again the omniscience of God, He will prove all things. He has measured the waters in the hollow of his hand. He has weighed the mountains in scales and the hills in a balance. His omnipotence. And His omniscience. "Who hath directed the Spirit of the Lord, of being his counsellor teaches him?" He knows all things.

12 stresses

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...all nations before him are as nothing, they are counted to him less than nothing and vanity. Then in verse 18 we begin a scene that is very common in these chapters, the scene of the weakness of the idols, a scene that is particularly appropriate to the exile, because the Israelites before they went into exile they were often guilty of falling into idol worship. But in the course of the exile the Israelites were cured of this and never again did Israel as a nation seem to be greatly tempted by the attractions of idol worship. Idolatry is something that they take and settle at this time. Yes? (student. 1 1/4)

Well, I think probably the fact that God seemed to be inferior to the idols and that the idol-worshippers captured Jerusalem, but nevertheless he brought his people back and he predicted that he would. And they came back and those who came back had their faith in God tremendously strengthened by it. And of course there ^{are} were individual Israelites who fall into idolatry as there's an individual Israelite who fall into all sorts of things, there are many of them today who are Christian Scientists. But, as a nation, it was not a great force it seems any time after (2) --the attraction of idolatry. In the Maccabean period the attraction of the Greek culture was very (2) and a certain amount of idolatry may be involved as an adjunct to that, but it was not the main thing.

It was quite a secondary thing. When we get over into the time of Caligula, after the death of Christ, the, thumbing through the records we find that Caligula, the Roman Emperor, sent a great statue of himself which he ordered to be put up in the Temple in Jerusalem-- of course, Caligula was going mad and he thought he was God, he used to be in the temple in Rome and have the people pray to him, and say whether he would answer their petitions or not, and he had his statue put up in many temples in Rome, and he sent orders that his statue would be put up in the temple in Jerusalem, and they brought a tremendous statue of him and landed it in Syria and began bringing it down the coast and great numbers of Jews just went and put themselves in front of the progress of that and just ~~crushed~~ ^{placed} themselves there, so it would be necessary to just trample over them and just destroy them in order to get it through. They didn't actively fight against it but they passively placed themselves there where it would have been necessary to have a terrific slaughter to get it and the Roman Governor simply refused to do it, and fortunately for him Caligula died before word reached him. He was assassinated before word reached him. But the Jews on the whole have been very, very true on this point, since the exodus, the opposition to idolatry.

But at this time it's a real problem and here we find that this doesn't seem in much place in the times of Christ, these passages, verse 18 following. God as superior to the idols, it doesn't seem to enter into the picture much, the people are thoroughly convinced of it, but at this time it seems to be a very vital factor. (student. 3 3/4)

...of course there is a difference. When they came out of Egypt they were comparatively very low (4) but the whole teaching was given as they came out there, and they had a great deal of to be assimilated all at once and I doubt if there was much falling into idolatry for quite a time after that, but after a time they began to fall into it, and then ^{they} we have their seasons of it off and on through, but then the exile seems to have struck the death blow to idolatry with the Israelites. But even after the exile the great thing the Israelites remembered was God was the one who delivered them from Egypt. The return from the exile seems to be very little made of in Jewish services and Jewish remembrances, while the deliverance from Egypt is still the great remembered (4 3/4)

So now we have this great passage here against idolatry and I imagine there are more

of them between Isaiah 40 and 55 than all the rest of the Old Testament put together. Mr.

(7) The spiritual (5) yes. As a rule it does but of course ⁱⁿ you these passages need-(5) it isn't so much the word as the description of images, the description of making of images, the worshipping and all that, the thing that is discussed in these chapters. Some Jews would fall into it, but it never again was anything like (5 $\frac{1}{2}$)

very, very soon after their return from exile. The situation would perhaps not be comparable with that of the time of Christ^{^ ^}, or even of the time of the Maccabees.

But right now I'd like to get on through chapter 40 here. The stress on idolatry here is very prominent in chapter 40 and in successive chapters. Much more 40 to 55 than anywhere else in the Old Testament I believe. Here you notice how, verse 18, to what will you liken God? What will you compare him to? A workman makes a graven image, the goldsmith spreads it over with gold and casts silver chains. There's a rich man making his idol. Then verse 20, he that is so impoverished that he has no oblation chooses a tree, a good tree that will not rot. He finds a skilled workman to prepare a graven image that shall not be moved. The one who can't afford the gold, the silver image, he gets a tree and fixes it up. And then the Lord says, haven't you known, hasn't it been told you from the beginning, the one that actually has created all things, is the one that sits on the circle of the earth and the inhabitants are grasshoppers before him, the (7) that God^a stretched in comparison with the idols just mentioned which men made with their own hands.

He brings the princes to nothing, he makes the judges of the earth as vanity. Now this section (7). (Hard to understand.)

Let's look at the Hebrew. That's not a particularly common word. And I think it would be very nice one of these days to look it up in a concordance and see just how it is specifically used elsewhere. Does this indicate a spiritual earth or does it indicate horizon? simply the rising, the round horizon around it? In either event it looks definitely against rather than for, the idea of a flat world. (40:22). There are those who tell us that the Bible teaches that the earth is flat. And then the great discoveries of the

40:22
 last few centuries said the earth was round. Actually the Bible teaches no where that the earth is flat, and there are certain passages which sound more as if it is round, and there were many in the time when the Bible was written who were convinced of a round earth. One of the Greek scholars wrote estimated by the progress of the sun in an hour, estimated how far it was around the earth. But that was lost in the Middle Ages and people took the Greek teaching about the earth being a center while some Greeks thought the sun one, most thought the earth was, propounded a theory that the spiritual earth is the center of our solar system is accepted in the middle ages, instead of taking it as taking it as the spirit as Ptolemy thought of it, they thought of it as flat. But this was a Medieval misconception and many might read it into the Bible but it is not in it. But it indicates a very great danger. The ~~same~~ people in the Middle Ages understanding that the earth was flat, having certain ideas of astronomy, certain ideas of physics, certain ideas of science, looked at the Bible and read those into the Bible, and interpreted the Bible just that way. Then when science changed and discovered new things they hadn't known before, people said the Bible is wrong. And now there is the great danger that we will say that the Bible fits with the science of our day, and try to find Biblical statements putting in with things that science has discovered and many things of science has discovered are true, are doubtless suggested in some way in the Bible. But there are other theories in science today which will be completely abandoned a few years from now. And we must be very careful what we should not be zealous to try to fit the Bible into today's science, and then when science moves forward, people say well there's your Bible. It is out of date. (I was just asked to announce, there will be no class this evening in the course, "The Pastor and his Wife."

11 1/3

Now we will look into that particular word, $\lambda\gamma\eta$, the circle later. It is a rather uncommon word and I do not recall the exact possible connotation to the word. Lord? ~~world~~ world? What it might or might not suggest for sure. But the word here is picturing Himself as one who sits above the circle of the earth, the inhabitants thereof in his sight as grasshoppers. He stretches out the heavens as a curtain. The usual word for the word heaven in Scripture is the clouds and the sky. The common idea of that - people live in this earth and if they are bad they go to hell and if they are good they go to heaven is an idea which is founded on popular concept and not founded on the word of God. The Word

of God teaches that when people die if they are Christians they go to be with Christ. That they are to go to Christ and be with Him in an unclothed condition, an unsatisfactory condition, that it is a condition of guilt, that it is a condition which is not a satisfactory condition, they are unclothed, in other words they are separated from the body. That the great thing that the Scripture looks forward to is the Resurrection. That the Saints have their resurrection into life and, of course, the lost a thousand years later have their resurrection before their great judgment of the lost and then their condemnation and their condition of course in the meantime is a condition of suffering condemnation. that they have not yet been given their condemnation. And they also are apart from the body until the time of the resurrection. Now the word heaven is used occasionally of the place where God is. As here, well here it says he stretches out the heavens. Here it isn't speaking of Him being in the heaven. God is not thought of as in the heavens. God is everywhere. God is in the heavens. God is in the earth. God is everywhere. God is in all places. He is not confined to any one particular spot. And I'm not sure that you can speak of a spirit as being confined to a spot. A spirit is not spatial. He is in a different category, altogether. When a person dies he is separated. Can you tie a spirit to a specific spot? There we are getting into things we just don't know. We just can't say. The ideal condition, the thing to which the Scripture looks forward is not simply a state of heaven which comes immediately after the earth. It is a resurrection, which takes place, in which the spirit is again united with the body, a body cleansed from corruption and from trouble. The law of God stretches out stresses about the heavens as a curtain. Spreads them out as a tent to dwell on. He brings brings brings the princes to nothing: He makes the judges of the earth as vanity. The power of God as compared to all the forces of the earth. Again this great stress on God's power which is found more stressed in 40 to 55 than anywhere else in the Scripture. The same stress in verse 25.

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My way is hid from the Lord, and my judgment is passed over from my God. You could very easily divide this into two documents. "Why sayest thou, O Jacob, my way is hid from the Lord. Why speakest thou O Israel. My judgment is passed over from my God?" That no body would think of doing in this particular verse, is a matter that

is of Hebrew parallelism. A very common thing and parallelism is a rather common thing in popular discourse of all times. But particularly in Hebrew expression Parallelism is very common. Therefore one should be quite cautious about interpreting it as an indication of two different ~~documents~~ documents. But you see the problem here. Why did Israel say, well, ~~God~~ God has turned away from taking care of me anymore. My judgment is passed over from my God. The answer. Constant , promise of deliverance. Haven't you known? Haven't you heard, that the everlasting God, the Lord, the creator of the ends of the earth, does not faint, nor is he weary. The power of God again. There is no searching of His understanding. The wisdom of God again. He gives power to the faint, and to those who have no might. He increases strength, comfort and deliverance to them. "Even the youths shall faint and be weary, and the young men shall utterly fall." This verse 30 of course is a verse which cannot be taken by itself. One unfortunate thing about our division of the Scripture into verses, a very splendid thing, but an unfortunate thing which leads people to think of a verse as an entity. And very often in this case is merely a portion of the sentence. Well, in some cases a verse is two distinct sentences, or even the ending of one sentence and the beginning of another.

In this case this verse has no meaning apart from the next verse. It means the efforts, the trouble will be so great, that when the trouble is so great, that the youths, the strong men, the young men who seem absolutely limitless in their energy ~~and~~ they will reach the end of their endurance. They can go no further. In a case like that, those who wait upon the Lord can go still further. Those who wait upon the Lord shall ~~renew~~ renew their strength. God is there to strengthen those who are doing His will. They shall mount up with wings of eagles. They shall run and not be weary. They shall walk, and not faint. A very interesting progress here. Not the climax as we would ordinarily think of it, It is nice to walk, but when you run, you fly. You are making progress. But here it is the opposite. Here, you mount up with wings. You make your sudden great spurt. Run for what you accomplish. Here you will run, and not be weary. There are tremendous big drive to attain, but they walk. They carry through thought a long patient thing the Lord tells them to do. Not merely a surgeon, not matter how fine. Not merely a splendid undertaking, ~~but~~ that has begun and been laid aside.

But the constant continuous perseverance progress in the doing of the Lord's will. They shall walk and not faint. And so that is the end of our problem in which we have stressed these different notes. We've laid them out before us. ¶ We've seen the situation of God bringing comfort to the people, looking forward to the exile as absolutely certain, in view of the wickedness of the nation. We see God bringing comfort to the exiles of their region, and are assured of His powers. Assured of His knowledge. Assured of His superiority to the idols. Assured of His desire to bring comfort and deliverance to them.

But then we begin in chapter 41 with a specific consideration of the precise condition of the exile. We look at the exile here, perhaps near the end of the exile, but for a long time they have been in exile, subject to the Babylonians. And now they are in a condition of turmoil. There is a condition in which there is anxiety and uncertainty. People do not know what is coming. And in that situation God calls upon all the land to be quiet before Him, and to listen to the message that He will bring. God says keep silence before me, O islands. The people over in Babylonia, think of the long stretch of land, far to the west of the Mediterranean Sea, and then way beyond on the very fringes of civilization are the islands, of Greece. The various Isles are thought of as the very ~~and~~ distant land. The great and vital lands that are so far off that you would almost think of God as not reaching that far in His power. The Persian kings tried to conquer the isles of Greece and failed. Largely because they were too far away for His supply line. And He could bring enough force, though he could bring 10 times the force the Greeks could bring, he could not bring enough at that distance to use in conquering the Greeks. Way off and thought of as a great tremendous thing, far off in the distance. The Lord says, keep silence before me, and let the people renew their strength. Let us come together in judgment. And then the Lord asks the question - who raised up the righteous man from the East? Called him to his foot, gave the nations before him. Made him rule over kings? I've never heard of any suggestion of a double indication of this verse. I've never heard of any suggestion of this verse as a prediction of something in the distant future. I've never heard of any attempt to apply this verse in any Messianic way, or in any way looking forward to things that are still future, beyond our day. As far as I know every interpreter interprets it in the

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exactly reference to the context of the end of the exile. The coming of King Cyrus from Persia. Spoken of here as the righteous man from the east. The one with power and skill and with a reputation to fair dealing, which is a tremendous help to his great wide extension of his conquest. And here is the Babylonian empire facing evil death, as this great conquerer from the East is coming and he goes to the north of Babylonian empire and he goes with rapid progress across Asia Minor right to the very borders of the Greek kingdom, conquering one section after another and God so raised him up.

7:75 (Question: No, in this case it is purely a moral significance here. It is quite common to have it used as a specific faith in God, but not in this particular instance. Well, there are those of course which go through the prophets and everytime there is any mercy or any blessing it is the Church and everytime there is any cursing or rebuke it is Israel. And it is a rather superficial way of dividing up the prophets. The prophets have rebuke for the church and blessing for the church, rebuke for Israel and blessing for Israel. And of course it is also true that commentaries and Bible foot notes do speak of the Old Testament Church, which of course was true, that God's church is all through the ages, and there is the Old Testament Church. But very frequently they do mean predictions of the future time. Now in this case I don't see in these early anything of the specific immediate situation rather than to the distant future. Just what is the Oxford Bible? Those who went into the more careful interpretation of prophecy in those days were not so much among the proponents of the authorized version, as the Geneva Bible, which was published about 50 years before the authorized version and which was the Bible before the authorized Bible, it was the Bible of the Puritans until 50 years after the authorized version came out, when eventually the authorized version won its way against the Puritans Bible, the Geneva version. And since about 50 years after it came out, it has been the great Bible of the English speaking world, and it is a very great Bible. But whether the Geneva Bible is actually slightly greater in some regards I'm not sure that we are in a position to say, without a careful comparison of the two. But the Geneva Bible was a very, very splendid work.

The description of Cyrus, and God says, "He waits -" It is interesting, the different descriptions of Cyrus, as you will doubtless notice, as you glance through

these chapters. The ways that God speaks of Cyrus. And there are different expressions showing different sides of Cyrus' character, but it is always claimed that God has raised up Cyrus for God's purposes. God says, Cyrus has not known God. But God has raised up Cyrus and used him for His purposes even as He raised up Nebuchadnezzar for His purposes and used him for them. And God makes the wrath of wicked men to praise him. And he makes for good acts of wicked men to work out ~~in~~ as part of the plans of his kingdom. God controls all things as He chooses, but He permits Satan a very large measure of freedom in this age, to do his wicked works.

Well now, the verse 3, "He pursued them, and passed safely." Cyrus' progress. God says, "Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he." God's power. God's control. ~~They saw Cyrus as~~ "The isles saw it and feared." What did they see? They looked and saw ~~him~~ Cyrus coming. They see the great qualities of the man. The kingdom of Persia, the kingdom of Lydia, they see Cyrus' kingdom in Asia Minor there. They see the progress of Cyrus and what do they do? "They helped everyone his neighbour. And every one said to his brother, Be of good courage." (Extremely hard.)

It is very helpful to tell people to be of good courage, to think nothing about it, and often it is what people need. But as a rule some people like to have some reason for it. They like to have some actual help given in the circumstance, and the difficulty that we may face. And so here are the Greeks, they are helping everyone, they are saying, be of good cheer, be of good courage, which is very good as far as they go, but now what do they do about it? Verse 7, "So the carpenter encouraged the goldsmith," What good is the goldsmith to deliver them from Cyrus? Well, they are not preparing something to fight with. "He that smootheth with the hammer, him that smote with the anvil. They said, "It is ready for the soldering, and he fastened it with nails, that it should not be moved." They are making new idols, to deliver them from Cyrus. They are making the work of man's hands thinking that can deliver them from the attack of the one whom God raised up and whom God has sent for His own purposes. And in contrast to these who are so terrified and are rushing to their idols God says to Israel, that's not what you should do. That "thou Israel, art my servant. Jacob whom I have chosen, the seed of Abraham my friend." And here is the first place where

we have that expression used, this new motif, The Chosen of the Lord, which is so common between Isaiah 40 and 53, so many references

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through these chapters and then after 53, but never again of the servants, and yet used frequently through these, many of them say if you've noticed, are formed written by different authors - which is certainly stuck in ~~which~~ without relation to context, but with a very definite relationship. He shall hear what the Greeks are doing. They are terrified and they are running to their idols for help. They are making new idols. Trying to get protection, but he says, Israel, you are my pet. You are the one I love. You don't have to get worried about them. God will take care of you. But you notice, He doesn't say that. He doesn't say, Israel was His pet. Israel was not set apart as God's people, ^{pet} but as God's pattern. They were His instruments by which He was to show His righteousness to the nations. God's means by which He would bring His oracles, bring the Word of God into the world. God's means by which He would prepare the way for the coming of His son into this world. And so He says, Israel, thou art my servant, Jacob whom I have chosen, the seed of Abraham my friend." Now the first occurrence of this word servant is this one, in chapter 41:8. And what is the servant of the world? ^{Lord} in this passage? Israel? What is the ~~name~~ next mention of the servant in the book of Isaiah? Verse 9 here we have the use of the term, the servant of the Lord. What is the servant in verse 9? The word Israel is not used in the verse, but it goes in conjunction with verse 8, where Israel is called the servant of the Lord, The one whom I have taken, the thou of course is an insertion here, the one whom I have taken, from the ends of the earth, and he called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. I think that we would all agree that the servant of the Lord here is Israel again. Israel then is the servant of the Lord.

And now He speaks to Israel. Comfort again. "Fear thou not; for I am with thee. Be not dismayed, for I am thy God. I will strengthen thee. I will help thee." ~~And~~ God's comfort. God's deliverance. The same theme in verse 11. And in verse 12. Those who have injured Israel will disappear. They that war against thee shall be as nothing, and as a thing of nought, for I the Lord thy God will ~~thy~~ hold thy right hand,

41:10 saying unto thee, fear not. I will help thee. Fear thou not, thou work Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel. I will make thee a new sharp threshing instrument having teeth. Thou shalt thresh the mountains and beat them small. God is going to rule Israel for His great purposes. God is going to accomplish what He will, through His servant. Well, God has called Israel, the seed of Abraham His friend, who has brought them out of first of Ur of the Chaldees, and then He's brought them up out of Egypt, I think that it is the reference to God's dealing with him, ~~and~~ until his day. Of course, it is suggesting that God can bring him back from the exile to ~~Babylon~~ ^{them} Palestine, but I think that is a suggestion and an inference which ~~is~~ is meant to be drawn. That I think the thing He is saying, look at what I've done with you in the past. I've brought you clear up from Ur of the Chaldees, into Palestine. Then when you were way down there in Egypt, I brought you back. Well now, why ~~can~~ should you be despondent, and think because you're in exile over in Babylonia, I can't bring you back to Israel. It is an inference that is suggested but not actually stated. I think it is a very good point to call attention to. Thank you.

Now in verse 17, the Lord is telling of his mercy to Israel, comfort and deliverance again. The poor and needy seek water and there is none, their tongue fails for thirst, the Lord will hear them, the God of Israel will not forsake them. The Israelites receiving God's comfort, God's blessing. As the rivers in high places make the wilderness a pool of water, this beautiful picture of the waters and the trees which God provides, of his blessings for his people. And why is he going to do this? Verse 20, the stress on the glory and power of God again, that they may see and know and consider and understand together that the hand of the Lord has done this and the Holy One of Israel has created it. It seems to me that it is a policy of simply of abandonment and surrender to do as Pfeiffer and so many others of the critics do, to just say there's no continuity to Isaiah, there's beautiful thought but there's no connection at all, he just jumps from one idea to the other. I think if you study it closely you find a very close connection of thought. You find very definite relationships, not the relationship of saying I'm going to do this, one, two, three, four, and for this reason, one, two, not the logical type of expression but it's more the thematic musical type of expression, but the thought of it is very clear I think. And

very closely related and there's a very definite thread running right through of God's specific message in this particular situation, a message that gets to the heart just as much as to the head but addressed very definitely to the head also. And he does this that they may see and know and consider and understand together that the hand of the Lord has done this and the Holy One of Israel has created it. He's going to bring them back from exile, he gives them deliverance, he gives them these blessings, but there's a purpose in it all, that they may then recognize God more clearly than before and realize what he has done and who he is.

And now, from the theme of the glory of God we pass on again to the theme of the knowledge of God. God's power and God's glory, you say God is the great one who created all things, God controls all things, well the people in exile said how do we know that? It's easy to say that, talk is cheap, but after all, what does he do? What does he amount to? The gods of the heathen are dominant, they're triumphant, they're in control, what does he amount to? What can he do? And here's an answer, he is not at present doing things in a way that they can see that it's he that is doing it. He declares he's going to do great things in the future, but when these great things come to pass somebody may say oh it's true through accident, God has nothing to do with it. He says I'm going to give you the strongest proof in the world of it, I'm going to predict it in advance. I'm going to show you that it's I who do it by telling you in advance what I'm going to do. And then ^{you know} when it comes to pass that I'm the one who has done it. The great (8 $\frac{1}{2}$) trump from prediction. ⁹ It is very, very difficult to predict the future. It's very, very difficult to tell what's going to happen, things may come out so very, very differently than we predict and usually do. But God is able, he's the only one who is able to predict the future. It's interesting, I don't know whether I've mentioned in the presence of many of you the experience I had a few years ago when I picked up the magazine. I was looking over some old magazines and I came across one that was then a year old. I picked up this old magazine a year old, they should have been destroyed before a year has gone by because it's the sort of magazine that becomes very rapidly out of date. It was the end of 19 $\frac{1}{2}$ 9. And here was this copy of Liberty Magazine, a year and a quarter before that, and it may have made very interest-

ing reading at the end of '38, but it made very sad reading at the end of '39, because there was a headline on the front, on the paper that said this great astrologer, all the great, brilliant people in the United States were going to him, to get him to tell them about the future and he was charging large fees and advising prominent people/^{in the government} and prominent people in Hollywood and different places, what they should do because he with his astrology could foretell the future. And Liberty Magazine had persuaded him to give them a preview of 19³/₄₉, so they would know what was going to happen. And it must have been very interesting reading at the end of '48, to hear this great brilliant man who could foretell the future tell you what was going to happen in '49. But the trouble is that I read it at the end of '49 and he told in it how during '49, he said there will be no war in Europe. He said Hitler will die a violent death in this year. He said Stalin would show his true character which is that of a man of peace and altogether different from a blood-thirsty Hitler. He said Roosevelt will declare during '39 that he is not going to seek election for a third term, and he went on, he gave about ten different predictions of which not more than one hit the mark. And I don't know how many people even remembered it in '39 of the many who had probably read it at the end of '38. But it is very, very difficult to predict the future in any regard. Things happen so utterly differently from what we expect. But God declares here, he says, Let the idols tell us what the future's going to be. In verse 23, Show the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed and behold it together. Behold, you are of nothing, your work is of nought: an abomination is the one that chooses you. Then 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. He is raising one, in other words, from the northeast. Cyrus will come upon princes and upon lords mortar and as the potter treads clay. He says, Who has declared from the beginning, that we may know? Very evidently the claim is not that this is just being written now when Cyrus was fully known on the horizon almost certain to conquer, but it is being declared far ahead so that the people then read it, and see how God predicted it many years before hand.

"Who has declared from the beginning that we may know and before time that we may say He is righteous. There is none that shows, there is none that declares, there is

none that hears your word. Nobody hears the word of the idol because the idols are unable to predict the future as God has done. Roosevelt said things are going to improve in 1933 and 34, during our wonderful plans to bear up economic conditions, to improve the country will go forward, and then in 37 they went backward and after they had gone back about 6 months, they began to go forward again and Roosevelt ~~wanted~~ said it was timed for a recession. We planned it that way. But he said it afterwards. He didn't say it in advance. And many people were rather skeptical as to his having planned a recession at that time. But God is saying it in advance. He is claiming that he alone can tell. The idols can not tell. Behold they are of vanity. Their works are of nothing. Their molten images are wind and confusion.

C.42. Here's the servant again. Verse 1. Who is the servant in C.42, v.1? Israel? What a beautiful picture of Israel in chapter 42, verses 1-4? There seems to be many things there that doesn't fit the Jews that I know of. And it doesn't fit Israel in general. Yet it is the picture of the servant. An interesting problem which we will look into tomorrow.

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We noticed that in C.41 Israel is told why (hard to hear). They are His instruments. They are His servants. He has a purpose that He is going to do through them. Then C.42 begins with the words, "Behold my servant, whom I uphold." Is this Israel? Well, God is going to uphold Israel. God's soul will delight in Israel will it not? "I have put my spirit upon him." He will put His spirit in Israel surely. "He shall bring forth judgment to the Gentiles." How is Israel going to bring forth judgment to the Gentiles? "He shall not cry, nor lift up, nor cause his voice to be heard in the street." He is going to proceed with calm quiet demeanor with assurance that He can accomplish His work. ~~But I do not think that they are~~ The Jews today accomplish much. They are a busy and active group. But I do not think that they are characterised as a whole by this second verse, where they are calm and quiet people, confidence of the ^{success} ~~mission~~ of their mission. I think that one reason they accomplish so much perhaps as many of them are little fellows, many of them with a comparatively small amount of material would push and cry and go forward and they will pass ~~by~~ right by a lot of lazy fellows who might have more actual poise back of it than

the Jews have. I believe this particular trend described in the verse here, this particular characteristic is not characteristic of Israel today at any rate, and it does not seem it would be well, the Israel exile would have a job thinking of themselves as capable of having sufficient strength, sufficient force, sufficient faith to go forward as described in verse 2, that without the need of energetic, impatience, emotional excited maneuvering to go forward calmly peacefully, confident of the effectiveness of the work they are undertaking.

Verse 3, a bruised reed shall he not break, and the smoking flax shall he not quench. Again the calmness. Again, not the impetuous method of attack which strews a whole lot of wreckage in the way. Yes? (Question.) The first part, yes. I mean, when we read this here, and we think of this as applicable to Israel we ~~might~~ naturally think of ~~an~~ Israel as we know them today. And there may be individuals among the Jews to whom this verse 2 would apply today as much ~~a~~ or more, then to any of us. But there are many among them who are very successful by means of a very different sort of a technique, and so much so that they receive something of a reputation for that sort of a thing. And I'm not giving that as a proof that this does not mean Israel, but simply as raising questions. But the proof is rather derived from THE Situation of Israel in the exile. Israel in the exile in captivity, in subjection, in a situation where it is difficult to picture them as gathering the force and the strength to go forward in this calm quiet assured life. You might think of the band of exile as perhaps making them manuevous, to make a sudden escape, a sudden effort, but not this sort of thing. That is the proof. Not the reference to today. That is merely suggestive along the way. I think, interesting in that connection, but not - although I think another part of the question raised of whether you can characterize (4:75), I think that it is highly questioned of what we can characterized (4:75), as far as it is . But I certainly think that all of us are tremendously affected by our environment. And different groups of us develop certain manners, in different ways. Which become rather sort of twisted up.

You take the people from Scotland and England, that came over to this country. And some came to the South, and ~~some~~ came to the North. Exactly the same people with the same background, same God exactly. But the people who have lived in that southern

climate of course, a few generations, and the people who have lived in the northern climate a few generations have developed different ways of doing things. So as a man expressed it to me when he came up from Texas. A man from Canada who lived in Texas. He said he made a trip north and when he got to Richmond, Virginia, he said everybody was so happy to see him, so glad to take time out to talk with him, Why they were so curious. They didn't get a thing done today. They had tomorrow, and after tomorrow there is another day. He said, when they got up to New York, the people were too busy to speak to him because they hadn't caught up with yesterday yet. And he felt the difference in tempo. And I think there is a characteristic difference which developed among people and is transmitted not by blood, but by environment. (Question.) Yes, but they have a very close knit feeling as a group, which doubtless passes on a great deal more of characteristics from the group to those brought up in the group. And I'm sure there are a great many Jews to whom the particular criticism I might have made didn't apply at all, but there are enough others to whom it would, that it would just raise a question in my mind, is this a description of the Jews? Well, now, the real truth of it comes rather of course in our looking back to the time of the exile, and thinking would it be probable that this would be a description of it. This is merely a matter of suggestion, as what they are today.

I remember once crossing the ocean. I played a game of chess with a very fine gentleman, who was curious, but very pleasant, and we played a game of chess and he just ~~might~~ walked right over me in chess, and he was very clearly out of my class, in playing chess, though there were two or three men I beat in chess there who thought they were very good players. Well, the next day I played with another man, who took a very different sort of attitude. He may be just as inwardly as nice as the rabbi, I can't say, but his manners were very different. And as we would play, he would say, look here. What are you doing that for? Do you think you are going to win with that kind of playing? And he was making all kinds of remarks like that as we went along, and finally after a little he turned to the Rabbi and he said, say, you played with him yesterday, he said, how did you find him? He said, I found him to be a gentleman. I didn't know whether he was slamming me or slamming me the other player.

It was a sort of a accoustic which cut both ways. He did it very nicely in any event. But the other one had those characteristics which made the characteristics comparatively very few, but which colored the general impression. ~~I think~~ And which are characteristics of many who have made a success, that is, many have made a success, with the use of that particular type of citation, which is not the type of tactic which is described here. It takes great confidence, great assurance of ~~your~~ your effectiveness, to utilize the type of procedure that is described, here. And I think that is what is meant in verse 3, where we read, "A bruised reed shall he not break, and the smoking flax shall he not quench." He is not the one who has to just go out and push and pull every~~where~~ way in order to get his work done. He is gentle and careful with ~~a~~ the things which have a certain amount of goodness in them, he tries to make it break into flames, the smoking flax, rather than to push it out of the way. The bruised reed which seemed useless, he just tossed it aside. It is not necessary that he use that sort of a technique. There is a power there. There is a ^{confidence} conference there. There is an assurance there, which above all things would seem difficult to a race that was in exile in captivity, and tending to be fair as to whether there was any future for them. And so we have a picture given here, just after Israel has been called God's servant, we have a picture here of his servant, which people might very well begin to ask, how, how can it be that? Is that a picture of us? Just how does it fit us? How can we carry out that? And I don't think it would take much thought ~~a~~ before they would reach the point of saying, God has said, Israel is His servant. Now God describes His servant. He is not describing us, as we are. He is ~~a~~ describing the servant as the servant should be. He is telling how the servant shall act, and how He shall do His work. Now what must we do, if we are going to fulfill this picture of the servant? We are God's servants, and here's what the servant is to do. How can we fulfill it? It seems to me a picture of the ideal servant. A picture of that which God says is going to be done by His servant. A picture of that which God demands, of His servant. A picture of that for which He has brought His servant, to bring His servant into the world. And He has told Israel, that Israel is His servant. And the problem immediately comes in your mind, here is a picture of one who is powerful and successful and calm and confident, and accomplishes this tremendous work, and here we are in exile.

Here is one who is going to bring forth judgment to the Gentiles. Well, it isn't the Gentiles that we are worrying about their getting judgment. How about our judgment? We're in captivity. Who is going to bring us judgment? Who is going to release us? But the servant is to go and bring judgment to the Gentiles. And verse 4, "He shall not fail nor be discouraged," We are discouraged, we are disheartened. We are even tending to wonder whether God is with us. We are questioning His power. to be given over to the power of these wicked people, and to these gods of steel and of wood, and of stone, are sewn up. And we haven't even a tempest. Our city is ruined. We are turned to be discouraged, ~~and~~ but He says His servant will not fail, or be discouraged, until he has set judgment in the earth. Well, now, what does that earth mean. Until he has made judgment in the land of Palestine. Well, we haven't done that. Wickedness got so bad in Palestine, though it was nothing as bad as it was in Babylonia, It was bad enough that God simply cast them off into exile. We haven't succeeded in doing that in the land of Palestine. Well, is it in the land of Babylonia? How are we going to set judgment in the land of Babylonia with these mighty kings? With this great power, with this tremendous evil and wickedness ~~■~~ that is all around us. Or does it mean in the earth, does it mean in the whole world? Or does it mean one land, the land of Palestine, the land of Babylonia. Well, the rest of the verse sounds as if it means the whole world. Because he says, "The isles shall wait for his law." There are no islands near Babylonia. The isles, ~~■~~ ^{needs means?} the coastland, the edge of the Mediterranean Sea, the coast of Greece, the islands way over there. They will wait for his law, of the servant of God. And how can they wait for the law which Israel is proclaiming, when Israel is in captivity, in bondage, in subjection, in this condition. What a problem it raises. A wonderful picture given of the ideal servant, Israel is the servant, but how is Israel going to perform the work?

Well, you can feel the note of discouragement in the mind of the person who hears these four verses given, and God immediately gives the answer to discouragement. Immediately in verse 5, we have the note of God's power stressed again, to help the one who is discouraged. "Thus saith God the Lord, he that created the heavens, and stretched them out. He that spread forth the earth, and that which comes out of it. He that gives breath unto the people upon it, and spirit to them that walk therein."

You don't very often in the Scripture find such a stress on God's power. On His creative activity. On His constant control and directness, as you do in this verse here. The stress on the great power of the Lord, why is it? You're discouraged. You don't see how it is going to happen and yet God says I am the almighty one. I'm the powerful one. I'm the creator, and I say it is going to happen. He says, I the Lord have called thee in righteousness. And will hold thy hand. You think you can't do it. Well, God has called you in righteousness. And He will hold your hand. He will keep you, and give you for a covenant of the people, the light of the Gentiles. How wonderful! Israel says how wonderful! God says He's got the power. He's going to do it. He is willing to do it. He is going to make His servant a light of the Gentiles, a covenant of the people.

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now discouragement begins to set in. How can we open the blind eyes. The difficulties we run into. Think of all the things we regret, what we've done. To open the blind eyes, to bring out the prisoners from prison. How can we bring the prisoners from the prison? We are in prison ourselves. We are in bondage, we are in suffering. How can we go and bring out prisoners? from prison? The ideal picture of continuing what the servant is going to do. Israel is the servant, how are we going to fulfill the ideal?

42:7 The problem is before you? And them that sit in darkness out of the prison house. Well, that is what we are doing. We are sitting in captivity. How are we going to lead others out? others who are in this situation? Why we are in it ourselves. But God comes again with His word of encouragement. He says, I am the Lord. That is my name. And my glory will I not give to another, neither my praise to graven images. His people are in ~~captivity~~ captivity to the people of the graven images. The people who are worshipping the Gods ~~and~~ of living stones, they are holding his people in subjection, but he says I will not give my glory to another, nor my praise to graven images. "Behold, 42:8 the former things are come to pass, and new things do I declare." The note of God's knowledge is there. God's omniscience. God says, I say these wonderful things about my power, and you just can't quite grasp it. It doesn't seem possible. In the face of 42:9 the situation, it just seems unreasonable. Well, he says, here is the proof. Here is

And verse 16, "And I will bring the blind by a way that they knew not. I will lead them in paths that they have not known. I will make darkness light before them and crooked things straight. These things will I do, unto them, and not forsake them." And the people are thinking, now how, now he says he is going to do these things. He has been saying, the servant is going to do them. How are we going to do them? He says His power is sufficient and yet how can His power work this way through us?

(Question?) Of course it is true the note of the chastening of Israel. Perhaps, I shouldn't say that. The note of the ^hchastening of Israel, is a very prominent one ~~and~~ in the rest of the chapter. And so it might be ^da question just as to where you are going to put that note in. So possibly the note is not wrong at all, but there might be a question as to exactly which ~~pm~~ verse you would begin with. That might be. Well, of course, there is this - in any heading like that you find two or three verses that it very definitely applies to, and then ^dthe question is, where does it start and where does it end? And so we shouldn't speak positively on that, until we've gone on. How's that? Oh, that this is deliverance? No, I don't think so. I think this is declaring God's - this is very gentle you know. This is - 10 to 15 is very general. God's glory is going out. God is going to do a tremendous work. God is going to accomplish great things. But it really doesn't say so much what He is going to do, it is more of an emphasis on the power of God than just what the particular work is. And whether you connect it up with what proceeds, as to the - of course, you go back to the work of the servant. God is going to perform this work of the servant. Will he do that? Will you just go back to verse 9, I have done great things. I am declaring new things. Is it referring to deliverance from Babylonian captivity? Are we looking ahead? Does it refer to the chastening of Israel which is mentioned ahead? Well, I don't think the particular words tell what the work is that God is going to do. But simply to say that God is going to show His glory in a tremendous way, and He is going to exert His mighty power. And then you can infer for yourselves, which particular one of His acts He is relating it to. What is given here is God's power. The stress on His power, and the fact that He is going to act. He is going to work. And so I wouldn't say that I would put that particular note in at that place, but I wouldn't say a person is wrong in putting in the note. It might be a difference as to where you would start ~~that~~.

the proof that can't be denied.

42:9 "The former things are come to pass," I predicted exile to come. I predicted all these things to come. I predicted that the Syrians would not be able to conquer Jerusalem. They would come, but God by His mighty power, would bring a deliverance from the tremendous Syrian army. It would come to pass. And I predicted that they would go to Babylon, the captivity, not until Syria had gone. The omniscience, the power to predict the future. Something that no human being has. God ~~is~~ says He has it. And He is ~~manifesting~~ exhibiting it. And here is the proof to strengthen your faith in God. Before they spring forth I tell you of them.

42:10 "Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein." The wide horizon again from Babylon. Way over here to the Mediterranean. "The isles, and the inhabitants thereof.

42:11 Let the wilderness and the cities lift up their voice, the villages of Arabia. Let the inhabitants of the rock sing, let them shout from the top of the mountains." Declaring the glory of God, the power of God. This is what is to be exhibited, all over the world. The praise to God. His glory. His power. Everywhere, when the servant does His work. And you can see the mood of the people. ~~And the~~ Alternating between joy, between praise to God as they think of these wonderful things God is going to do for His servant, and the ~~practical~~ tendency to despair, and to become disheartened when they see how it is impossible that they can ever fulfill this wonderful idea for which God says He has preserved them. "Thou art my servant, Jacob, the seed of Abraham, my servant. And so He says, "Let them give glory unto the Lord, and declare his praise in the islands." Far off in the distance, God's praise to go. "The Lord shall go forth like a mighty man, he shall stir up jealousy like a man of war. He shall cry, yes, roar. He shall prevail against his enemies." The power of God, in verse 13 and in verse 14. God simply filling out with His tremendous force. He is going to do the thing, everything that He desires to do. God says, "I'm the one who will do it." Well, He has been telling them what the servant will do, and Israel is His servant. How can they do it? Now, the Lord says, I'm going to do it. I'm going to do these wonderful things.

consideration, you see.

He goes on then, and verse 15, seems to be destruction. 14 and 15 the note seems to be destruction, and yet not connected. "I will destroy and devour." But is it destroying and devouring as punishment for sin, or is it destroying and devouring that which injures, as a means of deliverance. He doesn't make it clear. But verse 16, it certainly is a mighty act which involves deliverance. "I will bring the blind by a way they knew not. I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." That seems ~~an~~ to suggest in verse 16 that it is deliverance for Israel. But verse 17 contrasts with Israel, the idol worshippers. "They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, ye are our gods. Hear, ye deaf; and look, ye blind, that ye may see." And so God is pointing out the difference here, between His people who should be following Him, and able to accomplish great things through their faith in God, and on the contrast, the idol worshippers, who have misery and trouble ahead for them, because of great works that God is going to do, while He is going to bring comfort and joy, and help to His own people, to those who trust in Him, and now He looks upon His own people, and in verse 19, He says, "Who is blind, but my servant?" Here is Israel, the servant of God. Israel, whom God has called to do the work of a servant. What is the picture of the ideal servant? What is the work the servant is to do? He is to open the blind eyes. He shall lead out those who are in the prison house. He is to bring deliverance, but who is blind, but my servant? Who is deaf, ~~an~~ as my messenger that I send? Who is blind as the one who has the knowledge of God, and should be a leader of the blind? Who is blind as the Lord's servant? What a situation! God's servant, who should be delivering other people out of blindness, is blind himself. He who should be bringing others out of the prison is in prison himself. "Seeing many things, but thou observest not. Opening the ears, but he heareth not. The Lord is well pleased for his righteousness' sake." God's power again. What God is going to do. God will magnify the law and make it honorable. God is going to do His work. And Israel is God's servant, and we've had the picture of the ideal servant. But how can Israel do the work. Look at the condition of them. In verse 19 we've heard that His servant is blind,

and deaf. Now in 22, "This is a people robbed and spoiled. They are all of them snared in holes, they are hid in prison houses. They are for a prey, and none delivereth. For a spoil, and none saith, Restore. Who among you will give ear to this? Who will hearken and hear for the time to come?"

Here we are, we are in this situation. We're blind. We are deaf. We are in prison houses. How can we fulfill the work of the Lord's servant? And the Lord brings a strong rebuke in answer. He says, Why can't you fulfill it? "Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord," You didn't get in here because God couldn't help it. He couldn't protect you from the idol worshippers. You're here, because God has put you in this situation. You're here because God has deliberately sent you into this prison. "He against whom we have sinned? For they would not walk in his ways, neither were they obedient unto his law. Therefore he hath poured upon him the fury of his anger, and the strength of battle. And it hath set him on fire round about, yet he knew not. And it burned him, yet he laid it not to heart." Here is Israel in sin~~ed~~. Israel, which should be God's servant. Israel, which has the work of the ideal servant and for the execution of this work, Abraham was called. And Jacob was set apart. And Israel was brought out of Egypt. In order that this wonderful work might be done, and Israel has turned unto sin, has gone into wickedness, Israel, God has deliberately sent into captivity as the punishment for their sin. The chastening of Israel is certainly here. Just how soon in the chapter the heading is to be placed may be a question, especially in that it is not a logical discourse in which He says, one, I'm going to discuss this. Two, I'm going to discuss this. As you look at this motif and that motif and that motif, and they are all related logically, but ~~even~~ ^{even} more emotional. And so here is Israel being chastened, instead of being out doing God's work. Here is Israel in prison for His sin, instead of being out delivering others from prison. How is the work of the Lord's servant going to be done? There's the problem?

Well, He goes right on after that, a person might tend to despair in this statement of what God has done, in the feeling of frustration, the feeling of the inability of the people to accomplish the work for which God has called them, but now "Thus saith

the Lord that created thee, O Jacob, and he that formed thee, O Israel. Fear not,"
~~from~~ Assurance. Confidence. Encouragement. God is powerful. God has called Israel
 to do a work. God is not going to desert Israel. Israel has sinned. He has chastised
 them, but He is not through with them. He is going to hold them by the hand.

(Question: Why can't you do it? Why don't you do it? I'd rather leave that for
 another three or four hours. If you would bring it up later I would appreciate it.
 But there are two ways of studying this. One is to take each passage and to say what
 light does the New Testament throw on it. And when you get the New Testament light on
 it, you get the correct answer. But there is another thing which is to take a passage
 in context, as it proceeds, and get the play of thought, and reason, and see just where
 it is leading, and just how it works together, and see what you can get out of it, that
 way. And then when you get that out of it that way, see how it fits together with what
 is natural, you see, and I'm approaching it, from that other approach. And the two
 will come together, eventually. And I would like you to bring it up later. In fact,
 any question like that, don't hesitate to bring, because it might very well, that such
 a thing might be of immediate applicability, but in this particular situation, I prefer
 to come to that a little later. But thank you for bringing it up, but you see this is
 the approach I am taking ~~at~~ now. It is so easy to get the impression that Matthew and
 Luke just grabbed the verse out of context, grabbed a couple of words, and here it fits
 right. And of course, if you are going to do that, you could just grab a couple of
 words that sound just like anything you want, and you will ignore the rest that don't
 sound like it, or you will have a lot of isolated verses. And that is not what we have
 here. And so I am interested in the other approach at the moment.

(Question. Combines them both in one .(14 $\frac{1}{2}$)).

Now in chapter 43, and the chapter division here is simply an indication which
 enables us to find the place. It goes right straight on, there is no real break at
 all, but you notice how quickly the thought goes from chastisement, from pointing out
 why they are in that situation, to encouragement again, consolation. The Lord said,
 "I have called thee by thy name, O Israel."

Israel has sinned. Israel has done wrong. Israel is God's servant, called for God's purposes, God is going to be with them. "When thou passest through the waters, I will be with thee. And through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour, I gave Egypt for thy ransom, Ethiopia and Seba for thee." That's an interesting verse. What does He mean? Egypt for their ransom, Ethiopia and Seba for thee? And the interpretation of that which most commentators put upon it, and which seems to be quite satisfactory is that God rewards Cyrus ^(1¹/₂). For releasing Israel, by permitting him to conquer those very distant lands far beyond Palestine, Egypt, Ethiopia, and South Arabia. And those lands, ~~anyone~~ Cyrus conquers and it is spoken of here as a ransom for Israel, ^{get all that} for letting Israel go. Now you wouldn't ~~know~~ right out of this verse. But that same fact is referred to elsewhere in connection with Cyrus, as to make it very clear as to show that that is what is taught elsewhere, in our immediate general passage and so in this particular verse, it is best ~~and certainly~~ ^{interpreted} in relationship to that.

(Question: Well now, Hosea was quite a bit earlier, than - Hosea wrote quite a bit earlier than Hosea [?] did. Well of course, this part of Isaiah is looking forward a hundred and fifty years after his time. Hosea is a number of decades before the time of the beginning of Isaiah's ministry. And this is speaking about the northern kingdom here, It is Ephraim all the time. Ephraim, and Ephraim, and Ephraim. And so here - (Question). Yes, but not in this chapter. In this chapter he is talking very specifically about Ephraim and the - whether he ~~is~~ refers ~~to~~ here to, well now, take for instance verse 3 of the next chapter. "They shall not dwell in the Lord's land, but Ephraim shall return to Egypt and they eat unclean things in Assyria." Now whether he means that part of the Ephraimites went to Egypt as we know that under the Persians there were a large colony of Israelites in Egypt subject to the Persian king and rather detested by the Egyptians as they looked upon them as representatives of the Persian king, protected by the Persians, whether he refers to that or whether he is here using Egypt as a figure of speech, Egypt having been the land where they were in captivity, and using that as a figure for the new captivity to Assyria, would take a rather close

interpretation of the context, to be sure whether you could be sure of it, to find out whether you can be sure of which of the two is meant there. But you notice in verse 3 of the next, how he speaks specifically of Assyria. (Question.) But it is true that the specific mention of another place makes it lean a little more toward thinking that Egypt is specifically involved.

Well, that's a very interesting problem, this in Hosea. I wish we could take more time on Hosea. We would get many interesting things. Thank you for mentioning it. Well, I think that is referring to the captivity of Ephraim, and whether it is referring ~~to him~~ exclusively to the captivity in Assyria or also to a portion of the people going into Egypt, I don't know. Well now, returning to Isaiah 43 here, in verse 3, we have here the - Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee, therefore will I give men for thee, and people for thy life." This idea of ransom, for Israel. "Fear not, for I am with thee. I will bring thy seed from the east, and gather thee from the west. I will say to the north, give up, and to the south, keep not back. Bring my sons from far," ~~and~~ Israel to be brought back to the land. Deliverance of the Israelites. (Question:) Well, he doesn't specify very strongly here. He says, He is assuring them of His continued interest in Israel. And He doesn't give enough detail here, to be sure whether He is pointing to that which He does right away, ~~and~~ in the account, or whether He is looking further to the future. In fact, the ~~more~~ further to the future, this particular thing would look, the more, you might say, it would fit the passage, because the big thought of the passage, is the assurance of God's continued interest in Israel. On the other hand, he certainly did at that time, to a large extent, perhaps as much as this passage could possibly require. He brought back ~~many~~ ~~and~~ ~~of~~ Israelites from all directions under Cyrus. It doesn't say how complete the bringing back is. He brought back a small group from all directions. But whether this is completely - finds satisfactory fulfillment in that, or whether He is going still further, ~~and~~ I don't know if there is ~~enough~~ enough detail in the passage for us ~~to~~ to do that, one way or the other. But the thought of it is, God's continued interest in Israel. The fact that they are not simply cast off and scattered and that is the end. He is not here saying, I am going to tell you the specific thing

in the future. He is here assuring the people of His continued presence with them, and His continued interest in them by pointing out to the general relations that He shall continue to have with them. And here he says he is going to regather, them.

43:1 "Even every one that is called by my name, for I have created him for my glory, I have formed him. Yes, I have made him. Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled." And now you get back to the theme of omniscience again. You see how often it is brought in, much more than anywhere else in the Scripture. "Who among them, (among the various nations) can declare this, and show us former things? Let them bring forth their witnesses, that they may be justified. Or let them hear and say it is truth. Ye are my witnesses, saith the Lord Lord, and my servant whom I have chosen." Again, the servant here. "You are my servant" in the plural. Ye are my witnesses. "Whom I have chosen, that ye may know and believe me, and understand that I am he, before me there was no God formed, neither shall there be after me." The great monotheism of the second Isaiah. The great advance which the second Isaiah made is wrapped in this wonderful idea of Monotheism. Not merely that He is one great God, but that He is the only God. There was none before Him, and there was none after Him. "I, even I, am Jehovah, and beside me there is no saviour. I have declared, and have saved, and I have showed, when there was no strange god among you, therefore ye are my witnesses, saith the Lord, that I am God. Yes, before the day I am he, there is none that can deliver out of my hand. I will work and who shall hinder it?" He is stressing the power of God here, and His determination to fulfill the things that He promises. (8½)

Isa. 43:14. And now in verse 14 the specific note of deliverance again, Thus saith the Lord, your redeemer, the Holy One of Israel, for your sake I sent to Babylon and brought down all their nobles and the Chaldeans whose cry is in the ships. I am the Lord, your Holy One, the creator of Israel, your King. Thus saith the Lord, who makes a way in the sea and a path in the mighty waters, who brings forth the chariot and the horse, the army and the power: they shall lie down together, they shall not rise, they are extinct, they are quenched as tow. That is the way in which he is going to deal with the Babylon (9)

Now he says, remember not the former things, neither consider the things of old. He doesn't mean this of course. ¹¹This is a rhetorical statement, verse 18. God doesn't want us to forget things done in the past. He doesn't want us to forget his mighty works. But he is here stressing the fact that the past works are nothing to what the future is going to be. And of course there is a case where what he means is not what the specific words say. It is the emotional reaction from the words: don't remember that at all, Of course you'll remember. think nothing of it./ God wants us to remember all these things. But what he means is, don't remember that, there's something far greater. Remember not the former words, neither consider the days of old. Or you can take this verse, if you want, as a question. There is no question mark here in the English but of course that wouldn't prove the Hebrew if it was a question you should have the (10) * He¹² at the beginning but sometimes you have a question without. Don't you remember the former things or consider the things of old? I incline to think that the authorized version punctuation is correct, that it is a command rather than a question. That it is not asking that they remember but that he is saying in comparison with that, there's something much greater. Don't remember the former thing, behold I will do a new thing: now it will spring forth: shall you not know it? I will even make a way in the wilderness and rivers in the desert. The beast of the field shall honour me, the dragons and the owls, because I give waters in the wilderness and rivers in the desert, to give drink to my people, my chosen. Rather general terminology. Wonderful things he is going to do. Is he ^{very specifically} speaking/of something far distant? Is he speaking in great beautiful language of the immediate tremendous deliverance from that? At any rate the thought is wonderful things God will do, wonderful blessings he will bring, things that would hardly seem possible, to give drink to my people, my chosen, this people have I formed for myself, they shall show forth my praise. God is not through with Israel, he will continue his blessing, he will continue to use them. Ye are my witnesses, saith the Lord, and my sergant whom I have chosen, and yet, in verse 22, again the thought reverts to the inability of Israel to fulfill the great work for which the servant is called. Yes? (11 $\frac{1}{2}$ -student)

...the people are to remember that, the great works God has done. And his command is to

remember them, and this, if it is a statement, is a rhetorical statement, rather than
(11 3/4) . (student.11 3/4)

Yes but I think this--God is going to do in the future great things. (student) Well, he doesn't say. He's going to deliver from Babylon. He isn't through with Israel, He's going to do things for Israel greater than anything he's ever done before. Well now as to saying it is specifically this or specifically that, that you have to try to infer but he doesn't say. He doesn't say! He says I'm not through with you. I'm going to bring you out from Babylon. I'm going to do great things for you, beyond anything you imagine can be done. But does he mean this specific thing is greater or does he mean there are going to be still greater things in the future? He doesn't say. And we can't tell beyond what he says. I mean we can tell that what he says is true. Like if I say next month I'm going to Philadelphia. Then if it comes to the thirtieth of the month and I haven't been to Philadelphia you can say tomorrow he's going to Philadelphia, because there's only one day left. But as long as there are thirty-one days of it you don't know which one I'm going to do it, and you can't say which I mean because there's nothing in the statement to tell, unless you have evidence from another source as to which is involved. Well, here he switches then from the note of God's power, God's encouragement, God's determination, God is going to do the things he wants, and he says you're my witnesses, you're my sergants, and the wonderful work of the servant is going to be done, now he switches again to the thought, how can they do this work? How can they? Thou hast not called upon me, O Jacob, but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings. Here is Israel that should be the servant of the Lord to bring his blessing to the nations and he says you haven't brought me the small cattle of your burnt offerings. You haven't honored me with your sacrifice. I have not caused you to serve with an offering, nor wearied thee with incense. I haven't given you a tremendous amount ^I of want, but you haven't even brought what I've asked for. Thou hast hought me no sweet cane with money. You haven't shown the special signs of interest and love, Neither hast thou filled me with the fat of thy sacrifices, but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth

out thy transgressions for my own sake. You see the oscillation, the two thoughts are here, the two emotions, the one--the love, the determination to bless them, the encouragement, the assurance that God is going to continue his work, he's going to do the great things that he has promised; and the other the discouragements, they have failed, they're insufficient, they've gone into sin, they have gone into bondage, into captivity. You see the two? Well, now it's easy enough to say one of these must come from one from one spirit when everybody is hopeful and the other comes from another when everybody is discouraged, they show the background of that period. But actually, you put them together and you have a theme being worked out here and I see it ~~and~~ in comparison, the two various contrasting phases of the emotion being presented. And there are contrasting phases in our emotion, most everything we do...

