

Quite a few of you had a course in a section of Isaiah last year. In that course we looked at that part of Isaiah that tells about the coming of the great king, the wonderful promised king, the one who is virgin born.

This semester we're looking at a very different section. In fact I believe there is no section of the Bible outside of the NT that has as much to say about the work of Jesus Christ as Saviour as the section we're going to look at this year. It is a tremendous section of the Bible. Our desire is to learn something about the meaning of this section and the way to get into it.

In a way this is a simpler course than the one we had last year because last year we were looking at a section of Isaiah where there are two parallel sections and each of them explains the other. The result is that we had to look at one a bit, then at the other a bit. We went back and forth. One is a very well known section. The other a section that is very little known to most. The result was I think some found it a bit confusing at first as we compared these two sections and gradually we saw ~~the~~ saw the picture that emerged in bringing the two together. I believe it was cleared up by the end of the semester.

But that is a problem we do not have this semester. This semester we are in an entirely ^{different} sort of section, a section that will proceed pretty much straight forward, that is, after today. We will proceed pretty definitely straight forward through this section of Isaiah.

If you look at the book of Isaiah; if you look at any Bible book the first thing to do is to get an idea of the general arrangement of the book. Anyone who looks at Isaiah for this purpose finds it quite simply to note the main arrangement of the book. Because as you look into it you find that the first ch. is very different from the book of Kings or Chronicles, or almost any section of the Pentateuch. It is different type of material altogether, a type we call prophetic.

It is the prophet speaking generally in a rather poetic way and dealing with the needs of the people of his day and looking forward to the future. As you look at almost any section of Isaiah you find it is made up of that sort of material. Isaiah is different from the other books of the prophets. He seems to have had a much larger vocabulary and perhaps more beautiful poetry than any other of these prophetic writers. But as you look at the book of Isaiah, you find that chs. 1-35 are all marked by this type of content and from chs. 40 to the end it is the same sort.

But from chs. 36-39 we have 4 chs. that are more like Kings or Chronicles. They are narrative rather than prophetic. They include prophetic sections, but the general impression they give and the content of a good bit of it is narrative. The result is that you have a natural division of the book: A

section of prophecy, then a section of history which is closely related to the previous prophecy, and then another section of prophecy.

There are many who say there are two different Isaiahs. That is many unscholarly people today say there are two Isaiahs. There were scholars 150 years ago who said there were two Isaiahs. Most of the scholars who do not believe Isaiah wrote the whole book today believe that there were at least 40 different people who wrote some part of it. But in general they think there were three Isaiahs.

They think there was the Isaiah who lived in the time of Hezekiah. Then about 150 years later there was a great prophet at the time of the exile whom they call Deutero-Isaiah. Then 100 years later another one whom they call Trito- or Third Isaiah. This question of the unity of Isaiah is for us settled by the fact that the NT quotes from all three sections as the work of Isaiah. I don't think any Christian who accepts the Bible as God's Word needs to go further than that. It is good to know that individual arguments advanced can all be easily answered except for one.

That one argument which cannot possibly be answered is the person who does not believe in the God who can predict the future. It is very easily answered if you believe in a God who can predict the future. That is the argument that from Isa. 40 on he speaks personally and directly to people who will live 150 years after his death. Not merely that he gives statements that they could find blessing from but that he speaks right to their heart and deals with these people.

I believe we can show that is not as great a miracle as it appears at first sight. It is a miracle, but not as great as it appears at first sight because in the time of the first Isaiah the Northern Kingdom of Israel was taken into exile. So the matter of the exile, all the details of it except one was well known in the time of Isaiah.

But in the section from chs. 40 on he assumes that the exile is already there. In the first part he tells the people if you don't obey God you'll be sent into exile. From ch. 40 on he says to the people who were thought of as being in exile God is going to deliver you. That could only be done by Isaiah if God supernaturally led him in order that what he would write would be a real blessing to the people of his day but would have an even greater blessing for people of the later time whom he indirectly addresses.

This would take two or three hours and is not the purpose of this course. I merely mention it in mentioned the general division of the book. It is easy to not immediately see many of the important divisions of Isaiah. But these two I just mentioned are absolutely clear because of the change in the type of material- the change from ch. 35 to 36, and the change from ch. 39 to 40.

When you get to the next important division after ch. 40-- one that is extremely important-- it is not at all obvious and the people who made the ch. divisions completely missed it. But we won't discuss that for some time. So I say we deal with the section starting with ch. 40, and I'm not saying now exactly where our section ends. I think it is easy to prove (where) that it does but it's not _____ easy.

Now there are 5 purposes we have in mind. I want to speak of these fairly rapidly because I don't want to take a great deal of time on them. I want to get on to _____.

The first purpose is to become acquainted with the meaning of this passage which contains more predictions of redemption through Christ than any passage of similar length in the OT. To become acquainted with the meaning of the passage. That of course is the great purpose of Bible study--to become acquainted with the meaning God has put in it.

Second To see the relation of these Messianic predictions to the context in which they are embedded. The Bible is not simply a book of isolated sentences. Much of the Book of Proverbs is, but there are very few sections of the Bible where verses are unrelated to the context. Usually to really understand the verse you have to know its context and see its relation. Very often a verse of Scripture summarizes what is in the context. But to prove something simply by taking a verse by itself is generally a wrong approach. We have to see its context and decide whether it summarizes its context, or whether perhaps it is leading up to something. The prophet did not talk along and all the sudden look forward to Christ and talk along about other things and all the sudden say something about Christ. There is an interrelationship. We want to see what that is. I fear that comparatively few people who love this section we are going to look at now have much idea of the relationship of the Messianic prophecies to their context.

Third. We want to gain some of the blessings that Isaiah's contemporaries of the next two centuries would have derived from this passage. There are many tremendous verses in this passage. There are many verses that must have meant a tremendous lot to people reading them then. Not only because they looked forward to Christ and not only because of their relationship to the historical situation-- there are ~~verses~~ verse after verse in this section that can be a great blessing to God's people at any time in all history. We want to gain some of that blessing in this course.

Fourth. One of the most important purposes of this course is to gain experience in inductive study of Scripture. This course is taught in a way in which I doubt if any course in any Bible College is taught. I think it is very unlikely _____ In fact there are comparatively few courses taught like this particular course is taught. Because my purpose is to give you some experience in inductive study of a passage in order that you can get experience in approaching sections of the Bible and know how to get into them and see what is there.

Therefore I will give an assignment for the next week. These assignments will not be tests of your knowledge. They will not be intended for you to go to commentaries and see what various people say. You may do that after you have done the assignment. I have no objection to your doing that, but I don't want you to do that before the assignment. If you do it after I just wish you'd mention on your paper that you've done it.

The assignment is for you to look at passages and note certain things in it. After the assignment I will announce each Monday and then I want the papers turned in by the following Friday noon so that I can look them prior to the next class. When I have seen that all of you have gotten a full understanding of what I wanted you find in this passage of Scripture, then I don't have to spend time on it. I can go right on. When I find that most of you have missed a point, I can take a good bit of time (on it) in the class.

It is very important for our getting the most out of the class that you get them in on time so that I have a chance to see just what you have done with the assignment. They are not something you are marked on. I will mark very definitely whether you turned them in and whether you gave evidence you have done some work. But I am interested in your working into it. After you have done that if you want to look into commentaries in the library, or== and all the commentaries in the library are supposed to be on references and will not circulate so I did not ask that anything be put on special shelves for this course. If you want to look up in commentaries after you have done the assignment, I would like to know what you have done, but that's not part of the assignment.

This is not a class in studying commentaries; it is a class in getting right to the Bible and seeing what it says. We have some taking it for graduate credit. We will naturally expect them to make some use of the Hebrew from time to time. But the work is given in this class in a way that a person who has no personal knowledge of the original languages can get a value of this particular course. It is open to all from first year through graduate course. Obviously the graduates get extra work. Graduate hours are supposed to take more preparation than undergraduate hours.

There is one more purpose. Fifth. To advance one's ability in study and understanding of the Bible in a way that can be valuable in all Bible studies through working out of some of the rather intricate problems of this important section of God's Word. (repeated)

/There are a few of you who are auditing the course rather than taking it for credit. As such you will not be required to turn in papers. But if you choose to do it, I think you'll get more value out of the work. If you do I will look them over just the same as those who are doing the work for credit and I think you'll get more out of the work. We will have one test in the middle of the semester and then a final exam. If you are auditing you're not required to take either of these but if you study for those I think you'll get that much more out of the course. If you care to take the exam, I'll mark it and give you an idea of how much you have retained.

I want to speak a little about certain verses. . . . I have some papers here to pass out. . . . This paper has a list of verses at the beginning and that will be the first thing we'll speak of now. I thought it would help just to have the verses listed. . . Please don't take time to read the next assignment now. . . Lower down on the paper is a line across so you can cut it off there and turn that in. . . The directions will make quite clear what it is, but it is clearer after we've had our discussion today.

The section we'll look at now begins with ch. 40. Look at v. 1, "Comfort comfort my people . . . she has received from the Lord's hands double for all her sins." Here we have the idea of forgiveness of sins right at the beginning of this section. Right at the beginning this idea is expressed. You are familiar from the Messiah oratorio -- these words which are so beautiful.

The next verse, v. 3, is quoted in the NT as a description of John the Baptist: "A voice of one calling in the desert prepare ye the way of the Lord . . ." John the Baptist says, I am the one who is spoken of as a voice calling in the desert, Prepare the way of the Lord.

So we have NT evidence that we have here something that refers to John the Baptist. Does that mean that John the Baptist simply fits the picture which is painted here? Or does it mean that this is a specific prediction of John the Baptist? We certainly can't prove that it is looking at it here that it's a specific prediction of John the Baptist. So you would say that there is a possibility that this is a definite looking forward to Christ, in this verse. But you would not say that it can be definitely shown to be a definite reference to Christ, in this verse.

The next verse on your paper there in 42:1-2, 6-7. When you look at these you have no doubt that Christ is involved though he is not specifically mentioned. "Here is my servant whom I uphold . . . He will not shout nor cry out . . . A bruised reed shall he not break . . . He will bring forth justice." This is undoubtedly looking forward to Christ. He does not specifically say so. It does not use the name of Christ. It does not say here is something that will come 700 years from now but it is quoted in Mat., Mk., Lk., and John as referring to --- NO, that was the previous verse. This is quoted in My. 12:18-21 as a definite prediction of Christ.

So we're justified in saying this is a definite prediction of Christ. I would not quite use the word definite. We would say there this quite definitely relates to Him. I'm asking you for your next assignment to mark 5 down to zero, and I'd put this at about 4. Hardly a 5 because there's not a specific word, but mighty close to it.

The next reference on this list is ch. 43:5, 14. "Do not be afraid for I am with you, I will bring your children from the east and gather you from the west." A prophecy of a great gathering in of God's people. Surely this is a prediction of what Jesus did.

The next one here is 49:6, "Is it too small a thing for you to

be my servant to restore the tribes of Jacob, and bring back those of Israel I have kept. I will also make you a light to the Gentiles that you may bring my salvation to the ends of the earth."

Surely this is a prediction of Christ. You can surely make this a 4. We can't quite make it a 5 because it doesn't specifically say this is looking forward to the coming of Messiah, but it certainly would at least be a 4.

The next I mentioned is ch. 53. This is one of the most beloved chs. in the OT Christians have all through the ages have seen in ch. 53 a picture of the coming of Christ. The ch. actually starts 3 vv. earlier. There's a mistake in the ch. division here. The --- I trust that most of you know the ch. divisions are not part of the original. They were put in later on, not till the 13th cent. A.D. by the English Bishop. They were put into the Latin Bible and then about 9/10th of them were transferred to the Hebrew Bible. There may be 1/10th where the Heb. division would be a little better.

In most cases the Hebrew agrees with the English, and the English follows the Latin Bible on these divisions. Some of them are very bad. Campbell Morgan who was known 50 years ago as a Great expositor and highly regarded as he travelled around the world talking about the Scripture, and I heard him make the statement that he thought in 9 cases out of 10 the ch. divisions were in the wrong place.

I think that's extreme. I think many of them are very well placed. But I believe it's very important that we recognize that the ch. divisions, while they are a wonderful thing for finding places, for finding particular points you want to find, are not to be allowed to confuse us as to the meaning, as to where there is a division.

I think it's very sad that hundreds, perhaps thousands of Christians have memorized ch. 53 and probably not one in 100 have included the previous three verses which are just as clear a picture of Christ as the material in ch. 53.

This is perhaps the greatest argument of the Jews today that Jesus is the One predicted in the OT. It is really sad to see the way that some of them squirm and try to get out of it. They try to say that the first part of ch. 53 is a picture of a leper, and the last part is a picture of Israel. Why they--those two should be combined that way really doesn't make much sense, and actually there is no evidence for it being leper, and the things he is said to do it is hard to say that Israel could do them except in so far as Israel was God's instrument for bringing Messiah into the world and preparing the way for him. To that extent Israel can deserve some of the credit for it. But it's certainly Messiah who is the predicted one who fulfills the last part of ch. 52 and ch. 53.

I marked on the sheet "some predictions of the Saviour." These certainly are not all by any means. There are many more predictions of the Saviour in this passage. But if we would take this passage and simply say We are going to read this passage 40 to 56

in order to find out about the Saviour, we would find many passages that would be hard to fit in to it. There is much in the context on first sight, in fact on third or fourth examination do not seem to have much direct relation to the Saviour.

I call your attention to the historical section that I mentioned a few minutes ago. That section ends in ch. 39 with the prediction that Isaiah made that the people of Judah are going to be carried away to Babylon. It starts (well the ~~the~~ whole ch. does) but begins with v. 5, "Then Isa. said to Hezekiah, Hear the words of the Lord Almighty, The time will surely come when everything in your palace and all that your fathers have stored up until this day will be carried off to Babylon. Nothing will be left, says the Lord. And some of your descendants. . . will be taken away and become eunuchs in the palace of the king of Babylon."

There is a definite prediction given to Isaiah in the days of Hezekiah, which was not fulfilled in a period of over a century! The marvellous thing about the prediction is that he said they would be taken to Babylon. All the earlier chs. are talking about the great nation called Assyria, and threatening them with exile if they don't obey God and telling how the northern kingdom was taken into exile by the Assyrians.

But just near the ~~next~~ end of that section we have the prediction they are going to go to Babylon. When you try to arrange the history of these chs. it seems most likely that what's described in ch. 39 actually happened before the previous three chs. But I believe it was put this way in the Bible in order to give the introduction to the chs. that follow. In the chs. before Assyria is constantly mentioned, after this Assyria is practically never mentioned. It's all Babylon.

In the day of Isaiah it would be a strange thing to think they'd be taken prisoners to Babylon because Babylon was subject to Assyria at that time. That is the one great prediction about exile in these first 39 chs.--this prediction that the exile that is coming and the fact that the exile will be to the Babylonians rather than to the Assyrians is the great prediction.

Now from ch. 40 on we have much that tells about deliverance from exile, and in the course of it there are many references to Babylon and to the Babylonians, and that of course, leads those who do not believe in predictive prophecy to say: Of course, this could not have been written by Isaiah; it must be written about 150 years later!--near the end of the Babylonian exile. That is very natural and necessary to say if you don't believe in a God who can predict the future.

But if you can believe in a God who can enable Isaiah to say they would be taken into exile to Babylon, then there is no problem in believing that God gave Isaiah words of comfort to His people who knew that they were going to be taken into Babylon someday, strange as that would seem in their day, but who knew the facts of exile from having talked with refugees from the N. Kingdom who had gone into exile right during Isaiah's lifetime.

They were very familiar with the general subject of exile and knew from this statement it would be to Babylon.

There are many Christians who know a great deal about the wonderful Messianic predictions that we find in 40-53. But there are a great many who know so little about the predictions of deliverance from the exile that that they might even question that there are such. So I want to take a few minutes to look at some I have listed on the list I gave you.

Some verses that involve Babylonian exile. They do not say they are going to Babylon to exile. They say they are going to be delivered from Babylonian exile. Look at ch. 42. We noticed it begins with a wonderful prediction of Christ. But look at v. 24: "Who handed Jacob over to the . . . and Israel to the plunderers? Was it not the Lord yet whom we have sinned against?" Of course that could apply to any kind of suffering for Israel. But it very definitely implies the exile.

The next one I listed there was ch. 43:5 -- "Do not be afraid . . . for I will bring your children from the east and gather you from the west." That might be taken as a promise that the Word of God will go out to the east and to the west, and the message of salvation will be carried all over the world. But you notice it's also possible to take it as meaning they are going to be brought back from the exile no matter how far they may be taken away. So you might perhaps give this passage (if it was in the assignment for next time) a 3 on both. It could fit either one, of the two.

The next verse listed in 43:14, "This is what the Lord says . . . For your sakes I will send to Babylon and will bring down its fugitives all the Babylonians in the ships in which they took pride." Here is surely a positive prediction of deliverance from Babylon. Babylon is mentioned . . . God is going to send for them. So this I would think would have a 5, or at least a 4 1/2 on the scale.

The next is ch. 44. Here's a tremendous passage. 44:28-45:1 The Lord is speaking of himself as one who is making this marvelous prediction of the future. It looks forward to the time when Jerusalem will have been destroyed. "Who says unto Cyrus, He is my shepherd who will accomplish all that I please. He will say of Jerusalem, Let it be rebuilt and of the temple, Let its foundations be laid. This is what the Lord says to His Anointed to Cyrus, whose right hand I take hold of to subdue nations before him and to strip kings of their armies . . .

Cyrus was the great Persian conqueror who conquered Babylon. He gave the Jews freedom to return to their homeland. This is described in the book of Ezra very fully. Cyrus's decree that they can go back is given twice there. The book of Daniel tells about it. Here is Isaiah 150 years in advance specifically mentioning Cyrus twice by name. Those who don't believe Isaiah wrote the last part of it, one of their big arguments is How could Isaiah know the name of Cyrus? Of course he couldn't but God could reveal it to him. A marvellous evidence

that God was truly speaking to Isaiah, that he gave him the name of Cyrus 150 years in advance in this way.

In ch.46:1--deals with the Gods of Babylon. "Bel bows down, Nebo stoops low . . . the images that are carried about are burdensome, a burden for the weary." There are many verses here. I won't ~~s==~~ I've only selected a few to show you the clear evidence that deliverance from the Babylonian exile is one of the major subjects through these chs.

Of course, the thing we are interested in ~~is~~ is how we can get great blessing for ourselves in the way God delivered His people from the exile. The way He was with them through all their suffering and oppressing, and the way He promised to deliver them 150 years ahead. There is great blessing for us in that.

There is also blessing for us in the marvellous picture of the coming of Messiah to bear our sins on the cross. But how easy it is to put the two subjects together and go from one to the other. If you see how you do, I think it increases your understanding for both. That we hope to do during this course.

Look at 51:17. "Awake awake, rise up O Jerusalem. You who have drunk from the hand of the Lord the cup of His wrath. You who have drunk to its dregs the goblet which makes men stagger." He is calling upon Jerusalem to rebuild, to be delivered from the Babylonian exile.

When you get to ch. 52, the end of 52 begins the prediction of the sufferings of Christ and the glory that shall follow. But the two vv. immediately before it--look at v.9, "Burst into songs of joy together, ye ruins of Jerusalem. . . v.10, The Lord will bare His holy arm in the sight of all the nations and all the ends of the earth will see the salvation of our God." Depart, depart go out from there, touch no unclean thing, come out from it and be pure you who bear the vessels of the Lord." Cyrus ordered that the various vessels of the temple that were carried off by Nebuchadnezzar to Babylon, were to be given to Ezra and his people to carry back to Jerusalem. Verse 12: "You will not leave in haste nor go in flight, for the Lord will go before you; the God of Israel will be your rearguard."

They were to have a safe passage back from Babylon to Jerusalem, and Ezra tells how Cyrus made that possible. God had predicted it 150 years before!

So here now you have these two great themes: the theme of deliverance from exile which God promises His people, and the theme of deliverance from sin to be brought on by the coming of the Lord Jesus Christ is wonderfully described in many passages of this section.

We are interested to see just how they fit together, and that is what the assignment for ~~the~~ next time deals. The

assignment is to look through ch. 40 and I have listed on the bottom of the sheet all the 31 vv. in ch. 40. I am not asking you for this assignment to study them carefully, but just to make a judgment that this deals with the Babylonian exile or does it deal with Christ?

If you think it very clearly deals with one of them put a 5 on one side and a 0 on the other. But if you think it could apply to either one and you could not be sure which without a great deal of study, just put a 3 on both sides. That will give an idea of what you think is the direct application of the particular verse.

You can cut it at the line and turn in the lower part by next Friday. Put your name on the paper, and if you should have consulted a commentary (I'm not asking you to) if you should you could write at the bottom what you have done in that line and if necessary go over on to the back of the paper.

I have already mentioned to you the fact that we have a type of material in the Bible which we call narrative. The narrative or historical material is what is most of the books of Kings and Chronicles; and it is what is characteristic of Is. 36-39, though they contain some passages of prophecy.

Then we have the type we call prophecy which is the type we find in most of the book of Is. and also of Jer. and Ezek. and the Minor Prophets. By prophecy we don't necessarily mean prediction. I like to keep these two words separately. Sometimes today when we speak of prophecy we mean prediction. Well, prediction may be a part of prophecy, but it doesn't have to be. The prophets were not simply fortune-telling, sent to tell the people what was going to happen in the future. The prophets were men who came as God's spokesmen. They were forthtellers, rather than necessarily foretelling. God knows all the future so it is not at unnatural to expect that they will also tell us some things about the future. That is not to be unexpected. But it is not the greater part of the prophetic writings.

The greater part of their writings is giving God's message to His people, and the message God gives to His people in the books of Is. and Jeremiah and also to some extent in most of the other prophetic books, is largely made up of two types of material. One type is the kind that is perhaps half or maybe 2/3 of the material in the prophetic books can be roughly called rebuke. That is pointing out Israel's sins and telling them that God will punish them for their sins and telling them they should turn away from their sin. That is the common type of material within the prophetic books. That may include prediction of course--God will take you into exile; God will send you to Babylon for exile, God will cause certain things to happen.

But it can be a tactic which is primarily rebuke. Also there is a type which has maybe half as many as this type but has a very large portion of the prophetic books. That type I generally call b y

the name of comfort. That is what we have in ch. 40 "Comfort my people, comfort my people says your God." Material that is given in order to comfort God's people, in order to assure them of His blessings, to assure them that He will forgive their sins and deliver them from it.

I have found it most helpful in studying the prophetic books to divide the material. To look at a verse and ask, Is this a verse of rebuke? Is it a verse of comfort? Or does it have some other purpose altogether? Parts of the prophetic books have other purposes. But most of the material in the prophetic books can be put under one of these two purposes, and the remarkable thing is how quickly the problem(?) promise sometimes shifts from one to the other. They will be given rebuke and all the sudden they start telling about God's wonderful blessings!

I like to think of it as though the prophet was talking to the whole people of the land, and looking at them as sunk in sin and misery because they are forsaking God's law and telling them God must punish them for it, and then he sees down here and there a group of people who are faithful followers of Christ. Men who are doing their best to be true to the Lord, and to do the Lord's will. These people see the sin of their nation, and they know that they are implicated in that sin necessarily as part of the nation. So they know that the terrible things that Isaiah says must come, will indeed come. They know that is a fact.

But and therefore they would tend to give way to despair. Isaiah suddenly turns their attention away from the nation as a whole and devotes it to a smaller compass of those who are true to God, and he gives them wonderful words of comfort. You have the rebuke in ch. 39--he is going to send them to Babylon, into exile to punish them for their sins. Ch. 40 starts with comfort.

I'm not asking to divide ch. 40 between rebuke and comfort, or blessing because ch. 40 is all comfort or blessing. So that is not part of the next assignment but we'll keep it in mind as we go into subsequent chapters. In ch. 40 I would like you to give me an idea on these papers which I'd like you to turn in by Friday noon, as regards each verse. Does this v. very definitely speak of Christ? Does it say Messiah is coming? that Messiah is going to do this? Is it so specific there's no question? Does it in its context so definitely related to Christ that there's no question about it even though it doesn't specifically state it? Does it fit with what we know about Christ? Does it perhaps have a slight suggestion? Is it very definitely not related to Christ? And the same about the exile. I believe most of you can do that rather quickly. Ordinarily a 1 unite course takes about 2 hrs. of study. I don't think it'll take two hrs. to do this assignment, I think most can do it in an hour. You can put some time on review of what we've done today. We will not require full (?) in this course. We will try to aid somewhat towards that. _____

Question: Do you want the number of each side of each verse?

Answer: Yes, you might as well you might as well. If it is clear ~~one~~ or the other just put a zero. . . .

That will be all today. I'll try to stop at about 10 of to give time to change classes.

One thing we should keep in mind is that it is very dangerous simply to take one verse of Scripture by itself and try to build a teaching on it. There are some cases as in Prov. where there are a number of chs. where the vv. stand by themselves, and there is very little discernable relationship between the vv. In such cases we are entitled to take the verses by themselves and some of them are quite difficult to interpret because there are various possibilities in a particular word of any verse taken by itself.

There are many cases where a verse summarizes the meaning of a passage and we find the teachings that we get out of this verse somewhat enlarged in this passage or perhaps given in other places so we're justified in using the v. alone but that it alone proves a great deal, but that it relates to other things in Scripture.

The Scripture is given to us to real ideas to us of God. These ideas are put into human words and there always are various possibilities of interpretation in the words.

A verse may very often give us a precise statement of a fact. Hezekiah was--goes into the temple. Isaiah brought him a message. There is a particular narrative fact that is given. But there are a great many cases in prophecy where a verse can express an emotion or convey a general attitude which may be very important with the idea that is central in the passage. So it is not at all surprising that there is a great variety in the marks on the papers that were turned in on ch. 40.

The ch. does not have a great many terms that specifically tie it up to that which is _____. It does not name Jesus Christ by name. It does not refer to Him as the Son of God. It does not refer to His virgin birth. On the other hand it does not mention Babylon or the exile. It does not have specific words, or rarely ever, that are definitely positive. You can go through this chapter and you can find many relations, not explicit, but yet definite relation to ideas to the situation that relate to the coming of Christ. There are many such references.

There are a number of vv, for instance, that are quoted in the NT. There are still a larger number that are used in the MESSIAH because there is that impression of-- that is so evident. On the other hand there is much that is fitting very well with the return from exile. It is impossible to take the ch. and say we can prove that this ch. is dealing with one of these two specifically. But it is very easy to show that it may be dealing with either one.

I have made a suggestion--I think a good one-- that ch. 40-56 might be compared to a symphony. In this symphony there is a very definite progress of thought. The progress starts with certain definite problems. Then it deals with various aspects of these problems, and then gives a definite solution to the problems. It traces through the passages. But the first ch. can be related to either of two important aspects--some verses are easily related, others one does not see quite so much relation, but one can always see a little relation, at least, to either of these two aspects.

So I have hit upon the idea, considering the whole thing as like a symphony, as looking on Isa. 40 as an overture or prelude to the symphony. That is, ch. 40 strikes the tone for the whole. It gives in a way a general summary. It suggests the emotions rather than a specific event. Thanking it that way, ch. 40 could be an introduction to a prophecy concerning exile, or it could be an introduction to a prophecy of deliverance from sin through the coming of the Lord Jesus Christ.

It strikes an emotion, the central feelings that are related to both things. So I'd like to go through the ch. fairly fast. Definely from the viewpoint of relation to the exile. That is quite a natural way to approach the ch., because ~~the~~ in the ch. immediately before it we have the declaration that the people are going to be taken off into exile in Babylon. That does not prove this ch. will deal with Babylonian exile, but it certainly suggests it as a strong possibility.

As the ch. before ended, Hezekiah was recognizing the fact that God declares they would be taken into Babylonian captivity. In this ch. we look ahead. Look ahead, perhaps in the minds of the godly people in Israel--those who believe Isaiah is a true prophet. Isaiah says the time will come when they will be taken into exile in Babylon. They knew that was going to happen. They felt terrible sorrow and grief looking forward to what would happen.

It wasn't something they simply had to imagine. They knew what it was, because right in their own time people had been taken off into exile to Assyria, and they had seen great tragedies from that, had heard stories of how they were being treated and how they missed their homeland. People from the northern part of the land.

So these people now, in and around Jerusalem realize that the same fate awaits them and they might tend to give way to despair. So chs. 40-56 is Isaiah's book of comfort. He speaking to the godly as representatives of the nation as a whole. The result is, of course, this gives an answer to the emotional needs of the godly living in his day but it would specifically meet the needs of people living 150 years later, after the Babylonian exile had been in full swing. So you can think of it, if you want, as of these people imagining the exile--they know it's coming and thinking how they would feel. Or you can think of it as 150 years later actually in the situation of the exile and longing that God's blessing be returned to the land of Israel.

So we start--"Comfort my people, comfort my people says your God. Speak to the heart of Jerusalem, and proclaim to her that her hard service has been completed, that her sin has been paid for that she has received from the Lord's hand double for all her sins. This fits very well with the idea of return from exile. Here they are in misery and Isaiah in this part comforts them. This part they have to go through has been finished. There is a note just barely touched upon--that her sin has been taken from them. They are there because of their sin.= That thought of sin is not much stressed in the first few chs. of this book. The theme of this section is comfort, not rebuke. There is some, but that's not the main theme. The theme of sin is lightly touched upon and suggested.

Why are you in exile? Because of sin. This problem of sin must be dealt with or there'll be just another exile! If you go home as long as you have the sin it's just a temporary deliverance. We think of the people here in great grief and suffering. You don't go to people in that position and immediately give them strong rebuke. You introduce it gently. There's this very gentle touch that her sin has been paid for.

That you might say is a summary of the whole section as it relates to Christ, that he has paid for the sins of all who put their trust in Him. But it's just lightly touched on here.

"Double for all her sin." That suggests God is going to punish them twice as much as they deserve? That's a misunderstanding. Idea of the counterpart. It is equivalent. Not twice as ~~much~~ much but it's the equivalent. The full payment of what is due and that of course could only be given through Christ on the cross.

"The voice of one calling in the desert Prepare the way for the Lord." There's no way to tell whether it's the voice of one calling in the desert prepare the way for the Lord; or, the voice of one calling, In the desert prepare the way for the Lord. Whether the voice is in the desert or whether the way to be prepared is in the desert you cannot prove. Both are true. So it's nothing to become excited about. You can't prove it's one or the other. Both are true.

The voice crying, prepare the way for the Lord make straight in the wilderness a highway for our God." Here are the exiles way of in Babylon, how are they going to get back? How are they going to break free from Babylonian captivity? How are they going to make the long journey across the desert and get back? A voice says, Prepare a way in the desert for our God, make straight a highway in the wilderness. Open up a way for them to come.

There are great difficulties in the way These difficulties are to be ironed out. Every valley shall be raised up; every mountain and hill made low. The rough ground will become level and the rugged places a plain. Everything thus far, while there is not any explicit mention of exile can fit very well with the comforting of people in exile by the assurance that God is going to deliver them.

"And the glory of the Lord will be revealed and all men shall see it for the mouth of the Lord has spoken." God assures them this is going to happen. There's the power of mighty Babylon. How can those exiles ever escape them? How can they every get back? How can they make that long trip across the desert? How get way back to Judah? He is ~~bringing~~ bringing in a revelation of God's glory.

There is a strange note there. All mankind together will see it. Is this an exaggeration? Are all the nations going to see little Israel escape from mighty Babylon? Are they all going to think how wonderful this is? Or is there a suggestion that God is going to do something beyond merely deliverance from Babylon?

Well, one might not notice this from reading it, but it is there nevertheless -- a suggestion that it refers beyond. Just like the reference to sin earlier. But you could see that it still is possibly slightly exaggerated--all mankind. Some *might* suggest it means all types of mankind. A possibility. But it can fit with a return from exile even though it is slightly stronger than you might expect for that.

Question: Couldn't these vv. be equally taken in a Messianic sense?

That's what I'm going to do. I am presently covering this whole thing to show how it fits with return from exile, and then I want to show how the whole thing can fit with the coming of Christ. It is an introduction to the symphony. The symphony later on specifically deals with both of them. But this gives us an introduction to the whole thing that touches the emotions for both and there is very little in it that could not apply to both of them. It can fit with both ways. I want you to see how well it fits with the idea of return from exile.

Question: Are you saying that "all mankind" instead of being Israel could it apply in the sense of all mankind that Israel is familiar with and the nations around them?

Yes, you can't get too much out of a word like this. But the word is strong enough that it just slightly suggests that it is looking beyond the return from exile. But it certainly does not prove it.

Go on. A voice says, Cry out. I said, What shall I cry." Look at these people under Babylonian control. The great powerful Babylonian army holding them in subjection. How can they ever escape? Well, all men are like grass and their glory like the flower of the field. Babylon is tremendously powerful in comparison with little Israel. But God is so great in comparison with Babylon that in comparison with Him they are all like grass!

The grass withers and the flowers fall because the breath of the Lord blows on it. Surely the people are grass . . . But the word of our God stands forever. So we have the thought here that you can be confident you will come out of exile because God is so much greater than any human being. He is so strong in comparison with them that they will all disappear. The Babylonian empire will some day be nothing. Its leaders will all die within the next few decades if not sooner.

Humanity is like grass, but God's power is eternal and it is so great. Here God has told you what he's going to do.

Question: You are implying that the people here in v.7 is referring to Babylonian control and the empire and the Israelites experience of judgment.

Yes, I'm taking it as referring to Babylonian exile. I don't say that's the only way you can take it but if you take it in

...

relation to return from Babylonian exile then that is what (is in the verse??)--(indistinct)

Now the next v. is an interesting one. "You who bring good tidings to Zion go up on a high mountain. You who bring good tidings to Jerusalem, lift up your voice and shout, lift it up and do not be afraid. Say to the towns of Judah here is your God." Here is a statement that we find about half the translations take it, O Zion that brings good tidings, Go up on a high mountain. O Jerusalem that brings good tidings lift up your voice with a shout." There seems to be quite a difference. You cannot build a definite conclusion on one or the other, because both are possible.

To the English reader it appears strange that both should be possible. How can it be possible that the same Hebrew can read, "You who bring good tidings to Zion" or can be "Zion who brings good tidings"? Of course the fact of the matter is that "bring good tidings to"(all those four words) can be expressed in English by the word "evangelize".

We cannot use that here in our translation because "evangelize" has come to have a rather limited sense of bringing the good news of deliverance of the gospel. This does not in itself necessarily point to the Gospel. But it does point to good news, and that's what evangelism is. It is the bringing of good news. The Hebrew li. is "the one evangelizing." It can be addressed: The one who is evangelizing. You could say, O you who are evangelizing . . . Or, You who are evangelizing Zion. It's a matter of where you put your accent.

Either could be possible so far as the simple statement of the words is concerned. That being the case almost anyone would say, ~~It~~ it must mean the one who is evangelizing Zion. The one who is bringing good tidings to Zion. But ~~until~~ until recently most translations have taken it, Zion will bring good tidings. The reason for that is that the word evangelize is in the fem. I do not recall any Scripture where an angel is addressed with a fem. form. But it is quite common in Script. for places, or nations to be personified as a woman.

We say, France is building up her armies. We would not say, France is building up his armies. We'd say "its army" or "her army." We personify ~~places~~ places and nations in the feminine. This word is in the fem. Consequently many say the fem. there strongly suggests that this is the city which is being addressed and being told to evangelize.

Now if you take it as referring to Christ-- that is certainly a very reasonable interpretation. "O God's people...." Zion, very often is a picture of God's people. It's not here a group of houses. It refers to the people there. The people who are thought of as God's people. God's people, you should evangelize; you should carry out the good news. You've got this wonderful message. Bring it out! The fem. form there suggests this very strongly, that that is the case. But if you think only of the exile it seems more natural to think that as you--thought of in the collective form(fem.)-- you who are evangelizing Zion, you

are bringing good tidings to Zion. Lift up your voice. Go up on a high mountain. Make it possible that this will be heard all over. That the people who are scattered in different parts of Babylonia will hear the message. That they'll learn that God is delivering them.

Bring them good tidings. Lift up your voice. Don't keep quiet about it. Make it known. You're not going to sneak out of Babylon. You're not going to escape without knowing they are going. You are going to be able to go with no one to stop you. Lift up your voice. Say to the ~~mountains~~^{towns} of Judah, here is your God. That's a suggestion you are to say to Zion, say to Jerusalem. Zion and Jerusalem are terms for the most important towns in Judah. It's natural that in saying it to them you are saying it to Judah also.

But that does not rule out that (----indistinct) Zion who are to evangelize because you can think of them as going to the other towns of Judah ~~and~~ and carrying the message that deliverance from exile has come.

Here is your God. See the sovereign God comes with power, and helping you escape from Babylonian captivity. God can deliver you. See the sovereign Lord come with power. Think how great his power is compared to the power of the Babylonians (tremendous as that is) and his arm rules for him. See his reward is with him, his recompense accompanies him.

God is going to do this, not by a great war like in a great fight in which you are going to be given strength to defeat the Babylonians and fight your way out. God is going to deal gently and with love toward you. He tends his flock like a shepherd. He gathers his lambs in his bosom and carries them close to his heart and gently leads those with young. He thinks how wonderful it is that we get away from this Babylonian captivity and make the long trip across the desert back to our homes.

Many may think, That's wonderful, God is going to care for his people like a shepherd his flock. He's going to gather lambs in his arms and do all this. That's marvellous. But you must remember there's still this Babylonian force there. It's ~~sx~~ nice to think and say God's going to treat you so gently and sweetly and take you this way, but think of the force He's got to meet to do it!

How can he do it? So immediately your thoughts go back to God's power. Who has measured the waters in the palm of his hand? or with the breadth of his hand marked off the heavens? Who has held the dust of the earth in a basket or measured the mountains on the scales or the hills in a balance? Think of the tremendous power of God-- so much greater than the power of the Babylonians. Think of His mightiness and His creative power. There is more about the creative power of God in these next chs. than in any other section of the Bible except certain sections in Job. It is stressed in these chs. because it is necessary to assure the people who are under the yoke of Babylon that God is far greater. You can't see God. You can see the Babylonian force around. You can see their fortresses.

You can see people from many other nations whom they have conquered and are holding captive, but God's power, he says, is far greater than any of these. So he keeps stressing this more than any other section of the Bible except certain parts of Job, he stresses the tremendous power of God--his creative power.

"Who has understood the spirit of the Lord or instructed Him as His counsellor? Whom did the Lord consult to enlighten him, and who taught him the right way? Who was it that taught him knowledge or showed him the path of understanding?" These of course, are rhetorical questions. Nobody taught the Lord how to create the world. Nobody showed him the path of understanding.