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...and see how much ability there is in each and give a true picture instead of an unbalanced picture in one direction or the other. And here we have the different phases being brought out. He says, I, even I, am he that blottereth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance, let us plead together, declare thou, that thou mayest be justified. Thy first father hath sinned, and thy teachers have transgressed against me. Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches. Yet now hear, O Jacob my servant, and Israel, whom I have chosen: Thus saith the Lord. You see the contrast? It is not that here are a lot of isolated things that don't belong together and they're stuck together, but it is an oscillation of ideas in presenting the different phases of the idea and the different emotional interests that enter in to getting a true understanding of the picture. And that is true of every relationship in life, and it is true of God's relationship with his people, but in bringing the problems before us it brings the picture, it helps us to see what is the real problem, how is it going to be worked out? It is developing a problem here, you see, and we're looking to ~~find~~ try to see if a solution can be found to the ~~problem~~. Fear not, O Jacob, my servant, and thou, Jesurun, whom I have chosen. Who is the servant of God in this verse here, Mr. Spencer, who would you

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think? Yes. How many of you think Jacob and how many of you think Israel? It is very evidently both terms are used in the verse, it is Israel or it is Jacob, the same. Israel is the servant here. Yet now hear, O Jacob my servant. Israel is the servant. Can Israel do the sergant's work? Israel is the servant. Israel must be the servant. It's for this work that Israel was called. It's for this work that God has been with Israel all this time. It's for this work that God is preserving Israel and going to continue to, but How is Israel going to do the work, they must do the work. Here's the problem, what's the answer? ~~Heat~~ not, O Jacob, my servant, and thou, Jesurun, whom I have chosen.

In a seminary at which I once taught there was a professor of Old Testament, who is there no longer, not myself, who gave an examination in Old Testament Survey, and the idea was you didn't have to take Old Testament Survey if you passed this examination (3)

One of the questions was what is Jesurun?

I know there was only one in that class who was able to answer, the others felt that he might as well have said everybody take the course as to answer a question like that. It just reminded me a little as we came to this particular statement, and thou Jesurun whom I have chosen. But you know that actually Jesurun is simply Israel, it's at the end instead of the beginning (3 $\frac{1}{2}$)

it's simply a play on words for Israel. Thou, Jesurun, Israel whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground. The wonderful blessing that God assures us, he is going to perform. He is not going to leave us desolate, he is going to perform his mighty works, he has further blessings for Israel, he has comfort, he has consolation for them, I will pour water upon him that is thirsty, and floods upon the dry ground. All the promises that he gives them will be fulfilled, but that isn't saying that he's giving here a chronological picture, I'm going to do this now, I'm going to do this now, I'm going to do this now. He is assuring them of the continuance of his blessing upon them, and everything that he said will be fully and abundantly brought out at one time or another, of that we can be sure. I will pour water upon him that is thirsty and floods upon the dry ground. I will pour my spirit upon thy seed, and

44:5 my blessing upon thine offspring, and they shall spring up among the grass as willows by the water courses. One shall say I am the Lord's, another shall call himself by the name of Jacob, another shall subscribe with his hand unto the Lord and surname himself by the name of Israel. Here is Israel in bondage, subject, humiliated, under the people of Babylon, almost ashamed to call themselves Israel, hoping to be assimilated into the Babylonian race. God said the time is coming when people will be proud of being God's people, will gladly say I am the Lord's, will gladly say we are the Israelites.

44:6 Verse 6, thus saith the Lord the King of Israel and his redeemer the Lord of hosts, I am the first and I am ^(the power of God is here) the last, and beside me there is no other God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. If there are those who say we are their gods, let them show it unto them. It is very interesting right in this connection with all this on prediction how, the speaker whom I heard Sunday night mentioned how the old idea of causation was that everything comes from a cause and as something can't come from a cause that is less important than it is, it must be greater. And so everything, he said, comes from a greater cause and this from a more perfect cause, and this from a more perfect cause, and therefore you must have a great first cause. But, he says, science now has completely changed the idea of causation. We no longer are thinking of the past, we are thinking of the future. The idea of causation now is that you do something and something else comes, and that happens and that brings something else and therefore it is for purposes of prediction that we're interested in causation now. Because it's an entirely different idea of causation and must affect all our thinking and we no longer need a great first cause. But it's very interesting he laid great stress on this matter of prediction and ... (6½) people make the most stupid errors when we try to predict the future very far in advance. And it is only God who can predict the future.

Who, as I, shall call, and shall declare it, the things that are coming. and shall come, let them shew unto them. Fear ye not, neither be afraid, have not I told thee from that time and declared, ye are even my witnesses. Is there a God beside me? yes, there is no God, I don't know of any.

44:9 They that make a graven image a—now the theme of idolatry here, stressed for quite a number of verses. I don't know whether we have time to read them all, perhaps a few of them. And their delectable things shall not profit. Who hath formed a god, or molten a graven image that is profitable for nothing? His fellows all ashamed, the workmen of men: let them be gathered together, they fear. This is all the work of men, fallible men, these idols. The smith with the tongs works in the coals, fashions with hammer, works with the strength of his hand, yet he's hungry, his strength fails, doesn't drink water and is faint. (7 $\frac{1}{2}$ to 8 record not clear) The carpenter stretches out his rule, he marks it with a line, he fits it with planes, marks it with the compass, and makes it after the figure of a man and he is just a man. He hews down cedars and takes the cypress and oak, he plants an ash and the rain nourishes it, and then it'll be for a man to burn, he takes part of it, he makes an idol, he ~~bake~~ takes another part of the same tree and he uses it to bake bread. How can you have a god from part of a thing and the other part you can just use to bake bread? And he stresses that idea here, the weakness of idolatry, stressed more here than in any other part of the whole Scripture. Well, I guess we have to inter-
44:13 rupt in the middle of this idolatrous passage. You may read on and see ... (8 $\frac{1}{2}$)

Next Class.

Isaiah 44:9. I believe that we glanced ahead rapidly at the next ten verses.

We'll look at them again but I don't believe we need to take much time on those next 14 ?
four verses, from verse 9 through verse 20, what is the theme here? He describes the making of the idol, Verse 9 through 20 is the Fall into Idolatry. He tells how foolish it is to trust in something that ~~me~~ you make yourself. You have verses 9 through 20 here showing the absurdity of idolatry, a theme which is prominent in chapters 40 to 53 far more than anywhere else in the whole Scripture. It is of course touched upon in many other places, but no where so much dwelt on as here, fitting in
44:21 ~~which~~ with the general exilic purpose, these chapters. Then in verse 21 in contrast to the idols and to the people who worship the idols he calls attention as [?] Jacob of Israel to the fact that Israel has a special relationship to God. In verse 21 the word servant is used twice. Who in the first case and in the second of these two cases, to whom does the word servant refer? Who is the servant referred to here?

O Jacob my servant, I have formed thee. Second, ~~th~~ ~~n~~ thou art my servant, O Israel, thou shalt not be forgotten of me. In both of them it is Israel which is the servant. Israel will be protected of God. Israel will not come to nought. Israel will not end. Israel will not disappear from among the nations, because Israel is God's servant and has been formed of God to do a service for Him. To render a work for Him. And what is the work? It has been described once thus far, at the beginning of chapter 42. You had the picture of the ideal servant of the lord, a picture of the work of the servant, the picture of the thing that he said the servant must do. Jacob is the servant but can Jacob do the work. Well right here we are looking of course at God's assurance that they are not like the worshippers of idols, that they have a special relation to Him. And in verse 22 He tells, "I have blotted out, as a thick cloud, thy transgressions. Return unto me, for I have redeemed thee." God's redemption to the people. God's blotting out their transgression. They should return unto Him. And verse 23, sing, all ye universe, rejoice, "for the Lord hath redeemed Jacob, and glorified himself in Israel." The thought of comfort, the thought of deliverance. Is it here deliverance from Babylon? What is it deliverance from? Here deliverance from sin? Well, what's that got to do with it? We've been talking about deliverance from Babylon. So what has sin got to do with this? You mean that they were worshipping idols? Now that is a possibility. However it impresses me that another possibility is a better one here. Somebody have an other suggestion? It is true it is sin to worship idols, but there is no specific reference here to the Israelites worshipping idols. It has been pointed out to them the futility of worshipping idols. The foolishness of worshipping idols. But as to their having committed sin and transgression from which they are to be redeemed, what would be the connection? How would that fit in here? These are the chapters in which God comforts the people who are in exile from suffering in Babylon, and tells them He is going to deliver them from Babylon. What's deliverance from sin got to do with that here?

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God says how are you here in distress? He says how did you get here? Why, God sent you here. You haven't just simply fallen into bad luck. Israel is in bondage because of Israel's sin, not because God is too weak to protect them.

But because they have sinned and transgressed against God and God sent them to Babylon as a result of their sin. And therefore the thought of redemption from sin is something which is very, very much in point here. In fact, we had it right in the very beginning of chapter 40. You have received at the Lord's hand double. The cause Because of the Babylonian exile is the peoples' sins. I had a bad cold and it stayed in that throat for the whole summer. For two months it was there. Well, I had no way to reach it there. It stayed. I couldn't get rid of it. The cold would come up from the end of the nose, and I would have a terrific headcold. I know what to do with a head cold. In sight of a day I can cure that anytime. But I cured the head cold, but it didn't do any good. The next week I had another. It went down into my lungs a little bit. It got up into my sinuses. It got most everywhere. I'd get rid of it if I knew where it was. But the root of it was in the throat, and I couldn't get at it there. And I couldn't get rid of it there, and it stayed there for the summer. It would reach out here and reach out there and reach out there and I would cure it in most places, but what good would it do, until I got rid of it in the place where it was centered, it didn't do me any permanent good. It was necessary to get rid of the ^{side} ~~mamkam~~ ^{symptoms}, but it wasn't sufficient.

Well now, the sin of the people had sent them to Babylon. On account of their sin. They'd fallen into all this suffering and misery, as a result of their sins, for their transgressions God says to them, All right let's deliver them. Take them back. What good does it do if they've still got the sin. They'll need to be sent into exile again. If you don't get at the root, it doesn't do a lot of good to cure the symptoms. What the people feel is the Babylonian exile. They feel the misery, they feel the suffering, but as he pointed out repeatedly in these chapters the cause of it all was back in chapter 43 at the end. "Put me in remembrance. Let us plead together. Declare thou, that thou mayest be justified. Thy first father hath sinned. Thy teachers have transgressed against me. Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, "Israel has sinned and that's the cause of all the misery. You cure the misery. You remedy the results. The cause is there and they'll just be as badly off the next time. People are after getting the results, getting the symptoms, getting all that cured, but if you don't get the basic

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cause cured, there is no great good in getting the symptoms cured. And it is the symptoms here that are vital. I mean it is the symptoms here that are pressing them, but it is the cause that is vital. And so He is not dragging in something that has no relationship. He is - this that he has come to here and just touched upon for these two verses is something that he has been touching upon and dwelling upon and leading up to along here as he has been bringing out this thought. Israel is God's servant. God will deliver Israel. God will redeem them from Israel. He is not going to leave them there to suffer because they are His servants to do His work, and yet why are they there? Because of their sin. Because they have transgressed. It is not enough to deal with the Babylon question, to have to deal with the sin question. And that's the thing He has been working through and bringing out and pushing forward through these chapters. And if we don't see that we are not prepared for what follows.

Otherwise

You have it as Pfeiffer says, "just a series of breaks taken in this direction and that just like a great stream flowing down the mountain side, just here, there and the other place, and no rhyme or reason to it. But if you get the basic thoughts of it here, there is logic in it. There is thought. There is emotion. There is feeling all directed together to bring out the idea that the vital thing is to get this sin question settled. And if you don't, you can solve the Babylonian question. Babylon, to which God has the power to do it. He is going to do it. But you are nowhere. You would be back just as bad as you were just afterwards. And so the question of redemption from sin is a vital question, but He does not say, let's talk about this. We'll go into it. He touches it. Then He deals with their situation. They say, you talk about sin. That's all right. But what we are interested in, is how we are going to get away from Babylon. You talk about sin but what we are interested in is how do we know that there is a God. The idols have come. They've destroyed our cities. They've cast us out. We are here in misery. But what are we going to do? He brings them back to it. The root of it is the sin question. He brings them back to it and stresses it in order that they will get the understanding that this is the basic and truly vital thing. And of course that's the situation you face in Christian work anywhere. If all things go along nicely and everything is fine. Any people in any land in the earth are pretty apt to forget God and not bother with Him. And they think it is a nice thing to do to go to

church and to do things. Well, that is very nice, but they forget the basic matter of the sin question. When they run into trouble and have difficulty and immediately they look for help. And they'll look wherever they can find some help. And you want to give them the help. And you want to bring them the comfort in God's words, and the help and the consolation, but you want to show them what the basic cause of it all is, and the sin is there whether they are in prosperity or in adversity and if the sin question isn't solved all the rest is just symptoms. And so God is dealing with that in these chapters and bringing it out, and taking it forward and driving home to their conscience to show that that's the thing that has to be dealt with in some way.

7 (Question: Yes, because the thing is I gave you the great motifs - or you might say the obvious things, the obvious things back in the day of Isaiah are rebuke to the people for their sin and turning away from God, declaration of punishment to come, and then comfort from God. Those are the vital things there. Now we are in this new period, where comfort and consolation are the vital thing. The motifs are the obvious things that bring comfort and consolation. Comfort in general, deliverance from Babylon, the greatness of God, God's knowledge is perfect, idol worship. All these are the great obvious motifs. But it doesn't consist simply in dwelling on these. In the course of them other things are brought out and presented, and as we lead up to the other things, you want to see how they are brought out and how they come to the fore. These things are very important. These great obvious motifs. But he is not giving them here simply for their own sake but to lead up to the understanding of other things. And so I did not mention the servant as the vital motif, at the beginning. We got into that as an answer to the question, why was Babylon over Israel? Because Israel is His servant. And when that is raised, you say, well what is the servant? What is the servant to do? Well, chapter 42 tells you. The work of the servant. Then we are interested in knowing, how can this work be done? If Israel can't do the work, then how do you know that Israel is going to be delivered anyway? If Israel is going to do the work, how is Israel going to do the work? Of the servant? God says it is going to be done. How is it going to be done? That's the question.

And so the servant's motif is not you might say, a static motif. Something that is very important, but you get it, and then you get it again, and you get it again, it is

something that develops and pushes up, and as you go on you understand more about it. And this other one, the motif of the reason they are in Babylon, the basic underlying cause and then how are you going to deal with the underlying cause, and then the answer to it, that is the other you might say dynamic motif which enters in, almost inconspicuously. You hardly know it is there. And then these two begin to open up and unfold, and you begin to see more and more how they are extremely vital. These two. And so as we go through these chapters we have not simply a presentation of certain obvious but very important truths over and over. We have that and it is very vital, but it is done for the purpose of developing two new and vital thoughts. Two that are not included in the great general motif. And these two are developing now.

9 $\frac{1}{2}$

The people are there on account of their sin and what can you do about it? How important is the sin, is the background of it? Not the rebuke for the sin like in the earlier parts of Isaiah. Rebuke for sin and declaration of punishment to come, urging to turn away from sin. That is not here. Here it is the cause of your exile isn't the sin. You are here on account of that. That's what brought you here. Now what can we do about it? God says He is going to do something about it. He is going to blot it out. He is going to remove the sin. Return to Him. He is going to redeem you. Break forth into singing, the Lord will redeem Jacob. How is He going to do it? What's the answer. How will He deal with this sin question? This assures us that He will deal with it. But how is not yet given. That we are supposed to gradually question it, and wonder as we go on. And so you have these two questions.

He goes right in verse 24 into the greatness of God again. One of our standard general motifs. God, thy redeemer, who formed thee from the womb. He is the one who makes all things. That stretcheth forth the heavens. He spreads abroad the earth. It describes the greatness of God's power. And that fits right into the question of the proof of His greatness. His omniscience. The next verse. It could be a proof of His omnipotence, yes. But I think that in the developing structure here it is rather an assurance of the deliverance He is going to bring. It is a phase of the deliverance. It is the most importance phase, but that which would not be recognized perhaps as the

most important phase, and He is gradually bringing them to recognize the importance of deliverance, of this phase of deliverance, redemption. Importance of it, and of course, no one but an omnipotent God could do it. And He is assuring them that He will do it. So the omnipotent God is assuring them that the work is going to be accomplished. He is assuring them of that. He is bringing that to their attention. And the omnipotence is in the back ground. But in the foreground I think is deliverance rather than omnipotence. He is addressing the Godly in Israel who are thought of as seeing the exile as absolutely certain. But nevertheless who are implicated in the sin of the nation. They are part of the nation. They realize that sin is upon them. As upon the others. And so this is Israel as a whole. But it is Israel thought of as realizing their trouble the Israel of real life, realizes they are in sin, they are in Babylon on account of their sin and desires - is looking for an answer to the problem. I wouldn't say that it is restricting it simply to the Godly, but it probably amounts more or less to that. It is thinking of it as the nation desiring to be His and do His will.

It is pointing to those who will be recipients of this redemption. Yes. Very definitely. But I think that here He is not saying that the redemption has been accomplished. He is here making the prediction. He is giving the thing as if it has already occurred, because of the certainty of it. He is giving the assurance that God is going to perform the great redemption. The mighty God is going to do it but how is He going to do it? That He has not yet told us. We are to rejoice because He will do it. We look forward and rejoice because He has done it. But how will He do it. It is a problem which is being raised.

And so on in verse 25, the thought of the omniscience of God. He frustrates the tokens of the liars and makes diviners mad. He turns wise men backward. He makes their knowledge foolish. It is the knowledge of the clever people who think they can explain things out of their own heads. To be foolishness. They think they have wonderful minds, and wonderful intellect. Great understanding of philosopher, as they set out from their wonderful intellectual acumen to explain the universe, but God proves them to be foolish, because He shows them that you cannot get the answer except from the One who knows, from His word. And their predictions of the future prove to be absolutely worthless. Those who set out with wonderful power to establish ~~freedom~~ a world that would

have freedom from fear, freedom from want, freedom of religion, and freedom of speech. And there is probably less freedom of speech, freedom of religion, more fear and more want in the world today than there has been for a thousand years. People start out with the best of intentions and the finest of plans and poured out their life blood, and the energy and the effort of the United States to do it, but a great objective like that cannot be accomplished in human strength and human wisdom alone. It is ^{only} ~~always~~ through God's power, God's wisdom, that such things can occur. And actually our great efforts to do good often result in a situation where there is less good, rather than more good.

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44:26-27
 We are doing it in our human plans, our human ideals, and it is God's wisdom and God's method is the only way it can be fully done. And so He chose the wise men backward and make their knowledge ~~knowledge~~ foolish, and performs the counsel of his messengers. He says to Jerusalem you will be inhabited. The cities of Judah, deserted, barren, empty, you shalt be built, and I will raise up the decayed places thereof. That says to the deep, be dry, and I will dry up thy rivers. It is probably a figure for the great rivers of Mesopotamia, but when used in that way as a figure. Not that God is going to dry up the ocean. Anyway, what are the rivers of the ocean. But these refers to as that great powerful area who read back in the earlier part of Isaiah, about the river that was only channels, that spreads over even the king of Assyria. The river, the land of the rivers. He will dry up the rivers. He will reduce the powers, of the mightiness of Mesopotamia, and continues - how will He do it? ~~That~~ That says of Cryus. This great aggressor coming from Persia. This great conqueror. This ravenous bird from the East. This righteous man. He says of Him, He is my shepherd and shall perform all my pleasure. He will even say to Jerusalem, Thou shalt be built, and to the temple, thy foundation shall be laid. Thus said the Lord to His messiah, to Cryus. The word anointed here, as you know, the Hebrew is the Messiah. Who is the Messiah here in verse one? It is Cyrus.

(Question:) The Lord says it through Cyrus. The Lord declares it is going to happen. He causes Cyrus to give them the resources and send them back to do it. Well, they are both true. The Lord says it is going to be built and Cyrus is going to do it. The Lord says that ~~Amyn~~ Cyrus is going to give the command that it is to be built. Well, it is either the Lord or Cyrus or both. They are both masculine. So your word would be masculine in either case. And so you can't expect it - if one was masculine and the other feminine, or one was singular and one plural you very easy from the grammar could tell. But when they are both masculine are you going to make it parallel that says it ^{to?} Cyrus, and says to Jerusalem. You could do it. Are you going to make it subordinate ~~mm~~ that says it Cyrus, he will perform my pleasure and say to Jerusalem. Either way is possible. And so - and both are ~~mmmm~~ true. And when you make a statement that in two ways it can be taken, and both of them are true, it isn't always necessary to show specifically which one you mean. But if it can be taken two ways and one is true and the other is false, it is mighty important to make a determinative statement which will make it pretty clear which one it is.

(Question:) No, not there. In verse 26, that is parallel with messengers which immediately follows. And it is in contrast with the verse that precedes, which is the thoughts of the wise men and the tokens to the liars. They say certain things are going to happen and they don't happen. But God's messenger says - and God's servant says - I would think here it would be the servant, Isaiah. It refers to the book Isaiah has written. But in this book He says this is going to happen and God will confirm the word of Isaiah. And of course Israel is the servant of God, through whom [?] the servant of God came into the world. His servant who brought His message across. That is the cause of the work in the larger sense of the servant of God. (Hard to hear.)

This verse is bringing home the message in advance, by this verse. Not the future command that God is going to give. Not in verse 26. But in 28 of course it is Cyrus who gives the command and God uses Him to give the command and causes him to give the command and in chapter 45 he says to his messiah, to Cyrus, the one whom he has anointed for a purpose and the anointed one is the one who he has set apart. I was preparing some Sunday School lessons for the Evangelical Sunday School lessons, and lessons from the Gospel of Matthew, and in some of them Jesus does this, Jesus does that,

Jesus does that. Most of them said Jesus, but some of them said Christ did that, and Christ did this. And one member of the committee said wouldn't it be better to have them all Jesus or all Christ, and be consistent? Well, I don't think so. The Bible uses both terms. Why should we adhere to one? But anyway I put it up to the committee, what do you think? What do you think of these suggestions? This other member said, I think it would be better to have them consistent, and I prefer Christ, His divine name. Well now, is Christ His divine name? The name Jesus means Jehovah saves. The name Jesus is the name which God prescribed He should have, for He shall save His people from their sins. That is as Divine as any name could possibly be. It is also His name as a human being, as an individual, as a member of the clan. You might say Jesus is His human name, Jesus is His divine name. You call Him the Lord Jesus Christ. And when you say the Lord, you mean the second person of the Trinity. You mean the one who has the right and the authority, but when you say Christ - is Christ divine? Christ is divine but I mean the word Christ is not Divine. The Word Christ simply means He is the fulfillment of the cross, He is the Messiah. Of an anointed one. The one who is to do these things. And there are a few passages in the Old Testament, that tell us of the Messiah is to be ~~mmm~~ Divine, but they've not been recognized by the Jews in general. The Jews as a whole don't expect the Messiah to be Divine. They expect Him to be a great one sent by God who will perform the work. It doesn't seem to me that Christ is His divine name. You might say that Christ is His official name. It is His name as the Messiah, the one anointed to perform the work. It is very important, but I don't see how it is the least bit Divine then the name Jesus. And certainly Cyrus is never called Jesus. But Cyrus is called Christ. He is the Messiah. And on the other hand Joshua is exactly the same, Jesus, and it is even given in the form, Jesus, in the book of Hebrews.

Well now, here it is Messiah, to the one anointed for a special purpose, not the great anointed one to whom the whole Old Testament waited. But the one anointed for a special purpose, to deliver the Jews. God says to him, that He has appointed Cyrus ^{holden?} hand to subdue nations before him, and God will loose the loins of kings before him. And open before him the two leaved gates of Babylon before him, and the gates will not be able to keep him out. God will go before thee, He says to Cyrus.

Make the crooked places straight. Can you take that as a promise to yourself? I will go before you and make the crooked places straight. Not directly. It is a promise to Cyrus. Indirectly it is through Cyrus because Cyrus is set apart to do a work for God. If you are called to do a work for God then you will know that God will go before you and make the crooked places straight. You have a right to apply it by implication to yourself, if you are sure that you are performing God's work and are called of Him to do His work. But specifically and directly it is speaking of Cyrus and through Cyrus. He says to Cyrus I will go before thee and make the crooked places straight. I will break in pieces the gates of ~~brass~~ and set in sundry the bars of iron. Of what were the gates made in Jerusalem? I mean of Babylon? He says, I will break in pieces the gates of brass. The first necessity for interpretation of Scripture is to see what the words are. This says the gates are of ~~brass~~. Well now immediately you ask, what does ~~brass~~ mean? Look up your Hebrew word for that. And so I would prefer an other answer than brass, but since brass is the word that the authorized version uses it is not a bad answer but there are other things you could call these. 10¼ I don't think you can call them . Not when he calls them bad.

(Question:) How can you be absolutely sure? Well, let us say, immediately that they may be possibilities. God may open up this gate or that gate or the other gate for Cyrus and so we look in the Scripture and see what gate we are told. He is going to open for Cyrus. And we have no specific mention. We have a mention that He is going to give Ethiopia and Sheba and Egypt to him, as a ransom but there is no mention of gates or of cities there specifically, though doubtless these are included. Perhaps he is speaking of the gates of Egypt or of Ethiopia, but He has been speaking of Cyrus as the one who is coming to let the Israelites go free and the way he lets them go free is by capturing Babylon and releasing them from the power of Babylon and the whole discussion of the next few chapters is about the conquest of Babylon and the subjection of Babylon and in view that I thoroughly agree with Mr. Oldham that we should not say we are a hundred percent sure, actually sure that it is Babylon. But I know of no alternative possibility.

I would think that that is - I would feel 90% sure of it. I don't know of anything else it might mean, but it doesn't say that it does. Yes? (Question) Do you want to take it figuratively? It is perfectly all right. The only thing is, he ~~has~~ promised that he is going to conquer Babylon, and he is told that he is going to overcome the power of Babylon, and set the Israelites free and in the book of Daniel we read about how he did conquer Babylon and set them free and so it would seem to me at least possible that when he speaks specifically of gates in connection with the conquests of the great city that is holding 12 $\frac{1}{2}$ the Israelites in subjection that he is speaking of the very gates of that city. Now of course just above he speaks of the two leaved gates and that is one of the points that the critics use to show that Isaiah didn't write this passage because they say how would he over in Palestine know the two leaved gates of Babylon, that instead of it being one gate like many cities, it was the two. And of course it's easily answered, that Babylon was a very famous city and the reputation of it spread all over and of course God could reveal to Isaiah it would have two leaved gates, but there's no reason why that's even necessary, why he might not know that at this time about the two leaved gates of Babylon. But I fully admit it is possible that it is here simply a figurative expression, but it seems to me that one cannot dismiss the possibility, I think I'd say the probability, to be specifically speaking of the gates of Babylon. (Question: Who was the one who took Babylon by entering it on the river bed?) That is of course a Greek story and it comes through a Greek physician and whether it refers to Cyrus or is a different process I don't know for sure. I have the impression that it is, and if it refers to this, it would fit then very nicely with the thing in Daniel when Belshazer, giving a great feast and all that, and that very night the city being taken, you wouldn't expect a city to be taken as a result of a siege that night, or to be taken as a result of a great coastal attack. You would expect some strategem would be involved if it was to be done so suddenly. So it would fit very nicely with that fact, but just how much proof we have on it I don't think it's a great deal. (Question) What that he'll open the gates before him. (Student.) I see. Break in pieces the gates. Yes. So that would suggest then that it might be somewhat figurative to break their resistance. And of course it is possible that the

gates were made of lumber and that he's only using brass as a figure of even greater obstacles than the actual gates. It's entirely possible that Mr. Ashbrook may be right in his imagination but I think that at least the other conjectures should be made even if it is rejected but the (14 3/4)

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...(student) No, unless he has a special ministry there. (student)

Yes, there are plenty of other passages to refer to any Christians but this is talking about Cyrus and he's (1) you have a right to say God tells Cyrus he's going a straight way but he will make crooked places straight before him, therefore it would seem to be God's normal method of procedure to make crooked places straight before the one whom he sends to perform a work. Now that wouldn't mean he would always do it. It might be God's will that a person should go through all the crookedness and should meet the gate head on and be repulsed several times before he got in. It doesn't mean if you will follow the Lord in a work you're just going to walk straight up and the walls will fall down before you. The walls of Jericho fell down, the people marched up and they blew the trumpets and they fell. A great sudden victory with very little effort on our part, it will do that sometimes, but there are other cases where it is his desire that we should fight and struggle and work and agonize before the results are secured. And just how much you can take one of these things and specifically say that refers to me in this particular situation (2 $\frac{1}{4}$) I remember a great, a (2 $\frac{1}{2}$) preacher say once in the days of the depression, he said when I meet a man on the street and he comes up and asks for a dime, he said I know two things, he said I know he's not a Christian and I know his father wasn't a Christian, he said, because Solomon said I was young, now I am old, yet never have I seen the righteous forsaken or his seed begging bread. Well, if Solomon had never seen it does that mean nobody else will ever see it? Does it mean that God will never permit a Christian to get into such state? I do not think so at all. I think that as a general principle, God's people as a general principle through the ages, as a result of their industry in the church as it has been de-

veloped and all that, and the general blessing of God upon them, you will find that they go ahead financially and in general prosperity, as a general rule, but I think there are many situations in which it is brought God's will that his people shall glorify Him by patient endurance of suffering, and that adversity does come to the righteous as it came to Job.
 Him: (student. 3 $\frac{1}{8}$)

Well, you see he was in the Church of England. He was (3 $\frac{1}{8}$)

Well, I would say that in that case, in the first instance of Paul's talking, it's Paul talking, the (3 3/4) is that I am one whom God has sent to bring you a message. It's Paul that's talking. Well, now, it seems to me that you have a right to apply to yourself what Paul applied to himself, yes. Because God has given the Christian minister the message to bring, and God expects him to do the work and to be His Ambassador. And therefore the real cause doesn't directly decide which by inference it certainly

does (4), and a great and principle is that these are all believers, and we believe that the command to take the Gospel is to all, and therefore there is a sense in which this refers to all Christians, absolutely. The liturgical churches have a tendency to abrogate more specifically to the ministry than . And that's a question of the exegete of a particular thing that I wouldn't try to build it on a case like that one, because that is simply talk. Paul says, as ambassadors for Christ we beseech you, because I am one whom God has sent and it simply isn't (5) talk. Christ is the expression of , to lead us to say thus, but I wouldn't do it on the particular verse. You will find plenty of others that will express it. And the same way here. I wouldn't build too much on this verse. I wouldn't try to learn something about myself from this verse. But I might take this verse as an expression of a principle which I find true elsewhere.

And so even as God opened up the way before Cyrus if I am truly in God's will and doing the work that God tells me to do, God will go before me and He will, in a general sense, open up the way, and there are cases in which in a most remarkable way we can expect Him to open up the way. But there may be other cases in which God will seem to put great difficulties in the way. For His own special purposes, they are of tremendous obstacles . We seem to accomplish nothing. And if we don't accomplish anything

perhaps it is because we are wrong, and we are not in His will, as we should be. On the other hand it is good for us, because that is His will for us. But we by patient suffering and patient crossing of obstacles should edify God through our lives and perhaps deliver through ourselves and maybe the next generation will reap the fruit of the work He has done. It is pretty hard to take the general principles and say this one specifically refers to these. But you can take the general principle and you can see the general dealings with believers and see more and more what the possibilities are, and you can see certain definite attitudes which will apply to either one of the other.

I don't think that God wants us to simply pick a verse and say this is what God wants of me. He wants us to get the principles and understand them, and see how we can carry out His will in our lives and in our activities. Yes? (Question). No, I didn't speak of that specifically. I haven't looked that up. Commentaries like that were written before the excavations of Babylon. But within the last 40 years, the Germans have excavated Babylon very extensively. They wrote about what they found in ancient Babylon. Now, about the specific thing that they found about the gate, I couldn't say and it is altogether possible that they might not find evidence there, because something like that might be the very thing that might be of value to an enemy that destroys it. You might have to infer from the situation of the wall what the gates were like. But this word Brass here, I do not like. The Hebrew word is כֶּסֶף and כֶּסֶף means copper. It means copper. Well now, brass is an alloy copper of course. But brass is an alloy of copper that we generally think of as rather weak. As I understand it you take ~~brass~~ ^{copper} and zinc and you make brass, and if you take, I believe, 40% of copper, if I recall correctly and 60% of copper I mean, and 40% of ~~brass~~ zinc, you can make a nice alloy. But then if you will take 1/2 of one percent of tin and mix with it, you have then not brass but bronze and it is 2 $\frac{1}{2}$ times as strong as it would be without that 1/2 percent of tin, and if I recall correctly that is exactly what you have in a penny. It is bronze, not brass, but you take out that 1/2 percent of tin, and it would be brass. And that little bit of tin makes that tremendous increase in the strength of it. Now the word כֶּסֶף doesn't say whether it is pure copper, or whether it is copper in a comparatively weak

alloy that has a little tin with it. The tin itself is not very strong, but with a very tiny bit of it, you get that very strong alloy. Well, now if it is speaking of strong gates, I would think that bronze would be more likely than brass. And of course a good general way to say it would be copper because copper would include all the alloys of copper. But this word brass perhaps in Old England covered them all. I don't know. But in modern English brass doesn't give a very strong impression. You wouldn't speak of having a brass penny in your pocket. People would think you had some kind of imitation or something. It actually is a bronze penny, it is not a copper penny. But 60% copper, we call it copper. The figures I gave you are from an expert of the Anacounty copper company ~~and~~ but he gave them about 16 years ago, and I'm sure I don't misremember the figures but I might misremember something about the substances.

(Question: It was at the gate where they did their business and it was specifically the , but the gate was represented. I've never heard of them using the gate in that connection to mean simply a place for a meeting place, which wasn't actually at the gate. It may be a figurative expression. In this case it is altogether possible that this is a figurative expression for the . Or it is altogether possible that the gates of Babylon were made of lumber, but my inclination is that the statement is to be taken literally and that it means a bronze gate.

(Question: It means that which pulls in or pulls out. I don't think that it refers to their meeting at the gate. I don't think it has reference to that.)

Now he says that I will give you the treasures of darkness, and the hidden riches of sacred places. Now you read about the kings of Assyria when they conquered Elam, and they tell you how they went into the treasure house of the king of Elam, and there in the secret treasure house of the king of Elam, which had never been entered by an enemy for 1500 years, they went in there and they brought out millions of dollars worth of gold, and precious stone, and they carried them away to Assyria. They tell you that in their records. And you read about ~~mmmm~~ Salucus, the successor of Alexander the Great, how he went into one of the capital cities in Persia, and he went in there and he came in and he found the secret treasure house of the king and he took out simply millions and millions of dollars worth of treasure and took it in carts and carried it off with him east and it gave him the treasure in which he built up his great empire. But now when he

says to ~~the~~ Cyrus I will give thee the treasure of the darkness. He means the treasures that are hid away in a dark place, so people don't know how to get at them, or that most people don't even know what is there. And the hidden riches of secret places, now I think there is little doubt that in this specific case, what he means is, Cyrus you are going to come into this treasure house of the king of Babylon, and you are going to take out of Babylon, these great treasures, that you have hidden away in a secret place, which the king of Babylon has amassed, you will take them over. It would be just as the Americans in Germany went to the secret treasure houses of Hitler and of his men and carried away, one colonel and captain I think got over a million of dollars worth of jewelry over here and hid them in a vault and deposited them somewhere before they were found, and of course all these great treasures are generally found in a conquest, and Cyrus found them but the place where he found most of course would be in Babylon. And I have no doubt that the first half of verse 3, is a little reference to the treasures of the king of Babylon, taken out of Babylon. I don't think that that is in any sense figurative. And that suggests to me the probability that the gates of brass and the bars of iron are literal ~~and~~ but I don't think it proves it either. It might be figurative and it might be literal.

Well now, he says, Cyrus is going to do all this, to receive all these treasures the great strong gates and great protection, it is not going to keep him out, and why all this? "For Jacob my servant's sake, and Israel mine elect. I have surnamed thee, though thou hast not known me." I have surnamed thee, I have given your name, a hundred and fifty years ahead, for Jacob's sake, and Israel my servant, my elect. So you haven't told me, Cyrus is the king of the Persians, what does he know about the God of the Israelites, but God has ^{known?} made him a hundred of years in advance and God has given him the power and God has put all this in his hands and He has done it for the sake of letting the Israelites go. We didn't get over much ground today, but we got over a number of ideas, and for the next time, you have gone through C.53,v.5 in the Hebrew, and you've done C.49,v.1-6, I think if you do 5 verses in C.48 that would be good. 48: 15-19. Then for Monday take the next 4 in Isaiah 53, that would be 53: 6-9.

...last few words of verse number 8. All right, Mr. Richards, would you read us verse 8 please? All right, Mr. Munz. (student. 1 1/4) Yes.

(1 1/2) from the land. You cannot combine the (1 3/4) * il with the * 7 ? because you've already got a * J *man* there, like you picked

So that if it is from the land you have to have the article expressed. The only thing way you can get the article into it without expressing it is by having it construct before a definite noun. Now this particular noun here can be, it is form (2)* to RIS T can be either absolute or construct, you can't say which, and it could be either, if it is construct

before an indefinite noun it's indefinite, ^{if} it's construct before a definite noun, it is definite. And what is the noun that follows it? Or is it a noun? Where's your definiteness, what indicates your definiteness? (student. 2 1/2) What is the word verb? Yes, living.

(2 1/2) * b [>] il plural, isn't it? Living is * b [>] il The plural of living, absolute plural is (2 3/4)* b [>] il Living One. If you put an article on it it will be

* b [>] il il . Yes. There's no article on it, is there? Therefore, it's not definite is it? It's not of some particular living one but it's any living one, those living ones that happen to be living at the time. Not just some particular living one. It's not definite, it's indefinite. And so (3 1/2)* LITERALLY it's from a land of living

ones, not from this particular land of living, or that particular land of living, or the other particular land of living but just from a land of living ones. In other words from light ~~life~~, we don't have to say from the light. Please put on some lights. We don't say put on

some the lights. Now of course there's an English idiom, to say the land of the living, and when he says the land of living, what land do you mean, why the land of living ^{lived in.} ~~women~~ (3 1/2)

Just like you go for a walk in the woods. Which woods do you go for a walk in, why just the woods you went for a walk in. It's perfectly indefinite, it's absolutely nothing definite about it, but it is an English idiom to throw in a lot of ^{the's} ~~these~~ so they have any sense at all, though the thing is perfectly indefinite but you just throw in the the. ^{" "} ~~That is~~ ^{But as} our

English "the" has lost a great part of its significance and we use it in a great many words where it really has no significance at all. In Syriac they have carried our English tendency to an extreme. We don't want to think that we English are the only extremists, the Syriac

is even worse. It throws in the the practically everywhere, but in the Hebrew it doesn't. The Hebrew is more logical than either the English or the Syriac or the Aramaic in that regard. And so in this case ^{it's} ~~the-translated~~ quite literally (4½) ^{IT WOULD BE} from the land of living ones, from the land of living, yes, from ^a ~~the~~ place where the people are alive and talk. But of course in our sloppy English manner we say the land of the living, and we just mean any land that there are living people in. So it's perfectly all right to translate it the land but it's not an exactly literal translation, it's just our way, our loose way, of talking in modern English. But the vital thing in getting this Hebrew word is to ~~knew~~ note ^{when and where} exactly ^{what} ~~the~~ forms ^{are}, what you can gather from the forms. And here there is no article so it's indefinite, from the land of living ones. And then continuing, Mr. Ross. Yes. Now somewhat, you say? Yes. Well, now, that word (5½)* ^{ישיב}

is transgression. The word would have the same form in absolute or construct. If it is absolute, it is from a transgression. If it is from construct, it is either from a transgression of or from ~~the~~ transgression of. And which of the two is it here? It depends whether the next word is definite or indefinite. And if the next word is a noun it can be made definite in one of the following ways. It can be made definite by being a proper noun. It can be made definite by having an article. It can be made definite by having a pronominal suffix. Or it can be made definite by being in the construct before a word that is definite. Now the last two are the same because a pronominal suffix is a definite word after. That is my or our or his, that's definite, that's just as definite as a name. And consequently if it is followed by a noun with a pronominal subject then it is definite, and is it in this case? It is. So how would you translate it? Yes, that's right. From the transgression of, yes, continue please. Wait, just a minute, now get the first place, from the transgression of what? I don't think you said the word. Yes, from the transgression of my people, and what's the next word? Yes. Is it definite or indefinite? Indefinite. All right. From the transgression of my people, (7)* ^{A STROKE}, yes, a stroke comes to him. There is a stroke to him. From, here, the cause it is, from the cause of the transgression of my people (7½)* ^{RELATED TO THAT}, there is a stroke to him. (7½)

* it's A NOUN Oh, you mean the last word * ^{ישיב} ? * ^{ישיב}

I don't know of any ^{verb} word that would have this particular form. I can't think of any verb that would have such a form as that. There is a noun (7 3/4)* וַיִּזְכֹּר . A stroke. It is just like וַיִּזְכֹּר . It is a segolate noun form. You've got two or three segolate noun forms in this particular verse. A stroke is to him. Now this is וַיִּזְכֹּר , it is a rather poetic form. You find it in the Psalms a great deal. It is the same thing as וַיִּזְכֹּר but it occurs in the Psalms. A stroke is to him. How many had their last two words fully understood? Would you raise your hands? 7. That's fine. Good.

(Question: In verse 4? Yes, well, it is a different form isn't it? וַיִּזְכֹּר)
 It would be like וַיִּזְכֹּר . There is nearly always the verb of the same root. You see this is a verb from this root. וַיִּזְכֹּר . The other is the noun וַיִּזְכֹּר . (Question: A nuisance in any dictionary in any language to find prepositions and prepositional suffixes. It is a question just where to look for them. No, I wouldn't know just where you would find it in the dictionary. You would probably find it, you might find it under וַיִּזְכֹּר . I don't know. Yes. You certainly would find it in a grammar. A grammar would give it to you. Doubtless a dictionary would too, but I'm not sure just what it would fit under. It might fit under וַיִּזְכֹּר ~~which~~ which is the first form. Under וַיִּזְכֹּר they might put all the derived forms from it. If a person had never studied this particular thing, it would be easy to see why you might have difficulty locating it. Or if you've read any of the Psalms I think you would be quite sure to come across it, because it is clearly found in certain portions of the Psalms.

(Question: Under the preposition וַיִּזְכֹּר they give the form with the various suffixes. Yes. Well, if they give it under וַיִּזְכֹּר they probably also do under וַיִּזְכֹּר , and under וַיִּזְכֹּר , because it could be used after any of those suffixes. Then if we have finished the discussion of today at the time for the moment, then the assignment for tomorrow is familiar to everyone. I guess you know exactly what it is. And Thursday you will review the discussion of the criticism and also the discussion of Isaiah 40 following, and the written lesson Thursday will be restricted to those particular subjects. Ordinarily a written lesson may ask anything we've had in the course of the year, but in this particular written lesson, it will be restricted to

subjects dealing with the criticism of the book of Isaiah or the discussion we have had of Isaiah 40 following including the assignments in Hebrew from Isaiah 40 and following. There will be nothing in the written lesson for Thursday dealing with the Hebrew of any other assignment during the year, except from Isaiah 40 on. So that takes care of assignments through Thursday.

Now let's turn to the text where we were looking at our last meeting together. We were in chapter 45 and in chapter 45 we had begun our discussion of the early part of the chapter with the Lord speaking to Cyrus, telling him He would go before him, and He would open up the gates of brass, tear asunder the bars of iron, and Miss Ray tells me that still in Nanking you have these gates with copper coverings over wood interiors, and you have iron bars actually there still. Although in this case I think it was Babylon rather than Nanking, where Isaiah was writing here. But the analogy helps to make it easy to understand.

45:3 And then in verse 3 we noticed that the ~~proprium~~ secret treasures, the hidden things the king put aside, that the people at large didn't know anything about, these great hidden treasures, Cyrus would receive, the Lord would turn it all over to him, for Jacob my servant's sake, and Israel, my elect. I've even called thee by thy name, I have surnamed thee, though thou hast not known me. Cyrus until he conquered Babylon perhaps never heard of the God of Israel, was named by the God of Israel, a century or a century and a half before in the writing of Isaiah, in the previous verse he was named twice.

45:5 Now in verse 5, the Lord reverts to the theme of the power of God. The great power of God. His glory, His power, His majesty, and He still is retaining in this verse, a reference to Cyrus. "I am the Lord. There is none else. There is no God beside me. I girded thee," Is that spoken to Israel, or to Cyrus. Who is the "thee" in that passage there? Cyrus and Israel are both talked about in verse 4. It is true that in verse 4 Cyrus has been addressed and so as you continue in the next verse, it would seem quite probably that He is still addressing Cyrus, but by no means certain. Maybe He turns to speak to Israel. Yes. "Though thou hast not known me" would seem to indicate quite clearly that it is here Cyrus and not Israel. I don't say absolutely clearly, but quite clearly, for that would seem to fit Cyrus much more, the one who knew nothing about Him,

than to fit Israel, the one who knew about Him,

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portions of Israel which were very ~~human~~ true.

Then he says, "I girded thee, though thou hast not known me. That they may know from the east and from the west, that there is none beside me." God has brought Cyrus to do the thing that Cyrus was predicted to do, in order that glory may be given to God's name. "I am the Lord and there is none else." "I form the light, and create darkness. I make peace, and create evil. I the Lord do all these things." Now the Westminster Confession says that God is not the author of evil. And so which do you accept, the Westminster Confession or Isaiah 45:7, where He says here, "I create evil." How do you accept both? You mean that we must interpret Isaiah by the Westminster Confession? Yes. There are two ways to find the answer to this particular verse. The one is to look in the Hebrew Bible. The other is to look at the footnote in the Scofield Bible. Either one of them will give you the correct solution to the problem, which is involved in this particular verse. The word evil like most words is a word that expresses an area rather than a point, like all words. And like most words, there is more than one general focal center around which you might gather the stress of it. And in this particular case, this word evil in our old English has two principle connotations in Old English. Connotations which may seem to us to be contradictory to one another. Well now, there is in modern English, one of those two has ~~come~~ ~~more~~ come more to the fore, but it is by no means, the one which is most common in Old English. The word Evil.

Reading of Westminster Confession. ~~Now~~ Now this is very important. It is very easy for people to pick one sentence or one phrase out of the Westminster Confession and present it in such a way and stress it in such a way ~~a~~ that it gives an unbalanced view of truth. And you notice, it says, "yet not in such a way as to violate" -
 ?
 violence is not offered to the will of creatures. You notice that. There are people who take the first part of it in such a way that they do offer violence to the will of creatures. The Westminster Confession is a wonderfully balanced presentation of truth. And if you will read the Westminster Confession, and study it and see what it says, ~~and~~ instead of what people say it does, you will get a marvelous and excellent

presentation of the teaching of the Scripture, and a great many points, and you will avoid the extremes to which so many people go. But this particular point at which we are speaking here, the phrase used there is sin rather than evil. But the way that people in modern English use the word evil, makes it almost identical with sin. In Old English it is not so. In Old English the word evil is by means identical with sin. In Modern English it is pretty nice identical with sin. In modern English evil is that which is morally wrong. The usual sense of the word, in modern English. In Old English it is very commonly used in an entirely different sense. And the word evil here is a translation of the Hebrew word עָוָר . And the Hebrew word עָוָר means bad, not in the moral sense, but in the physical sense. It means that which is destructive, that which tears down, that which takes something to pieces. That which is not useful or effective in building something up. That is the meaning. You have it used where Pharaoh had a dream, and he saw seven good cows, and seven evil cows. And these evil cows were not necessarily vicious cows, which were trying to injure others, trying to break the moral law. They were cows which were weak and not productive. And evil in the old English sense, is most usually physical evil, rather than moral evil, and the word, עָוָר I incline to think is always physical evil. That which is destructive to your plans is evil. If your plans are morally bad, that which is destructively to your plan is morally good. If your plans are morally good, that which is destructive to your plan is morally bad. But the word עָוָר does not stress the idea of whether it is morally good, or morally bad. It is whether it is physically good, whether it is building up or whether it is tearing down. And so in that sense, Hitler was building up a tremendous organization and great effective concentration camps and crematorians and all that sort of thing, and then along came the forces of his opponents and did that which was evil in the physical sense. They tore down his ^{plans?} plants, they destroyed his accomplishments. They tore to pieces the things that he had built up. It was evil in the physical sense. It was destructive. But it was good in the moral sense, because it was destroying that which was evil. And so in this sense it is evil in the physical sense, to tear down a building, in order to make room for a better building. It is evil in the physical evil, that which you fail to accomplish. Your a failures, your inefficiencies, your weaknesses. They are evil in the physical sense.

And so what the Lord is saying here. "I make peace." Completeness. DIPΨ
 That which is built up. That which is whole. And I create evil. I tear down that which
 it is my will to ~~tear down.~~ The word evil, וַי in the Hebrew, when it is applied to
 the plans of God, it is of course, physical evil. A small evil. That which is physical
 evil, as relates to God's plans is morally evil. That which is physically evil, which
 relates to the devil's plan, is morally good. So the word may be used, and is, in many
 places in the Scripture, where moral evil, is implied, but not in the word. The word
 means physical evil. And in this particular case, Isaiah is explicitly saying, God makes
 the light and he makes the darkness, and He makes each for His own purpose. Neither is
 morally bad. They are morally good. They are created for God's own purposes. And He
 may use either one to accomplish His purpose. And God says that He makes peace and
 wholeness. DIPΨ God produces that for building up and God produces the tearing down.
 God can bring evil against you. He ~~can~~ can tear to pieces your plans, your objectives.
 He can cause you to be weak and ineffective. God is here declaring His power to accomplish
 what He chooses. He is not saying that He is the author of sin, or that He is the author
 of evil in a moral sense. And the Westminster Confession being made in the days 300 years
 ago, when the English language had a different meaning entirely than it does today, very
 properly avoided the use of the word evil in speaking of God as the author of evil,
 because in those days, the word evil, as found in the Scripture usually means that which
 is physically evil, rather than that which is morally evil. 11.

When Jacob said of Joseph an evil beast had devoured him, he didn't mean this beast
 was morally evil, he meant it was (11) morally
 of evil, he might think of it as/evil,
 that which happened was, from his viewpoint, morally evil, but the beast was not specifically
 responsible for carrying out his nature and dealing with that which came in his way. Yes?

I took the Hebrew word (11½)* and I traced it through most of the Old Testa-
 ment and looked at practically all the uses of it and I found an abundance of instances of
 the use of (11½)* to make it clear that this is exactly what * means.
 On a slight evidence from the use of the word evil in the Bible, that the word evil is not
 specifically physical evil in Old English like the word (11 3/4)* is but it covers
 a wider range of meaning, including physical evil, and in modern English the word *

has become specialized when we make it specifically moral evil. Well, as to the Greek synonyms I had not traced that field. And of course you have your situation on any of these concepts you would have further Hebrew words, you would have several Hebrew words, you get usually, you have several Greek words, and there may be a Greek word which very closely

(12) a particular Hebrew word~~s~~ and they may not be. And so in translating into Greek they had the same problem we had in translating into English. One Greek word may best represent the Hebrew in one concept, another in another concept. And so, and of course your Greek background is very different from your Hebrew background. The development~~s~~ of the words. And consequently it would not stand to reason that you could expect to be at all similar. It might be exactly so but you cannot tell until you've examined it. But that is the case with the Hebrew words, very definitely. It would be very interesting to ^{trace} ~~via~~ through the Greek words and to see whether there is a Greek which exactly corresponds or not. It would be interesting to go through the Septuagint and see where th~~is~~s word (12 3/4)

* is used and see what words they translated it with in the Greek. It's interesting that in the Old English they translated (13)* often by evil and in one interesting case, I think you're all familiar with ^{it,} ~~they~~ translated it (13)*

Where Jeremiah held up the figs, here were the good figs and here were the naughty figs. And certainly very truly that doesn't mean moral evil in the case of the figs, it means figs that were a thing of naught, they were worthless, they were naughty. In modern English naughty means something very different.

I thought it was important though~~f~~ this is rather incidental here to an Isaiah passage, so note the danger of a misunderstanding of this particular verse. It's a little hard to know just how to do in dealing with this material in Isaiah here. In a way, to take one hour and start with Isaiah 40 and rush through to say 51 or 52, would give you a quick view of the main features and would in a way give you a better understanding of chapters 40 to 52, ~~than~~ to give the same material spread out over two weeks. But of course you would miss a great many incidental features and lesser points along the way. I trust that as we pick up these lesser points you ~~are~~ also watching closely the main features and thus getting that in these subsequent chapters which is closely related to that which we've taken before.

Because 40 through 55 is a closely knit passage in which it's not by any means just a lot of ideas thrown out at random. It's very closely knit, there's a very closely related structure and development of ideas here. And I'm very sorry if any of you have missed that from our stopping to linger over incidental points, as we have last time and to some extent this time. Even though I think from the general viewpoint of interpretation this is a very important incidental point.

Now in verse 7 and then in verse 8 again the glory of God rejoicing over...

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...and verse 9 similar to ⁵² and Romans 9. Woe to him that striveth with his master. Shall the clay say to him what fashioneth what makest thou? or thy work he hath no hands. It reminds you of the man who said that he had decided to accept the universe and (1) Carlyle — said God he'd better. Of course these people who don't like things the way they are and they just refuse to believe it or accept it are like the little boy who looked at the giraffe and saw the long neck and said there ain't no such animal. And it's just the way that many people do when they turn their head the other way, but God has put us in a world of fact and he wants us to see what there is and try to understand it, and the same thing applies to His word. It is not a question of whether we like it or not or whether it's the way we would do it, but a question of what is, what is the truth, what is; and when we get an understanding of what God has revealed we will find that it all fits together of course. But we with our minds having suffered the effects of sin, and our minds being finite anyway, cannot expect that we can take a certain phase of truth and can go on from it and can decide from that what another phase of truth ought to be. We have to go to the Scripture and see what it is, and then we notice the interrelation, and see how it all fits together. And so that is brought out very strongly in verse 9 here. People say oh I won't believe in that kind of a God. How can you believe in a God that would allow such things to happen? How can you believe in God when there is war in Europe, they say. How can you believe in God? Those are (2 $\frac{1}{2}$) that believe that the world came into existence through pure accident. It's just impossible to do it, it's absolutely unthinkable. It's utterly illogical. It's perfectly silly. The question is what is the reason why he's ^{permitted} done this. What is the

situation? It reminds me of the time when I was walking with a good friend of mine in Germany, and we were on our way to a certain hut in the mountains and we weren't quite sure which way to go. As we were going through the mountains there we came probably the wrong turn and we went along there. It was getting toward evening and we were both getting pretty tired, it was in the snow, in (3 $\frac{1}{2}$) seven thousand feet high in Eastern Germany in Silicia and we were looking for the (3 $\frac{1}{2}$) and there was no sign of anything but trees and some trails there and we saw a sign, and we were up on a little hill where you looked down and just over there was a sign but pointing the other way, and he slumped down tired, and he said you go look at the sign. See if it says to the (3 $\frac{1}{2}$)

because if it doesn't, I won't come down and so I had a picture of him sitting up there on that little hill for the rest of his life, he wouldn't come down because the sign wouldn't tell him how to get to the (3 3/4) . Well of course he didn't mean it that way but it's just exactly the attitude that many people take in life. They give the silliest excuses for refusing to accept God's Word and God's plan for their life. And in most such cases, sometimes the way to deal with it is with a sharp rejoinder, but in most cases that is not the way to secure the effect desired. But in some other way to bring them to a realization of the foolishness of the attitude which they have taken. In some kind of way, a friendly helpful way rather than a sharp rebuke. In instances the sharp rebuke is the ~~only~~^{right} thing, but I think in more cases than not, it is the wrong thing.

Well now here is a rather sharp rebuke. Woe to him that striveth with his Maker! Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Woe to him that saith to his father, what begettest thou? or to the mother, what hast thou brought forth? Thus says the Lord, I have made the earth and created man upon it. God's glory, God has established it, God has His plan, God is going to bring to pass his wonderful purposes. And verse 13 is again bringing the power of God but it is implying the wisdom of God. I have raised him up in righteousness. It's part of God's righteous plan, it's part of God's plan to bring to pass his victory, his accomplishments, his righteousness. I will direct all his ways, he shall build my city and he shall let go my captives, not for price nor reward, saith the Lord of hosts. Cyrus is not going to permit the Jews to buy

their freedom, he is going to freely to give it, allow them to leave Babylon and go out and freely go back. And I have never heard of anyone who suggested any sort of a double interpretation for verse 13. It seems very specifically to be dealing with Cyrus, I've never heard of anyone who tried to bring any other meaning out of it. Thus says the Lord, the labour of Egypt, merchandise of Ethiopia and the Sabeans, men of stature, shall come over unto thee, and they shall be thine. Now up to this point it sounds as if it ^{clearly} means come to Cyrus. But is it to Cyrus, or is it to Israel, that he means? That is a bit difficult perhaps, but as he continues, in ~~exchange~~ ^{chains,} they shall come over, and they shall fall down unto thee, they shall make supplication to thee, saying, surely God is in thee, and there is none else, there is no God, it seems as if it must refer to Israel, to the Israel of God, rather than to Cyrus. Now that at first sight, doesn't seem reasonable, because not so very far back, in chapter 43, verse 3, we had these same three places spoken of. I am the Lord thy God, the Holy One of Israel, thy Saviour, I gave Egypt for thy ransom, Ethiopia and Seba for thee. God is giving these three areas to Cyrus or his successor Cambyses, God is recompensing him for letting Israel go by giving him these three great nations to compensate. God declares that they are a ransom for Israel, here, back in chapter 43 verse 3, but over here it refers to the same three and refers to their coming and making supplication, surely God is in thee, there is none else, there is no other God, and it would seem most probable that this is not referring to anything which happened to Cyrus, we know of nothing to correspond to it, but is declaring that at sometime to come, the labour of Egypt, and the merchandise of Ethiopia and the manpower of the Sabeans will voluntarily be presented to God as a sacrifice to the people of God as an assistance, and in that case of course, it immediately becomes a question is this something which did occur in the early days of the Christian church? Is it something which has already occurred, or does it look yet to a future time? And then verse 15 is a very interesting statement. Yes? (question) My view is that he is talking to Israel, not to Cyrus. But it is something which will be fulfilled subsequently to this time, as to whether it has already been fulfilled or is still future, I don't feel that I have possessed sufficient data to give a definite judgment, but I incline to think it's not yet been fulfilled. (question) (8½)

but

that would be fair to the geographical region and very likely the descendants of those people are still there. But in this particular case it might be the very same people

Now the next verse is a very peculiar one, a God that hidest thyself, thou art a God that hidest thyself, what does he mean by that? Especially as you contrast it with verse 19, I have not spoken in secret. Here you say he hides himself and here you say he has not spoken in secret. That's a very interesting problem, just what that means, a God that hides himself and the interpretation which Dalich gives seems to me to be a very satisfactory one. I thought I would read you the verse but I didn't bring the volume over as I thought I would, just to read you these few words on this, but the essence of what he says is that it means that in all the forces of right God is active even though not apparent. Though art a God that hidest thyself, thou art a God who is working even though it is not obvious, a God who is accomplishing through Cyrus and through the mighty things, his purposes even though it is not always heralded and proclaimed and perfectly obvious how he is doing it. But that is what is meant by the phrase here. It fits with the context perfectly and is an altogether reasonable interpretation of it, though not that which would immediately occur to one from the English statement, and the English statement is very close to the Hebrew here. It is one whose action is vital but not always immediately visible. Mr. Shertz, you had a question? (10 $\frac{1}{4}$) ...the second person telling it ~~say~~ which it was? Yes, (10 $\frac{1}{4}$) the feminine would sound more like a nation rather than an individual, yes, so that would fit in very definitely with the idea of Israel rather than that it is Cyrus. Thank you for calling ~~my~~ ^{our} attention to that interesting point there. But (10 $\frac{1}{2}$) the feminine there suggests very definitely Israel rather than Cyrus. Of course, the difference there, the feminine and the masculine there is simply a difference of pointing. And so it is the thing to be noted that it is not the center necessarily because the pointing has been preserved by word of mouth, not by writing and could very possibly be wrong. But it shows that the prediction of the ~~pointing~~ coming is that the long way is more blessed to us, ~~than~~ and it shows that it was understood by the Massoretes as being the truth.

There is a contrast then in verse 16 and 17. The fate of the idol worshipper, contrasted with the fate of Israel. "Israel shall be saved with an everlasting salvation.

Ye shall not be ashamed nor confounded world without end. For thus saith the Lord ~~that~~
~~created~~ Again the power of God, the creation. What an emphasis on the creation of the
 world in these chapters. Except for the latter part of Job nothing like it anywhere in
 the Scripture. The constant stress on God's creative power. "He created it not in vain.
 He formed it to be inhabited." God formed it not just to be something that would
 accomplish nothing, but in order that His purposes might be worked out through it. The
 I do not think that this verse is a in itself any proof of the restitution theory.
 It can very well be the purpose of the creation rather than the condition of the creation
 at any particular state in it. Some take this verse as saying, he didn't create it,
 tohu and bohu. He didn't create it as something that was a waste definitely. He created
 it complete and then it fell into vanity as a result of sin. Now that may perhaps be the
 case. There is no Scriptural evidence that it is not the case, but neither is there
 sufficient Scriptural evidence to prove that it is the case. I certainly do not think
 that this verse proves it, and I think it is a matter where a person should best not
 claim to know that it is one way or the other, but when the Scripture does not say which
 it is. (Question)

Yes, well certainly, Israel, the idol worshippers. They go down into confusion.
 They are destroyed. Israel was not destroyed. Israel continued. Israel lasted.
 Israel eternal. There will always be those from Israel who will be outstanding as God's
 people, those whom God is blessing, and the time will eventually come, when all Israel
 will be the recipients of salvation. (Question:) Well, he is speaking of the fact that
 Israel will endure permanently, yes, and that eventually all of Israel will be recipients
 of salvation. Not that all of his time would be, but there will come a time when all of
 Israel will be saved. He is looking forward to that wonderful promise of the ultimate
 complete conversion of the nations. Now you cannot draw all of that out of the verse,
 but the verse fits with that, It gives the generalizing which fits with this prosperity
 elsewhere. It is again an instance of the fact that you do not find in the Scripture,
 now let's discuss sin, and these kinds of sins, the meanings of sin, he doesn't go
 through logically one, two, three, four, or a, b, c. He discusses this and discusses
 that and discusses the other, and you get a partial view through him, and you get a
 further against him, a further against him, and a further against him, and you take the

each of them, and what is perhaps in each of them. You put them together and gradually your picture opens up and you see more and more of it. And ~~from~~ every bit of data on every one of these subjects is vital, but no bit of data by itself would give you the complete solution or the full answer. And every bit of data taken all alone, is possible of an incorrect interpretation. You have to fit the data together.

(Question:) That's right. By which he meant that he didn't give fleshly hearts them to many individuals in Israel, just as he does now to many individuals of the Gentiles. But he means that the day is going to come when all of the nations will have them. But I don't think all that is in this verse

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45:19 There will come a spiritual salvation. Therefore He said, "I have not spoken in secret, in a dark place of the earth." He has declared these things publicly. They are there for you to see. They are there for you to read. They are for everybody to know long in advance that Cyrus is coming to deliver the Jews and that God is going to work His mighty plan., and that God is going to accomplish His purposes ultimately. And we can see today the seed of Israel continuing. A vital force all over the world. And we can say, God declared this many centuries ago and it has worked out that way up to the present day. But God declares it is going to continue. Man cannot destroy, no matter how hard he tries. "I said unto the seed of Jacob, seek ye me in vain." His word that goes forth from His mouth will not return to Him void. Jacob is going to seek Him. It is not that God gave the call, and Jacob turned away and all is gone. All whom God has ~~anointed~~ effectually called will seek Him. He does not call in vain. "I the Lord speak righteousness. I declare things that are right." I don't think that He is here speaking of the moral angle. It corresponds to fact, what He predicts will come to past. It conforms to reality. What He is going to accomplish, He will accomplish. He speaks righteousness. He declares the things that are indeed going to happen.
when he then comes
You see that/what He says proves to be right.

Then He calls here to the Israelites specifically, "Assemble yourselves, ye that are escaped of the nations. They have no knowledge." The idol worshippers. They have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save." But you are the ones that have escaped. The ones who are left of the remnant.

The ones that have not been destroyed in the conquest. "Let them take counsel together. Who has declared this from long ago. Have not I the Lord?" Here comes Cyrus. God predicted it long before. I the Lord have declared it. There is no God beside me. God's power; His omnipotence, and His omniscience. "Look to me and be ye saved, all the ends of the earth." The wonderful offer of salvation. The wonderful declaration that all the matter, no matter how far away can come to Him and can receive this blessing.

45:23 "For I am God and there is none else. I have sworn by myself, The word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear." A marvelous prediction which is not yet fulfilled, but which He still declares is going to be fulfilled. "Surely shall one say, in the Lord have I righteousness and strength, even to him shall all men come, and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory." A time is coming when all Israel will be saved. Yes? (Question).

We do not maintain anything unless we find it proven in Scripture. And we find the other note stressed, and stressed, and stressed. Now that might enter into it. We don't enter it in unless it is definite in Scripture. Now this time is up. We will continue the discussion tomorrow morning.

Next day.

23-25. These verses are declaring the future justification of all of Israel. I don't know if you could draw that from this verse, 25, alone if you had no similar teaching elsewhere, but this fits in with the clear teaching of that elsewhere. He is not through with Israel. There is still a purpose for Israel in the future. (Question). Yes, the word Israel can be used in two senses. Just as the word church can be used in two senses. In fact, in three. Israel can be Jacob. It is Jacob's name. Israel can be the seed of Jacob, ¹⁾ in a physical sense. Israel can be the seed of Jacob, ²⁾ in a spiritual sense. Similarly a church can be a ¹⁾ building. A church can be ²⁾ an outward organization. A church can be the ³⁾ whole body of the redeemed. That is, the word if used in a physical sense, of those who are $\&$ members of an organization. And the word Church is used in the Spiritual sense of those who are truly redeemed, by Christ. The similarity, the word Israel, in the physical sense, means those who are the descendents of Jacob. And the word Israel, in a spiritual sense, means those who are by faith, partakers ~~and~~ in the promises

made to Jacob. Those who are descendents of Israel in a physical sense, of course, includes the race of Israel. That exclusively. Those who are descendents of Israel, in a spiritual sense, include all who are redeemed through the Lord Jesus Christ, whether they be people of the seed of Israel, or people of some other national background. All who are redeemed through Christ are members of the Spiritual Israel, just as all who are redeemed through Christ are members of the Church invisible. The true Church. But the Church as a physical organism, made up of saved people and lost people, made up of sincere people and hypocrites, made up of people who are in it because of some external circumstances that has brought them in, and made up of people who are in it because of their true saving faith in Christ. It is comparable but distinct from Israel as a race, made up of those who are from the blood of Jacob, whether they are true believers, or whether they have cast it aside and do not accept it. That the use of the two terms, is similar and there is a place in which the two mean exactly the same thing. There is an overlapping. A great overlapping of the two. The true church all through the ages, from the time of Adam on, you might say is the true Israel all through the ages. Now that you might say. But the physical Israel, and the visible church are in general distinct entities, though there is also an overlapping here. Where he speaks of the seed of Israel, here of course that means physical Israel. That doesn't mean - "In the Lord shall all the seed of Israel be justified." He is not using the word Israel here in the spiritual sense of those who are justified, it would reduce the sentence to a psychology. It would mean absolutely nothing. "In the Lord shall those who are justified be justified. In the Lord shall the true Church be justified. There would be no sense to it. He is saying here, in the Lord shall all the race of Israel be justified.

(Question: He means two things. He means that the seed of Israel, the race of Israel, is going to continue, and they will be justified. Justification, connected with some of Israel in all periods, in all ages, in all times. There will be some of the seed of Israel who will be saved. There will be justification to all the different generations of the seed of Israel. He means that. And we gather from other teachings, of other scripture, that this finds a completed expression in these times when all the living people will be justified. But at every period, there will be some. You might say that the Word of God comes to all nations. It comes to all people. It comes to all classes. God saves

some out of every class, out of every nation, out of every race, out of every group.

But that doesn't mean that God saves every individual on earth.

Well now, chapter 46. Yes? You mean, is verse 23 a prediction of the gradual extension of the knowledge of God throughout the world until eventually every individual on this earth will bow and every tongue will swear, or does it mean that there is a time coming which He will bring in, in His own time when every individual on this earth will bow before Him, and every tongue will swear. I would hold the latter view. I do not think from the verse alone, we could tell which it was. As far as the verse above is concerned, there might be a gradual return to the gospel, so that everyone is saved. But I don't think we would find that taught elsewhere in the Scripture. I think that the other is taught, that there is coming a day when the Lord will bring in the Millennium.

(Question: Not specifically in the sense that He says I am now going to describe the Millennium. He is now ~~now~~ talking to the people in the ~~exilic~~ exilic condition and is assuring them that Israel is not going to come to an end, and the worship of God to end, and the idols to be triumphant. He says no. Quite the contrary is the case. Peoples from all the ends of the earth, are going to be saved through the mercy of God. He is the true God, and there is no other. He says, you are afraid that Israel will disappear, and there will be no one in the world ~~in~~ who will bow to God. So he says, the time is coming when every individual ~~in~~ in this earth will bow to the Lord of Israel and every tongue will ~~swear~~ swear in His name. The Lord says, I have the righteousness and strength. They will come to me, He says. And all these, the enemies of Israel. Those who are trying to destroy, they are going to be brought to nought. And He says, the time is coming - he says, Israel, so far from coming to an end now, He says, Israel is going to continue, there is going to be justification to the seed of Israel at all times. In all periods, and eventually there will be a time when all the seed of Israel will be saved. Part of it then has reference to the millennium. But the millennium is not the subject under consideration. It is rather that it enters in to the general theme of assuring you that God's mercy is not ending at the exile but is to go on and become strong.

Now chapter 46 is dealing quite specifically with the immediate situation. He has just been talking about His great power, and ~~him~~ how His power is going to be supreme, and the day is coming when everyone in the earth will worship the Lord and bow down before Him. He says, that in conquest to that that the ~~im~~ God of Babylon, Marduk, bows down. And Nebo speaks. And this word, Marduk by the way, is the word which the Babylonians call their God. All through their ages, unto shortly before the time of Isaiah. And shortly before the time of Isaiah, they began saying like some have said to say Jehovah, the name of God, that's too holy, a name to take on our lips. Let's just call Him the Lord. Well, the Babylonians instead of using the word Marduke, which has commonly been used before, they took the Babylonian word, for God, which is Bel. We write this Bel, but usually pronounce it Baal. And Bel which means Marduke, which is Lord, ~~wh~~ but in the sense of (14 $\frac{1}{2}$) Lord, Marduke, it was used only at the end. He bows, ~~annum~~ not merely the second God of Babylon. He stoops. "Their idols were on the beasts, your carriages were heavy ~~hundred~~ loaden. They are a burden to the weary beast." Their idols are just carried around.

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They didn't think of their god as being created. The average educated Babylonian knew perfectly well of a deity who roamed about the universe performing his will, not limited to one place. They didn't think that he was in any way bound like a human idol, but they had idols which represented god, and to them the idol was the actual thing of which they worshipped, just as in most Roman Catholic countries today. The educated people know that God is everywhere, but the rank and file of the people think it is that actual idol which they are worshipping, and which is their god. You will find that even in Philadelphia, among Roman Catholic groups. A man was just telling me this morning, he said, he saw a picture of the Virgin, a monument or a statue of the virgin, and he stepped up ~~and he~~ to a person, and he said, well, what's that junk up there, and they turned. Why, that's God. And that's the way they express themselves. And he said that that is the common attitude among the rank and file of the people. That that is God. Well, of course, if they think about it a little they wouldn't perhaps quite express it that way, but the rank and file of the people don't think. And everybody here has ideas and concepts in some fields, some of them extremely

foolish which you just accept. You take them over and you don't think about them.

46:2 And the ordinary Babylonian would be bowing down and stopping. They can't do anything like the deities that roam the universe, at will. "They stoop, they bow down together, they could not deliver the burden, but themselves are gone into captivity." a specific prediction, That which would happen as a result of the Persian conquest. It would be seen that Bel and Nebo, instead of being the leading gods will be subject to the fire worshippers of the Persians, to the Persians who believe in one God, the material element, fire.

46:3-4 "Hearken unto me, O house of Jacob, and all the remnant of the house of Israel," he says, "even to your old age I am the one who will carry you." He said, I have done all this in the past for you. I will continue it. Israel ~~which~~ is not to end. Israel is going to worship these idols. They are going ~~in~~ into captivity, even as you have gone into captivity., subject to a foreign power.

46:5 And then he continues with His great theme of idolatry again. To whom will ye compare me, and then he describes the goldsmith who makes a god, and then they fall down and they worship it. ~~His god is in the~~ "They bear him upon the shoulder. They carry him and set him in his place." The idol can't move from this place. He can't answer. He can't encourage anyone. The Lord says, remember this, and show ~~me~~ that you're not just thinking silly things. Use the mind that God has given you. See the foolishness of the claim of these blind idols. But it is a piece of wood. Utterly unworthy of an intelligent being, that can only be the God of the universe. And he goes on to give further proof of it from the proof of his knowledge. His prediction against them, I am God and there is none like me, stressed so much in these chapters. "Remember the former things of old, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." We have the constant appeal to predictive prophecy. The great proof of God's power in a situation like that

46:11 where they can see the thing happening. "The man that executeth my counsel from a far country." I have never heard anyone trying to spiritualize this verse, to make a ravenous bird, out to be some kind of a great spiritual force, or anything like that. It is very clear here that it is Cyrus. Elsewhere he calls the righteous man from the east. Also, here he calls the ravenous bird from the east.

Cyrus is the one who is conquering land after land, and God says He is bringing Cyrus for His purposes. "The man that executeth my counsel from a far country. Yes, I have spoken it, I will bring it to pass. I have purposed it, I will do it. Listen to me, you stouthearted," You stouthearted. What does he mean by that phrase, you stouthearted? I don't think it is particularly clear. It is a figure that occurs only here and in Psalm 76:6, and in Psalm 76:6 most interpreters think that it means there, corragious. Strong of heart. Valiant of heart. Mighty of heart. Psalm 76: verse 6, in the Hebrew, verse 5 in the English. Stouthearted, usually translated the corragious. Strong of heart. "The stouthearted are spoiled, they have slept their sleep, and none of the men of might have found their hands." Now as used in that case, and in this case, stouthearted, translated exactly the same in both cases. Most interpreters think that over here it means obstinate, strong of heart, mighty of heart. Obstinate. Well, is it obstinate? Is it valiant? It is hard to be sure when you just have a thing twice, just how you should translate the idiom, and what it really means. The word, strong or mighty here, the same word is used in a different form to mean the strong one, and is the regular term for God. The strong one. The word used here is strong of heart, mighty of heart. "Hearken unto me, ye who are mighty of heart, who are far from righteousness. I bring near my righteousness. It shall not be far off, and my salvation shall not tarry, for I will place salvation in Zion for Israel my glory." Verse 13 is perfectly clear what it means. God is going to bring His purposes nearer. Bring His righteousness near. It won't be far off. Well, if you want, you may interpret, this as you obstinate people. They are away from righteousness, and they refuse to do God's will. Listen to me, I'm going to accomplish my righteousness and my salvation, and I will place salvation in Zion. I think that most interpreters probably take it that way. Personally I think a better way to take it is to say, you brave ones, you who want to stand for what is right, but who think that righteousness is a long way off, who think that you can't see how God righteousness can come to past. You are far from righteousness. You say, well, that's good enough. Righteousness. But here we must bravely face the situation, that is before us, what can happen to help us here. God says, "I've removed my righteousness. It won't be far off. You think it is far away. You feel that righteousness is far away. No," he says, "I'm going to bring it near." My salvation won't be a long ways off. It will be near.

I'll place salvation in Zion.

That is, I consider that it is a comfort entirely. Well now, if you want to take it as somewhat of a rebuke, there are other passages, that have the rebuke idea in it. There is no objection to that, but comfort is the one more likely. (Question).

It is Israel that has gone into the exile, and they are there as a result of their rebellion, but which is now comforted to trust in God's righteousness, the power to deliver. It is thought of more as Israel in trouble and in difficulty in these passages. The rebellious idea is not in the first part of Isaiah. They are ~~not~~ treated as disconsolate people here, not seeing how they can ever be delivered, and he says, you will be delivered. God can deliver them.

(Question: From the early part of Isaiah, you found Him speaking to Israel as a mass and then you found Him (10 $\frac{1}{2}$) turning His attention to the Godly in Israel, and talking to them. He oscillates back and forth between the two groups. But in these chapters it is not Israel but His aggressor. (Question:) Well, that's not in this passage here. The word Zion is used in the physical sense as Zion. It is also used sometimes in a figurative sense of the place of God's blessing, which may be wherever God blesses. That is true. It is used in both cases. Any word whatever may be used in a figurative sense. But ordinarily any word would be used in a literal sense. (Question). No, not at all, in a great many of the New Testament they are speaking of the literal, specific Zion, nothing figurative about it at all. In other cases in the New Testament, they are speaking of that which looks forward from the literal specific Zion, which is speaking of the Gospel, its beginning there, and goes out to the nations. But Zion is ordinarily the literal, specific place, the geographical area. And the geographical area may occasionally be used as a figure for the whole of God's blessings. The place where God throws it out. But that is not the usual use at all. He is here talking to Israel about how Israel is going to be delivered from Babylon. And He is declaring to these people who are going to be delivered from Babylon, that their deliverance from Babylon, will not be postponed forever. But ~~in~~ in the near future, it is going to come. His salvation will not tarry. His righteousness will not be far off. It will be brought to deliverance, and brought back to Zion. He has just been talking about Babylon before. He is talking about deliverance from Babylon. The coming

of Cyrus. He speaks of it specifically in these verses. He goes right on in the next verses, "Come down, and sit in the dust, O virgin daughter of Babylon," Now if you are just going to grab a verse out of the middle of it, and say now, he is not talking about Israel at all. He is talking about something entirely different. Well then, you can't be sure of anything what Scripture means. (Question).

Altogether it expresses the whole future course of God's blessing and God's fulfillment of His righteousness and of His salvation. But it is the greater part of it applied to that immediate thing which He did in deliverance from Babylon. But He is not simply saying in this verse, I'm taking you out of Babylon. He is saying, I the Lord am going to continue to do my mighty work. To accomplish my great work. My plan is going to be worked out, in its full. Not that which you will be able to see, specifically and definitely, is not far off, ^{It} ~~mmh~~ will not tarry. It will come right soon. "I will place salvation in Zion for Israel my glory." (Question). This is not dealing specifically with Zion, no. We have other passages dealing with that, which we have discussed at some length last semester. But this here, you might say, that it is an overlapping, but nothing of that which could be specifically drawn from this passage. No, I didn't say that. I said that this includes all of God's future works, through all ages. Everything that He is going to do, is completed through it, in this statement that God is going to accomplish His righteousness. It is all a part of God's righteousness. But that which is particularly in verse, is His delivering His people from Babylon, and taking them back.

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this great picture of the future, but which he has not gone into at all, in this verse. The ~~mmh~~ situation that we have just been having of the victory which God is going to establish over Babylon. The establishment of the rightful condition of Israel being free, as over against the unrighteousness condition of their being subject to the Babylonians.

And so he says, "Come down and sit in the dust, O virgin daughter of Babylon, there is no throne, O daughter of the Chaldeans." And he goes on in the next two or three verses picturing Babylon as a figure of a woman used to having everything that is good and now reduced to this condition of misery. And the reason is because of what the

Lord is going to do. The Holy one of Israel. "As for our redeemer, the Lord of hosts is his name, the Holy One of Israel." And then after five verses of that, in verse 6 He says, "I was wroth with my people, I have polluted mine inheritance, and given them into thine hand. Thou didst shew them no mercy. Upon the ancient hast thou very heavily laid thy yoke." And He is picturing here, Babylon, as to be subjected and reduced as God brings to pass His righteousness, in the freeing of the Israelites from the Babylonians and the putting of the Babylonians in a position of inferiority instead of the leadership of the world that they had at that time. The suddenness of that which is to come. The whole chapter is dealing with the Babylonians and with the punishment God is to bring upon them. A most particular detail of that which is expressed in general in verses 12 and 13 of the previous chapter.

And then at the end of 47 He turns on to the Israelites in contrast to Babylonians and it is not such a simple thing as an ordinary patriotic Jew. The Israelites in subjection. Here it is the Babylonians subject. That is not a simpler solution of the picture. And He goes on to make it clear. What He is doing is not simply saying, you are my people, Israel. And you my people of Israel are going to receive Blessings, while the Babylonians are going to be punished. That's not it at all. Surely those things are true. It is far from giving the whole picture. Israel is saved because Israel is God's servant. Israel is saved because the light must be brought to the Gentiles. Because the people in prison must be brought forth from them. It is a servant's work, but how can Israel do it? Israel is Himself in prison. How can Israel perform the work of the servant, the work to which God has called Israel. God has called Israel. And so He is trying to bring those ideas out and make it clear that Israel is saved, not that it should be saved and Babylon punished, but because God is going to perform His whole work of salvation, and that a part of that work is the deliverance of Israel from its condition of suffering and in order that the work may continue through Israel and that the work of the servant may be performed.

And so He is trying to point out the fact that He is going to deliver Israel. People are not going to get discouraged and think He isn't going to perform it. He is going to perform it. But on the other hand, that His work is a work of grace to Israel. Not a work of desert on Israel's part but Israel is in this situation of misery because

Israel deserves the misery. And Israel was saved because Israel was to reveal the greatness of God and his power, and his majesty, and his existence, all this is tremendously important to impress on their minds. And so he says Hear this, O house of Jacob, which are called by the name of Israel, come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. He says you have all the forms, you're worshipping God, you're claiming to follow me but he says there's something wrong. It isn't sincere down to the depths of your being. There's something wrong. He says they call themselves the Holy City, they say on the God of Israel; the Lord of hosts is his name. Now he says to them I have declared the former things from the beginning. Again omniscience, stress on predictive thought. I have declared the former things from the beginning, they went forth out of my mouth, and I showed them, I did them suddenly, and they came to pass. Why? Why did he predict them in the past? Why did he do them suddenly? Why did they come to pass exactly as predicted? Because I knew that thou art obstinate and thy neck is an iron sinew and thy brow brass, and even from the beginning declared it. Before it came to pass I showed it lest thou shouldest say, my idol has done it, my graven image, I did it so you would have absolutely no way of getting round the fact. Here is the fact before you. The fact is that God predicted what he would do and then he did it. Now you can't get over that just accidentally. It ^{just} happened that way. God predicted it and it happened. You can't say, oh, well, the idol did it, that was good luck, that came to pass because we worked, our cleverness (6 3/4)

I said to a Jew in Philadelphia who was ^{at} one time ~~painting for~~ ^{training to be an} orthodox Rabbi, I said to him isn't it remarkable, I said, all the systems of writing, alphabetic writing, in the world have come from the beginning of Palestine. I said isn't it wonderful what comes from Palestine? Oh yes, it's brains, brains, that's all it is, brains. Well, there you are. It's evidence of brains instead of what God has done. It's credited to something else rather than to God's grace, God's goodness, God's wisdom, and he says here, I have done this so that it would be perfectly evident and unmistakable that it is God who has done it. You've heard, and see all this, will ye not declare it? I've showed you new things from this time, even hidden things, I showed you the things before which are going to happen. They've happened. Now he says I'm giving you new things to happen

but he says your heart is hard, you are obstinate, you do not want to accept God's will, you want to go on in your own selfish way. They are created now and ~~that~~ ^{not} from the beginning, even before the day when thou heardest them lest thou should say behold I knew them. Yea, thou heard not, yea, thou knew not, yea, from that time that thine ear was not opened: for I knew that thou wouldst deal very treacherously and wast called a transgressor from the womb. For my names's sake will I defer mine anger, not because Israel is good, but for the name of God and for his praise. He defers his anger--for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver: I have chosen thee in the furnace of affliction. For my own sake will I do it. It is that God's work be performed, the work of a servant be done, the work for which God has called Israel is to be done, not because of the goodness of Israel, not because of the goodness of any of us, but because of God's provision, and of that which God intends to carry out. For how should my name be polluted and I will not give my glory unto another. You see the problem. The servant's work must be done. The servant's work has been described in chapter 42. Israel is the servant but how can they do a ^(a) good work, when Israel itself needs a work, Israel itself is in captivity, is blind, is stupid, is holding back from God. The Babylonian captivity is the result of Israel's sin. Well now you deliver them, he's going to deliver them, he's going to bring them back. If you deliver them and if you don't deal with that thing that's at the back of it, there'll have to be another captivity. There'll have to be another exile. Because it is sin that has brought it on, and just to get deliverance from the ^{results of} sin is not enough, you have to deal with the root problem (9 $\frac{1}{2}$)

So he is striking at the root problem in these passages and raising the question what are we going to do about this root problem? How are we going to solve it? And so he says hearken to me, O Jacob, and Israel, my called, I am he, I am the first, I also am the last.

48:12 My hand has laid the foundation of the earth, my right hand has spanned the heavens, when I call upon them, they stand up together--stress on God's mighty power again. Assemble yourselves and hear, who among those idols could declare these things? The Lord has loved him, he will do his pleasure on Babylon, his arm shall be on the Chaldeans. God is declaring still the deliverance from the Babylonian captivity, that which he's (10 $\frac{1}{2}$)

known of, he's going to bring it to pass, it is done in order that his servants may be delivered, but what's the point of just one deliverance of his servant, you want to strike at the root problem in some way. And now he says he has called **Cyrus**. I even I have spoken, yea, I have called him, I have brought him and ~~he~~ he shall make his way prosperous. Now is that Cyrus he's talking about in verse 15? We've just been talking about Babylon, is it Cyrus delivered from Babylon, or is the sergant he's talking about, the servant who is to do God's work and cannot be held in captivity to Babylon because he is God's servant and God is going to deliver him to carry on his work. I have spoken, I have called him, I have brought him and he shall make his way properous. It's a little hard to be sure as you read verse 15 which he is talking about. Is this Cyrus? We haven't had any specific mention of Cyrus lately though we've just been speaking of Babylon. Babylon raises the question of immediate delivery, it also raises the question of delivery from the sin question, the vital question altogether. Now what (11 $\frac{1}{4}$)

Who then is Cryus? Well, Cyrus has been called the servant of the Lord, he is the servant for immediate purposes, but is this the servant for the immediate purpose or the servant to do the whole work that is called? You might think that perhaps it is the servant to do the whole work because of the next word. Who is speaking in verse 16? Who is the one who is here talking in verse 16? Mr. Hyer, who is the spokesman in verse 16, is that Cyrus talking there? Is it the Lord? How many think it's the Lord? Mr. Hyer, what do you mean by the Lord? Is ^{it} the Prophet? Oh, the Prophet says, come to me, I have not spoken secretly from the beginning, from the time that was, there am I. What does the prophet mean by that? Yes, but does the prophet say, I have not spoken in secret from the beginning, from the time that it was, there am I. What does the prophet mean by that? Come ye near to me, hear ye this, I've not spoken in secret from the beginning, from the time that it was, there am I. How does that fit the prophet? It doesn't fit the prophet? You don't think it's the prophet. Well, what is it then? God. Is that what you meant by the Lord? God. Well, just who is God here? Well, how can God say, now the Lord God has sent me? How can God say this? (13) Is it a break? Does one man just quit talking and another man start talking? Does the Lord quit talking and Cyrus talk something? Mr. (13 $\frac{1}{2}$)

who do you think is talking? Could be. Mr. (13 $\frac{1}{4}$) , who do you think?

48:17 Yes, verse 17, thus saith the Lord, thy Redeemer, and that may ^{mean} be that now the Lord speaks, and someone may quote the Lord, is that right? So it could fit with either interpretation.

Now verse 16 ^{does} say the Lord say the Lord God has sent me, does the Lord say that? Could Cyrus say it, I have not spoken in secret from the beginning, from the time that it was, there am I, could Isaiah say that? If Mr. (14 $\frac{1}{2}$) would phrase his answer slightly differently I think it perhaps mightn't be such a bad stab at the problem. If he would say would suggest something here that would fit a little more directly into what we've been talking about, perhaps he might be rather near it. Now imagine you're a man in the Old Testament time, now here's a problem. How are you going to answer it? It's who's talking in this verse? Who is it? Well, it must be God. God is speaking surely. I haven't spoken in secret from the beginning, from the time that it was, there am I.

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... he says God has sent me, how can it be? Well, now just above he was speaking about, I've called him, I've made his way prosperous, is that Cyrus, [>] or is that the servant of the Lord? Is that the true servant of God he's talking about? Does the servant of God referred to in verse 15, and does he himself personally speak in verse 16? Can it be that the servant who is Israel is ^{nevertheless} ~~never-like~~ an individual, one man who may speak in the singular, in a personal way, and yet who may speak of himself as having been right through, in active ^{7.} (1 $\frac{1}{2}$) right through, in the time that it was, there am I. I have not spoken in secret from the beginning, but in some way there is one whom we may call the servant of the Lord who nevertheless has mighty divine attributes, who has been from the beginning, who has from the time that it was, there was he, and who is going to perform the servant's work and he says that the Lord God and his Spirit has sent me. Now what does that mean? The Lord God and his Spirit has sent me? How does the Lord and his Spirit send somebody? Well, we ought to look at this part of the verse in the Hebrew. Suppose Mr. (1 3/4) read the last part of the verse in the Hebrew. I think we've assigned this already to everybody, this section in the Hebrew...Mr. Elwin, would you read us just the last part of the verse, starting with And now in the Hebrew? Well, now that's not the way the authorized version says it, is it? Yes, is that wrong? Why not? You mean the Hebrew order here proves

that and his spirit proves the subject of the sentence? It can be either one? You are going to take a middle of the road stand here. You won't favor either the authorized version which says the Lord God and His spirit has sent me or the Revised version which I believe says the Lord God has sent me and His spirit. But he straddles it here, and that is a very sensible thing to do. Where the Hebrew expresses the thing that there are two possibilities of interpretation we get much more literal if we say there are these two possibilities in the Hebrew, even if we go on to say, I personally incline to say this is the correct one. Yet it is well as one points out that that is the correct one. Yet it is well to point out that that is your inference and not the statement in the original.

In the original it does not show whether this is subject or object. You could very easily show that it is an object by putting _____ before it. Then it would be perfectly clear that this word is object. But if you don't put _____ in, that doesn't prove that it isn't an object, that leaves it uncertain. You do not know which it is. And so we do not know whether the Lord God and His spirit have sent me or the Lord God has sent me and His spirit. We don't know which it is. There is nothing in the original indicating it. You can only make up your mind between the two possibilities because only one of them can _____ true? most reasonably we think, be proven. The word is not subject and object. Doubtless one or the other is the sense. The Lord and His spirit have sent me, or the Lord has sent me and His spirit. Well, in either case it is a rather peculiar way to speak isn't it? The Lord and His spirit have sent me. What does that mean? Eisenhower in Europe might say, Roosevelt and his spirit have sent me. What does that mean? Yes, it would be a very peculiar way to speak. And to say Roosevelt has sent me and his spirit, would make no sense at all. Well now, this is a very very peculiar phrase. But if the servant of God is speaking and if the servant of God can attribute to Himself divine attributes, in this way and speak of Himself as having been from the beginning, from the time when it was _____ (5), then it is something which might suggest that there might be great ~~promises~~ thrones and the divine economy which we do not fully understand and which the Lord was beginning to give us a few glimpses of. From this then you have certain divine attributes he speaks of here. This one who is perhaps the true servant

of the Lord. The one who is to do the work of the Lord, the work of the servant then can say the Lord has sent me and His spirit.

And of course as you remember in the picture of the Messianic King and in Isaiah 11 it said that the Spirit of the Lord went upon them, and it went on and it gave the attributes of the Spirit, that would rest upon the king who would be born out of the course of Jacob. So it is not altogether alone. You have a similar idea back there in Isaiah 11. Now somebody might say what on earth reason do you have to think that all of a sudden you have the servant talking.

Let's jump forward for a second to chapter 49. And in the beginning of chapter 49 who is speaking in verse 1? What makes you think it is the servant? That would suggest it wouldn't it? Now as you look ahead would you find anything that would make it not merely suggestive but positive? Definite? Verse 3. "And said to me. Thou art my servant." This is that servant speaking. And who is speaking? What does he say? "Thou art my servant, O Israel." Then it is Israel that is speaking, isn't it? "Thou art my servant, O Israel." Israel is the servant. Well, you get down to verse 5 and "And now, saith the Lord that formed me from the womb to be His servant, to bring Jacob again to him." The servant is Israel. Thou art my servant, O Israel. And this, the servant is going to bring Jacob again to Him. The servant says, "Though Israel be not gathered, yet shall I be glorious." Verse 6, he said, "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and will also give thee for a light to the Gentiles." So God has called Israel as His servant. Israel is to be saved, because Israel is God's servant. The work the servant is to do is portrayed in chapters 42 at the beginning, the picture of the servant's work, the thing for which God has raised up the servant. But how can Israel in sin, in misery, in disappointment, in discouragement, in captivity, in blindness, fulfill the work of the servant? Well, there is one who is the servant of the Lord, to whom the Lord says, "Thou art my servant, O Israel." He is in a very special sense, actually Israel. He is one who is of Israel. He is one who represents Israel. He is one who does the work of the servant. The work that Israel must do. He is one out of Israel. He is one who represents Israel, but the work of the servant, the work to which God has brought Israel into the world, has reference not only to the Gentiles we see here, but also to

Israel, the servant. And He then must do a work for Israel as well as for the Gentiles.

C. 42 told us that He was a light to the Gentiles. And now we find He is not only a light to the Gentiles, He is a light to Israel. He is not only one to redeem the Gentiles. Israel also needs redemption. And so Israel is the servant, but Israel also needs redemption. And the work of the servant must have reference to Israel as well as to the Gentiles and the work of the servant for which Israel is called must be done by Israel, but it must be done not by Israel as the whole nation, but by Israel as the nation being the means through which there is ^{preparation} 'separation' made for the coming of one, and through which the one comes into the world, who represents the nation in this work and who does the work of the servant. He is the true servant of God, in one individual doing the work for which the nation was called and the work has reference to Israel as well as to the Gentiles. And so that idea which has been suggested at various points as we've come through these chapters, it is touched in that direction a little. It has presented a problem. The servant is to bring them to open the blind eyes, to lead them out of captivity. But who is blind but my servant? Who is in captivity but my servant? But why are you in captivity? Because you stand against the Lord. You are in this. You deserve it. But you are the servant. God is preserving Israel in order that His servant may be brought into the world. He is preserving Israel in order that the Word of God may be given. He is preserving Israel in order that the work of the servant may be accomplish. He is preserving Israel in order that through the servant Israel performs the work for which Israel will fill in in a very good place.

Next Day. (11).

We went ahead and took a brief glimpse at 49, so as to throw a little light back on a phase on 48, but we hadn't finished looking at 48. Do you remember that we are noticing the different scenes in this passage which relates so particularly to the situation of the Israelites in exile. And we call their attention to the particular ways in which God is answering their needs. We also have noticed that although we have these particular ~~themes~~ things which will be done in chapter 40 and which have been stressed and repeated through the chapters since, as the exile starts, assures that God is

His great power pointed out to them. His knowledge, His power to predict the future, given as a proof of His power. The constantly recurring theme of His comfort and the deliverance He is going to give. Specifically the deliverance from Babylon. As these notes are stressed and the futility of idolatry, these are stressed, we found a new theme? thing developing. The Servant of the Lord. God is not saving Israel simply because He likes them. He has called Abraham because He had a purpose for Abraham to do. He called Him that in order that through Him a great work might be accomplished. The work is the work of the servant of the Lord. And as we read in chapter 42 what the work was that the servant of the Lord was to do, we've wondered, how can Israel do its work? And at the end of chapter 42 it was very clearly brought out, the great difficulty for Israel to do the work of the Servant of the Lord for which Israel is to be preserved. Through the Babylonian captivity. Other nations go into captivity and they disappear. They are assimilated by the conquering fold. They lose their identity. But Israel, God assures them will not lose their identity. They would return from exile. His mercy will remain with them forever, and all because Israel was God's servant to perform His work. Yet at the end of chapter 42, He said, "Who is blind but my servant, and deaf but he whom I have sent." The servant is to deliver, to be a light to the Gentiles, but yet Israel itself needs light. The servant is to lead the Gentiles out of captivity and yet Israel itself is in captivity. So God said, how did you come to be in captivity. It is because of your sin. It is because you have rebelled against God. Israel is in captivity because of the more important thing, the sin question. So it is necessary that the sin question be dealt with ~~for~~ taking them out of one captivity can only lead to sending them into another captivity.

And so here is the problem. Israel must do the work of the servant. God gives His assurance that the work of the servant is going to be done, and yet how can Israel do the work? And gradually the thought has been brought before us, that the work of the servant is a work that is to be done by Israel but not by all of Israel. That there is to be one out of Israel who will represent Israel in doing this work. But through this one God will carry out the great work which He has promised. Then we came to that startling verse in Isaiah 48:16, in which we find that it is God speaking but it is also the servant speaking. And it is pretty difficult to disentangle how much is God speaking. How much is the servant speaking. How can both be speaking

a term that is clarified in the New Testament. But the servant actually is God Himself. But the ~~servant~~ ^{God} is only one, yet God is three. And right here in this verse we have the theme brought out. "And now, the Lord God ~~m~~ hath sent me and His spirit." The three persons of the Godhead brought together in this one verse. Not explained in a clear theological fashion so that a person can get out of it the full explanation, of the trinity, that the doctrine of the trinity is the key that unlocks the verse and makes it perfectly clear, and without that it is difficult to get any clear understanding of what the verse really means.

Here and in Isaiah 9, the Christ, the Messiah, the everlasting God, the mighty Father, the prince of peace. How can a messiah, a king of the reign of David, of the line of David have all these things said about him and yet that is said. It is a problem. It is a difficulty. It is a strange thing. Here is a verse that we can't understand, in the light of our present knowledge, about the being of God which needs more revelation. This is brought out in these verses. This is not Isaiah speaking. Isaiah couldn't say what is said here. This is God speaking. And yet He says God - how can it be? It is the servant speaking. And yet how can the servant say what God can only say about Himself. A problem. A difficulty. A problem that he would hold up. Something that perhaps he would get more light on, and then the whole thing would become clear. The difficulty is that so many people leave this scientific method of approach, of taking the thing and recognizing it as a problem and holding it up there and waiting until you get further light and can fully understand it, these ideas. Therefore I explain it away. They don't fit with my previous ideas. I ~~re-evaluate~~ ^{reevaluate} the terms. Therefore I explain it away. I give it some kind of an explanation that makes it more understandable.

And so here we have a glimpse at some phase of the Trinity. So here is a glimpse of the Deity of the servant of the Lord. The coming one who is Israel and is also God. How can one be Israel and be God? The coming one is the servant of the Lord. How can one be the servant of the Lord and also be the Lord? You cannot tell until you get the full explanation of the Trinity. And therefore it is easy to say, Oh well, I just don't understand it. I'll just explain it away. There's something wrong. It can't be true. It is true! It doesn't seem to you to fit because there is another

factor which you do not understand. You get the other factor in and the whole thing clarifies it and then you can see how it all fits together. So often in any science we find two things that are proven to be true and yet they seem to contradict each other. They don't contradict each other. They seem to. But the reason is because there is another factor which we don't know about. And once we get the other factor, it clarifies it, and it falls into line.

Well now, we have this wonderful glimpse then. This wonderful glimpse of the Deity of the Servant. Certainly a wonderful expression of the pre-existence of the servant, and the fact that God has sent the servant and sent His spirit with the servant. The Revised Version I think is undoubtedly correct. The Lord has sent me and His servant, rather than the Lord God and His servant sent me. The Hebrew as we've noticed could be translated in either of the two ways. I think that probably, a little bit more probability from the Hebrew alone for the Revised Version because the order is like the Revised Version. The Lord God has sent me and His spirit is the order of the Hebrew. Well of course the translators of the Revised evidently thought though "and His spirit" comes at the end, it was subject rather than object, and so in order to make it that way in English in which position counts so much, they moved it back out of the order of the Hebrew. But the understanding of the teaching I think and comparison with other Scriptural passages makes it ~~g~~ fairly clear that here the Spirit is the one sent rather than the one who does the sending. ~~at~~ The Father sends the son, and the Spirit, but the Father and the Son send~~s~~ the Spirit. The Spirit rests upon the son. The son is endued by the Spirit. But the order of precedence of the Godhead, is the Father, the Son and the Holy Spirit. Each fully God, equal in power, equal in work, but there is an order of precedence.

So then the verses followed by this statement that The Lord is the one who gives Israel everything that is worth while. The Lord is ~~nam~~ the redeemer, the Holy One of Israel. "I am the Lord who teaches you to profit. Who leads you by the way that you should go." Oh how hard it is for us, as human beings to recognize that there is one who can lead us by the way which He performs. You notice that even with the smallest child, you try to lead the small child in one direction and immediately he decides he wants to go in the opposite direction. You have to put some little bottle in front of

him. Some little diversion to attract his attention in another direction and make him think that he chooses to go in that direction. And somebody says if you are going to understand grown ups it is a mighty good thing to learn to understand children. It is exactly the same with most of us older folks. It is the little bubble, it is the little tinsel, it is the little thing that appeals to the lust of the flesh, or to the lust of the eyes, or the pride of life, that it makes a big pull on us to go this direction, or that direction, or the other direction. And we all think that we want to follow the Lord and do what He wants us to do, but when one of his servants comes to us, and gives us some advice, the immediate reaction in just about everyone of us is to immediately resent when somebody gives us advice, and to immediately - instead of trying to profit by the advice and to show the person that gives it to us, that after all we either had those thoughts already ourselves and did need it, or else that actually they aren't very good. It is the immediate instinctive reaction of the human being to reject to be led. To reject any sort of direction coming from another one. And that was exactly the reaction of sinful Israel. The Lord says in verse 17, "I am the Lord who teaches you to profit. Who leads you by the way that you should go. O that you would hearken to my commandments." The Lord shows you. The Lord tells you what to do, so that you can hearken. We will say, O how the Lord so plainly indicated that was what I should do. If I had only paid attention. But I went off this way because of it appealed to me much more. O how plainly through one of the Lord's servants it was indicated that I should do, or that this is what I should do. But I preferred to go off this way. It appealed to me more. He says, "O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea." And He speaks about how Israel would have been continuing and enlarging and would have had a great name if Israel would follow God, would know what was really for Israel's good instead of being led off at every little point seeking His own ~~man's~~ desires and His own purposes and in this sinful world that is the characteristic not only of the unbeliever, but of everyone of us. And it is necessary in dealing with a church and dealing with Christians, in any kind of Christian work, to recognize that fact.

I think there are two things we ought to do. One is, we ought to say, what is the Lord's will? I shall do it. Determine His will. Determine to follow it. Determine to put it first and not to let these little considerations lead you. That's extremely important. But I think it is important when you deal with others, to be tolerant. You say, what's the matter with that fellow. It is perfectly plain, that is what he should do. Why on earth does he ~~do~~ it this way. Well, how do you know you would be any better this way. You may have to use these methods to try to lead people to do what is right, and to try to accomplish what is the Lord's will. You may have to put the little tinsel or the little bobble in front of them. You may have to do it, in the world constituted the way it is. And there is only one person who has ever lived who has followed the Lord 100%. That of course was the Lord Jesus Christ Himself. Every other one has had ~~his~~ ~~own~~ his faults and therefore have the 10 $\frac{1}{2}$ greatest fine qualities, but sometimes you find the most glaring faults with them.

I remember a man telling me how bad he felt. This man whom he had been following so blindly and now he found the man had a flaw. And he felt so bad. I felt like saying, I wish somebody would tell you that there is no Santa Claus. It is a fact that it is so easy to take a human being and think that human being is perfect, and you will find human beings who are very very fine. And who are very much worth our following in many regards, and who will give us much that is tremendously helpful. But if you get any surprises they have feet of clay (~~clay~~), well it is time you woke up and realized that there isn't any Santa Claus because as they now have feet of clay, if they don't they will have arms of clay or a head of clay. You will find that the finer the person is, the more likely you are to find some pretty glaring flaws if you get to know they really well. But the way that human nature is, in this sinful world, and God gives us the power to secure the freedom from this condition. But it is a long slow process. He gives us the power and if we avail ourselves of it, we can make tremendous progress, even within the short space of this life. And it would be a good thing for, if we would while on the one hand doing the best we can to make progress, on the other hand, be a little more tolerant ~~and~~ and charitable of the other person and realize that everyone of us has plenty of flaws. And the one who has the most glaring series of little flaws may not have the one big flaw that so disfigures some other's great leader who is really

tremendously used of the Lord in many ways.

Now it is interesting after these verses to in verse 20 suddenly again to have the mention of Babylon. Just as we had it up in 14. We are still dealing with deliverance from Babylon. Deliverance from Babylon is the immediate pressing problem which is before the Israelites. But God is using this great pressing problem, this vital problem, this problem which is one of the great issues of the book of Isaiah, he is using this as a means to bring far deeper and more vital problems to the minds of the people. And to call their attention to that that ~~which~~ were so ready to turn away from and not to pay any attention to. And he is using a pressing immediate need as His means to bring to their attention the far more important for a basic underlying need. That is what you are going to have to do if you are going to reach people for the Lord. You are going to have to keep your stress and keep your emphasis upon the things that are vital but you are going to have to deal with the thing that interests them which are real problems and vital problems but which are not as important as the thing you want to get across to them. And combine the two to show them how the one leads to the other. Any Christian work that is effective is worth which finds a common ground and which goes forward from this point of common ground.