But the importance of the questions is to show God's power and to show the fact he is greater than any human force into subjection. His wisdom is far greater. He is beginning to bring them to the idea, You have not just been the victim of circumstances You have not just gotten into this because there was nothing happening to prevent it. You are here because the great powerful God has willed it for his own reasons you are in this situation, and He who brought you into this situation can bring you out of it. He has wisdom, purpose and a plan.

So you are reminded of the great wisdom of God as well as the power of God. See how these various emotions are played upon. The God of comfort. The God of definite deliverance from Babylon. The power of God. The weakness of mankind in relation to the power of God. The thought not only of God's power but of His wisdom. These different emotions and elements are _____ upon _____ all of them relate to the return from Babylon.

When a person is in some great problem it is very hard to comfort them. You may have to repeat the same ideas over and over in order to get the _____ into their minds. They say Yes, but and they mention some objection, some difficulty. It's very easy for the person on the sidelines to see what ought to be done. But for the person who is himself experiencing the trouble and problems to him it is very hard to get not only an intellectual answer but to get the emotional realization that God is present whatever is happening. That God has planned, that He has a purpose and that God is so strong he can and will fulfill His purposes.

So we have these different emotional subjects touched upon in order to drive it into the people's hearts suffering anguish on account of their position in exile. He says, You question God's power to do this? How could he do this? These Babylonian forces. Look at all these other nations greater than ours that are subject to their control here. How can we possibly think we can go back way across the desert over there to Jerusalem?

He says in v. 15, "Surely the nations are like a drop in a bucket, they are regarded as dust on the scales (in comparison with God). Even such great nations as Greece and Rome which they

did not know anything about as yet, but they knew of the lands beyond--these great countries over there, great regions. Occasionally had some contact with them. He says, Even they are regarded as dust on the balances compared to God.

Lebanon, that whole great mountain with its many trees, would not be sufficient for altar fires. Its animals wouldn't be enough for burnt offerings to impress God. Impress Him by making offerings. "Before him all the nations are as nothing, they are regarded by him as worthless and less than nothing."

"To whom then, will you compare God? What image will you compare him to?" Here are these people subject to the Babylonians, they say, Yes, ~~you~~ you have a God but what's he ever done? Here you are in subjection. Here you are in misery. What does your God look like? Well nobody has ever seen ~~in~~ him. Nobody has ever seen our God. Our God is a spirit. He doesn't have a physical form.

Well, you see the great procession coming through the street. You see the great idols that they carry. The idols were the Babylonian gods with their sumptuous garments and their jewels and the people bowing down before them. You see the people come by and they say, That is our God, he is strong. He has conquered the world. What can our God do in comparison with them?

He says, To whom, then will you compare God? What image will you compare him to? Why he says, an idol, a craftsman casts it and a goldsmith overlays it with gold and fashions silver chains for it." It's something human beings have made. It's not anything real. "A man too poor to present such an offering selects wood that will not rot. He looks for a skilled craftsman, to set up an idol that will not topple."

This is one of the a great deal in this section of Isaiah where the people are surrounded by idolaters, are tempted to say, Oh well that was just imaginary--that idea of a God you couldn't see that had his temple on Zion. Look at these great idols here the people are worshipping. They have power to conquer the world, most of it as we know it.

The theme of the folly of idolatry is stressed perhaps as much in these next few chs. as anywhere in Scripture. "Do you not know? Have you not heard? Has it not been told you from the beginning? Have you not understood since the earth was founded? He sits enthroned above the circle of the earth, and its people are like grasshoppers. He stretches out the heavens like a canopy and spreads them out like a tent to live in. ~~Max~~ Compared to God's power the whole earth, the whole sky, everything you see is small compared to Him.

He's up above it all. Of course he's everywhere, but he's thought of as above ~~max~~ although he's down with the small things compared with his tremendous power. "He brings princes to naught and reduces the rulers of this world to nothing." Now this v.23, perhaps you can think more of as a prophecy, as a hope ~~perhaps~~ perhaps. They perhaps may not have known as yet that he has brought the princes to naught.

But the prophet declares that is what God has done in the past and they've been told of how God defeated Pharaoh, how he brought Pharaoh's power to nothing and brought out the people in safety from him. He is stressing again the power of God. "He brings princes to naught and reduces the rulers of this world to nothing. No sooner are they planted, no sooner are they sown, no sooner do they take root in the ground, than he blows on them and they wither, and a whirlwind sweeps them away like chaff."

I look back at my life and just that short ~~period~~. I look back when the great armies of Kaiser Wilhelm of Germany were about to sweep over Europe. They just swept away. Hardly anybody remembers it even now. People then thought he may be antichrist! (indistinct) tried to that Kaiser Wilhelm was antichrist.

Then there was the great Czar of Russia who was able to send millions of people out to fight against Germany and they had no idea what they were fighting for. They ~~were~~ were fighting for their homeland. Great armies swept down into Germany and they kept half the force of Germany occupied during those four years fighting against them. The Czar has disappeared. He is nothing but a memory.

Then Lennin took over in Russia. Today he's revered in Russia and practically forgotten in the rest of the world. Stalin for a time was a great force over a tremendous area of the world. Hitler was able to raise an army that seemed it would conquer the whole world and he thought he would. Today he's just a name, a memory. He says, God brings the rulers of this world to nothing. He makes them like a dream. No sooner are they planted no nooser are they sown . . . than he blows on them and they wither, and a whirlwind sweeps them away like chaff."

"To whom will you compare ? Or who is my equal?" says the Holy One. Lift your eyes and look to the heavens: Who created all these? ?" Look at the great starts in the heavens. Look at the mighty planets. Who created these. He who brings out the starry hosts one by one, and calls them each by name. . . Why do you say, O Jacob and compalin, O Israel, My way is hidden from the Lord, my cause is disregarded by my God?

Do you not know? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth. He will not grow tired or weary, and his understanding no one can fathom. Note how many times the stress is on God's understanding, God's wisdom, God's power, God's purpose in it all. He gives strength to the weary. How are we going to make it way across that long desert stretch ~~back~~ to Jerusalem? How will ~~we~~ we ever make it? He gives strength to the weary. He increases the power of the weak. Even youths grow tired and weary, and young men stumble and fall, but those who hope in the Lord will renew their strength. They will soar on wings like eagles . . . they will walk and not be faint."

Think of their starting off to go home again~~xx~~ leaving Babylonia~~x~~ where they've been held in exile and starting with

enthusiasm and with vigor and they soar on wings like eagles you might say. They run and not be weary and yet they have a long long long way. They shall walk and not faint.

It seems anticlimactic ~~that they will not~~ if you think of a brief distance, but if you think of a long stretch most of the way you can't run, you'll have to walk, long, tired walking. God will give you strength. God will enable you to make it through. God will bring you safely back. The exile will be at an end.

So you see how everything in the ch. can be related to the emotions and the situation of those in exile, those suffering under oppression far from home and longing to go back and no possible human way they can do it, but God says I will provide a way; I am going to give you the strength to make the long journey. I'm going to make it possible that the great hills or the great canyons on the way will not be an obstacle for the accomplishing of the purpose of ~~delivering~~ delivering you from exile.

So you see how every v. in the ch. can be fitted to the idea of the exile and the assurance of the people in exile that they can be delivered. Yet there is no specific statement in the v. that necessarily ties it to this . It is not a part of the movement of the symphony; it is the introduction to the symphony. It lays down the emotions and the general emphases of the symphony and they can be related to return from exile and they can relate equally to the far greater work of Messiah when he delivers from the power of sin through the coming of Jesus Christ.

Question: Is there any evidence that this material of Isaiah was preserved in some form for the exiles so they would have these verses?

(Indistinct) the fact that the Israelites at the time of Christ had these books which they considered to be God's revelation shows they must have Just how or by whom. My guess is that there were quite a number of copies of it available to different individuals.

Question: Often times we hear the expression in hermeneutics that there is only one interpretation to a passage though many applications. Now would you consider this passage as having two applications? Especially in the light of the fact there is a specific quote which is quoted in the NT?

You said there is only one application?

Student: More than one application, but only one interpretation. I never heard that particular phrase before and

I am a bit skeptical of it. The--- I would say that any word is capable of === any word in any language is capable of a certain breadth of interpretation. When you put two words together each may show the meaning of the other in a way that reduces its possible interpretation of it. When you make a whole sentence the interpretation may be so reduced by relation to context that there is only one way it could be taken, but there may be another-----

You take that v. here, O Zion that brings good tidings go up into the mountains, or O you who bring good tidings to Zion go up on a high mountain . . ." O don't think there is any way we can tell which of the two is correct, and therefore I would say there are two interpretations there that are equally possible and each of them can fit with the general idea of context.

When you have two possible interpretations of a passage you cannot dogmatically build on one of them, but you can fit it in to (indistinct)----- . But I think that statement is a bit too oversimplified.

Question: (indistinct) a question about double-fulfillment.

You see double-fulfillment is the idea I'd say--Samuel says to Saul when you come down the mountain, you will meet a group of prophets who will be singing and pass you and somebody is going to come up to you and say, Don't worry about your father's asses that you've been looking for. They've been found." Well, there is a prediction of a definite thing. It was fulfilled. I would not say there was any reason we have a right to look for another fulfillment.

But if somebody says at the beginning of the history of this country, The time will come, the days are going to come when great armies from this country are going to fight in Europe. You might say that's a double-fulfillment because there were two great world wars in which American forces fought in Europe, but there would be no way to know there might not be a third war or a fifth! A plural statement may have many fulfillments, but a specific prediction will have one specific fulfillment.

Some people when they are not sure which will apply something and say it's double and applies to both, and I think it's dangerous. I'm very leary of that sort of thing.

Question: Specifically v.3 there is a relation to all 3 gospels in relation to John the Baptist. Yet it seems to _____

Verse 3, I don't think you can take as a specific statement there is going to be one coming who is going to prepare the message and prepare the way, but I think you can and must take it as saying God is going to send messengers to prepare the

way, and John the Baptist says the greatest Messenger of God is coming and I'm going to prepare the way for him. There is very little of specific designation in this chapter. But the whole thing fits with return from exile, and the whole thing fits with the coming of Christ.

I'd like to go on and get through that about the coming of Christ (indistinct) but I see that we can't.

Questions that occur to you that aren't immediately on it, don't forget to keep them in mind. Write them out. They may be But the thing I want to bring out is that you can interpret the whole chapter as relating to their return from exile, but you have these little suggestions, such as, she receives double for all her sins. A few slight references to sin. A few statements that seem to go beyond simply the return from exile motif, and the suggestion that this ch. is not a specific prediction of one particular thing but it's the introduction to the symphony laying the emotions for the whole situation. The emotions that fit the whole situation before you return from exile, and the emotions that fit the far greater and more important situation that is ahead.

It is not a specific prediction--the ch. as a whole. In the ch. this one phrase is brought out so strongly back there in order to relate it to John the Baptist and to show that John the Baptist fulfills that part of the prophecy but it can fit with the general situation. It is not a specific prediction of which there are many. It finds its outworking in a general sense in the exile, but in specific terms of John the Baptist's coming.

Question: I'm afraid I'll sound like a heretic for saying this, but I can't help but see how the facts in that ch. fit not only the Babylonian exile and also the coming of Christ, but also the individual believer's Christian experience from before the time he was saved until the time he reaches his heavenly home. It would be an allegorical fitting of these facts.

It is altogether to apply to us as to apply parts of this ch. to us as showing what God has been doing for us and what blessings he gives us now. It is altogether ~~to~~ different to apply it to us (indistinct) But its immediate application is the prelude to the symphony rather as a part of the symphony rather than a part of the symphony action(actual). As prelude to the symphony it pictures immediately the immediate situation of return from exile, but it suggests the fact that what good will return from exile do you if the sin question isn't dealt with? If you still have your sin question, you will have other exiles! These will not eventually be solved until the sin question is settled. The power of God which is giving you the wonderful return from exile is merely suggested as far as the of this ch. he is going to deal with a far greater problem: the sin that caused the exile, and will cause future exiles. That lays the basis for your Christian life. I would

I'd like to give you an assignment. Would you please write down the references to nine verses: 41:8, 9; 42:19; 43:10; 44:1,2; 44:21; 45:4; 48:20. I would like you to look at each of these verses and give me a paper by noon Friday in which you answer two questions: 1) Who is called the Lord's servant in these verses? 2) State the reason for your conclusion.

In this particular assignment I would like the reason and conclusion based only on the verse itself, not upon anything else in Isaiah or anywhere else. I don't care what version you use, but do it simply from looking at the verse and on the basis of that who is the Lord's servant and why is he saying that it be such and such.

If after you have done that you desire to look at evidence from other parts of the Bible or other parts of Isaiah or a commentary or any commentary, that is outside the assignment. But if you should do so I'd appreciate it if you'd mention that on the paper but that's not part of the assignment. Just what you find in the verse itself. If you don't know from the verse whether it refers to England, France, or Germany or what, why just say don't know. Only from the verse itself.

At the end of the hour last time a question was asked, Can we say there is one interpretation but many applications? That is very evidently a statement written as a reaction against the attitude taken in the Middle Ages. As early as the 3rd cent. there were many who said, Every verse in Scripture has three senses: it has an historical meaning, it has a moral meaning, and it has a spiritual meaning.

Later on in the Middle Ages the 3rd of these was divided up into four, and it was said every v. has four senses. For instance, Thos. Aquinas the leading theologian of the R.C. Church in his commentary on Genesis says there were ~~3~~ four senses. When it says God said Let there be light, historically this means an act of creation. Allegorically it means Christ's beloved(?). Anagogically it means may we be led of Christ to glory. And tropologically it means may we be mentally illumed by Christ!

It was customary in those years on the part of many commentators to find many different interpretations of one verse. Commonest 3 in early centuries, but common 4 later, but some even thought 7 or 8 different interpretations. One of the great advantages of the Protestant Reformation was to say, The V. has one meaning.

I would prefer instead of saying one interpretation to say one meaning because 10 people may interpret the verse in different ways. Only one of them is probably right, but meaning would be better. A verse has one meaning. In all of these it could probably be used as an application. Just as God said Let there be light bringing creation so it's true Christ says to our hearts, Let there be light! We can apply it in all sorts of ways, but we should not say that's what this verse means. We want to find what it means. The reason I prefer the

word meaning instead of the word interpretation is because very often (at least in many cases) we are not sure what the correct interpretation is. There may be various interpretations.

If it's absolutely clear what the meaning is then there is only one valid interpretation. But in all languages there are various possibilities. Words have various possibilities. The context often shows which of these possibilities is the correct one. So different interpretations may be advanced and we want to find which is the true one.

I would say there is only one meaning to this passage, but this meaning may be wide or it may be narrow. When he said Let there be light I suppose he referred to one action in the material world. That's the meaning of the statement. But we can use the words, and they are used elsewhere in Scripture very definitely of God sending light into our hearts when we're regenerated. Similar words are used of our being given light in our life as we go forward. There are various uses of these words and we have to know from context what the correct meaning is.

I assigned you today to look at chs. 41-44 just to notice what passages of rebuke there are. The book of Isaiah begins with very strong rebuke. Ch. 1:1 is simply a title, but vv. 2-4 read, "Hear O Heavens, Listen O earth for the Lord has spoken The ox knows his master and the donkey his owner's manger, but my people do not know they do not understand. Ah sinful nation, a people laden with guilt" Skip on to v. 15: "When you spread out your hands in prayer I will hide mine eyes from you . . . Your hands are full of blood. . . Take your evil deeds out of my sight . . ." This is very strong rebuke.

He is rebuking people for sin. Not merely a mention of sin or a reference to sin, but strong rebuke for sin. A very great part of the prophetic books is made up of rebuke of people for their sin and calling on them to turn away.

The section we're examining this year from ch. 40 on is very different from most other sections of Isa. in that it includes comparatively little of direct rebuke. In ch. 40, for instance we have a reference to sin in v. 2, but it is after hard service is completed her sin has been paid for! That's not rebuke, but blessing of course. Promise to be free from the burden of sin.

Later on in the ch. we have the falling of idolatry shown, but it's not given as rebuke. There's no specific word in it of rebuke. . . . but rather reasoning with them, showing them how unreasonable it is for anyone to worship idols because God is so great and powerful and he is the atoning God(?).

So we have some very definite passages of rebuke in our present section but it's not characteristic of the passage as a whole. They are only a small part. It is at the end of ch. 38s 39 when he says the people will be taken off into exile into Babylon. They knew that the people of the N. Kingdom right in their life-

time, in the lifetime of those who had heard Isaiah speak, had been taken off into exile and they had heard refugees tell of the fearful sufferings of these people carried off hundreds of miles from home, and they knew Isaiah had predicted that their people would be taken off to Babylon just as these others were taken to Assyria and the godly people tended to give way to despair in the face of that situation.

Isaiah speaks ~~o~~ to these people to comfort them and in so doing he not only comforts them, but he gives words which will have an even greater significance 150 years later when their people have already been taken into exile and been there for a while and God is assuring them He is going to bring them back.

So we might call this whole section of 40-56 Isaiah's Book of Comfort. It is a book comforting people in the prospect of exile that God is going to deliver from exile. But there is the suggestion in the beginning of ch. 40 the idea that there is going to be not only a ~~return~~ return from exile but that the matter of sin is going to be dealt with.

Not only is their hard labor going to come to an end; not only is their suffering going to come to an end, but their sin is going to be taken. This suggests a very vital problem which is only lightly touched upon in this ch. but which grows in importance as you go through these 16 chs.

As we mentioned ch. 40 can easily be interpreted, every bit of it, as addressed directly to people in exile telling them how God is going to bring them back. But it also can be read as you can see how it fits with the greater promise of deliverance from sin through our Saviour Jesus Christ. So I personally have reached the conclusion that this ch. is different from the rest of the section 40-56 in that it is like an overture to an opera -- an opera. It is something that gives the setting which suggests the various themes that are to come, which suggests the various emotions which can fit with the whole development from ch. 40-56. Therefore it can all be read dealing with these as they apply to the immediate situation but it also can apply to the great matter to which this section leads: deliverance from sin.

So it is not that there are two different meanings but that there is an overture presenting emotions, not specific statements about persons or situations but presenting emotions which were very vital to deliverance from exile which are also very vital to deliverance from sin and are therefore properly can be seen as being fulfilled in return from exile and also being fulfilled in the work of Christ.

That's not an idea of double fulfillment. Double fulfillment as I understand it means two entirely different things are considered as having been predicted in one statement. This is a presentation of emotions which fit with these two different situations. So as we go thru this the stress is on various themes, throughout the ch.

As we noticed the idea of comfort is in v. 1. "Comfort my people . . . says your God." Well, there's nothing specific in that. It could be given to any minister. Comfort God's people. It is God's desire at all times that his representatives comfort his people. But in context it fits with applying it to the people returning from exile.

They are told not merely words of comfort but it is comfort because God is going to do wonderful things. He is going to deliver them. He is going to provide that their sins will be taken.

In vv.5-8 there is great stress on God's power. Statements about God's power are true at all times. His power is supreme. The Word of the Lord will stand forever. These words are true at all times. But they apply particularly in both situations. We need to know of God's power.

Then someone says, You talk about God's power but what proof is there that God is so powerful? And he touches in v.5 and 8 much more on the theme of God's power is proven by God's knowledge. End of v. 5, "for the mouth of the Lord has spoken it." It's God's Word that we can trust. Of course that applies at all times.

In v.8 he says, "The grass withers and the flower falls but the word of our God stands forever. God's word is dependable. God's knowledge of the future.

Again we have God's power stressed in v. 12. "Who has measured the waters in the hollow of His hand? Verse 15: Surely the nations are like a drop in a bucket. In v. 17, Before him the nations are as nothing. But God's knowledge is again stressed very definitely vv.13-14. "Who has understood the spirit of the Lord or instructed him as his counsellor? Whom did the Lord consult to enlighten him, or who taught him the right way?" God's knowledge is supreme and it is an evidence of his power.

In vv.18-20 we have idolatry discussed, not as a subject of rebuke but as a subject that is reasoned about. He shows the folly of it. He shows how foolish it is to compare an idol to God or to trust in an idol.

At the end of ch. 40 we have the overture coming to an end. There are many times in the Bible where the ch. divisions are in the wrong place. They were put in hundreds of years--thousands in fact after it was written. They are late, and do not mean anything except that they are usable for finding places. But here is one place where there is no doubt that a ch. division is properly placed. Just as there is at the beginning of ch. 40. That is one of the main divisions in the Scripture. between 39 and 40. The historical section just before it followed by this great book of comfort.

But at the end of ch. 40 the overture ends and the main action begins. Up to there we've had matters that have emotions that can apply in relation to God's comfort and deliverance at all times.

In ch. 41 we have the beginning of a picture, a specific picture and we have a definite development of thought from there on. So ch. 41 begins with a call to judgment: "Be silent before me you islands. Let the nations renew their strength, let them come forward and speak, let us meet together at the place of judgment." Who are to meet together at the place of judgment? Who is he talking to? The people of his country? or is he taking the countries as representative of the gods whom they worship?

As we go on we see that he is speaking directly to these gods. He is calling the imaginary gods of these nations to judgment to show that they are worthless. So in v. 2 we have a specific question to show the superiority of God to them. "Who has stirred up one from the east, calling in righteousness to his servant? He hands nations over to him and subdues kings before him . . . he pursues them and moves on unscathed, by a path which his feet have not travelled before.

Is this a description of Hitler's armies moving into Russia? Is it a description of Napoleon's army and their great progress? Of course it would be foolish to think of it as applying to either of those situations, though the words taken by themselves could apply perfectly well to those situations. But here he is referring to a specific situation. This thing is happening and he says to the gods, Who has produced this? Who has brought about this specific event of this great conqueror who goes on by attacking . . . and who subdues nations and reduces them to dust before his sword?

There are commentaries that say this refers to Abraham! Because as you look back into earlier parts of the Bible the only ones you can find who seem to fit with this is Abraham pursuing the kings who have taken Sodom and Gomorrah and carried off Lot. But it certainly does not fit in the context at all. So that statement which you'll find in some commentaries is very definitely to be rejected. It's far more of a warlike conquest than Abraham ever conducted.

But as you look ahead in the passage you see a specific reference to this situation that will show us what it refers to. We'll look at chs. 44-45. We find at the end of ch. 44 there is a wonderful _____ beginning with v. 44, "This is what the Lord says, I the Lord who has done this....who has done this. .. who has done this, etc. . . . a wonderful poem running through many verses, until it says in v. 28, "Who says of Cyrus, he is my Shepherd and will accomplish all that I please." And 45:1 it says, This is what the Lord says to his anointed to Cyrus, whose right hand I take hold of to subdue kings before him and to strip kings of their armies and open doors before him so the gate will not be shut.

So we have this specific prediction about Cyrus, the great Persian conqueror with mention of his name 150 years before his time. We find that in chs. 44 and 45 and it is very obvious that in ch. 41 he is describing the situation where the nation is

==the nations are terrified as they see the great conquest of Cyrus and as they see these conquests, God says to the idols that the people of all these nations are looking to for protection, he says, Who has stirred up one from the east calling him in righteousness to his service (he hands nations over to him). Do any of you idols ~~xxx~~ claim to have done this? Can any of you false gods claim to have done this?

He says, I predicted this 150 yrs. ahead. Even gave his name, as in ch. 44. I am the one who is behind Cyrus who is giving him this honor. I'm using him for my purposes. But here is the situation, v.4--Who is he that has done this ~~xxxx~~ and carried it through, calling generations from the beginning. I the Lord with the first and with the Last. I am he."

Then he describes what the nations do as they see Cyrus coming. Verse 5, The nations have seen it and fear; the earth trembles. They approach and come forward each helps the other. He says to his brother be strong." Here are the nations seeing Cyrus moving with his seemingly invincible army conquering nation after nation. The nations are filled with terror and say What shall we do? What do in the fact of this terrible onslaught?

"The islands see it and fear and each of them says to his brother, Be strong. The craftsman encourages the goldsmith and he who smooths with the hammer spurs on him who strikes with the anvil. He says the welding is good; he nails down the idols so that they won't topple."

In the face of this terrible danger they are looking to the making of new idols as a means of protection. They are looking to their heathen gods as a means of deliverance. They are filled with terror and this is the way they are doing it.

But he says(v.8) Israel is different. You should not be terrified at Cyrus. God predicted 150 years ahead about Cyrus and he predicted that he would bring Cyrus as His means to deliver you from exile. Read the vv. at the end of ch. 44 where he specifically says that Cyrus will cause the temple to be rebuilt and cause the exiles to be allowed to return. God is raising up Cyrus for God's purposes.

So(v.8) You O Israel my servant, Jacob whom I have chosen, you descendant of Abraham my friend.(You wouldn't tell Abraham's descendants not to be frightened because Abraham was conquering the king! It's quite obvious he's not talking about Abraham. He is talking to descendants of Abraham and telling them not to fear when they see this great conqueror coming and destroying.) Don't you be afraid, he says, because you are my servant O Israel.

It is a ~~x~~ true statement that God raised Israel up not as His pet but as His pattern. He raised Israel up to do His purpose. He raised them up to accomplish something in the world. So he calls Israel, my servant. He says, Israel-- you see this is one of the verses in the references where in the assignment for next time-- O Israel my servant, Jacob whom I have chosen. Very definitely the

servant of the Lord here is Israel. Israel is raised up in order to accomplish a purpose. He goes on in the next 2 verses and says "You O Israel whom I have chosen (v.9) I took you from the ends of the earth . . . You are my servant. I have chosen you and not rejected you. Israel is not to be ----- not because Israel is a particular pet of God, not because they are the people whom God is more anxious to protect ~~xxx~~ more than anybody else because of any goodness in them, no.

They are His servants chosen for a purpose. Through them he's going to accomplish that. There is a great reason for God's calling Israel in the first place and for His blessing to it. So he says, I took you from the ends of the earth, from the farthest corners I called you. I said You are my servant. I have chosen you and have not rejected you. So do not fear for I am with you;--- see how different this is from rebuke. This is comfort. This is assurance.

"Do not fear for I am with you. Do not be dismayed for I am your God, I will strengthen you and comfort you, I will uphold you with the right hand of my righteousness. All those who are arrayed against you will ~~x~~ surely be ashamed and disgraced." How different from the situation with the ~~heathen~~ heathen nations who are vainly pleading for protection from their Idols. Israel can be assured that Cyrus is not the great terror to them, the great subject of fear, but God has brought him for a purpose.

"Though you search for your enemies you will not find them. Those who wage war against you will be as nothing at all for I am the Lord your God who takes hold ~~yo~~ of your right hand and says You do not fear, I will help you. Do not be afraid O worm Jacob, of little Israel. For I myself will help you declares the Lord."

A number of your papers said this statement "You worm Israel" --worm Jacob is a rebuke. The word worm could easily be rebuke in a context in which it would be a term of rebuke. But when you take the parallel words it is "O worm Jacob, O little Israel don't be afraid" you're not rebuking them when you tell them not to be afraid. You're comforting them.

So the word worm here is a figure of speech but it is not a figure for something evil. It is a figure for something small. In comparison with the power and great accomplishments of the armies of Cyrus you are like a little worm! You are weak, there is nothing you can do in your own strength against him. All you can do is wait and see what's going to happen in this great conflict of the nations. God says, I am bringing my purposes to pass. I am bringing Cyrus and you don't need to fear like the other nations even though you are like a little worm in front of their great armies. So this is not rebuke but blessing though the worm could be used in either way in that sort of context.

For I myself will help you says the Lord. Your Redeemer, the Holy One of Israel. He goes on with that to the end of v.16. You will rejoice in the Lord and glory in the Holy One of Israel. Then the general statement: "The poor and needy search for water but there is none. Their tongues are parched with thirst, but I

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the Lord will answer you." The people in suffering in exile they are in misery there but God is going to bring them deliverance. They may indeed have had difficulty in getting sufficient water, but it is most likely that this is properly taken here as a figure of speech as representing their difficulties in general, their misery, their need of help.

They search for water when everything is dry. It could be a specific statement; it could be a figure of speech. Of course that is one thing in interpreting Scripture is to know what is figurative and what is literal. I've heard people say, I take every word of the Bible literally! That of course is utter nonsense. It is impossible to take every word of the Bible literally.

Question: Would it be possible the Psalm as the hart seeketh after the waterbrooks so my heart panteth after thee O God?

There is a wonderful statement in the Psalms "As the hart pants after the waterbrooks so my soul pants for thee, O God." The longing for water is used as a figure for longing. The need of mankind for something spiritual that he has in his heart and does not know it and those who know it realize it more fully. This, I doubt if it applies here because the whole context is deliverance from exile. So I would think it is more a figure of material lack lacking in this particular case. Water is used as a figure for different things in Scripture, and I would think in this particular case it refers to their material needs rather than to specific spiritual needs.

He says, I w the Lord will answer them; I the God of Israel will not forsake them. I will make rivers flow on barren heights, and ~~streams~~ streams within the valleys. I will turn the desert into pools of water and parched ground into springs." Here he may be looking way into the distant future. He's going to deliver them from exile, but way in the distant future there's no way they can tell how soon, but there is something that is coming that is pictured by this.

There are blessings going way beyond the deliverance from the miseries of the exile. He says, I will make rivers flow on barren heights, and there of course there will be material blessings, also spiritual blessings. So since there are spiritual blessings involved in the figure in v. 18 it is possible that Mr. Piras' suggestion has more to it than I realized and that the first part could more properly be thought of as parallel with the Psalm. I think it is principally material, but the spiritual may also be included in it. It looks forward in a way that seems to me to be not merely spiritual blessings, but probably to include ----- not merely material blessings but probably includes spiritual blessings and material blessings also.

"I will make rivers flow on barren heights, and springs within the valleys, I will turn the desert into pools of water and the parched ground into desert(?) -- into springs. I will put in the desert the cedar and the accacia,=the myrtle and the olive; I will set pines in the wastelands, the fir and cypress together." It may refer to spiritual blessings; the language seems to refer to great material blessings that God is going to bring at some time in the future not necessarily immediately now.

"So that people may see and know, ~~that~~ may consider and understand that the hand of the Lord has done this, that the Holy One of Israel has created it." Now he very specifically turns his attention to those whom he has called to judgment at the beginning of the chapter. He turns to these idols specifically and he says, "Present your case says the Lord; set forth your arguments, says Jacob's king. Bring in your idols to tell us what is going to happen. Tell us what the former things were so that we may consider them and know their final outcome, or declare unto us of things to come, tell us what the future holds so that we may know that you are gods."

God is here giving an evidence to His people of his reality and his purpose. He promises to bring them back from exile. Well, you say How can he do that? We are here subject to the terrible power of the Babylonian army. We have been led away hundreds of miles from our homeland; we've been here for decades (indistinct) The people imagine themselves in that situation. We are here and God says, I'm going to deliver you. How do we know He will deliver us?

Well, look at God's tremendous power. Of course he can deliver us. Yes, but what's the proof of the power of God? We see these wooden idols carried in procession through the streets. We see the Babylonian soldiers saying that _____ and Marduk have given us power and led us in our great conquests. What does your God amount to? You don't even have a statue of him. You have no idea what he looks like. Your temple has been destroyed. What does your God amount to?

Well, here is an evidence of fulfilled prophecy. He says, God predicted 150 years in advance that a conqueror would come and deliver us from the Babylonian conquerors. He even predicted His name! Then the name is given twice: at the end of ch. 44, and the beginning of ch. 45. So here is this situation. Now God turns to the idols. He says in vv.22, "Bring in your idols and tell us what is going to happen. Tell us what the former things were so that we may consider them and know their final outcome. Or declare to us the things to come. Tell us what the future holds so that we may know that you are God. Do something whether good or bad so that we may be dismayed and filled with fear, for you are less than nothing, and your works are utterly worthless. He that chooses you is detestible. But I (he shows the difference between Him and these idols which are unable to protect their people from Cyrus and God who says) I have stirred up one from the North and he comes. Cyrus led his armies from Persia to the west and then he went up

to the North into Asia Minor and conquered the great kingdom of Creosus and kingdom of Lydia. He conquered all of Asia Minor. Then he returned southward and attacked Babylon.

He says, I stirred up one from the North and he comes. One from the rising sun who calls upon my Name." Cyrus has come from the East and from the North--a very specific prediction 150 years in advance, of the coming of Cyrus.

He treads on rulers as if he were mortar, as if we were a potters' treading the clay. Who told of this from the beginning so that we could know? or beforehand so we could say he was right? No one told us of this. No one foretold it. No one heard any words from you." The idols cannot predict the future.

It is interesting when you read the Koran you find in it many specific laws for the people of Islam. You find certain predictions about the end of the age, about a time of judgment when the wall a rope stretched and those who follow Mohammed will be given power to walk across this rope, and those who have not followed him will fall off, down into eternal destruction. He gives certain statements like about the end of the world, but if was to happen between him and the end of the world, he never ventured to try to make any predictions. God did not speak to Mohammed.

But in the Bible God gives specific predictions of many things in the future. Predictions that often could not be exactly understood until their fulfillment. But when the fulfillment came then it was seen how specific they were and how exactly they were fulfilled. There are hundreds of these predictions in Scripture. That is one of the great evidences given here in this chapter.

The people in Babylon suffering under Babylonian control --to them God says, Look, don't be terrified by these idols. They say, How do we know you have a God? Well, I've predicted what's going to happen. I've predicted the coming of Cyrus and I've predicted things still in the future. You have a question?

Question: In v. 25 where it says, You will call upon my name, referring to Cyrus. How are we to understand "who calls upon my name?"

It is a little difficult to know exactly how to take that. There are some who think Cyrus was a Zoroastrian. That is not certain, and he recognizes that there is a great power of good, and he also recognizes there is a great power of evil. I hardly / / ? the name of God. Perhaps a better answer to this would be to think of it as referring to the time when Cyrus would give his edict for the Jews to return and leave Babylon and he declares that they are to go and worship their God in Jerusalem and thus he called on His Name. They Cyrus was actually a believer in the true God but we have no idea.

Question: Could this also be a reference to the Assyrians when they came to attack Jerusalem after they had already taken the northern kingdom into captivity and they came to attack Hezekiah? Have reference to calling on the name of the Lord saying the Lord told him to destroy the city?

I do not think so here because he's so specific in his statement about Cyrus and because it seems to be referring to things beyond that time. I would think Isaiah gave this after the deliverance in chs. 36-39.

Question: Could you say this whole section of chs. 40 on to the end is of little or no significance to the contemporaries of Isaiah?

No I would say that to the nation as a whole it did not have the significance that the earlier parts did, where he was rebuking them for their sin and calling them to turn from it. But that for the godly company then it had great significance. Because the godly people in the time of Isaiah would have seen the Assyrian conflict. They would have seen the people from the northern kingdom taken into exile. They would have seen how closely Sennacherib came to conquering Jerusalem and taking their people into exile, and they would know how terrible the exile was and they would know the sin of the nation which Isaiah rebuked so strongly. They would know exile was certain and they would think of ways to escape.

And that therefore Isaiah is turning his attention away from the great nation but addressing the godly and comforting them as they look forward to exile, and doing it in such a way that his words will have an even clearer significance 150 years later when the people read what Isaiah wrote back then, and say that's exactly what's coming now. Here comes Cyrus that Isaiah predicted 150 years ago. This brought comfort to our ancestors as they looked forward to the period of exile. To us it brings comfort as we see the actual things coming that Isaiah predicted.

Question: Who were the people Cyrus conquered in the north?

The great nation he conquered in the north was the great nation of Lydia. Its king was Croesus, and the name of Croesus has become a symbol for great wealth because he was perhaps the wealthiest person of his time. There are those who think he was the first person to coin silver and gold into actual coins. Before that they simply weighed out a certain amount. When Cyrus came with his great army, Croesus did not know whether he should march out and attack _____ or whether he should stay behind the walls and try to protect himself against the battering rams of the great attack of Cyrus. So he sent a messenger to the Delphic oracle in Greece--that claimed to predict the future, and the Greek records tell us that when the messengers came from Croesus and asked the Delphic oracle, What shall I do; this great attack is being made on me? Shall I march out and attack them?

The answer given was, If you march out and attack Cyrus a great empire will be destroyed. So Croesus thought how wonderful that the great empire of Cyrus would be destroyed! Sohe marched out and attacked him. The battle was held and Croesus was completely defeated and taken prisoner and a great empire was destroyed, but it was the empire of Croesus! not of Cyrus!

Most alleged predictions of the future are like that, that are outside the Bible. They are predictions that would be true no matter what happened. It's good to examine the Scriptural predictions of the future with that in mind. They may not tell us what will happend, but are they telling that if it had happened different from what it did we would not say they were fulfilled. So there is much in Greek history, about this great empire of Lydia which was most of Asia Minor. Cyrus conquered that first, then he came southward and attacked Babylon.

The people of Babylon and all those regions were terrified as they saw Cyrus coming north of them, coming up and conquering and then coming back. After he conquered Babylon he led his armies east again. He was almost to India when he was killed in battle. Hâs sons carried it on even conquering the northern part of India which they held for the next 200 years. It was by far the greatest empire the world had seen up to that time.

Question: Is it known why Cyrus ~~was~~ went on his conquering campaign in the first place?

Why? Well, why did Hitler? Why did Napoleon? I think this is worth nothing: Cyrus was king of a small group known as the Persians in an area generally controlled by a much larger group called the Medes. It could be considered as part of the Medes or related to the Medes. Cyrus declared his independence of the Median overlords. Then he succeeded in overcoming them and getting control of all they had. Having gotten started with this great conquest there was the impulse to go on and conquer more and more. Eventually he conquered Lydia, then Babylon, then east quite a distance and his son Cambyses carried on and conquered northern India and then went and conquered Egypt.

That sort of thing when you get it started it seems to go on and on. Hitler started by attacking Poland. Thenhe attacked Russia. Then he attacked France. Once he got going it would have gone on forever if someone had not stopped him.

Question: Verse 29, the last phrase. Is that a reference to the idols(?) the idolaters(?) (indistinct) Is it a reference to the idols or to the idolaters?

This is a reference to idols. The idols of these people, these nations which he is critisiging, some of the Israelites may have attempted to follow (their idols). All these nations were following them. He says the images of their idols(indistinct)

Question: in v. 27 he seems to be
 Jerusalem (indistinct)

Yes, I was the first to tell Zion, here they are. I gave Jerusalem a message of good tidings." God is here through Isaiah giving the message in the time of Isaiah. It is true the people are going to be taken into exile (ch. 39), but here are the good tidings that ~~xxxxxxx~~ they are to be brought back, they will be delivered.

Question: It seems to me that from the assignment(indistinct) that in this ch. vv. 21-29 how do you say (indistinct)

Yes, v.28. There is no one to give counsel, no one to give answer when I ask them." He's referring to the idols. They are all false. He's giving Jerusalem the message of good tidings, but I think he is here referring to the nations around who are holding these objections(?) (indistinct) and So that would also enter into it.