The Lord could very easily say what difference does it make whether you are in Babylon or not. After all, the suffering that you have in exile here is nothing to the suffering of eternal punishment. It is not worth mentioning in connection with that. The difference between your condition in Israel and your condition in Babylon, is just like nothing in comparison with an eternity of suffering. Let's forget exile, and all these things. And let's think about the vital things. What about your eternal destiny? He could say that and the people would say, how do we know Israel's eternal destiny? And they would forget all about it and they would pay no attention to it. And God deals with them in a way to deal with the immediate thing that presses upon them and to bring in connection with the vital eternal thing, in such a way that He gets the ~~the~~ vital thing across to them, while also dealing with the pressing immediate need. And we have to be the same way ourselves, if we are going to be effectively used of the Lord. We have to keep our eyes on the thing that we are after but we also have to find out ~~what~~ in what is the thing that the people are after, and to how great an extent

is it a legitimate thing, and when it is, deal with it properly. So he says, go forth from Babylon. They can't go yet. Cyrus hasn't yet come. Flee ye from the Chaldeans. They can't.

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They aren't exactly in prison. They are in a land. The Babylonians troops are all around. They couldn't move without being shot down. But he says, "Go ye forth of Babylon, flee ye from the Chaldeans," They can't do it. Well, he is making a prediction. The command is a prediction. He is saying, I am going to make it possible for you to go forth. I will open up the way. It is not just ironic. It is not just taunting them go forth from Babylon. You can't do it. It is pointing out the fact that God is going to let them go forth. He is going to open the way and lead them out of the land of the Chaldeans. "With a voice of singing - even to the end of the earth, say ye, the Lord hath redeemed His servant Jacob." Jacob is the servant. Israel is the servant. Israel is being redeemed. God is redeeming His servant Jacob. The work of the servant needs to be applied to Israel as well as to the Gentiles.

48:21 Verse 21, a strange change of attitude. Before we have had, in verse 19, the regret of what might have been if they had truly followed God. In verse 20, looking ^{commanding ?} forward to the delivery from exile and demanding them to take advantage of it. ~~Rejoicing~~ ^{describing their ?} in it, and verse 21 ~~striving~~ there being led through the wilderness. Describing their being given the wonderful mercies of God. A description which is perhaps right here a directly a description of what He did when He brought them out of Egypt. When God brought you out He didn't bring you out just to die in the wilderness. He led you through the deserts, but you didn't thirst. He caused the waters to flow out of the rock for you. This is the way that God dealt with you in the past. Do you not believe that God is going to deal with you similarly in the future. Looking ahead for those who trust Him. They can flee from the Chaldeans. They can have God leading them and opening up rivers of water where they have no expectation that such rivers will be. It is a verse which describes how God has dealt with His people in the past, which unfolds the way that He is going to provide for them and go before them to give them protection. To go with help, with nourishment along the way and it is a picture of God's method of dealing with His people with a direct promise to us, but of a description of the

way God deals with His people. And we can know that if He is leading us even though He lead us through the deserts we need not thirst. We may thirst, but He is able to cause the waters to flow out of the rock and He is very anxious to do it. And to provide for us everything that we need except where He has special reference and blessings that He wants to give us through a temporary endurance of a sort along the way. So a going through ~~which~~ without complaining of the things that He puts before us, before we get to the place, where He cleaves the rock and causes the waters to gush out. He has purposes and lessons for us along the way but we know that the rock is ahead, the rock that He will cleave and cause the waters to come out in a most unexpected place, and then verse 22 which seems almost thrown in here. It seems to have no relation to the rest of it.

"There is no peace, saith the Lord unto the wicked." It is just a little incidental remark showing the comparison. God's followers, well-being, it may not seem so. Maybe in captivity. Maybe in oppression. Maybe in difficulty. But God has well-being for you. Peace does not simply mean freedom from war. Peace means well-being, completeness, contentment. Peace of soul. Peace of mind. It is all gathered together, in this word

☐ 12:4, peace. That is what the true follower of God can have, but the wicked He says, there is no peace to them. A little incidental contrast, quickly put in. The wicked may have his pleasures, his bobble, his little thing that seems to give him contentment and happiness, but of real peace he knows absolutely nothing. Now this little verse that is stuck in here as giving us this little sidelight on this other aspect here, but not by any means meaning, now we've finished the main section. Chapter 48 and 49 are closely bound together. There is only a slight paragraph division between 48 and 49, Not a main division at all. But some people who are looking for external things, rather than for internal things, evidences of meaning, will look at this in verse 22 and then they will turn ahead, they will read ahead and they'll catch chapter 57, and there in 57 they'll get to the last verse of 57, and they will read again, "There is no peace, saith ~~the Lord~~ ~~may~~ God to the wicked." And then they will go on to the end of the book, chapter 66, and they will read the last verse of 66, which is a description of the eternal torment of the Lord, and then they say, that is certainly similar to these two verses, and these two verses are identical. Therefore that is the division, and many a Bible dictionary will tell you, Isaiah 40-66 is divided

into three parts. 40-48, 49-57, and 58 to 66, and as proof, each of these parts either ends with this verse, There is no peace saith the Lord to the wicked, in 48, there is no peace saith my God to the wicked, in 57 and the description of eternal punishment at the end of 66. And it can very well be when you have three sections of a subject that you end each of the three with a little motto which are they same. Or begin each of the three with a little phrase, as in Micah where we begin our three main sections with the words, Hear ye. It can very well be, but it need not be, and when we find definite evidence we want to stop and ask ourselves, is this an evidence, or is it not an evidence, and not to jump to conclusions.

And in this case, chapter 57 and 58 are so tightly bound together that there is no possible break between them. And chapters 48 and 49 are so tightly bound together that it is absurd to make a break between the two of them. And on the other hand, in the middle of chapter 56, we have a break, which is the most important break in the whole of the second portion of the book of Isaiah. And so these little indications here are not indications, and that is the warning about this sort of indication. It is not a proof. It is merely a suggestion. It is a suggestion worth investigating. When you find the logical sequence, and you find the natural break, and you find a little indication at the natural break, you find, good, there is a seal to find that I am correct in my interpretation, but when you find such a logical division, or such an incidental external mark, where there is not a logical division, do not let it mislead you as so many people have been misled in their study of Isaiah and of other subjects.

Now chapter 49 continues with the same one speaking who was speaking in C.48: 15. "Listen, O isles, unto me, and hearken, ye people, from far." Who is talking? Who can call out this way, and call upon the isles to listen to him? To call upon the great nations afar off to hear what He says? Who can do that? Is that the prophet Isaiah? Well, it might be but there is plenty more in the section that doesn't seem to fit Isaiah. Is it Israel as a nation? How can Israel as a nation do this? Israel which is in captivity, in exile, in suffering. Is it God Himself speaking? Well, He says, the Lord hath called me from the womb. That doesn't sound like God Himself speaking. Who is it? Actually we are told in verse 3, "He said unto me, thou art my servant, O Israel." This one is Israel the servant, who is speaking. And so Israel the servant, begins and calls

upon the distant lands to listen to Him. He says, "The Lord has called me from the womb, from the bowels of my mother hath he made mention of my name." What a peculiar thing for Him to say. What a very unusual expression for a man to make, to use of Himself. Why should Israel say this? Why should Israel make such a statement about himself. Why should Isaiah say such a thing about himself. What is the reason for this? Well, of course, it shows the one spoken of here is one called from before his birth. Well, why, what's the great importance of that in speaking to the isles. Surely there is here a suggestion, just a suggestion, not a proof, but a suggestion again of the Virgin Birth. We've had suggestions of it before. And here is a suggestion. Nothing that we could build it upon. Nothing that would teach it to you. But a suggestion that fits in with other suggestions, of the fact that this one is one who has been known before His birth, called before His birth, and there is something very strange and unusual about His birth. And he says, "he hath made my mouth like a sharp sword." That you remember, we are reminded of chapter 42 where we have the picture of the ideal servant. Here the servant is speaking and showing He is indeed like the ideal servant. His mouth is like a sharp sword. In the shadow of His hand, has he hid me, and made me a polished shaft. In his quiver hath he hid me." You think here of an instrument ideally adapted to the carrying out of the work to which it has been called. One which is made ready and prepared and bound to accomplish the work for which it has been established. This reminds us of that wonderful statement in chapter 42, about the servant of the Lord, who will bring judgment to the Gentiles. The one who goes forth quietly, steadily, patiently, with full assurance, because He has the power that will accomplish the work which He has set out to do. He shall not fail nor be discouraged. He hath set judgment in the earth, and the isles shall wait for his .(11½). And he said unto me, thou art my servant, O Israel, in whom I will be glorified. Here is the servant speaking. The ideal servant. The one who represents Israel. "Thou art my servant, O Israel, in whom I will be glorified." And yet as He says it, you think now for a minute. The servant of Israel. Well now, let us see what Israel has to say about it. "Then I said, I have laboured in vain. I have spent my strength for nought, and in vain." Here is Israel in suffering, in bondage, in exile. How can Israel accomplish this work? I have said, I have labored in vain. Israel is in exile. It's being impossible

to accomplish the work. Here is just a suggestion of the little note of uncertainty here, of what was told in chapter 42, the ideal servant would never be discouraged. He will not fail nor be discouraged. He shall go forward and do His work. Here is just a little note of frustration, a little note of desperation. It seems to be bringing out the theme again, how can Israel do the work of the servant? Thou art my servant O Israel. Well, then how can I do it? I have laboured in vain. I have spent my strength for nought, and in vain." Then He has the assurance, "Yet surely my judgment is with the Lord, and my work with my God." The ideal servant can never be discouraged because God is to be the assurance of His success. His judgment is with the Lord.

The ideal servant begins to speak, "And now, saith the Lord that formed me from the womb, to be his servant, to bring Jacob again to him." Well now, how can Jacob bring Jacob? ~~Can~~ How can Israel bring Israel? Very clearly here, the servant is Israel, and yet the servant is one of the people who represents Israel, and who has a work to be done ~~and~~ for the rest of Israel as well as for the Gentiles. "And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him." The servant then is one who can be thought of as ~~apart~~ from Jacob. ~~Apert~~ from Israel. He is not the full of Israel. He is not a remnant of Israel. He is not a group of Israel. He is one of Israel, who represents Israel, he comes out of Israel, and performs the work for which Israel has come into the world. "And now, saith the Lord, that formed me from the womb to be his servant, to bring Jacob again to him. Thought Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength."

Here is Israel in exile, the servant, the glorious one. He said, "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore ^{completed?} the preserved of Israel." The servant's work is not continued with the gathering of Israel, with the raising up of the tribes of Jacob, and restoring the preserved of Israel "I will also give thee for a light to the Gentiles that thou mayest be my salvation unto the end of the earth." To be a light to the Gentiles. In chapter 42, the ideal servant, all that we had mentioned was the Gentiles, the light to the Gentiles.

We were there thinking of Israel as the servant and wondering whether Israel could perform the work. We now have seen that Israel needs to have the work done for it, and how easy it is then to forget the Gentiles and to think if you do the work for Israel, you've done it. But He says no, that's only a part of it. That is only a part. The full work of the ideal servant is to be done. "I will give thee for a light to the Gentiles, that thou mayest be my ~~man~~ salvation unto the end of the earth." And the Lord declares -

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"Thus saith the Lord, the Redeemer of Israel, and his Holy One, ~~whom the nations~~ to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord who is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord - in an acceptable time have I heard thee, and in a day of salvation have I helped thee. And I will preserve thee, and give thee for a covenant of the people, to establish in the land, to cause to inherit the desolate heritages, that thou mayest say to the prisoners, go forth. To them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places." The work of the servant, going out and extending to all the earth, to every nation under heaven, to bring out the prisoners, to bring out those in darkness, to enable them to feed, to give them pasture land in the high places, "They shall not hunger nor thirst. Neither shall the heat nor sun smite them, for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted." The difficulties to be overcome. The mountains or the marshes. The marshland to be lifted up and the mountains to be leveled. Nothing to stop their progress. ~~1/2~~

"Behold, these shall come from far, and lo, these from the north and from the west, and these from the land of Sinim." Now I have been told that this word Sinim, section of China is a word which comes from a ~~section of China~~ which is the section which is furthest west I believe, which would be the first that would be entered as one would come on a caravan from the land of Israel, from this area. And it would have been known to the people in the day of Isaiah because there was traffic across Asia all the way.

From Palestine clear across to China. Not a great deal of traffic, but there was a certain amount. And when the word Sinim is used, He is not speaking of the whole land of China. He is speaking as far as men at that time would understand, of that section of China, which would be the first one that you would enter as you came from the west. That section ~~would~~ which would bring you there into a new country different from the others which you would pass along the way, with different people than those you would have known along the way, and clear off from that country, they are going to come to be included among the blessed who are described here, to whom the Lord gives these wonderful blessings. Certainly the going out of the Gospel to the Gentiles, the spreading of the knowledge of Christ through the whole earth is fully taught in this chapter 49 of Isaiah, as anywhere in the New Testament.

Now this verse, I attended a seminar in Interconnections a few years ago in the University of Pennsylvania, in which they were discussing early trade relations and the different matters of that type, very early times, between the different countries of Egypt and of Palestine and of Mesopotamia and India, we had there professors from the University in all these fields including a professor of study of China. And these men were there and the different subjects were brought up and the question was raised about this word Sinim here. And a statement which was made there was as I have just made it, that this was a section of China, which was one of the first regions coming from Palestine, and consequently people there would think of the whole land of China, and name it by that section, but it was said in that seminar that a very interesting thing had ~~happened~~ happened, later after this book of Isaiah was written. But a conqueror from this section of China had conquered all of China, and that he had established a government over all of China which he said would endure for all eternity. And forever China would be ruled by his house and by those who came from this section of China. And then, his government, if I remember correctly, it lasted less than 50 years, and it passed out of his household altogether, and it passed to other sections of China, but in some way the name of this province came to be the name which is used by foreigners for the land of China, and so I was told there that this land Sinim here, comes from the very name from which comes our name China, and though it is not used by the Chinese themselves for their land, but it is the name used by foreigners outside of China, for the whole of China,

through a development which occurred later than the time after which Isaiah wrote this. And so it is very interesting in that way to see how Isaiah in selecting a name that might be used for the land of China at that time, would select the very one which is related to the name which is now used by all the world to represent that great land. And so we have China mentioned here in Isaiah 49 as one of the places from which will come those who are to be the followers of the Servant of the Lord, those who are to receive these wonderful blessings which are described here in this chapter.

So he says, ~~Behold from the north~~ "Lo, these from the north and from the west; and these from the land of Sinim." (Question.) Well, it is a little hard to be sure, through some of these verses here whether it is Israel as the nation which is spoken of, because there is a certain, there are terms used which seem to fit the humiliation of Israel, rather well. And yet there are terms used particularly which fit the actual individual servant especially well through here, and the terms of humiliation used in it, most of them could be as well applied to the individual servant, He is one whom man despised
of rulers ?
and the nations abhorred, but the servant as a whole is a little bit difficult. But from either viewpoint it is pretty difficult to know what is meant by that, a servant of rulers. Perhaps it means that in his day, that in the day of Christ, even as Israel here seems to be subject to a lot of other nations, subject to foreign rule, ~~and~~ that similarly Christ seems to be ~~of~~ subject to Pontius Pilate. He seems to be subject to Herod. He seems to be subject ~~to~~ human secular rulers. He seems to be subject to them and under them when actually of course He is the one who God is giving for a covenant of the nations. And He who seemed to be subject to these rulers actually kings will see and arise and princes will worship. And of course that has happened, throughout the world. Kings and princes have proclaimed the name of the servant of the Lord, and have rejoiced in the salvation which He had brought them.

I think there are phrases in it which seem to suggest that it is Israel as a nation but that actually on closer examination it fits better with the idea that it is throughout this chapter the individual servant, rather than Israel, which the servant of course represents, and through which the servant does a great work as well as for all the nations. And so we have this work going out and reaching a great

49:13 climax in these coming from afar, from all the land. And then of course, a great in verse 13, a great work of praise to the Lord, general words, very general expressions, praise to the Lord for the great work which He is to do. It has in it the simple note of comfort, the note with which our whole section of Isaiah begins. "Comfort ye, comfort ye my people." "Sing O heavens, and be joyful, O earth, and break forth into singing, O mountains: for the Lord hath comforted his people." He always comes back to the immediate situation. We take it as a starting point. We go on and look into the distant future, We see the answer to the problem. We see the vital way in which God is going to work, but we always come back to the immediate situation. And here we are rejoicing in the great work the Lord is going to do, He comforts His people, and then we have the complaint. "But Zion said, The Lord hath forsaken me," ~~and~~ Yes, this is very well to talk about a wonderful work that is going to reach as far as the land of China, in the East, and far off to the isles of the distant west lands, It is very interesting to talk about that but what about me. The Lord has forsaken me. God has forgotten me, Zion says, and the Lord comes with comfort to them.

49:15 "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yes, she may forget" yet even if this happens I won't forget you. This He gives as one of the things that you would think of as unlikely to happen. One of the very uncommon things. One which is extremely rare, and yet does happen. He says, "Yes, they may forget, yet will I not forget thee." I think there is a good lesson for us there. When you build your analogies of God's dealing with His people, recognize them as analogies. Don't give them as arguments. Speak of mother love, think how wonderful it is. God's love is far greater. And though the mother forget her child, yet will not God forget His people, because there are exceptions to all the analogies which you can draw. Everything human is imperfect, and there are exceptions. I remember once attending a class in a Bible institute. The man was speaking of eternal security, and he tried to prove it by an illustration. Now the illustration can illustrate it but it can't prove it. And he ~~could not~~ proved it, and that's the sort of thing that can backfire. It can boomerang. When you give a proof that isn't a proof, and somebody finds that it isn't a proof, they may give up the whole thing that you've been proving that way. I was so struck by it. Here this man gave this wonderful proof. He

said, After all, you are a child of God. He said, you are born into His kingdom. How could you ever fail? You are in His kingdom. You are born into it. You are His child. People, can you imagine my letting my child fall, letting my child get injured. He said, I'll hold unto his hand. I'll watch him, of course, he said. How absurd to think of such a thing. It was a wonderful illustration. It is a good illustration. God's love to His children, as great as a love of a parent to his children, it is far greater. But to say it is because ^{is} is not a proof at all. It is an analogy and God says it is like this, only greater. Not because. The thing that struck me so about it was that I read a very striking story of Bret Hart's right after that. You know, Bret Hart, the great writer of western stories, who lived in the United States, a hundred years ago, 75 years ago, I guess. And this was such an interesting story, that Bret Hart told about a fire out in the west somewhere, where a man had had trouble with his son, and in a disagreement between them, and the father told the son to get out, and never come back again, and the son went. And the ~~me~~ story is told by a man who is riding in the stagecoach and he is talking with a ^{man} man who is there, and he learns something of his story. And this fellow is coming back, and he is going to see if his father is ready to welcome him back yet, or at least he wants to see what his father looks like. And then the man, it so happened that the father is thrown into a stream in such a way. He is about to lose his life and the son is right on the spot and he saves the father's life and pulls him out of the water, and the father gets a good look at him, and the two separate, and then the man who is writing the story happens to drop in at that home, and is entertained over the night, and the father tells. He says how he fell into the water, and somebody jumped in and grabbed him, and pulled him out, and he said, who do you think it was. It was that low down good for nothing brother of yours coming back here to insult his father's gray hairs. And he spoke just so terrifically at the son, and then the next day the man met the son going back on the stagecoach, and he recognized the attitude of the father. Such things do occur in a world of sin. Such things occur. We read about them in the papers. We see that they happen. You cannot show what God is like, by the analogy of what human beings are like. You can show what He is like by the analogy of what human beings ought to be like. And what probably the great bulk of them are like. But this story is certainly not an unreal story, nor not untrue to what occasionally happens in this wicked world of sin.

I heard of a case just the other day in Baltimore that I think was almost as bad. Not quite, but almost as bad as the case which I described. One in which a friend of mind knew the individual, and saw it as actually happening. He doesn't say here, would you think of a woman forgetting her sucking child. Why, it would be just as unrighteous that God would forget you, and as a woman would forget her sucking child. No, he says they may forget, yet will I not forget thee. Nothing human is sufficiently good to be a proof of what God is. Our best human things are only a weak human analogy, of what God is. And so be careful in your speaking and use human things as analogies, not of proof. The proof is in God's word, and that is the only place we can find it. What is God like? What is God's care? What is His purpose? We can't draw it out of our imaginations. We can't draw it out of our sinful hearts. We can't build up a theory and that explains it. We can not do it. There is one way to find out, and that is to see what God says in His word. And here God says, yes, you don't think it is likely. It's extremely rare. It is almost inconceivable. Yes, but it may happen. They may forget, yet will I not forget thee.

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"Behold, I have graven thee upon the palms of my hands. Thy walls are continually before me. Thy children shall make haste." The people of Israel are not going to stay. They are in subjection in Babylon, day after day. Will it ever come to an end? Will, we always be here? No, they shall make haste. They go forth with rejoicing. "Thy destroyers and they that made thee waste shall go forth from thee. Lift up thine eyes round about and behold, all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth." Israel has a great future yet. There is a great purpose ahead for God's Israel. For God's people. For those descendents of Abraham whom He has chosen. "For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants." Even now. That is now means we are looking forward all the time. The time is coming. Now you see that this is the situation like in Micah where we had, now this, now that, now the other thing. Now it shall be too narrow because of its inhabitants, dwelling in that place, and they that swallow thee up shall be far away.

4/9:20 "The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell." The children that thou shalt have, after thou hast lost the other, One wonders there whether there is possibly some, - what we had back in Isaiah 29: 22, when we read, "Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob." His children, the work of mine hands, in the midst of him. The addition to the true Israel, of those whom God will gather, of every nation of tongue and tribe whom He will bring to the knowledge of the Lord Jesus Christ who shall become a part of the true Israel of God. The children whom thou shalt have after thou hast lost the other, a great multitude of ~~so~~ many, that they are pictured of as saying this is too narrow ~~to~~ for me. Give me room that I may dwell.

4/9:21 "Then shalt thou say in thine heart, Who hath forgotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? And who has brought these? Behold, I was left alone; these, where had they been? Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens of thy nursing mothers: they shall bow ~~th~~ down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me." And here another figure, "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with ~~him~~ him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine; and all ~~in~~ flesh shall know that I the Lord am thy saviour and thy Redeemer, the mighty One of Jacob."

Next Class.

For today you have written out the themes between chapters 48 and 52, and so we will perhaps be able to move a little faster than on some occasions. We, I believe, finished up chapter 49 last time. Chapter 50 begins, and what is the the of the first verse? Verse 22 of 49 speaks of how the Lord is going to cause that the Gentiles, the nations that are now oppressing Israel and oppressing the people of God, that Gentiles are actually are going to become useful in the kingdom of God, and are going to give assistance for them. And he says in verse 21, you think you are lost. You think you are ruined. You think there is no hope. Well, he says, you are going to have so many children, you will say who has begotten me these. I lost my children, am desolate, a captive, but look at all these new additions to the Israel of God. And then he says, I'm going in fact to lift up my hand to the Gentiles and I'm going to the tribes of nations all over the world, ~~and~~ and shall be giving help and support and assistance to the people of God. And so He points forward to the fact that in the days to come, there will be individuals, he doesn't say all nations here. He doesn't say all the Gentiles. But there will be individuals in leadership among the Gentiles who will be giving support and help to the kingdom of God. And he predicts those things. Well, of course we have many illustrations in the history through the ages in subsequent times. And kings and queens will take a part in it. They will bow down with their face to the earth and will lick up the dust of thy feet. It doesn't say all the kings of the earth. It doesn't say all the queens of the earth. But that there will be those who will recognize the great humility their, the great supremacy of God and of His people.

"Thou shall know that I am the Lord; for they shall not be ashamed that wait for me." And they shall not be ashamed that wait for me, is of course a statement which does not refer to the immediate, but looks over a period of time. You take a group of people who will be true for the Lord. And who will follow His teaching, and try to do His will, and over a period of time you will find in most cases, that so far from being ashamed that they are actually in positions in which people are looking up to them. That is the way it works out in human life. It is not immediately. Many a one bears despite, bears ruin, bears ridicule for the sake of Christ, but if you consistently bear a testimony you will find that in most cases during a period of time that the attitude is slightly reversed towards you. John Wesley, I think is a very interesting

example of that. John Wesley, who early in his ministry was ridiculed and rotten egged, and the bishops forbade him to preach in their areas. The people picked up stones to throw at him. The newspapers ridiculed him, and ridiculed these foolish people who were going around with his preaching and so on. And he met all sorts of opposition but he kept steadily at it, day after day month after month, year after year, and the Lord permitted him a long life of service, and at the end of his life, he remarked on what a tremendous change had taken place in the attitude of the people toward him. There were many who of course did not accept his teaching, and there were many who accepted much of his ~~his~~ teaching, but had no use for his molding them. But almost universally by the end of his life, he was honored and admired for the work which he had done. And the leaders were proud to give recognition to the wonderful work that Wesley had done. And in most cases you will find that when people strive in a sincere earnest fashion to serve the Lord and to put Him first, that over a period of time, they receive recognition of the world. They are, so far from being ashamed, they are actually given praise. Given praise even by those who have no sympathy with their real teaching, but who see the ^{fruits?} proofs of their efforts. And the sad thing is that so many Christian efforts which start in with absolute loyalty to the Lord and which resist opposition and antagonism, ridicule, hatred, and go through all that ^{sphere?} successfully, get into this period where they receive the plaudits of men, and then ^{gold?} God gets ahold of their minds, that way, and turns the thing into just a good respectable sort of a thing, and loses its first love. And if Satan can't win through the first stage, so often, he'll win through the second stage. Well, that's not so apt to be with the same people. It is apt to be with the successors in the institutions. But it is a fact that those who wait for the Lord are as a rule in this life ultimately not ashamed as a rule. There are individuals to whom have never reached this stage. There are individuals who all their life tested there the reproach of Christ, but of course, even in their case, even though that ultimately they will not be ^{plaudits} ashamed, but will actually be receiving that which is far more important than any products of human kind. The "well done thy good and faithful servant of Jesus Christ."

And so the statement, "They shall not be ashamed that wait for me," is a general statement. A general statement of a fact of experience. A fact of observation. Here it is a prediction. That it is a fact. We can see it has been fulfilled, and it includes within itself, also the ultimate which we cannot observe, that in the light of eternity, so far from their being ashamed, that wait for the Lord, the one who is to be ashamed, are then the ones who have denied him, and repudiated him, or who have been slack in their service to him, and have failed to accomplish what they might have accomplished with the talents that the Lord had given them.

And so the verses from 19 on through 23, have given a glimpse on into the future in rather general terms, looking at certain specific phases of the movement of God's working in the world in subsequent years, in subsequent periods, but not so much to pointing to individuals' specific occurrences. And then in 24 he comes right back again to the immediate situation as He had in verse 14. "Zion said, the Lord hath forsaken me." The answer 15, comparison, analogy with the woman and her child. That God shows his love and steadfastness far greater than that of any human woman. And now in 24, He comes back again to the human situation, "Shall the prey be taken from the mighty," ~~man~~ ~~him~~ Here is the powerful human holding the prey. Can it be taken away from him? Can the captive who had been captured lawfully by the one of great power be delivered? Thus saith the Lord, humanly it is impossible but he says, his power is greater than that of any mighty, of any terrible victor. He says, I will work out my purposes. I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; They ~~shall~~ shall be drunken with their own blood, as with sweet wine, and all flesh shall know that I the Lord am thy Saviour and Thy Redeemer, the mighty ~~One~~ One of Jacob. And it is a fact through history that while God has punished the people of Israel, for their sins, God has scattered them abroad through the nations. He has made them to undergo suffering and misery for their sins, and their failure to obey Him. Yet that He has followed them with His protection in a most marvelous way and with His vengeance against those who have persecuted them.

And those nations which have persecuted Israel. Those nations which have mistreated the descendents of Abraham have themselves suffered most terrible retribution, not directly, but in the course of God's economy, they have suffered terrifically, I think in every case, most of them. And God has thus indeed -

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contend with thee. Thy children, Hitler set out to kill thousands of these and yet find that today the few Jews that remain in Germany of such a tremendously improved position that many are trying to accept Judaism and change to become Jews for the advantage that it gives them in the eyes of the occupying armies. And I think that the American Jewish Rabbi in Berlin made a statement in a magazine that he was not going to permit any Germans to become Jews unless they gave absolute evidence that it was really a sincere change, and not done simply to get better rations and better treatment. Many were killed and many were destroyed. God has willed that these people be set apart for Himself should continue until the end of the age. Should continue until that time when He will convert the nation in a day and everyone will become a believer in Him.

And so these principles here, as described - they are not principles which you can say, here's a principle - here's an individual that is found to be this way. They are not principles like that. They are principles which state - here is a situation Here is the general principle of God's working. You see that in the large it will be this way. (Question): When Japan was in 1750 I believe, the Roman Catholic missionaries would come into Japan and they had begun to learn Roman Catholicism. And they had thousands and thousands, a very large group in Japan. And then one time one of the Spanish officials in Japan, I guess he had been drinking too much, and the emperor made the statement that these would come in and make a good foundation there, and eventually the king of Spain would take the country over. And the Japanese became frightened at that and thought that it was a movement for conquest. Although I'm quite sure that the Roman Catholics who were over there working in that country, were interested in winning them to Roman Catholicism. But they were so persecuted that it is my impression that they were wiped out altogether. The Japanese government decided, that as a result of this that they were going to close up the nation and shut out all foreign influence, and Japan became a hermit nation with absolutely no influence from

the west until 1860 when the United States naval ships, Admiral Perry forced his way in and made the nation become more open. But here was a minority, which was a rather large minority, and there have been many minorities that have been/wiped out. 5.

Now when persecution comes upon a minority it increases their zeal of the minority, but it is a question how long that condition continues before it will rule out that zeal, or if the persecution becomes so great that it will destroy them, whether it will leave any trace to tell about. Now in the case of the Jews of course the Lord has prevented the persecution from reaching the place of extermination. And we have maintained the nation alive in spite of it. There have never been the continued long period of such persecution as Hitler did. There have been individual periods just as bad, but they have never been very long. Now in this particular case of course, if the United States hadn't entered the war and humanly speaking it was entirely possible that the United States would have never entered into the war. And if they hadn't or ~~if~~ even if they had and the war had continued another six months or a year, humanly speaking it would look as if Judaism would have been completely ~~extermination~~ exterminated in Poland and in Germany. But it came to an end short of that period. Now you take down in Yeman in South Arabia. I read an article recently about Jews going from South Arabia up to Jerusalem and how it is necessary for outsiders to pay their way up and to pay a certain tax to the Yeman government in order to get them released from the government, and those people hadn't had a square meal in years, just barely enough to keep alive. They are undersized, they are weak, from the persecution, the treatment they had been under for years and years, and yet through the centuries there had continued that little group of Jews in South Arabia. Now they are released from it. You don't find many minorities like that. And of course, in Yeman they could have killed them off altogether, but they didn't do that. They carried it to the point that would have put an end to most minorities but not to the point of extermination. And so I don't think that one can say that it is purely a natural thing that any minority group will survive. Many and many a minority group has perished, and I think there's many and many a minority group that survives with great zeal, during this initial period of persecution, but when it settles down to just an ill treatment over a long period of time as new generations come on, they wonder,

why bother with this. They gradually pass over into the majority party.

But in the case of the Jews, Frederick the Great, the skeptical German emperor, the close friend of Voltaire, an emperor over a very Godly country at the time, very Godly people they were, but he was trained in French infidelity and a close friend of Voltaire, who was an utter scoffer, and Frederick the Great said to his court chaplain onee, give me in one word some proof of Christianity. And the Chaplain answered, the Jew. And there was a case where the emperor was just unable to give an answer to it. The survival of the Jews through the ages, persecuted, suffering, scattered, under great mistreatment from the , mistreatment in the sense of forbidden to this, and forbidden to do that, and forbidden to do the other, in country after country. No such forbidding in the United States, and yet the tremendous social restrictions in many areas in the United States, but those forbidding in all these other countries, and yet in every one of them, surviving and in many of them coming to the front. There is something that is unparalleled, in history.

(Question:) ~~What~~ As to just what portions, there are of course two peoples are in mind in this chapter, in this section. Two peoples which are ruling at the time in which Isaiah writes. Here is the Israel according to the flesh. The descendents of Jacob. And there is the people of God, who comprise a sizable group among the children of Israel according to the flesh. And the one is a portion of the other up to the time of Christ. And then after that you have ~~the~~ your people of God still continuing to include a large number of Jews, but branching out to the putting in of a great many of branches from the olive tree. Well now, in these particular statements in which we look forward to the future, it is difficult often to be sure whether he is looking forward on this life, of Israel according to the flesh, or along this line of the true people of God coming out of Israel and including much of Israel according to the flesh but also including over a long period a great mass of people who have no fleshly relations to Israel. And in these particular verses, it sometimes is a matter of testing the verse, or the section to see which particular thought is uttermost in it. Now I wouldn't wish to be dogmatic as between the two. My own inclination is to think that in verses 20 - that are in verse 19, my own inclination is to think that in verse 19

up to verse 23, that it is the people of God who are in mind. That it is the Israel of God. Whether it is the true followers of God who are there spoken of and referred to, with comparatively little emphasis on fleshly Israel, that's my inclination, in those verses, and then to think that in verses 24 to 26, it is specifically fleshly Israel that is in mind. That's my inclination but I don't know whether we can say - the only way we can say is to examine the content of the verse and see which seems the more reasonable interpretation of it. It is possible that a verse may give a general principle that applies to the whole content of the Israel according to the flesh and the Israel according to the Spirit. It is entirely possible. My inclination is to think that here the two are separate. That is a question however on which there might be considerations, weighed and examined for a considerable length of time. I don't think we perhaps ought to go into it more fully in this class. The thing that I think is vital is of course to recognize the two lines upon which he is looking forward to the future. And they are both vital in the treatment, of the Prophets. They are both involved. And many of these statements between verses - from verse 20 on seem to be quite parallel to other statements in which it is the spiritual Israel ~~which~~ specifically which is in mind, and they seem so closely to parallel these statements here in Isaiah 29 where it is the calling of the Gentiles which is specifically in mind, where he says that Jacob shall not be ashamed, when he sees his children, the work of my hands, in the midst of him. They seem so closely to parallel that that I incline to that ~~position~~ division of the two sections here. ~~Now in n~~

Now in chapter 50, he is very specifically speaking to Israel, the race, Israel, the descendent of Jacob, which of course includes the Israel of God, includes the true followers of the Lord. "Thus saith the Lord," it continues of course from what precedes and it continues the same thought. "Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you?" What is the answer to that question which we have? This is a very long verse. The first half of the verse we notice is a question, and where do we find the answer given to that question? Well he says, "Where is the bill of your mother's divorcement? or which of my creditors is it to whom I have sold you?" There are two specific questions. "Where is the bill of divorcement, and which is the creditor?" And the

questions are connected with an or. And where is it? That is the answer. Which of you credited? What is the answer? What verse, or statement in a verse states the answer to either one or both of these questions? In other words you would say there are - what would you say? The two questions are in reverse order at the end of the verse. But do these statements that belong to the verse, answer these questions. "To which of my creditors have I sold you?" What's the answer? To which one. It doesn't state that. It isn't answering the question at all, but by giving another ~~fact~~ fact, which shows that the question is actually out of place. The question is a rhetorical question, as if I were to say well now, which train did you come down from Philadelphia on?

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You didn't come on any train. You didn't come on this one. You didn't come on that one. Which train did you come on? Well I didn't come on any train. I hitchhiked. The answer is not a direct answer to the question., of what is stated. The answer is simply implied. He doesn't say I didn't sell you. He doesn't say there isn't any creditor or bill of your mother's divorcement. He doesn't say either thing, but it is implied. This is a rhetorical question. You think you are deserted. You think you are lost. You think there is no hope, for you. God isn't interested in you. Well, he says, show me the evidence that God has gotten tired of you. Where is your bill of your mother's divorcement. Which creditor of mine did I sell you to? Show me someone that I've sold you to, that I've gotten something out of selling you. Why, he says, I didn't sell you at all. I didn't give your mother a bill of divorcement. There's no such thing. He says you sold yourself. It is your transgression which resulted in your mother's present situation. The mother of course is used to prefer to the nation as a whole, considered as the mother of the individual members. He ~~ma~~ asks a specific question. What's the answer? There is none. It is very effective in bringing out an idea but it is much more effective in the spoken word than it is in writing. I remember once in Philadelphia we were having a discussion in the Presbytery of Philadelphia of the USA Church, about the book, "Rethinking Missions." And the committee of the General Assembly which had opposed the action of the General Assembly which had given its approval to Pearl Buck who had so strongly praised this

book, Rethinking Missions. And somebody said, well this was approved by a committee of the General Assembly. And I said, it was approved by a committee? Who is this committee? Who are these men? Now as we went on to see that they were Auburn Affirmationalists. They were people out of sympathy for the great truths of the Church. Well, they said, who are these men? One of the men in the back was reading the names down a list. He said, here they are! Here they are! He started reading off the names, and giving the names down the list. But of course he was looking for the chance to point out that these were prominent members of the church. These were men who, what they said must be right. But I wasn't asking what was their names. I knew that as well as he did. I was asking a rhetorical question in order to give me the chance to point out the fact that these men were ~~a~~ men of a certain type, and he jumped in and seized the opportunity to try to heckle me and try to give a different impression than that which I was giving, by my question. My question wasn't a question. It was a rhetorical statement. And that of course is just what this is here.

It is a rhetorical statement. You think that God has deserted you. Well, where's the bill of your mother's divorce and where is the evidence. Which of you came to me for the fact of selling you into captivity. What benefit was it to me? It was no benefit to God in the external fashions. It was quite the opposite. It resulted in His name being blasphemed. It results in people saying, Oh, God doesn't amount to anything. The Gods of Babylon are greater than He. They've come to his land. They've destroyed His cities. They've destroyed His temple. Therefore we think He is a figment of the imagination. He says what did I get out of it. Well, it is all the ~~is~~ result of what you did? It is not something that I've done. It is not a matter of my ~~own~~ whim, my desire, my lack of interest in you. It's your transgression that has resulted in this situation which you are in now.

He says, why was it when I came there was no ~~hamd~~ man? When I called, there was none to answer? These are rhetorical questions emphasizing the greatness of God, the power of God. It is again a vital fact, the people have not gone into Babylonia as exiles because God couldn't help them. Because God couldn't protect His cities. They have gone there because their sin brought this about. And the Godly in the nation are implicated in the sin, with the rest. They are as members of the nation implicated in

this sin of the nation. And as a result of the sin of the nation, the land has gone into captivity, and into exile. It is not God's weakness. It is not God's absentmindedness. It is not God's whim. It is a direct result of the sin of the nation. Here's all my power. I make the rivers a wilderness. I do these tremendous things. I fill the heavens with blackness, and I make sackcloth their covering. He says, I do these tremendous things and do you think that I couldn't keep you and protect you from the Babylonians. You are not there because of my whim, my lack of interest in you. You are there because you have sinned.

And so He is again stressing the fact that though He is bringing them comfort, they are to be delivered from Babylon, and He is bringing them promises of God's blessings, but everything must get back to the basic question, what is the cause of it all? It is the sin question in the heart. And you notice how through these chapters the Lord takes the things that interest the people and are so vital to them, but He works back and leads back to show how it all gets back into the individual heart, and into the individual situation. There is an article in the Reader's Digest this month on work being done in the prisons in New Jersey. And it is not specifically along the line of Christian testimony at all, the article isn't. But the article is about a group technique that is being used to get prisoners together and the thing that is basic in it, is that he gives them a chance to air their grievances and to ~~discuss~~ tell everything they are disgusted about, and of course everyone of them is in there because he was framed, and he isn't at all the fault in it, but it puts them in such a situation that as they discuss it, they see the pretense upon the part of the others. And each of them come to see how the other who is putting up such a big front and everybody is against him and it is all on account of the warden. He didn't get the breaks right, so he is in the situation he is. The rest of them are brought to the position where they point out in this particular instance that really the man is at fault himself. And then one by one they pointed out back against each other until it forces them to look them back in the face, and to see the fact that they are responsible themselves for the situation that they are in. And he quotes different ones there who stated in the course of the discussion that they were trying to keep from thinking of these things. They said, a man would lose all hope if he realized that he is at fault.

He says you'd have no friends, no outlook if you realized you're at fault, you^{'ve} just got to push that back out of your mind and think of how mean everybody's been to you and how you're going to get even with them when you get out of here, he says, or he says you would just despair if you look at it the other way. And he is bringing people to a realization of the fact, and that's exactly what God is doing in this case here with Israel. He is bringing them to a realization of the fact that it's their responsibility that has put them in the condition they're in and when you get to that realization you've gone a very very long distance, and everybody who goes into Christian work, if you could come to a realization of that ~~you~~ it would be one of the greatest helps to you in accomplishment in Christian work. To realize that everybody here is going to be in plenty of situations where you're going to know that if it wasn't for the meanness and the weakness of the people you're associated with you could really be accomplishing good things, and that if it wasn't for the way these other people don't take responsibility and the way that they just wreck the wonderful things that you're working out and the way that they expect you to do a lot more than any human being can normally do, and the way that they're doing all this that wrecks your efforts, things that you would accomplish, everyone is going to have periods when you're going to feel exactly that way, and you're going to be absolutely sure that that is the situation and ~~everything~~ single person, if they can get back to this teaching of these chapters here, and can see that though there are many situations where the deeds of others and the weakness of others and the things, the attitudes, of others affect tremendously our outlooks, yet the vital thing, over the period of the years is the attitude we have and the willingness to see where we're wrong and to see where we need the Lord's help, and to be charitable to the weaknesses of others and very hard and critical of our own weaknesses, if we get to realize that, that will almost automatically increase your effectiveness one hundred percent, in your service to the Lord, just to get that realization and that attitude, and it's the hardest thing in the world to get somebody to realize it. I doubt, if the Lord tarry, there's a person here who will not in the course of the next thirty years sometime visit a good friend of yours who is in difficulty. Who is in a work that they're doing and they're serving the Lord and they're

striving and they're struggling and things just aren't working out right, and it's some fault of theirs, it's a lack of tact, it's a lack of understanding, it's an over-emphasis on certain features, it's a failure to take the time to develop themselves in certain particular features of their personality of of their attitude of ~~of~~ their manner of getting it across that would make all the difference. And any outsider can see what the reason is. If you will find that your friend is just convinced people are against him and he won't listen to criticism, he knows that if anybody criticizes him that they've just got in in for him, they're not showing a Christian attitude, and you will have the hardest time to get them to listen to you, and to see what is the thing that is wrong with them. They just won't listen, they'll get angry at you. I had a fellow once, he wouldn't speak to me for three years as a result. Fine fellow, fine Christian fellow, earnest fellow, trying to serve the Lord, and he got his whole church dead against him, dead against him because of his lack of tact, and I tried to point out what the situation was and I hadn't said three sentences before he decided I was an enemy of his. And up to that point he'd been ready to do anything in the world for me and for the next three years he never even spoke to me, never even said goodbye to me that time. He was out of the church a week later. Three years later I think he realized his fault, he saw his mistakes, but there was three years wasted when he might have been serving the Lord. He was just convinced that anybody that criticized him, they were interfering with the work of the Lord and there was something wrong with them, and most people get into that frame of mind sometime, but everyone of you will have the situation where you will meet others who are in that frame of mind. And you will talk with them and you will try to help them and if you come straight out and tell them what is wrong, in most cases they will immediately decide that you're just another of their enemies, and there's no help in you. And it's wonderful to see the tact of the Lord in these chapters, how through these chapters he presents the situation to Israel and how he deals with this aspect and that aspect and the other, and just when he gets to a point where it's just unavoidable, the inference, he comes right straight out with it, but he doesn't start with it. You don't have it in chapters 40 and 41. And in 42 the stress is on the weakness of the children of Israel, rather than on the (12 $\frac{1}{4}$)

and it's on the fact that helplessness of the children, and gradually he leads it around and brings it out and forces you to the realization of the truth of the situation, and what a lesson we can learn from it in our dealing with others, to reach them in a psychological way that will bring a willingness to listen to the thing that they need. And what a blessing we can get from it if we'll apply it to ourselves and see that in our work in its effectiveness, the greatest thing is going to be our own responsibility right straight through. And our personal relation to Christ and not what other people do or how well they work or how poorly they work, ^{or} but what their attitude is toward us. And so through these chapters there's nothing of this, as the critics say, just a lot of ideas, statements like a stream rolling down the mountain side, hitting this and hitting that and hitting the other. There is a carefully worked out, wonderfully organized arrangement here, of psychologically reaching these ideas and driving them home and taking one area and another area and another and gradually ^{through it} bringing to the fore these vital thoughts that are so important and bringing them to the realization that the most important thing is not the solution of the Babylonian question but the solution of the sin question, and that unless the sin question is dealt with all of these social and political things that mean so much to every one of us are just of no importance at all, and the deliverance from Babylon will accomplish nothing in the end, if the sin question isn't dealt with. And how often the Lord has declared his power, and I hope you all stress under verse 2 and 3 here again the power of the Lord.

When we come to verse 4 here which is a strange verse again, the Lord has given me the tongue of the learned, whose tongue, whom has he given the tongue of the learned? It's been the Lord who has just been talking. Thus saith the Lord, the Lord speaking to Israel, but now the Lord has given me the tongue of the learned. Whom has he given that tongue to, is it Isaiah, is it Israel as a whole, who is it talking? The Lord has given me the tongue of the learned that I should know how to speak a word in season to him that is weary. So Isaiah is doing it through these chapters, the Lord is speaking through him and he must (14 $\frac{1}{2}$) run with the rest. Is it Isaiah who is speaking here? He wakeneth morning by morning, he wakeneth mine ear to hear as the learned. (14 3/4)

and then he continues, the Lord has opened my ear and I was not rebellious, neither turned

away back. Is that Isaiah sneaking now?

P. 225. (1/3)

It sounds like someone who is far greater than Isaiah. Is it Israel who is speaking?

50:5 V.5. "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back." That doesn't fit with what we've read about the ~~mabhhm~~ rebellion against Israel. "I gave my back to the smiters, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting." It is not a patient submission. There's nothing about that. "I hid not my face from shame and ~~fmh~~ spitting." It comes not because of any voluntary submission to it. Who is this that is speaking? In these verses here? Is it Isaiah or is it a rather exaggerated picture, ~~hampm~~ perhaps, and if so why? Why does it have to do in the context? Or is it the servant of the Lord spoken of in 49? And 48:16.

50:7 "For the Lord God will help me. Therefore shall I not be confounded. Therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together: who is mine adversary? Let him come near to me." The confidence, the trust. "Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment; the moth shall eat them up." The wonderful invitation to absolute confidence in the Lord and obedience to the voice of the servant of the Lord. Here there was a marvelous light. He speaks here to the true believer ~~amdm~~ in verse 10. To the one to whom the gospel call is given. The invitation to believe on the name of Christ and to come into the clear light that comes through trust and confidence in the word of the servant of the Lord and then in verse 11 He turns His head in the other direction.

And in Isaiah 50: 11, He turns His attention to those who refuse to accept the faith and simple trust in the servant of the Lord, and come into the light through Him, and He said, "Behold, all ye that kindle a fire, that compass yourselves about with sparks." You, who believe that you're going to accomplish the work, you who think that you are going to ~~amdmmp am him work~~ build the fire. You're going to do the thing. You're going to heaven by your good works. You're going to work out a beautiful way of accomplishing everything. He says, "Walk in the light of your fire, and in the sparks

that ye have kindled." Let's see you do it. As Martin Walsh said this morning, "A man said he was going to heaven through his good work. Well, Martin Walsh said, it won't be heaven that you will reach." If that's the means by which you are getting there. He said, you are on your way to hell. "Let him walk in the light of your fire, and in the sparks that ye have kindled." If you think you can do it let's see how far you will get, that way. A better approach in most cases ~~which~~ ^{than} simply straight forward denial. Somebody says, well, the golden rule will get me to heaven. If I follow the golden rule I'm all right. Well, the answer isn't maybe. Maybe the best answer is, No, you've got to follow the Lord Jesus Christ., to get to heaven. But in many cases the direct answer is all right. Are you always following the golden rule? "Walk in the light of your fire." Are you getting there by it? Are you truly following it? Here is your means. Is your means successful? There is many a group, a cult, a belief, that will presents a few good works, an ethical program, and it may be always an inferior ethical program. It is easy to point out in any system compared with Christianity, how inferior its ethics are to Christian ethics. And yet in most cases that is not the immediate approach. In most cases it is easy enough to show that the people who hold these systems are not themselves living up to it. To show that even though we have a better ethical system than any of them that their ethical systems are not sufficient. The person who refuses to accept the Protestant Bible, who say that the Duoay ~~Version~~ Version is the true Bible. So look at the Duoay version. Are you following that? Are you living up ^{to} /that? You can find the message of salvation clearly in the actual words of the Duoay version. After one finds it, one may find it useful and try to get a translation which is perhaps a better translation, an understandable translation, but there is sufficient right there for the showing of the way of salvation.

"Walk in the light of your fire, and in the sparks that ye have kindled."

There is a common ground between the Christian and every human being upon this earth. And you will get further, by following and finding that common ground, and following it out and showing where it leads, then you will by simply saying immediately, you've got to cast aside the whole fire and you've got to come over to this point. Eventually that is what you do, but the common ground is the means that leads you there, and you get there far quicker than by any system of immediately presenting the sharp clash

and taking the attitude that there is no good in the other, because there is good in everything that continues. Every type of belief, thought, or philosophy that continues any time at all, has a certain amount of truth in it, and a certain amount of good, or it would immediately die of its own making. And in most cases the better first approach is to take the true one and show where that leads, and show where it leads to the rejection of the false one, and eventually leads to the necessity of which is found in Christianity, rather than to start immediately with the false, and try to make out that it is all equally false.

And he ends, "This shall ye have of mine hand; ye shall lie down in sorrow." You walk in the light of His fire, but you don't get anywhere. The sparks you have kindled, are insufficient. In the end, the Lord says, you must lie down in sorrow. And so in verse, in chapter 51, He continues right on .

57:1 He says, you are following after righteousness. You say, you are seeking the Lord. You say that you think that in your system, you are going to find righteousness. Well, look for the origin of the system. Look unto the rock whence ye are hewn, and to the hold of the ^{pit} ~~pit~~ whence ye are digged. Here is a person who says, what this world needs is American Ideals. We are going to bring them to the world. Where do the American Ideals come from? Where would they start with? Can you reject the God and the Bible from which everything in American Ideals have come and think that American Ideals in themselves are going to bring much that is good to the world. That which has made America great and that which has made America a force in the world is the extent to which it has fallen. The ideals with the founders learned from the Word of God. Through that America has reached a degree of prosperity. A degree of power that no other nation has ever reached in the world, but it is building on ~~in~~ the ethics of our forefathers, not our present leaders.

57:4-7 (Question: That verses 4 through 7 would quite specifically and exactly fit the true servant of the Lord, as we find Him to be when He came. But at this time, as Isaiah gives it, you are getting a little here and a little there of the teaching. And the picture is becoming clearer as you see more and more aspects of it. And as you read this here, the Lord is speaking but is it the Lord, or all of sudden does someone else speak here? And it is not Israel as a whole. It doesn't fit Israel as a

whole. It hardly seems that it is Isaiah's personality injected here. That it is Isaiah who is specifically spoken of. There is much of it for which we have no evidence of any particular application to Isaiah. It certainly does not fit the attitude of Israel in the suffering which came to it, even though the suffering can be described with these terms, Israel at ~~that~~ that time, and at many times since, has gone through exactly the suffering described here, But the expression here, is one that submits himself rather voluntarily to this; submitting to it and who can it be? As you read it, the question would come, what can the answer be and it would seem almost inevitable that the answer would be, I don't see quite how it can fit the ~~the~~ Servant of the Lord. I don't see quite how this wonderful one who is coming to go forward as is described in chapter 42, without discouragement, without hesitation, without fear, stepping forward confidently, to bring the light to the Gentiles, and deliver the people from captivity, how any of these statements said here can be true of Him. I don't see how it can be true. And yet I don't see ~~how~~ who else it can apply to, and therefore I put it upon the shelf here, where I say it looks as if it must be the Servant of the Lord. I don't see how it can fit anyone else, but how can it fit him. We ~~fit~~ fit it up here, and we wait, and we see if in subsequent chapters perhaps Isaiah will give us the answer to the problem, and whether in subsequent chapters he will reveal to us something that we don't know yet, but will make perfectly clear how this can apply to the Servant of the Lord. And if we do not find the answer, in this chapter, we find the question in this chapter. And we get the answer three chapters later.

Well now, in chapter 51 He is continuing right on with his point there in verse one, to look back to the origin. "You are following righteousness." You are going along in putting this aspect to the law, and that aspect to the law, trying to keep all these rules, regulations and these details, prescriptions and you think you are going to get salvation through them? Well look, where did all these come from. They came from ~~no~~ ~~where~~ Moses, they came from Abraham. Your whole life came from Abraham, your ~~man~~ father and Sarah your mother. Look to them and see where they got their righteousness. Did Abraham get his righteousness because he kept the Mosaic law? He never heard of the Mosaic law. Did he get his righteousness by obeying all these minute descriptions? No!

It is exactly the argument which Paul brings out so fully in the book of Romans. That Abraham was ~~not~~ circumcised as a ~~sign~~ ^{sign} and a seal of the faith which he had ~~get~~ being uncircumcised, but Abraham was not saved through circumcision, but circumcision was given him as a sign and a seal of the faith which he already had. And that the law was given to Israel, not as a means of salvation at all, but that it was given to them as a means of becoming a peculiar people; a sanctified people. As an indication of how the redeemed men should live, and as a picture of the means of salvation in order to drive home to their minds great truths of how it is that they are saved through the Lord Jesus Christ. But Abraham without having had any of this wonderful ceremonial law and without having had the blessing of the ~~observance of this law~~ detailed law, holding us, which was given to the people of Israel. Abraham was one whom God called and blessed and increased, and God did it out His pure grace and His mercy, and called Abraham for His own purposes and it was by ~~faith~~ faith in God and that alone, ~~that~~ that Abraham was saved.

And so he says, all this is fine. You've got this following after righteousness. All these are goods; they are fine, but what do they really mean? What is the origin of them? What is vital in them? What is the source of them? Look back to the rock from which they are hewn. To the hole of the pit from which you are digged. It all comes from Abraham. And how was Abraham saved? God called him alone, and blessed him, and increased him. And the God who did that to Abraham is going to give His blessing to Zion. "The Lord will comfort Zion." There you have your theme of comfort. "The Lord will comfort Zion. He will comfort all her waste places. He will make her wilderness like Eden, and her desert like the garden of the Lord. Joy and gladness will be found therein. Thanksgiving, and the voice of melody." God assures the people that He is now truly with Israel. That there is a wonderful future yet ahead, for Israel.

P. 22~~6~~. (4 $\frac{1}{2}$)

C. 51:1-3. There is much of specific literal prediction. The thing that is brought out from it is the wonderful promises of God taught elsewhere in the Scripture which can be properly related to this, are certain and bound to occur.

So in verse 4, we have a new paragraph. He tells of the wonderful things that are

ahead. Does verse 4 connect up quite closely with verse 3? Well, you cannot say for certain about that. Verse 4 is again stressing the assurance of the fulfillment of God's promise and the fact that He will establish His justice as a light for the people. That of course suggests, not so much simply the rebuilding of a land, but the outgoing of the knowledge of the glory of God. The outgoing of the wonderful blessings. The wonderful messages of God's mercy, His love, as His justice. This law is going to go forth from Him. He continues, "my righteousness is near. My salvation has gone forth." And this again, whether does it mean immediately the time when He is speaking or is it a picture transferred looking into the future. It is a thing on which one cannot speak dogmatically from the context. The certainty of it, yes. "My arms shall judge the people. The isles shall wait upon me, and on mine arm shall they trust." The isles here of course is not Palestine. He does not refer specifically to the Jews. He is here looking far beyond the horizon of the Jews. He is speaking very definitely, of His message, of His power, and His blessings going on to nations far beyond Israel. "The isles shall wait upon me, and on mine arm shall they trust." The isles, the coastlands, the land of Greece, the lands far beyond the immediate territory controlled by the Jews. The coastlands are going to wait for God and to trust in His arm. This brings us back again to the wonderful promises in chapter 42, ~~which~~ of the work which the Servant is going to fulfill. His work is not to merely bring the Israelites out of exile. His work is to be a light for the Gentiles, and to bring salvation and freedom from Captivity to those in bondage, whoever they are, Jew or Gentile, wherever they may be.

And then He stresses again the greatness of God, the power of God, which is so common in these chapters. The background, the certainty of the fulfillment of His coming. "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish like smoke." What does He mean, it is going to vanish like smoke. Is the place of the departed dead going to vanish like smoke. Is the place to which we go after death, the wonderful blessedness of the redeemed, is that going to vanish as smoke. Very clearly here he is speaking of the sky. Of course, that is the ordinary meaning of the word heavens in the Bible. It is more or less by a figurative extension that the word heaven which means the sky properly and the clouds, that this word can be extended

to mean the abode of departed spirits. It has come to be a common term in the Scripture, looking forward to heaven. Some one has gone to heaven. But it is a very loose and superficial way of speaking. Actually the Scriptural teaching is that the great thing to which we look forward is the resurrection. That is the hope of the future, it is the resurrected. That is the thing that is stressed constantly and repeatedly in the Scripture. It is also is stated that the intermediate period prior to the resurrection is a time of bliss with Christ for the Redeemed. But it is a time of incompleteness. It is not the goal or the ideal to which the Christian is looking.

(Question: The resurrection itself is in itself the beginning of something. That which is beginning is the thing to which the Christian looks forward. It is that existence which He will have, in His resurrection body. That's right. It is like a man who might run for Presidency of the United States, and he would say, how I am looking forward to my inauguration. And the big thing that he is looking forward to is ^{not} his standing up on the platform and taking the oaths and going through a ceremony. It is that which follows it. And so ~~am~~ our statements are greatly improved in precision, by Mr. Hook's suggestion, and we appreciate it very much. But the thing that I was trying to bring out is that the hope of the Christian is not what we call heaven. It is not some disembodied ~~in~~ state that comes immediately after death. The hope of the Christian is not something that comes immediately after death. It is something that comes for all who lived at the time of Christ, it comes a long time after death, and prior to that period, there is a period of bliss. It is a period of what the Scripture speaks of as glorious, but it is not the great hope of the Christian. The great hope of the Christian is that glorious experience, the time and situation which is ushered in by the resurrection of the body.

And so this word heaven here, as usually in the Scripture, simply means the sky, and in extension we can use it to simply mean that which lies beyond our ken, beyond our reach. Heaven isn't where God is, God is everywhere. God is not spacially limited. He is not somewhere in the sky, anymore than He is right here, where we are now. God is everywhere. It is true that the Lord Jesus Christ was raised up into the sky, into the heavens, and the clouds received Him. He is in a body. Most Christians

are disembodied, most Christians at present. There are very few who have been raptured, but as Enoch and Elijah, there are a few who have been raptured, and the Saints who were raised at the time of the resurrection of Christ, and who have had the resurrection already, and been raptured, or else who had been taken right up into heaven. But for most Christians the rapture is something that is still future, whether they be living or dead. For Christ, the resurrection has already occurred. He is in the resurrected body, and therefore that body is limited. And while Christ as God is everywhere His body is spatially in someone place, and it is proper to speak of that place as heaven, because it is beyond this earth. It is someplace to which He got by being lifted up into the sky. And of course, we will ~~see~~ ^{be} with Christ. ~~this place~~. But since we after death are disembodied, there is no particular relationship between our ~~disembodied~~ disembodied state and His resurrection body that our fellowship with Him has no particular relation to ~~His~~ ^{His} body until after the resurrection of our bodies.

So the intermediate state is a wonderful thing, as Paul said, "To live is Christ. To die is gain." It was a great improvement over the condition of life in this world, through Him, but the great hope to which He was looking forward was the resurrection of our bodies, not merely the instant of resurrection, but ~~also~~ ~~in~~ all that which resurrection introduces, and which continues thereafter.

(Question: But the Bible said, a cloud received them out of their sight. We know nothing about it. I would say that we know nothing whatever. He might be half a mile from the earth, or he might be a hundred million light years removed from the earth. All ~~he~~ ^{we} knows is that the last ~~of~~ ^{that} the disciples saw Him, was when a cloud caused Him to disappear from their sight, and after that, where He went, or what happened to His body, it simply isn't given. But since the Scripture says, a cloud received Him out of their sight, I don't see what right we have to say that faith had anything to do with it. It is entirely different in a way from our body. There are many ways in which it is different. But the intermediate state is a disembodied state here. A state which is spoken of in the Scripture as being unclothed. It is a state which is incomplete. It is a state which is unsatisfactory, but it for the Christian is a state of bliss.

14 $\frac{1}{2}$. (Question: No, I would say that the great Old Testament predictions of the time after the resurrection referred to a period which begins with the millennium, and what

follows the millennium we are not sure. Whether the millennium introduces a period which continues with a little change for many thousands of years.

P. 227.

Whether there are many thousands of years after the millennium or whether there is a marked change at the end of the millennium. It is something which is simply not revealed to us. There are a few verses which throw a little light on it, but they are not enough of them to be absolutely clear. But that it is the - that which comes after the resurrection of the body, which is the great hope. But of course where he says where Peter said, for a hope reserved in heaven, for you, He is speaking of something that God has for you. Something that is apart from the present condition of this world. Something that is away, from what you have access to now. But it is a hope, which is not merely a place, or a time, but which involves the whole process of our perfection, about being made like unto Christ, of our being brought into the full joy of that which Christ has for us. (1 $\frac{1}{2}$)

Well, now that is perhaps a good bit of discussion for this one word heaven here in verse 6, but it's not merely a discussion of a word along the side because we are involved here in Isaiah ⁱⁿ of the full matter of the wonderful hope that God has for His believers and of the great things that he has in store for them. And ~~so~~ he says, Lift up your eyes to the heavens, and look at the earth beneath. The heavens will vanish like smoke and the earth will wax old like a garment, but my salvation shall be forever, and my righteousness shall not be abolished.

(2 $\frac{1}{4}$) Christ and that which God has established, nothing else can destroy, no one can remove. God can alter his form and ~~can~~ change it into such a way as is in accordance with his good pleasure. But for those to whom he has promised eternal life, it is something of increasing excellence and nothing that is ever going to be lost or destroyed.

21:1 And now again a word of comfort in verse 7, Harken to me, ye that know righteousness, the people in whose heart is my law: fear ye not the reproach of men, neither be ye afraid of their revilings. Here is a word which can be useful for people in all ages, and in our present age, can be very useful. He says, do not fear the reproach of men, do not be dismayed at the revilings. Remember the fact that the things of God are eternal and the human things

They said, that's the wise thing for us to do. We're on the winning side then.

Then you know when the American armies came in and over ran France, and Paris was liberated that then the French people began to grab everybody whom they called collaborators. Everyone who had cooperated with the Germans in anyway, they put many of them in prison. The women they shaved off their heads and they made them ridiculous in all sorts of ways. The leaders of the government they put in ~~idols~~ ^{idols}. Some of them they executed, and the other side was completely victorious. Well, it didn't look as if that sort of thing would ever happen then. It looked as if Hitler's ^{Reich} would last for a thousand years.

Well now, this is of course, an entirely different situation, because it is not a matter of two people, who is going to succeed? This group or that group? This gang or the other gang? It wasn't a situation like that at all, that we have facing here. It is a situation of those who were on the side of morality, of truth, and those who were on the side of God's will, who are in this world, which is under Satan's control. Who are displaced persons here, in a world in which Satan is ruling, and naturally they are reviled and reproached. They may reach situations where they may be tortured. Where they may suffer. Where they may lose their lives. The question is, shall we collaborate? What is the harm in collaborating with the forces of this world? They seem to be supreme here. Should we not go along with them and watch out that we get along as well as we can in this life though some of us are there in the ~~problem~~ position where the problems hits us very strongly, others comparatively little. But all of us are it hits us to some extent.

And he says here, Do not be dismayed at the revilings of men. Don't fear the reproach of men. All they can do is to take away the body. All they can do is to cause the physical body to suffer. He says, God's righteousness will be forever. His salvation is to all generations. This is a temporary situation, whether it ~~is~~ continues a year, ten years or a thousand years, it is temporary, and God's control is eternal, and therefore he says we should not be dismayed at their reviling, (nor submit to their tortures,) because, he says, there is the condition is to be reversed eventually and it is better to be on the winning side, in the end, than to have the brief satisfaction, of being on what seems to be the winning side, for a short period.

And of course in addition to that, what he will establish, is not merely the victory of one gang over the other gang, as in most human wars, but it is the victory of righteousness, and of that which is in accord with God's principles, over that is wicked and hostile to all that ~~is~~ which is good. And then after this has been expressed after this has been pointed out, that God is going to be triumphant. That His righteousness will endure and be established. His salvation will endure through all generations. In some of these verses we looked at it, as if it had already occurred, back in verse 3, for instance, we looked at it as if it already happened. God had comforted Zion. Now in this situation, naturally someone ~~is~~ turns to the arm of the Lord, and calls upon it, to bring to pass that which He has promised.

51:9 He says, this is absolutely sure. It is certain to us. Well then, let's see it happen. Why doesn't it come? Here we are. God says it is certain. Well, let's see some action. "Awake, awake, put on strength, O arm of Jehovah; awake, as in the days of old, in the generations of ancient times." "Is it not thou who hath cut Rahab in pieces." Rahab is a figure for Egypt, and God delivered the Israelites from Egyptian bondage. The power of Pharaoh, the greatest true oppressor of the day after many decades of cruel oppression of the Israelites. His power was broken, and the Israelites were allowed to go free. God has done this. Why then ~~is~~ should He not now act again? Why should He not free the Israelites from Babylon? And of course, in the back ground is the answer, if He frees them what is accomplished? You free them from Babylon, and there is another exile ahead, if you don't deal with the thing that led them to Babylon in the first case, the sin question.

(Question: Yes, I don't have it on my tongue's end at the moment, and this Bible has no marginal references, but I think that most that have will have a reference to a verse that will put it right particularly parallel with Egypt. Isaiah 30:7, we have the statement, For Egypt helps in vain, and to no purpose; therefore have I called her, (Rahab) that sitteth still. And so Isaiah, comparing Scripture with Scripture, we see what Rahab means over here in Isaiah 51. What does the King James say? Their strength is to sit still. Well, the Revised in this particular instance is a little bit more clear presentation of the verse. And it explains this passage here. I don't think you would need it to explain this passage, because the context would make it clear.

But from the context, you might still have just a little bit of doubt. The parallel makes the difference. In the context here, you have God's cutting Rahab in pieces. You say, deliver us from Babylon. Aren't you the one who cut Rahab in pieces? It would seem to me, aren't you the one who delivered us from the previous monster that held us in subjection. Well, what about verse 10? Didn't you dry up the red sea, and make the depths of the sea a place for the redeemed to pass over? It doesn't say the Red Sea. It just says sea. Perhaps we should say the Sea of Reeds. But at any rate, it is referring very evidently to that which came when they came out of Egypt, as another instance in the wonderful deliverance that God gave the people in the past. He says, you gave these wonderful deliverances in the past. You freed us from the power of Egypt. You led us through the Red Sea, when the power of Egypt was right behind, and Pharaoh was ready to destroy the people. Now, he says, "Awake, awake, O arm of Jehovah." Let's see some action now. Why aren't we delivered now from Babylon? Why are we here suffering? Oh, Lord, he says, pour out your mercies now. And the question is, why aren't they poured out? The question is, why did the Israelites get into a position at all, where they need such mercies as this? And the answer is, as we have had in the previous ten chapters repeatedly, it is your sin, which has brought you into this situation. I didn't sell you. You have sold yourselves, through your iniquity.

And so in verse 11, he goes on with the wonderful promises. "The ransomed of the Lord shall return, and come with singing to Zion, and everlasting joy shall be upon their head. They shall obtain gladness and joy, and sorrow and mourning shall flee away." Again, a rather general statement looking forward to wonderful blessings for the future, but not showing in the very specific way, precisely what they are. It is the sureness and the certainty of it, that is stressed here, rather than the particular details which are given very clearly in other passages.

14. (Question: That is an interesting question. There are various conclusions which might possibly be reached on it. There is a later passage in Isaiah, where He gives us the prayer, the unworthy prayer, and then gives God's answer to an unworthy prayer, and you infer from the answer that the prayer given is an unworthy prayer, and most commentators have not done that, and therefore have run into great uncertainty in their comments at that particular passage.

PROPHETS COURSE - - ISAIAH

Code: IM - important
 NC = not clear
 LC = little change

Page

2-3

1 Isa. 40-56 compared to symphony

2 regular motifs - comfort LC
deliverance

3 God's omnipotence
idols are powerless
declaring the future

4 problem motifs - the Servant of the Lord LC

4-5

5 Isa. 40 a prelude
 40:1 note of comfort
 God's greatness, power, glory

6 Question -- discussion re double fulfillment NC
illustrations

7 " cont'd
type different from double fulfillment

5b-6

Question -- past a prologue to future
 under certain conditions
bank robbers habits

8 " cont'd
 no objection to "double fulfillment" of ways, but to events
 40:7-8 note of idol worship

7-8

9 Isa. 40 more emotional than intellectual or factual

10 40:1-5

11 40:9-10, 18 and the absence of idolatry in present day Israel

12 Jewish opposition ot idolatry at time of Caligula (good illustration)

13 40:18-20 stress on idolatry

14 40:22 earth said to be flat by scientists
 danger of saying Bible fits science of the day
"circle" $\delta \psi \pi$ heaven, discussion of location LC

15 40:25

16 caution re parallelism LC
 40:30-31

17 end of prelude LC
 41:1

18 digression

19 Cyrus

Page

38

43:18 a rhetorical statement
a command rather than a question

IM

43:19 wonderful things God will do

43:22 Israel's inability to fulfill the work that she has been called to do

39

not foretold when God will do these great things for Israel
illustration

43:23-25

40

43:23-25 contra 19-21 oscillation of emotions
encouragement/disc-uragement

IM

43:25-44:1

different emotional interests

44:2

41

Jeshrun = Israel

42

44:5

clear, LC

44:6

Things that are coming, New idea of causation in
scientific thinking. Prediction.

44:8

43

44:9-20

absurdity of idolatry

44:21

Israel's special relationship to God

Israel - God's servant

44

44:22-23

comfort, deliverance

45

illustration from bad cold that ~~centered~~ in throat
must cure the root rather than the symptoms

LC

43:26-28

46

not enough to deal with Babylon

question: must deal with sin question, settle it first

IM

47

sin is a problem whether there is prosperity or adversity

question: ans. re motifs

48

Two underlying motifs:

God's servant is Israel

The reason Israel is in Babylon

Two other questions:

What do about our sin?

NC

44:24

God's greatness

49

deliverance rather than omnipotence

NC

44:25

Omniscience

LC

50

Best intentions of human wisdom producing bad results

IM

44:27-27

Cyrus

51

question answered

Important principle stated

IM

J
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- 51 44:26 question answered
God's messenger -- Isaiah
- 52 use of name Jesus of Christ
- 53 45:2 Cyrus NC
The gates - discussion, question
- 54 Babylon's two-leaved gates LC, IM
question re conquest by rever bed
- 55 45:2 makes crooked places straight LC
falacy of misapplying texts
- 56 on making application
- 57 gates of brass(copper)
composition of brass, copper
- 58 bronze rather than brass
- 45:3 treasurers of darkness
historical accuracy of statement
- 59 treasurers of darkness(cont'd) IM, LC
- 45:4
- 60 53:8 construct use of words
- 61 the living, the transgressions, a stroke
- 62 53:4 not usable in present form
- 63 45:1-2 gates of brass
- 45:3 I have called thee - Cyrus
- 45:5 I have girded thee - Cyrus
- 64 45:7 I create evil IM, very useful
- 65 meaning of "evil" -- physical evil LC
- 65a cont'd - not specifically physical
- 66 naughty figs in Jeremiah LC
- 67 45:9 God us placed us in a world of facts LC
- 68 rebuke
- 45:13
- 69 45:14 Egypt, Ethopia, Seba given to Cyrus
Talking to Israel, not to Cyrus
- 70 45:15 A God who hides himself- cf. Delitzsch LC
Israel rather than Cyrus
45:16,17 fate of idol worshipper
God's creative power

}
IM, LC

}
IM, very useful

- 71 45:18 The purpose of creation rather than its condition LC
- 72 45:19 His public declaration; rebuke of idol worshippers
- 73 45:21 A marvellous prediction which is not yet fulfilled
- 45:23-25 Future justification of all Israel
The word "church" and the word "Israel" (uses of) |
- 74 45:25 Israel and the church. Future justification of Israel
- 75 Millennium not the chief subject under consideration
- 76 46: Deals with the immediate situation LC
Idolatry. Illustrations.
- 77 Idolatry foolish
- 46:2-11 running comments
- 78 46:11-12 "You stouthearted" Obstinate? Valiant?
- 46:13 Righteousness - bring my righteousness near Clear
Theme of comfort
- 79 Zion
- 80 47:1 Future course of God's blessing His fulfillment of His righteousness and salvation.
- 81 47:6 Subjugation of Babylon and deliverance of Jerusalem
- 82 How can Israel do a good work when Israel itself needs a work done for her -- in captivity, blindness, stupidity ?
Phila. rabbi == It's all brains, brains, brains, instead of God's grace
- 83 48:12
- 84 48:15 Who is speaking here? Cyrus? The Lord?
- 85 48:17 The Lord and his spirit have sent me
- 86
- T 87 49:1 The speaker? The Servant
- 88 The Servant
- 89 Servant who brings light, needs light. Servant's work is to be done by Israel, but not all of Israel IMP
- 90 48:16 Three Persons of Godhead
Glimpse of diety of Servant of Jehovah
- h 91 No contradiction
RSV correct. H.S. is the One sent IMP, clear

- 92 Understand children to understand grownups IMP
Advise instinctively resisted, rejected. Each desires own will & way LC, clear
- 93 1) Determine to follow God's will IMP
2) Be tolerant of others
Finest qualities with most glaring faults
Finer the person the more glaring their flaws Practical Lessons
- 94 48:20 Babylon
Uses a pressing need to call attention to a more basic need
Find a common ground
Immediate need// ultimate need
- 95/1-5 48:20 Not ironic
48:21 A change of attitude
- 96/1-4
- 96/5- 48:22 Meaning of Peace
Only a slight paragraph division between ch. 48 and 49
- 97 No break between ch. 48 and 49, or 57 and 58. Yet a definite break in middle of ch. 56
- 97/7-10 49:1 Israel, the Servant is speaking Clear
- 98 49:1-2 Clear, IMP
- 99 49:4-5 Note of uncertainty
- 99/8-10 49:6
- 100 49:7
- 49:11 Difficulties to be overcome; mountains or marshes
49:12 Sinim = a section of China
- 101 " " " " Origin of Name China Clear, LC
- 102 Servant of rulers, discussion on meaning of
- 103 49:13 Comfort
49:14 Complaint. Don't make arguments from analogies IMP
- 104 49:15 Danger of proving by analogy
Bret Harte. You can't show what God is like by analogy of what human beings are like.
- 105 Nothing human is sufficiently good to be proof of what God is. Clear, LC
- 106 49:20, 21
- 107 49:21-23 Some will be brought to acknowledge God's supremacy
- 49:23 "they shall not be ashamed" -- looks over a period of time.

108 Example of John Wesley as illustration of "they shall not be ashamed who wait for me"

Sad when lose first love

LC, cear

109 A prediction and a principle
109/6-10 49:24-26

110/6-10 Jews in Germany treated better after WW II
/Question ans. - RC's in Japan

NC

111/1-5 Persecution of Jews
/6-10 Minority groups persecuted

NC

112/1-7 Frederick the Great's Question = Answer: "The Jew"

49:19 Israel according to the flesh or the true people of God? Which?

49:19-23 True people of God in view

49:24-26 Fleshly Israel in view

113/8-10 ch.50 Speaking to Israel, the race. Israel according to flesh separate from Israel according to the Spirit

114 ch. 51 Discussion of rhetorical question

115 Illustration from Presby. of Phila. Rhetorical question

50:2

116 Facing up to one's responsibility for sin.
Illustration from N. J. prisons.

117 The proper attitude toward our difficulties
Reaction toward criticism

IMP
LC

118 Facing our faults. God's wise tactfulness

119 Learn from God the right way of approach to people's needs.
Most vital question is not the Babylonian question but the sin question.

50:4 Who is speaking here?

120 50:7,10 True believer is addressed

121 50:11 Martin Walsh illustration
Other illustrations re: Walking in the light of your fire.
Finding a common ground.

NC

122 50:11 Best approach in dealing with error

51:1 Bring American ideals to others -- not what meets basic needs found only in Bible

LC

51:4-7

123 How is 51:4-7 true of the servant of the Lord?

- 123/7 51:1 You are following righteousness LC
- 124 How did Abraham get righteousness?
- 124/10 51:4 New paragraph
- 125 Assurance of fulfillment of God's promises. Present or future?
- 51:6 Heavens vanish like smoke
- 126 Heaven = abode of departed spirits LC
The hope of the Christian is not heaven but the
resurrection of the body
- 127 Discussion of resurrection. Intermediate state is a disembodied state.
- 128 More discussion on heaven
- 51:7
- 129 51:8 Contrast between temporary reproach and
eternal righteousness.
- 130 Brief success vs permanent victory IMP
Illustration re conditions in France LC
Fate of collaborators
- Displaced persons in a world in which Satan is ruling
- 131 51:9 Rahab = a figure for Egypt LC
- 132 51:10,11

~~your faith and thus or a testing or--~~ it is a chasening or a testing ~~to show~~ for an opporutnity to show your faith and thus spread the glory of God... they knew that through their suffering He was going to be glorified... therefore we rejoyce... Yes? The imperative? The grammatic ... what we have here is ... and is translated in some of the versions as if this ... an imperfect and if it were an an imperfectm/ and if it is an imperfect, it needs tau at the beginning, but it does not have. The form is an imperative. Now there is a possibility of an error in transmission,, the possibility that it is meant to be imperfect, but whenever ~~it-~~ we can, we should interpret it as it stands... And we should ... as it stands. then it is a command as well. Command is a review of God's promise, that we should keep ourselves ... from the oppression that comes upon ... When He commands ...

(Q)Okay, now, Me. Lee, did you read? Mr. Butler, yes, yes, yes... yes , you

It will

have finished, have you not? ~~Not~~ come near unto you. ~~Here will-~~ Terror will not approach you. There is a real~~x~~ cause of terror. We are not to fear because the real ~~or~~use of terror will not come unto you. Mr. Butler... Mr. Butler seems to get shorter verses all the time. Mr. Butler.

Behold, someone ~~will~~ will indeed ~~still-~~stir up strife, ~~The~~ It's emphasis is to stir ~~ex~~ up strife. The stress is something that is going to happen. He says that Don't think that in this life you are to be free from everything that is unpleasant. He ~~sas-~~ says the ~~terror~~ wont approach you. You don't need to fear, but he says that this ~~dee-~~doesn't mean ~~the same th-~~ to say that there is not going to be any difficulties, any problems, because he says ~~there are~~ going to be some. He says ~~behold-~~ behold one will surely...~~Some~~~~ex~~ Is this definitely going to happen. But he says its not from me. I'm not going to cause you ~~diffue~~difficulty. If I say~~x~~ something it is for your good. It is for your best interest . It is not m; desire that you should suffer but

ISA 54:14

54:15

but I may ~~es~~ send something to test you or to use your witness for my glory
 so the stirring up against me is not from me. ~~How~~ Whoever has stirred up
~~stirfe~~, strife, ~~so~~ those that injure God's people, those that injure God's ~~eeh~~-
 54:15 chosen people, they will suffer for it. Mr. Lee again. In other words, all the
 forces of this life, they come from God. God has established it. God has established
 the fine work that produces that which is difficult... to produce. He produces ~~x~~
 all the forces that mold ..to make us what he wants us to be. He has established
 them. They are for our chastening, not ~~ex~~ for our destruction. He ~~has~~ made the
 54:16 engraver, that has the fire of difficulty that we go through. It is part of God's
 plan. :Yes, now, I have not checked through the use of this word to see just
 broad it is. The English word engraver ~~means~~ one who ;makes small. The english
 word to see just how broad broad it is... is one who ~~mak~~ makes large things, like
 the; ~~shoes~~ shoes for the horse. And forger..but the man ~~kw~~ who forges things,
 would ~~ix~~ be the man who makes the big ~~ix~~ engine wheels. We don't have any one
 English word which covers ~~it~~. It is strange how that in some languages ~~x~~ ~~ne~~ - one
 word covers a ~~glot~~ lot of things, and another word...and to get the exact coverage
 of different words varies tremendously with different languages, now this next word
 I have not checked to see whether the usages ~~will~~ enable us to tell just how broad-
 broad or narrow is what is included in it. ~~Let's~~ see if the Englishman's here will
 be able to throw any ~~lf~~ light on it. ~~MA~~ny language , in order to find out how broad
 is the use of a word, you have to have a considerable ~~vocabulary~~ -- number of
 passages, one of ~~two~~ might not give you sufficient evidence to show the ~~x~~precise
 meaning. _____ but the Israelites went down to the Philistines ..I Sam. ...is
 translated Smith. The ~~e~~ was no smith found in the land of Israel. but the Israelites
 went ~~ees~~ --down to the ~~Philist~~ Philistines to get ~~the~~ their things sharpened

So the Philistines wouldn't give them weapons, they would just give them agricultural ~~real~~ ...well, there is something that ~~wouldn't~~ wouldn't make you ..and it ~~translated~~ carpenters ... ~~in~~ in II Kings 22 ... ~~perhaps~~ ~~perhaps~~ crafts, and in 24. In Zechariah the ~~Lord~~ Lord showed me four ~~car~~ carpenters . In Isa. 44:11 ~~is~~ it is ~~transl~~ translated simply workman. I don't know what ...it is ~~translat~~ translated such as ...in II Chron~~icles~~ ...so evidently is a man who is ~~ea~~ able to ~~re~~ handle metal, and to take metals and to make them into what is desired, now that might include the fine work, ~~bt~~ but it is definitely includes ... ~~not~~ ~~of~~ ~~for~~ ~~the~~ ~~se~~ ~~or~~ or for airplane mechanics. These ~~pa~~ particular occupations they didn't have in those days. ~~The~~ And there are occupations that they; have And so the Lord says that He has ~~cre~~ created the Smith , the one that is going to ..the coals in the fire, that suggests a large ~~word~~ work ...where as our English word should suggest a small one . and the one pretty narrow. This word ..is a word that you cannot ~~translat~~ exactly in English, ~~bu~~ because it covers all ~~ox~~ sorts of movable instruments, it may include agricultural weapons. I ~~de~~ don't say that this should necessarily mean ~~u~~ weapons but it ~~go~~ goes on with , for His work rather than ...the one who makes the ~~stools~~, and ~~ix~~ it seems to me that the figure here is that all the forces that shape us in our lives , if we are devoted to the Lord he is handling , and He is handling it in ~~order~~ order to shape us into an ~~ns~~ instrument ~~instrum~~ instrument for His purpose. Just like ~~He~~ the smith makes the tools that He will use to work in the ~~fid~~ fields, so if God ~~x~~ is going to ;se us in His harvest He has the forces tha will ~~wi~~ ~~hold~~ mould us into what He wants us to be, so He is saying don't feel so bad , if you are truly a believer in the Lord, don't feel so bad about the exile that you have gone through. Don't feel ~~k~~ bad about other miseries ; ...because God ~~is~~ who is going to make this wonderful result

E-39 (E-40~~4~~)

in the future , it ~~is~~ is in the meantime ~~putting~~-molding you that he can use ;you.
 So He has fashioned you that way. We should not worry about things , because
 we ~~know~~ know that no real harm can come. We ~~shoudl~~ should trust him and know that
 all things will be used for His purpose. and so the different parts that we have here
 look further forward, than we are looking now. We are looking forward to the ultimate
 things. Now , we are looking at the process~~l~~ along the way, when we will be ~~establi~~
 e established and ~~freed~~ free from worries, because our hearts are staid upon Him, am
 and we realize that the ~~forces that- forces force- forces that-~~forces that come
 into our lives, would mould us into what He ~~wantw want~~-wants us to be. if we
 truly belong to Him. ~~-Lest--~~ That's right, He created the ~~wat~~-waster to destroy.

54:16

In other words, Go d has created the ~~forces~~ forces that are to mold His ~~we-~~ own into
 what He ~~wantw~~s them to be, and ~~an~~ also the waster to destroy. In other words,
 God has created. The ~~ox~~ forces ~~tha~~t are to mold his own into wha t He wants them
 to be , also the waster to destroy that which is ~~eventura~~eventually to be ~~destroyed~~
 destroyed anyway.

E-40

And I am the one who ~~is~~ createx the smith, and I have created the waster to destroy.
 So that a person...there is the wicked , the sin in the world which does not come
 under the blood. That is ~~k~~ the ...while there is that which has been cleansed.
 I think that the two are ~~dis~~-distinct . Behold I am the one who has created this.
 They are not just two aspects of the same thing. Yes. It doesn't seem to me that
 he would put the its on the end....it ;is for a definite ~~an~~ purpose. The ~~instruem--~~
 instrument has a good purpose. I would be inclined to think that ...well, we have
 still just one ~~ver~~ verse left, and then we will go ahead of this. There is an order

~~#~~ E-40

there. Now, we are going to build a house. Well, we get the ... You say, Now, we are going to build a ~~house~~-house. We can ~~say~~ say we went and dug a ~~wheel-~~^{hole} ~~whole~~ in the ground and put in the cement, and the sides, ~~a-d-~~ but ...so there is...so we have here 54 which is more ~~kdifficultl~~...to ~~understad~~ understand that than 53 or 55. ~~But~~ But it is understood in relation to them. We had looked, ~~ack~~ maybe we went a little bit...I don't know whether we have a great deal to gain to spend much time on verses 11 and 12, ~~whi~~ with their pictures of various jewels. But it is ~~diffn~~ difficult ~~the-~~ to pass on the knowledge when the language is dead. We have to ~~hav~~ have specific evidence, and the particular thing ~~tho~~ ~~they~~ ~~that~~ they refer to, I ~~so-~~ think that most people are fairly ~~n-~~ ~~There is-~~ There is much more to gain ~~ff~~ ...it is going to be beautiful, ..Now, in verse 13, I think we should look at 13 again, and ..they ~~ax~~ shall all be ~~k~~ cut ones of the Lord. Now, does this simply mean that somebody ..and I think that we cannot ...we don't have a great ~~deal-~~ many uses of ~~ax~~ the word , but we do have something, we have 6 uses of the word. Of course the word _____ to learn, and the piel of _____ is ~~caase~~-cause to learn or to teach. And so , while it is true that ~~wh~~ while ~~k~~ you look at this word ..as Isa. 8:16. Bind up the Law ...and Isa. 54. is I have the tongue of the learned It says ~~kliterally~~...but he suggests disciples, but our disciples is somebody ~~x~~ who is interested. I don't think that ~~disciple-~~ this word involes more. I think that the word involves ~~judging by-~~ not simply being ...this word for instance here all of thy children ~~x~~ shall be taught of the Lord, ~~but-~~ so then are you ~~gonig-~~ going ~~to~~ to be considered as those ~~tha~~ that have a chance to learn about God. They will all be removed. (it is a noun). But it is derived from the ~~the~~ piel. The one who has been caused to learn, and I believe that when you look ~~tx~~ at the word, now, the word is used four times in Isa. and twice in Jer. and in these ~~three uses-~~ two uses of

54:11-12

54:13

in Jeremiah, they are Jer. 2:24, where it is translated you, and in Jer. 13:23 it is translated are accustomed, so let us glance at...but when the ..it is pretty well agreed that the ...evidence to the contrary. The idea that the Now, Jer. 2:24 says that a wild cat used ~~to~~ the wilderness. ... It seems to suggest that the wildcat is accustomed to the wilderness. She is ~~the~~ one who is able to handle the secrets of the wilderness. She is not simply one who is trying to learn about the wilderness. But this is more than a learned. This is one who..and I ~~think~~ think that is brought out in Jer. 13:23, where we find that ...Can the Ethiopian change his ~~skin~~ skin or the leper ~~his~~ his spots. Then may he also do good that are accustomed to do evil...That doesn't mean that they ~~are~~ are ingrained in them. It means that evil is ingrained in them. They are disciples of evil in the sense that they are so trained that you can say that you ~~are not~~ cannot make yourself good, can the ~~the~~ Ethiopian change ~~his~~ his skin or the leper ~~his~~ his spots. This verse surely uses the word ~~move~~-removed ~~is~~-in the sense of one who has been definitely trained. and reached a very definite state of accomplishment, in some way...In Isa. we notice in Isa. 8:16 bind up the law among thy disciples, might be just those that ~~won't~~-want to learn, or it can mean those that have learned. Bind up the law among thy disciples. The nation is going bad. Hold the truth with ~~in~~ those that have learned a good deal ~~from~~-from me and are able to carry on. ~~It~~ it is not ~~just~~-just those ~~the~~...and the ~~the~~ other ~~two~~ two cases are in one verse, Isa. 50:4, and that ~~is~~ in the English is a rather peculiar verse. The Lord has given me the tongue of the learned, ~~that~~ to him ~~the~~ who is weary. I should know how to speak a word in season / ^He wakeneth morning and morning He wakeneth my ear to hear as the ~~learned~~- learned, now that doesn't convey ...

~~Etymologically~~ Etymologically, it fits perfectly. It is the tongue of the on

who ~~xx~~ has learned that (too much static). The Lord has given me the tongue of one who has taught. That I should know to ~~pspeak~~ a word in season. ~~It~~ It wakes me up ~~morning~~ by ~~mer-en~~ morning, as one who is taught, one who is trained....

E-41

You have the Servant of the Lord described...of course a number of times...and this is ...and another...chapter ..who is among you that ~~obeyeth the Lord~~ that obeyeth the voice of His servant. That is sort of ~~sk~~ out of context. Not much before and not much after ...Isa. ~~it~~ the context doesn't seem to fit....a few of the other passages about the Lord are better...this servant...~~it's~~ then, we only have six cases but they all fit together pretty well, in fact, ~~w~~ two of ~~sk~~ the cases... and 1 one of them are not used...the idea of making. is not the idea of learning something

54:13 but one who has ...so ~~x~~ this verse says ~~x~~ all of thy children...have been taught of the Lord. In other words, predicting the far greater ~~x~~ power of God over ...;yes, now, that is a very interesting question. The Lord teaches them, they ~~x~~ are taught of the Lord. They are taught about the Lord. ~~is is~~ They are the trained ones of the Lord. I would be ..that ..taught by the Lord. I would definitely ...I don't know whether we could be very dogmatic or not. God is going to..of course course

2:26 you ~~we the~~ have these cases in I John/~~where it says that they are taught of the Lord~~ ~~Lord~~. These ~~xx~~ things have I written unto you concerning them that seduce you, but the anointing that you have received of him abideth in you, and you need not that any man teach you, but the same anointing that ~~teaches you~~ you have received of Him abideth in you, and you need not that any man teach you, but the same ~~anoun~~ anointing ~~that keepeth you~~ -- teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be

ashamed before him at ~~this~~ his coming. If ~~we~~ we know that he is righteous, we know that every one that doeth righteousness is born of ~~him~~ him.

But it is certainly a promise of far greater. . . Certainly God teaches His people to interpret, there is no ~~certain~~ question of that, but ~~he~~ there is also a direct leading. . . there is ~~something~~. As John says the anointing . . . that the one who has truly believed ~~x~~ ~~and~~ Christ and belongs to Him, God will watch out for Him in a ~~par-~~ ~~very~~ particular way. That doesn't mean that he can put himself under false teachers and ~~thing~~ - think that he is perfectly ~~ok~~ safe. He is saved, but his witness can be ruined. There is no question of that, so Paul says the anointing that you have received of ~~him~~ abideth continually. God gives a promise, but we have an ~~obligat~~ obligation. And so here is the promise ~~is~~ given which will find its outworking through Christ in a special way, but perhaps. . . all thy children shall ~~the~~ - be taught of the Lord, and . . . Yes, great shall be . . . and this word, it ~~is-no~~ does not just mean. . . It means . . . but how important . . . you mean what is His whole . . . much more than . . . and great shall be the peace of thy children. I don't ~~think~~ think that he is specifically referring. . . to . . . but I am inclined to think that . . . great shall be their well ~~is~~ being. ~~The~~ It doesn't seem as if it goes beyond any. . . before the coming of Christ or since. So it would seem to me that it is looking forward to . . . but we have to draw that . . . but I think that the promise ~~is~~ has relevance for today, We do read about Israel, a nation born in a ~~day~~. at the end of this age. I don't know. I would like to think . . . but great shall ~~is~~ be it is a promise. . . I don't think that it is an automatic promise, but I think that we have the right to claim it. . . if we simply bring children into the world in the hope that ~~some~~ time ~~we-w~~ they will go to an evangelistic meeting and be saved. . . I think that we have the right to claim that ~~is~~ and He will in His own time bring them to the Lord. We cannot say just

54:13

54:13
 Lord, the promise is going to pass. He has promised and he is going to ...
 if we carelessly ignore, and other ignore their own children, and the children
 turn out bad. He is not doing ~~x~~ what the Lord wanted them ...but I think that
 ...and ~~es~~, whatever ~~bx~~ Oh, great shall be the well-being of your children,
 It doesn't say ~~that~~ - wherever you have Christian people ~~she~~ - who study the Word
 and try to follow it. Now, there are exceptions. There are world-wide...but
 in the average...in the great majority of cases...over a period of ~~Q~~ generations.
 that is a general principle...they will be ...but ...on the whole the children
of believers are ..so that would seem to tie it up to quite an extent. ~~Great~~ The
 relations to ..and the completeness...great shall be the peace of thy ~~children~~
 children. Look at the fourteenth. Now that of course would fit with what would
 they are going to have well being. And by means of righteousness. ~~Yt-w~~ You
 will be ~~ex establi~~ established in righteousness. or by means of righteousness.
 The outworking of the righteousness in the body of believers is going to ~~get~~ become
 established...and continuing. You correctly translated the third word as a n
 aorist. And the King James Version translates it as an ~~impre~~ imperfect, and the
 Kittel Bible has a footnote which ~~was~~ says read it as an ~~imper~~ imperative. I
~~x~~ It is hard to get the sense of it...

54:14
E-42 42

In righteousness, by means of righteousness you shall be established, you might
 say you are going to be established by righteousness. Don't you become that would
 be a natural way of taking it. Don't oppress others, for it goes on, for you ~~x~~ all
 shall not fear. Just how do you get that as the basis for not oppressing others. Because
 ..because it won't come near you. Is that...you are going to be established in righteousness

54:14 Now, that is not ~~x~~ natural. But you take this as the imperative, it almost seems to be required, Now, if you take it as an imperfect, as the King James Version doesn't ~~wic~~, which of course ~~x~~ is implied, at the ~~g~~ beginning of the word, why they ~~yn~~, in righteousness you will be established, you will be far from oppression for you won't fear, you will be far from oppression ~~■~~ because ~~x~~ no body is going to ~~but~~ hurt you, it won't come near you. But ~~because~~—because you won't fear... don't exhort... be far from oppression. Because you ~~dn'~~ don't fear, that makes a peculiar thought, but just how you are going to fit ~~int~~ it in, , but it can ~~x~~ be translated for, ~~■~~ although, or but, or that, but I don't think it is that. That of ~~x~~ indirect object, it is not a perfect. It is far from oppression, so that you will not fear. I don't believe that is the emphasis. Be far from oppression when you do not fear. That would ~~ndn'~~ make any sense would it. And from terror, for it will not come near. Be far from terror, you don't need to be terrified, the Lord holds things in control. Be ~~■~~ far from oppression, because you don't need to fear, and from terror, ~~because~~ it will ~~nd~~ come near you. The oppression ..doesn't fit in. There is, of ~~x~~ course the possibility ~~by~~, that ...there is always that possibility because ...that the text has been ~~corrupt~~—corrupt... ~~x~~ but I don't like to assume that. but at the present I have not been able to work out...the proper ..that shalt be far from oppression is of course ...there ~~■~~fore you don't need to fear. I should think that ..maybe we can come back...the ~~comment~~—commentaries...yes, no. The imperative is some times used ~~ox~~. and the perfect is ...like, where it says, Joseph told His brother...~~the~~—He said, Do this, and live. Now, the command is to live, but the ~~■~~ command goes back to what...~~■~~ this do and by means of doing though there the imperative is understandable...this do and you will live... and as a result of doing this, live, why should you die, you can live, ~~you~~ in a case like

54:14 if you will simply do what I tell you. In a case like that , the imperative...
~~but in~~ I don't see how this could be an imperative, unless the assumption was
and of course if you combine ..that would seem to suggest...that either the tau
was lost or they ~~ik~~ didn't ~~seem to~~ see how to ~~make~~ make sense out of it. A ~~peculiar~~
peculiar verse, I think that this ~~is~~ chapter is a difficult chapter. ~~It is~~ I think that
we have done pretty well so far to find only one verse that ...maybe...I haven't
seen it yet. For thou shalt not ~~x~~ fear...Let's go on for the moment...Mr. Pucket
..here we have just been told that we don't need to fear . We have nothing to worry
about. But then we say , It is true that there are going to be those that will stir
up strife against...so that you ~~are~~ are not to take the verse as ~~absolute~~ absolutely
as someone, there are troubles all ~~over~~ over. There is nothing to fear , Yes, there
will be trouble . There will be cases where ~~is~~ somebody will stir up strife, but
... say , ~~thing~~ think of ~~it~~ what the Lord said, In the world you shall have tribulation,
but be of good cheer, I have overcome the world. But it is not that God is going to
show His enmity toward, His anger ...but not ~~not~~ showing His ~~wrath~~ wrath there.
will be those that will stir up trouble ~~against~~ against you, ~~x~~ but it won't be from
me. On account of you for your sake. Now, this means here is quite...It is ~~usually~~
usually a question. I don't know whether it is ~~is~~ often used for whoever, I haven't
checked. Have you found any cases. In English the word who is ...It may express
a interrog. who did it. But in Hebrew ashar is usually the relative, and this is
normally a question. I don't recall off hand any case where it is a ~~real~~ relative.
Let's look in the ~~english~~ Englishman's here and see if ~~there is~~ I see anything.
One ...whosoever. those are the examples that show it does not really ~~mean~~
mean it. Exodus ~~4:14~~ who-24:14 Who ...let ...they translate it, who~~s~~soever.

5:4:15
~~Judas~~ - Then they say, Isa. 54:15...who is fearful that in return. In other words they say that ~~it~~ ~~always~~ has the idea of a question, but maybe you can get a question in here that will be ~~translated~~ translated by a whosoever. Who will cause trouble with you on account of you, he will fall. And of course that in English is best rendered as a relative pronoun. But the actual ~~for is~~ form is a rhetorical ...it is a perfect. Who has ~~stirred~~ stirred up strife with you. For you sakes he is going to fall. And of course ...who persecutes the Lord's people, He punishes. Those ...that persecute Israel, He punishes, and those that persecutes ...believers God ~~x~~ punishes. I would incline to think that this is not by ..means not from my anger, they stirred up quarrels. They rouse mischief ~~again~~ against you...I may use their wickedness, ~~for~~ for a chastisement, but I will not use or originate their wrath as an instrument of my ..or antagonies, antagonisms-antagonism. The attitude that they show is an attitude of hatred. This attitude does not come from me. I may use it, for chastisement, ~~the~~ the son that the father receiveth he chastises. And if you ~~are~~ are not partakers of His chastisements, then are ye bastards and not sons, but he will permit them to come into ~~our~~ our lives. For the purpose of chastisement, but God ~~does not~~ is not the source of enmity, he uses their enmity ..but He will protect us from the ...so that it will not reach the point ~~where~~ where it is destructive, but only to ~~the~~ where it is in line with His purpose for our God.

Now, that is a lot to get out of this verse. But I don't say that ~~the~~ the Lord is against me. Looked what happened, God has no interest in me. God has no use for me. He is causing all these ~~terrible~~ terrible things to happen. Now, say God loves me. We belong to him. Therefore, I am going to have trouble. They will occur but it is not that God hates me. He permits these things to happen for my good, and He will not permit it to go beyond the point for which He will give me the

54:14 strength to ~~the~~ endure. Now, this is a great word and we ought to be able interpret the 14th to ~~translate it in~~ such a way as to get this verse, especially when it starts By means of righteousness you will be established.

E-43

54:16 Now, the word means ~~the~~. Now, --No, I think in this case it is more like the blacksmith, the engraver. This or the one who...the word ~~the~~ I think that the blacksmith. Behold, I am the one...a man with great power who is doing this and continuing. the one who forges things in the fire. The one who ..the instrument for His work.. I have created Him. Yes, now, that is rather difficult. I am the one who has created, causing to destroy. _____ means to bind, or to ..It would seem to me that this is declaring God's sovereignty. He says that you don't need to fear the enmity of human beings. You don't need to fear terrible acts, for even behind these forces which are beyond your control, I will ...Mr. Butler. Yes, there is a relative without an ashur. Just like ...here you will ..the word is occasionally translated...shall ...you shall be declared a s guilty...the one who rises up in judgment. You shall declare him as guilty --that is to say. You may be maligned, you may be mistreated, but don't worry about it, the Lord will show...continuing...Yes, here then we have the Lord gives us...but I don't think that is ..usually ~~the~~ occasionally it is ...and therefore they want to translate ..I don't ...so I feel that ~~the~~ - here we have definitely an indication of the ...this is ...from me...then we have vacation, and would you like an assign...this is what the servants of the Lord received ~~to~~-through the testament, the portion of which was given them. This is their portion...And now, there are many other sections. I thought that Dr. Kim might have a suggestion. And I made a list of interesting passages.

52.13 This is the beginning of the passage ...the words would really mean to do what what is rightly done in order to ~~xxx~~ to do ..in order to accomplish, so that it is possible , but it is not ~~xxx~~ possible that ...now , a person can act wisely and there can be a special catastrophe to prevent him ~~fx~~ from ~~accomplishing~~ accomplishing by His actions, so that a person ~~x~~ can ~~pro-~~ prosper , and a person can prosper who knows ..but this word has both ideas in it. I don't know any way to get it...but the idea is tht;the servant is...now, he is going to accomplish ~~w~~ by his ...the results ~~ofx~~ for which God sent Him, ~~bx~~ by ~~x~~ so I;don't know ~~x~~ just how to get it...but he will, by His wise actions. Now, the ~~translati~~on~~x~~, is ...I just ~~x~~ don't know...~~the-~~ each of which ...has part of the ~~man-~~ meaning but neither of which has the whole meaning... He will be high~~x~~. It's a physical word. What form is that, and these three words altogether ...altogether is a physical lifting up. Any word for ~~w~~physical lifting up is a figurative word for praise , honor, and extol, and glorified, what they say is to be physically high, ~~bx~~ to be raised up, that is what it says, and of course most ~~translat~~ors have translated it extolled, praised, or something like that. Of course exaltin English means to lift up, ~~bx~~ but the word exalted is used so much in a ~~xt~~ figurative~~x~~ sense, praise ing him, exalting him, that the word, while it is a physical word, ~~x~~ has come to mean a word of praise, rather than a physical lifting up, but all these words here express a physical lifting up, and of course if some~~xb~~body ~~ix~~ in Isaiah's day, it might not mean much, the ~~servant-~~servant ...that could mean..what else could it be. He is going to act wisely, He is going to ~~accomplish~~ ~~accomplish~~-- accomplish the purpose for which he is sent. ~~Wel~~ Wait, until you get over to the New Testament where it says I, if I be lifted up will draw all men unto me, and ~~He-~~ His great work

~~which~~ which was absolutely necessary ..was carried out ~~thargou - through of-~~
 through His ..but ~~kyou~~ you have to know about crucifixion, you have to know about
 those things that nobody ever heard about those things that nobody ~~he~~ ever heard
 of at ~~the~~ the time of Isaiah ~~x~~ in order to see how they..This is a ..but the natural
 thing to do ..you certainly don't ...but ...why put this ~~x~~ stress on how he is
 going to be saved, if you are ~~x~~ going to go on and talk about how He is going
~~ge---~~ to be humiliated. But he is going to accomplish His work, He is going
 to be lifted up high, and the answer ~~doesn't~~...so you find that I Peter says
 that the prophets were searching what or what manner of time the Spirit of Christ
 which was in them did signify, when He testified beforehand ~~x~~ the sufferings
 of Christ, and the glory that should follow but they knew that they had a ...wonderful
 vision of something future, well, maybe Isaiah understood it, but ...but they might
 have understood it ...otherwise, ~~Q~~ Isa. himself.. It doesn't add much to the content
 of thought. But then we go on and show how we ~~on~~ don't praise Him, they can't
 understand...I never saw this ~~x~~ before. So then, the next verse then, Mr.
 Puckett. He will be exceedingly high. Now, of course, if you get to be exceedingly
 52:13 high. ~~Ye-w~~ You ~~do-~~ wonder ..~~some-~~ you ~~see~~ see some pictures that put it ~~x~~ way
 up high. And it can't have been awfully ~~high-high-~~ high, and yet when they reached
 --I think that is often pictured ..of...~~still~~ still, I think that if that would reach
 the amount with your ~~x~~ hands. There wouldn't be much point of course we know.