We you have the assignment. Please get that in by Friday noon. You can probably do that quite quickly because the evidence is clear in these verses but if you have another idea or question you might mention it. See what the verse says about who is mentioned.

In reading any book it is very important we see exactly what a sentence means. Every sentence has words that would be interpreted in more than one way and have to be interpreted in the light of context. In fact almost any sentence anyone could say has to be interpreted in the light of context either expressed or understood. Yet there are usually certain words that are definite and unmistakable. We take those as a foundation and go forward in the interpretation of the verse.

It has been said "All roads lead to Rome." Now suppose ~~Rome~~ a road starts going to Rome. It can easily go to a lake and half turn right or left in order to go around the lake. It may seem to step back on itself in order to get around the lake or cross a bridge. It may be actually going to Rome but may seem temporarily to be going in an opposite direction.

Everything in Scripture looks to Christ. The whole OT looks forward to Christ. That does not mean we take every verse out of its context and say this verse is directly speaking about Christ. It is leading toward Christ. Of course, God gave us the OT in the first place to keep alive the memory of the existence of God when people tried to put Him out of their hearts and forget Him. So God's greatness, power and majesty is a tremendous element throughout the OT.

In addition to that He gave us the OT to tell us how to live. It gives us much that is of tremendous value to us in our daily lives. And he gives us illustrations of his people in history from ancient times showing how He blessed them and how they went astray and how he led them back. There is much which by analogy can be of tremendous value to us even though its direct value is in showing the progress of revelation and the progress God's people made rather indirectly in relation to it. So it is always important to look at a verse and see what we can get from the verse itself that is quite unquestionable before we go on to interpret it in the light of other matters.

That is why I asked you for today to take nine verses, every one of which has within it the clear evidence it is talking about Israel, that Israel is the subject. Of course you can say that Israel can be interpreted different ways. That is true. Israel is a man, Jacob. ~~Israel is the principle descendants of this man.~~ Israel is also the spiritual descendants of this man. Israel is the physical descendants of this man. The word Israel can be taken in different ways.

We always start with the most literal. Is it talking about Israel the man? Next is it talking about Israel the physical nation? Is there evidence in the context that it is talking about Israel in a broader sense than this. We have those questions to ask. But in every verse that I gave there was either a statement, Thou art Israel my servant or something like that that specifically says in this verse Israel is the servant. Or else the statement, Who is weak but my servant? Who is blind but my servant? Something which was certainly not spoken about the Lord Jesus Christ. So in every one of these nine verses I asked you very specifically

to deal with it from the verse alone, not from the context or from other knowledge but from what is in this verse. I would think that the first step in every one of these nine verses is that this verse says that the servant of God is Israel.

Now there are verses in the OT where "servant" definitely means Christ. There are such verses, but not these nine verses that I gave. How could the term servant sometimes mean Christ and sometimes mean Israel? What is the relation? What is the development of thought? That, I believe, is a very important thing for us to understand. We want to go into that particular matter today.

We noticed in ch. 41 it is specifically said that Israel should not like the other nations be filled with terror when the great hords of Persian troops come flooding in from the East, and then from the North. They came from the East but they had to go North and around the desert. So they came also from the North. Practically all these forces except the Egyptians came from the east and from the north.

Cyrus is coming. He is filling the nations with terror and they are looking to their idols. But Israel should not be filled with fear because God said in ch. 41:8, "But you Israel are my servant, Jacob, whom I have chosen, you: descendants of Abraham my friend." Now the last two are ideas that are found very frequently in the Bible. That they are descendants of Abraham the friend of God. God said that through him (Abraham) all the nations of the earth would be blessed. Abraham was the friend of God.

That is something we've often heard before. And Jacob was the one whom God chose rather than Esau before the children were born Paul tells us, God had selected Jacob to be the one through whom the promise would come. "Jacob, whom I have chosen." They had great for blessing from God because they were the descendants of Abraham, because they were descendants from Jacob whom God had chosen.

But before he uses either one of those two terms he says, You Israel are my servant. And in v. 9 he says, I took you from the ends of the earth, from its farthest corners I called you. I said, You are my servant." Now this is not a new idea in Isaiah, but it is an idea that has not been much stressed before.

One reading the earlier parts of the Bible and even the first of Isaiah and you get the idea God chose Israel and picked them simply to be the recipients of His favor. And God blessed them. Now that was done. Now that was not a correct understanding of the earlier part of the OT. There is more to it than that but one could easily get that idea. That Israel is the one God has chosen simply to show special favor to, simply as an act of will picking these people rather than some other nation.

Of course Abraham was God's friend and so it was an important idea, but this idea of the servant hasn't been touched upon much before, certainly it has not been stressed, earlier than in Isaiah. Isaiah now is laying stress on this idea. Israel has been chosen because Israel is to be God's servant.

Through Israel certain great things are to be accomplished. Therefore since Israel is God's servant for the performance of certain great things therefore we can be sure God will protect Israel. So among the many important ideas in ch. 41,--the idea of the coming of Cyrus, the fear of the nations, the idea that Israel need not fear, the idea that idols are worthless, idols will not give you any protection that is worthwhile. The idols of false gods cannot predict the future.

God is able to show that he can predict the future by predicting the coming of Cyrus 150 years before it happened. There are many important ideas in this ch., but none is more important than this idea which is introduced here ~~ix~~ that Israel is God's servant. God has a great purpose which he will perform, and Israel has been called out and selected to be His instrument in the performance of this purpose.

There is much else that is of great interest and importance in ch. 41, but that is the new idea add one that is greatly stressed. We notice in v. 25 that the theme of Cyrus is again touched on. "I have stirred up one from the north, and he comes--one from the rising sun who calls on my name." From the North he comes and also from the East. He comes then comes south ~~again~~ from ~~Assa~~ Minor against Babylon and he's going against Israel again after he comes the North the desert and will come from the North.

So the idea of Cyrus' coming is being stressed. Here we have a great conqueror. No one knows what he's going to do. You always feel that when a great conqueror comes he's going to do terrible violence and ravages. Dictatorship bad filled with fear. God says, You needn't fear Cyrus. God is going to protect you from him. And he says the reason He will protect you from him is because they (~~Israel~~) are his servants.

In ch. 42 he deals very specifically and directly with the servant of God. As we start here we find a picture given that is very difficult to think of Israel as performing at that time. Israel was captive to the Babylonians; Israel was weak; Israel was a small nation. How can Israel perform this service?

"Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit upon him and he will bring justice to the nations." Is Israel going to have the power now to overcome Cyrus? Well, you hardly think so, because God says He brought Cyrus. Cyrus is his instrument too ~~for~~ for certain purposes. But here is His servant who is going to bring justice to the nations! There's never been justice among the nations. There's always been just a getting along. Getting along. One gives up something; another gives up something else. We've always felt there was not justice among the nations.

But He's going to bring justice to the nations. The nations are going to have justice in their dealings with one another; they

are going to have justice among themselves and within themselves. This is going to be produced by God's servant. How can Israel fit? "I will put my spirit on him and he will bring justice to the nations. Well, he might put his spirit on a nation, on a small nation that was in the way of physical conquest. They conquered a great many others, yes. But will they really bring justice then?

They are sinners after all. That has been brought out earlier. In the references to the sin of Israel. There are not much by way of references in previous chs., but there was plenty three chs. back where it said that for ~~xxxx~~ their sin God was going to send them into captivity, to Babylon.

They are sinners. How are they going to bring justice to the nations? So this passage here is not describing the servant of God at the time regarding which Isaiah is speaking. It is not describing their situation then. It is describing something that will happen in the future. Something for which Israel has the great God. Something for which Israel has the responsibility that is to be done. Something God says is going to be done.

How can this be? That God has raised up Israel and protected Israel in order to bring justice to the nations, and that God who is all powerful is going to perform His purposes because he will put his spirit on his servant, and He will bring justice to the nations. How can Israel do this? How can Israel do this if she ~~is~~ ten times as large? If she was ten times as large it might have power to conquer all the nations but would it have the wisdom to establish true justice among them?

I think we must say that at the end of ch. 41 and at the end of ch. 42, we speak of Israel in their present condition. They are God's servant. But they are a servant that has been greatly injured by sin and by the results of sin. We find this in this same ch. (42) where in v. 18 he says, "Hear, you deaf; look, you blind, and see! Who is blind but my servant, and deaf like the messenger I send? Who is blind like the one committed to me, blind like the servant of the Lord?"

There's the word servant twice in that ch., and the servant is said to be blind, said to be deaf, said to be unable to know what God's will is to say nothing of doing it. That's the condition of Israel today. In spite of that condition, Israel is God's servant.

So we have to say, v. 1 is not a picture of Israel as it is, but is a picture of the work God's servant is to do. A work for the doing of which God has brought Israel into existence. Now are we going to say sometime in the future, Israel is going to do this work? Sometime in the future Israel is going to bring justice to the nations? Therefore sometime in the future Israel is going to multiply until she is a large enough nation to conquer all the other nations, but when it does it will bring justice to them. There will be no graft among its people. There will be no corruption among them, and they will not permit graft and corruption among the people whom they conquer.

Because they will bring justice to the nations. Can you say that of an Israel which is blind and deaf? An Israel which has not sinned? I feel we have to teach two conclusions about this verse. The first one is that this is a picture not of what the Servant whom it specifically says in the ninth verse we looked at to be Israel, not a picture of what the Servant is to us, but a picture of what God is going to accomplish through the Servant. Thus it is a picture of the ideal servant; it is a picture of what God desires the servant to do.

And I think you could say beyond that in the second place that it is a picture of what God is determined that the Servant will do. God had promised that this is to be done through His Servant. So the responsibility for the fulfillment of 42:1 rests upon the Servant. The Servant rests upon Israel to do this.

When you say it rests upon Israel to do this, you might say that when the U.S. army overwhelmed the army of Hitler in 1945 and all of Germany lay at their feet and they could do anything they wanted to, that the armies of America had gone into war because Roosevelt said, We wish to establish a world in which there will be freedom from fear--in which Hitler's Gestapo will not come to your house and rap on the door and drag somebody out to a Nazi concentration camp. There will be freedom from fear.

He said the Atlantic Charter is to establish a world in which there will be freedom from hunger. Everyone is to have plenty to eat. He said we are going to establish a world in which there is freedom of religion. Everyone can worship God as he chooses.

Now what was the fourth? The fourth thing he said. He said the Atlantic Charter which was the reason why before the war began the U.S. had a neutrality treaty which said we won't enter into any foreign war was a great amount Great Britain and France and Russia in order to help us to get Hitler to establish these four things.

I think that in 1952 in West Germany the U.S. had the Marshall Plan which brought in food. For two or three years we had to live in cellars, eating things we got out of garbage heaps, we had a difficult job to get along but now we all have sufficient to eat to live. Freedom from hunger. They brought us freedom from fear. The Americans are not coming to our houses and grabbing us and taking us off the concentration camps. We have freedoms from the fear we had when Hitler was governing us.

We have freedom of religion. We are free to worship God. Now I forget what the fourth freedom was but they had all four of the freedoms. But did that mean that every American over there was somebody to whom they could look for sustenance, for freedom from oppression, for freedom from hunger? An American soldier said to me, When I was in Germany there was a man who was walking near me, an American soldier who stepped up to a German civilian and he pointed to the man's watch on his wrist and said, Give me that watch! The German didn't understand English, and he said, Was? He

said he hesitated, and when he hesitated the American soldier fired his gun and killed the man, took his watch and walked off! There is no doubt there were Americans who did not the various freedoms that Roosevelt had promised to give Europe.

But America did the things. And Israel is to bring justice to the nations? Does this mean that every Israelite is included in the servant of God who is going to bring justice to the nations? Will there be none of them who will engage in graft, none of them who will be affected by sin so that they cannot do what God wants. No, it is absurd to say that Israel in being God's servant means that every single Israelite is God's instrument to bring justice to the nations.

Certainly there are the wicked people, there are the vilest people there are the malicious people among them even as there were among the American army though the Germans tried to rush to get into the prisons of the Americans rather than the prisons of the Russians. Because they knew that on the whole they would be given a fair deal. Fairer than if they fell into the hands of the Russians.

Israel is to bring justice to the nations. Does this mean that all Israel is to do this? Or does this mean that there is a small portion of Israel which is to fulfill the work that God has laid out for the servant of the Lord to accomplish? That a small portion of Israel is to perform the great task that He has laid out for them?

Is it even possible that there is to be one person who is to come from Israel, who is to represent Israel, who is to do the work on behalf of Israel for which God brought Israel into the world and is to bring justice to the nations? We cannot just conclude upon that from this verse. But we can say that we have a picture here of the ideal Servant. Of the task of the servant. Of the work for which God has brought Israel into the world, and we have His assurance that God is going to perform the work.

He doesn't say, I hope that Israel will perform this. He doesn't say, I hope this is going to happen. He gives his assurance that justice is to be brought to the nations and that the One who is to bring this justice is Israel. But it doesn't mean every single person in Israel. What part of the nation does it mean? What more can it mean?

Well, we go on to the next verse. And we find a picture of how the servant is to carry out either all the work for a vital portion of the _____. We read, "He will not shout nor cry aloud, or raise his voice in the street." Can you imagine a conquering army coming in to change conditions in a nation, to put down all that is wrong and wicked and not shouting or crying out and raising his voice? Can you imagine that happening?

Is he dealing here when it comes to bringing justice to the nations, simply in establishing external conditions. Or is he dealing with the sin that is in the hearts which it is necessary to remove in order to bring justice to the nations? If you do not have a sufficient _____ to perform _____ righteously, if you

have men who while talking piously are accepting ~~graft~~graft/something on the side, you do not have justice. Is he talking about someone who is going to deal with the sin question as touched upon briefly in ch. 40 and 41?

He will not shout or cry out or raise his voice in the street. The Jews as a whole have been very successful in accomplishing their undertakings. They have been very successful in the worldly ~~£~~ even ~~small~~small in most nations, in amassing great sums of money and in accomplishing the purposes that they have. But I don't think that this is a typical description of the Jews who will not shout or raise his voice. I don't think we can say that.

We go on to verse 3(42:3) and we find how he is going to deal with the people. Is he just going to brush aside and destroy everything that is wrong, or that is attempting feebly to do what is right? "A bruised reed he will not break." Here is one who is trying to do what is right but he is not succeeding. You or I would say, Push it out of the way (It is a bruised reed). Tear it up and throw it away. We want someone who will accomplish what the is there for.

But the bruised reed he will not break. And a smoldering wick he will not snuff out." Here is one who is trying to serve God, trying to do what is right, but not very successful. He is like a wick in a lamp that is smoldering instead of giving light. You or I would say, Snuff it out. Clean up the wick. Clean up the lamp. But he says, A smoldering wick he will not snuff out. In faithful ess he will bring forth justice; he will not falter or be discouraged till he establishes justice on earth. In His law the islands will put their hope." The islands -- this country and this country, he means the whole world actually will put their hope.

So we have this description of what the servant is trying to do. It is a picture of the ideal servant. It is the purpose for which God called Israel and for which God protects Israel through all these years. It is the purpose for which God will not let Israel be destroyed. It is in order that there will be accomplished a work that will be accomplished in the way that is here described.

You can imagine Israel saying, We are God's chosen. We are to accomplish a work for God. What power will we bring justice to the nations? How will we do it in such a way as this without great effort? With simply walking forward gently and kindly, not breaking a bruised reed, not snuffing out a smoldering reed(wick), and yet bringing forth justice and not faltering or being discouraged, till justice is established in the earth. How are we going to be able to accomplish this?

Well, of themselves they will not That is inevitable. The nation has a work to do, but there are evil men among ~~xxxxx~~ them. How large a part of the nation is it? The description gives at least a suggestion that it is not a picture of the nation, but that it is speaking of an individual out of the nation, who represents the nation, and who performs the

work for which the nation has been called into being, who truly can be said to be the nation's representative and yet who will be able to perform the work of the nation.

We will find the United Nations today that will say Russia says, American says, Bulgaria says. How many of the people in those nations know anything about what is said? How many in those nations would back up what is said? They are representatives of the nation. They have the power of the nation. They represent the will of the nation. They are able to call forth the forces of the nation to accomplish the purposes they have set forth. Or if they don't they should not speak on behalf of the nation.

Is this a part of Israel, or is this in fact an individual who is out of Israel, who represents Israel, who does the work for which Israel has been called but who nevertheless is an individual? It certainly sounds like it thus far. And as an Israelite reads these three verses, or even these four verses, and hears Isaiah say it, he says, How utterly ridiculous! How on earth can we accomplish it? We who are sick (?). We who have fallen so far short of the purpose for which He has called us that He has permitted us to go into exile, and to be subject to the Babylonians.

We have to do every slightest whim of the Babylonian conquerors and how are we going to accomplish this purpose, this ideal that is pictured, the objective for which God called his servant Israel into being? So as you have this objection in the mind, immediately Isaiah answers it in v. 5. "This is what the Lord says--he who created the heavens and stretched them out, who spread out the earth and all that comes out of it, who gives breath to its people, and life to those who walk on it."

There is a very ridiculous, and yet very learned picture that is being shown on TV for the next 6 or 8 Sunday nights. It is Prof. Seagin of Cornell U. He calls it Cosmos. He says cosmos is everything that has ever existed or ever will exist. Leaves God out of it altogether, because God of course is not a part of the . He gives a great picture of the beginning of it all when ~~it~~ it all burst into flame and all the galaxies and various planets and suns came into existence. He describes the tremendous distances covered and measure of it.

Then he goes into one little planet and shows how that in Alexandria there was a great library in which was all the wisdom of the ancient world, and the director of the library was able to tell within a very small margin of error how far it was exactly around the world. See the great learning of the ancient world! Then there came that horrible thing of the Middle Ages which destroyed the and now (indistinct----too low) It is a picture that has much of interest but which has underlying it a denial that there is a God who controls it all.

God says, This is what the Lord says--He who created the heavens and stretched them out. Stretched them out. ~~What~~ What does

that mean? Ancient man could see the stars going through the heavens. He could see them rise. He could see them go across. He could see them fall. What does it mean? Stretched them out. No one even knew until the first decade of the present century that== when it was discovered ~~xxxxxxxxxxxxxxxxxxxx~~ by an astronomer in Arizona that there was ~~xxxxxxxxxxxx~~ evidence which all astronomers today accept, though it was a great surprise when it was first presented to them, that all the parts of the universe are moving farther away from each other constantly. They are being stretched out.

Constantly further and further away from each other(they are travelling). And it is agreed by practically ~~of~~ all of them that it all began with one little ball, perhaps not as large as this room in which all the matter of the universe was pressed together and it blew out in one great gigantic explosion that is all that is in the universe today.

Dr. Sagin does not deny that. He even shows us pictures of it (indistinct) Who stretched it out. It just stretched out! But here God says, I'm the one who stretched it out. Who spread out the earth and all that comes out of it, who gives breath to its people, and life to those who walk on it. God says, You find it hard to believe that Israel can be God's instrument or any part of it to bring justice to the nations. You find it hard to believe that. But I am the God who created all the universe and I can bring to pass what I choose. And if I can bring to pass the great universe, I can bring justice to the nations, and I can deal with the question of sin which prevents justice among the nations. I can deal with that.

And Israel or some part of Israel is my instrument with which to perform this. He goes on: (v.6), "I the Lord, have called you in righteousness; I will take hold of your hand. I will keep you... Is he here talking to the whole nation? Yes. But he is talking more specifically to one part of the nation, who is really to accomplish this work of the servant of the Lord.

I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles. Are the "people" and the "Gentiles," parallel? Are they similar? The word Gentiles is the nations. It could be a parallel. Yet it is equally possible(as in any sentence there is more than one possibility of certain words), and here in the case of "people" it might just mean the nations, but in such a case it probably would be plural.

But when he says "the people", a covenant for the people, it suggests that he's talking about Israel in contrast to the nations. And that the work of the servant is not only going to accomplish a light for the Gentiles, but it's to be a covenant for Israelites. Now that we cannot say with certainty from the verse because there are the two possibilities of the word. But we can say there is a gleam(?), just a little tiny suggestion that the work of the servant is not only to be a work in relation to the nations, but it is also to be a work in relation to at least a portion of Israel, and perhaps a large portion of it.

"I will make you to be a covenant of the people and a light to the Gentiles, to open eyes that are blind, to free captives from prison, and to release from the dungeon those who sit in darkness." His purpose then in establishing justice is to bring freedom to those that are oppressed; He is to deliver from the bonds of sin those who are suffering under it. He is to open the eyes of the blind-- far beyond what the heathen nations could perform.

"I am the Lord that is my name! I will not give my glory to another or my praise to idols. See, the former things have taken place, and new things I declare." Isaiah mentions they are going into exile. ~~It has taken place for the Northern Kingdom; the godly in the Southern Kingdom already imagine it as having taken place. People 150 years later as they~~ realize that it has taken place That the exile came just as God said that it would.

The former things have taken place and new things I declare; before they spring into being I announce them to you." So there are wonderful blessings ahead that God is going to bring.

Then he goes on with praise. "Sing unto the Lord a new song, his praise from the ends of the earth, you who go down to the sea, and all that is in it, you islands, and all who live in them. Let the desert and its towns raise their voices. . . Let the people of Sela sing for joy; let them shout from the mountaintops. Let them give glory to the Lord and proclaim his praise in the islands. The Lord will march out like a mighty man, like a warrior he will stir up his zeal; with a shout he will raise the battle cry and will triumph over his enemies."

That doesn't sound like the earlier verses of the chapter, where he won't shout or cry aloud or raise his voice. The Servant has a work to do which which is to be done in a gentle, firm, strong positive manner, and in an effective way but not with sudden outbursts of force for a while.

But God also performs with great violence like when He brings Cyrus to come to overcome the nations and to free Israel. "With a shout he will raise the battle cry and will triumph over his enemies."

"For a long time I have kept silent, I have been quiet and held myself back. But now, like a woman in childbirth, I cry out, I gasp and pant. I will lay waste ~~and~~ the mountains and hills and dry up all their vegetation; I will turn rivers into islands and dry up the pools. I will lead the blind by ways they have not known, along unfamiliar paths I will guide them: I will turn the darkness into light before them and make the rough places smooth. These are the things I will do; I will not forsake them. But those who trust in idols, who say to images, You are our gods, will be turned back in utter shame."

This is ? ? the idolatrous nations ?? The great

temptation that the Israelites would be led astray into idolatry.

But (you notice what he says now), Hear you deaf; look, you blind, and see. Who is blind but my servant, and deaf like the messenger I send? Who is blind like the one committed to me, blind like the servant of the Lord?" Israel is the servant of the Lord. Israel has the objective given in the beginning of ch. 42. Israel has the assurance that this work will be performed and strives ascribes (indistinct ?) Yet Israel is blind; Israel is deaf.

How can they possibly fulfill their service duty?
 "You have seen many things, but have paid no attention; your ears are open, but you hear nothing. It pleased the Lord for the sake of his righteousness to make law great and glorious. But this is a people plundered and looted, all of them trapped in pits or hidden away in prisons. They have become plunder, with no one to rescue them; they have been made loot, with no one to say, Send them back."

"Which of you will listen to this or pay close attention in time to come? " How can they perform the work of the servant? Look at the position they're in. They're in captivity. They're in suffering. They're in misery. They are plundered and looted. You can just hear them complaining. What a tremendous ideal you have set before us! What a duty to perform! But how can we ever do it? How can we who are suffering from injustice, we who are one of the smallest of the nations. How could we perform the mighty work that God has assigned the Servant of the Lord? Look what a position we're in. Look how we are plundered and oppressed! Look how we are in bondage!

God answers them in v. 24 --our first passage of real sharp rebuke, in this section. "Who handed Jacob over to become loot, and Israel to the plunderers? Was it not the Lord against whom we have sinned. For they would not follow his ways; they did not obey his law. So he poured out on them his burning anger, So he poured ----- the violence of war. It enveloped them in flames, yet they did not understand; it consumed them, but they did not take it to heart."

Here is Israel the servant of the Lord. Israel' can't fulfill the work because they are in suffering. They are in bondage. They are in misery. But why are they there? Because of their sin. Because of their turning away from God. It was God who put them there. It wasn't that God couldn't protect them. When an ancient nation was conquered ordinarily if God interfered they were unable to touch them.

They were shown to be weak, or even non-existent by the nation being destroyed. But here was God actually giving over His own people to be conquered. He's given them over to this situation. He has permitted it to happen because

of their sin. So we see that the basic problem is the problem of sin.

Now when Israel like all human beings how will Israel ever perform the work of the Servant? Will it be one from Israel who represents his people, who truly can be said to do the work of Israel because he truly is an Israelite and yet one who is far more than an Israelite. One who has the power, the ability, one who has the understanding (indistinct) the one who will fulfill the wonderful promise of ch. 41 and carry out that work?

Thus we go to the NT. We get certain ideas from it. And we just read them back into the OT. And there is a certain validity to that because the OT implies that which is not yet clearly stated. There is such a thing as progressive revelation or the suggestion of an idea, and the gradual (indistinct) further and further where it is brought out clearly. That is all true(?)

Nevertheless I think we get more of an understanding if we take just what is there clearly and see how the (indistinct ? ? ?)

Now the assignment for next Friday is a very simple one. It is merely to express in your words exactly what is the significance of Isa. 42:1-7. What is it really talking about? What is the real meaning and purpose of Isa. 42:1-7. (indistinct) Plenty of time to review what we've covered this far. That is the assignment for next time. There are quite a few who have not done their assignments. (indistinct) Look at the passage (indistinct) Isa. 42:1-7-- we've already covered it in class. See how well you understand it and how well I've gotten it across. More helpful to me than to you. (indistinct)

You who are auditing it I think you'd get more value out of the course by doing the assignments.

(Mention of the children of Liegel and Peterson are in the hospital and to remember them in prayer)

I think we should realize the Bible was given by God to people to deal with their particular immediate situation but to give them truths that would be available for all ages. It is not a book with a hidden meaning, a book of hidden things we can work out with great difficulty though it may have many things that were not understood by the people at the time when they read it.

I heard a man this morning on a tape I have who said that where the Bible says the sinner being 100 years old shall be accursed, that 100 is the Scriptural == in Scripture stands for completeness and therefore this is pointing out the completeness of the suffering of the lost through all eternity.

I was reading a famous theologian who said that in Revelation where it says that those who died in Christ will live again and reign with Christ 1000 years and the rest of the dead lived not until the 1000 years be finished, that 1000 is the number of perfection and therefore the perfection of the joy of those who die in Christ during the intermediate state prior to his resurrection is meant!

Such statements make the Bible a book of conundrums that more or less try to figure out some hidden meaning from the various words. That is very definitely ~~ax~~false to the interpretation of the Bible. If there's something we can't understand let's just say we can't understand it. We can expect there will be things we can't understand in the Bible because the Bible was given for all periods. God may have something in the Bible that means a great deal to us today that 100 years ago would have been difficult for people to understand.

He may have somethings in it that we find difficulty in understanding but would have exactly met the needs of people 100 years ago. There may be things in it we don't understand, and we shouldn't feel too badly about that. But in order to understand it we should take what is clear and stand upon it but not make terms like 1000 or Israel or 100 years or something like that stand for something different from what they say unless there is clear evidence that the words are used in a figurative sense. And of course that does occur. There are instances where that occurs.

But to make general rules like that or to say that ~~xxx~~ because a figure is used in a ~~parakxxx~~ parable to have a certain meaning therefore whenever this figure is used it has that meaning--we have no right to insist upon such a regularity through the Bible. Egypt is a symbol of oppression and suffering. The Israelites were in Egypt in their great suffering and oppression. But to say that Egypt is always a symbol of suffering

and oppression is ~~so~~ ridiculous. Because we find that when Joseph took the children of Israel down into Egypt that Joseph said, The Lord brought me down into Egypt to prepare a place for you for a refuge during the famine. In that case Egypt was a symbol of a place of refuge and of protection. A figure does not have to be used in the same sense throughout.

In this section in Isaiah there is much that is of great value to us today and we can pick out isolated verses and get great blessing to ourselves. And there's no reason we should not. But we get far more value out of it when we understand just what it meant in relation to the people to whom it was given. And how in the midst of the circumstances of meeting the needs of those people the prophet looks forward to future developments that would have a very very special meaning and importance for us.

I appreciate the papers that you turn in to me. These papers are a great help to me to know how well I am getting particular ideas across, and also to prepare you for points of discussion which you have a background for which you might not have without the paper. The graduate students--those taking it for grad credit--have a special assignment in two parts, one of which was due last Friday, the other is due next Friday. I trust everyone understands those.

The assignment for next Friday, the regular assignment will be posted during this hour so you'll find it posted three places. The assignment is due this Friday. It sounds like one of the biggest assignments we've had yet but which actually is one of the smallest. It just took a little longer to say than with some others. And it does require the use of a concordance which we haven't required before.

Now we noticed as we began our study of this section of Is. that it comes immediately after ch. 39 which predicts their going into exile into Babylon. Then ch. 40 ff. for many chs. is dealing very specifically with the problem of exile in Babylon. The Babylonian exile is never predicted in these chs. It is assumed.--He deals here with the problems of people who are in exile and have been in exile for quite a while.

The simplest way to understand this section would be to say, Somebody else wrote this. Not Isaiah, but somebody else wrote it 150 years later and it simply was added to the end of the roll by Isaiah because the two styles are quite similar. (??) That would be the simplest way to interpret this section.

But the NT quotes from it, not saying you read in the book of Isaiah, or you read in the OT, but Isaiah said. On the evidence of the NT we are convinced (believing as we do in the inerrancy of Scripture) that the whole book of Isaiah came from that particular man Isaiah. Now this is not in itself a matter of such tremendous importance. Belief in inerrancy is of tremendous importance.

Who wrote this section wouldn't affect us greatly so long as we know it's true, that it's God's Word. That whatever it says

we can depend upon. But there is hardly a scholar who believes that believes that simple theory that I mentioned that here's something 150 years later that was just fastened on the end of the roll! Hardly anybody believes that. They started out believing that 150 years ago, but since that they've noticed much in the second part that they say was written by the first Isaiah, and other things were written latter and when they get through they have about 40 different Isaiah writers!

So the simple idea of two Isaiahs is one the liberal scholars do not have. By the way, this whole matter of higher criticism I tried to condense what seemed to me to be of greatest importance in connection with it, and put it into a 4000 word article on higher criticism which should appear in Christianity Today this week, unless something happens and they postpone it. But I would be surprised if that happened. I think that from the viewpoint of higher criticism there are many things in that article that very few Christian theologians know though students of literary studies in general are probably familiar with them.

But in this course we're not so much interested in higher criticism; we're interested in "What does this mean?" So our principle thought is, What did this mean to the exiles? And believing as we do that it was all written by Isaiah, and therefore written 150 years in advance that we can say, What did it mean to the godly people in Isaiah's day who imagined themselves in the condition of exile, and what would it mean when the time of exile came.

So you notice in ch. 40 that it is like an overture to the whole section, like a symphony. Ch. 40 says no specific word about exile. Nor does it say any specific word about the coming of Christ to deal with the matter of sin.

Question: (Indistinct-- about the second Isaiah)

Yes, the belief in the Second Isaiah would affect two or three places here where an argument is built--this has been predicted long in advance. And therefore it would have a very deleterious effect. But to my mind the most important thing about it is that the NT very clearly says that these parts were written by Isaiah. To me that settles the matter. To me that is the most important. But we cannot say that we have here the belief in one Isaiah; here the belief in two, because liberal scholars don't believe in two. They believe in about 40 different writers all stuck together. And it all started with that simple _____ idea of the two Isaiahs.

And you can make a tremendous argument for it because he is talking about the problems of the exile. He is talking about it. But to me the NT settles it, that Isaiah definitely says it. Then these points that he gives evidence that he's building an argument on God's having predicted it. But it does not simply predict exile; it assumes exile. It talks to people in the condition of exile, either imagining it as I believe they were

in Isaiah's day, or actually as they read the scroll later and saw how it exactly fit in their time.

This first ch.(40) then is a prologue, or an overture. It touches on the tremendous emotions that are vital both to sufferers in exile(though there's no specific word about exile) and also to those who rejoice in salvation through Christ though there's no specific word about that either. But it touches on the emotions that are common to both situations, of deliverance. And touching upon them it deals with the great thoughts of comfort to suffering ones, God's promise of deliverance, the gentleness of God in dealing with His people, the certainty that God will fulfill His promises, which is based on his great power that is stressed in these chs. as in hardly in any other place in the whole Bible, and the stress on the fact that God knows the end from the beginning and is predicting what is going to happen.

And of course toward the end of the ch., the assurance that those whom God delivers He will give strength to walk to run and to move forward in the procedures that he lays before them. That had a tremendous meaning to the exiles, and has a tremendous meaning to us. That's not double fulfillment. That's the fact that this ch. is dealing with the emotions and the situations common to both of the great themes that are dealt with in this whole section of Isaiah.

In ch. 41 we began the progress of the movement of the symphony, and we began it there in ch. 41 with God declaring that a great conqueror who is coming and before whom all the people are terrified is coming because God has sent him. The Cyrus does not know God, God has caused that this should happen and we can see God's activity in all that happens in the world. We may not understand. There's much we don't understand but we know God controls all things.

Here he says there is this great conqueror whom all the nations are terrified before. He is coming from the north and from the east and overcoming everything in his way but don't you be afraid if you belong to God because God has == is in control. We can say that of every situation in life. We don't know what's ahead for our nation. I do hope that all of you will, if you have not yet registered, will register today. It's the last day to register to vote and the--I've put on the table in back here things you can fill out and register to vote in Montgomery County, or in Bucks Co. if that's where your residence is. Now if you'll fill them out and get them to the office we'll see that they get them in time, and they will send you a card authorizing you to vote at the election.

There are very great dangers ahead for our country. This election is one of the most important in all the history of the United States. As Christian citizens it is our duty to vote our convictions. I heard it said yesterday that 50% of evangelical Christians don't vote at all! That is a terrible slam upon the intelligence and the consecration of evangelical Christians. Because when we live in a country where we have the

freedom in determining who our rulers are going to be, we have no right to complain about anything the government or the police or anything connected with it does if we haven't done our part and voted. So I trust that any of you who are not registered will fill out one of these papers today.

Here they face the coming of Cyrus. I'd like you to have that in mind very definitely, and to note the passages as we go through that relate to Cyrus, and to see how he comes back to this over and over. This great conqueror is coming. He's coming from the north; he's coming from the east. This one whom God has sent == this one whom God says he has sent, and eventually he even gives his name as Cyrus as this great conqueror.

But in the face of the coming of this great conqueror he assures the Israelites they need not fear. Why does he say, You need not fear? Because I've picked you out for a special blessing? That's not what he says. He says, You Israel are my servant. Jacob whom I have chosen, you descendants of Abraham my friend. I took you from the ends of the earth, from its farthest corners I've called you. I said, You are my servant.

Israel is going to be preserved because Israel is God's servant. If we truly believe in Christ we should be God's servants, and if we are He has a definite work for each of us to do. He will give us strength and life to perform the work that he wants us to do. If we do our best and still the work seems to fail, if we do our best and he cuts us short before we feel we have finished anything like the work we ought to do for him, we can know still that it was his plan, and we can rest in confidence and in assurance that he is working all things in accordance with his will.

So he says, Israel, you are my servant. I'm not protecting you simply because I like you. I'm not protecting you simply because you are my pet. You are those whom I have selected because a great work is to be done. And what is the great work? that is to be done? It doesn't say anything about it in ch. 41, about what the work is that they must do. But he assures them that they will not perish. That they need not fear Cyrus because Israel is His servant.

You notice when he says Israel is God's servant, you don't necessarily mean that God's servant is the whole nation --there are wicked ones in that nation as in every nation. They are not included in what he means eventually by his servant. It will be a part of the nation that performs it. Will it be a big part, a small part? Will it even be one individual? We are not told yet. But it must be someone who comes or someone who comes from Israel and who can properly represent Israel.

In ch. 42 we have a section in which we're told what the work of the servant is to be. What is God going to accomplish through his servant? So he gives us here the purpose of the servant. Not only that he gives us the assurance that the work of the servant

is going to be fulfilled. So he says, Here is my servant whom I uphold my chosen one in whom I delight. I will put my spirit upon him and he will bring justice to the nations. This particular verse does not say he will bring salvation to those who trust in him. It says he will bring justice to the nations.

Have Christians brought justice to the nations? When we have two nations over on the other side of the world fighting each other today making claims and counter claims against each other. Neither one can say that they have justice. When we have the tanks of Russia rolling through Afganistan where most of the people do not want the Russians at all. Where we have thousands of young men in Russia brought up to know that their fate is to be drafted into the Russian army, given a training there and then sent off they know not where finding themselves in Afganistan among a people who do not want them and are disgusted with their coming and who are ready to kill and torture them in any way they can because they want to be free from them.

And we have these young Russian men who themselves never had any desire to do such things and are subjected to that situation --do we have justice among the nations? We certainly do not have justice as yet among the nations. But God said that his servant will bring justice to the nations. He says that in v. 3. You look again in v. 3 (last half). Again in v. 4 he says In faithfulness he will bring forth justice; he will not falter nor be discouraged till he establishes justice on earth. In his law the islands (that means the distant lands) will put their hope.

Today when great sections of the world have almost no one in them who even recognizes the Name of Christ, and when our so-called Christian nations have in so many regards repudiated belief in Christ and established moral standards that are utterly contrary to what is taught in the Scriptures, shall we say that this is a prophecy that did not work out? That was not fulfilled? He will not fail nor be discouraged till he has established justice on earth, and in his law the islands will put their hope? Or shall we say that what "when he establishes justice on earth" means until he takes to heaven those who believe in Christ and delivers them from the injustices on earth?

I think it's far better to say you don't believe the Bible than to say, Yes I believe it and then twist it around to say something utterly contrary to what the words say! But this is what we are told here that the servant is going to do. God has brought Israel into the world to be his servant, and his servant must establish justice on the earth and must cause that all the most distant sections of the world will be looking for his law which they will be obeying to the very best of their ability. This promise of justice, yes----

Question: (unable to catch this question)

No, I think justice means a continuing situation in which there's no oppression. No misery or suffering. Hitler's forces thought they brought justice to the Jews by sending them to the concentration camp! But I wouldn't call that justice. I would not call God's sending the wicked to hell, God's bringing justice to the earth. He might be cleansing the earth, but I wouldn't say it was establishing justice in the earth.

Well now, this vision we have here is nothing new in Isaiah. We've already had many glimpses in the book of Isaiah of the establishment of justice in the earth. Looking back at ch.2:3, "Many peoples will say, Let us go up to the house of the God of Jacob. He will teach us of his way so that we may walk in his path."

Maybe that's happened already, you might say. People from all over the world have accepted Christ, have taken that which came from Jerusalem and have desired to walk in his paths. The law will go out from Zion the world of the Lord from Jerusalem. The Gospel has gone out from Zion, the world of the Lord from Jerusalem.

But look at the next verse: He will judge between the nations That might mean giving blessing to some nations and destroying others, if you stopped there. But he goes on--and settle disputes for many peoples. They will beat their swords into plowshares and their spears into pruning hooks." That is somewhat figurative. By swords and spears he means instruments of war. We don't use them today, but today there are more tanks and warplanes made than ever before in history. The Russian government has produced enough missiles to kill everyone on earth. They are mostly directed so they would land ~~on~~ on the U.S.A if they were shot off, but they have as I understand it six times the fire power there is in America.

If America shot missiles toward Russia they have a system whereby everybody is to get underground in a few minutes notice. If you were to hear that Russian missiles were to land here in 15 min. how many of you would have any idea what to do or where to go? They are prepared, we are not. That is not a condition we have today where God has settled the disputes for many peoples and they've beaten their swords into plowshares and their spears into pruning hooks.

Nation shall not lift up sword against nation, nor will they train for war anymore. Isa. has a picture here which is not a picture of heaven, but a picture of something wonderful that will come on earth when the Servant of the Lord establishes justice throughout the world and controls all things for good.

We have this wonderful picture in Isa.2. I won't pause over ~~xxx~~ the picture in Isaiah 4, but glance quickly at the picture in Isa. 11. Isa.11:4 -- But with righteousness will he judge the needy and with justice will he give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked one. There is a tremendous statement of what he says is going to happen. Verse 9: They shall not harm nor destroy in all my holy mountain.

For the earth will be full of the knowledge of the Lord as the waters cover the sea." Does that say there will be no violence in heaven because heaven will be full of the knowledge of the Lord? Certainly it has always been. This is a picture of earth.

Isaiah had the wonderful picture of the establishment of universal peace and of universal justice on this earth. In ch. 42 we are told God's servant must establish this. He must establish a world free from injustice and violence. How can Israel ever do this? Here is the purpose set forth for which God has called Israel to be His servant, but how can Israel ever be able to do such a thing? You say, That's a wonderful ideal, but what a silly thing for this nation Israel to ever think they can do that? or that a part of them will do that, or that any individual from among them will be able to do that.

~~The x p o s t m i k k e n n i x~~ Napoleon thought he would establish the law all through Europe. He did for a time, and all Europe has been greatly blessed, though it was greatly cursed by what Napoleon did, it also has been greatly blessed by the fact that he introduced many laws into all of Europe which all Europe maintains to this day. For instance, they say the temperature is zero when it is freezing. Napoleon never conquered England or America, so we say when it's 30 32 above zero it is freezing which is about as silly as anything you can think of certainly!

It was the best they could figure a few years before Napoleon when the German Fahrenheit worked out a system. He found that melting snow was always at a certain temperature. He set his zero at this temperature of melting snow and cold water mixed together. That gave him a zero. People later on found that that was actually way below freezing, 32 degrees below freezing. They found what freezing really was, so they established the system with zero for freezing, and today the world would be divided between the three different systems that were established except that Napoleon conquered most of Europe and established a reasonable system for it. So there's a uniform system in all of Europe except Britain because he established it. He established many good things. But I certainly would not say he brought justice to the nations. He brought much injustice along with many good things that he brought to them.

How could an individual from Israel do a fraction of the good Napoleon did even apart from the harm and evil that Napoleon did? How could he? God says, It is going to happen. In v.5, This is what the Lord says, he who created the heavens and stretched them out, who spread out the earth and all that comes of it, who gives breath to the people and life to those who walk in it. You ~~xxx~~ can't believe that should a thing would happen! You can't believe that a time of universal justice, and freedom from fear, universal freedom from violence, you can't believe in it, and above all you can't believe Israel can establish it!

God says, I say this and I am the one who created the heavens and stretched them out. I'm the one who controls all things

and I say that the servant of the Lord is going to produce this. So he stresses his greatness and power in order to give us assurance that indeed his promise is going to take place. We can believe that this is going to happen. The servant of the Lord is going to establish universal justice upon the earth. God says it is sure to occur.

Well, you could think of an ordinary Israelite saying, How could I ever do this? How could I reach out to Greece and Rome and all these different areas, and force them to stop all their fighting and all their violence and establish universal justice. How could I do it? How could our nation, even if every one in our nation was devoted to the desire to do this, how could we ever possibly do this? But God says, This is what the servant of the Lord has been called in order to do. Not only that he says he's going to do it. It is going to be fulfilled God says.

But more astonishing than that, he says in v.2, to the first half of 3, he tells us how it is going to be done. It's not going to be done by great armies marching out and ~~overcoming~~ overcoming everything. It is going to be done in a way that you could never dream of.

A bruised reed--- He will not shout or cry out, nor raise his voice in the street, a bruised reed shall he not break, and smoldering wick he will not snuff out. In faithfulness he will bring forth justice. If you are trying to be a light for Christ, trying to serve Him and you don't seem to be successful but you are doing your best, He will not snuff you out! He won't cast you aside and say, We're not interested in him, he can't do any better than that. If you are doing your best and you are serving him, the servant of the Lord is going to accomplish this and he will make use of all of us. But it is he and not we who are going to accomplish this.

He is going to accomplish it in ways we would never dream of. He says in v. 6, "I the Lord have called you in righteousness, I will take hold of your hand, I will keep you and make you be a covenant for the people." What people? Does this mean the servant of the Lord is going to be someone who is going to come and bring great blessing to the people of Israel? It doubtless is included. But he doesn't stop there. He goes on, And a light for the Gentiles, to open eyes that are blind, to free captives from the prison and to release from the dungeon those who sit in darkness.

Now all parts of what God promises the servant will do need not necessarily be fulfilled at the same time. He will establish justice throughout the earth. But it may be that God's servant even before that time will bring light to the blind, will free captives from prison, that he will partially show forth what he's going to do on a universal scale he will show on a smaller scale to all who put their trust in him. So again in vv.8-9 we have the certainty of this stressed. It is something that is just beyond belief that he is going to do this and going to use Israel as His instrument in doing it.

So he says I am the Lord that is my name. I will not give my glory to another nor my praise to idols. See the former things have taken place." What former things have taken place? They have gone into exile as He predicted. They have done it. If people read this 150 years after Isaiah they know the prediction God gave of their going into exile was fulfilled. If they read it at the time of Isaiah they know that the northern kingdom had already gone into exile, and they see the sin of their own nation and know that it also will go into exile.

They can hardly believe in Isaiah's day that it will be to Babylon they will go rather than to Assyria which was the great power in his day. But the godly know that Isaiah said it and that it is going to take place that way.

So he says, The former things have taken place, and new things I declare. Before they spring into being I announce them. And the new things he declares begin with the coming of Cyrus, begin with the great conqueror who is coming who is to be God's instrument for something or other. We're not yet told what for. But he's coming bringing terror to the nation, but Israel need not be terrified. Later on he tells us how God is going to use him for his purposes.

He assures us that new things that he's promised as he looks forward into the distant future, he sees the eyes that are blind opened, the captives freed from the dungeon and released from the prison. He sees justice established throughout the earth. And he sees this happening through one, or a group, he doesn't say yet which, that can properly be called Israel which of course it couldn't be because many of them denied the Lord and turned away from him. Or is it a part of Israel, or is it an individual who is an Israelite and can truly represent Israel in carrying out the task assigned to Israel.

Question: (by Mr. Piras) It seems that the passage refers to the Lord and yet from _____ in v. 4, he will not be disheartened or crushed till he establish justice in the earth." Now this justice is still future at this time?

I have not seen it anywhere in the world. Yes. It would seem to be something that has not yet occurred, certainly.

Questioner: If it is future now. It says, He will not be crushed, till it takes place. Does that mean that his death on the cross did not _____ would not _____ be disheartened or crushed?

He was not disheartened or crushed on the cross. He triumphantly bore our sins on the cross. He was not disheartened. He was filled with pain and misery, but certainly he was not disheartened. He went to the cross knowing he was fulfilling the great thing for which he came into the world and he was laying the foundation upon which all his future work was to be built.

Question: (indistinct) Christ a covenant to the people and a light to the Gentiles

I would say that in the light of what we find further on in Isaiah we can say that, yes. But at this point we are not yet at that where that is made clear. At this point we know it means either the whole of Israel or a part of Israel. At this point we have no reason to suggest that it was only individual out of Israel, but we have no reason either to deny that possibility at this point. It is only later as we go through that it becomes clear that the servant of the Lord, ~~the work~~ the work that Israel is responsible to do will be done by one individual rather than by a large group of the nation. It's not yet brought out.

Question: Verse 4 --going back to Bob's question. He will not falter nor be discouraged until he establishes . . . The implication seems to be until some future time.

No, the ~~word~~ word "til!" in English is ambiguous because it can mean--if I say that I'm going to drive to Chicago, and I'm not going to stop before I get to Pittsburgh, that doesn't mean I'm going to stop at Pittsburgh. I might go 100 miles further before I made a rest stop. But I won't stop this side of Pittsburgh. The word "til" can be used to imply that when you get to that point it's ended. But it doesn't necessarily imply that.

He won't stop until that doesn't necessarily mean he will stop at that. You might say, This fellow won't stop studying until he finishes his course! and graduates, but I hope he won't stop studying when he graduates, I hope he'll keep on afterwards. The word till in English often carries a suggestion that it only goes that far, but it's not in the word. It's up to that point it doesn't happen, but it doesn't say what happens. beyond that.

Question: (indistinct) Refer to the millennium!?

Well, I can't think of anything else it could refer to. Can you? I mean, if anybody has another interpretation I'd be interested to hear it. But I've never heard of one that seems to me to make any sense.

That word Millennial I think in a way is unfortunante. That we have come to speak of premillennial and post or a-millennial. They are terms that don't convey the real significance. What we mean is when we say premillennial, that we believe in a millennium and that this millennium will come after Christ comes back. When you say premillennial you mean Christ will come back before the millennium. The word doesn't convey it, it isn't a good word.

It's like the word pretribulation rapture. That is a very bad word because many people interpret it to mean there's not

going to be any tribulation until the rapture! It doesn't mean that at all. We've had tribulation ever since the time of Christ. There were 10 great persecutions under the Romans. We may have terrible tribulations before the rapture. But pretribulation rapture means there will be a tribulation AFTER the rapture! It would be much better if some other term were used. It's confusing.

A post tribulation rapture--if that means as soon as there is going to be a rapture, the Lord should have come hundreds of years ago, because there have been many tribulations. A post tribulation rapture means there won't be any tribulation after the rapture. I don't know what other term would be better, but I know these terms are very very poor.

Question: I'm having trouble with he shall be crushed like Isaiah 53

"Crushed"? Is that the KJV?

Questioner: No, NASB. The fact that it says in Isa. 53 that he I wondered if it could mean that the could be the basis of that being established even though it might not happen until the future, just like the crowd(indistinct?)

I would say that--- It doesn't seem to me that "crushed" is a good word for this. Now the NIV translates it "be discouraged." I don't think it's referring to his being crushed, but to lose hope, to lose heart. But the cross certainly is the basis of all God's blessings since that time. That is brought out clearly in this section of Isaiah, but we haven't come to it yet. We gradually lead up to it, then it is brought out in its logical relation to the context, but at this point it has not yet been revealed. After we go on we can look back and see how it fits in at this point.

But what I'm anxious to do is to see how this develops up toward that point, and how in the midst of a situation he brights out these great truths of the future. The primary great truth that's brought out here is that the servant is going to bring justice to all the nations. That's clearly stated here.

Question: Doyou think happened before that time his coming in the millennium or could it possibly (indistinct)?

It doesn't say. We cannot tell from this verse. It says that the servant is going to do that and we know Christ did that when he was here on earth, and we know that representatives of Christ have done it through medical missions in many places since that time, and we have every reason to think it will be done to a far greater extent later on. But the verse there is telling about what he's going to do, looking at a long view, not arranging things in a specific order. It certainly doesn't say that all who are bling will have their eyes opened at any time prior to the millennium, but it says that many will, and certainly Christ opened the eyes of many.

Certainly Christ did open the eyes of many when he came.

Unless there's a further question on this section which is very important, which I want you to get an idea of what is promised here which is how difficult it is to think that Israel could fill such a thing. Then how he goes on after that and gradually brings out the truth of how it is to be fulfilled.

Question: Did the former things and new things?

The former things here would be the going into exile. The fulfillment of the promise--not the promise but the prediction that they would be taken into exile for their sin and that they would be taken to Babylon rather than to Assyria. Those things have been fulfilled. God promised -- promises deliverance. And back here in ch. 40 as it began, we have the statement in v. 2, Tell her that her sin has been paid for.

Now we have very little touch of sin up to this point, very little. The reason for that is that God is not now speaking to Israel in their homeland, arrogant, defiant of God, living in wickedness. He's not speaking to ~~the mass of~~ the mass of the nation. He is speaking to the godly of the nation. And he is looking forward to the terrible misery of the exile and in that this section has less rebuke than perhaps any other part of the prophets. He is comforting. This is Isaiah's book of comfort. But in the course of comforting them he gradually brings to attention the fact that they are in this situation is because of their sin.

He gradually brings that to their attention and gradually changes the stress from the terrible conditions of suffering in exile to the sin that caused the exile and brings out the fact therefore that unless the sin question is dealt with there's nothing great accomplished by delivering them from exile. Because there will be new exiles if they continue in sin.

Therefore he deals with them very tenderly and compassionately, but gradually bringing to full realization the fact that the most important thing is not exile but sin, and how he is going to deal with sin. And when we get to ~~the~~ the end of the passage we're dealing with this semester we see exactly how God is going to deal with sin and lay the foundation for the establishment of justice in the earth through dealing with the sin. So there's a gradual development of thought. He's speaking tenderly to people in sorrow and suffering to bring them more to a realization of why it happened and what the basic problem is and then how he's going to deal with that basic problem.

Question: (about the new thing?)

Well, the new thing includes everything after that time. It includes the deliverance under Cyrus and all the blessings he's going to bring after that. He's now declaring to them. Some of which have already been promised; some of which are entirely new.

You've seen what's happened, what I've predicted. Now new things are happening.

I think we'll have to stop there for today. The assignment I think is posted for next time. As I say, it sounds big, but if you use a concordance it really is a rather small assignment.

Please everybody get it in by Friday noon.

I'm very sorry that instead of giving you an assignment next week that I am giving you a test next week! But I don't know any fair way to give marks for the semester on just the one final exam. Last year I gave a half hour test. It was too short to give me a fair picture. I marked some much higher than I should, and some much lower than I should because there wasn't sufficient material. So under those circumstances I fear I will have to give you a full hour test next week.

In recent years it's been my practice to give two tests so that nobody has the same test as somebody sitting next to them. I did not do that primarily to prevent anyone from cheating. Because I know there are few if any here who would cheat. I do this for the sake of those who would not want to cheat, because if you're writing on the same question as someone next to you it is just about impossible to keep from seeing a word on the next person's paper. If it's something you know perfectly well and you're very conscientious, and you haven't thought of it yet and you notice it on the next paper, you're faced with a moral dilemma. Shall I assume that I was not == would not have thought of that and leave it out because I noticed it in his paper or shall I assume that I would have thought of it anyway and put it in? It makes a real problem for those who are really conscientious. So next time I'm going to ask you to sit so that no two of you are next to each other, Now will those who are over here and sitting next to the aisle raise your hand. Next to the aisle, either side of the aisle. Then Mr. Cho if those in the third row would raise their hands . . . You folks can sit in your same seats next week. And I will hold special seats for the others about four rows back. That way nobody will have to sit next to anybody else and I'll give you the same test instead of having to make up two different tests. That's not easy to do with the amount of material we have covered. So far this semester.

We have not covered a great deal of material because we've been primarily endeavoring to cover principles, in the interpretation of a section which is somewhat unique. In this section we've noticed that it is quite different from most of the prophetic books in that there is very little of rebuke. Most of the prophetic books have a great deal of rebuke. Most of Isaiah has a great deal of rebuke. Pointing out their sins; pointing out their turning away from God. But starting with ch. 40 we have a situation in which he is not speaking to the mass of the nation directly, he is speaking to the godly but it will apply to the mass 150 years ~~xxxx~~ later.

As he speaks to the people, he speaks to those whose hearts are burdened with sorrow because they see the misery that is ahead for their nation and what they need is not rebuke but comfort. They see that the exile ahead is an absolute certainty. In your pastoral work you will meet many situations where people have sinned and they need to be brought face to face with their sin but they are burdened facing the results of it and they need some sort of comfort.

They need some sort of assurance of God's existence before they are ready to take rebuke and to face the problem of their sin directly. That is the situation of those who are being addressed in Isa. 40 ff. So comfort is the great theme of this section and we began in ch. 40 with "Comfort ye, comfort ye my people." He is comforting them. Giving them words of comfort.

Very often you just say to someone, I'm sorry, I sympathize with you. You try to comfort them. You don't say anything particularly. Just the realization that somebody is trying to comfort you can be of help to people in distress.

God doesn't stop with comfort. We noticed in verse 2 of ch. 40 he goes on to the theme of deliverance. It's not merely empty words of comfort, but comfort is going to lead to deliverance. He is dealing here with deliverance of people in exile. He goes on and brings to their attention the fact that deliverance from exile itself will accomplish little if you don't get at the cause of the exile. If you bring them back from exile without getting at the cause of it they will have more exile. You have to get at the cause, so very tactfully Isaiah in this section is bringing the ~~message of comfort~~ the people to whom he's bringing the message of comfort and of deliverance the realization that after all there's a far greater problem to meet: the problem of sin.

So at the first of this section there's very little about sin and very little about rebuke, but there is great emphasis upon comfort in general, on deliverance specifically, and then there is tremendous emphasis upon God's power. And when people are in great misery that is one thing they need-- to realize God's power and ability to bring his will to pass. That whatever happens in our lives we know he has a purpose in it for us if we belong to him. God's great power is a thing we need to stress and make people aware of. Particularly when you're trying to bring comfort.

So that theme of comfort-- of God's power is greatly stressed in these first chapters. More than any other part of the Bible with exception of certain parts of the book of Job. God's great power. But here were the Israelites in Babylonian area under Babylonian control being ~~oppressed~~ oppressed there and humiliated. It is important to give them some evidence that all this talk about God's power isn't just talk. That actually there is some true evidence of God's power. So the evidence given is evidence from prophecy, evidence from prediction. He is giving the assurance that God knows all things and that 150 years before deliverance from exile, God not only predicted they'd be delivered from exile but ~~he~~ told them exactly how it would happen, and what He would do. in order to bring about their deliverance. So these are the great themes of this first part of the section of Isaiah we're looking at this semester.

Another theme that is touched on a great deal is the theme of the folly of idolatry. The other theme, of course, has tremendous relevance to us today. The folly of idolatry does not have direct relevance to us today because we have very little of which we come into immediate contact with idolatry though we have much that is the same in principle as idolatry but it is not in images made of wood and stone. But there is much in ch. 40 and in subsequent chs.

on this matter of the folly of idolatry. Then we had this great introduction, this prologue to the succession of presentation of our section in ch. 40 where the themes that are vital for deliverance from exile are stressed as themes rather than presented as specific events predicted. They are stressed as themes, the general emotions that are vital for the whole section in ch. 40. In ch. ~~40~~ 41 we begin the direct dealing with the situation.

So in ch. 41 we begin dealing with the situation and immediately we come in contact with the purpose that God is going to use to deliver the people from idolatry. He shows the rest of the nations in terror because of the coming of a great conqueror. We read in 41:2, "Who has stirred up one from the east calling him in righteousness to his service? He hands nations over to him and subdues kings before him. He turns them to dust with his sword, to windblow chaff with his bow. He pursues them and moves on unscathed . . . Who has done this and carried it through, calling forth the generations from the beginning? I, the Lord--with the first of them and with the last--I am he."

You could apply that to any conqueror in the world's history. God has permitted all great conquests that have occurred. God controls all things with His sovereign will. Here he describes a great conqueror whom he has raised up for a specific purpose. So this theme of the coming of Cyrus as the means that God is going to use to deliver the people, this theme is one to which he returns again and again in these chapters. I wish you would have in mind the different passages in which he speaks directly about Cyrus.

In this particular section, if this was all we had you might not know that it is Cyrus with whom he is dealing. You might question, Who is it? and You might find a number of commentaries that say This is describing Abraham. Now Abraham did not pursue for a great distance. He did attack the rear guard of tremendous army that was heading back across the desert to Babylonia and was carrying some of Abraham's relatives as prisoners and he had attack the rear guard with a sudden unexpected attack. He with his 300 soldiers was able to throw this rear guard of the army into confusion and to rescue the people and the booty from Sodom and Gommorah.

You might say if you had only this, Yes God enabled Abraham to do this. This is speaking of Abraham. But as we go on through the chs. we see very specific evidence later on that it is Cyrus of whom he is talking. So we are justified in taking what we learn from later chs. and seeing that that is what is spoken of here and for a number of chs., we keep recurring to this theme of Cyrus the great conqueror God has raised up with the ~~specific~~ specific purpose of using him to deliver Israel. Right after mentioning Cyrus he brings in a new theme not yet touched upon in v.8.--

"But you Israel are my servant, Jacob, whom I have chosen, you descendants of Abraham my friend. I took you from the ends of the earth, from its farthest corners I called you. I said, You are my servant. I have chosen you and have not rejected you. So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand." A tremendous statement of why God called Israel to be His servant.

That is to say, Israel has been set apart to receive God's blessing. I believe God gave Israel great blessings time after time in its history and still continues to. I lived in Germany 2 years. I came to love the German people. I had tremendous regard for them. I was dismayed when Hitler got control of that nation because I had every reason to feel that Hitler was a monster rather than a true deliverer though in the situation in which they were they were ready to recognize almost anyone who promised deliverance from their situation.

But when I learned how they attacked the Jewish synagogues and how they were persecuting the Jews, I said I felt terrible misery for my good friends in the nation because I know God promises to Israel continued --- will continue, and God says I will bless those that bless you, and I will curse those that curse you. I ~~kk~~ knew then already that there was terrible misery for the German nation ahead.

Of course afterwards after Hitler's great conquests had run their course then when he had disappeared and most of the Nazis were in prison, the German nation suffered 3 yrs. of terrible hunger, cold and misery. Many died. I could foresee it several years ahead when I saw their attitude toward Israel. God has a blessing for his ancient people of Israel. There has not been a generation from the time of Christ when there has not been Israelites won to Christ, and Israelites who have become leaders in the Christian church and in the presentation of Christian truth but the nation as a whole continues in unbelief to this day, and will continue till the time that God has promised that those who remain of the nation will be converted to Christ.

That is a wonderful promise for them, but here we have the assurance to Israel that He has a purpose for them, and of course His primary purpose for Israel was to keep alive the knowledge of the true God and to prepare the way for the coming of His Son to give his life a ransom for many. So Israel is God's Servant and Israel may not fear the coming of Cyrus because God is bringing Cyrus in order to accomplish God's purpose through him. Please notice carefully in succeeding chs. the references to Cyrus because it is very important to the understanding of this section.

In v. 4 the emphasis is that Cyrus comes because God calls him. Verse 2--Who has stirred up one from the east? The implication is that God has called him. Verse 4, Who has done this and carried it through calling a generation from the beginning, I the Lord with the first of them and with the Last I am He. Further emphasis

upon the power of God; also upon the prediction of God and he is predicting Cyrus' coming 150 years in advance.

So we have in this ch. the great arraignment of the idols; the declaration of the coming of Cyrus, the great conqueror whom all the nations will fear and whom Israel is not to fear because he will come as a deliverer for them, but we have in it the assurance that God's purpose is going to be fulfilled and the beginning of this theme--Israel is God's servant.

In ch. 42 in the first 8 vv. (first 7 vv. I guess we should say) we have the picture not of Israel as it is but of the work of the Servant. What the Servant is to accomplish. You might say this is the pattern of God's purpose for the servant but it also is the assurance of what God will accomplish through the servant. That is the first part of ch. 42. God's task and the assurance of the fulfillment of the task. God is going to accomplish what he predicts, and the work of the servant will not be completed until He establishes justice on earth. In his law the islands will put their hope.

The role of the Israelite, the One who represents Israel, the One who comes from Israel, the One who ~~is~~ on Israel's behalf performs the work of the servant, this work will continue until as v. 4 says, He establishes justice on earth. In His law the islands will put their hope. The whole earth is to be covered with the knowledge of the Lord as the waters cover the sea because of the work of the servant. He is to bring this servant into the world that God has called Israel.

So this is the great theme of the first part of ch. 42. But in 42:18, "Hear you deaf; I am, you blind, and see! Who is blind but my servant, and deaf like the messenger I send?" What a strange thing to say after saying, He will not shout or cry out or raise his voice in the streets. He will not falter nor be discouraged until he establishes justice in the earth." Yet not, "Hear, you deaf; look, you blind, and see! Who is blind but my servant, and deaf like the messenger I send?" He is now looking at Israel as it is in His day.

He is seeing the tremendous difficulty of Israel performing the work of the servant. Israel must perform it. Israel has been called into existence for this purpose. Yet look at the situation of Israel. How can Israel ever fulfill this purpose?

Who is deaf and blind like my servant, God says. In v. 21, It pleased the Lord for the sake of his righteousness to make his law great and glorious. But this is a people plundered and looted . . . They have become plunder, with no one to rescue them; they have been made loot, with no one to say, Send them back." Israel in exile. How can Israel ever fulfill the work of the Servant? But when he turns this way in pity and in sympathy to look at Israel as ~~is~~ to the condition they are in

suffering and in exile, and most of this section is a section of comfort. But now having looked at them in their condition how can they ever fulfill the work of the servant when we are in exile and in suffering? God says (v.24), "Who handed Jacob over to become loot, and Israel to the plunderers? Was it not the Lord, against whom we have sinned?" That's the answer to the question, Who handed Jacob over? The prophet answers, Was it not the Lord against whom we have sinned: For they would not follow his ways; they did not obey his law. So he poured out on them his burning anger, the violence of war. It enveloped them in flames, yet they did not understand; it consumed them, but they did not take it to heart."

This section from v.18 to v.25 is a great section of rebuke. Tremendous rebuke against the people. You're in exile, in suffering, in misery. But you've brought it on yourself by your turning away from God. We look at the condition of our nation today. We look at violence in the street. We look at robberies and at murders.

I was reading just yesterday of ~~xxx~~ man who told how he went to New York in 1954 to live and he said at that time there was an average of one murder a day in New York. Twenty (20) years later he said there was an average of 4 murders a day in NY.

Charles Dickens hated the U.S. because unscrupulous American printers were printing and distributing his works without paying him any royalties. So when he made two trips to this country he went back to England and wrote very unflattering descriptions of America. But despite his vindictive feelings against America in general, he states that he found that in America at that time (about 100 yrs ago or a little more) he found that conditions were such that he said, A woman could walk at any time of day or night at any place in the U.S.A. as it was then in perfect safety because no one would lift a hand to touch her or to injure her. How different from our situation today.

We bemoan our situation and we think how terrible the way the situation has gone. But how much of it is our own fault in allowing humanists and unbelievers to gain control of our school system, and from grammar school into college to brain-wash children with unbelief and with an attitude quite different from the moral standards which characterized our nation in its early days.

So the Lord says, Who was it that handed Jacob over to become loot, and Israel to the plunderers? Was it not the Lord, against whom we have sinned? So he poured out on them his burning anger. If our nation goes along the way it seems to be going, with only about 40% of the people taking any interest in who is going to be our next president or whether our nation is going to turn away from its present anti-god, ungodly course, if it continues we cannot be surprised at what may happen! But you notice how this ch. ends with this great section of rebuke.

Yet it is immediately followed by the very opposite. That is characteristic of this section of Isaiah. God is bringing comfort. That is His first purpose in this section. It is to bring comfort to people who are in such sorrow that it is hard for them to look at things rationally and calmly. He is bringing them great assurances of comfort and then just sliding in a few words, sometimes some very strong words of rebuke. But not for long on any one occasion in this section.

So the ch. division happens to be put right here, but it is an important important minor break in the thought. Just after saying it was God who did it, he says in 43:1, "But now this is ~~not~~ what the Lord says--he who created you, O Jacob, he who formed you, O Israel: Fear not for I have redeemed you; I have called you by name; you are mine. When you pass through the waters, I will be with you; and when you pass through the waters, I will be with you. . . . When you walk through the fire, you will not be burned; . . . For I am the Lord, your God, the Holy One of Israel, your Saviour.'

What a sharp change from rebuke to blessing here. Between ch. 42 and 43. This sudden sharp change because the principle theme here is rebuke and there will be Bibles that will say at the end of ch. 42, "Stern rebuke against Israel." And at the beginning of ch. 43, "God's Blessings for the Christian." And they will give all the blessings to the Christians and all the curses to Israel! That, of course, is not a fair way to deal with the Scripture.

In this whole section God is talking about Israel His servant. But God is also speaking to us who are the followers of this great servant, Jesus Christ. So we all need to think to how great an extent do we need a rebuke that is contained in this ch., and we also have a right to take to ourselves the blessings that it gives and the assurance that if we have been saved through Christ we are the followers of His Servant and we are entitled to receive His blessing in spite of our failuress and our sins.

So he gives this wonderful assurance to them. When you come to v. 3 there: "For I am the Lord your God, the Holy One of Israel, your Saviour; I give Egypt for your ransom, Cush and Seba in your stead Since you are precious and honored in my sight, and because I love you, I will give men in exchange for you, and people in exchange for your life." What does he mean by that? what do Egypt, Cush, and Seba have to do with it anyway? Scholars have pondered over this question and I believe that most of them would say, in fact it's the only interpretation of it that I have ever heard that the Cyrus and his son Cambyses after they conquered Babylon and released the Israelites and gave them permission to go back to their homeland, they proceeded to go down into Egypt and into Cush and Seba, the region south of Egypt and west of Egypt and to conquer those also! He is saying, Cyrus God is going to carry on his blessing to Cyrus not simply up to the point where he has accomplished God's will in letting the Israelites go but on further even that he will conquer

Egypt and even the Sudan south of Egypt. Now that is not very clear in the passage but I have never heard another suggestion given for the meaning of this and it fits with the history of the time., and so should be had in mind when you think of the passages that are dealing with Cyrus. He is probably here, and I know of no other interpretation for it, speaking of God's continuing blessing on Cyrus, the great conqueror, whom God is going to use in order to deliver His people.

Then you go on with a promise which you wonder because it is so strong whether it is talking simply about the return from exile or whether God is looking far beyond that to a still further in the future deliverer of the Israelites. He says, "Do not be afraid, for I am with you; I will bring your children from the east and gather you from the west." It is rather questionable whether there were exiles in the west at that time. They had been carried off to the east.

"I will gather you from the west. I will say to the north, Give them up! and to the south, Do not hold them back. Bring my sons from afar and my daughters from the ends of the earth—everyone who is called by my name, whom I created for my glory, whom I formed and made." It would seem that the prophet's vision here goes beyond the deliverance from the Babylonian exile and looks to God's mercy to the Israelites at a time far beyond that and we may well question whether this has yet been fulfilled as fully as would seem to be required by the statements.

Then in v.8 he again returns to the theme of rebuke: "Lead out those who have eyes but are blind, who have ears but are deaf. Is he here talking about his servant the Israelites, or is he here talking about the nations who worship idols? It would seem likely that the latter is what is involved, though you would not know that simply from this verse alone. He says (v.9), "All the nations gather together and the people assemble. Which of them foretold this and proclaimed to us the former things? and proclaimed to us the former things?" Here are the Israelites in Babylon, the great processions go past them with the Babylonian god's statues held up in the air, and the people bowing before them. The Israelites ~~ese~~ seem like a queer minority that does not recognize the power of Babylonian gods who have conquered most of the then known world. But God says, Which of them foretold this?

"Who proclaimed to us the former things? Let them bring in their witnesses to prove they were right, so that others may hear and say, It is true." These ~~a~~ = The theme of prediction-- God says, I have predicted the future and it has come to pass. And there are many predictions of the future of events that happened hundreds of years after the predictions were given. There are not a tremendous number of them. God did not choose to give us a great many evidences of this type, but he gave a very considerable number. ~~These~~ are cases where predictive prophecy seems to fit with future events, but it is hard to be dogmatic and I

think some people go to an extreme in being dogmatic on questionable cases. But there are a number of cases in the Bible of physical events that happened hundreds of years after the predictions were given in ways that no human being could possibly have seen. God is saying, Who has been able truly to predict the future? I have done it. We find that in the Scripture.

Someone once said to the ungodly Frederick the Great, king of Prussia, --it had been a strong nation of people who were strong followers of the teachings of Martin Luther, but it got a king who was a great conqueror and a very able man but a thorough going skeptic, a great friend of Voltaire. In his court they had all the forms of piety, and Frederick the Great turned to this court chaplain and said, Give me in one word some evidence for Christianity's truth. The chaplain said, The Jew. In one word he called attention to the fact that Egypt, Assyria, and all the great nations of antiquity had disappeared in the course of centuries. But the Jews who were so hated and despised and scattered throughout the nations were still maintaining their existence as God had predicted, that they would.

So there this great theme of prophecy. In v. 10, "You are my witnesses, declares the Lord, and my servant whom I have chosen. So that you may know and believe me and understand that I am he." Again the great emphasis is on God's power. "Before me was no god formed, nor will there be one after me." "You are my witnesses declares the Lord, and I am God, yes from ancient days I am he. No one can deliver out of my hand. When I act, who can reverse it?"

In v. 14 he speaks very specifically of bringing back the fugitives from Babylon. He is going to deliver these who are captives in Babylon. When Isaiah wrote Babylon was subject to Assyria. No one with natural knowledge would ever then have dreamed that Babylon would be the conqueror. They would think it was Assyria. I wonder how many references to Assyria you found in these chapters that I assigned you this week.

Assyria you find mentioned over and over in the early part of Daniel (You mean Isaiah), but here it is ~~Babyl~~ Babylon that is mentioned. Because he is looking forward to the Babylonian captivity. So Babylon is mentioned over and over.

In v. 16 he points back to God's power as shown in ancient times. "This is what the Lord says--he who made a way through the sea, a path through the mighty waters, who drew out the chariots and horses, the army and reinforcements together and they lay there, never to rise again, extinguished, snuffed out like a wick." What is he talking about in those two verses? How many of you know? Would you raise your hands? Let me see. I don't see many hands, but I am referring to vv.16-17. This is what the Lord says, Who made a way through the sea, a path through the mighty waters . . .they lay there, never to rise again. . ." I think most people by this time see that he is here speaking of opening the way through the Red Sea.

He says, I am the one who ~~opened~~ opened the way through the Red Sea and made it possible for the people to go through on dry land, and when the Egyptians endeavored to follow them the waters came back and overwhelmed them and it laid them there never to rise again. So God is referring to what he did for the people in ancient times, and giving == giving assurance that the God who could do that then can open the way from Babylon to bring them back across the desert to Israel and the implication is (though he is not yet getting into it much) that He can open a way through the moras of sin and lead us out into redemption.

So he says, v 18 "Forget the former things; do not dwell on the past. See, I am doing a new thing! Now it springs up;= do you not perceive it? I am making a way in the desert and streams in the wasteland." He is going to open up a way for the people to come back across the desert to their home lands and he is going to open up a way for all who put their trust in Christ to find their way through the desert of this life, and to give them streams and provisions as they go along.

In v. 21, The people that I formed for myself that they may proclaim my praise." But look at the contrast in v.22-- "Yet you have not called upon me, O Jacob, you have not wearied yourselves for me, O Israel. You have not brought me sheep for burnt offerings, nor honored me with your sacrifices. I have not burdened you with grain offerings nor wearied you with demands for incense. You have not brought any fragrant calamus for me, nor lavished on me the fat of your sacrifices. "

Here God is complaining that the God who has done so much for them in the past, they are neglecting him. They are not thinking of what they can do for Him, but only of what He can do for them. So he says, You have burdened me with your sins and wearied me with your offenses. I even I am he who blots out your transgressions, for my own sake, and remembers your sins no more." God says, despite the fact that men have turned away from him and all we have sinned and gone astray, that He is going to open a way of deliverance for us and of removing our transgressions, and remembering our sins no more.

"Review the past for me, let us argue the matter together. State the case for your innocence." Now what a strong rebuke after the poignant statements that just preceded it. The strong rebuke: Your first father sinned; your spokesmen rebelled against me. So I will disgrace the dignitaries of your temple, and I will consign Jacob to destruction and Israel to scorn." The sharp sudden changes of this section from wonderful blessing to rebuke for sin.

Question: What is the meaning of v.18 in the light of v. 26?

Yes, there is rhetorical language there? "Forget the former things. Do not dwell on the past. See I am doing a new thing. He's not saying, Oh the past doesn't matter. He's saying,== he has just been saying, How wonderful it is what I've been doing for you in the past. But he says, in comparison with that--in comparison with what I'm going to do in the future is so tremendous that that will seem like nothing!

It's like the statement where Jesus said, The man who does not hate his father and his mother is not worthy of me. He ~~does~~ not want us to hate our parents; he wants us to love our parents, certainly. But in comparison with the love we should have for Him, it is like hate! So here he says, Remember what God has done in the past. But he says, Forget the past; I'm going to do even greater things in the future. It's a rhetorical statement. And that's important in understanding the Bible or any other literature.

We can't grasp a rhetorical statement out by itself and take it alone. We have to interpret matters in context.

Question: Wouldn't the issue there be in v. 26? Could God --- wants us to always remember the things he's done for us --whereas in v. 18 (indistinct) refers to the rough situation in Babylon (indistinct) remember who God is and what he has done ?? ?

That enters into it also. But in the light of the context I would incline to think that the previous vv. would suggest that he means in comparison with what is future, forget what is past! But that's a very good thought. Thank you.

We were looking at the end of it where he has this strong rebuke for sin. You would almost think, I will consign Jacob for destruction and Israel for the scorn (?)-- that it means Israel is through. But we know that Israel wasn't through. God certainly continued His blessing in bringing them back from exile and preparing the way for the coming of Christ. It means that those who sin have destruction to look forward to.

Immediately after the rebuke at the end of ch. 43 we have the blessing again in 44:1--"But now listen, O Jacob, my servant, Israel whom I have chosen." This is what the Lord says--he who made you who formed you in the womb, and who will help you: Do not be afraid, O Jacob, my servant, Jeshurun, whom I have chosen." He goes on with tremendous blessing for Israel, which goes way into the future and eventually includes not only Israel according to the flesh but also Israel -- all who will believe on the great Israelite.

Question: Your first father ?