E-44

Whether there...well, continue then, ..Well, now, why did you ~~it~~ say ...You have
 nothing to show whether it is was, ...or will be, but just before ~~it~~ it, you have
 had predictions. All in ~~the~~ the imperfect. He is going to be lifted up, going to be
 very high, so it seems to me that it is ~~at~~ least worthy of ~~one~~ consideration

whether it is ...so He will be ...marred ...so he will be ...now, from axx

52:14

From , can be the source . Does that mean some man is going to marr His appearance
 It doesn't seem to fit. That doesn't seem to fit. In that case ~~x~~ anyway, I would think
 that that ~~x~~ would mean source. He will be marred by orders of a man, that is the
 man would be the source from which ...but that doesn't make any specific sense
 --you could say. You take a man in Siberia who is tortured, and you would say
 that He is tortured by the ...but I believe that the Min would be proper to ...He
 would be tortured...from the ...but I believe that the min would be proper to refer
 to the ...He would be tortured,,,...~~x~~ though He is the source from which it comes
 --~~α~~ so I would be inclined to think that it doesn't fit...though He could be the instrument
 thoughtx the sources...~~box~~ and so the Min...is-a as expressing the agenxt of source.
 What other means. If it is comparison in English, we would say. this is..this is
 figurative...this is ..in ~~the~~ so the min as comparison is a rather common. He is
 more ~~more~~-marred than a man. more marred than any man, but I don't think you
 have a right to put in the any. Jus t more marred than a man means that a man
 is...so the comparison, though you ~~x~~ will find many a ~~xx~~ translation that will ~~se-~~
 use...He ~~x~~ is more marred than any man, you ~~ox~~ could say a man ~~x~~ is more versatile
 than ...I don't know...He is living then...but you would say that one is moe
 than ...that may...there is no difference here, so I don't think that the comparison
fits as to the use of the word, and in addition to that it doesn't make any particular
 sense, certainly not far more ~~xx~~ than any man can...so it doesn't ~~sem~~-seem to me .
 Certainly in the crucifixion he ~~x~~ was greatly ~~x~~ marred, but it doesn't seem more
 marred,~~thatn~~...it ~~box~~ does not occur...but I do think it does fit perfectly...with
 the Heb. that is the Heb. is the xx and He was marred from..which ~~one~~ that He was
 so marred that he was carefully mutilated~~k~~ flesh. And these two sen~~ext~~ences ...
 Now, in this chapter lll.in the use of the word...it is very important that we use

52:14
 E-4-In this ~~chapter~~ chapter 52 and 53 there ~~re-~~ are quite a few uses of the word
 Min, it is very valuable .I t is very important the meaning that is used,xx...because
 you cannot take all the possible relationships. ~~You~~ If you had every possible ~~max~~
 relationship ..lyou ~~ouk~~ would probably have ..I don't ~~tk~~ know that any language has
 ...so those 8-10 carry quite a variety. I remember seeing a book ~~was~~ once called ~~literaute~~
literature by lanugae, and the man, I forget his namesaid a t the begining. ~~bx~~just
 to show the different meanings of the word by ...~~bx~~ I ~~was~~ was just ~~saying~~ ~~yesterday~~
~~yesterday~~-thinking yesterday, he is on ~~vax~~vacation, he is at work. ~~bx~~ Why is one
 on vacation and why is at work.. ^He is at work. The use of prepositions, if you
 have a very fine understanding of why this one or that one, Just about every sentence
 and ~~x~~ every language. There ~~ts~~ ~~px~~ are several possibilities so ~~tha~~ t you don't say
 so that they say that this preposition in this language....so ~~tha~~ t ~~xx~~ it is about
 the last thing that one gets perfect in the language.... One of the most ~~re~~warding
 ...is to ~~lx~~ learn exactly...When I was in Germany, I had a student-~~ca~~ identification
 card and it read...and then it had my name, and it said...~~bx~~ it didn't give-~~man~~
 Well, in German ~~xx~~ it means that he was one of those who belonged to the group.
 There is a certain connection. We would ...locality..but the Germans ~~x~~ So here
 we have a number of uses of ...so they are so different, but we ~~ca~~ see how they
 all go back, ~~x~~ we can see that but they have developed so differently that it makes
 a very interesting thing in ~~Ex~~ Exegesis to ~~fx~~ find out exactly ~~bx~~ what ~~sene~~-e-sense
 it does ~~x~~ mean. So we have seen three possibilities and we have noticed the one
 that I am quite ~~conv~~exced belongs. I am ~~conv~~exced because the other two don't
 pay particular sense to me as they are expressed here. I am ~~conv~~exced of it because
 it fits with what happened. and because it fits ~~it~~ with the ~~stare~~-structure ...so

5 2:14-15
 marred from human affairs. There is a comparison between what has happened to you and what is going to him, and how is he like ... the Revised Standard Version says as many as have been astonished at him, the Heb. you. The Heb. you, then we shouldn't translate it him, but there is a ~~compare~~ comparison, and how were they astonished at Israel, because Israel didn't seem like a nation. Israel was more marred than any nation had ever been. ..They were astonished at Israel ~~because~~-because of Israel seeming not to be a nation at all. So the ..so he seems not to be ..He as ~~an~~ an ~~infinite~~-infinite being could endure infinite ~~suff~~- suffering He was infinite, therefore he ~~could~~ could suffer infinitely. He could ~~bare~~ bear the sins of the whole world. and no other man could bare even his own sins. And so there is the difference, there is a similarity and yet there is a difference. You cannot strictly compare ~~with~~with a man. And ~~x~~ he is compared I think, not so much here ~~from~~ from the viewpoint of the suffering, but ...I would say that He suffered just the same. I don't see how we could say that, but we could say that He...goes way beyond what humans could experience. Yet ~~is it~~- it is similar. Our sins were laid on him ~~and~~ and He died in our place so there is a ~~def~~ definite comparison, but...~~could~~ could bare the sins of the whole world. Then, do we have more than this.

E-45

52:14

It doesn't say...and so . it seems that it is ...away from...~~but~~ ~~awa~~ so you can hardly see...but only the ...It was truly...but the ~~box~~ the appearance... then ...Mr. Lee. I think that ...the similarity~~ies~~. He will sprinkle... many ~~nations~~, nations ...I think ~~gk~~ ..you have the cashier, just as that, so he...and by means of this, so there is a result, so he, and by means ~~ness~~ of this, so he

52:15

will sprinkle many nations, this is the work that he doesn. Just as ...and He will ~~x~~ sprinkle m....He ...not ...~~that~~ is the end of the statement.He will prosper ..and the work will ~~clear~~ ~~se~~ many nations, of course , the modern ~~trans~~ ~~translation~~ ~~translation~~ translators will make ./..~~but~~ unfortunately the translators ...there is no one this finishes the sta...~~b~~ ut ~~w~~ ~~ex~~ you ~~w~~ ~~ex~~ so shall he sprinkle many nations. And then we start a new idea ...and the new idea ~~x~~ runs ~~v~~ through several verse of the new ~~chapter~~. And so ...concerning him kings will shut their mouths. They are ...unable to ..there is something here that they ~~don't~~-don't unde stand. Concerning him , ~~k~~kings will shut their mouths. Why do they shut their mouths, because ...they shut their mo ths...We have never encountered anything like this, ~~be~~ they shut their mouths because they have ~~not~~- seen what has not previously been part of their understanding, they ~~will~~-were looking for some ~~great~~ great conqueror --but they didn't understand and before. But at that time, they had ~~never~~--~~never~~ never ..but what...had not been.now they because they will . This ~~d~~will..it is future perfect, they ~~w~~ will shut their mouths, ~~x~~ suppose they will..because the ~~year~~ our-hour will ~~have~~ have come to an end. Our leaving is ~~later~~ later than our having come to an end, so from the ~~point~~ point when they have shut their mouths~~x~~, they look ~~a~~ back and they say we have...from the viewpoint of the writer, it is future but from the viewpoint of the ~~very~~ already used, it is ...a complete event,

52:15
 because when they do it, they then ~~will~~ have seen, and then continuing there
 they have considered, the word seen means to consider or understand. It means
 to ~~consider~~ its. It's the construct. We have in most of the grammars that the
 Hithpolel is reciprocal and ~~reflexive~~ ..because it is true that it is reciprocal
 but only rarely. I only found two ~~verses~~ ..And then the reflexive...but not
 altogether more than a third, ~~the~~- it does have some...~~its~~ it's the ~~sence~~
 sense of ~~it~~ what Dr. Spiser called. an iterative durative, a doing of ..now
 we read in Genesis that Enoch walked with God and was not because God took
 him, ... It will shut their mouth because ... when ~~do~~- they do it, they will
 they then have been... they have considered and they have conceived. ...
This is hithpolel. It means to consider... they have conceived... the word
 means to consider or to understand. This is a hithpolel. It means to consider
 or ... they will It is the kind of ... You ~~wo~~ will read that in most
 of the grammar book.... Hitphael... It is either reciprocal or reflexive.
 It is a very poor statement. Because it is truly reciprocal. That is doing
 something for each other. There is nothing by definition. And then the reflexive....
 but there is a lot of ... not altogether all conservative or ... does that come
 as ...? Is this the fact of ...? Is this interested in ...? Doing the same ...?
 Now, we read in Genesis that ... Dr. Speiser called... And the reflexes...
 From the viewpoint of the writer, it is future, but the viewpoint of the verb already
 ... Its perfect is completed then. They ~~s~~- will shut their mouths. Because
 when they do it, the perfect is ... they will shut their mouths, because when they
 do it, they have not seen... but ... continue there please. They have perceived
 the word being used to consider or to understand. This is hithpolel. This ~~is~~-
 means to consider its consequence. They will... it is not reflexive. It is

E045

52: 15

The word being is used to consider or to understand. Hithpolel. It means... They have perceived. The word ~~being~~ ^{"Bin"} means to consider or to understand. This is hithpolel. It means to consider... It means to consider it consequently... They will... it is not reflexive... This is hithpolel. It means to consider ~~or to~~ it constantly... it is not reflexive... it endures... it is constant. You will read that in most grammars. Hithpael is the reciprocal or reflexive... the constant doing of something. You will read that in most of the grammar books. That the hithpael is the typical or reflexive... it is a very poor statement. Because it is true that it is reciprocal in a few cases... only in two verses this is found. That is doing something for each other... That is doing something for each other. We find only two verses. Naturally this is the definition. And then the reflexive... Hithpael is reflexive or reciprocal. This is a poor statement. ... I found only two verses. And then the reflexives, there are a lot of them... It is reflected... But not altogether... just that ... for hithpael... in a few cases ... that is doing something for each other. This is ... two verses. This is not the definition. And the reflexives ... there are a lot of them that are ... but not altogether... Just that much ... It is the sense of ... Dr. Speiser ... It is the sense of ... what Dr. Speiser calls... In other words, doing what Now we read in Genesis that ... and Enoch walked with God. And walk in ~~hith~~ hithpael... Walk with God... Enoch ~~don~~ constantly walked with God... He lived so steadily Enoch constantly walked with God. He lived so steadily in the presence of the Lord ~~that~~, with the Lord that it is complete... about a third occasion... the occasion is where ... it says, in Job, God says, Where have you been? Satan says, I have been ~~to~~ walking back and forth in the earth, and ... about a third occasion, hithpael contributed to ... the occasion is where it says, God says... in Job, God ~~says~~ said to Satan, Where have you been?

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52:15 In Job, God said, Satan, Where have you been? Satan said, I have been walking ~~bak-~~ back and forth in the earth, up and down. Then walking myself... I have been constantly ... walking back and forth.... I have been constantly walking back and forth... It is ... constantly ... he is meditating upon these things.... It is true that God That is why they kept their mouths. Because now they have walked.... People got a new idea that That is why they shut their ~~mouth-~~ mouth. Here they have meditated. They have gone through. They have succeeded. They have now succeeded. They have not revealed... they have not heard of anything that is so, that is why they shut their mouths. Because now, it is gone. And people began to ~~get~~ get new ideas. They contemplate on these things, and they will meditate. They often think that they will Usually it is backward. Meditate upon this .../ He will preach on the fact that ... Pastor, I have got a new idea... it dawned on to me while you were speaking...every night, and after about seven nights... he went on to preach ... He came up to him and said, Pastor, I have got a new idea... while you were speaking ... Salvation is entirely free. It is something ~~that~~ that you can earn... Well, in other words, you have to repeat and stress and look at ~~it~~ from a different angle, before ... they shut their mouths... because they have come to perceive... explain ... something I have never heard of... I will receive, and so they ~~will--~~ shall be ... because in the next verse there is no background on it. Certainly there is a chapter division here also. There is no background for it. ~~Who is-~~ Now, they see, and they shut their ~~mouths-~~ mouths. And certainly there is a ~~chapter~~ chapter division here. Here in the next verse there is no ~~background~~ background. 53:1 Who is ... particularly when you take the report. There should be a chapter division here. Because in the next verse/ there is not/ background for it. Who hath believed

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Who hath believed ... particularly when you take the word report, ... they shut their mouths, and there will be a chapter division here, and also ... Now, they see, so that they shut their mouths.... there should be a δ chapter division here... the next verse has no background for it, ...It is the king. It is the people that will come They ~~believe~~ believe that did not at first seem real. There should be something that God wants us to ... and so, the chapters together... We know the king... It is the people that comes to us... They believe that which is ~~not at first~~ did not at first seem real. There is something that God. They believe that which is at first God's way is different from ours. God's way is different from ours. ... ~~th-t~~ so the next verse is yes? Yes/? I would say that the kings ... ~~And~~ then even the king comes to the ... not/call kings here. All those that are intereste/d All those who are saved... all those who come to know him... they come to see it. Now, they understand... And then this is brought out ... starts ~~with- wp-~~ out even with ... then there is this ... then there is a narrative coming in ... It then narrows down again. He goes to find Those that did not believe... That brings us to resurredtion. Or they ... Or then Mr. Butler? Because hearing as used there in English, and this is our hear ing would be in singular. When we heard... but this is a participle... who has believed or who would have believed? In relation to the participle... _____ (SHMAE) But this is a participle. Who has believed our report? Who would have believed? In relation to a participle. _____ (SHMAE) What kind of participle is this? This δ is a qal passive participle. And ~~this-~~ that is being heard. But it is the magic. It modifies/ it. It is used as a noun. It is a substantive. It ~~is~~ represents something which

53:1

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53:1 It is qal passive participle. And that is being heard, but it is an adjective.

It modifies it. It is used as a noun. It is a substantive. It is a ~~b~~-substantive.

It represents some thing ~~which~~ to which the reaction is attributed... therefore if

you ~~say~~ who hath received ... the participle being heard... the thing that

has been heard? that has to modify something. Well, I would say, he likes

living. He likes the living. Of course, the living is ... something that would

not ... to divide it between the living ... well, I would say, he likes living.

he likes the living. Of course, the living is to be in the same ... probably it

would not.... but the living is a participle. It is a participle with the exception

being understood. He likes the living. You can have the participle. It would

be the subject of the ... Now it is understood... ~~it~~ it is ... as well as ...

in English only in the Plural. Not in the plural, by any means.... But in

German you can have any participle... but in most languages the German uses

In German you say, you see that man over there? He likes the living. In

most languages, in German we can have any participle... back to the subsequent ...

or plural or masculine or feminine. Of ~~course~~ course, I think now... In Germany

they say that you can ~~have~~ have participle with the subject of ... now being

understood. In English only in plural, and not in ~~Engl~~-- by ~~any~~ any means...

in German ~~in~~ you can have any participle... singular or plural. Masculine or

feminine. I think now in ... Germany they say ... you see that man over there?

You say that ... In most languages ... you can have a participle

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53:1
 In this case we have to recognize that this is a participle so to put it into English ~~the hour~~ it would be our being heard thing. But being heard would be the best way to translate it. Who would have ~~be~~ believed what we have heard. Our reports in the sense of the report...that has come to us, it means exactly the same thing as being heard. But the trouble with English is that our report can also mean what ~~we can~~ we said. It is perfectly all right. With the idea exactly same... It also can mean another idea. And therefore it is not a good translation. It is not an idea that is not in Hebrew. I do not think that this is the idea that is ... So, it gives what we have heard. It is exactly what the Hebrew here says ~~Y///~~ By us or ... who would have ~~be-m-~~ believed what we have heard? Yes, To whom has it been revealed? revealed or laid bare? Now, this word ... this word properly means upon ... time concerning.... there is another word EL, which has an analysis ... instead of ... which means ... so, strictly speaking, one would say, this cannot be unto. It must be concerned, or upon, but it so happens that in the ~~Hebrew-~~ Hebrew, it seems to ... strictly speaking, one would say that this cannot be unto, it must be concerned... or upon, but it so happens that in the ~~Hebrew-~~ Hebrew, we have ~~te-~~ got to become confused. In Hebrew the two seem to have got confused. El with Ayin is used a good many times, where ~~it is called~~----- the sense is called so that being the case... we cannot say that el is wrong. It is originally impossible to say that truthfully, the arm of the Lord is revealed. But I am inclined to think that it is perhaps a little one... it is concerning... the arm of the Lord has been revealed. Who would think that this Galilaeen ~~is-~~ was surring as he did? Concerning whom the arm of the Lord has been revealed? Who would think that

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53:1
Concerning whom hath the arm of the Lord been revealed? Of course, if you take it ... then it means who would have believed what we have heard? And to whom would the arm of the Lord be revealed? Who would see it through? Who would have understood it? Before the ~~arm-of-the-h~~ Holy Spirit would reveal it to us? Well, there is a possibility. It may be true. Because AI is revealed. But AI is what ~~is~~ really means. AI is what the other meaning... All right, then, Mr. _____ Lee, is this? Please finish the verse. Some of the people there ... Can any good thing come out of ~~life~~? Nazareth? Who would expect anything worthwhile out of Nazareth? Then he said, come and see. And then they saw him and they ... ~~hear~~ here on ... way over there in Palestine... Back... civilization.... He says, come and see. And they saw him and then later on they went to Rome, and people said, way over there in that small country Palestine... backward in civilization, can anything come from there? They said, come here and find out! (11.75) and ... who would ~~ha~~ ve believed it? Who would have thought of it? It was not from the background... It sounds like ...

53:2
It is a great salvation. It is a great redemption. ~~k~~And so, he ~~is~~ like a root. He is like a root that comes out of a dry land. comes out of a ~~d~~ dry ground. In Hebrew, there is no word... There is no word like ... in English.... It expresses by ... there is to him means... he ~~is~~ has no harm... they say, why should we look at this? This thing comes out of Palestine. This thing comes out of Nazareth. Why should we look at that? That is not what we expect. That is a great result to come. There is none of this ... display. That is where the world is going to ... We should desire him. This does not mean that ... simply the kind of ... they were thinking. It was not there. Instead of that what was this? He was, .. it was king or the ~~o~~ other. Formerly ... so its future from Isaiah's ... He was because it seems...

E-46

53:3
So, it is future from Isaiah's time, and looking back... he was despised and
~~re~~jected of men, and (10.05) Well, we were reviewing again Isaiah 53 which
we went over last semester. And I think that ... / Now, we were at the end
of the hour... starting with verse 3. Mr. Butler, suppose you start with the
beginning, and finish them ... Usually, of course, man is usually iesh.
~~(Hannashim), but here just m- Ysykk-~~ Usually man is hannashi, but here it is
just iesh. It suggests just iesh. It suggests as you ... you might say
instead of saying ... this word means... It is sort of like that it is following the
regular system instead of unusual system. Now, of course, we have somewhere...
in English... I read it... they follow the plural which is ... but the Old
English is very common like ox and oxen, and various kinds of past like I run
and he ran. But in words and uncommon ~~we~~ simply ... grammatically ...
well, then when you get to the word... in a way ~~in~~ in between ... we make
it an ... it gradually it moves the old form... and moving into the common
pathah... so at different times different words may be ... too make a shift
like that... but it is a fact that we have ... what exclamation it is I do not know.
Whether they are beginning to develop... become attributed to that or sometimes
words that are developed from different meaning... which is in Hebrew... which
in Hebrew means _____ (rouach) in Hebrew you cannot tell whether ^{it means} /to rest in
the sense of relaxing and getting recreated or whether the word rouach to rest
is like a rest ~~in~~ on the table. A building or anything ... simply . . . it is
there, but it has the assuming just like rest has ... then the word _____ has
Hiphil which has different form. One of them means to cause to rest... to get
to ... the other Hiphil form is to cause to rest in the sense of getting to ... rest
on the table. Whether this word is going to that direction, I do not know.

E-46

53:3
Whether IESHIM represents direction or something like that I do not know. Now, please continue with this ~~m~~ ← Mr. Butler. 53rd chapter of Isaiah. 3rd verse. Nearly the end of the verse 9. Yes. (Q) You said, _____ (salt) because not two words expand... it would be perfectly right, but the way that combination comes ... is not persistent. This word actually means a pain or something- suffering. So, it is most commonly used for ... pain... then it comes to ~~to mean~~ mean to be dependent. ~~to mean the~~ extended to mean to ... pains and sufferings... of Christ, and this might be ~~the on~~ for the one to be ... rejected ... one to the failure... the ~~of~~ progress which one should... all these sorts of things... the sorrows that can accomplish... but if you say that... it is not absolutely imperfect... meaning the old absolute ... sorrow or ... in mind. It means an arrangement of ... I do not think that there is anything... so I would say sorrow... pain... I would not put in ... because it suggests different things. Yes? (Q) despised and we did not consider him highly. It did not ... First, what is here? Can we say, not probably, but certainly? Secondly, in the light of the context, in the light of the whole situation, what do we select? That is why I do not like ... this page is ... We have today in the New Testament... there are many ... in the beginning Greek, and in that it applies to the kingdom... then there are some which ... there are great many ... Dr. Machen... Then there are some that are ... Dr. Robertson ... But then there are some ... Robertson ... which makes 8 cases. When I was an eighth case, ~~there were~~ - there they have dative, and ablative... Now, they say, go back to the Indo-European... all these languages ~~ne-~~ and you find that ... therefore they say, it is only a simple thing that Greek has... therefore they say, it is only ~~the set-~~ simple thing ... we might as well say that we might ... people back of a few thousands of years... they
pe-

E-46

there is no indication of it in English... in Greek there is no indication of it. You look at the form ... Probably in-- English did have one... if you go back a few thousands of years... and there is no indication of it in English. But in Greek there is no indication of ... you look at ~~tn-~~ a form and you may find that it is ... dative, vocative, or ablative... . It may be in the light of etymology... in the European language... these forms have followed to get ... these words are actually one of them. But there is no difference in form. In any case, I mean we have forms that are altogether... in every ... there is a form together in every word... since there is no difference in form.../ for us to make a sufficient ... we make decision not on the basis of form, but on the basis of ... I think that two steps should be rigid... first, what is the form? second, out of the proper continuity... which one fits ... ~~if~~ if you do not rigidly follow... less confusion and ... ~~so in this case:-~~

E-47

So, in ~~in~~ this case, what does it say? Does it say ... the promise was from him? So, in this case...when I ask you what does it say? Does it say from us ? or from him? Well, at that point, the direct answer would be that the form... in this particular word... . Therefore there was ... there is to be one designation ... that did not ... instead of that... so in this case, when I ask you what does it say? Does it say from us? or from him? At that point, the direct answer is that the form ~~ending is~~ ends in either form... this is a case, whereas the new form fallen together ~~./~~ in this particular word. Therefore there is ... it is foolish to make one designation... considered together. But ~~consider~~ to consider that we have to say ... this is either ... for from us... as far as the form is concerned... we cannot tell this... then some of us will express... of the interpretation of ~~on-~~ in light of the context... which is the result of ... like when you have the ~~ge-~~ beginning of ... so you have You say, what is it? Is that ... is that the passive participle of Niphal? of _____? Only it can be the first ... and plural common plural imperfect. It could be either one, or ... The two are utterly different... the first and the second imperfect is ... those two are utterly different... the perfect being the apparent ... the context we form... is ... the first verse does not consider it at all... This should be much of one ...apparent from the context of the imperfect.... It is perfectly obvious that they are going to get one... that is perfectly apparent... Or it can be the 1st common plural imperfect...gal participle... It can be either one... But in this case, the _____(Hou) assimilates the ... so you double it.... It is otherwise ... it does not occur... this word then we cannot ... but it is ... like

53:3
 none causing to hide faces from him, he was despised and we did not consider Him.
 That is, if he were like one who, ~~ex~~ when we see, let's say let's go round the ~~hex~~
 block ...that would mean the ...if if he were one who was;caused to hide face
 from us, that would mean that He was one who would ...it doesn't seem .You might
 say One who ...(the static is terrible) but I would be inclined to think that it is
 ..to make upon us the impression that we don't want to get mixed up...that's

TOO MUCH STATIC

53:4
 We have a footnote referring to the verse in ~~Matth~~ Matt. I think that all of the
 reference ones have a footnote referring to the verse in Matt. But some Bibles
 in addition to that, refer to the verse in I Peter, where ~~ist~~ it says He bore our
 sins, but the ~~only~~ thing in common between that verse in I Peter is the word
 for, ~~for~~-because...which is sin, and that is certainly is not a quotation...
 but that ~~verse~~ goes right ~~non~~ and quotes some ~~ix~~ later verses in Isa. showing
 that it is the influence, but the ~~x~~ reference is ...which are definitely ~~y-not~~ y quoted
 after Peter, not to this ~~ix~~ one, which has only one word in ~~om~~- common, but which
 is quoted at length in Matt. Yes, Mr. Lee, I don't think that it directly connects
 --I think that it is a fact, that ~~the atonement is~~ every blessing that we have ever
 had is a result of the atonement. We deserve nothing..of God, if it were not
 that Jesus had borne our sins on the cross. And ~~sen~~ consequently as a result of
 the ~~an~~ atonement, we ~~enet~~ enter into the new life, and that new life eventually
 includes a resurrection body, but I don't think that in this chapter there is
 explicitly reference to the resurrection. I think that this verse here is a reference
 to the healing ~~to the~~ work that Jesus did when he was there in Galilee. Now, ~~this-~~
 I don't think that this verse has ~~adix~~ ...entirely a reference to those ~~and shay-~~

53:4 works of Jesus, and says that He feels diseases that no man..and yet the people who saw him do that. When He was crucified they thought He was-- was smitten of God, I don't think that this verse ~~he~~ has anything to do with our resurrection body, but I think that elsewhere the Old ~~Testament~~ Testament and the New Testament that among the ...~~He~~ we are going to eventually have the resurrection body, ~~but~~ ~~in this body~~ which is free from ~~it~~ sin, but in this life, we have the right with any difficulty ~~or~~ or trouble that we have come to our ~~Savior~~ Saviour , not mine will but thine be done, if it is your will I pray that you ~~or~~ will take this from me.

The apostle Paul said that he ~~had~~ had a thorn in the flesh and three times he sought ~~the~~ the Lord to take it ~~from~~ from Him , and the Lord chose not to do it.

The Lord does not want to ~~see~~ see us ~~suffer~~ suffer, so that we can know that He may want us to suffer in order ~~to~~ to make us quit putting so much attention to ~~these earthly~~ earthly things and to make us pray more and to bring us more to Himself , ~~but then~~ after we do receive the ~~benefit~~ benefit of the ..we can be sure that He will take it away, but if we pray to Him to remove it and He does not do it, then we can know as in the ~~case~~ case of the Apostle Paul , He has a purpose, and we can rejoice in the purpose. And be satisfied, because after all, ~~now~~ none of us, if our Lord tarries is going to live forever, but we will all have ~~some~~ things that ..and then He goes on, you ~~see~~ see this is all the same note that we had..from the last verse of the previous chapter, where he said the Kings shut their mouths at Him. They say the things that we ~~never~~ never heard of before ...who has believed what we have heard, Who would have believed this. ^to whom is the arm of the Lord been revealed, we despised Him, we didn't understand him, but they say, we ~~saw~~ saw him, and then they say, Well, we saw Him. Surely He did carry away

our sickness, heal our diseases, and yet, when ~~he~~ He was ~~cure~~-crucified,
 He was smitten of God. The poor fellow ~~can't~~-can't help himself. But we were
 wrong in our ~~the~~ interpretation, but this particu~~h~~r verse...the people who saw
 His healing ministry, and confessed later that they should have recognized that
 this was proof that ~~x~~.. ~~th~~ who is this ~~a~~man whom they have ...they ~~said~~-said
 which is ~~hard~~ harder to say your sins are forgiven, or to say to the ~~past~~- ~~pax~~lsy
 Rise up and ~~wi~~- walk, and he shows them that ..but He ~~didn't~~ heal everybody.
 Just certain ones, and eventually the ~~resurrections~~-~~be~~-- body, ~~x~~ all right, Mr.
 Butler, then, ~~He~~When you say for, you suggest ..In order to have an effect
 upon. You can get that with for. He appeared...or it may be a little harder
 than these ~~prop~~ prepositions
 /..but I think that if we can get something that ~~is~~- has the min here ~~th~~-rather
 definitely. I was thinking of ~~the~~ as a result of it. the min we noticed yesterday
 --three different mins, and they all..coming away from. and it is not min, does
 not express ~~propose~~ purpose, but course, or separation or comparison, and all
 5315 so that this is not ~~x~~ saying ..God ~~say~~-says, What shall we do about these sins,
 send
 for, in ~~x~~ order to deal with these sins, we will ~~sin~~ Christ to die on the Cross.
 That is ~~xx~~ all ~~xx~~ true, but that is not what he says in ~~the~~- this particular verse
 was from our sins
 But it was the source from which His pearning came, /An other words it was our
 sins that made it necessary ~~x~~ for ~~lz~~ Him to die, it was our sins that led ~~l~~..so that
 is the ...~~l~~ the source from which it comes is the ..or it ~~set it sh~~- is the ..

53:5
 comparison...or it is the thing from ..of course...it was the ~~result~~ ~~of~~ result
 of our sins that He died, He was pierced as the result of our sins. The discipline
 of our peace was upon Him, ~~and~~ conveyed the idea that He ~~w~~ underwent something
 intentionally...the first two couldn't be ...It was something that He couldn't
~~kk~~ help...The ~~w~~ result of the sin s which either had to send us to hell forever
 or had to find some other ~~resu~~lt, and they found their result in His death.
 It was due to them that He died and the self-disciplin^e that makes for our peace
 that which was planned and underwent and wor~~k~~ed, so here ~~is~~ it is a ~~volunt~~-
 voluntary...so that the self-discipline which produces our peace, was
~~n~~ on Him, He took it upon ~~n~~ Himself, and now we get a different ~~prop~~ preposition.
 _____ is a ~~n~~ noun. It is a noun which is derived from the verb _____, just like
 the ^u English word ...of course that is purp~~er~~ly accidental, the similarity, ~~bu~~
 a better illustration would be ..and in Hebrew ~~is~~ it si ..and in Hebrew you are
 abt to put your forms at the beginning ~~n~~ instead of at the end, and ...~~n~~ is one
 of the commonest, to ~~ma~~-make it abstract ~~n~~ or an instrument of ..and in Hebrew
 you are abt to put your forms at the beginning, and mam is one of the comm~~on~~est
 ..~~make~~ing-make it a~~n~~ ~~n~~ abstract, or make it a word of instrumentality ~~n~~ ...various
 --~~it is a~~ it is a noun. So that the self-~~disciplin~~-discipline...that ~~me~~-makes
 our peace was laid on Him, He took it upon Himself. Yes, but then ~~we~~-the ~~kn~~ext
 word ...Yes, here we don't have min, we have bu, very often expressed as instrument
 or ~~is~~ agency, by means of His wrath. Th~~e~~ suffering came to Him as a result
 of what we have. but a result that constantly and intentionally put in the way of
 --the results of our ~~in~~-iniquity he suffered, ~~he~~ it was the ~~seof~~ self-~~discipl~~-
 discipline, ~~n~~ and it was by the means of, ~~the~~ by the agency of ..His ~~n~~strife
 that healing comes to us.

~~We are~~ There will be healing to us, there will be glorification, and there is no ~~very~~-verb expressed that shows time, the ~~the~~ healing expressed for future is...there is heal ing...Mr. Lee.?

E-49

53:6
~~Our own--own advancement, and our own self--~~ The word means to wonder, to go ~~astrea~~-astray. He turned each one to His own way, ~~is~~ ..instead of seeking what we are; ~~made~~ made for by the Lord. The subject is put first here. Usually the verb ~~is~~ is first, but when the subject is ~~is~~ first, , , , yes, but the Lord caused to light upon Him the iniquity of us all, and at the beginning ~~is~~ there He was oppressed and He was afflicted, Now, I suggested last semester that a different translation might be better, Now the facts that are needed to be known .the main facts are..the third word ~~is~~-has two possible meanings, the meaning to be afflicted --that ~~is~~ is the niphal ~~is~~ has an idea of ~~passive~~-passive that way, the passive idea , He was afflicted, that is a possibility, now ...the word also ~~is~~ is used... to mean .and in the niphal ~~is~~ ..now, does this mean that ...of the suffering that He ~~is~~ endures ..or is it a reflexive, He ~~is~~ humbled ...that is ~~is~~ different..from the meaning of the word _____ which one would have to find in a dictionary, because there are many cases ~~is~~ where there are no questions ..and there are many cases where there are no cases where it means to be humble, so the possibilities are int it. But ~~where are those Lee looking at~~ looking at the three words as they stand ~~do you~~ you see ~~that~~ any evidence that would suggest the selection of one instead of the ~~is~~ other of the two. Now, if you had that at the very beginning. If it were who...that could mean. He was afflicted...He was oppressed and afflicted ~~is~~--~~is~~ when it comes second, to say that He was oppressed, and that he was ~~is~~ afflicted there is no particular ~~is~~ reason to put the stress on the subject of the second verse ^{verb} (?)

53:7
 if the two verses are simply parallel, they mean the same thing, but if the two ~~verse~~-verbs express an opposition, ~~if~~ if the first ~~it~~ expresses an idea and the ~~second~~ - second expresses something that would not naturally be expected, then there is reason to put an emphasis, ~~but~~-He was oppressed but ~~his~~ his reaction to the oppression was not ~~what~~ what we expected. He was oppressed but as for him instead of ~~stati~~-getting up and making a fuss and calling legions of angels to deliver Him, they simply humbled Himself. He did not say a word in His defense. He submitted to the ways in which he was ~~to~~ treated, because it was part of the way He was enduring for our redemption and that paralleled exactly what followed --~~he~~ He did not try to defend Himself. and the latter part of the verse, it is perfectly clear what it means. Now, we get the same idea in the first part. ~~where~~-which is just as possible as the other, but the ~~emphatic~~-emphatic word before the second there shows that there must be a contrast ~~rather than simply a parallel~~. ~~There is~~--He was oppressed but as for him, he didn't react the way we would expect, He didn't stand up and object, He didn't deliver. So it ~~seems~~ seems to me that with the ~~arrangement~~arrangement of the words, that it makes it quite definite. Yes, and then of course in that last part I ~~suggest~~-suggest that this is like a ~~you~~-ewe-lamb. Not as a ~~eye~~-ewe-lamb before her shearers is ~~so~~ dumb. I am not sure that ~~that~~ would be it-thi---I think that it would rather be a conjunction. does does have a ~~eye~~-ewe-lamb ~~to~~ before her shearers. So this is like a very unusual ewe-lamb, this is like the ewe-lamb that would be dumb before her shearers, different from ordinary sheep. He was different from the ordinary ~~criminal~~ criminal who ~~is~~ always has plenty to say in his defense, and ~~is~~ and always says he has been framed. Someone went into a prison and ~~he~~ talked with all the

people. He says there was not a guilty person there, every~~one~~ one has been framed. They all make ~~excuse~~-excuses, but He didn't make excuses, he was what you would not expect, he was like the unusual ewe-lamb that ~~he~~ would be dumb before her~~s~~ shearers, he ~~we~~-opened not his ~~mut~~--mouth. I guess ~~we~~ we only have one or two more minutes. I think that we ought to ~~ent~~ continue next week ~~may~~ maybe a review of this. But Dr. Kim did you have a ~~s~~ suggestion Yes, for an assignment next ~~ewe~~-week. Let's review the rest of 53, let's take 40:18-20, and ~~45:41:5-8, an~~-45:5x-7, those six verses, plus reviewing the rest of ~~2~~53, and then next week, you can give us a couple more for the following.

46:1
 Let's look first at chapter 46, the second part of the assignment, but ~~x~~ I think that ~~is~~ it has some very interesting things that we might look at closely, and if some of you didn't get all through don't worry ~~box~~ about it. ~~M~~ Chapter 46? Mr. Butler, will ~~ny~~ you read us the first one. Of course the perfect shows a completed action, now the action may be completed in past, present or future. This can be something that has already happened, it can be a present situation, it can be a future prediction, now this whole section here is looking forward and preparing, ...rather than something going on. Now, ~~is~~ what is this ...we have had in Kings a good deal of ~~meant~~ mention of Baal, and ~~is~~ is this ~~x~~ the same --no, that has another ~~to~~ Baal, and ..are the same word but different language, Baal is the word...and there are times when this word ~~is~~ baal was used the true God, when he ~~x~~ was called the ..baal was used for various local gods, and the god of ~~x~~ Tyre was often called...but ~~is~~ and that ..but now this term ~~box~~ here is ..a babylonian king, ~~and~~ and in the babylonian, ...maybe you ~~have~~ have that

when you have an e you have a guttural that has been lost. And it only...and
 thus this word...is the ~~Babylonian~~ Babylonian ...which is the same as the ~~Baal~~
 used for the Canaanite God, the God of ~~type~~ Tyre, and ~~again~~, -again, it is like the
 word Baal...Baal here came to be ~~so~~ used...very widely ~~for~~ as a substituted
 for the principal god of the Babylonians. When you read ~~and~~ material about Assyria
 you would not have mention of Baal, you ~~wol-~~would have the mention of Astoreth.
 I don't ~~x~~ believe that Ashtoreth is mentioned. the leading god of Assyria, I don't
 believe that Ashtoreth is mentioned, ..Ashtoreth as a man ...;t we don't ..
 we have the land of Ashtoreth. But the Assyrian empire ~~ex~~ overcame the Babylonian
 empire, and then ~~k~~ the Assyrian empire made a coalition of its enemies. The empire
 lingered on until the ~~bab-~~battle ~~k~~ of Karkar in 604, a ~~de~~ that was complete,
 so after that we don't have the God ~~ax~~ Ashtoreth, and the God astoreth...But
 now this refers to god...~~who is the~~ Marduk who is the god of Babylon.
 Hardly it is known... There were many gods then ... (Q) But the word Bale in the
 / wetern... like ball now ... this bale stands very ... deity... I like to know
 but this is just bei without l, is a Babylonian and that means that does not mean
 God. He uses any god, but it came ~~up~~- once upon a time... Yes, it is ... Marduk
 is called bal.. it is a title rather than a name. Yes, yes, ... means lord...

E-49 54

... so the eventual meaning of ~~val~~ ^{bale}... its usage is different. bale means ... it is committed... well... ^{bale} could be applied to any of the Babylonian ... but it was principally marked ... could be applied to any of the Babylonian but it was principally marked ... it would never be accepted ... any god might be called my lord... but Marduk in the time of ... the master... so then instead of ... they ~~could~~ would call it So, here we have a very interesting question of the neo-Babylonian empire, and those who say that this is written toward the end of the Babylonian exile can point to this as a mark of a very excellent ^{local} power. Because this is the time of Isaiah and Assyrian power is gone.... And this points to the leading Babylonian power... not leading the Assyrian... but of course ⁱⁿ Isaiah 39... Isaiah predicts that Judah would be taken ... as ... Assyria... by the Babylonians.... that would ... against.... So that the knowledge would be ... contained in Isaiah 39, so that it would be ~~contained~~ ... is going to be bowed down.... of course this has to be ... It is the leading ~~power~~ of the ...

39: so we read then that bal bows down... How is that? chapter 39.. Isaiah 39. In Isaiah 39, which was written at the time when Hezekiah was still king. in Israel, and Hezekiah was taken ill, and a man came who ... recovered from ... and Hezekiah showed the ... and then Isaiah came and ~~who~~ said who are these men? He says, there is a small band... The land is a very difficult ... What did he show? Isaiah says, ... comes and Jordan says ... And ~~fo~~ of course, ~~that is~~ that sounds like ... it is something like ... saying ... This is something that proves ... words are ... not a great thing.... The United States will somebo-day ... there are some measure of strength... Then in chapter 40 follows Isaiah's comfort of exile... ~~the~~ ~~g~~ the godly people... ~~go~~ godly people came and ... bale and then there was another one... Yes, through the king Ahab... was

E-50

across
Yes? Yes? This is from Babylonian. Way ~~from~~ the desert. Well, this is the
For the great empire was Babylon. Babylon was the capital of the great empire.
For the great capital empire was Babylon. Marduk was ... there, but ... bale
and then there is another one. (Q) Yes, yes, who these kings Ahab worship
were westerners... for the great empire was ... but the god whom Ahab worshipped
was the god brought by the ... who came from Tyre and the god of hire ... called
~~Del~~- Nelthah... was the people there called ... so the term bale was ... and in
fact, the ~~vale~~ bale was applied to God. But the kings use that ... it is applied
to the ... it is the god of Tyre... so bale in the important ... this god of Tyre....
so bale in the before the foundation they had ... they are one of the many kings...
locally called ... but in the time of the miserable bale... it supplied to the god
of Tyre... who deteriorate to climb to make ... and this word elohim ... is
different from the Babylon, but etymologically it is only from the different language.
The Babylonian ... so here we have Marduk... yes, yes, yes, in the time of
Isaiah when Hezekiah revoked the king of Assyria... the Babylonian ... came
from Hezekiah... and they came ... we have the names and ... of the kings....
Belshazzar... has the name bal... Now, Mr. Butler, can you translate ...
46:1 Do you say that Bel has bowed down and then what is the next word? The next
word means to stoop. Yes, it ~~stopped~~---~~Who is~~ stooped. Who is the people?
Do you know? Yes, the second thought of Babylon is Marduk. It represents here
... but the Babylonian comes... he is the second of the god... and you notice
the difference. Marduk has bowed down. Nabo ~~stopp~~-oped over ... and now
the difference is that Marduk is the great g political ... he is not the supreme God...
but Nabo whose name is ~~Nebh~~- Nebuchadnezzar, he is ~~the~~ god of the wisdom.

E-56

He is the god of political power... it is something that comes along... the wisdom...

46:1 is on the wane.... from the beginning to going down. Now, Mr. Kim and Mr. ...

Nabu is stooping. Still, there is a great power ... whose name we begin to

reign. He is stupid... (Q) That is a little bit hard to demonstrate , is it not?

The images have become ... the images ... the idols have become ... for beasts
an

and for cattle. Now, that is impossible interpretation of it. And it is ... it may be

a correct one. But, this word ... there is a similar word which means ...

paint or oil... and this ... is an idol... an idol becomes ... and then continue....

Yes, he is overburdened... some of these things ... are very ... showed me

complete... pleading and pleading and trying to think that god is ... losing

out ... Now, this is to the Hebrew God is going to prove himself superior to

other gods of Babylon. God is going to carry. ~~them he~~ This speaks of ...

This is speaking to the Hebrew... and is trying to think that ... no, this is

speaking to the Hebrews. This is ~~ps-~~ speaking to the Hebrews... but God is

going to prove himself superior to the gods of the Babylon. God is ~~g-g-g-~~ going

to prepare ... but the Babylonian gods are ... something to prepare ... are

now espaint ... the animals are being prepared. Wpuld you please read the

passage, Mr. Bytler? You were ... 45, 44. Maybe then it is ... 1:46, yet.

Maybe we had better do this ... I reviewed this before... but it does not matter.

Maybe we had better go back there. I refuse to do this.... Well, it does not

matter. I do not think. I will be practically ... we will be able to ... considerable

amount/~~at~~ out of it. I got this for so many other things... I think I would take

it first. But actually there is nothing in order as far as the signs are concerned.

LThat is chapters/44:9-...? (Q) Yes, now, what did you say? You did that

E-50A

We did that in class, did we not? (Q) Oh, let us look at that verse. Chapter 41 is ... how far have you done? Yes, let us look at that verse. What is the root of the first word? What is the root of the third one. _____ is ...

What is the root of the third one. _____ (RAA) is what is the root of the ~~first~~ first word? What is the root of the third word? And in some cases, there are ... they are quite similar... you can usually ... sometimes they look identical, but they ... it could be yirahoo... yirahoo... yirahoo would be ... yirahoo... h-- yirahoo... this is a different accentuation. ~~Iron~~ irons and coastland.... distant regions, distant coastland... has seen and feared.. See you see the difference in tenses again. The first one shows a completed action... they become aware of what happened... one shows the present faith.... they fear... coastland has seen... and what they have seen is ... the second one shows that... the coastland has seen and they ... fear ... ~~what~~ and what they have seen is coming to be established.... the kingdom from Persia.... This is the Asia Minor... as Daniel ~~says~~ describes... as Daniel describes, he comes he as he goes... yes, ? (Q) ... Our own selfish pleasure... but we were amazed by the Lord... Yes... the subject is put first here. For the emphasis... the subject is put first here / for emphasis... then a subject is ... but the Lord caused to light upon him the ~~iniquity~~ iniquity of all of us. Mr. Butler? And beginning there, he said, he oppressed and he was ... I suggested that last semester... Now, the facts that have to be known ~~are~~ is that the system there ... there are two possible meanings... He afflicted... Niphal is often ... Niphal often has the idea of passive that way. That is a possibility. Now, this word also may be used to mean to humble, and in the niphal it would be to humbly yourself.... Now, does this mean that he was afflicted... the passage of the suffering... or is it a reflexive. ? He humbled himself? That is different.

53:7

E-54

and there are two possibilities of the verb....

The meaning of the verb _____(ana) is something which one would have to

He humbled himself? which one would have to find ~~anh-~~ any dictionary

would give us ... there are many cases where there are no _____(ANA)

One would have to find it on the top of the dictionary... But any dictionary would

give it to us... there are many cases where there are no ... _____(ANA) means

to strengthen, and there is no question that it means to be humbled. So that there

are two possibilities are in it. But now, with those two possibilities in mind,

looking at the ~~few~~ words as it stands... / to see any evidence ~~hwere~~ that would

suggest a reason for selecting the one for the other... if you have that...

that was the beginning it was ... it was true... that is new... that is ... that

means he means.... he was suppressed, was oppressed and afflicted. He was

oppressed. When it comes to the second. They say he was oppressed and he

was adversive... there is no particular reason for particular stress on the ...

but if the two verbs simply are parallel, they are simply the same thing. But if the

two verbs express an opposition, it is the first that expresses.... and then the

second one express something that would not actually be affected. Then there

is a reason to believe that there is emphasis... he was oppressed but his

reaction ~~at-~~ to the oppression was that ... we would expect... he was oppressed

for him and he was getting up ... ~~he was making fuss and he was calling...~~

(1.25)

E-54

But that prediction was given prior to...in chapter 39. And then in chapter
 40 following, Isa. comforts the exile, ~~and~~-the ~~gody~~ godly and, we know that
 x and God is going to deliver them from ~~his~~-exile. Here he names Baal and then
 he another one. Yes, ~~his~~..whom King Ahab worshipped. is from Babylonia way
 a cross the desert , ..and Markduk was the God...but the god of Tyre was called
 ..~~is~~ and~~x~~ the people there called...so the term Baal ...so Baal before the coming
 of Ahab...but in the time of Jezebeel, Baal ~~was~~ was the god of ~~x~~Tyre whom the
 Assyrians were trying ~~is~~ to make up ..and then this word, Baa~~al~~..but etymologically
 only from a different time. So here we~~x~~ have Mark~~x~~ duk. In the time of Isa.
 there was a revolt against the King of As~~x~~syria. ~~was~~ And we have the names
 of ~~x~~ the kings ...Wel~~x~~l, Bellshazar ...Now, Mr. Butler , continue then, Baal
 has bowed down . The next word means to stoop. The second Baal god of Babylong
 and he is the second of the gods. ~~Markuk~~-~~is~~ Marduk is bowed ~~w~~ down. Now,
 the difference is political. But not ..He is t'e god of wisdom. and the political
 power is represe~~nted~~nted as becom~~ing~~ing ~~at~~ but the ...~~the~~-beginning to ~~is~~ go down.
 Mark~~x~~duk has bowed, Nabu is stooping, but ~~w~~ even political ..but still there is the
 great power ~~loses~~- of _____ which remained ...their images had become.
 Now that is a possible interpretation, and it ~~is~~-may be ~~or~~ a correct one, but this
 word _____ there is a similar word but it means ...~~and~~ but this probably is
 their ~~is~~ idols. And ~~is~~ continuing. Yes, it shows the complete...and trying to
 Now, this is to the Hebrews to tell ~~that~~ them that God is going to take care
 of them, but the Babylonians~~x~~ gods are ~~x~~ going to be something that ~~has~~ has to
 be carried. Could you read us the next one, Mr. Lee. You are still in 44.
 Well, then, if neither of you~~x~~ have done ~~46~~y 46 yet, may~~be~~be you better go back
 to 44. I reviewed this,,,I thought this had so many interesting things I thought

46:1

41:5 I would take it first, but naturally you ~~put~~ put them in the order of ..and that was 44:9 to ..Yes, what did you say. Let's look at that first, then, chapter 41 is an intensely interesting chapter. How ~~far~~ far have you ~~gone~~ gotten in 41. Well, let's look at that then, what is the root of the first word. And what is the root of the third word. And in some cases their forms are quite similar. but you can ~~usually~~ usually ~~tells-w-~~ tell what it means. Sometimes their forms look identical but they are pronounced differently, like this word..it could ~~the~~ and ...would ~~the-~~ ...they would see. There is a little different accent connection ..would ~~k~~ be they will see ...There is a little different accentuation, and of course in this case it makes it absolutely clear. The islands ~~k~~ or coastlands ...have seen and they fear. ^oee the difference..The first shows a completed action. They became aware of what is happening. and the second shows their ~~res~~ present state. They feared. And what they had seen ..and conquered.. as a ...Yes,

k E-55

41:5 Boshath could be the order, but I think that in this case ..the word is a very broad word...and in fact, the word ..and that means ~~the~~ ..the are a on the edge of the sea. Naturally, they are filled with fear as Cyrus is coming, and as they see Cyrus coming, their fear leads them to take certain definite ~~k~~ steps. And ~~k~~ what are ~~thye~~ steps? Now, you notice ~~that the-~~the interesting form there. You have a man singular, and so they help...every man his neighbor, that is a very correct interpretation. It is every man helping. And every man..but I think the most literal is they help. Yes, he says ...in other words filled with fear. Ordinary enmities are forgotten, ~~k~~ ordinary situations are laid ~~k~~ aside. Each one ~~says~~ says. The Harash...encourages ..Now these are two different terms.

41:6

41:7 He perhaps is the man who make the ...the carpenter is a little bit...not
 precise...The skilled artisan. He ..and the ..~~x~~ the; sorath is the pne ~~wh~~
 who takes the metal and puts it into sha pe. Of course the ...they don't feel
 ..they have to look for something that will do more good ~~then-~~ than weapons.
 So what they looked for ~~x~~ is something...fix it up in allthese wasy so that
 w it will stand by ~~itself~~ itself...The people have to do so much ~~x~~...and
 this ..is very ...striking here. But I think that we ought to show ~~the~~ the
 ..that the Lord makes in the next verse,...Now, Mr. Butler can you read
 the next verse. Now, ordinarily you ~~ha~~ don't have to express the thou. Ordinarily
 41:8 you just have the ...but as for thee. But this gives...but thou~~x~~, Israel, quite
 different , at least it should be different. Yes, the one who loves me...my
 ...because ..that is entirely right...but the way that the term is used...the
 one who I love or the one whom...he says he should n't have to do these. beca ue
 you are ~~x~~ my servants, now that is saying ~~x~~ in modern English you think
 ...and of Jacob as a man. Actually, Israel and Jacob...and his ...~~the-~~
 and Jacob whom I have chosen, our friend. The one who loves me. the one
 whom I love. Yes, that is true both ways...both ways are...and ~~but~~ therefore
 his descendants should not fear like these others. But ..now, Now, the servant
 of the Lord. introduced ~~the-~~ here. But out...and the whole nation. And Abraham
 was in a very special place, and Abraham ~~wa-wa-wa-~~ was the one who God called.
 And Abraham does not receive any blessing on account of His ancestors. He
 Abraham when you get Isaac. So Abraham ~~w~~ is the beginning. ~~And~~ It would
 seem likely that ~~Ab~~raham...that Abraham isll...yes, God established ...
 Abraham...it is a very interesting...God strngthened Israel, but God hardened
 Pharaoh's ~~x~~ heart, the same ..he ..so that ~~streng~~ That is very ~~inc~~-interesting.

42:17 Let's look at it ~~2~~:42:17. Now that is ..Now, I believe that is ...and we don't stress the Ayin , Ayin verb because it is ..but it is the Ayin--they ~~but~~ that have been turned back. yes, Chapter 42 ...They have been turned backward ... it comes from the verb ..~~de-pour-~~ to pour out...used of pouring out ~~milk~~ milk. They have been turned back and they are ashamed. Saying to a molten image you are our ~~God-~~ god.

E-56

44:9 And they tried to ~~to~~ do the things that...and they weren't able to ..the magicians of Egypt were not able to stop...as Moses did, but there were in some cases something similar...and they were able to imitate ..what Moses did. but they weren't able to ...clear up...But then what was ...One is ~~is~~ ashamed, likes to hide what he has done. Now, he can't ..and I think that ~~is~~ it is much ...and the next is ~~is~~ 44:9...Mr. Lee, in order that they should continue. They don't think and they don't know. I think that this case ~~is~~ it is meaning the idols themselves. They are their ..The idols themselves are ...they are unable to say, speak, unable to know, they will witness this in order to ...they shall be ...it is a little ...

44:6 We were looking at Isa. 44. And I think today I would like to read a little bit before this passage ~~start-~~ starts , to get the context...~~it is~~ the previous verses are quite simple, Mr. Lee, would you read us 44:6 , just start in at the beginning. ...yes, thus the Lord, king of Israel has said. But you ~~doubt-~~ doubtless will have to leave the have said until then, thus said the the Lord. And his ~~re-~~ Redeemer Lord of Hosts. I am ...only I question whether this...but I think that ~~this-~~ asher means afterwards, I think that it ~~mean-be-~~ really means I am before and afterwards. I don't think that the concept of afterwards is actually what follows. Yes, I am before you and I am after you. I come before and I come later. After.