Your first father sinned; your spokesmen rebelled against me. It would refer to all the preceding. No matter how great they were they all sinned. Even from the very beginning you have sinned as all mankind have. He rebukes our sin, and we don't need

to think lightly of our sin. Our sin is laid on Christ. The guilt is entirely laid on Him and we should not be borne down with its guilt, but we should always be grateful for what he has done for us. He's looking at the history clear through.

Question: The reference to "father." Could that be referring to one individual? And then all the _____ thereafter?

Well, as you said and all thereafter. That would seem to === It is quite common in the Bible to use words in a collective sense and also in an individual sense. Sometimes you can tell for sure from the context which it is. At other times you can't. Jesus was laid in the tomb of a rich man. That was one rich man. Of course, he was assigned a tomb with wicked men. There it is plural. There were two who were expected to be buried with him.

But the singulars are often used as collectives. So it is often hard to be dogmatic. You have to interpret Scripture in the light of Scripture.

In ch. 44 there is a blessing to the people and there is condemnation of idola worship. I want to call you attention very specifically to the last part of ch. 44. "This is what the Lord says, Your redeemer who formed you from the womb." Now we have a long sentence that runs through many verses. "I am the Lord who" . . . "who" . . . "who" . . . "who." telling what he's done. "The Lord who has made all things. The Lord who alone stretched out the heavens. The ~~wk~~ Lord who spread out the earth by Myself, and its foundations. The creative power of God. ~~xxxx~~

Then the Lord as the One who can predict the future. "Who foils the signs of false prophets, and makes fools of diviŷners. Who overthrows the learning of the wise and turns it into nonsense." The God who carries out the words of his servants and fulfills the predictions of his messengers. Here he is speaking very definitely of one particular prediction. "Who says of Jerasalem, It shall be inhabited, of the towns of Judah it shall be built, and the ruins I will restore them. Who says to the watery deep be dry, and I will dry up their streams." That's a figurative statement, referring to Mesopotamia the land of the two rivers. I will dry up their streams. It is not literal, it is a reference to the great empires of the time.

"Who says to Cyrus." Here we have the word Cyrus used 150 years before. "Who says of Cyrus he is my shepherd. He will accomplish all I please. He will say of Jerusalem, Let it be rebuilt and of its foundation=== and of the temple, let its foundations be laid." Who rebuilt Jerusalem.? Cyrus. He didn't actually rebuild it. ~~xxx~~ He gave the edict whōch made it possible that Jerusalem be rebuilt.

He continues right on. "This is what the Lord says to his Messiah." That is the word anointed. It is the same as the word Messiah. His anointed. To Cyrus. Twice he uses the word Cyrus.

Whose right hand I take hold of to subdue nations before him and to strip kings of their armour. He goes on to tell of their blessings == of his blessing to Cyrus, v. 4 for the sake of Jacob my servant and Israel my chosen. I call you by name and bestow on you the title of honor though you do not acknowledge me. I am the Lord and there is no other.

So you notice another reference to Cyrus, and there is still another in the same ch. over in v.13. Where it says, "I will raise him up in my righteousness. I will make ~~him~~ his ways straight. He will rebuild my cities and set my exiles free." "But ~~not~~ for price or reward says the Lord almighty."

In v. 14 he refers back to Egypt that we looked at. "This is what the Lord says, The products of Egypt and the merchandise of Cush those tall Sabeans they will come over to you to be yours." That reinforces our interpretation in the previous point of that.

I have gone a little faster through this section because we want to get to the great promise of the Messiah this year, but we're laying the foundation in the development of the themes and we will have the test then next week, and I will assign the lesson for the following week. That will be all today unless there is a question.

We've given the introduction to the themes that are common during the next few chapters. We'll have to go a little faster than we've been going because we've a considerable amount of ground to cover. The section where we were last time contained a good bit of repetition and the exile. We are interested in that and the things toward which it leads in the later sections.

I've thought of chs. 40-47 as forming a section I've called Babylon Overthrown and the Lord's Servant Introduced. Because in this section we find a definite emphasis on the fact that the Babylonian who had conquered the Israelites were to lose their hold on them and in fact were to lose their hold on any part of the world. That is gradually developed during this section. The idea of the Lord's servant has been introduced a number of times, but the only lengthy discussion we had was in ch. 42. In this section we had very little of rebuke.

The whole section from ch. 40 on up to 56 has less rebuke than almost any other section of the prophetic books of equal length. It is addressed to people not who are looked upon as sinners who need to be rebuked for their sin, but people who are in suffering and misery and God is comforting them. The central thought is comfort and God's promise. But there is brought into it little by little, very gently the truth that's stressed of why are you in this situation? Because of your sin. Why has the exile come? Because of your sin. That is gradually brought into prominence not with the idea of direct rebuke as in most of the prophetic books and in most of the book of Isaiah, but with the thought of bringing them to a realization that God is going to bring on the exile; he is going to deliver you but there's something more fundamental than that. It's your attitude toward the Lord which produced the exile, and which if not remedied would produce another exile.

Deliverance from exile by itself will accomplish nothing. That is gradually brought out through this ch. So we found in ch. 42 that great picture of the work of the servant of the Lord, who is going to bring justice to all the world. Of course that includes putting an end to all oppression. Bringing universal justice. But he's going to be a light to the gentiles. He's going to produce a great change in the whole world, a change which Israel has a responsibility to produce, but the whole nation can't produce. It must be a part of the whole nation in any event, and if you read ch. 42 it sounds very much as if it's one individual. That's not specifically stated, but that is very strongly stressed in ch. 42.

Through this section we have many references to the coming of Cyrus as the one who is going to deliver. I want to look at those references to Cyrus together now so you can get an idea of the extent of them in this section, ~~in~~ and in the beginning of the next section, but no more after that. It starts in ch. 41:2-3 where God declares He was behind Cyrus. "Who has stirred up one from the east calling him in righteousness . . . He pursues them and moves on unscathed by a path which his feet have not travelled before." Some commentators have said this is Abraham. From the words alone you couldn't know who it is for sure, but a mention of Abraham this way goes way beyond anything in the life of Abraham.

There was one case in which he did a great military exploit but that's the only one we have recorded and it doesn't fit the context. This is people being filled with fear as they see Cyrus coming. The same ch. verse 25 reiterates the same theme a little more specifically. "I have stirred up one from the north, and he comes--one from the rising sun who calls on my name. He treads on rulers as if they were mortar, as if he were a potter treading the clay."

Then in ch. 42:3--"For I am the Lord, you God, the Holy One of Israel, your Saviour, I give Egypt for your ransom, Cush and Seba in your stead." I believe most commentators agree that this is a reference to the fact that after Cyrus conquered Babylon he went on to conquer Cush and Seba further to the south. That God is saying, Cyrus ~~xxxxxx~~ ~~xxxxxx~~ is letting you go home, but he's going on to do things which I am giving to him in your place. Now that is not very clear in the context, but I believe that all commentators agree that is what it means. I've never heard any other suggestion for it.

it

Ch. 44/reaches it's high point. In v.28, where he has this long ~~poem~~ poem at the end of ch. 44 telling what the Lord has done-- "Who foils the signs of false prophets and makes fools of diviners, etc. . . it says of him in v. 26 I am the ~~xxxxxx~~ one who says of Jerusalem it shall be inhabited, and of the towns of Judah, They shall be built, and of their ruins, I will restore them., Who says to the ~~watery~~ deep, Be dry and I will dry up your streams. Who says of Cyrus, He is my shepherd and will accomplish all that I please."

There's a definite reference to the name of Cyrus 50 years before his time. We have the reference to Cyrus clear in v. 26 and clear in v. 28. What does the watery deep have in between? I believe all commentators, certainly most, agree that the watery deep is a reference to the land of the two rivers--Mesopotamia. The region which had been the center from which conquering armies had gone out to the East and to the North, and to the West off and on in the preceding 1500 years. This area which was the center of conquering armies is going to be dried up.

The fact is that after Cyrus conquered Mesopotamia we have no more important effort from that particular region to conquer other countries until this last year when the forces of that region (of Iraq) have started out to try to conquer Iran. That, of course, is very small in comparison with what the armies from that section did before. So if that is taken that way, this term "the watery deep" and "I will dry up your streams" is figurative language. There are those who say you must take everything in the Bible literally. That's nonsense. You can't take everything in any book literally.

We take it all to mean what it says in the light of context. We try the literal meaning first to see if it fits in the context. We find in the Bible as in all literature there are figures of speech. I believe most commentators consider v. 27 here in the light of context as a figurative statement.

Question: It says, To the depth of the sea. Hebrew?

You have the "depths of the sea"? Which verse is ~~that~~ that? NASB, the depths of the sea. Somebody have KJV? "That says to the deep be dry and I will dry up thy rivers."

Whether "sea" is inserted, I didn't == I'd have to look in the Hebrew. But the fact KJV just says, "The depth" and NIV says the watery deep makes me think that is their interpretation. If it was a verse on which a great deal hung I would look it up . . .

Question: My question is not so much about "sea", but KJV has "rivers" Is that singular or plural?

Plural. It refers to the two rivers. That's in the second part. The first line. The first line "to the watery deep, Be dry, and I will dry up your streams." Mesopotamia was always called the land of the two rivers. A land that would be desert if it were not for these two rivers. Great rivers that come down from the mountain. Great fertility and water.

Question: What's the figurative use of water there again then?

Water is used to refer to the land which is made fertile by the two rivers. The main thing I'm trying to bring out is that God predicted Cyrus would come and he predicted him by name and if we take v. 27 in a figurative way, he predicts the end of the Mesopotamian power, which has partly been ruled by Assyria, partly by Babylon which are both in that region but had been the great center of empire for maybe 1500 years before this, and which was not again for it was conquered by the Persians. Later on by the Mohammedans, and Iraq has been comparatively insignificant until recently and probably still would be if it were not for the Russian army and backing, which they are given to them as they are to Iran probably so they can weaken them over and Russian can take them both over. When the time is ripe. We don't know of course, that's not in Scripture!

This is a great passage about Cyrus beginning with v. 26, and going on through the rest of the ch. "Who says of Cyrus He is my shepherd, and will accomplish all that I please; he will say of Jerusalem, Let it be rebuilt, and of the temple, Let its foundation be laid." In Daniel the prediction of the 70 week period divided into 3 parts and it speaks in the first part as reaching from the going forth of the word to rebuild Jerusalem unto Messiah, the Prince. Messiah is simply the anointed one, the Prince. Here he speaks of Cyrus as rebuilding Jerusalem but the number of weeks if they are taken as yours would be much too long to go from Cyrus to Christ so there are many who say it starts with a later Persian king--King Artaxerxes. But Daniel says, it is Cyrus who is going to give the word to rebuild Jerusalem.

It was 100 or so years later that Artaxerxes permitted Nehemiah to go back and rebuild the walls of Jerusalem, but here is the real command to rebuild Jerusalem by Cyrus. Ch. 45 goes right straight on. One questions whether there should be a ch. division there. As you know ch. divisions are not original. In this section they are very well placed on the whole but not always. They are not original. They are not to be taken as necessarily showing divisions in the thought. So this goes right on.

"This is what the Lord says to his anointed, to Cyrus, whose

==to his anointed (to Messiah) and that's the very word that in the KJV is translated Messiah in Daniel. To His Messiah. So Cyrus is called Messiah. Messiah simply means an anointed one. Jesus Christ is the greatest anointed one. It is a term that is used many times of Israelite kings. This one time of a Persian king whom God had designated for a certain purpose.

"To Cyrus whose right hand I take hold of, to subdue nations and to strip ~~down~~ kings of their armor, to open doors before him so that the gates will not be shut." This great prediction about Cyrus here in ch. 44 and 45.

Then in ch. 46:11 "From the east I summon a bird of prey; from a far off land, a man to fulfill my purpose." "Bird of prey" is very clearly a figurative expression. It is certainly not a real bird but he's speaking of someone who can be compared with a bird of prey. "From the east I summon a bird of prey, from a far-off land, a man to fulfill my purpose. What I have said that will I bring about what I have planned, that will I do." Cyrus came from the east and freed the ~~Babylonians~~ Israelites from Babylonian captivity.

There's one more reference to Cyrus in ch. 48:14-15. "Come together and listen. Which of the idols has foretold these things?" You see there the argument from prediction. There's not much sign of God's power at this time. It's easy for people to say, What power does he have? I see no evidence of it. But he says, Look at the creation I have made and there's evidence of my power. But they may say, How do we know, God is the only one who created the universe?

But he goes on to say, Which of the idols have foretold this? The Lord's chosen ally will carry out his purpose against Babylon. His arm will be against the Babylonians. That is the last reference to Cyrus. A long series of them. But here it ends. And with the long series it's easy to see that they must belong together.

Now we noticed in this first section which really ends at ch. 47 -- ch. 46 is sort of a transition chapter -- that there are some very strong passages of rebuke, but they are quite short, and they are always followed immediately by a strong passage of blessing. It's as though he's speaking to those whose hearts are so full that he deals very gently with them only occasionally speaking out with these strong passages of rebuke and then passing over quickly to blessing, and right between the rebuke and the blessing there has a ch. division taken place, in two or three cases.

Chapter 47--Chapter 46 rather is --the first part--devoted to the downfall of the gods of Babylon. The Babylonian background of this section is very clear. And ch. 47 starts, "Go down, sit in the dust Virgin Daughter of Babylon; sit on ~~a~~ the ground without a throne, Daughter of the Babylonians. No more will you be called tender or delicate." Here you have Babylon pictured as a woman, formerly a queen, but now reduced to very dire circumstances.

47:5; Sit in silence, go into darkness, Daughter of the Babylonians. No more will you be called queen of kingdoms." The

whole ch. is devoted to describing the downfall of Babylon. So I think we have a major division in the book at the end of ch. 47. Although ch. 48 is sort of the transition ch. In ch. 48 we have the first really direct rebuke of Israel. We have brief passages of rebuke before which are given more with the tone of "Why don't you recognize all that I've done for you, and all that I'm doing." Just an occasional word. But the beginning of ch.48 is very interesting.

48:1--Listen to this, O house of Jacob, you who are called by the name of Israel and come from the line of Judah, you who take oaths in the name of the Lord and invoke the God of Israel--but not in truth or righteousness--" Now there is no verse like that earlier in this section of Isaiah. Notice how he speaks of them as his people, people who take oaths in his name, and invoke him--and then the last line--but not in truth or righteousness. It is perhaps the strongest rebuke yet in the book.

"You who call yourselves citizens of the holy city and rely on the God of Israel--the Lord Almighty is his name: I foretold the former things long ago, my mouth announced them and I made them known; then suddenly I acted, and they came to pass. For I knew how stubborn you were . . . Therefore I told you these things long ago . . . so that you could not say, My idols did them." All this section before this about idolatry, and there's been quite a number of, Look how foolish those heathen are who are worshipping idols. Shows the folly of idolatry, and how these are God's people and not like those people who worship idols.

But here he directly criticizes them for falling into idol worship. We don't know how many did. We know there was always a tendency on the part of some of the Israelites all through their history before the exile to fall into idol worship. But after the exile Israel became known for its complete turning away from idolatry. Israel has been known every since that time for its strong emphasis on monotheism. But here we see a rebuke to those Israelites who were falling away into idolatry. The first time in this section of Isaiah.

Verse 4, "I knew how stubborn you were; the sinews of your neck were iron, your forehead was bronze. Therefore I told you these things long ago; before they happened I announced them to you." Again that stress on prediction. Not on telling them what's going to happen, but on predicting as the evidence of God's knowledge of the future. You may not see evidence of His power in the affairs of nations, but you can see evidences of His prediction and that's a great argument for faith in God's existence and naturally in His power.

"Before they happened I announced them to you so that you could not say: My idols did them, my wooden image and metal god ordained them." There's a direct criticism of individuals who were turning to idolatry. Not simply criticism of the heathen for their idolatry, but of Israelites who were falling into it. I'm predicting this in advance so you can't say, My idol did it.

I picked up a copy of LIBERTY magazine in 1939 for January. In it they had an article telling about the great astrologer who was able to predict the future and readers in business, in government, in the movie world were constantly going to him in order to know what was going to happen and what they should do! LIBERTY had asked him in Jan. 1939 to tell us what is going to happen this year. So he gave a dozen specific predictions.

I glanced at it and a year later I came across the magazine, and after the year had passed it was interesting to see what this man had predicted for that year. He said, No great war will start this year! Next year World War II started! He said, Hitler will be assassinated during this year, and Hitler lived six years after that! He said, During this year Roosevelt will announce that he will not run for a third term. He did run for a third term.

It was interesting to find about a dozen predictions he made which practically all of them were exactly the opposite of what happened. But how many people at the end had bothered to remember what he'd said before? It is very very difficult to predict the future, because events often turn out in ways you would never expect.

Here he says, I told you these things in advance so you could not say, My ~~xxx~~ idols did them. He goes on (v.6) From now on I will tell you of new things, of hidden things unknown to you". They are created now, and not long ago; you have not heard of them before today. So you cannot say, Yes, I knew of them. You have not heard nor understood; from of old your ear has not been open. Well do I know how teacherous you are, you were called a rebel from birth."

That is very different from anything we found earlier in his section of Isaiah--this very strong criticism. But then he quickly goes back to promises of blessing. (v.9) For my own name's sake I delay my wrath; for the sake of my praise I hold it back from you, so as not to cut you off. See, I have refined you, though not as silver; I have tested you in the furnace of affliction. . . I will not yield my bolry to another."

Then he stresses his power again. Again we have the argument from prediction in vv.14ff. "Come together all of you and listen; which of your idols has foretold these things: The Lord's chosen ally will carry out his purpose against Babylon; his arm will be against the Babylonians. . . (v.20) Leave Babylon, flee from the Babylonians. Well, they couldn't do that as long as Babylon was supreme. But when he gives a command like this, He will give he power to fulfill it. He promises that power will soon come. "Announce this with shouts of joy and proclaim it. Sent it out to the end of the earth, say, The Lord has redeemed his servant Jacob. They did not thirst when he led them through the deserts; he made water flow for them from the rock; he split' the rock and water gushed out. There is no peace, says the Lord, for the wicked." Here there is a definite break, a definite paragraph and in ch. 49 we have somebody else speaking.

A tremendous statement of what God has said to his servant. His servant Israel. His servant who represents Israel. His servant who is an Israelite. But His servant who has a work to do for Israel. He is not only to do a work for Israel; he is to be a light for the Gentiles and he is to bring God's salvation to the ends of the earth. "This is what the Lord says, the Redeemer and Holy One of Israel--to him who was despised and abhorred by the nation."

Certainly there is here divine direction in Isaiah's writing to say this. Not only is the servant not the whole of Israel, but the servant is abhorred and despised and abhorred by the nation. To the servant of rulers: God says this one is to be so humiliation that Kings will see you and arise, princes will see and bow down, because of the Lord, who is faithful, the Holy One of Israel, who has chosen you."

Here is a servant, the one who is to be humiliated and the one who is to be despised and yet kings and princes will bow down before him! This was fulfilled in the wise men a Jesus' birth, but it was fulfilled further as the word about this man from Galilee spread over the world and kings and princes have bowed down before him. It's a tremendous prediction that is made about the Lord's servant. His humiliation is brought out and his exaltation, is brought out. The fact that he is going to do great things for Israel and the fact that he is to be a light to the Gentiles.

49:8, "This is what the Lord says: In the time of my favor I will answer you, and in the day of salvation I will help you. I will keep you and will make you to be a covenant for the people, to restore the land and to reassign its desolate inheritances,-- Has that ever been fulfilled up to the present?

"To say to the captives, Come out, and to those in darkness, Be free!" Certainly through the work of Christ that has been fulfilled. "They will feed beside the roads and find pasture on every barren hill. They will neither hunger nor thirst, nor will the desert heat or the sun beat upon them. . . I will turn all my mountains into roads, and my highways will be raised up." Here he is speaking of these people in exile far off in Babylon. Think how the servant is going to fulfill this! Yet they have already read how Cyrus is going to liberate them. In ch. 40 about every mountain and hill being laid low and every valley exalted making it easy for them to get back. But we noted ch. 40 just touches on it. Just a theme of the section rather than being made up of specific prediction of particular events. It touches on the emotions involved in return from exile, but in addition to that upon what the servant is going to accomplish.

So in v. 12, "See they will come from afar. Some from the north. Some from the west. Well, the Israelites were in exile in the east. They'd been taken far over into Babylon. We do not know at this time of any Israelites having been taken into captivity to the west. But here he says, Some from the north and some from the west. Not the directions in which they had gone in connection with the exile.

So we look forward to the work of the servant, not only to deliverance from exile in the near future, but to a work that is going to extend far off in directions that have not been involved in the exile. They will come from afar--some from the north, some from the west, some from the region of Sinim."

"The land of Sinim" is a very peculiar term. Naturally people wondered exactly what does that mean. There is an interesting thing that has happened. In the day of Isaiah there is some evidence of trade having been carried on clear across Asia as far as China. There is not a great deal of evidence from that period but there is some. We find some things in archaeological excavations in this section of the near east which very clearly came from China. In China at this time there was a section which was furthest west in China--the first section you come to as you enter China which was called the land of Sinim. Whether it was pronounced Ch or Tsi is somewhere in between. The sounds of every language differ from those of other languages and ~~often~~ are very ~~diffesent~~ difficult for people to pronounce from another land.

They have been trained from childhood to pronounce sounds different. You bring somebody from German over to this country of mature age and you see him 30 yrs. later and you can immediately recognize that he came from Germany if you are familiar with German. Because there are sounds in German that are different from English and it takes great effort to try to acquire them if you are grown when you try to do so. If that is true of languages that are near us (as German) it is far more true of languages that are more different from English. I have not yet learned to pronounce Mr. Cho's name in a way that he felt was the correct way to pronounce it.

Question: In v. 12 when it says the deliverance will be from the north and west and other direction, is this more than / / / / ? ? ? (indistinct)

He says some will come from these sections. It does not bring out whether it is ? ? ? or whether it is some other kind of deliverance. That has not been clearly brought out. But it shows the work of the servant extending not merely to the east, to Babylon, but extending to the two directions--maybe some of the Israelites fled to Egypt at the time of the Babylonian captivity. But it doesn't mention Egypt. It does not mention east or south. As far as the directions are concerned, it mentions North and West. The two directions they have not gone, and that strongly suggests when the work of the servant who represents Israel and does his tremendous work for Israel is accomplished it will reach far beyond the directions to which they had gone. To which the people in captivity had gone.

Question: Could this possibly refer to the wilderness of Sin? to the south of Israel?

Well, that would still be part of the land of Israel. I have not heard of anyone who has made that particular guess. There have been several sounds and I'd have to check whether it's the same one or not. But I wanted to tell you something

about the history that is comparatively little known but can definitely attested and easily proven. That is if somebody went in ancient times (say the time of the Roman empire)--if you went from Europe to Asia the first section you'd come to would be the section they call Asia. Today we call that Asia Minor, and we extend it to the whole continent but we name it after the part nearest it.

In later times if you went from France to Germany, the first section of Germany you'd come to was a section in which a tribe called the Alamanu lived. There were many tribes in Germany. The Franks ruled another German tribe-- what we now called France. When they would go into Germany the first section they'd come to was the section of the Alamanu. To this day in France, Germany is called Aluman named after the section you'd come into first! That's a rather common thing.

We are not sure that in the days of Isaiah they would refer to China by naming the part of China you would first come into if you went there across Asia from the west. But this we are sure of, that a king of that section of China conquered the rest of China. When he conquered the rest of China _____ the first emperor of China had been king of this section, and he conquered all of China and since that time most time at least in the west here have called the land China which is derived from this section Tsin. Just like the French word for Germany is derived from Alumanu. Just like you call the whole continent of Asia after Asia Minor. This first emperor of China built the great wall of China. He was a man very important in the history of China.

But the Chinese themselves never adopted the name of his district for China. They have other names for China, but all through the west at least that name China, which is derived from this name Tsin, is the one that is used to this day. So it is the most natural interpretation of this passage that the work of the servant of the Lord is going to extend to the north and to the west and to the east even as far as China.

I saw a statement by a man who read my statement on this and I think he is professor of OT in what is considered quite a conservative school, and he said the world of the OT did not reach as far as China! This cannot mean China! Well, certainly God's world includes all _____ of China and certainly does! We know that there _____ was _____ of China at that time, though the name was not yet applied to the land as a whole, but it had been to a part to which people from western Asia would naturally enter first.

So I'm quite convinced that v. 12 means that the work of the servant of the Lord, the one who fulfills God's promise to the full, the one who will bring salvation to the very ends of the earth is going to extend to people who will come to him from the north and from the west and some from the land of China. Naturally the modernists do not like that interpretation. And

many conservatives are affected by what they say. So they have noted there is north and west, the other one must be south! Well, I don't know why it has to be south any more than east. But they say it has to be south. And if you go down into Egypt to the far south of Egypt, you find a little tiny town of no importance at the time of Isaiah which was called Siene. Today there has been a big dam built at that place, so in the NIV they have put in a footnote: or Siene, that is Aswan.

This place at that time was a very small and insignificant town. There was a big island, called the island of Jed otherwise called the Elephantine that was very well known at that time. It is true Ezekiel refers to the whole land of Egypt as far as Siene but he spells Siene differently than is spelled here. The NIV says: or Siene, that is Aswan (see Dead/Scroll). Whether that means there is one Dead Sea Scroll ^{Sea} that has one extra letter to make it look like Siene, I have not checked into that sufficiently. I am quite convinced that at that time Siene would not have been used in this way, and that we have here a picture of the outreach of the work of the Lord--of the servant of the Lord going to the north and to the west and even as far as the land of China. Something that looks far far beyond the return from the exile. North and west would have nothing to do with the exile.

It is looking forward to the redemption from sin, not simply to the deliverance from Babylon. So in this section the servant of the Lord is individualized. It is made clear to us here. It is not stressed a great deal. The Lord is gradually bringing these ideas to attention. Gradually making us more aware of them while still giving comfort and assurance of deliverance from exile. But the destruction of Babylon, the end of Babylon is practically laid aside from this point on. From this point on we have much stress on deliverance from oppression; some on getting away from Babylon, getting free from Babylon. But there comes more into prominence the thought of the one who is going to bring deliverance from that which is the real cause of the exile ie. deliverance from the problem of sin.

He is going to be a light to the Gentiles. He is going to bring God's salvation to the ends of the earth. He is going to-- people will come to him from afar, some from the north, some from the west, and some from even as far away as China. So here we have one of two great peaks of this section so far. We have one in ch. 42 as you noticed, and we have this great one in ch. ~~40~~⁴¹ 49.. We have a still greater one later on. You notice in this section, in this chapter there is great stress on the exultation of the servant. There has been a little stress on His humiliation. He's to be one who is despised and abhorred, not simply by these other countries. Not by the foreigners, but by the nation.

Another thing is that he is part of the ~~xx~~ nation and he is going to suffer humiliation but is going to receive great glory and be a light to the Gentiles.

For next Friday I'd like you to glance ahead to the beginning of ch. 43. I think you can read that in much less than half an hour.

It is not a long section. I want you to glance at it simply with this in mind: Where are the main divisions of thought? We noticed at the beginning of ch. 49 is a definite important division in thought. We have a new person talking. We have God's message there ends for the time being. He speaks to the servant and describes what he is to do. But now we have various subjects touched upon.

I would like you to say regarding the beginnings of chs. 50, 51, 52-- are these the best places to put ch. divisions? Do you think there are other places that are more important as divisions of chapters. The main divisions of thought. That is not a big assignment. Please get it in to the office by Friday noon.

I'm sorry not to have the papers ready yet but I hope to have them very soon. It is not my practice to return final examination papers but I usually return the tests in the middle of the year and if any of you would like to have all your papers turned back at the end of the semester please leave me a note to that effect and I will keep them together for you. That's all today.

We have been noticing in this section of Isaiah the development of various themes as they gradually are developed and we saw the beginning of the idea of the servant of the Lord in ch. 41. We saw that it was a responsibility Israel had. Then in ch. 42 we had that tremendous statement how the servant was to be a light to the Gentiles, to bring justice to the distant lands. It did not make clear in ch. 42 whether this was all of Israel which would be hard to believe, whether it was a large part of Israel, or whether perhaps it could be one individual out of Israel who represented Israel and performed the work for which Israel was responsible.

Last time we looked at ch. 49, and we saw that there we have quite definitely the individualization of the servant. We find him speaking there very specifically in the first person and speaking in a way that show quite clearly that it is an individual who is speaking though at times there are terms that might be thought of as applying to a larger portion of the nation, than one.

He tells in the early part how the Lord has blessed him (vv. 1-2) and in v. 3 the Lord says, You are my servant Israel. So this one individual can be called Israel because he is representing Israel. Then in v. 4, I have labored to no purpose, I have spent my strength in vain and for nothing."

Does this represent the frustration of Israel of the nation, or of the godly portion of the nation as they think of the task of the servant of the Lord to be a light to the Gentiles to bring justice to the nations and to do it without violence but to do it in the way described in that ch. Does the nation feel frustrated at its inability to fulfill this, or is it looking forward rather to the individual as he went about in the land of Israel preaching and great crowds gathering as they saw his miracles, but many of them drifting away when they began to see what He required and how he required absolute obedience and absolute devotion to the case he represented.

He says, I have spent my strength in vain and for nothing. You remember how Jesus said to his disciples, Will you also go away when so many were leaving him. Does it represent the natural feeling of frustration one might have in that situation? Yet at the end of the verse he says, Yet what is due me is in the Lord's hands, and my reward is with my God.

Question: Am I right that you don't see the servant references as referring to all of Israel but that all should be referring to individuals even though sometimes not ? ? ?

No. I would say that some of them refer to the nation as a whole, but that is not to every individual in the nation because there certainly were wicked people in the nation. It includes the nation because the responsibility of the nation is to fulfill this task. So the whole nation is included. Even the wicked you might say share in the responsibility. But when it comes to the fulfillment of the responsibility we know it could not be the whole nation and the godly among the people, those who were following

Isaiah, or the ones to whom he is particularly speaking from ch. 40 on. He is speaking to them. They know the exile is certain. They--part of the nation are implicated in its sin. They know the nation has not repented. They know these things must happen. And to them he speaks particularly and shows them what the nation is guilty of, but also shows them that -- how that God is going to be with them right to the end. So they are gradually brought to understand that the servant is not the whole nation, is not even the godly portion of the nation but the actual work is to be done by one individual. But this individual represents the nation and does it on behalf of the nation.

So here the --he --the character of Jesus is one that we cannot plumb the depths of. We cannot fully understand how he was fully God and yet fully man. As man he was weak, as man he was tempted, as man he suffered, as man he died. Yet he had access to the omnipotent power. He knew all things. Whatever he said we can depend upon. He was truly God and truly man. We have this side of him here. This side of his character represented. He was tempted in all points like as we were yet without sin.

So we find him here somewhat frustrated by the situation. You remember how he said, O Jerusalem, Jerusalem how I would gladly have gathered you like a hen does the chicks under her wings but you would not. We find him somewhat frustrated and we see there an expression of the heart of God who was truly sorrowful over man's turning away from him, and sorrowed over the sins and failures and shortcomings of those were saved even though our guilt has been paid for in what Christ did for us on the cross yet God enters into our sorrows and into our situation. He feels with us and for us. But we can completely trust him whatever happens. We can know as he says, But my duty is in the Lord's hand and my reward is with my God."

In v.3, Now the Lord says, He who formed me from the womb to be his servant. You'll think perhaps that's a figurative expression referring to the nation. But the very next phrase says, To bring Jacob back to him and to gather Israel to himself." So that's certainly a very individual thing when he has the responsibility not merely to be a light to the Gentiles and to establish justice throughout the world, but to bring Jacob back to him. And he refers to God as He who formed me in the womb to be his servant. I would not expect that anyone in Isaiah's day would be able to see the full implication of this statement, but this surely is an implicit reference to the virgin birth of Christ. That God had formed in the womb to be his servant to bring Jacob back to him and to gather Israel to himself, for I am honored in the eyes of the Lord and my God has been my strength.

Then he goes on and tells how God is going to use him to bring back not only those of Israel but he is going to be a light to the Gentiles and his salvation to the ends of the earth. We notice over in v.12 how they will come from far, some from the north and some from the west. While much of what we've seen thus far is God's bringing the people back from Babylon--the Babylonian captivity which

was to the east and to some extent to the south. Here he speaks of coming from the west and from the north showing very definitely that he is looking way beyond the beyond the Babylonian captivity and I believe we can definitely say here he is looking to those who will come to Christ, those who will be saved through him in the most distant lands. Some from the north, some from the west and some from the land of Sinim.

Now the NIV has a footnote "or Syene, that is, Aswan. In that they have followed the attitude of most present scholars including probably a great many evangelical scholars. I think we should mention this fact that 100 years ago, there were a comparatively few modernist scholars in the U.S.A. Both of the == Most of the seminary students, most of those who claimed to believe the Bible or at last who taught the Bible, most of them claimed to believe in the infallibility of the Scripture at least and certainly would claim to believe in its great doctrines. But then the modernists got control of all the great universities, the old universities in the U.S.A, and then they got control of almost all the seminaries that had been established as late as 70 or 80 years ago. Practically everyone of them. Princeton was one of the last that they got control of. As they got control of these, the evangelicals at that time 50 yrs. ago were largely turning away from the field of education, and the general attitude was like the attitude of some toward politics is today--Well it's all bad, the scholars have all gone off into wickedness; we must just follow the simple teachings of the Bible and spread the message of the Scripture.

It's far better to take that attitude than to take the attitude of fighting over little points of interpretation and allowing yourself to be an instrument in tearing down faith to any extent. But 50 yrs ago there were not many of evangelical viewpoint who were interested in really going into the study of the precise evidences of Scripture and into the detailed viewpoints of interpretation from a thoroughly Christian viewpoint. Now that situation has radically changed in these last 40 yrs. and we have now a considerable number of young men and of middle aged men teaching in various places in the U.S. who desire to stand for the Word of God. A considerable number who desire to stand for the full teachings of the Word.

But there is hardly one of them who has taken advanced training to get a doctor's degree who has not subjected himself for a period of years to listening to unbelief presented to him, and much of that is very very subtle. And while you are definitely saying to yourself I'm not going to let myself be influenced by this blatant unbelief that is being given, there are a lot of incidental subtle things coming into your mind which you don't see the evil of. The result is that though there are far more scholars today-- men whom you could really call scholars who believe in the Bible and are trying to defend it, most of those who have taken advanced degrees have taken them under modernists and have been affected in ways they don't quite realize.

I helped in the making of the NIV and came in contact with quite a number of men whom I did not know before, men who all had

doctors degrees from some institution and all of whom desired to be true to the Word and to follow the Word and to accept whatever the Word truly taught. But with most of them, there was an influence on them they didn't realize, the training that they had had. So when you come to this statement "some from the north, some from the west, and some from the land of Sinim" in the NIV committee that dealt with it, that I was not on, but it was like the particular committees that I served on there would be 7 members and by a vote of 4 out of the 7 they would decide what they would put into the NIV.

My guess is that it was most of the younger scholars that out of 7 you would find 5 probably who would instead of saying "the land of Sinim" which would sound as if it was a country, they would say "the region of Sinim" which they said here. I have not come across any other place where they have translated this Hebrew word as "region". This word "erets" has two meanings in Hebrew: It can mean the whole globe--God created the heavens and the earth(erets). But it can also mean a particular delimited area of the globe, like the land of Israel, the land of Egypt, the land of Assyria. It is used for a nation, or for a particular region in the sense of a unified region. That is the use of erets wherever I have noticed it. Of course words do change their meanings.

But they say "the region of Sinim" and the reason they do that would be because if you take the attitude that I know at least one young evangelical scholar takes, he says in criticizing my book "the world of the OT did not include China." Well, the world of commerce to some extent included China. We know that--probably not a great extent. There probably were many who knew nothing about China. But there certainly were some who did. But God's world always included China! For God to refer to China in this connection is not at all impossible. As I mentioned to you last time, the region you would first enter in going overland to China in those days was called Tsin. A sound similar to the first letter of this word. Tsin. Chin or Tshin in between. This was the section they would naturally first come into.

God knew that the ruler of that section would eventually-- a ruler from that section would at a later period conquer all of China and become the first emperor of China. His dynasty did not last very long, but he did build the great wall of China and he made a reputation for himself such that nations outside of China mostly all that I've ever heard about refer to China by the name China which is derived from this section of China. The Chinese themselves I understand do not use this term to apply to their land. But it is the term that has come to be used by the world for that great land.

The modern scholars who of course could not imagine that Isaiah could possibly make reference to China, they said What does this mean? Then they noticed that Ezekiel has two references to a little town in the southern part of Egypt pointing to the extreme end way down south in Egypt down to Sian. That name occurs twice in Ezekiel, but it is not spelled exactly the way that the first part of this is spelled.. Yet near enough that I would not on that ground rule out the possibility that this might be Sian. But I would say that the

adding of the plural ending im is quite conceivable thinking of of a nation. You could say the land of China or the land of the Chinese people. The land of America or the land of the Americans, but to take this little village and speak of that whole area, that region down there as the land of Sian would be quite without any parallel as far as I know. And to put the plural ending on it like this does, it seems to me to be utterly without basis. But there was a much more important place at that time the island of Elephantine in the same area. And we have discovered many tablets and inscriptions from the Elephantine--the Elephantine papyri.

It was ~~w~~quite important at that time. Sian is far more important today than it was then because the great dam has been built there and has been named the Aswan dam. Notice the w corresponding to the y in Tsian. So the use of the word region here instead of a land probably shows that the majority on that committee felt that this must refer to Egypt. Of course it is true you have north and west named. Would be quite natural to refer to south, yes. But equally natural to refer to east as China would be. So that argument that it must be south does not hold up. It could just as well be China. I am quite convinced it does refer to China and I used to speak about this in my classes when China was absolutely closed land to the gospel. On the basis of this verse I used to feel that there is yet to be a great opportunity for the preaching of the gospel in China.

There are great Christian preachers in China who ~~w~~were imprisoned by the communists for as much as 30 years, who have been released within the last year. The laws are still pretty strict in China against advancing Christianity because the regime is definitely athiestic in its viewpoint, but they have relaxed it to quite an extent and are allowing the people to ~~y~~ hold church services in public and they say there are a great many who through these years in which Christianity was absolutely forbidden have nevertheless maintained their Christian testimony, and even spread it.

Question: You're not suggestion that this is referring to any kind of a Jewish migration to that area of the world perhaps Christian seeing come back

I think it's not so much a literal representation of their regathering as a representation of their coming into the kingdom of God. That's my personal belief, though it is true that the Jews have been spread through the world to a remarkable degree but how many have gone to China, I don't know anything about that. I know we do find Jews in the most unexpected places. Its ~~na~~ amazing how they have been scattered through the world, sacttered as a testimony to the truth of the Scripture. Although most ancient nations have disappeared, God has preserved the Jews as a separate people as a testimony to the truth of His Word.

This great picture of the servant of the Lord and how he is going to restore the tribes of Jacob and also be a light to the Gentiles has in v. 13 this tremendous verse of praise: "Shout for joy of heavens; rejoice, O earth, burst into song, O mountains! For the Lord comforts his people and will have compassion on his

afflicted ones." I trust most of you know that this is where there ought to be a ch. division. The ch. division at the beginning of ch. 49 is the correct place for a ch. division. There's no question of that. But I would say that the ch. division between ch. 48 and ch. 50 is not half as important as the ch. division that would be placed between vv. 13 and 14 because we have this great picture of the servant of the Lord running through v. 15. Then we have Zion's complaints and frustrations which is very specifically dealt with from there on.

I don't want to look at that immediately. I want first to look back to ch. 48 for a minute. I went rather hurriedly through ch. 48 and we noticed that up to ch. 48 what rebuke there is is mostly in the sense of causing the people to realize that it is ~~their~~ their sin that is producing the exile. To realize their desert and once in a while breaking out into sharp rebuke but then immediately changing to the marvellous passages of blessing.

I had thought for a time of entitling the whole section: Isaiah's book of Comfort because certainly the emphasis from chs. 40 on is on comfort far more than any other section I know of of the prophetic writings. But in ch. 48 as I pointed out starting with that strange ending of the first first verse, we have real rebuke. He does not simply show the idolatry of the worship they had around them, it definitely accuses them of idol worship in v. 5. It says God has given them predictions in advance so you could not say my idols did this.

We looked on at this rebuke in the first part of the ch. and we glanced at the last part from vv. 20 on with its definite reference to the exile. "Leave Babylon, flee from the Babylonians! Announce this with shouts of joy and proclaim it. Send it out to the ends of the earth, say, The Lord has redeemed his servant Jacob." Then a picture of how he rescued them from Egypt and is going to rescue them from Babylon.

But the section in between we did not look at and I want to call your attention to some very interesting things in it which I thought better to discuss after we had looked at ch. 49. That ~~is~~ is v. 15, We read, I even I have spoken." Who is the I here who has spoken --I even I have spoken. Have you noticed many cases where Isaiah speaks of himself in the first person? In most cases where he speaks in the first person he is telling what the Lord is saying. The Lord is saying, I have brought Cyrus. I have brought him. I have spoken these things from the beginning.

It is usually the Lord who is represented by the I. "I even I have spoken, yes I have called him. I will bring him and he will succeed in his mission. Speaking about Cyrus. But in v. 16, he says, Come near me and listen to this. Now the NIV says, From the first announcement I have not spoken in secret, at the time it happens I am there" and puts this in quotations and then leaves out of quotation marks. And now the Sovereign Lord has sent me, with his Spirit. I don't know quite why they put a quotation in the middle of v. 16 and have the last part separate from it. That is a judgment which someone might make but I don't feel there is any warrant for it.

But this is a most tremendous verse. They have translated it in a way you could get a little more idea of it's meaning than you could get simply from the Hebrew. KJV here is quite a bit more literal: "Come ye near, hear ye this. I ~~am~~ have not spoken in secret from the beginning, from the time that it was there am I. And now the Lord God and His spirit has sent me."

The JPS reads: "Come you near to me. Hear you this. From the beginning I have not spoken in secret. From the time that it was there am I. And now the Lord God has sent me, and His Spirit." Very similar to KJV except it puts "has sent me" before the Spirit, rather than afterwards.

The modernist translations are apt to--the Moffatt translation leaves off the last phrase altogether and puts a footnote: "the Heb. adds this phrase." According to Moffatt he couldn't find any sense in "the sovereign Lord has sent me with his spirit." so he just leaves that out.

"From the beginning I have spoken" or from the time that it was I have not spoken in secret. Then "at the time it happened" the NIV has, --I've never seen min translated "at" anywhere else. I don't think it's a mistranslation but actually it's usually "from". "From the time that it was I am there." Who could say this? Is Isaiah now as an old old man saying this "from the very beginning" ? ' ? I was there. I didn't speak in secret, now you see it fully fulfilled? It hearly seems likely that that is what it means. It doesn't seem to me that the "I" is Isaiah. The NIV puts in quotes "from the first announcement I have spoken in secret, from the time it happened I am there." There is no ~~and~~ "am." I was there, I am there, I will be there. Putting it in quotes shows that they think that they think God spoke that part of it.

Why would there be an insertion by Isaiah "And now the Sovereign Lord has sent me by His Spirit." Why would he stick that little sentence in right at the middle of this? Is it Cyrus speaking? I don't think Cyrus is saying God has sent him with his Spirit! And you don't have anywhere else where Curys speaks specifically. But in ch. 49 we have all these many vv. where the "I" means the servant. Is the servant already speaking here? Is the servant actually telling us here that he is the one who has spoken to Isaiah, who has spoken to the prophet. He has given him God's message and from the very beginning(from everything that has happened) he has been there. The servant has been there. He is God. It is God but is it the servant? the one who is going to represent Israel?

This last phrase "now the Lord Jehovah has sent me" a lit. "and his spirit." When you have "and his spirit" this way you can take it as object. You can take it as subject. Either way is possible. The Lord has sent me with his spirit. The NIV says. Or you can take it as the KJV does: "the Lord God, and His Spirit has sent me." So it seems to me a very strong argument can be made for saying that in v. 16 we have the servant of the Lord speaking, the one whom God will send. He is speaking and showing that He actually is God. From the time that it was I am there. He has been from all time. He will always be. He is going to do His work. He's

He has been sent by the Lord and by the Holy Spirit, or he is being sent by the Lord and the Holy Spirit is being sent with him. So I feel you cannot prove the trinity from this verse but that you have here in the reasonable interpretation of the verse a very definite presentation of the three members of the trinity. I think this is a very important verse from that view. I thought it well to speak of it after we had looked at 49, because if it stood absolutely isolated I would hesitate about such a suggestion. I would incline more to say, I just don't know what it means.

But when you have the servant speaking at length in the very next ch. why may he not have spoken in this verse back here, and especially that references to the Spirit. The Roman Catholic and Eastern Orthodox churches split over several differences several thousand years ago, and one of their great arguments was that the western churches inserted in their decrees that the Holy Spirit was sent by God and the Son-- by the Father and the Son. I think there's no question Jesus Christ and the Father sent the Spirit, but also it is true that the Spirit rested upon Christ in his early ministry at he never has to a greater extent upon anyone else. So whether you take this as object or subject, both are possible in Hebrew; both are true.

Question: You say ? would you say the literal translation of the Hebrew would be, "And now the Lord God has sent me and His spirit."

And His Spirit, yes. It can also mean he has sent me and He has ~~sent~~ sent his Spirit, or it can mean He has sent me and His Spirit sent me. Both are possible. The Heb. does not decide between them . . .

Question: It's still making a distinction between ? ?

Yes it does definitely. Why should the Spirit be mentioned here? I think it's in anticipation of the truth that the NT presents more clearly. Not in anticipation that we can build a truth upon it, but one that we can see the truth already suggested for us.

Now so much for the present for ch. 48. As I said at ch. 49 we should start a new section, and a new section-- begins in v. 14 with Zion's complaint. "But Zion said the Lord has forsaken me, the Lord has forgotten me." This is the complaint of Zion. You say this is what the servant must do, it is wonderful the things described here, but Zion says the Lord has forgotten and forsaken me. So for a considerable space the Lord answers that objection. He assures Zion he has not forgotten her. That the Lord has His blessings for Zion.

So he goes on and uses a figure of speech. Can a mother forget a baby at her breast and have no compassion on the child she has borne, though she may forget I will not forget you." He goes on assuring them of his blessing down through v. 23.

Then in v. 24, he says, Can plunder be taken from warriors, or captives rescued from the fierce? But this is what the Lord says: Yes captives will be taken from warriors, and plunder retrieved from the fierce . . ." Then in 50:1 he says, "This is what the Lord says, Where is your mother's certificate of divorce with which I sent her away? Or to which of my creditors did I sell you? That's a rhetorical question clearly, It's just like the other two. Will a mother forget her child? A human mother may, but it's extremely unlikely. But my love to you is even greater than that of a mother to her child.

Then, "Can plunder be taken from warriors, or captives rescued from the fierce?" Well, it may be but I'm going to do it definitely. I'm going to rescue. Then ch. 50 you say God has forsaken you. Where is your mother's certificate of divorce? with which I sent her away? or to which of my creditors did I sell you? Because of your sins you were sold; because of your transgressions your mother was sent away. When I came, why was there no one? When I called, why was there no one to answer? Was my arm too short to ransom you? Do I lack the strength to rescue you? . . . I clothe the sky with darkness and make sackcloth its covering."

So when any of you said that the new ch. should begin with 50:4 rather than beginning where it does, I was pleased because you then saw the progress of the outline that it is a discussion of v. 14 of ch. 49 which should be the beginning of a ch. and it is the answer to three sections(?) questions.

So he deals with this showing them the continuance of God's love, and how completely they can trust him and all of the sudden in v. 4 of ch. 50 you get something quite different. Verse 4 certainly begins a new section. The sovereign Lord has given me an instructed tongue," (the tongue of the learned, KJV) and it is certainly well expressed here in NIV as an "instructed tongue" "To know the word that sustains the weary. He wakens me morning by morning, wakens my ear to listen like one being taught. The Sovereign Lord has opened my ears and I have not been rebellious; I have not drawn back."

Are those two vv. Isaiah assuring the people of how truly he has presented the word of God? Are they Isaiah boasting of his fine ministry and his loyalty to God? Or are they the servant again speaking, giving assurance that Jesus Christ will give his marvellous messages. People said, How does this man know so much? He's not educated. We find that in the Gospels. They say, This man not being instructed, how does he know so much? He didn't speak like the scribes who had to figure things out ? ? He spoke as one with authority. Is this the servant here who says the Sovereign Lord who is using me to give the word that sustains the weary. Jesus said, Come unto me all ye that labor and are heavy laden and I will give you rest.

The Sovereign Lord has opened my ears, and I have not been rebellious; I have not drawn back." We don't know whether Isa. ever drew back or not. Certainly there is no human being of whom

this could so truly be said as the Lord Jesus Christ. He did the work of the Lord at every step of the way.

Look at v. 6. What has that to do with Isaiah? "I offered my back to those who beat me, my cheeks to those who pulled out my beard, I did not hide my face from mocking and spitting." Surely that is looking forward to the humiliation of Christ. Surely we have here the servant of the Lord speaking again starting with v.4. "Because the Sovereign Lord helps me I will not be disgraced. Therefore I have set my face like flint, and I know I will not be put to shame. . . Who is my accuser? Let him confront me!" And Jesus confronted his accusers and silenced them when he was arrested. They could find no cause of punishment in him. "It is the Sovereign Lord who helps me. Who is he that will condemn me?" "They will all wear out like a garment, the moth will eat them up. It is only he who will live forever. It is he who was raised from the dead! and still lives!

"Who among you fears the Lord and obeys the word of his servant? Here's a definite reference to the servant. We did not have the word used before but we certainly had him speaking. Let him who walks in the dark who has no light, trust in the name of the Lord and rely on his God." If we know Christ and are saved thru him, no matter how dark things may get around us we can trust in him. No matter when we have to walk in the light, when there is no light if we're obeying the word of Christ, if we're following him, we can trust and rely on him.

Then he refers to those who refuse to accept the truth. "But now all you who light fires, and provide yourselves with flaming torches, go walk in the light of your fires and the torches you have set ablaze." Here are those who refuse to accept the light of the Scripture and who think that their own intelligence and study is going to enable them to find the answer to life. He says this is what you shall receive from my hands, you will lie down in torment.

Prof. Sagin of Cornell U. now has a series on TV which they call COSMOS which is being aired 3 times a week. One of them is Tue. Noon (12-1), I believe one is Sat. from 5-6 and I believe one is on Sun. He gives a great deal of interesting information about discovery, about astronomy, about the planets and about the galaxies, about much that has been discovered, but every now and then he brings in about these folks who escaped from bigotry and got out into the pure light of science, and science is the great hope for the future and the great theme for progress! In his book he definitely says there's no such thing as thought; it's just the action of the brain. How you can reconcile the idea that thought is merely the secretion of the brain, just like any other organ of the body secretes certain products, how you can reconcile that with the idea that this is the great progress for the future--science as we go out into the distant areas and eventually we'll be able to go to Mars and to Venus, etc. Man is building up tremendously, but the Lord says, "All you who light fires and provide yourselves with flaming torches, go, walk in the light of your fires and of the torches you have set ablaze. This is what you shall receive, from my hand, you will lie down in torment." It's a question of whether you're going to say that the servant passage stops at v.9 (from v.4-9) or whether it runs thru v.11. But vv.10-11 seem to me to be the servant still speaking tho I would not be dogmatic about it.

Question: It seems that vv.4-9 we're talking about a specific time. Getting --plucking the hairs out of his beard. . . his back. Could you then go on to v. 10-11 and say they are talking about that same night when they are holding their torches and have him in the Garden of Gethsamene?

I would not think so. I would incline to think that they are general terms. That he is contrasting v. 10 -- the one who fears the Lord and obeys the word of the Lord, let him who walks in the dark and has no light trust in the name of the Lord. Those who God leads and those who have ? ? the Garden. I would think it is not referring to that though I wouldn't be dogmatic about it.

I think this is tremendous here how ch. 50 has the servant speaking again and I don't think we would ever recognize it if it wasn't for the servant having spoken before and there being so much about the servant later which in that context it is reasonable to consider his servant being here. Otherwise it would be a mystery. You would say, Why did Isaiah ever preach this way? We have no evidence he did. Of course there is a tradition that in the latter part of his life he was persecuted after good king Ahaz(?) (Hezekiah) died. There is a tradition that he was martyred. It's only a tradition. There's no scriptural evidence for it. Even that would not fit as precisely with the terminology here as the experience of Christ does.

Then we have the beginning of a new section which is a long poem of God's coming blessing as he is going to protect the people and deliver them with particular emphasis on the exile still. In the beginning of ch. 52 we have "Awake, awake, O Zion cloth yourself with strength. Put on your garments of splendor" and he continues till you have in vv. 11-12 "Depart, depart go out from there! Touch no unclean thing! Come out from it and be pure, you who carry the vessels of the Lord." You remember Cyrus gave them the vessels from the temple. We don't use the word "vessels" today except for ships. But the Heb. word is translated vessel and the Old English ? ? not containing something so much as something used with it as the tableware and the things that were used in any particular occupation would be the vessels of that. Utensils we would say. It was the things from the temple that they carried back with them as they went across the desert.

"But you will not leave in haste or go in flight; for the Lord will go before you, the God of Israel will be your rear guard." Of course they did not escape from Babylon by flight. Cyrus gave them permission to go back. Here was a definite prediction of the way they would come back from exile. It is the last clear reference in this section of Isaiah to the return from exile. That was the big stress up to this point and we have touched upon the theme that sin is what brought you into exile, that sin has to be dealt with, the servant of the Lord is going to bring light to the Gentiles, he is going to raise up the tribes of Israel, but he's going to be humiliated we found in this ch. Then we go on and find how he's going to redeem them from sin and how he's going to deliver.

I think if you will review and perhaps look over this section and look a little ahead that will be all for next time. Nothing to turn in.

I'd like to assign the lesson for next time. I would like you to take Is. 53:4,5,8,9, and compare the KJV with some modern version. I don't care which ones you use but state on your paper what versions you have used. Make a comparison of any differences that impress you as at all important. That's due next Fri. noon except for those who are taking the course for graduate credit. If you are taking it for one hr. grad credit do the same thing except on points of difference between them check the Hebrew and give me your opinion of which it fits with and why. . . . If the differences seem important say if it affects the thought. That's all, except for the graduate students I would like them to go into it a little more thoroughly and give me a statement as to whether the Hebrew inclines in one direction or the other where you find a difference.

We were looking last time at the section of Isaiah that included ch. 50. We noticed how in ch. 50 the first 3 vv. really belong in the previous ch. They are another stanza of the same discussion as in the previous ch. You really should start a new ch. with v. 4. With v. 4 we have statements of what follows that would be difficult to explain if we had not already in ch. 49 had the servant of the Lord speaking and telling how the Lord was going to use him to raise up the tribes of Jacob and also to bring light to all the nations.

Thus having had the servant of the Lord speaking so recently it is a viable option to see whether he might be speaking in vv. 4ff and we noted there that there are statements made there that hardly fit Israel. It would not seem to be Israel saying the Sovereign Lord has opened my ears and I have not been rebellions, I have not gone back. Because Isaiah had to address criticize them for that in previous chs. for having been rebellious. Then "I did not hide my face from mocking and spitting." That certainly doesn't sound like Israel talking. It does not sound like Isa. talking. He may have the last part of his life have suffered some persecution, but we have no evidence of his voluntarily having submitted to humiliation as described here.

Of course it is not God speaking because it is the Sovereign Lord who has given me this. The Sovereign Lord has done this, so it is quite evident the option that remains that it is the Lord's servant. We've learned quite a bit about the servant of the Lord in previous chs. Now we come to v.4, "The Sovereign Lord has given me" (the NIV says "and instructed tongue") "the tongue of the learned" (KJV). The trouble with that is that in present day English "learned" suggests to us someone who is a scholar. "Learned" taken in its literal sense fits exactly the NIV but it doesn't quite give the idea of it today. We think of him as having possibly received a doctor's degree, and doing great research--the tongue of the learned. But the tongue of the one who has been instructed. It's not one because it's definitely a plural form. KJV in this case ~~is~~ states that idea well because in modern English we do not use an adjective as a noun except for a plural. We say between the quick and the dead. We don't mean one person and another person, we mean the plural. In most languages ? singular or plural, but in

modern English only for plural. And here it is plural. So the translation "and instructed tongue" is not very literal (NIV). It is the tongue of those who have been instructed--perhaps not much difference in the sense there. In old English you could do this today for the singular as you could today in most languages and so where we read in Is. 11 that he shall smite the wicked and in 2 Thess. "then shall that wicked one be revealed" i.e. that wicked be revealed whom the Lord will strike with the breath of his lips. "That wicked" should be "that wicked one" (sing.) But in Old English you could use the term for singular or plural.

So here the Lord has given him a tongue that is like a tongue of those who are instructed. You remember the people said of Jesus, How does this man know so much never having been schooled? Well, he knew everything and he showed a knowledge far beyond anything anyone expected him to have. "To know the word that sustains the weary. He wakens me morning by morning ...he wakens my ear to listen like one being taught." The Gospels show how Jesus lived in constant communion with his Father. He was constantly in touch with his father. There is a great stress there in the NT on this relationship of this particular thing which might be said of Isaiah. But the whole context does not fit Isaiah. But it does look forward to Christ very definitely--what he will do.

"The sovereign Lord has opened my ears and I have not been rebellious. I have not drawn back. I offered my back to those who . . . those who pulled out the beard. I did not hide my face from . . . and spitting." The NT tells us how Jesus voluntarily suffered. He said, I lay down my life. No man takes it from me. He said to Pilate you could do nothing if it were not given to you. He had all power but he chose not to use it.

"Because the Sovereign Lord helps me I shall not be disgraced. Therefore I have set my face like a flint." They said, Don't go up to Jerusalem; you'll be injured, killed." You read in the NT He set his face to go to Jerusalem. "I know that I will not be put to shame. He who vindicates me is near, who then shall bring charges against me. Let us face each other. Who is my accuser, let him confront me. It is the Sovereign Lord who helps me. Who is he that condemns me. They will all eat out like a garment, the moth will eat them up."

It is interesting there how he compares his endless life to the life of the people who were attacking and persecuting Him. They will wear out. . . but he will live forever. Then in vv. 10-11, the servant addresses the people in general. He says, "Who among you fears the Lord and obeys the word of His servant? Let him who walks in the dark and has no light trust in the Name of the Lord and rely on his God." It is describing the life of the Christian who does not know what's ahead. He does not know what God's plan is for him. He is to some extent walking in the dark. He should use all the light he can get, but still he's walking in the dark and we don't know what's ahead for anyone of us, but we can trust in the Name of the Lord and know that if we are truly His we can rely upon Him.

But in v. 11 he turns back to those who do not trust in the Lord, who do not look to the word of God for their wisdom and says, "But now all you who light fires and provide yourselves with flaming torches, go," --you who think that by human wisdom you are going to get the answers to your problems, you who think you can direct your lives the way you should, you who think you can figure everything out the way you should by human means, you light fires and provide yourselves with flaming torches, go, walk in the light of your fires and of the torches you have set ablaze. This is what you shall receive from my hand: you will lie down in torment."

Of course God wants us to use all the light we can get. He gave us our brains to use but we can put all we can learn by human means in a secondary place in subordination to the word of God which is the final primary source of our knowledge. So he says those who trust only in their own wisdom, they will lie down in torture.

Then in ch. 51 he starts a long poem of reassurance. This long poem of reassurance is to a large extent addressed to Israel, thought of as inevitably going into exile and written in such a way as to comfort the Israelites in exile, but at the same time recognizing some of the development of thought from the previous ch. that after all the reason they are going into exile is because of their sin. If God delivers them from exile and does not deliver them from the sin question there'll be other exiles inevitably. ~~The sin question is the more important, but in this passage the question of sin is~~ only touched on a little. There is hardly any rebuke in this section. It is more assurance. Assurance that they can trust in the Lord, that if they put their faith in him they can know he is going to fulfill his promise, he'd going to bring them back from exile and the suggestion not strongly brought out in this section that he is going to deal with the sin question which is after all the cause of the exile as he is gradually developing the thought to us from ch. 41.

Ch. 40 you remember was a prelude to the whole section touching upon the general theme that we find throughout the section. We have to some extent a reminiscence throughout this section of ch. 40 as we again touch on certain of its main ideas. So he says, "Look to me you who pursue righteousness and who seek the Lord: Look to the rock from which you were cut and to the quarry from which you were hewn; look to Abraham, your father . . . When I called him he was but one, and I blessed him and made him many."

God has given great blessings to Abraham. Look back to what he's done. Don't despair and say God won't do anything for you. You can trust in him. He continues through this section with reasons for assurance for the people to trust in him. But in chs. 4 and 5 he goes way beyond the immediate situation and promises what he's going to do in the future. Verse 4: "Listen to me, my people; the law will go out from me; my justice will become a light to the nations. My righteousness draws near speedily, my salvation is on the way, and my arm will bring justice to the nations. The islands will look to me and wait in hope for my arm. Lift up your eyes to the heavens, look at the earth beneath; the heavens will vanish like

smoke, the earth will wear out like a garment and its inhabitants die like flies. But my salvation will last forever, my righteousness will never fail."

So he continues with these assurances of God's continued blessing. In v. 9 he says, "Awake, awake, cloth yourself with strength, O arm of the Lord; awake, as in days gone by, as in generations of old. Was it not you who cut Rahab in pieces . . . ?" Well, the nations around Israel observed human sacrifices but God never commanded it to Israel. So why should somebody say it is the arm of the Lord to cut Rahab to pieces? Here we have a strange thing that the very same word which was the name of Rahab, the woman who was blessed for helping the Israelites, as they went into the land, that exact same sound is a common term occasionally used in Scripture with the idea of a monster and especially for Egypt for the way that Egypt held the Israelites in bondage and the way that God delivered them out of it.

So there are several instances (a very few times this word occurs)--two or three instances where it definitely means a monster and 2 or 3 where it definitely means Egypt, and one or two where we are not quite sure which is meant. But here he refers undoubtedly to Egypt who "pierced that monster through" because the next line says "Was it not you who dried up the sea? the waters of the great deep, who made a road in the depths of the sea so that the redeemed might cross over?" Here he's looking back to their deliverance from the Red sea, their deliverance from Egypt.

He says the arm of the Lord has done this. We can expect him still to give us deliverance, to trust him ~~xxx~~ even as he delivered them. Then in vv. 12-16,--in v. 15 we have perhaps the last great stress on the idea of God's creative power . . . You remember how that was stressed in ch. after ch. previously. Between Isa. 40 and here we have more stress on God's creative power than in any other section of the Bible except the book of Job. Here there is great stress on God's creative power because it is dealing with His power to rescue the people from exile and his power to deal with the cause of the exile, to deal with the problem of sin.

So there is here the last great stress on this in vv. 13ff, that "you forget the Lord your Maker who stretched out the heavens and laid the foundations of the earth." Astronomers today are agreed that the heavens are stretched out; 50 years ago many doubted it, perhaps even 20 yrs. ago they thought the heavens had been always exactly as they are now--a great universe of stars and galaxies always there, and never started. But today all astronomers agree that all the universe was at one time a small ball of matter and that ~~x~~ this small ball of material had a tremendous explosion and that after this tremendous explosion all the stars of the galaxies have been moving rapidly away from one another. Nobody knows what caused them to do it.

Some astronomers have said the universe has always been here but it's just been going in and out, and that pretty soon all this matter will stop going out and gravity will take over and it will all come together and there will again be a great ball of matter (or a small ball) with all the matter of the universe together and again

it will explode. The attempt has been made to prove that. The evidence as it is at present leads most astronomers to say there is no reason to think the universe is going to collapse. If there is no reason to think it's going to collapse, there's no reason to think it ever did collapse.

All the evidence today ~~points~~ that science has points to the whole ~~universe~~ as it started ~~having~~ started at one time, and then strung out with a tremendous motion in all directions and this exactly fits what is said here: the Lord your Maker who stretched out the heavens." Not who simply made them as they are but who stretched them out. There's an interesting thing that this ~~xxx~~ phrase "who stretched out the heavens" is used a few times of the Lord in the prophetic books--the Lord who stretched out the heavens. But there are a few times when instead of using the perfect tense as used here it uses the participle "who is stretching out the heavens." Why should such an idea have ever occurred? Who stretched out or is stretching out. Not that he did something once, but that he is doing it. That it is a continuous action.

Anybody up to 50 years ago would have said, Of course that's just a form of expression. Stretched out, and sometimes is stretching out. But we know now and have known for the last 50 years (I don't know if we should use this word know for anything that we do not have clear evidence of the Scripture) but I will say as far as all scientists believe today, they all believe that the whole universe is being stretched out. That all parts of the universe of the universe are moving away from all other parts at a rapid rate, as a result of a discovery made in the first decade of this century to which all scholars now agree shows that that is the situation.

If that is the case you have here a very interesting use of this participle suggesting the ? idea? not that somebody could not have instructed that scientist(?) and the Bible but there's a suggestion there that makes the discovery of science exactly fits with what the Scripture says.

Question: I was wondering if you could give us an example of one place where the imperfect is used.

No I don't think the imperfect is ever used. The perfect is used in a few cases like here--who stretched out. That is it would be the imperf. with waw conversive, of course. But a participle was used in 5 or 6 cases (I don't have the references with me. One could very easily find them by looking up the word natah in the Hebrew dictionary and seeing its references to its use as a participle by looking into almost any concordance.

I've never heard that pointed out by anybody else, but I was struck by the difference in the form used, and then when I came across the knowledge that this is so generally believed by astronomers (by all astronomers today) it struck me as being very very interesting that there is already a suggestion of it here in the Scripture.

So he refers to the Lord's great power that created the universe at the beginning and the emphasis on its continuation. He stretched it out ~~and~~ and laid the foundations of the earth.

It is not a natural process but what the Lord God has done. So he continues with the words of assurance to Israel with emphasis on the way that he deals with their problems but not only that, but that he is going to deal with the ~~positive~~ cause of their problems

Here there is considerable mention of their their suffering and sad condition. No rebuke really through here. In earlier chs. we've had fairly strong rebuke, though nothing like other parts of the prophetic books --from chs. 40 on here the theme is mostly comfort with an occasional reference to the fact that the cause of all their problems is their sins. But it's mostly comfort because they are thought of as those who primarily need comfort here, rather than rebuke but an occasional slight rebuke to bring it to their attention the cause of all the suffering they are going through.

Ch. 52 is a clear continuation of what precedes. We have these various sections starting with "Awake, awake" and then going on. Ch. 52 is the same way "Awake, awake, O Zion, clothe yourself with strength. Put on your garments of splendor." He continues with his promises of blessings to the people, of deliverance from the exile, and in v. 7ff we have a very strong echo of ch. 40-- "How beautiful on the mountains are the feet of those who bring good news." Remember in ch. 40, "Get you up into the high mountain, O Zion bring assurance of blessing to God's people." "How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim peace." Who say to Zion, Your God reigns."

This fits with deliverance from exile. It also fits with deliverance from the problem of sin. Both are being dealt with throughout this section. "Listen! Your watchmen lift up their voices; together they shout for joy. When the Lord returns to Zion, they will see it with their own eyes." And v. 11 is very definitely getting back to the idea of the deliverance from exile. "Depart, depart, go out from there! Touch no unclean thing! Come out from it and be pure, you who carry the vessels of the Lord."

You remember that when Cyrus gave the decree permitting the people to go back from exile, he ordered that the vessels of the temple that had been taken by Nebuchadnezzar when Jerusalem was conquered which were in Babylon, that they be given to them to take back to the new Temple that was built in Jerusalem. So you who carry the vessels of the Lord, but you will not leave in haste or go in flights for the Lord will go before you, the God of Israel will be your rear guard."

You think of the Israelites being captive far away from their homeland, and they might conceivably manage in a time of revolution or of difficulty with the Babylonian government, to escape and to flee back and ? ? But that's not what God says is going to happen. You will not go in flight. You will not have to leave in haste. God is sending Cyrus who will issue a decree permitting the Israelites to go back--all those who desire to and giving them help.

Giving them help to go back and rebuild the city and to again set up the temple. "Depart, depart go out from there touch no unclean thing. Come out of it and be pure you who carry the vessels of the Lord. But you will not leave in haste or go in flight, for the Lord will go before you, the God of Israel will be your rear guard." This is where there should be a new ch. division.

It is truly unfortunate that the English Archbishop in the 12th cent. A.D. when he rode on his horse going on his pastoral calls making his ch. divisions in his Latin Bible which were later taken over into the Hebrew, that instead of putting the ch. division here where it belongs, he put it 3 vv. later, and it breaks up the thought. The result is you'll find commentaries discussing Isa. 53 who will begin: "Who has believed our message and to whom has the arm of the Lord been revealed?" Who is talking they say. Who is talking? Why it's evidently the great voice of the succession of the prophets.

Who has believed our message? KJV says, Who has believed our report? Personally I do not believe that either report or message is a good translation, here. I believe the American Revised Version is a much better translation. I mean the version that came out in 1901 which is, Who has believed what we have heard? Because the form here is definitely a passive part. --Who has believed what we have heard? What we've heard is the message of course. But if it was talking about, Who has believed what we've given out? why you'd expect it to use a different form than the passive participle.

Of course it does carry over the idea that not everyone is going to believe. So the NT very properly uses it in that sense. That not everybody is going to believe the message that is spoken and that's a factor in it, but it's not the primary thought of the verse, in Hebrew. The v. is "Who has believed what we have heard?"

So all this discussion in commentaries would be quite needless, quite unnecessary if they had only looked at the fact that the ch. division begins 3 vv. earlier! That is this subject begins 3 vv. earlier and there should not be a break at this place where it is made. I think we lose a great deal of the meaning of Isa. 53 when we omit its first 3 vv. I've known many people who have memorized the whole of Isa. 53. I've never met anyone who has memorized from Isa. 52:13 on through, and I don't believe you can get the sense of Isa. 53 --that is you can get a lot of it, there's a tremendous truth there--the picture of how God is going to deal with sin, the picture of how the servant of the Lord is going to do his great work in this ch., but you don't really get a proper introduction to it or understanding of it when you leave out the previous three vv. that are so important to it.

So the ch. division should begin ~~xxx~~ with v. 13 where he has finished his long poem of reassurance and he begins with the theme of servant of the Lord, a theme which we have seen at several instances between ch.41 and here where the Lord introduced it and presented the theme of the servant of the Lord who is Israel

because God brought Israel into the world in order that the servants work be done. Not all of Israel can do this work. Some of them are definitely hostile to God. They cannot possibly be part of the servant. It must be part of Israel. We have gradually seen as we've looked at these passages that God has made it clear that the servant is Israel, Israel has a responsibility that the work be done. Yet the servant is to do the work is a part of Israel who can represent Israel, and do the work for Israel as well as bring justice to the world is an individual.

So now we find out how the servant is going to do the work. This is the great climax of the book of Isaiah. It is one of the great climaxes of the OT in ch. 53 beginning with ch. 52:13. It begins with a line that is impossible to translate exactly into English. It begins, "See my servant will act wisely" (NIV) but there is a footnote which says "or, will prosper". Here we have a Hebrew word which has a specific meaning for which I know of no English word. It means He will do what is effective, and what he'll do will be successful.

So the translation "he will act wisely" is entirely true, and the translation "he will prosper" rightly understood is entirely true. But it does not mean to prosper through chance or good fortune, or because things turn out your way. It means to do that which will accomplish the desired results. So really to act wisely and as a consequence succeed in what he's undertaking is what this Hebrew word means.

You find that even between two languages as similar as each other as English and German that it is extremely difficult to make a good translation, because the words don't exactly mesh. And English word will have certain meanings in it that a particular German word won't have, and the German word will have certain meanings that the English word won't have. If you translate word for word it just doesn't often get the word across. If that's true between English and German how much more for a language so much different from ours as Hebrew is.

But we can find out by studying the way the word is used in context exactly what it means. That's why I believe that the most useful thing for studying the Bible is Young's Analytical Concordance. I don't believe there is any commentary that would be worth half as much to the man who wants to learn what the Bible means as Young's Analytical Concordance. Because in that you find every way a particular Greek or Hebrew word is translated. Then you look under the English word and you put it together with the word that occurs with that translation so it may take a little time to find the different ? Sometimes you'll find a Hebrew word which is translated 10 times and 200 times another. When you do you want to see if they made the proper translation of the 10 times into English, or whether perhaps that gives you an idea of a certain phase of the meaning that you would not have gotten from the other. Because the only way to tell in any language what a word means is by context. It was thought widely 100 years

ago that by etymology you could tell what a word means. That doesn't tell you what a word means. It (etymology) may suggest what a word might mean.

You take the old Germanic word from which the German knecht and the English knight are derived. The German knecht is a servant and knight in English is a mark of respect, but the word as used originally the one was sort of in between. The German knecht is the one king looked down on. Coming further down and further down so that today in German it simply means a servant. But in English the knight was the person the King looked down at but who the bulk of the people saw riding around on a big horse with armour on him and they looked up to him. So we have two words derived from the same original which have, you might say, opposite meanings. But you can see how they developed from this same one original meaning. Sometimes when a word develops like that you ~~xxx~~ will have two different meanings in English and you can trace back and see how they came from one original root.

In other cases, such as Rahab whom I mentioned a few minutes ago, in Hebrew it's the identical word. ~~Rahab~~ Rahab meaning Egypt and Rahab meaning the one who hid the spies are entirely different. Just like the English word "light." I could hold this up and hold up a little black book and I could say, This is much lighter than that. On the other hand I could hold up a big white ~~book~~ book and a little black book here and say that's much lighter than this! Because our word "light" can mean nearer to white, or it can mean less heavy--two utterly idfferent different meanings but they are included in that sense of our English word "light." They are utterly different. They are not derived from each other. They were originally a different word.

So this word "he will act wisely"== he will act in such a way as to accomplish his purpose and then we have his exaltation. "He will be raised and lifted up and highly exalted." The servant is going to be highly exalted. That's a tremendous thing to say. He's highly exalted. We got that in Is. 42. We got it earlier. But we also got his humiliation in ch. 40(?)---ch.50 I mean, and to some extent in ch. 49. Our very next verse here is humiliate. "Just as there were many who were appalled at him, his appearance was so disfigured beyond that of any man, and his form marred beyond human likeness--"

His exaltation is immediately followed by his humiliation. A strange combination! ~~Wazzewerzzwouzzzaz~~ which never would have occurred simply to a man making something up, but which God revealed to Isa. in giving a prediction, a tremendous prediction, of the work of Christ. He's going to be greatly exalted. He's going to succeed in what he undertakes, but he is going to undergo great humiliation.

I'm glad the NIV says "as many who were appalled at him." The word is often translated in such a way as to convey the idea "many were surprised at him." But the Hebrew word does not mean surprise. It is more like shock. Appalled is a very good way of rendering it into English. The other gives quite a false idea.

"Just as many who were appalled at him"(NIV) then it has a footnote which says "Heb. you" (after the him). What are we trying to do in a translation? Are we trying to show you what the translators think or are we trying to show you what the Hebrew says? There is no other source I know of for it except the Hebrew, except in those very few cases where a mistake has come in copying the Hebrew and the LXX preserves the correct meaning. There are a few such cases but not a great many. Ordinarily the Hebrew text can be depended on.

Here it says "Heb. you." Well if the Heb. says "you" lets keep the you. "Just as many were appalled at you." Who is the you? In the ch. before he's been talking to Israel. "Awake, awake O Zion, put on your garments of splendor. O captive daughter of Zion you were sold for nothing, without money you will be redeemed."(the Beginning of ch. 42) He's been talking to Israel before. Now it is a very good guess that when he says "you" here he is talking to Israel especially since he's been talking of the servant in the third person.

Another thing the NIV translators did not bring out in the translation, neither does the KJV--v.14 in the Hebrew begins "just as"(a good translation), but the next part--"his appearance was so disfigured." The "so" is the beginning of the phrase, in the Hebrew. The same word can be "just as", "like as" or "so." Like this you've been appalled . . . like this he's going to be humiliated. It is a definite comparison or showing of results. It is a close relationship. And we have 2 three statements given, all of which begin with this chen. "Just as many were appalled at you."

Many people may have said, Look at Israel, a great nation with great power. The kingdom of David and Solomon. Look at the long history of Israel, and now you can hardly take Israel as a nation. It is a part of the Babylonian empire. The people are off there in exile, in suffering, in humiliation. It does not seem like a nation any more. Just as many were appalled at you, so His appearance is disfigured beyond that of any man and his form marred beyond human likeness. There is a comparison to Israel.

Question: NASB has "Just as many were astonished at you" then they have in italics "my people". Then they go on . . . appearance . . . What are they saying there : "my people"?

That would be what I have just been saying. They are recognizing that the "you" is referring to Israel. "Just as many were appalled at you my people." There's no "my people" expressed but the "you" is all through the ch. before, and the servant is here spoken of in the third person, and so it is the natural interpretation that is given here. X They added that to the Heb. in order to X show what they felt the Heb. meant, which is I think much better than changing it to "hōm" as most modern translations do.

As Israel seemed not to be a nation, not to have its figure at all of what it was, so His appearance was disfigured beyond that

of any man, and his form marred beyond human likeness." Then the next line which should be the end of the verse; the verse should end with one more line. "So marred was he . . . so shall he sprinkle many nations." There there should be a paragraph break at the end of that line.