I am the beginning and I am the end, but I don't think that...I think that it is what follows. I am ~~also~~ the latter thing, I am what comes later. In our ordinary ...we don't have ~~the~~- this word...in the ...nine...and from not. and you know what after means. as means until, so then from not until...aside from ...~~yes~~, me. there is no god. It all ~~x~~ depends on how you interpret the word...the _____ means ..which is often translated the end of days, ~~of~~ or the last days, but I have examined all the ~~app~~- passages, and ~~it doesn't mean~~ ~~mean~~- I am quite convinced that it doesn't mean ..it means to follow ..the ~~days~~ days that come after the days. Yes, if we translate _____ we will ~~x~~ parallel that to translate _____ the last, but if we translate _____ as what comes afterwards it would be ~~not~~ parallel to ~~translate~~ that as ~~what~~ what comes before. And I don't think that either of them would be quite...it is ~~for~~-sort of in between. It is whatever ~~x~~ is at the head of the thing...it ~~doesn't~~-doesn't necessarily ~~mean~~ the first of all. Yes, that is, ~~not~~ as far as this world is concerned, ~~not~~ before; this world; It will parallel that to translated ~~th-w~~- and I ~~not~~ don't think that either of the ~~m~~ ~~w~~ quite gets the idea, it is ~~not~~ ~~for~~ sort of in-between. ^Yes, but it is whatever is at the ~~not~~ head of ~~x~~ a certain thing. That ~~not~~ doesn't necessarily mean the first of all. Yes, that is ~~not~~ as far as this world is concerned, before this ~~words~~- world was here, God was here. and if this world were to disappear God would still be here. He was here and he brought the beginning of the world. and the end of the world. It ~~is~~ ~~could~~ could ~~not~~-be interpreted there. There is nothing earlier...first middle, and ~~not~~ ~~end~~. I am the beginning, and the reverse, and we have had our ...it means to draw things up in a ...to accept things in a line. ^but you notice it has the ending --just as the same as the _____. declare it and set it up in line --we will

In other ~~z~~ words, he was at the beginning of all things in history, ~~he~~ He ~~w~~l
will be ~~z~~ there after all things in history ~~z~~ are ended, ...but who, like ~~he~~ Him
can understand all the ~~g~~ things in history, who can call them out, who can
declare them. Who can ~~cut~~ put them in proper order and relation. and then
the next word is ~~an~~ ~~usua~~ ~~--unusual~~ ~~us~~ unusual. So that it would be from, ~~ox~~
and it is an infinitive construct. The word sumor ~~sem~~ - from my placing...
putting in place. And you know what ..the ancient people. Their beginning.
You take off the femin~~ine~~ plural ending from it. Take off the waw, and
what three letters do you have. Whenever a root ends in waw or in yodh, it
~~its~~ - it's first form~~k~~ is represented by a Hay, so ~~k~~ your verb~~o~~ would be ...
and _____ is a verb which means to come. Which is not very common in Hebrew.
Here ~~is~~ it is used. So that the verb is ~~g~~ to come, and what is ~~mo~~e...would ~~hae~~
have the holem with the first radical...so ~~th~~at the coming thing..the things
that are coming. And coming is ~~their~~ ~~there~~ -..moving toward you. They may
~~z~~ be moving toward you, but they are ~~k~~ not the cause to ~~cont~~~~in~~~~u~~ continue...
and what form..now, this word Bo never means come. Bo means come in or
enter. You see, the athah or the things that are approaching, ~~the~~ -but the
bo is they actually will reach you. They will enter in. They will come to pass.
They are ~~one~~ ~~the~~ on the way, and which will~~k~~ actually enter, who will _____
Who, like me, is called the beg~~in~~ning from the end. From my setti~~ng~~ of the
ancient people and the things that are coming which are going to enter you can
contine~~u~~ the who over, and who will declare them, or you can take them as
the ~~nwe~~ -new sentence, in relation to that. ...and can declare these things
--In other words it is the argument from the knowledge of all things that God

claims to have. He knows that He ~~elohim~~ and now you see them come true, and you ~~u~~ see the truth that He actuallyso that it is the argument from His power over History, His ability to predict the future, and then the next verse, number 8. Mr. Lee, ~~boox~~ because you will not, would be a declarative sentence, this could have thou ~~n~~ or Lo, but al is always a negative request. It is do not. Had I not caused you to hear from that time, He says ~~ta~~ that these things that are happening was predicted long ago, that is the proof that God is ~~and~~ powerful and told in advance what He ~~is~~ is going to do. Have I not caused you to hear me from that time.

E-57

You are my ~~n~~ witnesses, in other ~~n~~ words you ~~are-~~ know that thesewere made long ago. You are my witnesses, and then ~~n~~ he starts a new sentence _____ what is the ;yesh, that is the only time in the book of Isa. that you ~~have-~~have. . .usually it is used. in the plural. . . he uses the word in ~~n~~ the singular . . .ordinarily elohim is used of God, a plural majesty. But here there is only the only time that it is ~~us-~~ they haven't accomplished it. They ~~n~~ thou. . .yes, so that . . .you can see even though it is . . .and you desire something . .and it is going to be delivered. . .you see these things happen, but they are ~~n~~ going to have to be witnesses that they ~~are~~ are . .and then of course there are the se terms about the making of the gods, how they make ~~the m~~, to bring up the fact that their gods ~~for men~~ are creatures of ~~god~~ their hands, and so they get all this ~~k~~ vocabulary. Number 10, so as not to profit them. . .they will all be in the same boat. They ~~n~~ can't accomplish it. It is an . . .adverb. together -like one. Yes, they give it as a ~~verb~~. Is it listed as a verb. What do they ~~n~~ say it means. It is doubtless derived . . .then yes, that is a very helpful suggestion

This word...is used ..in the mouth of two witnesses it shall be established --the witness gives evidence as to what he has seen. God is ~~is~~ saying I have predicted the past. He speaks of ~~the~~ what happened. You are witnesses. Now , he says . they will ~~be~~ prove that ~~the~~ they can't do anything. They will have to admit, and back here in 43 in this passage, ~~here are~~ there are a number of times where he brings ~~this~~ out very strongly. This same truth, the word --~~is~~ it is God wants His people to witness among the people ~~x~~ as to His reality and His superiority, and to ~~be~~ ~~the~~ the false gods. To have further to get...44:8 in 44..8 and also it was back in ..yes, verse 8, and 9. ~~It is~~ 8 is Israel witnessing to the true God, and 9 ~~is~~ the idol -makers ~~having~~ having to witness ~~that~~ the ~~the~~ idols are ~~to~~ worthless. They are being compelled to ..so it is an important word in this section. Yes, I heard a very good statement made ...God is not looking for lawyers , he is looking for witnesses. It is not so important what we argue as to prove what He is and what He can do , ~~is~~ and what He has done for us, arguments may be used...but our witness is ..so He says you are witnesses ~~is~~ so when they see and they will have to be witnesses when they see when the idols fall and when ..they will ~~have~~ have to be ~~wit~~ witnesses. You can be witnesses ... and ..~~some~~ body once said that the Frederick the Great, the king of Prussia, was quite a ~~skeptic~~ skeptic, he says Give me in one word an evidence ~~that~~ that Christianity is ~~the~~ true. ~~is~~ And the ~~chaplain~~ chaplain said, the Jews. The Jews have existed all through the centuries when the other ancient races all ended. They continued as the word of God said, God kept them from being destroyed but they were not ..they were an object. They went ~~th~~ through terrible suffering. and they gave a witness. So the next ~~is~~ verse.

It is probably not a Semitic word at all...but He is ..the smith of ~~the~~ iron.

Now, this is ...it is something that they use in that work. You see the type of the work is changed. And some ~~of~~ have suggested. With this particular ~~instrument~~. ~~Other's~~ Otherks have ...It should ~~be~~ be the best known workd in Hebrew, because it is from this word that we get the names for our stems --~~Hip~~-piel-pual, ~~Hip~~-hiphil, hophal, they are all forms of this word Paal. Even though the word doesn't occur. That he makes them ...In ~~English~~-English we would say the strength of ~~his~~ his army. But the meaning is the same. The armor is characterized by ~~the~~- being the arm of His strength. ~~Which~~-~~Which~~ which is ~~the~~ the visible expression of His ~~strength~~ strength. We would say simply strong arm. They ~~w~~ ~~say~~ say the arm of His strength. The smith make these things. ~~B~~ But then something happens. In other words here is a god which the smith makes, and he makes this with ~~His~~-his ~~strong~~ strong arm. ~~b~~ But the smith gets hungry and he is weak. He gets thirsty and he faints, so ~~the~~ what kind of God is that that makes only...that has to have food in order to be able to do it. That is the point. He is; hungry. He doesn't drink water and he faints --a, these steps that they take. Now, you see there you don't have the but if you can take it by ~~your~~ yourself. and ~~one~~ consequently I find that it is the hardest ..Running may be a participle, and ~~the~~ it may be an infinitive. ~~x~~ In English we use the same word ~~it~~ for both. Running may be a participle or it may be an infinitive. And that is what confuses us. [†] If we had a different word it wouldn't, but running~~x~~ may be two runs. Running is ~~two~~-good exercise. Or running ~~x~~ may be an ~~and~~-adjective, a part of it. The ~~man~~ n is running, or the running man is too heavy. [†] he running man we are not so ~~ap~~ apt to say, we don't use the participle often as a direct adjective, but the participle is an ~~adue~~-adjective. It can modify a noun or it can be used in place of a noun but ~~x~~ it is

44:12

still a noun understood, and in this is the verb idea, so it cannot be a fitting person. That would be a participle. This is an infinitive. In order to have a house idol. ~~it mth~~ ..But a house ...there ~~law~~ has to be a lot of work done. There has to be a lot of work ~~kd~~ done in making this idol ready. (Q)

E-58

~~It~~ It takes someone who is skilled, ...you ~~take~~ even a ~~littl-~~ little idols that is home. ...^but if you canGod is the creator...And then He goes on to another ...showing that ..and this word ...God makes man after His image. But man makes God after man's image. There is a parallel. God has made us in His image, after His likeness, but we make idols ~~kafter~~ after our image, but the image of the man that the idols are made after all altogether ~~q~~ different than the image of man that the idols are made after ~~ak~~ are altogether different from the image of God that ~~man~~-men are made after. There is an interesting parallel.

44:14 Well, now, the rain will cause it to grow. In other words the rain will cause it to grow...but that wont grow unless it is something that t e man can 't help. Man makes it but it requires the things beyond man's strength to produce. The rain makes ~~it~~ it grow. He goes and looks at all these different kinds o-t- of trees. It takes time for a tree to grow to the point where he can make himself an idol. Of course that is an interesting ~~prom~~-problem there. The ~~theological~~ world or world theologians, the thinkers of the Babylonians/ and the Assyrians/.but the prophets deal to quite an extent to the attitude of the ordinary people ~~k~~ who thought of the idol of being something in itslef. Much like in the Roman ~~and~~Catholic ~~x~~ church. The ~~theolog~~ theologians of the Roman Catholic church will tell you that the Virgin Mary .is represented by the image in the different place, but the average uneducate uneducated person worships the ~~idols-~~ idol as something in-itslef.- itself.

So he is dealing here not, ~~not~~ with what the ~~theologian~~ -- theologians or the Assyrians ~~say~~ would say but what the mass of the people ~~actally~~ actually believe. Well, we will have to stop there. There was a lot of ~~vocabular~~ vocabulary in this lesson, so we wont assign so ~~awful~~ much...for next time. Let's take ...46:1-7. , and let's review ~~what~~ ~~this~~ this again. And so the man goes and takes out the good tree, and this tree, he says which he is going to make an idol of, it is ~~good~~ to be for mankind to .. Now, I am not sure how to fit this ~~in~~, but into the ~~structure~~ -- Does it mean that it will come about that man will need ~~not~~ something to burn, ~~Does~~ Does it mean that the tree will become something for man to burn or that it ~~will~~ will come to pass -- the situation will spread out , where ~~is~~ a man needs ... I think that it would make more sense, doesn't it. And then the context comes when a ; man needs fireworks. It comes to pass for a .. man to learn something... and so I think that this ~~is~~ first phrase is best interpreted that way. And it doesn't of course mean that ~~everythi~~ everytime somebody takes a tree ... But it means here is a situation ... but then the time comes when a man needs firewood. It comes to pass, that there is a need for ~~human~~ a ~~man~~ man to burn something. So I think that this first phrase of 44:15 ~~is~~ is interpreted that way, showing the situation that arises ~~after~~ after the man has found the tree. It doesn't of course mean that ~~anythi~~ anytime that ~~anyb~~ ~~everythi~~ everytime that anybody takes a tree for an idol .. it doesn't ~~mean~~ ~~man~~ mean that at all. Here is a situation. A man goes to the wood. He takes a fine tree. The rain has made it grow. It is real large and everything, and then comes a situation where there is need ~~is~~ of something for a man to burn, and ~~it~~ it comes to pass. Well, now, the previous verse.. How does the previous ~~is~~ verse ... the previous is well, then we have the future... and an oak. It is strengthened among the trees of the forest.

& He has planted. And then the waters and the rain..makes it get large,
 and then & your next... ^And it comes to pass ~~th~~at and he has ..and goes
 on. This is what has happened under such ~~circum~~ circumstances. If it
 comes to pass..and so what has he done, ~~the~~ take it from there and ...
 and what else does it say. ^x Yes, In other words ,,, this is a very unusual
verse in Hebrew . It & has so many unusual points. In the first ~~part~~ place
 the Hithpael here has had a ...Now, that ...in arabic and Aramaic, and
 this ~~ox~~ word is always occurs in the...so it has peculiarities of a middle
 guttural. and that is ..But then you have ~~ha~~ what is ~~aypox~~ nitz, ha, who,
 that is a singular. Because the uu there represents a final vowel. If ~~the~~
 this were plural this would be ...~~Yes~~ If it were a plural it would be another
 one. That ..He made it an image and he ~~wow-~~ & bowed down to it. And
 you notice the rather poetic style of language. And so here you have a man
 who makes an idol out of wood to see what ~~w~~ ~~ex~~ he wants ~~xxx~~ ..showing
 the absurdity...if there weren't so ...yes, well, it & is a process. I don't
 know . In ~~the-~~ the context...The others ...but you do & use others ...
 Mr...I think that the sentence...

E-59

Where sarath had more the idea of the ...burning in that sense. From ____
 the ____ in poetry ...is used simply as a substitute for ...and yet you would
 probably ~~sy~~ say in it. Just like we had Lamo...which could be to him~~x~~ or to
 them. But this ...is used & before the word H, and occasionally ~~is-4-~~ it
 is substituted simply from the book. Now, you notice how ~~h~~ there ~~is-~~ it is
 not expressed in ~~chronolecal-~~ chronological order. Half of it He burns in
 a fire. And then another half...~~box~~ on that he ...~~ex~~ me. Well, the ____ me

the ..me is a complete statement. ^{ri} e ..wrote and he ..k it is not a ...but a logical statement . He wrote...~~or~~ better ... from the viewpoint ~~o~~th of the Greek theBut the Hebrew is apt to look at it logically rather than chronologically, He is s ...and then this part is used...and then after h he describes ...he tells how he ..gives the conclusion first and then the means, so that the suggestion is made but I don't think it is necessary. I don't feel ~~is~~ it is ~~n~~ necessary. I think that it is just ...in order ...you would think that there wouldn't be anything left. After ...or you can ~~say~~ say he will... and he will say...deliver me because you are my God. He is showing me... something that grows ~~naturally~~-naturally and he uses for common ordinary tasks. He can also use. for you are ~~may~~ ...wouldn't...what about it...Yes, upon part of it. By means of ..the al has a rather broad meaning. By means of./ He will be able to ~~eat~~ eat flesh(?) and then he tells ~~ox~~ how he will be able to eat ~~in~~ flesh. He ~~ux~~ uses it ~~as a~~ as a fuel. h e wrote me...It is describing. It is a ,chronological order. It is describing the roasting meet before they eat. But you might say ... it describes the purpose of ... He uses this as a means to get food. (Q) Yes, he is able to eat flesh. Yes. Yes, by means of ... he is able to eat flesh. That was an entirely possible way to refer to ... It is possible however that these two words got transferred from ... that would make it a more chronological order... that would make ~~it~~ it a more chronological order. Then you can say... upon it ... he will ... he will be glad to ... he will be satisfied. It might impress it ... more logical. Though it may very well be that ~~two~~-- those two words will be transposed to the ... in the course of ... I do not however ... because I have the feeling that very often ...

E-59

that you could say, upon it... part of it, he will cook it and he will eat it... and be satisfied. That would be two sentences. It might impress us more logical. So, it may very well be that the two ... may be transposed to/... I do not think it is completely transposed however that/because I have the feeling that very often often they express purposes before they get to the means. It might impress us more logical. It may very well be that the two words are going to be ... in the course of copying. I do not think, however, that ... because I have the feeling that very .. express the purpose before they get the meaning/ instead of ... but it would be a very natural way to a person and consequently, it might be ... I would think it more easy, more to be transposed into the natural order of time. It may be transposed officially. According to the New Testament scholars. The hardest thing to be considered would be that this is going to be ... going too far. Yes, it is in a stride... But I do not know ~~who~~ the meaning of course is same here. ... The two words are not particularly similar. ... From that viewpoint I would think that it is harder... ~~a harder reading may be an impost~~ but a harder reading which is ... naturally ... is not changeable... but who can ... it is very logical. I do not think that ... it is possible at all.... Number 8. Mr. Butler? (Q)... And so in this case this is looking at the early stage before the man ... or whether he is ... at the fact that God turned the ~~of~~ emotion... to actively ... I would be inclined to think that this is either individuals who ... or that it is implicit... In other words, so that ... God ... hardened so they would not ... In this particular case, I am inclined toward ... Dr, Kim ...? Verse 18. where it says, for he has shut their eyes, ~~what was the~~ from sin, what was your ... _____ is the subject of _____. This refers to the people in exile or refers to the people themselves ~~to~~ in person... or would it refer to the Lord?

E-59

There are two possibilities. It does not make the fact ... the fact that it is singular ... (Q) Yes, it is not ... it is not definite, if there is .. . that would make it definite. It can be an imperfect. That they closed their eyes from sin...
Yes, Yes, yes, ..

E-59

... ~~body are~~ both are true... I do not think we are sure of which one ...

Well, then; ~~yh-~~ you have finished verse 18, then 19. This fits more with the idea of impersonal... they do not turn back ~~his~~ there is no knowledge. There is no one. They ... I will ~~A~~ There is no knowledge, there is no understanding.

What did you say again? And this fits more with the idea of ~~imperfect:??-~~ impersonal .

they shall ... that there is not turning back... and there is no knowlwdge, no understanding. They ... OUMAR, I will eat, OKEIL, I will eat... Pe Aleph verb.

I will ... he says, I have faith, I will ... I will ... abomination... of course, they will a dollar was an abomination... and to an abominat~~ion~~...

like ... to see the absurd... by making the last part of the question... shall I

I will roast flesh. .. and to an abomination, to a block of a wood, I will bow down.

He says, there is no understanding to see the absurdity... and King James tries to

... by making the last part of the question ... shall I bow down a block of wood?

It would be just a matter of ... shall I bow down a ~~block~~ of wood? That would

be just a matter of different tone of voice? No body can see the ... in English

you can show it by making it a question. But ~~there~~ is no question in Hebrew.

So, whether they are correct in making the question out of it or not, that is a

matter of interpretation. But if you do not make a question of it, you will

have to have a tone of voice ... it is very ~~d~~ evident that ... whether they are

correct in making a question out of it or not, that is a matter of interpretation.

Part of it will be ... ~~the rest of it become God:??~~ and the rest ~~o~~ of it become a

god... as to whether it is ... abomination ... or the Lord only or ... it grants

the Englishmen ... we find that the overwhelming man... abominatin to the

~~Lord only and~~ the Englishmen ... but there are definitely ... where it will

44:19

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~~E-59~~

in
mean something other than religious nature like Prov. 23:20-23...
these are abominations to the Lord. That is not just idols. Now, here the wicked..
Prov. 20:19, even ~~in pray~~ the wicked~~d~~ men ... their prayer shall be abomination
to the Lord. I am not sure whether it ever means abom~~i~~nation... except the Lord
... idolatry... the wicked... that which is abominable to God... Yes, abomination
shall be ... three times in Isaiah, Isaiah 1:13... 41:34... abomination ...
abomination ... yes, yes, It shows that the Lord ... Sometimes it is referred to
as ... ~~it~~ it will be an abomination to the Lord ... I think that it is not , as far as I
am concerned,,, Prov. 15:... it is abomination to the kings... that means that
abomination ... it is abomination ... that is ... but I think that it is not... as
far as I am concerned... Prov. It is abomination to the kings... that means
the abomination ~~to~~ in the sight of the king or it is abomination ... then it is
... Prov. ... ~~an~~ Now, that is a little harder... it is abomination to the kings ...
that applies to the kings I would be inclined to think that most of ...
abomination ... I would be inclined to think that for most of ~~it~~ us, the word abomination
would be ... So, this one would be ... in the case like that B.D.B. might be
handy, for ~~you~~ you do not look through the whole list. They might arrange it.
.. are before the Lord. ~~Just~~ Judges ... before the Lord, now the word ...
their judgment may not ... but at least they might put the group... now that is
what ~~see~~ counts for ... if they take up the ... a lot of instances ... they
have enough to ... ~~it~~ enough to speak of ... their prejudice or their ...
Here whether he is pointing out to Israelite? Yes, I think that he is ~~not~~ pointing
out to the Israel... how foolish the heathen is in ... idolatry, and how foolish
the Israelies are ... but it would not be for ~~it~~ the content... This is named
after the god of the universe.... again the Israelites... I do not hink ...

E-59

Israelite's
against the ~~idol~~ worship, against the heathen idol worship... the folly of the
Israelites... k(Q) At the time of Isaiah we read how Hezekiah destroyed
the ~~idol~~ idolatrous worship throughout the land. And then ... nearly hundred years
later King Josiah destroyed the shrines of idols... in the land of Israel, so that
he got rid of those that ... but ⁱⁿ this section of Isaiah here, Isaiah is here ...
through the godliness ... he is warning about the coming exile, and giving
us the assurance that God ~~will~~ is going to rescue them... and invited all...
available... for them showing how the exile is coming to the ... exactly as
it is prophesied... He is urging that this ~~wh~~ should no..so that if you are
going to write ... I would be inclined to think that ... here we are trying to
tell the Israel that ... the folly of the idolatry, rather than so much ... this is ...
and other times throughout the ... (Q) The theory of the second Isaiah is
that this section chapters 40 through 66 was written at the time of exile, ,
when the Israelites were in exile. There are other times throughout the ...
the theory of the second Isaiah is that this section 40 through 66 was written
at the time when the Israelites were in exile for good many years, written
shortly before Cyrus delivered them. Now, well, that is the time when Isaiah
had in mind. Isaiah looked forward to that time. But there are many cases
where the strong efforts are given to the fact... the fact that God has already
forgiven them... and ~~it~~ it is utterly different things to go beyond ... is the
fact that God has already predicted and that he has predicted things beyond ...
that there are many phrases in it which ... and of course, in Isaiah's time,
the people of the northern kingdom ... he must feel ... and that would make
the southern kingdom very consequent... and they saw these things... and they
were a minority... they must have realized that the exile was ... there was

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E-59

And they ~~w~~ saw these things. They ~~w~~ere a minority. They must have realized... it is not at all ~~unreaons~~ unreasonable that Isaiah ... saw the northern kingdom going through the exile... about the exile coming to them in writing... comfort their hearts, and encourage them, and exhort them to trust upon the Lord, and at the same time, and it is perfectly ... when people (4.50) And they saw these things. ~~K~~ they ... at the same time the purpose of ... when the people worry about t .. they would find comfort... the second Isaiah and at the ~~time-~~ same time ... when the people worry about ~~God-~~ they would finally ... comfort, some tkae these to the second Isaiah. And it is almost written by Isaiah ... Isaiah is risen from the dead... there is no ... first ~~ist~~ Isaiah ... they say that the ~~ifst-~~ first Isaiah will be ... the second Isaih shows the ... ~~well,~~ in the first Isaiah, the first part of Isaiah was written ~~by him concerning~~ Jerusalem and ... looking forward to the .. thinking of the people who are going to be gone away from their homeland to the exile, and ... infinite... is stressed here, but there is no contradiction here. (Q) Yes, there is similarity there, and it is very vital... yes, the similarity there is very striking. It names definitely ... on the ~~oh-~~ other hand it is not some changes... like where the word is. ... there are some changes beginning the seventeen... on the other hand it is not ... ~~like~~ the word for the exile. Thi is a different ~~w~~ord. You have... the ~~wor-r-~~ word ransom ... you have in the beginning of the 17, and here in the quotation, 19, we read here ... ~~slith-sig~~ slight in the quotation 19... you have a ~~slith~~/change in wording, and it might have all been identical. And ~~that~~ is a good argument. For that has ~~tra~~nsmission. And there may very well be ... there is a transposition to have occurred. They very well be ... on the other hand, there is simply not ... identical. I do not hink so, but I think that it is a good idea / to (2.55)

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E-59

(Q)yes, yes, yes, I think that both are possible, but the fact that so many words are similar ~~/~~ is the evidence toward that direction. Now, ... called identical. Yes, now, we finish ... Then verse 20, Mr. Butler? This word, _____ Resh Ayin, there are two or three different meanings that could be ... at the beginning of the 23rd psalm.. . it says, _____ (adoni roi), a nd you know what that means. And the word, ra with ayin, there is a root that means to be associ~~ated~~ated with ... there is another one... shepherd, and the shepherd is often , and the shepherding is often translated as the one~~/~~ who takes care of the sheep. It is used of a king. Thepherding... and so , the interpretation... ^{is} ~~the~~ associated with ... it is perfectly all right . . . Now, associating with ... whether it makes a good sense, ~~shep~~ shepherding ~~the-sheep~~. ^{as} That is not thinking of the man ~~that-is-eating~~ himself, but /providing for ... I~~/~~would be inclined to think that ...

E-610

a different
There are number of possibilities, ~~but~~ for this word, but there are number
of rules that have the ~~ra-~~ ratio of ayin... but it seems to be condemnation,
a general condemnation... the ... of about burning ... part of it is ... the other
part is for God ... there is something that may as well be ... You will really
need... You need a preposition to show the relationship. It is a pretty condensed
language. You have an idea as to that ... yes, yes, many of those are ...
they are poetical context, from the poetical context, sometimes you can get ...
and other times more difficult... but this is the case in Genesis ... it is good,
because that is more comprehensive background where it is fairly ... you can
see how it is used... and there it is Abraham... for it says, ~~isaac--~~...

✓X It seems to be a general condemnation... It speaks about ... It seems to be ...
the other part is used for God... It simply means ashes... there is something
it may just as well be ... what is this ... You really... it needs a preposition.
It is a pretty much condensed language. Do you have an idea on that? ~~Mr. Kim,~~
sometimes
(14.00) Many of these are really poetical expression. And from the poetical context/
you can get clearly menaings, and other times you do not. But the case in
~~Gree--~~ Genesis ~~is~~ is particularly good, because that is more concrete a
background, where it is quite easy to see how it is used. And there it is Abraham
who said, ... I who ... here he is using it to show himself to be ... in our particular
case here, of course, ~~they just --- that is --- one is on top ---~~ burning the
wood, and that would produce ashes. And so one ~~ow~~ would put clay on top of the
other... nothing but ash, nothing but ash, but how do you fit it with _____?
_____ if oten translated as _____ (pi). Probably in modern English ...
means he... but I think that it is translated to ~~give someone...~~ to give someone ...
take care of it ... mainly to take care of ... Let us look into this matter...

E-61

44:20
Now, we were looking at the end of the hour last time at the beginning of verse 20 of Isaiah 44. And it begins with two words that are rather ~~us~~ unusual. In fact, one might say, ~~it~~ the general style of the passage ~~is~~ is not ... not school going object... a little ~~of~~ bit of a brief statement drives us home... and we find in the ~~the~~ first ~~the~~ verse _____roua which normally means _____. Now, the next word _____ is normally used ... Dr. Kim, would you like to say a few words? But ... The phrase is rather difficult. ~~The~~ First place because we ~~we~~ have _____ (ra), When you have the ... of course there is a word _____ (roua) in Hiphil, to raise ... but very often the form... _____ (resh, ayin, cheth), But ~~very~~ very often in a poem resh ayin, and cheth... we have to have that as a possibility. Resh, Ayin, and cheth... and from that _____ that would not fit here. Then we have the _____ ra (rash, he,) Gesenius gives two verbs. ~~pastorate~~, tend ~~or~~ grass... it is one that associates with it... and to associate with that which ... as a verb. We have ~~q-nou~~ a noun that goes back to that, which means ... ~~he~~ under that he gives ... pasture, the shepherd... and under that it has ... 120, and then in number 2. .. and underneath it ... it ~~gib-gib~~ gives... and underneath it ... maybe a fifth... but it seems that there is a tremendous ... to take care of sheep... It is tremendously ... I find myself rather ... whether the word actually means to shepherd ... it seems that is getting pretty far. I am inclined to think that ... see this ... I am inclined to think that ... it is possible that that ... refers to the Ephraim. He is preaching pretty well... But Ephraem... I am going to find out from ... ~~at~~ ~~present Judah~~ Ephraem is ruling and leading. That is referring to the leadership. He is meeting... that is referring to the ... common people... to the leadership ... as leading them to the direction I cannot be dogmatic

E-61

And that is the case in ~~the~~ Genesis 44. Chapter ~~34~~ 44 speaks about ... and they then saw the ~~w~~ seven wings and ... and ~~if~~ only if there is - _____, they captured, but there is no _____ expressed there. And so it looks like carrying them leading them, and feeding them, shepherding them... caring for them, feeding them, all that a shepherd does ... shperhding ... carying for them leading them ... also taking them ... like the flock. I am ~~in~~ inclined to think that ... now, in good many occasions like ... like a ... that is ... that ... there is a mouth ... in... is up. The mouth of fool ... in the sense of taking ~~th~~ care of them, rather than in the sense of ~~being~~ the sheep... from the master. I feel that... very thoroughly convinced that ... in that case, very simply, it is a matter of a suffering... because there ... somebody is leading them... there is no one ... but there is no ... expressed there. That looks like ... every other one that I looked at makes me... there is another interpretation, which some commentaries give. They take ... they try to take the word _____, pasture, as referring to a tree.. like a plant or ... one fellow is adjective, and the ~~other~~ other fellow takes it as objective... of course, ~~it~~ it is a fellow... sometimes it is taken ~~that~~ way. Now, they ask ... I am not sure whether we should ... it refers to the shepherding.. . and it ~~go~~ does ... it refers to the leaders who are ... through the idols... they are getting accuratd y, but they are giving things, not ... what the ... I would not be dogmatic... Mr. Lee? That is a question. That is what I am suspicious. We normally have the sense,,, I would not be dogmatic. Mr. Lee? What is your question? That is a question. That is what I am suspicious of...

E-61

_____ normally has the sense of taking care of sheep or animal, and from that come, ~~I guess, the word~~----- the two ideas of ~~rulin-~~ ruling them, directing, and giving of food, and from that it ... that is a question. That is what I am suspicious ... _____ normally has the sense of taking care of sheep or animal, and from that the two ideas ... to be used ... shperding... the kings provide food .. the kings provide leadership. Kings shepherd / people. Jacob says, ...near the , ... at the end of his life, he says, Lord / shepherded me. I do ~~no-~~ not think the word should be translated as shepherd...it means that the Lord shpeherded. That is what it means. Now, the other interesting thing is that ... There is a great possibility of ... but I am inclined to think that ... Yes, that is the intrepretation which good many ~~oe~~ commentaries use... feeding on ... but I just question if that is correct. I do not know. That is the way it is usually taken. And it is made ... but I am first inclined toward a little other direction. That may very well be a ~~corec-~~ correct one, but what I read ... the previous ... it says, .. the house of Israel was defeated; Judah yet ruled with ... and was ... ~~Ephraem~~ Ephraem... / following ~~after~~ Ephraem... dealing with ... following after Ephraem... following after Ephraem... desolation, and ... to Egypt... he is speaking there about the leadership to come...the leadership of Judah is still with ... but the leadership of Ephraem ... and following ~~after~~ Ephraem... desolation and ^{they} /covenanted with Assyrians / But Judah yet rules with ... they make a covenant with Assyrian, and they ... what the leadership is doing. The leadership of Judah is still ruling with God, but the leadersh ip of Ephraem is a suggested possilbility. But the leadership of ~~E-p--~~ Ephraem is leading them into ... following ... instead of ... considering ... as the leadership... There is a sugestion ... I would not be dogmatic on it at all, but I would

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be inclined toward ~~that~~ direction / in view of the context, the general idea.

I am inclined toward that direction... the increase lies ... it is not what takes in but what ~~it~~ gives out. The direction of producing life and ... and the word _____ has the leadership as ... presently something that is so widely used
said, God delighted in him,
that... we certainly would not say that Jacob says God ... ~~it~~- God shepherded him. And the Lord is my shepherd, not the one who delights in me.

E-62

Yet, in English _____ can be someone else or ... yourself, but that is transferring them... but the older... B.D.B. says ... but the older one says... this would be the ... I know in ~~am~~- I am inclined to think that the opposite should be the case... I am inclined to think that ... I am convinced that .. I know ... I am inclined toward the opposite direction. I am inclined to think that ... it stretches the word ... when they were ... such a pressing ... when they were ... and shepherding and feeding ... (Q) Yes, I would say that yes, I would say that ^{as} ~~it is~~ a possibility that it means that these leaders who follow the idols are ... leading ... but the other possibility is that ... perhaps instead of describing the idol worshipper, it is describing the idols.

(Q) Perhaps . . . How about the people who are following the idols? Are they not the flock? (Q) But they are images... in the context. In order to give them help... They worship them and they say they deliver them... For the people were ... Yes, (Q) Yes, he certainly saw the(12.00) I am inclined to think that the word _____ should be taken ... I am inclined toward the ... the word _____ (roei) should be taken ~~w~~ as meaning which it has dozens and dozens of cases... shepherd...and therefore we are justified.. and just as we are/sheep of God... that the person that worships the idol is making the idol the ... he is the sheep of the idol. And the idol is a shepherd of ~~the~~ ... Yes? (Q)

Verse 28, God says, Cyrus is ... that means Cyrus is the one that is going to ...accomplish my purposes as the shepherd does to his flock. ~~There~~ ^{Those} would be ^{two} the same/possibilities. They would be the same two possibilities. They are ... It is an interesting problem, but the difficulty, of course, is that he has the little, short, ~~el~~ elliptical ... which are hard to fit together. He is showing the storm... the ~~id~~ idols... so vehement and it is breaking ... it is breaking

E-62

The difficulty of course is that he has the little, short, elliptical sentences which are hard to fit together. He is showing us ~~the~~ the ... of the idols... ~~such-ve--~~ with such vehemence that the ... little statements, the little sentences and ... so he ... the vanity or this is a shepherd of ... the shepherd does often ... he is delighted in ... Yes, what? (Q) The difference between a noun and a participle is often ... really a matter of viewpoint. A participle is used often ... and it becomes a noun... . A good many times participles become ... used so much that they become to be thought of ... (Q) Is in parallel with what? Well, that is a construct, is it not? ... It is not a participle... It could not be a participle... _____ would have to be a perfect. Would it not? (Q) Then, what noun does the participle agree with? You mean that ..? I would say that the difference ~~is~~ between a ~~p~~participle and a noun so much that it is It is accepted as ... as participle of _____ one ... with shepherd are identical. And ... the ~~ap-~~ participle and ... are identical... . I do not know whether he does it or not. The forms are identical. Which is? Yes, I would be inclined to think so. I would be inclined to think that it is a noun, I would be ~~inclined~~ to think so. I could not be dogmatica. But I would be inclined toward that way. That it is a noun. It is difficult ... any way. It must go with something else. Does it go with ~~worshippers~~? or does it go without? That is a question, Which does it go with? Well, I am inclined a little bit to taking it to the idol. That the idol is the shepherd of _____. The shepherd of ... the shepherd cannot do you any good. This is made out of wood that can be ... that can be ... that can give you advice... directs your life. Your heart is deceived when you bow before them. He is the shepherd of the ... Well, we should continue here. Mr. Butler? How would you continue? Mrs. Butler? They led him astray. How would you continue? ...

D-62

He was led astray is not a very good translation. But it is quite ... extremely literal. What verb does it come from? Yes, _____ (NATTA) means ... and nATTA in this form ... is skipped ... when you ~~have~~ have this ... _____

(5.45) In ~~the~~ other words but when you add a suffix, _____, you do not have the vowel letter. So, this HE is entirely different from the he of the first. This is the He of the second. _____ (Hittahoo) You do not need the vowel letter there ... so this is the He suffix which has turned ... He has turned him And this somebody has ... someone aside.... You do not need the vowel letter there by the way. /... So, this is the He of the suffix... He has turned him... and since ~~somebody~~ somebody turned something ~~as~~ aside, it stretches ~~something~~ someone ... This is He of suffix... TOUHOO? You do not need the vowel in that case. So, this is the He of the suffix. He has turned him. And since somebody has turned someone / aside, and since somebody has ~~pushed~~ turned aside, ... had this effect on someone... then we have to look for a subject. And the natural subject, of course, is ... and that leads the other verb... _____ nothing to go with ... and consequently the suggestion is going to be made... This is ~~the~~ the only way to make sense out of the three verses. To take it as a relative clause without the assurance expressed. And we have a good many, and although the assurance is much more commonly expressed... ~~the~~ (5.50) ... and that leads the other verb ... nothing to with ... and ...

~~And the other verb /lea--and~~ and consequently the suggestion that Mr. Butler has made seems to be the only way to make sense out of the three verses... to
assurance expressed
make it as ... without ~~assuring~~ and we have good many, and although the assurance is much more commonly expressed, and yet there are quite a few ... this is the He of the suffix... and since somebody has turned someone ~~as~~ aside...

E-62

I would question whether you can distinguish ~~or not~~ between noun and participle.

I think this is either one of them is ~~---~~ It could be a ~~shp-~~ shepherd or . . .

It could be a shepherd or it could be . . . I would say that it is either one . . .

Yes, it would be either a noun or a participle . . . I would say that either one . . .

Either noun or participle. I do not think that there is any difference in meaning

or in form . . . I do not think that you can tell . . . either a noun or a participle.

Yes, either a noun or a participle . . . I do not think that there is any difference in

meaning or form. I do not think that you can tell . . . 23rd psalm. The Lord is

my shepherd. The Lord is the one ~~sh-~~ who is shepherding me. I do not think that

you can tell . . . I think that the two are identical. (Q) ~~Id-~~ I do not think that

there is any difference. (Q) ~~---~~ He is not really ~~reh-~~ shepherding me at all.

(Q) I would say that there are many ~~n~~ nouns which are actually participles.

I would say that there are many nouns . . . which are actually participle . . . Like in

English if you say . . . a _____, that is a man who displays _____ (13.10)

It is a different form, but the meaning is identical with the participle . . .

He says . . . the runner is the ~~sm-~~ same. Who is the runner? The man who is

running. The runner is the same. ~~The-~~ Who is the runner. Who is the man who

is running? It is an active participle . . . An active participle often . . . I do not

think you can tell which is which Active participle often becomes a noun . . .

the active participle often becomes a noun I do not think that you can tell

which is . . . except by means of . . . ~~A-shp- --- A-shp-~~ A shepherd is one who

shepherds ~~me-~~ A shepherd is one who shepherds me . . . It is a very nature of

It is a participle It is used as a noun. It seems . . . I would feel that the two

words are identical in this case. In the 23rd psalm, it says, The Lord is my

~~she-herd,~~ shepherd. It can be taken as a noun. The Lord is the height of a

~~person-~~

3
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~~... this effect on someone else... just look for the subject -- Someone --~~

This He is entirely different from ... this is the He of suffix... this is the He of the suffix... But in Hebrew you can leave it out. Because you have more form... up here, so you are taking here... as a relative and it is ... if ~~00000~~ in that case, it is ... it is hard that has been deceived... apart from ... that has been deceived.

You cannot blame the idols which are mere ~~sh-~~ shepherds of ashes which are unable to accomplish anything... this is to be set aside ... the idols can do nothing. Can not do any good. And so it is to be blamed for all... In March, that has been ... as turning aside... Mr. Lee? (Q) Continue, please, now, and it cannot say ... there is life or there is ... I think that there is ... it won't ~~say~~ save his life... Here is the situation. Here is the great danger. What is he going to do? Well, the idols cannot do much any way. They cannot do ...

44:20

Now, when we translate that ... The waw in Hebrew ... the children of ... He shows the stubbornness of ~~the~~ idol worship. But ~~if~~ we will not say ~~./~~. He is going to accomplish anything for us? It will not save his life. It does not ... (Q) ~~H/ 1~~ He is accomplishing anything at all...

He will not save his life, yet he does not ... his ~~w~~ eyes. Is not there a call ~~to~~ exceptions? (Q) Yes, I will take the noun a shepherd. And the ~~se-~~ shepherd... ~~it-~~ I do not personally think that is the case... (Q) I do not personally think so . The noun and participle... I would say shepherding... participle...

(Q) Well, I would say that the two are identical, noun and participle...

I think that the noun shepherd... one shepherd has to be ... I do not personally think so. ... ~~copy to~~ I would say, shepherding... I would say that the two are identical. ..

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person, the noun, shepherd. The Lord is the shepherd, one who ~~is~~ is shepherding me, one who is performing ... I do not see any difference between ... (Q)

Yes, it is used so many times... ~~that it cannot consider that as possible~~ that therefore it can be considered as participle. But it is not. It is a formation of a participle. It forms the participle. Its meaning is identical. It is a participle.

A participle is a verb that ... a verbal adjective which comes ... the difference is whether you are thinking of it ~~in terms of~~ from the viewpoint of activity.

Whether you are thinking of it in ... in terms of the description of the noun. Either way should be fine... I am not dogmatic~~al~~ about it at all. I am interested in any further ... It is difficult ~~when you have to be there~~ It is so often ...

the Lord ~~shep~~-shepherded me. I told them. I do not think that the Lord will be delighted. There are many cases where ... Here in this 20th verse. ~~Th~~

This is the consummation of the next two verses... Mr. Lee, would lead us to the next verse? Remember these things. Jacob, and Israel... You are my servant.

The next two verses are quite ... not having ... at all, Mr. Lee, would you please recite ^{this verse} ~~for~~ us? Remember these things, Jacob, Israel, because you are

my servant. ~~He says, You are Jacob, Israel.~~ Do not let ~~na~~ anybody else take care of you. Do not let anybody... I do not have any other source. You are my servant, and he says, Jacob, Israel... that is an interesting use, is it not? Actually this is a poetic term. Both terms represents the people of Israel.

For you are my servant. The next line? You know the next one? Do you know that ~~first~~ word? There it is an infinitive. It is a noun. I have one of ... _____

(9.00) You are a servant to me. I think that is translated as ... You notice the difference... ~~my s~~- my servant ... you are my servant. You notice the difference.

44:20
44:21

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~~E-62~~

44:21

You notice the difference. It does not say you are my servant. It says you are a servant. ~~It~~ It says you are a servant to me. You are my servant, and you are a servant to me. There is difference in my servant... my servant. It does not have to ... Israel is God's servant. But here he says, you ~~are~~ are a servant to me. You are a servant to me. You have a relation and a servant to me .

I form ... then the next? Then he goes on and he tells about ... the Israel...

Now, shall we go on to chapter 46? 45:16, 17. Let us look at that. Yes, chapter 45:16; Mr. Butler? Yes, _____... That will we will remember

45:16

That way we will ... it could be Niphal perfect. It could be anything else.

The first common plural imperfect... as a free form of -NUN. ~~The first common plural imperfect ... as a free form of NUN,~~ and this has ... this

cannot be the first common plural ... so it must be a niphal perfect, ~~because~~ niphal perfect has the sufformative ... ~~It must be a niphal p~~ There are

two things that we are going to look for. What could it be? That way we would never ... it could be a niphal perfect. It could be anything else.

yes, the ~~if-~~ first common plural imperfect has preformative of nun and ~~n~~- nou sufformative. This is the sufformative. So, it cannot be the first common plural imperfect. It must be niphal perfect, because niphal perfect has the sufformative and preformative....so, it would be they have ~~offered~~ also been .. they have been ashamed, and they have been confounded. This sounds like that ... Does this look like ... that word means that they have been confounded, ~~they-have-~~

this is ... went into confounding or ... noun... idols... they went in/chains,

45:17

Number 17. Would you read 17 please, Mr. Lee? It is a ~~n~~ noun. It is a noun.

It is a noun here in the construct state that has the ending _____ (~~eth-~~ aeth).

Here it is related to the word _____ () _____ yoshua..

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Here is the word related to the ~~the~~ word they have been ... _____ (SHOUACH is salvation... It is the construct. Israel has been saved in the Lord. The salvation of OULAMOU. It is the construct state. Israel has been saved in the Lord.

45:11

This is just one oulam, and it is many oulams. This word _____ (ad) here is the word which has the same meaning as OULAM. It is less common, but it has the same set of meaning. This is something different from ... But this is in plural. This is just one oulam. This is many oulams. ... of eternity. It is less common, but it has the same set of meaning. It is same as if ... say oulamei oulam. Forever and ever. Until eternity of eternity. Forever and ever.... Forever and ever. That makes it pretty long. Yes. The same ... continues in the beginning of 46. ...

~~That~~ That makes it pretty long. Yes. The ~~same~~ - same ... continues ⁱⁿ / The beginning of 46/ which we have ... specifically. 46 ...

... there could be a ... tanding to follow the false gods... What we have here is vital ... and there could be a ~~Bible~~ vital error... there could be a ~~mighty~~ error but

I do not think ... the R.S.V. often says ... if we change it ... the Hebrew ... the Hebrew should be what the Hebrew says... and I am not sure ... Mr. Lee.

And there... I am ~~sure~~ - not sure... Mr. Lee. ... captive, and / of course they are looking forward to the ... if you look forward to ... gods of Babylon....

which are supposed to turn to the people of ... which was supposed to carry the people... they themselves have to be ... they care carried off to captivity. They are weak. They cannot ... They are carried off into captivity. They are weak.

They cannot ... students... contents ... they cannot do anything ... what God does for us... It is ~~probably~~ probably simply a way of ... actually ...

I mean that it is ... we should get to the Thank you, Mr. Lee. For the next time, 46, I was thinking that they might ...

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~~I would question whether you can make decision between noun and participle.~~

~~I think~~ I am not sure that you can really always think ~~inter~~ terms of participle or not. Participle ~~uses~~ is used as substantives or noun, but whether ... I think that it still... yes, yes. I would ~~we--~~ say that there are quite a number of nouns that are derived from participles, but they have simply become used to so many common ... like a person who takes care of sheep... that is of course a participle. A man who takes care of sheep, but after a while you get ~~se-~~ so ..indicate .. the man is so... indicate the man as ... you do not ... then it becomes a noun. I would feel that ... yes, that is what I mean. I would feel that ... that is definitely right. Now, ... 1941... just in translation ... that would be the ... that had to bow down. That does not necessarily mean that that is something happened. But he is picturing a scene. The perfect shows the situation which has occurred. He is picturing a scene in which this has occurred. They ~~stope-~~ stooped, and they bowed down... they have not ... what did you say? Yes, he ~~is~~ able to ... Of course ... yacol is ... They have not ... He has been able. They have ... the word means to escape, _____ (malaec), but this is ~~peipiel~~ which is causative here. They have not been able to cause ~~... the king~~ ... the king James says, they were ... ~~they have not been able to cause what was~~ ... they have not been able to deliver.. they could not deliver the _____. I do not see any pointing of putting the here, for there is no the in Hebrew. They could not deliver a bird. Instead of their being able to carry/ something, could do something, they lose out. They could not deliver any bird. This word ~~NASSA~~ is derived from what root? This word now here is the verb which is derived from ~~MASSA~~ NASSA. And Nassa means to lift up or carry. This word is not derived from a participle. We have a word derived from a participle. But you also have nouns which are formed

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by prefixing a mem to a word, to a verb, just like we add the ending dom to king to make kingdom; we say, holy plus ness, holiness. We add ~~in~~ the edning, and they add to the beginning. Mem is very often put at the beginning of the word indicated instrument, and the image placed ... sometimes it can be an abstraction, and here it is a noun... to indicate a place... it is sometimes it is a sort of abstract... and here then it is a noun but it describes the idea of carrying and delivering.../ in other words, and the first verb is used very briefly before some thing ... animals to carry, but it also is used for a message that ~~of~~ God ~~is going to deliver...~~ which gives to his/ prophets, a message which produces a burden to those to whom this is given... surely a message of ... it is called ... It is interesting that in the earlier part of the ~~...~~ Isaiah, we have ~~...~~ ~~It is interesting that in the earlier part of the Isaiah, six passages which are entitled as the burden of Egypt, the burden of Tyre...~~ it is interesting that in the earlier part of Isaiah we have about six passages which are entitled as the burden of Egypt, the burden of Tyre and the burden ... country, and all those are to bear for ~~their~~ his showing what that nation has ~~...~~ there-in sin, and then all of sudden ... the burden of the east and south, and we are not talking about the message but we are talking about the attribute of the ~~kingdom~~ kings of the Israel's identity so that is confusing to a person that is ... the word can be used ~~in~~ strictly in literal sense/ like that or ... in general sense... here they could not, they had not been able to deliver a burden. Ten continue the ~~...~~ please. Again I think that ... the perfect... it has gone. But they themselves ... they ... they ~~...~~ themselves their own lives have gone into the captivity. Yes? I think that in this case it ~~is~~ will be idols... I believe that if you take verse one, the peace of idols... if you take verse one... they will bow down ... I believe that in ... verse one...

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~~Again I think that ...~~ the verse one ... ~~but they then~~ then it speaks about
~~on/ the~~ they are heavy laden, and
the animals there. Their idols are on the beasts and ~~/cattle,~~ and ~~/they~~ are a burden
to weary ~~beats.~~ ^{beasts} And now ~~beats th-~~ the beasts carrying the idols and then I think
that we ~~so-~~ should go back ... in the beginning of the ... the ~~di~~ idols is
not being able to ~~do an-~~ the idol is not ~~abet~~ able to deliver any burden ...
Then I think we ought to go back to the beginning of the verse. The idol is not
able to deliver any burden. It has to be carried itself... is not able to deliver
any burden. It has to be ~~carry-~~ carried itself ... The idols is not able to deliver
any burden. It has to be carried itself ... becomes a burden and is not ~~bl-~~ able
to do anything but itself can go ... It is a rather figurative expression for Cyrus'
conquest, / of the Babylonian empire, and Marduk and not _____ and not ...
but it has gone into captivity. It is rather figurative expression ~~concerning~~ the
~~conquest of~~ of Cyrus' conquest of Babylonian Empire. And it discusses Marduk and
... they are not able to do anything, but they themselves have ~~to~~ to be carried
and they are not able to carry anything. They even have to be carried ... they
cannot carry ... they cannot deliver anything ... they ~~for~~ themselves are taken into
~~activity~~ Then we were going to read... We are right on verse 7. We are going to
read right on verse 7. Please read ~~... in a definite context~~ There is a definite
relationship of the context. The animals here, the idols cannot carry the people
and the idols have to be carried away by the ... the idols have to be carried
by the animals. They cannot carry the people. They pay attention / to the people /
to the people of Israel, and shows the contrast. How does that belong? Mr. Butler?
Israel itself? Israel is definite, and therefore the ~~contra~~ construct before it
is definite. That means that ... definite the ~~contrast~~ construct before it becomes
definite. So, it is ... you are right. All the remnants of the house of Israel

46:1

|

46:7

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You think that there is contrast there ... what about them? From would be MIN .

This is _____ (MI)? (Q) The King James version takes it as the one ... by me.

The one who is being carried by me? Then of course you know there is no word showing ... it relates there ... I think there is ... that makes ... that makes different ... it is similar grammatically... / But ~~th- -jj-~~ just the form ...

46:1 But just ... warn .. what does it ~~sy-~~ say? What does that mean? He is appointed here... that he is ... the idols are unable to carry the burden. They have to be carried by the ... but that the people of Israel are ~~not~~ able to be carried by God. He is able to carry them. The idols are not ~~abel-~~ able to carry them there. The idols have to carry... God will carry them . . . ~~te~~ it certainly is ...

God carries his people... so it is certainly logical that have the word _____ (MIN).