Just as many were astonished (appalled) so is he to seem hardly human with what he suffered with the scourging, with the crown of thorns, with the terrible suffering of the crucifixion. He will hardly seem human. Such is what he is saying here. His humiliation compared to the suffering of Israel in exile. So we have his exaltation. Then we have his humiliation.

Then we have his accomplishment. "So shall he sprinkle many nations." The translators of the LXX did not get any sense from that--"so shall he sprinkle many nations." So we have a footnote "Hebrew; Septuagint so will many nations marvel at him." But that's not what the Heb. says. The Heb. says "So shall he sprinkle many nations." The RSV says "so shall he startle many nations." They have a footnote: "Heb. obscures." Well, this word occurs about 22 t. in the OT, and in about 20 of them the RSV translates it "sprinkle" and in one of them they translate it "spatter", and then in this w one they "Heb. obscure." The reason is because the translators of the RSV, just like the translators of the LXX, could not get any sense out of "so shall he sprinkle many nations."

But the word is the word that is commonly used many many times in the Pentateuch to express the sprinkling with blood of the instruments in the temple in order to purify them. It is the common word for the sacrifices and the purification in the temple. It is a word whose meaning is perfectly plain that way. The only time when I can think of that it does not mean that is when they threw Jezebel out of the window and she was broken when she hit and her blood was spattered against the wall. The word definitely means sprinkle but they couldn't get any sense out of it.

I can't blame the translators of the LXX for not getting any sense out of it--these Jews in those days did not understand what it meant. If they had just translated what was there instead of making a guess "so shall he startle many nations" it would have been much better.

But Peter knew what it meant. So let's look at Peter. 1 Pet. 1:1 "Peter an apostle of Jesus Christ to God's elect strangers in the world, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia." How would you express many nations better than that? Pontus, Galatia, Cappadocia, Asia, and Bithynia? What about these many nations? He says who have been chosen according to foreknowledge of God the Father through the sanctifying work of the Spirit for obedience to Jesus Christ and sprinkling by His blood." So Peter says, I know what it means that he shall sprinkle many nations. That is what Jesus has done by bearing their sins on the cross and making it possible to purify them from their sins and making this available not just to the Jews but to many nations and that should be the end of the paragraph and you should start

a new paragraph, a new part of this Isaiah 53 with the second line of v. 15, but we'll have to leave that until next week.

Question: Three statements that begin with so?

Yes. So can also be just as many. So marred was his appearance. So shall he sprinkle many nations.

I've announced the assignment at the beginning of the class. Any of you who were late please get it from somebody else.

Question: You say the sufferings of some individuals compared with the humiliation of Christ.

He compares the humiliation of Christ with the sufferings of Israel. Just as you seem not to be ? so he seems not to be ?

These papers I'm giving you this morning are just to remind you of a few facts I'm going to touch on today. It will save you copying and writing down and give you more time to think about what we're talking about.

We are speaking today about the divine heart of the OT. I think that's a fair title to give to the section that includes Isa. 53. As we noticed last time it should start 3 vv. earlier. But the OT has many wonderful predictions about the great coming period of universal justice on earth, a period when the great king will put down all that is evil. It looks forward to this glorious time. There are many passages to that.

But there are a few passages that show the humiliation of the king. That of course is the means that produces all the glory that comes from him both in the period while we're waiting for his return and in the period after. It is his destroying the power of Satan at that time. That is the great achievement that is represented by the sacrifices of the OT and the ceremonies that were carried on constantly in order to remind the Israelites of certain truths that God wants us to know, many of which they would only gradually come to grasp.

But the fullest clearest expression of what is meant by it all is contained in this section. So I have called it the *heart of the* OT. Your heart is what supplies the blood that keeps your body going. You don't see the heart. As long as you are in good health you are not conscious of it. You think of your eyes, ears, and head. Perhaps of the strength in your arms and your legs to do things and the Scripture teaches of the of many things that are done through our Lord Jesus Christ that result to us now and in the future. But it all proceeds from the heart, and while there are various passages that touch upon the heart in the OT and there are various sacrifices and ceremonies that suggest ideas about it to the mind, the clearest expression that we have of it anywhere is in this section.

So I think this is a very important section. It is a section that has been loved by Christians all through the centuries. Unfortunately the Archbishop's horse stumbled when he was putting in his marks for ch. divisions, so the first three vv. of the section got left out, and thousands of Christians have memorized ch. 53, but I don't imagine there is one in 100 of them, perhaps not one in 1000 who has stopped to realize that the section is incomplete without the previous three vv.

In fact even scholars who should know that the ch. divisions are not original, even many of them, start the discussion of ch. 53 as if ch. 52 didn't even exist! That leads them at least into a very foolish approach to the first verse of the chapter. But it's a section that includes the previous 3 vv., and which contains the clearest OT statement of what is really the heart of the OT and ~~the~~ it is the driving force of what the Lord accomplished both in this age and in the next.

We think of Rev. 4 where God is praised for His wonderful act of creation, but then we have the question, Who can explain the book of life? Who can open the seals and understand what life means and what's going to follow? Who is worthy to do it? And ch. 5 says, Worthy is the Lamb that was slain. This is the foundation of all of our Christian life and testimony.

In the Koran you have the wonderful statement of the glories of God, his majesty and divine power, that you'll find anywhere. There are some parts of the Koran that thrill you to read that tell of the greatness and goodness of God and of man's smallness in comparison with God. But the Koran leaves out the heart of it. It not only leaves it out; it explicitly denies the death of Christ.

Millions of Mohammedans go through their ceremonies at great length and are absolutely devoted to the teaching of the Koran and I'm sure many of them receive a great thrill from those wonderful passages that tell of the glory of God that the Koran contains. The Koran states that Jesus Christ is born of a virgin, that He was the greatest prophet up to that time, that He lived a sinless life. It has tremendous statements about Christ, but then it says when it came to His crucifixion, an angel took him away and they put somebody else in his place so that he was not crucified! And of course consequently he could not be raised from the dead.

It has so much that is good in it, and it has had a tremendous influence throughout the world, but it's ruined by the loss of the heart of it--that which gives to people the power to carry out what God requires. Before Jesus lived and people saw actually what happened it was very hard to explain it. So thousands of Christians have memorized this 53rd ch., and there is much in it I'm sure what not understood before the coming of Christ, and there is much in it that very few understand today.

When you give a picture of future things which contains a background of elements that are not fully explained in advance, there are ~~many~~ bound to be statements that are very difficult to understand. Very difficult to interpret. Any expression in any language contains statements that are ambiguous. Perhaps none is worse in this regard than the English language. In most languages you have an ending, and you know whether something is a verb or a noun. In English you don't/ In recent decades we have adopted the attitude of taking almost any noun and using it as a verb. Usually in context we know what you mean. But without a context, without an understood situation, it is very very easy to misunderstand at least one of any five statements that any one of you are apt to make.

In any language many words will be ambiguous. They will have more than one possibility. When you put words together to make sentences, one language has certain aspects of grammar that has ways of making it clear. In Latin you always know whether a word is a subject or is an object. English used to have endings that would tell you what was a subject or an object, but we've slopped them off and lost them. In a way that makes English much easier

to speak. But in the course of it in English we have developed a custom which may be in Chinese (I don't know), I don't believe its in most languages. That is the custom of having an object always follow the verb. Now in the KJV it doesn't always do that. And it sounds queer. When you say, Me has he killed. Or something like that. You don't say that.

You almost always put the object right after the verb. That is a peculiar development in English. English has developed differently from any language in the world that I've had any contact with. I understand there has been a very similar development in Chinese. I don't know anything about Chinese. It's just that I have heard that. If so, then the position in the sentence carries meaning. It doesn't in German. It doesn't in Latin. It doesn't in Hebrew. You can arrange the words in almost any order you want.

In Latin, and in Greek and in many languages, the object has a different ~~xxx~~ form than the subject. It doesn't in Hebrew. So in Hebrew you are often ~~x~~ left uncertain as to what is the object, what is the subject? When you take that ambiguity which is in the language, which keeps you from having the precise interpretation of the sentences that you have in Greek, and yet which makes it ideal for giving rather vague impressions of great truths which will be clarified as you go on and you compare Wscripture with Scripture, and then many of which will be fully explained when you get to the NT, the Hebrew was a fine medium (means) of doing this which God desire to do--to give us a glimpse, to give us an understanding of certain aspects of it.

I believe we understand the NT better, and we understand the whole meaning of Christianity better as we learn to see how these ideas were gradually presented. Then, of course, there is much to what we can add to what we gain from the NT because the NT gives us a few glimpses of the future glory, but it's mainly devoted to the outworking of the death of Christ in our lives which is the most important thing for us in this present stage of history, but there are many many matters of great importance for the Christian which the NT throws very little light on. And the OT throws light on a far larger number of subjects than the NT does, even though many of them are not quite as directly related to our Christian life, as the NT.

So you have a very definite problem in interpreting this passage. You will find in comparative translations that sometimes the translations differ so much--even look at the NIV and notice some of the footnotes, and ~~x~~ you will find some of the suggested translations, or alternatives in the footnotes differ so much from what's in the text that you kind of wonder how there can be such a great difference in interpretation! Now in English you have to interpret most sentences in the light of context. That's true in Hebrew too, in all languages in most of which I am familiar to a less extent than in English and in Hebrew. But when you compare the context and when you see the development of thought, then you get an understanding of this chapter which is far beyond anything you can get from just

from cursory reading. But getting that it's good to look at the different possibilities.

I've studied this ch. a great deal, and it seems to me that when you get beneath the surface and see what's really there that the divisions of the section rather stand out, but they are not obvious. So rather than dictate them to you ~~have~~ and have you write them down, I have given you a copy of what I think are the divisions of the ch., and a statement of the divisions as I have given them to you and give you an idea not only of the point of the division but what is contained in each division. In some cases that's not obvious at first sight.

But I believe as you study it and see what it says, then that you understand individual verses better because you get into them. In this wonderful section of Isaiah that began in ch 40, we have seen how God comforts his erring people suffering as a result of sin, and how there are little passages of rebuke but the great emphasis is on God's deliverance. God is going to bring light to the Gentiles. He's going to establish justice throughout the world. But then we find that the servant who is going to do this is also characterized by a considerable amount of humiliation and suffering. You find suggestions of this in ch. 49, and quite clearly brought out in ch. 51.

How these two fit together is not shown until you get to this section. So the first part of this section I call The Summary of the Accomplishments of the Servant, 52:13-15a which I believe there should be a definite break, a definite change of thought at that point. There you have the accomplishment of the servant, his humiliation and his exaltation - his humiliation and the results that are accomplished by it summarized. It introduces you to the ch. with a summary.

We often give a talk and gradually lead up to something and then give a summary at the end. In other cases we give a summary at the beginning which makes it easier for people to follow as we go through. In this case ~~we~~ the clear summary is placed at the beginning, and it's unfortunate the archbishop made such a foolish ch. division here, because people do not as a rule realize the summary of ch. 53 which is contained in this part, the first part which begins here with ch. 52.

We notice that v. 13 says, "See my servant will act wisely," and I have put on your papers just as a little reminder of certain points, I put down v. 13 "act wisely" -- prosper. As I mentioned last time the person looking at the verse who knows nothing about Hebrew will say, "What a crazy thing! Some translate it he will act wisely, and some translate it 'he'll prosper.'"! They are quite different. We would never interchange them in an ordinary sentence in English. But one of the most important things we need to know in translating from any language, whether it's Hebrew, or German, etc., is that words do not exactly correspond between two languages.

That's one thing that when I was in Germany and studied there for 2 and a half years, I came more and more to realize that you take

a German which is probably as closely related to English as any language there is. You take a sentence in German and translate it word for word and as a rule you do not give the idea because words don't exactly correspond. A German word that is very similar to a particular English word will have certain things in common with that word and will omit certain ideas that are in the English word. And the English word will have certain things in common with the German.

It is for that reason I feel that a little dictionary of any language is apt to be a stumbling block. It may be a great help when you are getting established. When I first lived in Germany, I carried a little German-English dictionary in my pocket. I looked up words. It was a great help for maybe a month. After that I completely discarded it because it was so often a hindrance in really getting what the words mean.

I remember on one of my first days there I went into a restarunt. I was in a great hurry. I went in a quickly got a lunch. When I finished I wanted to pay and get out, but at that time in Germany, I don't know how it is now, at that time it was considered very rude to ask anybody to pay or to come with the bill. You were supposed to ask for the bill, and I didn't know how to ask for it. So there I sat. I was in a hurry. I wanted to ask the waiter for the bill, but I didn't know how to do it. I found out later that the proper way to do it in Germany at that time was just to say, Pay, please. That sounds strange in English. Pay, please. You say that and he comes and gives you the bill.

I remember one of the American students. We had a meeting together. Just for a little frivolity telling of our experiences. One of them gave an immaginary~~x~~ story how he went into a restarunt and he had his dinner and he got to reading something and he sat there, and sat there all night long and until 10 the next a.m. and he looked up and there was the waiter still standing his eyes bleary-eyed for lack of sleep, but waiting for him to ask for his bill! I'm sure they wouldn't have gone that far. But that little ~~x~~expression===they have little expressions that literally translated, you can make a pretty good guess what they mean, but their manner of handling things is very different from our manner of doing.

So this Hebrew word means to efficiently procede to accomplish something that you set out to do. There's no one English word that will do that. You say succeed or prosper in English. You can prosper entirely through luck or chance, through the weather, through anything you can prosper. You succeed--that is still a bit that way. A man can succeed whether it's due to other people's help, but still succeed comes a little nearer to it. "Act wisely" does not tell whether your wise actions will bring results or not! This means to act in such a way as to accomplish the desired result. I know of no one English word that can give this meaning. So where-~~every~~ it occurs in the OT (and it occurs quite a few times) some will say "act wisely," some will say "prosper." That's why I recommend that just as soon as possible the student of Hebrew get to the point

where he uses a good concordance which is more valuable in my opinion than any dictionary. Now in a dictionary, if a word occurs very rarely maybe once or twice or ten times a dictionary is of great value in telling you what somebody thinks the word means. But if the word occurs more than 10 times, you look in Young's Concordance and you see how many ~~times~~ Greek or Hebrew words are translated that way in English, then you see which particular one is used in this place. You look in the back and they tell you all the ways that word is translated.

The meaning is apt to be some way at the center of all these translations, even though some of them may be close and some a little distance away. But exact correspondence between two words in two different languages is really quite rare.

So this section begins by telling you what the servant came for he is going to accomplish. He is going to accomplish not because he's lucky, not because things just happened to fall a certain way, but because he's going to do what's necessary to produce the results. Our Lord Jesus Christ overcame the power of Satan. He won his great victory and the chapter starts with that expression, See my servant will act in such a way as to accomplish the results for which he came. But if you're going to say it briefly "prosper", "act wisely" one or the other is perhaps as near as we can come in a translation though neither is exact.

Here we have a declaration of His success. He's going to do it and the whole verse is His exaltation. We start with his success. What a tremendous statement to make. He will be great, and lifted up and highly exalted. Three verbs in a row that mean almost the identical thing. A way of emphasis to show that this is describing what is the very center of the accomplishment of the Servant of the Lord. This is what Israel was called for. This is why God has blessed Israel, and protected Israel and chastized Israel in order that through Israel this may be done.

And we know it is one who represents Israel, who is an Israelite, who comes from Israel, but through this one the true Servant of the Lord there is this tremendous exaltation. He'll be great and lifted up and highly exalted. You might spend a lot of time trying to get the exact difference between these three various words but I think it would only be a waste of time. In this case it is simply mounting up statements to show the tremendous effectiveness, the tremendous exaltation of Him who is now sitting at the right hand of God making intercession for his. The greatest accomplishment in all history that he paid for our sins.

And then people must have been very much puzzled when they find that this tremendous statement of his exaltation is immediately followed by a statement of his humiliation. KJV says (I forget exactly how it starts) but where NIV says just as there were many who were appalled at him, it says "many were astonished." That's Old English i.e. astonished. Nobody today says "astonished." Very few people today know what astonished means. But astonished sounds as if it was astonished. You'll find translations that render it astonished and that is absolutely wrong. It does not mean astonished.

But it means, the old English word astonished. It means appalled. They were shocked. They were astounded is a very good expression. They were absolutely astounded to see what happened to him. That certainly is what happened to the disciples. Though Jesus had explained to them on several occasions that He must suffer from the attack upon him, be crucified and rise again from the dead, they just couldn't understand it. They could not imagine what had happened. They were absolutely astounded. They ran off in terror and for fear of their lives when he was taken. But then they couldn't understand how such a wonderful man, such a great teacher could be taken in this way. One whom they really believed was the Lord of Glory, the promised Messiah. How could this happen? They were astounded at it.

And astounded is quite good. Astounded I think is better. It gets more to the exact sense of the word. It is a fairly common word. Not used a great deal but used enough that there is absolutely no question what it means. You can tell from context. It never means surprised. It means you are surprised with something that is bad, something terrible. You are astounded.

"As many were astounded at him..." and in the Hebrew that starts with the word chen and the next part of it has a he also and the third line f it which is the first line of the next ch. also has a chen. We say "just as. . .so". In many languages they say "like this ...like that", or "just as" and the word "so" are in many languages identical. That is so in Hebrew.

So this chen in this way. That can mean in this way something happened to something else like it. This way something is and something else is similar to it. They will use it this way in both cases. Chen is quite close to our English "so", but sometimes "so they did . . . so they did." In English we would say "as they did . . . so they did." So the "as" is not really a translation of the word, but it what the word means in this combination. So that "like this . . . like this." We'd say ~~like~~ likefather like son. Well now that's not the way we talk today. But that's a proverbial expression: like father like son. Which is similar to this Hebrew you see. Like this . . . like this . . . so is zabat.that. The word so then in similar manner.

So in like manner, you might say, to the fact that many were astounded at you. The NIV like quite a number of modern translations says "Heb. you" but they put him in ~~ixixix~~ the text because the translators simply have not gotten the sense of the whole here. The fact that there is a comparison between the you which is you all through the chapter referring to Israel. Just like many people saw Israel the nation that God blessed, this nation God's people were taken off into exile, scattered among the Babylonians. They didn't seem like a nation any more.

People were simply astounded at what happened to Israel. Similarly they are going to be astounded at Him. Just as Israel who did not seem to be a nation any more . . . so He will be so treated that he won't even seem as if he's a person, as if he was a human being! The scourging, torture, and crucifixion.

So is his appearance disfigured, beyond that of any man. Or away from that of any man. The Hebrew word "from" can mean more than, or it can mean away from. Sometimes it conveys the meaning "by." Prepositions are one of the hardest things to translate from any language to another. Because every preposition has a lot of possibilities.

Our English word "by" has a lot of different meanings. By the side of the road. And we've got to finish this course by Christmas. They are utterly different meanings! And this was done by that man. Three utterly different meanings or translations of by and you could probably think of 5 or 6 more if you had time. Prepositions cover a wide range, and there is more difference between prepositions than anything else in translations between languages.

So he hardly seems human his appearance was so disfigured and his form so marred away from human likeness. Just as many were appalled at you so they will be at him. There is a hint of the crucifixion there. A very strong hint and people in Isaiah's day puzzled over what it meant. They knew in general what it meant-- much more than what you do from translations that make it sound as if people were astonished which it doesn't mean at all.

It ends with the words "so shall he sprinkle many nations." The translators of the LXX version simply could not understand what that meant. How could he sprinkle nations? How do that? So they made a guess. We have it in the footnote in the NIV. They put in the text the Hebrew, but the LXX to it says "so will many nations marvel at him." Just as many were surprised. . . so they will marvel at him." Well, it doesn't mean surprise; it means astounded. This doesn't mean marvel. Sprinkle as we mentioned last time is a word that occurs about 20 times in the OT and RSV translations it "sprinkle" in all but two of them, and one of them translates it spatter. In this case it has a footnote and says: Hebrew, obscure. Hebrew not clear.

Of course those unbelievers who translated the RSV might render something in the NT to give you the exact meaning of the original because it's clear in the Greek and it's clear in Christian theology, in Christian history the general meaning that the apostles had when they wrote these books. The translators of the RSV may have thought what fools these early Christians were to think that someone could be both man and God at the same time! But they had no doubt that they thought it. So they may give you an excellent translation of something in the NT. But you tell them that Isaiah 700 years before knew what Jesus Christ was going to do and they would say, Do you think I'm crazy? They don't believe such a thing is possible.

So when they come to this: "So shall he sprinkle many nations" they say, How foolish; he can't sprinkle a nation! You could sprinkle something on a nation they'd say, but you can't sprinkle a nation. Well, the other cases where it's used it does speak of the things you sprinkle. You sprinkle water, you sprinkle oil, you sprinkle blood, etc. But in English we can use the word ~~to~~ sprinkle for sprinkle water, and you could say we sprinkle the lawn.

When you have got only about 22 cases, how can you say they could not do it in _____? But they take it? so shall he startle many nations" because they say when you sprinkle water you cause the water to jump! So when you sprinkle a nation you make the nation jump! So we'll translate it startle which fits with the idea of being

Well, of course Peter understood it correctly and we looked at that last time how in 1 Pet. 1:1-2 Peter said he is writing to many nations and he says, "You have been sprinkled with the blood of Jesus Christ." So Peter understood it and we should be able to understand it.

Question: I was wondering if the Hebrews who he is talking about understood the crucifixion . . .

As far as we know the crucifixion was unknown until many centuries after this. The Romans used it quite a bit. Some have said they got it from the Persians. I know of no evidence for that. I don't believe anybody suggests that crucifixion was known as early as Isaiah or for 500 years later. When you take the 22nd Psalm which gives the most perfect picture of a man who is crucified. But with crucifixion absolutely unknown it shows the divine spirit directing those who are giving this description of something that was unknown to them

Question: Looking at a comparison of these three: as . . . so . . . so . . . The first two are talking about some type of suffering or of Israel's judgment . . . crucifixion.

Like Israel suffered in this manner He will suffer and in this way something will be accomplished. The last one shows result. So through His humiliation he's going to sprinkle many nations. People should have been able to think that word sprinkle is used in the OT in 3 times out of 4 in connection with the sacrifices themselves. It shows something connected with sacrifice and he's going to fulfill it. But it isn't explained so clearly that you could not miss it.

Question: Then it can be used as a result clause: so that?

In this manner; this way it will happen. This way it's going to happen through his humiliation it is going to happen. The result is what it brings out, but just how often it is result in this manner, this way, I don't know, we'd have to look at the various uses of it. But certainly that's what it means in this case.

So in this way he's going to sprinkle many nations. That's a tremendous statement. So then we start the second part of this which I've called the Distant Outreach of the Servant's Accomplishment and that ought to be quite obvious from the next line. The NIV put in an "and." "And kings will shut their mouths at him . . ." There's no harm in the 'and' but the 'and' makes it look as though the next line and the one before are a part of the same sentence. They are not. There's no 'and' here in the Hebrew.

Hebrew sprinkles "and" in dozens of places where we'd never use them in English. In about ~~half~~ half of them the NIV leaves them out. But here they have put in an "and" that isn't in the original at all. It makes a nicer flowing sentence if you consider this one verse as continuing. But there's an important break.

So he will sprinkle many nations. Period. But you see the translators of the RSV they have "so he will startle many nations, and kings will shut their mouths at him." See it fits with be astonished. It shows their surprise. They shut their mouths. Well now if you were suddenly to hear a noise here, you were all surprised, how many of you would shut your mouth? You'd open your mouth. When you're surprised you open your mouth; you don't shut your mouth. It doesn't fit at all. You shut your mouth because you haven't any answer. There is something you don't understand. There's no answer you can give. You say, Yes you are right. I never would have thought of it myself, but ~~a~~ that's a fact!

So we introduce a change right here. His exhaltation. It's not going to be a few Galilean peasants that are going to be affected by it. It's not just going to be a few people that are in that little country of Judea away off there as the Romans thought on the outskirts of civilization. It's not going to be something in a corner of the world. Kings are going to be affected by it, and kings are going to be unable to give an answer. It doesn't say all kings will. But it does say that the results of what he does will lead in kings (not merely one name, not merely one area) -- kings (not all but many* kings, many important people are going to say, Yes, that's right. Here's the answer to the problem of life.

Here is what solves our situation. Here is what it does for us, what the sacrifices presented to the people of the OT. We can give no answer except in humble submission to praise God for what he's done. Kings will shut their mouths at him, or because of him, for what they were not told they will see and what they have not heard they will understand. Those next two lines ought to make it perfectly clear this is what it means.

You don't open your mouth to be surprised and amazed because there is something you don't understand. You shut your mouth, and say Yes, that's right. I thought before we could solve the problems of life with our greeat Roman army putting down the Barbarians. Or that we could solve it by the philosophy of Socrates and Plato and the Great A henian leaders. It is not the answer to the problem of life. The answer comes from an area that we would never have dreamed it would be coming, from far off Judea, from a man who seemed like a Galilean peasant comes the answer to the problems of life. What they were not told they will see, and what they had not heard they will understand. Who has believed what we have heard, and to whom has the arm of the Lord been revealed?

Commentaries say, Who has believed our message? Well this must be the voices of the prophets saying, Who has believed us? But what's that got to do with the thought of the pasage passage?

I prefer to translate it, Who would have believed what we heard."The simple Hebrew perfect "who has believed" is a perfectly possible translation, but there's no other way in Hebrew to say "who would have believed" except by using the perfect. I began looking at perfects in the OT to see if I could see another case where it was quite generally recognized that that was what it means. I found a case right early in Gen. 21:7 where it has the Hebrew. It says, Who would have believed that Abraham would have a son in his age? And they translated it "who would have believed" in most translations.

One translation says, Who could have believed? That is exactly what you have here. These kings are saying, Who would have believed the answer to the problem of life, the revelation of God's power would come not from the great armies of Rome, not from the great philosophers of Greece but from that little land of Palestine.

He grew up before him like a tender shoot, like a root out of dry ground. The Greeks thought of Judea as dry ground. What will ever come there? Not only that but can any good thing come out of Nazareth, said Nathaniel. From what you knew of his background, from his situation, from his being from this little country on the outskirts of civilization who could believe that the answer to the problems of life would come from there?

It is true that when you say "Who could have believed" you imply there are those who won't believe. So this is used twice in the N to point out that not all have believed. There are those who have not believed. It is quoted twice in the OT(?) to mean that, but that's only part of it. Who has believed? Who could have believed? I was amazed to find that the NEB which is on the whole a modernist translation and twists verses around in such astonishing ways that I would not trust it as an evidence or proof of anything, but those men when they came to this particular verse and though how it could be best expressed they say "who would have ~~been able to~~ believed?"

Now I PERSONALLY translated it that way long before I saw NEB. It was only 3 or 4 days ago that I looked it up in the NEB and saw that that was the way they render it there. So who would have believed it that he would have come that way? The answer to the problems of life.

He had no beauty or majesty. KJV has "has no form" (I forget the exact words) but it does not convey the full meaning of the Hebrew. "Majesty" is much better. There is no great majesty. He is not visibly a great king. He may be a descendant of David, but his father is a humble carpenter! He does not have majesty. He does not come from where we would think the great leader who would give the answer to life's problems would come from. He had no great majesty to attract us. Who are the "us"? It's the kings. Who would attract us to Him? The people when they heard his teaching received him gladly. He had a character that was without reproach. People were attracted by it. To say that he has no form that we should desire him--that is nonsense!

You are talking about the finest character that ever lived. You are not talking about the way it looked to anybody that was there. You are talking about the kings in distant lands, who hear the story and at first sight they say, We would never look for the solutions to the problems of life out there in Judea with a humble peasant. There's no majesty. There's no great acclaim, nothing like that. The idea of a humble peasant being crucified on a cross! Who would ever think that would be the answer to the problems of life?

There is no beauty or majesty to lead the great ones of earth who have come to believe on him through the ages. So the kings are speaking and it makes sense, otherwise it doesn't.

Question: Do you think the phrase "a root out of dry ground" in any way foreshadows the virgin birth?

One might perhaps find that in it, but I don't think that's the primary thought. I think rather it refers to the fact that to these kings Judea is like dry ground. Dry ground is where you would not expect anything of importance to come (from). I think in the context that's it. If it were an isolated verse I certainly would suggest that as a possibility.

Question: I was wondering is == did historians like Josephus ever give a description of what the rest of the world thought of Him?

Josephus--- in all the ~~the~~ copies we have of Josephus there is a statement how Jesus Christ was born at this ~~the~~ time and worked miracles. Maybe a paragraph like that. It is pretty hard to think of Josephus as saying such a thing. He was a very loyal patriotic Jew and not a Christian. So I believe that those who consider this as being genuine by Josephus think of this as meaning, this is one of whom Christians say this. This is the man whom he would say worked miracles, etc.

Unbelievers a century ago all united in saying that is a Christian insertion in Josephus' writings. You can't prove it because all our copies of Josephus were made by Christians, and the Jews came to hate Josephus. They considered him a traitor to them. And all our copies are made by Christians. So the unbelievers a century ago all united in ~~xy~~ saying this is an insertion into Josephus! Prof. Von Harnack, of the greatest liberals but one of the greatest scholars of the last century, said I believe this is by Josephus but he interpreted it as meaning Josephus says, This one whom people are following and saying he did all these things this is when he lived. I would not build on Josephus but I think it is very interesting to see it. I fear our time is gone. Let me give you a very brief assignment for next time: Glance at chs. 52-56:3 and tell me whether you think the ch. divisions are made in the best place, the right place. In ch. 54 if you notice something you think is talking about Gentiles rather than Israel, mention it. See there are two parts to that. Get that in by noon. I'm not asking you to study it thoroughly; you are welcome to do so if you wish. Glance from here on into the beginning of ch. 57 so you can tell if right ch. divisions were made there or elsewhere.

It's interesting that v. 13 of ch. 52 which begins the section in the Targum, that is the Jewish translation into Aramaic that was used in the synagogue among people who did not know Hebrew very well--they would read Hebrew, then have someone translate it into Aramaic, and after a time these translations came to be in a fixed form and eventually were written down. That's what we call the Targum (a translation made by the Jews quite early in Christian history). In that v. 13 begins, "See my servant, the Messiah will prosper." It was specifically taken as a section describing the suffering Messiah by the Jews. We have no evidence of its being taken any other way until the 10th century--11th cent. I guess it was. It was the 10 hundreds when there was a great Jewish Rabbi who wrote a commentary on the OT who suggested that it was not the Messiah.

But up till then it seems to have been the universal Jewish understanding that from 52:13 on it was about the Messiah. I suppose that there was a reaction by this Rabbi to the fact that Christians were pointing to this as a prediction of the coming of Christ. This passage has of course been used a great deal for missions among the Jews to point out that the OT points specifically to Christ, and so in recent centuries there has been a great effort to evade its natural interpretation. And more recently a group of Jews who are very active in opposing the Christian witness among the Jews have published materials attacking the idea that this is a prediction of the Messiah.

But the best they seem to be able to do is to take the first half of ch. 53 as a description of a leper. Just how a leper would get in here is a bit hard to say. But they take the first half as a description of a leper. They base that on two things: 1) It says he was stricken. In the Middle ages (that is late Hebrew which was not then a spoken language but was used for study by the Rabbis) in their writings this word word stricken is used to mean stricken with leprosy. "We thought he was stricken, smitten of God and afflicted." But in the OT we find the word used for the Philistines who were stricken with hemorrhoids, as described in the book of Samuel. So it is a word that could indicate some kind of a disagreeable situation, not necessarily from a disease. But it did not become specialized for leprosy until that later time.

The idea it is a leper has two foundations, that one, and one other.

Question: Do you have this mentioned in your book, Gospel of Isaiah? One time I met a couple of Jewish men who were yelling at Christians for proselytizing Jews. They said, We'll give you a different interpretation of Isa. 53. They quoted from a number of Jewish and Evangelical scholars. They took one of your comments out of context and said (in the paper), Dr. Allan A MacRae from Biblical Theological Seminary says that the servant refers to a leper! And they quoted!

Oh my. Just the opposite of what I said! Exact opposite. They say the first half here refers to a leper, but there are only two cases = only two bases for this. One that that word stricken

is used later which was in the Mideaval Hebrew for one stricken with leprosy. But which might be conceivably used in Biblical times for one stricken with leprosy, but for being stricken with hemmeroids or stricken in the sense of suffering an accident or injury in war. The other basis for saying it is a lepor is the phrase in v. 3, "like one from whom men hide their faces." There from the Heb. you can't tell wherer it is "likeone from whom men hide their faces," or "one who hides his face from men." Both are possible interpretations. The "men who hide their faces" is slightly more likely of the two. But in either case it might fit a leper, who would try to hide his face from other people and people who would try not to look at him because of his dis-figurment.

But that is quite aslim basis for taking this verse as a description of a leper. It certainly wouldnothave to be a leper of whom this could be said. It would fit just as well with people turning their faces away from seeing the terrible suffering of Christ on the cross.

So the first half they take in that way. The second half they try to take as describing Israel. That Israel suffers all these things. But to take Israel as actually bearing the sins of of the people and suffering for the nation--it just doesn't fit. It is a ch. which fits very closely with what Christ did. And which is pretty hard to interpret in any other way.

We noticed that in ch. 53 it begins with the kings speaking. They say, Who would have believed what we heard? It's not what we would have expected to find the source of the explanation of the problems of life. Not in this little land of Judea way off there, never heard of in Rome or in Greece.

In v. 3 we stop saying what the kings and great men of distant lands say when the come to believe in Christ as Saviour and we turn to men who were right there and saw Him. We see the changing perspective of local observers==changing perception of local observers. The next four verses. Here are the people who were right there. They say, He was despised and rejected by men a man of sorrows and familiar with suffering, like one from whom men hide their faces. He was despised and we esteemed him not. That shows them watching Him crucified, and seeing how many would turnagainst him.

Remember the story of the men on the road to Emmaus. They did not recognize Christ. They said,Are you a stranger that you haven't heard these things that have happened? He said, What things? They said, Why about Jesus of Nazareth who performed great miracles. We were hoping he would redeem Israel, but he has been taken and crucified. They felt all their hopes had been ended because he had been crucified. He is despised and rejected by men, a man of sorrows and familiar with suffering. Like one from whom men hide their faces, he was despised and we estemed him not.

But then in v. 4, Surely he took up our infirmities. KJV says: Surely he has borne our griefs and carried our sorrows. Many Bibles that have any kind of references, have references here

to two passages: a passage in Mat., and a passage in 1 Pet. The passage in 1 Pet. 2:24 is a definite reference to the atonement. It says, He himself bore our sins in his body on the tree that we might die to sins and live unto righteousness and by his wounds you have been healed." That is very clearly a reference to the next v.(v.5), but as far as v. 4 is concerned there is only one word in common--i.e."bore." The word "sins" does not occur back here as in Peter. It is a mistaken reference to ~~his~~ this verse, and we are particularly clear it is a mistaken reference because Mat. 8:17 does not merely echo the phraseology of this v., it specifically says, It was what was spoken by the prophet.

It specifically says he was quoting. It tells of Jesus' wonderful miracles, and says this was fulfilled as was spoken by the prophet Isaiah, He took up our infirmities and carried our diseases. You notice how different this is from the statement in 1 Pet. The statement in 1 Pet. is not a quotation of this passage. The words "griefs" and "sorrows" is much too general an interpretation. NIV has "infirmities" instead of "griefs." which is nearer. Infirmities, diseases, pain. Both words are words which may be used that way. There's no distinction in Heb. between the pain caused by a disease, and the pain caused by a wound. We separate between disease and injury, but the same word may be used for both in the Hebrew.

So this is a description of Jesus' healing ministry. It's exactly what was said by the men on the road to Emmaus. They said, He performed these wonderful miracles and we had hoped he would be the one who would redeem Israel, but he's been taken and crucified. So this picture of contemporaries, as they say, Look this man took away diseases; he healed sickness. He did marvellous works. Yet we thought he was smitten, stricken of God and afflicted. We thought he could not help himself and was taken and crucified.

We should have had more sense. We should have realized that a man who could do such works as he did is more than a man. He could only be taken and crucified as he permitted it. He was not one who suffered God's punishment for sins, or one who suffered as a result of circumstances he couldn't help. But he gave himself to die; there was a reason, a purpose for it or it could not have happened. So this is a reference to his wonderful works.

There are those who will take this and say, This proves that healing is in the atonement and we have a right to expect if we are Christians that all our sicknesses, all our diseases will be healed because they are in the atonement. But in the connection it is not talking about the atonement; it is talking about the wonderful works Christ did, and how the people seeing those works should have realized that the crucifixion was not an accident or was not God's wrath upon him, but what he bore for us.

Question: Are you saying the 1 Pet. passages is not a quotation of the Isaiah passage == not a quotation which interprets the Isa. passage, but is actually just an allusion using the same phraseology?

The next v. in Pet. quotes from the next v. here, v.5 is quoted in ~~Mat. 23:23-28~~ Peter, but Peter does not quote from v. 4. The only thing in common is the word "bore." He bore our sins. Here it says, He carried our took away our diseases. They are quite different things.

Question: I'm not sure I understood. In v. 5 you said that does refer to the atonement?

Yes.

Question: Yet you are saying the quotations in Mat.

. . . is from v. 4. The quotation from Mat. is from v. 4. Verse 4 is describing his wonderful miracles. They said, Sure he performed these wonderful miracles. He took away our diseases. He did away with our sufferings. He did these wonderful works, that no ordinary man could do, yet when he was taken and crucified we thought him stricken of God and afflicted! We did not realize that could not happen to one could do such miracles except as he permitted it to happen. Then they go on and say(v.5),"But we see the real reason for his crucifixion--he was pierced for our transgressions . . ." That is the in 1 Pet. That is the atonement(v.5) But it's not v. 4.

Question: It seems to me you're making a distinction between the first part of v. 5 and the second part of v. 5 "by his wounds we are healed," and you're saying . . .

No, I'm saying all of v. 5 is about the atonement. It is the beginning of v. 4 that is about his ministry

Question: The healing is spiritual not physical?

In v.5 yes. Verse 5, He was pierced for our transgressions, he was crushed for our iniquities. The chastisement that brought us peace was upon him and with his stripes we are healed." That is talking about spiritual healing, yes.

Question: I think that those who argue for the healing being in the atonement would take those verses as a unit. I think that is why they . . .(?)

Yes. They are a unit but there's a progress of thought. The progress of seeing the miracles and then thinking, One who could do these wonderful works, we should not have thought(about him) as we did=~~Maxwell~~ i.e. that he could not help himself. But we see the reason for it now: He was crucified to bear our sins.

Question: Granting that God is sovereign as to who receives healing or not, I still will always believe that it was through the atonement.