God carries his people... and so it certainly is more logical that means ... have the MIN before ... what ~~iter~~ literally would be. By me. by me / is a natural way of saying ... is there any other way of saying it other than by me? This word MIN ..and so .. of course _____ is a common ... mema... is a common word. By me.. But MIN would be a very natural of saying it, and it simply ... but the only thing is that then you will have nothing that ~~would connect with-~~ up with ... say it and simply it senses... but the only thing is that then you ~~hve-~~ have nothing that connects up with the ~~woun-~~ ... the one ~~who formed--~~ n is who formed from me... as to the one who/carried by me / as a woman ...

this sort of jump in thoughts ... are beginning to fit together... continue there

I please. I saw a man the other / day. And he was an elderly with grey hair

He said, I guess you do not remember me, do you? And he told me that ~~th-~~ he was in my second Hebrew class. He took a beginning Hebrew from me, the second year when I taught, and my, I wondered ~~is-~~ if I had changed as much as

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he had changed... but his hair was grey and ~~they-~~ but his hair was all grey and he looked so ... then after he spoke, I remembered his name. I caught .. from the tone of his voice. His name and the shape of his head, but he ~~with-~~ ... grey hair ... a lot ~~of~~ more than what I have. He was one of my students in my earlier days of teaching, but he.. right up to the grey hair. Yes, (Q) I will carry. It does not say that I will carry you. Here I will carry. You is understood. Since you have got this, I am the one, until grey hair... I will carry ... some arguments can be made for the suggestion like ... that the first line ~~does not--~~ not say... who is carrying ... but the second, but on the ~~opentary-~~ contrary, but in contrast to the idol, they can carry people but they have to be carried... He says that you are carrying from the womb... you are ... up from the ~~n~~ time of small infancy, and unto old age I am the one who carries, until greyheaded, I will carry. ~~that-~~ And so, I am he ~~makes~~ the fact that he will ~~carry-~~ carry, and I know ~~that-~~ when it does not. That is entirely possible. On the ~~oh-~~ other hand, the ~~needs are-~~ It is a little ~~hard~~ hard to think of the ... standing alone... there is nothing for it, and so it may be that ... considerable ... it does not expect the idea at all... it is contrasted with idols... idols cannot carry anybody... the people of Israel who ~~he-~~ have been ~~carry-~~ carried by God ~~is-~~ whom God is going to carry ... He says, I am the one who ... Yes? (Q) and until ... I am the one ... it is a subject.. ~~th-~~ I think it is a subject. It is a noun clause... you do not have to ... the other is expressed later... I will carry. You mean the second Isaiah? I am the one who will do ... Yes, Mr. Butler? Oh, yes, I see... ~~I~~ think that he is thinking... ~~I~~ ~~think-~~ he is thinking here of a.....he is ~~thinking~~ of the individuals ... here is thinking of the nation. I think he is speaking here of individuals. I think he is speaking here of individuals in the nation.(1.75)

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46:3
in
individuals of whom the nation is composed. You notice ~~that~~ the verse before
he uses the plural which seem to distinguish the individuals. You listen to me
or the house of Israel.. the house of Jacob. Here ~~he~~ uses the plural. ~~He~~
Oh, ^Listen to me, ~~O house of Israel~~, O house of Jacob, He uses the plural.
... all the ~~remnants~~ remnants of the house of Israel. ~~He~~ It is plural. He could
have used singular... all the remnants of the house of Israel. He is thinking of
individuals, and I do not think that there is ~~any picture of the nation~~
a figure of the nation
that came
out of nothing... Abraham, Isaac... and then goes on and reaches the end of
it, and then he says ... he is never to be reached ... He says as long as the
sun and the moon ~~and the stars~~ ... I am going to continue my favor unto you.
a figure of
So, I doubt if this is ~~the nation~~. The plural is used to indicate individuals.
It makes it mean the members of the remnants of the Israel. So, those who have
truth and those who have survived the terrible situation. They are being killed.
~~It is translated in the King James Version that --~~

E-65

The next line continues... you have finished the line... (Q) This word (ASSA) _____ means to do or to make. Well, in English they are quite different ideas. One is to produce something and the other is ~~to~~ merely to form an action. It means to do or ~~or~~ to make. Now, in English they are quite different ideas. One is to produce something and the other is merely to form an action. But in the Hebrew, one word conveys ~~the~~ both ideas. ~~M~~aking or doing, but ordinarily making in English requires an object. We say, in English, we say, do you think you will make it? You think you will make it? What ~~is~~ is he going to make? It is an idiom, but of course, we do put in an ~~an~~ object, ~~but~~ It means to succeed. Will he get it done? Will he make it? Will he get it done? Well, I would say that ... There is the same sort of idea... I will ~~caus~~ cause you to escape. ~~I~~ will cause you to escape. He ~~is~~ is going to ... bring them out of the situation there. Number 5, Mr. Lee? Yes, yes, ... fine. As you pointed out here, those seeming contradictions are very interesting. .. How the images... ^{just the} ~~the~~ opposite of God. claimed to be the same with God but exactly opposite... very interesting. Thank you very much. Yes, I appreciate ~~tha~~ t very much. Thank you . That is fine. Those contradictions are brought out by the mid... and those contradictions are brought out . . . and those contradictions are brought out by ... specially well, are they not? It is to show that it is very interesting... ~~Now~~ Now, you are going to read it. Five, Mr. Butler? _____ (the mashal) is a word that is used for a parable... similitude ~~the~~ noun, so that here is your hiphil. In whom will you make a comparison... ? Yes, yes, (Q) This brings out all these _____ contradictions - ions. He sums them up. To whom can you ~~eaom~~ compare these? Whom can you liken ~~me~~? We cannot comprehend there... Yes? I do not think there

46:4

46:5

E-65

not

I do ~~not~~ think there is. There is not... of course, the word begins with. I do not think there is. There is not ... of course you have the word... The same word occurs ... the meaning is the same... the word is used for measurement... They say that this is a poetic expression. This is to emphasize, to drive ~~at~~ home. God is not ... Verse 6 translates ... Originally ... ~~κ~~ no other ... yes, verse

46:6

6... originally it ~~better comes~~ it came to mean standard or norm, so that they measure out the ... the golden-~~sems~~.. in the scales... you notice this word, to ~~wh-~~ worship... again how it _____. It has an extra vowel in it?

One of the ~~few~~ words that has an extra vowel that is preserved. They bow down, or they worship... they worship and they bow down... they worship something

that will ... something that they have made. Hithpael .. number seven , Mr. Butler, that word is a ~~vett-~~ very interesting word. That word _____ is a very ~~intereting-~~ interesting word... ~~what is the ----- Rouach is ----- (9.50)---~~

What is the _____? Rouach is the root, and the rouach has two different forms of the hiphil. There is _____ (yommiach (_____ and there is _____

(Yamniahc)... One form~~s~~ is the normal ayin waw or ayin yodh form. Ya... the other form is formed by ~~the~~ keeping the hiphil and then in order to preserve and keep the pathah... in order to preserve the pathah, the doubling the nun, , , , Yammi,

and the two have become specialized so that the one yammiach ... think of the usual type of Ayin waw... hiphil. That is to cause one to ... given ... whereas the

~~other~~ one is caused to rest in the sense of merely placing it... ~~the~~ re is no personal ... so there is ... they place him.... ~~κ~~ You further ... The other one is caused to

.. in the sense of ... the usual type of ayin waw hiphil... ~~t-us~~ is used to mean ... cause one to be fresh. It is given to mean ... to give them rest... whereas the

other one is caused to rest in the sense of merely placing ... there is no personal

46:7

E-65

sense. So, they use the imperfect hiphil... they place him ... you had better--...

26:1

before somebody moves him. God, as Dr. Kim has pointed out, has liberty. God can ... whatever He wants. The idol, you put him there, and he is stuck there.

?

He is immovable, except somebody moves him. He is put in this place... designated for him, and there he ... he cannot move away ... He is the immovable ... Now,

this here... he was called upon ~~the~~ and he was ... he was to answer ... in

English that was ... It is good to ... For ... The form is simply 3rd person

masculine singular imperfect, but since the two, since these two are clearly

different from the context ... to make the transition. Moreover, one will call

~~it~~ to him, and anyone that will come will the second ... the first imperfect...

then ... The first is impersonal. If anybody calls him, he cannot answer.

I think there you do not have to have ... there is one difficulty, there is one

trouble... he cannot deliver him... but this would not refuse him... but this

would not refuse ... once you bring this back to the ... he will provoke ...

we should introduce... difficulties... he will not be able to help... he will not

chooses to.

be able .. the idol is immovable. God has liberty to do what He-wants. Did

you say that verse 7 through 9? Yes? The statements of the Lord ... usually

the perfect... The English translation ... It is usually ... the Lord has said...

It pictures as .. the Lord has said... this is , k this one is a picture of ...

It is usually God has said ... the Lord has said... this is ... this one is the

picture... the events are occurring ... thus this is the declaration that God has

the particular ... It is extremely important, and God calls on the idols, and

the heathen gods to come and present their case. Bring your case, the Lord will

say. Bring me your case, the Lord will say... cause to approach to _____

_____ God is ... can mean to read or qoph resh aleph... here there is

E-65

(5.25D)

but here there is no ~~alph~~ aleph. _____ . What are the things that will occur? It is feminine... He will declare... Let them declare what is going to happen. Because here the thing that ... _____ (bawoo) This is a participle. Bawoo is a participle, and it is an adjective ... it is used often ... It could become a noun. But it has not become a noun. It is used very strictly ...

The coming in it is feminine just as the ... The things that are going to happen. I do not think that they are coming... because coming is just a motion / ... The coming in to them.... It is feminine... the abstract... the things that are going to

~~... I do not like to say X-X because X-X has no axmatic X-X in text the axmatic X-X~~

I do not like to say come, but come can just mean motion / into a destination. I think that ... explain to us the meaning of ... to us ... explain to us the meaning of what? explain to us the background of the first ... It could be taken that way ... That is... I am thinking that way. It could be taken that way. I am thinking that way. It could be taken that way. But I am inclined to think that ... and it came to pass that I declare unto you ... I would be inclined to think that ... I am sure that this is going to happen and then I said, ...

Now, how about God producing ...? Then I said ... Then I said... you are nothing . that was going to happen

How about God? How can you do // Jeremiah predicted something ./... a thousand years later. 500 A.D. Then I said, a thousand years later ~~...~~ Ezekiel was showing in advance what was going to happen 500 ?A.D.... I was at Collinswood last Saturday night. ... the prophecy that ... How about God? Can he produce anything? Ezekiel showed what would happen in Egypt ** _____ years later, in 500 A.D. How it would happen... Ezekiel could not understand how it would happen but he did show what was going to happen, and they were fulfilled.. And then I opened a passage in the New Testament... / which Julien the apostate tried to....wrecked and how he was unable to do so.

E-66

Again we are looking at Isaiah 41:21, and the following which was dealing with not so much the mocking of the idols as to show the ... of the idols. We we began to look at 21, we have not gone very far. I think that we will just stop at 21 again. Would you please read us, Mr. Butler? Please? This _____

is to bring forth ... not that the Lord is saying, but that the Lord is ... as doing this as the beginning of the case like the ... hear ye, year ye, ... is now here, and bring in your case. So he says, Bring forth your case. Yes.

(Q) The same word _____ Assoum... numerous, and so here where the ... the Assuamma... The only instance is ... I do not see in the word how you get the idea... an expensive argument any more than ... Of course, here he is attacking the/dol. We might say that their deities are supreme... but their claims are that their idols are supreme, and he has failed. That is their claim. ... Strong ... whoever he is... but their claims are that they are supreme, It is strong ~~whoever~~he is... It is a strong argument, it is an expensive argument. Bring forth your strong point. And of course, ... that shows the strength of your case... so it strengthens the case... I question if there is any real ... that he will attack them... the only case where ... that is very interesting... and the nation is often called Jacob, and it is often called Israel, but Usually when we say the king of kings ...but it certainly is rare... It is either here ... very few people or ... An excellent point Dr. Kim has brought out... they are bringing their case before the highest tribunal... it is not before ~~the~~-elder or * _____ it is before the king of Jacob. They are summoned highest tribunal... The ultimate(10.50)... the king of Jacob. The king of Israel is much more frequently used/ here. I do not recall it. I can hardly recall it where it is used... Let us hear your base. They are certainly put on defense... ~~so~~ before he gets too far. There is no question to that. But my question is whether ... Some of the contents you may decide... they are now under examination... they have to prove

41:21

E-66

they have to defend themselves ... they have to prove their leadership.

But I question whether the work itself ... they are certainly put on the defense.

There is no question as that... but my question whether at the very start they are necessary. Maybe they are. But from the context you may decide that they

are now under examination. They have to be-defend the place. They have to

prove their leadership. But I question whether the word itself would be necessary^{ly} since he

contain that idea. I would feel that ~~it~~ gives not other ... since the root of

it means ~~...I-would-...~~ simply strong or mighty(9.50) So the king of Jacob opens

the course . Let's hear your case. (Q) They are certainly put on ~~te-~~ the defensive

before you get very far. There is no question of that. But my question is whether

at the very start they are necessary . Now, maybe they are . Well, from the context

you may decide that they are now under examination, they have to defend themselves.

They have to prove their leadership, but I question whether the word itself is

necessary to obtain that idea. I would feel that since he gives no other instance

whether it is used in that sense, I would feel that the word ~~ix-itself-itself~~ itself, means strong or mighty

since the root of it / .I would feel that the ~~work-~~ word would be equally appropriate

~~either~~ either for a defense or an attack. ~~I would feel t~~ And it is my impression

that ~~strong-or-mighty-~~ usually the prosecution gets first chance. And so that is

where I sort of question the bringing in of the ~~p~~ defense first ~~instead-of-the-~~ ~~get-a~~ gets a chance.

~~prosecution. And so that-~~ before the prosecution/ So that is where I ~~am~~ sort of

question the bringing of the defense ~~first-~~ first, before the prosecution gets a

chance, but if you bring your argument then you are not prejudging the case. This

word ..is used general but often ~~x~~ used of general but ~~if~~ also used of specific

..there are quite a few words...but it is not restricted to that. But here ~~te-~~

the atmosphere ~~x~~ is that of a court . Draw near to the court . Present your evidence.

It is translated caused..where they take it as a legal case . This is a third person if you take it as a jussive

--it is either let them approach/or it is they approachh . But ~~ix~~ since it is followed

by a waw conjunctive, in the imperfect, it would seem ~~that-~~ to me that let them approach

41:22

in order that they may..the causative relation., so as to , in order that they may,...but quoth ,resh,he, the grammarians usually say that asher is not a relative pronoun, but simply a particle. However, it is still the function of our English ...it is used just about the way that we would use. Who is that ..this of course is not restricted to people. But like who ...this is the same whether ~~it~~ it would be ~~masculine~~ masculine or feminine, singular or plural. It's a particle which indicates a ~~relative~~ relative. I think that the reason that the grammarians prefer not to call it a relative pronoun, is that it expresses a subject, you need a subject expressed. You have it in the verb. And if it expresses an object, you usually need repeat it in the verb, like /you would say, that is the man whom I saw. The Hebrew would be that a man, asher. I saw him. They repeat the him, if the asher refers to him, so for that reason they prefer not to say it is a relative pronoun. But the usage is very, very, very similar to the English relative pronoun.---But It is very, very similar to but it is indeclinable. The former things...is the object, but the object is first. Yes, ..is what will happen. He refers to what will happen and then he goes on and divides up to divide up what will happen into two parts: former things and the latter things. Then he says, You declare to it. Now, this might not be part of what will happen. Tell us what has happened. Are the former things what they are. That is what you do in a court. They bring your evidence. The feminine is often used for ...abstraction. Here is event. Just like we use feminine for nations. We wouldn't say France is going to fight his enemies. We would say France is going to fight her enemies. We use it for an abstraction. Yes, Mr. Butler. See, it is not common to have two imperfects united with a simple waw. And so doubtless there is a purpose. In order that , he may set our hearts upon. We may consider to pay attention. So that we may examine. and see how much truth there is. That is what you do in a court of law. We bring the evidence. It is perfectly evident that this man has committed a murder. Well, the court says you have to bring proof that he is a murderer, men who have seen the bodies, tell where they found it, the men who

this
 examined the condition of it. ~~And so they say, the former things-~~ All ~~this~~ has
 to be proven by eyewitnesses, you have to bring the proof of it, so they say the
 former things. Tell us what they are, so that we may ~~fix~~ fix ..so that all of
 us may be ...When you find later ~~one~~ on it is definitely taught .you find various
 points in the Old Testament where ~~x~~ it is ...~~because~~ because ..it may be thinking of
 the Lord ,plural of majesty or it may be thinking of him as if he were ..so that ~~these~~
 all of us can ~~fit~~ it might be a hint but it would not be ..as you could draw anything
 from it. When you find later on that it is definitely ~~taught~~ taught . you find
 various points in the Old Testament that ~~wee~~ because in our image doesn't mean
 anybody's image but God's himself. But when ~~x~~ God speaks of himself plural..it
 can be ~~a~~ sort of ~~an~~ plural of majesty. That one, let us make man in our image. It's
 pretty hard to/ ^{to explain} ..until you find that ...yes, Mr.Butler, you have two long verses.
 Let's read the second line...the ~~ix~~ things that are coming. is in the plural ...
 that is what will ~~x~~ happen. To call on them to prove their power. Their resistance
 and then we ought to give Mr. Lee two verses. This verb here is not a very common
 verb . It is very common in Aramaic . but in Hebrew you don't find it ...active
 qal ~~xx~~ participle. of the things that are coming. Yes, this word Ki is a rather
 difficult one. in Hebrew because it has quite a range of meaning, ~~And this~~ but
 it nearly always ~~x~~ has something of a reason in it.—~~With~~ the ~~for~~idea. Some-
 times times there is a direct...but usually there is a principle...and here. in order
 that we may know, they both fit, both ideas.

E=67

41:23
 It is translated in the King James Version, we may be dismayed, and I was wondering
 where they got that. The word ordinarily means gaze- gaze. ~~It~~ It is not commonly
 used ~~x~~ in the Hithpaal. Now, most of the grammars say that the hithpaal is reflexive
 or ~~recipr~~ reciprocal .. Reciprocal would mean ~~to~~ ~~do~~ ~~it~~ ~~to~~ each other. And then to
 gaze at the other ~~xx~~ might convey the idea of dismay. But actually I ~~xx~~ made quite
 an examination of the hithpaal, and I found that that statement must have been made

by some great grammarian, who had written- discussed all the different tenses, and when he got to the ~~hithpael~~ hithpael he was rather tired, so he dealt with it very rapidly, he found one word that was reciprocal, and he said that it is reflexive, but I looked at all the hithpaels in the Old Testament, and I only found two that I felt sure were reciprocal. Now, suppose you find twice as many, still four out of two or three hundred, and so to say that it is reflexive or a reciprocal is a rather foolish way to ^{designate the hithpael.} ~~make the hithpael~~. And it is interesting that in Aramaic you don't have the ^{seven} ~~present~~-stems you have in Hebrew. In Aramaic you have six stems, Aramaic is closely related, and yet a different language, but in Aramaic the ~~each~~ of the three stems has a passive, and the passive of the Aramaic is formed by prefacing ~~of~~ if depending on the dialect of Aramaic, and so the Hebrew hithpael is similar to the regular Aramaic way of forming ^{Use of the as passive} ~~Hithpael~~ quite rarely, but --now, your grammars ~~practically~~ all say that the ~~Hithpael~~ ^{quite rarely}, but in examining ~~the~~ all the cases, out of about 200 I thought that maybe 50 or 60 where the passive seemed to be what fitted the context. And then of course when we say it is reflexive ~~it~~ that is true. ^{It is very frequently reflexive.} But it is not half the cases. It is about a third of the cases, are reflexive. And ~~the common~~ one of the commonest grammars say it is often used in ~~a~~ such a way as it is ~~practically~~--- practically indistinguishable from ...Well, the reason is that they haven't thought out how to ~~dis~~ distinguish it. It is very similar to a ~~..~~ in Babylonia, that is made by ~~....~~ which is ^{called iterative} caused figurative durative, and when you find it used of Enoch, he walked with God and was not because God took him, that is not ~~reflexive-reciprocal~~ reflexive, that is ...It is iterative durative. He kept on ~~walk~~ walking with God. He lived a life in the presence of God so completely, so consistently that somebody said that one...and when in Job he said what are you doing here. Satan said. I've been walking ~~back-and~~ back and forth in the earth, and the walking there ~~it~~ is hithpael. It ~~doesn't~~ doesn't mean that I've been walking myself. It is not reflexive. It is not reciprocal. It is iterative durative. That is maybe a fourth of ...so it is strange how many

people say-th say they know everything there is to know about Hebrew Grammar and other people just copy what he says. But on a point he didn't have time to study ~~the~~ thoroughly the conclusions were often wrong, and I would like to ~~re~~study the Niphal- Niphal the same way that I studied the Hithpael, but ~~I~~ it would take me a long ~~time to~~ ~~time~~ time, because there are three or four ~~times~~ times -they will say ..you take ~~a~~ the revised standard version, and God's promise to Abraham , In thee shall all the ~~xx~~ nations of the earth be blessed. Well, they say in the Revised Standard Version, in thee shall all the nations of the earth bless them. ~~They~~ Why don't they say it means May I live a happy life like Abraham, and my descendants ...but the Greek translates it passive / and the New Testament says that this is fulfilled in Christ. Well, they say the niphal could be passive, but it can also be reflexive... but half of them are ... when you examine them you will find many that ... so that/it cannot be taken as the passive. And it is the prediction... and it is the prediction that God did ... so that there is no reason ... God said to Abraham, you are going to be fortunate that all the nations are of the earth ~~is going~~ ~~are going to~~ will say , may I be fortunate like Abraham? You are going to be the one whose seed all of the nations of the earth will ... so that hithpael is ... used in ... it made it possible to make it ... study ... it took a lot of time ... niphal took much more time... but here we in this case... hithpael is going to ~~se~~ do something repeated and now I would say in this case/ in order that we ~~be made~~ may investigate ... we may look into it, and see exactly how it is ... it is going to be reciprocal... see exactly how it is... this idea being reciprocal... impossible to make it ... the only thing is that Yes, Mr. ? _____ Yes, the middle form is ... it is indistinguishable ... all depends on a particular verb. But there is a dozen ... specific depends on a particular verb. But there is a dozen cases where the passive

E-67

is..used, and then in this case, it does not seem to me to be so much ... ~~the~~
with the here the hithpael is to do something repeatedly... now I would say ...
in order that we may investigate and we may look into it, and see exactly how it is...
This ~~is~~ idea of being reciprocal is not impossible... in order that we may investigate
nad we may look into it and see exactly how it is... the reciprocal and not impossible.
Now this idea of being reciprocal and not impossible... and ~~Y~~ then you get
this ... the only thing is that ... we ~~am~~ may investigate... we may look into
it... and see exactly how it is. Now this idea of being reciprocal is not impossible...
the only thing is that the only possible ... for that reason .. Yes? (Q) Yes, yes,
the middle form is Greek ... the meaning is different from the actual ... the
reflexive also can have ... and in this case, it does not seem to me to fit with the
41123 / code of ... Do this, and bring this evidence for we may be dismayed.. It seems to
me to fit better so that we can look at it carefully, and see clearly... do this and
bring this hither so that we may be dismayed, so ~~that~~ that we can look into it carefully,
and see clearly what the evidences are ... it seems to me that that is a more natural
interpretation of the word here... in view of the use of the word... where it does not
~~Y~~ to dismay... and that ~~is the~~ I have not thought of ~~that~~, but I thought that would
probably be ... that would be a rather good suggestion... in order that we may
gaze upon it and we may look upon it, we may look into it carefully, and that we
may reach the conclusion, that we may seem to gather that ... ~~we may come to the~~
unified ~~viewpoint~~. That we may seem to gather that we may come to a unified viewpoint...
I would say, and of course in other words ... your advice ... when we look at it,
we will see that ... but I am not sure whether it is the people ~~the~~ who are brought
those who are ...
before the court of justice here involved so much /.. during the examination ...
we may all become of one mind because of ... but he said, do good to them that ...

E-67

to bring us the clear evidence that ... do good onto them that are evil....

bring some kind of evidence. Don't just stand there and .F. can do nothing.

Mr. Lee? You have another verse. That word _____ seems to occur nowhere else.

I know that there is no other evidence as to such a word... and the suggestion is made instead of ... _____ that it is a...scribe's error. _____ (4.00)

and that is the way the King James Version has taken it. Now, it says, that is an emendation. Now, it may be that there is a word ~~with~~ ~~wh~~ for which we have no other ~~eviden~~ evidence... that is the way the King James Version has

taken it. Now, that is the emendation. Now, it may be that there is a word ... evidence andn after all we do not have

with which we have no other ./.. ~~if that is what...we have no... Hebrews/ that there may be many words) 4/85 (4.75)~~ And that is the way the King James Version

is taken ... Now, that is ... now it may be that there is a word ~~with~~ Hebrew, we have no other evidence.. After all we do not have great deal of ..✓people

... We have ~~the~~ Hebrew in just what we have in the Bible. There may be many

words which were greatly used in the ancient Hebrew... We have no evidence of it, and Is

and Isaiah particularly uses a very long--large vocabularies, and uses words that

are seldom used elsewhere. So, it is possible that ... was not familiar with ..

but it is ✓ also possible that some errors crept in in the course of copying, and that

instead of writing it SADIC, the mixed letter in line with ... in the Ayin ...

and it is so easy that such a thing happens. This morning, I was in my lecutre

in Pentateuch. I referred to my notes ~~and~~ at a point and I said ... Look first

kings 24. I am talking about J... ✓ I said , I am talking a bout ~~J~~ ~~and~~ David,

and you do not find David there..✓ Kings 24. Well, I said, I am talking about

David, and you do not find David...✓ at a point I started to say, ... Kings 24:

and I said, I am talking about David. And you do not find David. What I meant was

E-67

II Samuel. And we look at I Kings and there we have only 22 chapters. And so it is very evident that this morning ~~✓~~I was looking at the second ~~Sma-~~ Samuel ... the last chapter of second Samuel... 24 , and I was writing ... the referance to look to... but my eyes ... the word I Kings ... and ~~te-~~ and had no idea as to ... and it was quite confusing when I was giving that ... And the copyists~~are~~... are human and are subject to errors, and the Bible has ~~checked~~(OI had no idea . and it was quite confusing last time when I gave the lecture).. been checked and preserved more carefully ... any other book in all history/~~far~~ more than any other ... people ever existed in the past, but nevertheless, there~~are~~ are occasional errors. So, I am not ready to say that this much has been ... It may be a word that we have to ... But this word fits so perfectly and makes such good parallel so that it would ... and only ~~differe~~s on one letter... the letter, the _____ letter which is ... in the alphabet.. ~~ot-~~ it seems that the conjecture that has much be said to ~~do-~~... and only differs ~~only-~~ in one letter. And the letter that ~~violates~~-final letter which is ... in 29, and it is not the word that is quite ... and so it would fit perfectly ... and we know by the fact that ... right in his mind ... whether in strong t his case ... I would feel that there is a very ~~strong~~ probability... that we have no ... it may be that ... it just did not happen to get into the ... I would say dogmatically that it is. After all, there is a possibility of the ... that ... It just did not happen to get into ... so that this might be a word that ... but the context shows... what really idea is involved... and as this fits the idea perfectly... ~~maybe there-~~ so that this might be a word ,, but ~~✓~~ the context shows rather clearly what the idea is involved, and as it fits the idea as ... maybe there is some other word that will throw light upon ...

E-68

The reference here refers to the reading of the Targum, ^{verse} Numbers 24. And the Targum is ~~not~~ translated into Aramaic. And Aramaic is ^{so} closely related to Hebrew that evidently in the Aramaic they use this word. The targum as preserved... well that would suggest that that is a further evidence that this _____ (14.28)

On the other hand, the rule they make in Greek which I think they overdo, yet there is a measure of truth ... on the other hand the rule they make is ... which I think they overdo... yet there is a measure of truth ~~there...~~ there that ... what that means ~~is~~ is that ... do not try to ... It is easier for ...

describing ... copying something in the latest ... natural ... than it is for him to introduce something that is unnatural... only to prove the point, because ... there is so much ... to make ... but it is also ... it is easy to put something down, and ... you think what was there... that might very often be right. We have a draft. In the draft the word occurs... you do not realize that the letter is left out... changes to different ideas... You do not realize it, but it happens... so that it is natural for ~~most critics~~... now the fact that the time ... but again there might be a word... which was an old Hebrew word which just a ~~slight~~ ^{meaning.} shade of /.. It is added to something ... which would make it work as ... add some slight thought here... well, that will express ... but it does the least to suggest ~~... It is very far from them... Yes, Mr. Lee?~~ It is very cooperative... Yes, Mr. Lee. Now, there are two things noticed there that the words bachar is ordinarily used ... with the preposition ^{with} ~~-ion~~... and we say in English ... to choose you ... in Hebrew ordinarily _____ (12.50) Yes, Mr. Lee. The word bachar is ... with preposition _____ (be), and we ~~not~~ say in English to choose you, in Hebrew ordinarily it is ... so it is to choose ... Now, that is not ... we say in English to choose you... but in Hebrew, ordinarily it ... choose ... so that that is ...

We say in English that is not a peculiarity. We have many words in English that are similar to ...that ... a particular preposition ... in English similar ... that needs a particular preposition/ for this connection. The other thing to notice is that ...relative clause ... _____ is a relative clause ... but the relative clause ... is not here expressed here.. in this case it makes the perfect sense to consider it to be a relative clause. It makes the perfect sense to consider it to be a relative clause. But there are other cases in the Bible where we have certain senses where .. / different sense/assuming a relative ... assuming a relative

Now in this case it makes a perfect sense. ~~fd~~ Somebody says you must .. . well, this proves to be a ~~fd~~ ... It is often cut off. I would say that the ... of the relative clause is ... The majority of the relative clause ... certainly not at all. Yes? No, the abomination. I would say that the abomination is ~~the one ...~~ referring to the worship... Would you not say so? No, no, ... Deut. 27 you have series of blessings ~~and~~ and then series of ... these curtains are abomination... as if there were ... of course this is the one that will .. . ~~abomination is the~~ I think that ordinarily bachar takes ... and then who is abomination? You are talking to the idol. The man ... he is choosing the abomination... abomination chooses more of an idol... but it is used in this case then ...Very interesting. The conclusion the judgment given them would be ... 28 and 29. Previous to this call... ~~se the jud~~ Yes, what can I do? God? Cyrus? Gos ~~id~~ is telling what Cyrus is going to do.. Yes, it proves his case... here he shows the matter of ... he shows the ~~tu~~ utility of the idol. They cannot predict ... yes. Not the idols. They predicted Cyrus... God has predicted... ✓ And God goes on to predict what is going to happen... He has predicted in his path-way. He has predicted what he is going to do. He has predicted what he is going to do... He has prediged what ... He has predicted through Isaiah 150 years before that the great conqueror

Tes, yes, (Q))Yes, yes... He shows the utility of the idol... Here ~~she~~ shows after 24... He shows the facilities of the idol... They cannot predict ... Yes. Yes. Yes. After ... not the idol... they had not predicted it... God predicted it. God is not going to predict what He is going to do. He has predicted the fact that ~~what~~ He was going to do that he was going to come. He is going to do ~~predict~~ what he predicted yesterday. He predicted through Isaiah ... that a great ~~g~~ conqueror will come ... He goes now and then ... God says that I ~~you~~ bought that ... I will do what Cyrus ~~want~~ There is going to be hope for ... At the time when you were imaging the court... as part of its task... very, very.../ It is a very interesting passage. Thank you, Dr. Kim. ~~Help us, Lord.~~ ...

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41

Yo I do not think that we have finished... Isaiah 31 and we are around
 21. You have done 41:22 already. You have done 49:1 . Mr. Lee? You have done
 that? Now, this passage ... I think that Dr. Kim ... Now, this passage 41... now
 we are on ... I think that Dr. Kim will be interested in this matter, and he does
 not ... if he does not come, we will deal with that while he is here. But
 Jesus is particularly interested in that ... so that let us look at 49:1.... a little
 for today
 and then he comes to go back to 41:../. but we go back to the English... by the
 way you will find it upstairs in the- theca
 way you will find it there in the library a magazine , Biblio/Sacra, Dallas Seminary ...
~~but we go bad-back there anyway... but we go back there any way... by the--~~
~~way you will find it upstairs...p~~ that Dallas Seminary ... wrote an article...
 Now, that magazine has an article by me about Isaiah 42... April .2. 1964.
 An article about Isaiah 49: in the issue from the ... September 1964... I think
 that you will find that word frequently. We find that ... It falls deeply on the second
 ...1964 and iss--- September ... there is an article... that article contains an
 article by me on Isaiah 49. Now, that continues on ... that I had previously... Isaiah
 42...-It is a magazine of Dallas Seminary and... 42. So, I would suggest that
 let you
 each of you read that article on Isaiah 49, and then/look into the previous one ...
 which will be helpful. Well, just three of you in class... please do not take
 them out from the library. I was mentioning an article in the library which
 I thought would be in of interest to me in connection with Isaiah 49 and- 42 and 49.
 There are two articles that I wrote. The magazine is Bibliotheca Sacra . 1924...
 And it is for 1944... the second and the third ... I thought that it would be
 three
 worth looking... if you could read them , but you could divide among yourselves.
 I do not think it necessary to place them on reserve... Let us look at Isaiah 41.
 We were looking at verse 25 I believe last time. And _____ (rashamach)

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means the rising of the sun. Now, the rising of the sun... and sometimes it freezes the word rising the moon ... alone ... We use the word, sometimes, rising alone. the place of rising of the sun. Yes? Yes... Of course, he says, I raised him up from the north, and ~~he will~~ from the east the people will call him by my name... what direction will that fit each other? Well-.... without knowing what he is talking about... you would say there is mere contradiction.... now, very few people think that into the exact direction ... usually there will be approximation ... somewhat the other ... and the ... here it refers to Cyrus. And he ~~is~~ describing Cyrus earlier. Here he comes back earlier ... he is getting a picture of Cyrus... West to ... toward the north of that ... that is the north of Babylon. Then from there he went ... continued further west, ^{across} clear/up to the Asia Minor. Now, he has come from the east, and then he held the north... and thus from the east and north, he comes... so that both of them are true... He comes from the north and he comes from the south. There/ is no need to find ... If you say he comes from the north ... to Babylon... both of them from the east and from the west... so that both are true. If you say that he comes from north and he comes from the south, ... that might be a foundation ... If you say from the north, and then he comes from the south, it might be a contradiction. ~~What do~~ -- What do you say ... ? He conquered the whole ... before he began to ... to them particularly by the ... so there is really some ... writers talk about ... the ~~problem,~~ problems, .. but it ~~is~~ should be expressed from the ... he comes but Mr. Lee. I did not quite like ~~the~~ your reading of the third word... what was the form of that word? Yes... When you have waw consecutive, you see-- change imperfect into perfect. You said he will come ... I thought you said ... he came to the I have aroused one ... up from the north ... and he has ...

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and he has come. This is a visible turn in other words... he put ;himself in a situation where ... this is a visible picture ... he put himself in a situation where ~~this is~~ he sees him coming ... and earlier in the chapter we have all the people making new idols and everything and finally getting ready to cut himself against this tremendous aggressor and this great conqueror coming and he comes from the north ... he says he ... I have aroused him up from the north and he he has come... he will call upon my name, and now of course there is a question now. What does that mean? Cyrus called ~~him~~ upon his name? Well, ~~in~~ we read in the beginning of Ezra ... that Cyrus called upon ... blessed him and ... pleased with his ... to the land... and now that sounds like his giving to Ezra... he is going back to his land... Well, that sounds like in the beginning of the ... ~~E-e~~, Ezra as if ~~Ezera~~ Ezra recognized ... let us call their name... that is all that is called ... by ~~all~~ my name... but we have other interests in Cyrus... in which he sends back the people from the all the different plants... he sends them back to their home, and then ask them to pray to their by the Babylonian ... ~~there is some thing -- something there to be said~~... ~~I am afraid~~ gods for him. So, we do not know enough about ~~By~~ Cyrus' having been ... I think that ... that sounds like the beginning of Ezra that Cyrus called upon Israel, and blessed him ... and he was pleased with ~~his senses~~... his sending these people back to their lands ... that sounds like the beginning of Ezra, and sounds and be pleased with his images... go b_aC_k to their land... for help and that sounds like the beginning of the ... giving them of help ... that sounds like the beginning of Ezra. As if Cyrus recognized God... but at least he called upon the things ... he called ~~on~~ on other names, but he had other interests... in Cyrus in which he sends back to the people from all over the world... who were taken captive by the Babylonians ... and asked them for

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but we have other inscriptions of Cyrus in which he sent back the people ~~from all-~~
from all the different pl... who were taken captive by the Babylonians... come
to pray ~~fe=~~ to their gods for him
back to ~~h~~ their home and ask them ... ~~afraid of their ... g for him...~~ so we do
he had real knowledge
not know enough about Cyrus and we have no reason to think that ... ~~there--~~
~~eg- of god~~
~~may have been ... as we acknowledge the God of ...~~ but we have other inscriptions
he may have had... ~~we have no reason to~~ ... called also the name of one of these
gods. ~~He called-~~ He could have called on the name of god... so this is ~~h~~ a
prediction that this great conqueror who is coming is not going to be just a
destroyer, but he is going to fulfill God's purpose in sending His people back.
Yes ~~h~~ Mr. Butler? Except that there might be ... ~~Cyrus~~ was God's emphasis...
He could do that as he ~~blinded-~~ ... He will accomplish God's purpose... The
rod of my anger... Cyrus was God's instrument in accomplishing God's purposes...
He could do that as a blind instrument who did not know that he was accomplishing
God's purposes. We find in the earlier ... Cyrus is God's purposes ~~es~~ except
that there might be different kind of ... Cyrus was God's instrument/ accomplishing
God's purposes... He could do that. He was a blind instrument. He did not
know that he was fulfilling God's purposes. ~~Herwa-~~ He was blind in the earlier...
He says that the Assyrian ... a rod of my anger. He used the Assyrian as his
instrument. But the Assyrian did not know Him at all. He punishes people, and now
He uses Cyrus as His instrument, too. Well, it might be that Cyrus did not
know Him, and he came to know Him, or it might be that Cyrus never knew Him,
He ~~h~~ just called upon His name / in connection with ... (6.00)

145	54:14,15	
146	54:15	
apl 146/4	54:16	<u>Engraver</u>
fm 147	54:16	<u>smith</u> . Difficult to trans. into Eng. 2-3
fm 148	54:16	He created the waster to destroy.
up 148/7		<u>Smith</u> . . . <u>waster</u> = not just two aspects of same thing.
150	54:11-12	
dc 150/5	54:13	<u>Piel</u> = casue to learn, teach. <u>Disciple</u> = the one who has been caused to learn.
up 151		cf. Jer. 13:23. <u>Wildcat</u> is not one who is trying to learn about the wilderness. This is more than a learner. Evil is ingrained in them. Are <u>disciples</u> of evil in sense they are so trained . . . 4-5
151/8	50:4	tongue of the learned
ta 152		as one who is <u>taught</u> , one who is trained
152/5	54:13	Taught by the Lord cf. 1 Jn. 2:26
153		Because God's children have his anointing, does not mean they can put themselves under false teachers and be perfectly safe. God gives a promise but we have a n obligation. <i>Promises do not nullify obligations</i>
154	54:13	<u>peace</u> = well-being
154/5	54:14	Third word is correctly trans. as an <u>aoist</u> . KJV trans. it as an imperf, and the Kittle Bible has a footnote which says read it as an impv.
154/8		"In righteousness" == by means of righteousness
155	54:14	* <u>Discussion</u> on whether to take this as impv. or as imperf.(KJV)
156		Nothing to fear, yet will be those who stirr up strife
157	54:15	Their attitude of hatred does not come from God, but He uses it for <u>chastisement</u> in our lives.
158	54:14	
	54:16	Blacksmith, engraver
		God declares His <u>sovereignty</u>
159	52:13	a physical lifting up. While the word is a physical word, it has come to mean a word of <u>praise</u> , rather than a physical lifting up
160	52:13	
161	52:14	<u>Min of source</u> , or of comparixon (not fit)
162	52:14	<u>Literature by Language</u> . On vacation. At work. Why prep. so used?
163/1	52:14,15	Astonished.(RSV).
163b-		<u>Sprinkle</u>
164	52:15	Consider. Is the construct. <u>Iterative durative</u> . Hithpolel
165		<u>Hithpael</u> reflexive in a few cases == only two verses
		Enoch constantly walked with God.
166	52:15	

ISAIAH

E 2

- 167 53:1 Report = qal pass. part. Used as substantive.
- 167/9
- 168 53:1 example: he likes living. Living - a part.
- 169 "being heard", "what we have heard"
- 170/7 53:2-
- 171 53:3 (not clear)
- 172 pain, suffering. despised. (Poor transcription)
- 173 (poor transcription)
- 174
- 175 53:3 footnotes giving Mat. and 1 Pet. as quotations of this
A ref. to His healing work when in Galilee
- 176 53:4 This vs. has nothing to do with our res. body.
Refers to physical healing in this life if in accordance with
His will.
- 177 Min of source (?)
- 178 53:5 Discipline of our peace conveys idea He underwent something
intentionally. The self-discipline which produces our peace
He took upon himself
- 179 53:6 -7 Third word -- afflicted, or be humbled ?
- 180 He was oppressed but instead of calling on legions of angels
to deliver him, he simply humbled himself.
- 63:7 Must be a contrast rather than a parallel -- He was oppressed
but as for him he did not react the way we'd expect. He
was diff. from ordinary person who has plenty to say in his own
defense.
- 181 53:7 In a prison, no guilty people, they'd all been framed!
- 181 46:1 Perfect tense shows a completed action -- may be in past,
present, or future.
- 182 46:1 Baal (Transcription not clear)
- 183 Relation of Judah to Babylonian and Assyrian power. (Not clear
in the transcription)
- 184 46:1 Marduk has bowed down. Political power.
Nebo for Nebuchadnezzar - he is the god of wisdom.
- 185 46:1 Speaking to the Hebrews. God is going to prove himself superior
to gods of Babylon. addressed
- 186/1-7 41:1 (Unclear transcription)
- 186/8-10 53:7 Afflicted
- 187 53:7 To be humbled " "

- 188 46:1 Marduk
- 189 41:5 First and third word sometimes have similar forms, but are pronounced differently. First shows completed action; the second present state. Tense
- 41:1 Filled with fear
- 190 41:7
41:8 But thou
Abram does not receive any blessing on account of his ancestors. He is the beginning.
- 191/1 42:17 (transcription unclear)
- 191/5 44:9?
44:6 Asher means afterwards -- I am before and afterwards
- 192 I am what comes later
- 193 44:7 Who like Him can understand all things in history and call them out, declare them? Who can put them in proper order and relation
- Discussion on verb form of ~~"Who shall declare it?"~~ "set it in order".
Hebrew The coming things == moving toward you. So they actually will reach you. They will enter in; will come to pass. They are on the way and will actually enter in.
- 194 44:8 Negative request. These things that are happening were predicted long ago.
- 195 44:9 ✓ God is not looking for lawyers, he is looking for witnesses. It is not so important to argue what He is and what He can do, as to tell what he has done for us. Arguments may be used, but it is our witness He uses.
- 196 44:10-12 Makes idol with his strong arm, but is himself hungry and weak.
- 197 44:13 ✓ The image of man the idols are made after is altogether different than the image of God men are made after.
- 44:14 Requires things beyond man's strength to produce. Rain makes it grow.
- 198 44:15 Meaning of "it shall be for a man to burn"
- 199 44:14-15 Very unusual vs. in Heb.
- 199/8 Not expressed in chronological order.
- 200 Heb. apt to look at it logically rather than chronologically.
(Poor transcription job)
- 201 Two words may have been transposed in copying (?)
202/1-2 (short page)
- 203 44:19 Make last part of the vs. a question - Shall I roast flesh and . . . bow down to a block of wood? A matter of a diff. tone of voice.
A matter of interpretation.

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- 204 44:19 abomination
- 205/5 re Second Isaiah Not too clear
- 206 Not clear
- 207 44:20
- 208 44:20 ashes
- 209 44:20 Not clear
- 210 44:20
- 211 shepherd, feed Not clear
- 212 Describing idol worshippers or idols? 4-5
- 212/7 The one who worships the idol is . . . the sheep of ~~the~~ idol.
- 212/8 44:28
- 213 The diff. between a ^{noun} ~~verb~~ and a participle is often really a matter of viewpoint, Interpretation.
inclines to think it as a noun here
- 214 44:20 He was led astray
- 215a No difference between noun and participle here.
- 215b Idols were mere shepherds or ashes which are unable to accomplish anything
Noun and participle identical
- 216/1-5 44:20
- 6/10 44:21
- 217 44:21 Not you are my servant, but you are a servant to me.
- 217/1-3 44:21
- 217/4-10 45:16, 17
- 218 45:17 OLAM
- 219 Not clear
- 222 46:1 The idol cannot deliver any burden; it has to be carried and is itself a burden.
A fig. expression for Cyrus' conquest of Babylonian Empire.
- 222/7 46:7
- 223 Idols are unable to carry the burden. Israel -- a people that are carried by God
- 223/8-10 Student now having grey hair.
- 224/1-3 cont'd
here
- 224/10 Speaking ~~of~~ of individuals in the nation
- 225 46:3 Thinking of individuals. Plu. used here to indicate individuals

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ISAIAH

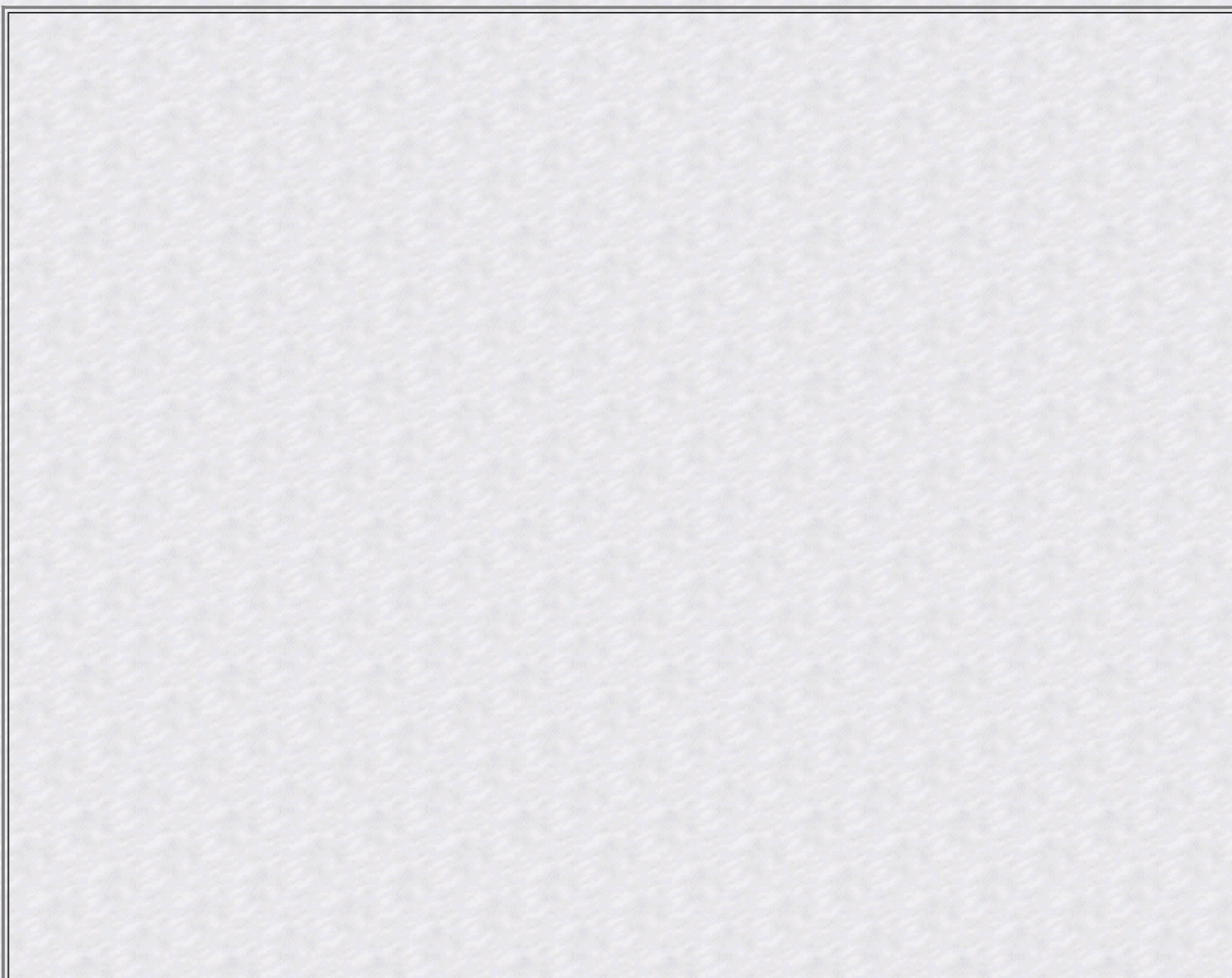
- 226 /1-5 46:4 ASAH I have made. Meaning discussed
 226/8-10 46:5 To whom will ye liken me....compare me. Word used for parable.
- 227/1-5 46:6
 227/6-10 46:7
- 228 46:7 The idol's immobility vs God's liberty
 229 "The things that are going to happen,"not "that are coming"
- 230 41:21 Bring forth your strong point
 231 They are now under examination and have to defend themselves
 is not appropriate before the prosecution first gives its case.
 Atmosphere of a court. Draw near to the court, present your evidence
- 232 41:22 Jussive. Let them approach in order that they may
- 232 41:22 Asher relative or particle?. Not rel. pro, tho usage similar
 to Eng. rel. pro.
 232/7 Feminine - used for abstractions
- 233 41:22-23
- 233/8-10 Hithpael not ordinarily reflexive
 234 Only 1/3 of the cases are reflexive. Iterative durative best.
- 235 Discussion on Hithpael cont'd.
- 236 41:23 Do this and bring this evidence for we may be dismayed . . . in
 order that we may look into it carefully and may reach a conclusion.
- 237 Emendation possibility because the word occurs nowhere else.
 237/8 Example of how errors occur
- 238 Copyist error (?)
- 239 41:24
 239/8 bachar
- 240 41:24 The relative clause. "Abomination" (?)
- 241/1-4 Shows the folly of idols
 242 Assingment in Bib. Sac. on Isaiah 49
 243 41:25 (Discussion not clear) Cyrus
- 244 Cyrus
- 245 Cyrus -- God's instrument. Was a blind instrument for did not
 know He was fulfilling God's purposes.
 245/7 Maybe Cyrus did not know Him, and came to know Him, or might be
 he never knew Him.



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PROPHETS: ISAIAH 40-51

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We find today that there are people who will sit down and write you a logical ~~man~~ treatise on the subject and they will say I believe this for these reasons - one, two, three, four. On the other hand there are the objections to it, one, two, three, four and here's the answer to it. Well, we ~~man~~ school ourselves in a logical presentation. But we do not always use a logical presentation. Often the presentation which is not one, two, three, four, look at these reasons. Examine them, and study them is more effective than the direct logical presentation and there must be plenty of logic in back of it but the presentation can be one that appeals to the reason that perhaps even more to the emotions. It takes certain facts and it drives these facts home to the emotions. And thus we find that a beautiful song that takes a wonderful profound thought and expresses it in moving language, and drives it home to people's hearts often can be more effective, than a simple mathematical presentation of the truth. And so Isaiah, the prophet of old, gave us a good example for Christian work. They do not simply sit down and give us a logical one, two, three presentation, and that's all. They give it in a way to drive it home and to reach the heart and to reach the emotions. And this is particularly true from Isaiah 40 to 56. He has a logical presentation. He has definite problems he is dealing with, but he is doing them in a way not merely to meet the mind but to reach the emotions, of the people. And you know, to reach the emotions, you know how it is. You take up a theme. You discuss this theme so - yes, but look here. Well now, if you leave them wondering, and wondering about that all the time, until you finish this whole subject, and then you go off to that, you may not accomplish as much if you jump over and handle that awhile. And there is a jumping from one theme to another in ~~man~~ response to the emotion of the will. I like to compare Isaiah 40 to 56 to a symphony.

It is more like a musical arrangement you might say in a way than it is of an intellectual arrangement. But as anyone ~~man~~ knows who knows anything about ~~man~~ music if music is good music it is not helter skelter. It is not like an avalanche rolling down a mountain. It is very definitely mathematical. It is quickly in accord with great ^{intervals.} instances. It goes in accord with the laws of rhythm, with the laws of music, with the laws of melody. It strikes home the whole program it sets out to reach.

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We find today that there are people who will sit down and write you a logical ~~man~~ treatise on the subject and they will say I believe this for these reasons - one, two, three, four. On the other hand there are the objections to it, one, two, three, four and here's the answer to it. Well, we ~~man~~ school ourselves in a logical presentation. But we do not always use a logical presentation. Often the presentation which is not one, two, three, four, look at these reasons. Examine them, and study them is more effective than the direct logical presentation and there must be plenty of logic in back of it but the presentation can be one that appeals to the reason that perhaps even more to the emotions. It takes certain facts and it drives these facts home to the emotions. And thus we find that a beautiful song that takes a wonderful profound thought and expresses it in moving language, and drives it home to people's hearts often can be more effective, than a simple mathematical presentation of the truth. And so Isaiah, the prophet of old, gave us a good example for Christian work. They do not simply sit down and give us a logical one, two, three presentation, and that's all. They give it in a way to drive it home and to reach the heart and to reach the emotions. And this is particularly true from Isaiah 40 to 56. He has a logical presentation. He has definite problems he is dealing with, but he is doing them in a way not merely to meet the mind but to reach the emotions, of the people. And you know, to reach the emotions, you know how it is. You take up a theme. You discuss this theme so - yes, but look here. Well now, if you leave them wondering, and wondering about that all the time, until you finish this whole subject, and then you go off to that, you may not accomplish as much if you jump over and handle that awhile. And there is a jumping from one theme to another in ~~man~~ response to the emotion of the will. I like to compare Isaiah 40 to 56 to a symphony.

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