Well, this is true that as a result of Christ's atonement there is the answer to all of the problems of life. The Christian meets all his problems through Christ's atonement. But whether in a particular case God chooses to heal us, or whether he chooses

in that particular case to let us glorify him by enduring the suffering that is up the Lord to decide. We have no right to demand healing. We have a right to pray for it if it is His will. Paul had a thorn in the flesh. He prayed three times for the Lord to take it away. The Lord did not.

Comment: Paul said he left Trophimus sick in Miletus.

Yes. So we have in v. 5 the atonement. Vicarious suffering clearly expressed in v. 5, and expressed many times in the rest of the ch. We have at least 8 or 10 cases in the rest of the ch. of specific statements of vicarious atonement. There is no place in the OT where there are as many references to vicarious atonement as there are in this ch. from this point on. It refers to it over and over.

Verse 6 continues their recognition of the true situation. "We all like sheep have gone astray; each of us has turned to his own way, and the Lord has laid on Him the iniquity of us all." There's the atonement expressed again. Twice in v.5, and again in v.6.

Then in vv.7-19 we have a statement of the perfect servant's silent submission. Vv.7-9 describe how he submitted himself to death for our sakes. "He was oppressed and afflicted, yet he did not open his mouth. He was led like a lamb to the slaughter and like a sheep before his shearers is silent, so he opened not his mouth." The beginning of v. 8 is rather difficult. He was taken from prison and from judgment (KJV). The word is not a common word for prison. It can be used for something that is held in tightly--oppression, and from that it is easy to get the idea of prison, but the word is never used to mean a prison. It is not a bad guess but I'm quite sure it is an incorrect guess. In this case "oppression" and "judgment" together express one thought. By an oppressive judgment; by a judgment that was not proper, just or legal.

I knew a lawyer who had a talk he used to give on the trial of Jesus, and pointed out how many illegal things there were in connection with it. It was at night. He was taken off and brought to a different body. Pilate said, I see no fault in him. He was going to release him. But he gave in to the cry of the mob and permitted him to be crucified. It was an oppressive judgment, not a fair trial at all.

The next thing in the verse also has some disagreement on. "Who can..." KJV says, "Who shall declare his generation?" NIV: "Who can speak of his descendants?" The word "generation" is not exactly equivalent to descendants but it is close enough that it certainly is a possible interpretation. Along with the rest of the ch. it seems a very reasonable one. There are those who wish to take it in quite a different way. RSV says, "As for his generation, who considered that..." Instead of "who shall consider his generation?" The idea seems in the context to be, Here is this one who seemed like such a wonderful teacher and such an influential person and then he was cut off at a fairly young age.

He was cut off and what result is there from him? Will he have any descendants? Will he have any continuation of his teaching? Will there be any effect upon the world? Who can declare any succession, any generation resulting from what He did?

Now that is a possible interpretation of the phrase. I think much better than "as for his generation who would say that he was cut off?" I think a much better interpretation than that other which you find in some translations which is a footnote in NIV ~~and~~ as another possibility. Especially as we find further down in v. 10 where it says "he will see his seed." NIV, "He will see his offspring and ~~prophets~~ prolongue his days."

Who will proclaim his generation? But we see the result that actually he was raised from the dead. Actually his kingdom continues. Actually there were multitudes who were born again through what he had done, through successive ages. So he sees the continuing result of what he did.

Who can speak of his descendants, for he was cut off out of the land of the living, for the transgression of my people he was stricken.

Then v. 9 is one you rarely see translated accurately. It is very strange because when it is looked at very carefully, I believe that the translation is quite simple, quite clear. But it-- I don't know who it was at an early time who translated it "he made his grave with the wicked." There's no "made" in the verse at all. The Heb. "he gave". Who gave? You can look in the context to see who is described as having given. It hardly describes "him" that he gave his grave. It hardly refers to that. But in most languages other than English, there is a very common form of language which we'd call impersonal.

In German you don't say, "I am cold." You say, "It is cold, to me." There's an impersonal use of the third singular. Quite common. In our language we are more apt to express it by a plural form. Who are the "they"? Just anybody. The people on the side. They assigned, or it was assigned. An absolutely accurate translation is "his grave was assigned." Or "he was assigned a grave." That is absolutely accurate, not directly literal. Directly literal would be "one gave," "One assigned a grave to him," and then "the wicked"--there's no "the" at all. The word is a simple plural form with no article at all. He was assigned a grave with wicked men. When a man was crucified the expectation would be that the three of them would be thrown into a common grave. That was the common way in which criminal who were crucified that their bodies were treated.

He was assigned a grave with the wicked. That was the normal expectation. Many hold that you must have an exact parallelism. In Heb. parallelism is very common. You express a thought and then express it again in similar language. But there are a great many poetic passages that instead of having a parallelism have a possibility going beyond the first phrase. So you don't have to have a parallelism. Those who try to find a parallelism here say he was assigned a grave with the wicked, and with evil doers.

In order to get "evil doers" out of the next work, you have to assume that there have one or two letters been left out. We won't have time to give you the precise Hebrew here, but with a slight change in the Hebrew, and a lengthening of the word which is ordinarily translated "the wick" though there is no "the" in the original, you can get "doers of evil." But all the MSS agree in ~~wax~~ saying "with a rich man." There is no "the" and it is singular, as compared to the plural "the wicked."

He was assigned a grave with wicked men, and(or but)--the conjunction is veryoften translated but-- was with a rich man in his death. The modernists translations say "evil doers." They say he was assigned a grave . . . with evil doers in his death." All the MSS say "with a rich man." But when the Dead Sea Scrolls were found, somebody said, Here is evidence that it should be "with evil doers" because the word for "rich" has an erasure at the end of it. But Prof. Millar Burrows of Yale in his discussion of the Isaiah Scrolls said it is interesting to note that there is a letter erased at the end of the word rich, but there is no space in there as if it were "doers of evil." But he said, the omission, the fact a letter is erased is very easily explained. Because he said the scribe copied "with wicked men"(plu.) and then with "rich" he put the plu. ending on, and then looking back to what he was copying from he saw there was no plural ending, so he simply erased. it.

All the MSS have the singulae: "He was assigned a grave with wicked men, but he was with a rich man in his death." That is a most remarkable prediction and precise of what exactly happened to Christ when he was crucified. Otherwise there is no sense to it at all. Why was it a sign of his exaltation that he was put in a rich man's tomb? No! Was it a sign of humiliation to be put in a rich man's tomb? Did it increase the efficacy of his atonement? no!

It is a little incidental evidence that this one who was crucified is the one predicted in Isa. 53. It is a remarkable evidence of the accuracy of the Heb. MSS, that all our MSS most which come from the 10th cent. A.D. and were copied and recopied and recopied, and our earliest copies are (aside from the Dead Sea Scrolls) are from the 10th cent. A.D. they all have a rich man--with a rich man.

Then the word "in his death" is plural, which is very strange. In his deaths. Is there the idea he is dying on behalf of all of us? Why should it be plural? It is a problem for which I've never heard a satisfactory answer, but there are those who say "in his death" could be a form for "high places." A high place could mean tombs. So some say, "with a rich man, his tomb". Well the strange thing is that the Jewish translation made by Prof. Margolis of Yale U.--no of Dropsie here in Phila., Prof. Margolis translates this, "with a rich man, his tomb." Margolis is a Jew. It's the Jewish Publication Society translation. "With a rich man, his tomb." Well, that makes it even more explicit than with a rich man in his death. There is a slight difficulty in both cases and I think it is quite clear what the general meaning of the passage is. An exact description of what happened in his case.

Of course we can see a reason in the plan of God why he should be put in a rich man's tomb. It was God's will that Joseph of Armethea should come, ask for his body and should bury it in a tomb. That was God's will, because if he was simply thrown in an unmarked grave along with others there would not be as clear evidence of the resurrection as when he was put alone into a fine tomb which had not been used by anyone else, and then the stone is rolled away from the door of the tomb and He appears to the disciples.

So it was part of God's plan to give us clear evidence of the fact of the resurrection. This verse is a most wonderful prediction of exactly what happened in the case of Christ. Why on earth so many, including the NIV, should say "the wicked?" and "the rich" when there's no "the" in either case. Wicked is definitely plural; rich is definitely singular and it exactly fits with the NT fulfillment. I can't understand why they don't just translate it literally and you have the fact of exactly what happened.

Then the text says in KJV, "because he had done no violence." NASB, RSV say "although he had done no violence." Actually it is a word that simply means "upon". "Upon his having done no violence." The "upon", you could suggest it means "because" and it is used in quite a few cases in the OT to mean "because". But all the recent translations render it "although". There are only two cases including this one where it has ever been suggested it means "although" and both of them are quite questionable. Literally it is "upon". I don't see why if he was put in a rich man's grave "although" he had done no violence!?

I don't see how that seems to make sense. But "because" seems to make perfect sense there and it is the more likely meaning of the word. "Because he had done no violence, nor was any deceit in his mouth." Joseph of Arimathea recognized his wonderful character and buried him in his tomb, not allowing him to be treated as you would expect one who was crucified as a malefactor.

Question: Could not the "although" be an answer to both v.8 and v. 9 with the idea he was taken away by oppression and judgment and was crucified and was buried although . . . All this happened even though he was . . .

Probably that was in the mind of the translators of the NIV, and of the NASB. Personally it does not seem so likely to me because in between those statements it says "and with a rich man in his death". For that reason I think the other is better and the linguistic evidence for the other is a little stronger, but not sufficient to say the "although" is wrong. I would say either of them is possible but I think "because" is better.

From vv. 10-12 we have the fulfillment of God's purpose described. "Yet it was the Lord's will to crush him, and to cause him to suffer." It was God's will. It was not an accident. It was not that he just could not help himself. God gave his only begotten Son. God the Father sent the Son to be the Saviour of the

world. It was God's will to crush him and cause him to suffer. When his soul shall make an offering for sin, he shall see his seed and prolong his days.

There is the prediction there will be continuing results of what he has done on for many centuries afterwards, and there is the statement he will actually prolong his days. He was raised from the dead. He lives. A very definite prediction of the resurrection.

And the will of the Lord will prosper in his hands. After the suffering of his soul he will see of the travail of his soul and shall be satisfied. After the suffering of his soul he will be satisfied. By the knowledge of Him, (by his knowledge)--the genitive in English is sometimes objective, sometimes subjective. "By what you know," or "by what is known about him." In the context we would surely that it "by what is known about him." Of course his omniscience enters into all he does.

"By the knowledge of him my righteous servant will justify many". This is the last reference to the servant in the book of Isaiah. We've had all these references to the servant of the Lord. My servant--what he's going to do. This is the last reference to the servant. After this we have the servants of the Lord. We have the plural form, but we do not have the singular any more. This ch. finishes the description of the atoning work of the servant. Then we have the followers of the servant of the Lord who are his servants in later chs.

Question: Is there any warrant for taking that by his knowledge should be personal knowledge? I've heard some people say, the Hebrew says this and the Greek--it's a personal knowledge and not just an intellectual knowledge?

Well, that would be a matter of interpretation. All it says is "the knowledge." That's all it says, but of course we can say that just to know the simple facts is insufficient; we should know him as Saviour. We certainly can say that but we can't prove it from the passage.

"By the knowledge of him my righteous servant shall justify many and he will bear their iniquities. Therefore I will give him a portion among the great." Satan is the prince of this world, We read in the NT the whole world lies in the evil one. Satan has taken over this world as a result of man's sin. There never has been a perfect society; there never has been a town in which everyone was saved. There never has been any sizeable group that all were living in accordance with the will of Christ.

Satan is the prince of this world now. He holds in his hands now many who must suffer eternally for their sins. But "I will give him a portion with the great, and he will divide the spoil with the strong." Satan cannot hold those who receive Christ as Saviour. He will have a portion; he will have a division of the spoil. Many will be saved through him; but it does not promise that all will be saved.

Much of what Satan has, of his spoils, will be taken away from him and taken away because Satan's power has been destroyed in principle by what Jesus did on the cross.

He poured out his soul unto death and was numbered with the transgressors and bare the sin of many. Three more statements of the vicarious suffering of Christ. We have many of them in this ch. A remarkable ch. But why is it that in practically every translation they translate the last four parts of this verse as parallel. Because any translator would certainly know that the first three of them have the perfect tense, and the last of them has the imperfect tense. Which is ordinarily tendered as future in our translation, from the Hebrew. So literally it says, He will divide spoils with the strong because he poured out his soul unto death; he was numbered with the transgressors, he bare the sin of many, and he will make intercession for the transgressors.

Question: You say that that verse where it says He will divide a portion with the strong" that that is Satan? Refer to Satan?

Yes, it refers to Satan. He holds the world in his hand, but Christ takes away from him many of those whom he has.

Question: How do the Jews take the last part of Isa. 53?

They say it's a description of Israel's suffering which is in some way propitiatory for the world. But it's pretty hard to work it out in detail that way! That's what they now say, but in the first 1000 years they recognized it was about Messiah.

Question: The next to the last phrase in v. 12. "~~Yaxhaxshaxl~~
~~haxaxx~~== Yet he himself bore" should that be past or future? The way you just translated it, he himself bore the sin of many and will make intercession for the transgressors.

Yes, that should be past. The perfect tense.

Question: The bore is perfect, but the make intercession is imperfect?

He made intercession. Yes, that is imperfect. Of course some may say, He bore the sin of many, then at that time he went on to make intercession for the transgressors. You can say that, but it would seem there is more reason than that for having the perfect in three clauses in a row and then switch to imperfect. And the natural simple explanation would be, this is what he has done, and this is what he is going to do. We find it clearly taught in the NT. That he not only died for our sins, that he not only died and was raised from the dead for our sins; he not only went back to heaven to sit on the right hand of God but he continues to make intercession for our sins and we have him our intercessor at the right hand of God.

If you take this strictly literally you have a prediction of the intercessory work of Christ. I don't know why none of the translations that I know bring out the fact that there is a marked change of tense.

Question: What bearing does v.15 have on the whole extent of the atonement? My servant will justify the many and bear their iniquities. Any point to make on that.

Well he bears the iniquities of all those who believe on his name. The death of Christ is sufficient for all, efficient for those who receive him. Efficient for those for whom God knew from all eternity were the ones who would be saved through Christ. But it is sufficient for all.

Question: I have another question but can't remember what it was.

Save it until next time.

Question: Would you go over v. 11 again. Verse 11 and v. 12? Change from the servant to Satan?

No. The servant in v. 11, the righteous servant will justify many. He will bear their iniquities. What's the result of this? Therefore I will give him(the servant) a portion with the great. The strongman whom the NT speaks of. When someone binds the strong man and takes away his goods. Jesus binds the power of Satan by his death on the cross. Satan has power over all who have sinned --they deserve eternal punishment for their sin, but Jesus bare their sins on the cross and this destroys the power of Satan to hold them. Therefore he is to have a ~~poor~~ portion among the great. He will divide a spoil with the great. Satan cannot hold all who have sinned. Because many of them will receive Christ and be saved.

Question: Isn't the idea of dividing spoil in the OT usually refer to dividing among the conquering ones?

Yes, usually is, but would not have to be. You could divide it among the conquering ones, or you could divide it in siezing it from the conquror. Though the other would be more common. Both are possible. Yes.

Question: I remember my question. Do you still feel this is about the Messiah?

It's hard to speak about how all have interepretedit, because there was a long period there when we don't have any evidence as to how any particular group of Jews interpreted this. But we do have in say the 3rd Christian century, or the 4th, whenever the Targum was written down they took this as being about Messiah. Behold my servant, the Messiah! We know that. And we have no evidence of any other view among them until about 1050 when Rashi, a famous Jewish commentator advanced the theory that it is describing the suffering of Israel, rather than the suffering of Messiah. Since that time Christians ~~is~~ using it for Jewish evangelization among those who are strongly opposing these efforts, there is ~~a~~ the attempt to interpret this first half as being of a leper because they don't know any way to relate that particularly to Christ; the second half as being Israel suffering in some way for the good of the world.

QQuestion: Just two more questions. First how would the being a leper fit with the passage?

I don't know.

Question: They don't even try to make it fit?

I haven't read a lot of different efforts on it. The best Jewish scholars I think simply ignore it but some of these who are active in opposing evangelization efforts have written tracts on it trying to explain it to Jews who are faced with it by Christian missionaries.

The next ch. begins with a very interesting verse. Sing O barren woman who never bore a child. Break into song, shout for joy you who never labored, because more are the children of the desolate woman than of her who has a husband says the Lord." What does that describe as following the death of Christ? As following his atonement. Who is being spoken to here?

Certainly it is not talking to two women. Figurative -- it stands for something. They are figurative. for something. There is the woman who is barren and never bore a child. There is the woman spoken of as her who has a ~~xxx~~ husband. The OT sometimes speaks of Israel as the wife of Jehovah, and speaks of his goodness to them, to her. We know ~~never~~ born a child, we know there were many in Israel who were very loyal loyal to the Lord and many whom he used in a very wonderful way, many who were brought into the kingdom of God from Israel. We know that.

So Israel certainly is not the woman who never bore a child! But she may be considered as the one who has a husband, the one whom the Lord ~~xxx~~ is the husband of. Through Israel, as Paul points out in Rom. 9-12, many blessings came into the world through Israel. Through them God provided the knowledge of himself through the ages. Through him many came to glory. We have the great account in Heb. 11. The great blessings that Israel brought. But here we are told of blessings that come to one who had not borne children.

Well, we'll have to stop there. I don't think any of you will be here Friday to turn in papers, so I suggest that you simply review for next time. Look at the next couple chapters and see what you can make of them.

Col.2:21, "Touch not, taste not, handle not." There have been parades which have carried this banner with these words. Temperance parades! Recently someone sent me a copy of a hymn out of some hymnbook which I did not happen to be familiar with which was based on these words. "Touch not, taste not, handle not!" I believe that temperance, in fact total abstinence from that which is harmful is certainly the proper attitude for the Christian to take. But for one to support these words in support of it, is utterly misusing Scripture. The verse before, "Wherefore if ye be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances: touch not, taste not handle not. Which all are to perish with the using.

If you read the v. before or the v. after it is very clear that this is not a good v. to teach total abstinence. Yet it has been used much for that purpose.

Now we turn back to Isaiah, and look at ch. 54:2. We find it reads "Enlarge the place of thy tent and let them stretch forth the curtains of thy habitation. Spare not, lengthen thy cords and strengthen thy stakes." Nearly 200 years ago in England there was a man who made his living by fixing shoes who also preached a good bit and who also had a marvellous gift for languages, named Wm. Carey. Wm. Carey preached a great sermon on this text: Enlarge the place of thy tent, let them stretch for ~~th~~ the curtains of thy habitation, spare not, strengthen thy cords and lengthen == lengthen thy cords and strengthen thy stakes . ." he said that the Christians of England should send people to preach the Gospel way over to India. He preached a great sermon. People were so interested in his sermon that they were ready to give money for the purpose. But he could not find anyone who would go.

Someone said, If you're so heped on this, why don't you go yourself? And he said, I will. He went to India and began the great modern missionary movement. Soon other groups began sending missionaries. Carey began one of the greatest missionary works that ever has been done. Was that missionary work founded upon taking a verse out of context? Was it founded upon taking a verse and drawing from it something that is not in the verse? Or did Wm Carey properly understand this verse? I think that is a rather important question. I think it is extremely important that we do not take the Bible simply as a collection of statements that can be taken out of context and can be made to mean anything that the words could mean by themselves without the context. I think that is important.

I think it's important to interpret in the light of the context. So I believe it is a rather important question whether Wm Carey was right or wrong in his interpretation. Well, in order to make a judgment on that as in the case of the Colosians, we have to look at the context. So we find that the verse immediately before it --I'll read from NIV though I have before me three other versions, but I'll read from NIV. (I don't think the version makes any difference as far as I know.

"Sing, O barren woman, you who never bore a child; burst into song, shout for joy, you who were never in labor; because more are the children of the desolate woman than of her who has a husband, says the Lord. Enlarge the place of your tent, stretch your tent curtains wide, do not hold back; lengthen your cords, strengthen your stakes."

Now we have to ask the question, Who is addressed in this verse? To whom is he talking. In order to find that out we have to ask two questions, What are the exact words of the text? What do they mean? Is there a possibility of our misinterpreting some of them? And equally important, I believe is, What is the context? You look at the context and you find that this immediately succeeds ch. 53. We cannot, of course, jump to the conclusion that because it follows ch. 53, therefore it belongs to it. Perhaps the Archbishop was right in making a ch. division here. Perhaps those today who take the ch. divisions almost as if they were inspired, are right in thinking that ch. 53 ends a subject, and a new subject begins. Certainly a new paragraph begins. Certainly he did not put his ch. divisions in the wrong place here.

It is pretty difficult to read straight through ch. 53-54 without saying this is the right place for a ch. division. But is it the place for a major division where we go over to a different subject? Is that it, or does it follow immediately the ~~xxxx~~ thought after ch. 53? Well we can't-- we keep in mind that as a possibility. Then we look at this verse and we find in it there seem to be two people addressed. "Sing, O barren woman, you who never bore a child..." Now that "never" is a little strong. "You who have not borne a child," is just as true a translation.

"Never" is a possibility, but it could conceivably mean "not for a long time." So we can't build too much on the word never. You who either did not or never have borne a child, burst into song, shout for joy, you who were never in labor; because more are the children of the desolate woman than of her who has a husband, says the Lord.

The natural interpretation of it is that we have two different women. One of them has not borne a child. Perhaps that could be understood (as NIV has) "never." At least she has not for a long time. The other one is spoken of as "her who has a husband."

There are interpreters who say--in fact, I believe all of the more liberal type interpreters they all without exception would say that this verse describes Israel entirely. That the comparison of two women is a comparison between Israel in the exile, and Israel after the exile. And that Israel in the exile did not bear children though she had borne many of them before, and Israel after the exile a woman who bears still more than before.

She is going to go back to her land and be very prosperous. That is the interpretation which I believe all liberal commentaries, and I believe a considerable number of the conservative commentaries take.

That does seem a bit forced--to take the two women as being one woman, at two different times. Yet I do not say that is impossible. It surely is a possibility worthy of consideration. What does it mean? "You who never bore a child" . . . "more are the children of the desolate woman."? You could take it as meaning: You'll have more people, more children. But the woman is certainly a figurative term here for a nation or for a group. Certainly it's not describing one individual.

Therefore we are justified in thinking it is most likely that the "bearing a child" is also somewhat figurative. It may refer to the nation producing those who were great servants of the Lord who accomplished much for Him. Well, you certainly could not say that Israel has never borne a child in that sense! Because we think of Moses; we think of David; we think of all the great leaders of God's people who were produced by Israel before the exile. Israel certainly had borne children in that sense then.

But during the exile Israel has not been barren in this sense. We have prophets who came during the exile. Certainly Daniel was one of the very greatest. Certainly Daniel was produced by Israel--a great spiritual leader. And there were others during the exile. So to say that Israel was barren during the exile and has produced many great godly leaders before, is not a good comparison. If you speak of it as spiritual benefits certainly= Israel before the exile has produced many great spiritual benefits. There have been times when the nation has been very loyal to the Lord. It has in many ways produced much that could be spoken of as having borne a child.

If you take the "never" as being "not", maybe during the exile they did not produce much in this regard, and yet that hardly seems likely. Look at Daniel. Look at Nehemiah. I'm not thinking now of the but of the influence these and others had. But there may be much less in that regard. That might be a possibility.

But the thing that to me clinches it is the last part: "More are the children of the desolate woman than of her that has a husband." Now if "her who has a husband" is Israel before the exile, which I think it certainly must be (because the Bible uses the figure of Israel as the bride of the Lord)--I think it certainly must be that she is the one who has a husband. ~~2421~~ Well, who is the "desolate woman?" Well, Israel during the time of the exile when she seems to be forsaken. If that's the comparison, then we would have to say that they produced more during the exile than before. Because if Israel was a married woman before the exile, she certainly was equally so after the return. So to say that Israel after the return produces more of great leaders, and more of spiritual blessing than Israel during

the exile, cannot be properly said by saying more are the children of the desolate woman than of her who has a husband. It would be rather the one who has come back to her husband in comparison with her before.

So it seems to me that we really ought to agree with the Apostle Paul that this is a comparison between Israel and something else, some other group. Israel according to the flesh and something else. We have already in our study this semester seen how in Isa. 42 it describes the servant of the Lord as bringing light to the Gentiles. We have seen the same note in Isa. 49. We have seen the same note at the beginning of ch. 53. So it seems to me that it is proper to take it that though the great individuals who are great ones in the kingdom of God, are to be mourned over who are produced by the one who was formerly desolate than the one whom God used so greatly during the centuries preceding the coming of Christ.

This fits right in with its following ch. 53 which describes the atonement of Christ. So it seems to me that is the only reasonable way to take v. 2. I mean v. 1. If you take v. 1 in that way, then v. 2 is saying to these who believe in Him: "Enlarge the place of your tent, stretch your tent curtains wide, . . . lengthen your cords, strengthen your stakes." And Wm Carey was using this v. in exact accordance with what it means. It is a great missionary verse.

I said I agreed with the Apostle Paul. The Apostle Paul in Rom. 9 quotes other vv. from OT passages that are about equally clear with this as showing the turning to the Gentiles. In Gal. he quotes this v. in a slightly different sense and yet I believe it fits right with the interpretation of some other vv. (similar vv.) from Isaiah and elsewhere in Rom. 9.

Are you saying that

Question: ~~xxxxxxx~~ desolate one in v. 1 is referring to the one who is described in v. 10 of ch. 53

I am saying that the desolate one here is referring to the nations outside of Israel which receive the message of salvation including the kings who say, Who would have believed what we have heard? That is the desolate here. Yes?

Question: I understood Paul as using this passage in Gal. as speaking of the barren woman as being the Jerusalem that is free, the-- in other words the idea of Sarah, and therefore being the Israelite nation. While the woman with a husband was a (the) bondwoman. I was wondering is that

He is making the comparison of that, to the situation where now people from Israel and from other nations are believing in Christ and producing more of spiritual value in the world than those who are continuing this tradition from before whom God has greatly used before. So ~~is~~ say it is not exactly like the way he uses other verses in Rom. 9, but it is related to it. It has a definite relation to it. The other vv. that he quotes in Rom. 9 are not ? as this is (?)

Question: In vv.5-6---

We are not to that yet . . . Oh, but I think that perhaps does clarify it. Look at vv.5-6 where he says, Your maker is your husband. The Lord Almighty is His Name--the Holy One of Israel is your Redeemer.' Here he is referring to One who has a husband.

Question: Is he talking to Israel?

Yes, he's talking to Israel. So to say that Israel is the barren one, the desolate one, the one who has produced practically nothing before, would not fit with v. 1. In v. 1 the desolate one is the Gentiles who seem outside the pale, those who seem to have no relation to God, though this can't be taken in the absolute sense, but almost absolute because God kept alive the memory of God simply through Israel through all those centuries but now after Calvary he caused that the Word be sent out throughout all the world. And the one who was desolate is now the one who has more children than Israel has. Yes?

Question: Verses 5-6 he gets to . . . (?)

Yes, vv.5-6 gets to another subject.

Question: The Lord will call you . . . like a wife deserted(?)
Then the desolate one would be Israel?

Yes, you could think of Israel as desolate during the exile, though it would not be quite (?)

?? ?) but Israel afterwards===the comparison == he compares the desolate one---she is no longer desolate. More are the children of the desolate. You could say the desolate woman did not produce during the exile, but if she was a married wife before she certainly was a married wife after. But in the next few vv. there is no doubt that he turns his attention back to Israel. Verses 1-3 are speaking of taking the Gospel to the Gentiles. It is carrying the message to the world.

Then in vv.4-10 he looks specifically at Israel. In these vv. he speaks of one who seems to be a widow woman. One who has the shame of her youth. One who had seemed to be a widow, as a wife deserted, and distressed in spirit-- a wife who married young, only to be rejected. Verse 7 says, "For a brief moment I abandoned you." That refers to Israel in the exile. "For a brief moment I abandoned you." He had not abandoned the Gentiles for a brief moment, except for an occasional one they had been outside the pale during the OT time. There were occasional ones who received the message of the Lord.

But Israel was the instrument through which God brought His truth and mostly just to the people of Israel before the exile. Then Israel seemed to be a widow woman, a wife of youth who was rejected. For a brief moment I abandoned you, but with deep compassion I will bring you back. In a surge of anger I hid my face from you for a moment, but with everlasting kindness I will have compassion on you, says the Lord your Redeemer." So in vv.4-10 he describes God's blessing to Israel. Our whole ~~xxxxxx~~ section from ch.40-56 has dealt with two things: It has dealt with Israel in

exile. God is comforting them and saying I'm going to bring you back but saying the reason you went into exile was on account of your sin. There is hardly a rebuke, direct rebuke in this whole section. Just occasionally for 2 or 3 vv., and then he immediately returns to blessing. The whole section is a section of comfort, and in that regard it is different from that of almost any other part of Isaiah or of the prophetic books in general which have the great emphasis on rebuke for sin.

Here sin is brought in incidentally to remind the suffering people of the reason they are suffering--it is on account of their sin, rather than as a direct rebuke for sin. It is nearly all comfort. They are sure God has not rejected his people. As Paul said: Has God cast off his people whom he foreknew? Assuredly not! He has not cast off His people. But the ~~xxx~~ turning to the Gentile is, I believe, specifically predicted in vv. 1-3 (as following Isa. 53).

Then we go on with the great blessing to Israel following the exile. Of course continuing on because he said that he would never forsake them, though the mountains be shaken and the hills be removed, yet my unfailing love for you will not be shaken nor my covenant of peace be removed, says the Lord, who has compassion on you."

The clock is moving rather fast. I wish we could take a couple more hours on this point, but I think we'll have to move right along unless there is something I don't make clear. I wish we could take a couple of hours discussing. Yes?

Question: The last part of v.9. How are we to understand that when it says, "so now I have sworn not to be angry with you, never to rebuke you again." How does that fit?

I think there certainly is a hyperbole. I don't think we can escape that. There is an hyperbole. But he is saying that his mercy is going to be everlasting and he has a continuing blessing for the ones who seemed to be a widow, seemed to be forsaken, but now he is bringing her back and he has permanent lasting blessings for her. I think we have to take it that way.

Verses 11-12 are still speaking of Israel, but they do refer to all the followers of God. We speak of the Gentiles, then we speak of Israel, and here we are referring to all the followers of God. "O afflicted city, lashed by storms and not comforted, I will build you with stones of turquoise, your foundations with sapphires. I will make . . . all your walls of precious stones." Those vv. I believe express the blessing that is perhaps in the first instance referring to Israel, but that all believers certainly have a right to take to themselves. That God has a blessed purpose in the life of all those who are truly his.

We can I believe take that thought in it, but not exclusively. But then from vv. 13-17, the rest of it is clearly speaking I believe of all believers, of all the followers of the Lord, whether Jew or Gentile. He started with referring to the Gentiles, then went on to speak of Israel, now he's speaking of the whole body

of believers, of those whom God has predestined to be His people to all eternity. We'll start with v. 13, "All your sons will be taught by the Lord, and great will be your children's peace." I think v. 14 should be started "tyranny will be far from you" rather than where it does. But there he is speaking of God's teaching of His people, and establishing them in righteousness.

V.14, "Tyranny will be far from you; you will have nothing to fear. Terror will be far removed; it will not come near you." We certainly have to take that as to quite an extent figurative, as to God's enabling us no matter what the external circumstances are, to find our peace in Him. Because certainly Israel has had a terrible time with terror and tyranny and so has the church, so have all believers during this period. But God gives us peace in the heart. I think that is important in this verse.

Question: Would it be possible to take these passages as extending to the millennial kingdom? A description of that?

Oh, yes. I think it looks forward to that very definitely. Of course, v. 15 particularly, "If anyone does attack you, it will not be my doing; whoever attacks you will surely do so to you." That is perhaps probably point to the end of the millennial kingdom. Then vv.16-17, at least the first half of v. 17 stress what Paul stresses in Rom. 9 where he tells what ~~xxxx~~ what a strange thing that the Gentiles have become more numerous ~~xxx~~ in the people of God, than the number of the Jews who have accepted Christ and been born again through him. Yet all through the ages in every generation, there have been Jews who have come to the Lord, and many of whom have become real leaders in the Christian church--all through the ages.

But Paul says, Who are you to answer against God? God's sovereign will is best. He works all things out in accordance with His wonderful plan, and we have that stressed in vv.16-17. "See, it is I who created the blacksmith who fashions the coals into flame and forges a weapon fit for its work. And it is I who have created the destroyer to work havoc...." God is controlling all things. "No weapon forged against you will prevail, and you will refute every tongue that accuses you. This is the heritage of the servants of the Lord, and this is their vindication from me." All the modern translations say, "vindication" there.

But KJV says "their righteousness is from me," and I believe in this case the KJV is definitely right. The word is "righteousness." Now the word can be used in a context where somebody's righteousness has been attacked and they have been vindicated. So vindication is possible as a meaning of the word, but I don't think it's the primary meaning at all. I believe he's here speaking of the fact that it's the righteousness that God imputes to us through Christ, that comes from Him to all who believe on His Name.

So I believe ch. 54 follows ch. 53, that is 52:12-53 showing God's great work of atonement ~~xxx~~ for sin through Christ, the great victory over Satan. The victory in principle over Satan. A victory which will eventually be carried into full realization. Ch. 53 describes that tremendous work which is the answer to the problem of the exile. We started with the exile in this long passage, from ch. 40. Exile is the present difficulty, but the cause of the exile is sin, and if the sin problem is not taken care of there are bound to be more exiles inevitably. If sin is the primary problem, and that is solved in 52:13 to the end of ch. 53, it is solved in principle by the great act of God through Christ, and in 53 we have five or six clear statements of substitutionary atonement of His bearing our sins.

Then ch. 54 describes the outreach of that to all the nations and also its relationship to Israel and God's continuing working through Israel, and the last part of it refers to all the people of God. "Their righteousness is from me." It's a very strong word here in the Hebrew "from me." "From with me" literally. The righteousness was imputed righteousness which God gives us on the basis of what Christ did for us on Calvary and which he gave to many Israelites during OT times on the basis of what Jesus would do at Calvary.

So ch. 55 is certainly again in the right place. The ch. division is in the right place. But it is not a great division of subject. It is again a minor division of subject. Ch. 55 is still following the ch. 53. It is continuing to show the outworking of what Jesus did on Calvary. This is one of the greatest Gospel indications--- invitations to be found anywhere in the whole Scripture, that is ch. 55.

Ch. 55 is on the basis of what Christ did in ch. 53. "Come all you who are thirsty, come to the waters; you who have no money, come, buy and eat. Come buy wine and milk without money and without cost." Eat what is good, and your soul will delight itself in fatness. Give ear, and come to me, hear that your soul may live." Here is an invitation to come. Nothing is required, simply come and receive it. How could God give an invitation like that? ~~xxxx~~

A certain evangelist who was speaking to a group. It was a group of miners. He was speaking and there was a miner there who could not understand. He said, You mean that God simply offers me eternal life? That there is nothing I have to do to receive it? That all I have to do is just take it? How could that be? How could anything so tremendous as eternal life be simply given with no expense? The evangelist tried hard to make it clear to him. Finally the miner gave an illustration which the evangelist decided was the best he'd ever heard for it. This miner was accustomed to working deep in a coal mine. He would go down deep into the coal mine and work there, and at the end of the day he'd come to a little skip down there nearly a mile deep which had heavy chains which pulled it up to the top. He'd just sit in it. When he and the other miners would sit in the skip, then somebody would pull something that

would ring a bell up above and the skip would be pulled up. They would come up to the top. He said, I don't have to do anything to get up out of that deep hold. All I have to do is to get in the skip and sit there. But it costs the company an awful lot to put in that whole apparatus and pull me up.

Here is an invitation in ch. 55 which is absolutely inconceivable apart from its relation to ch. 53 which it follows. God has paid a tremendous price to make it possible for this. He gave His only begotten Son. He gave the greatest cost, the greatest expense, the greatest sacrifice of anyone when he gave His only begotten Son so that it is possible merely to receive what =the results of what Jesus has done! The salvation is tremendously expensive, but the expense is paid by God, not by anyone of us. All we have to do is simply receive what he gives us.

So we have ch. 53 describing the tremendous work that God does through Christ at Calvary. We have ch. 54 showing the outreach and outworking of this tremendous work as it goes out to all the nations of the world, and he continues his mercy to Israel--His mercy which He says in the OT repeatedly is everlasting, never to stop. But with the united people of God including Israel and those from other nations, God continues his blessing. The righteousness is from Him. It is the imputed righteousness of Christ, and now we have the specific personal invitation to all to come without money and without price.

Why do you spend your labor trying to get what you can never possibly earn! Simply rest in the finished work of Christ, and receive what He has offered you. It costs him a tremendous amount, but it costs you nothing. You simply receive His marvellous blessing through Christ.

And so we have this marvellous invitation here, which occupies most of the chapter. In the end it describes the great blessings which are to come, the blessings in the heart and the blessings the earth is to receive as the curse is removed from the earth. Instead of the thornbush will grow the pine tree, and instead of briars the myrtle will grow." The curse is removed from the earth. "This will be for the Lord's renown for an everlasting sign, which will not be destroyed."

In vv.8-9 he says, For my thoughts are not your thoughts, neither are your ways my ways, declares the Lord. As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts". I was once asked to speak to a group of students at a state college. They were studying in their class a book on Western Civilization. This book showed the various stages in the thought of western civilization, and it showed how the Second Isaiah believed in a God who was so far away that he was not at all interested in individuals on this earth, for the Second Isaiah said, For my thoughts are not your thoughts, neither are my ways your ways; for as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts!" Of course I showed them that the

professor had taken the verse quite out of context, and I don't think he would be quite so stupid as to himself do that, but he was (I think) resting it on secondary sources, the way somebody else would take it out of context. Because you just read the previous verse and it says, Let the wicked forsake his way and the unrighteous man his thoughts, and let him turn to the Lord and he will have mercy upon him. And to our God for he will freely pardon."

The whole context is God's definite interest in people on this earth and his doing so much for them. But in this book which the students were forced to memorize ~~xxx~~ and to learn to understand western civilization, they learned how Isaiah taught that God was so remote from the world he wasn't even interested in.

It's another instance of how easy it is to take a verse out of context, and get an entirely false idea from it. We have in v. 3 "Give ear and come to me, hear me that your soul may live. I will make an everlasting covenant with you, my unfailing Kindnesses promised to David. See, I have made him a witness to the peoples, a leader and commander of the peoples. Surely you will summon nations you know not, and nations that do not know you will hasten to you, because of the Lord you God, the Holy One of Israel."

It ties it right in with God's promises to David's greater Son. He will summons people from all nations to come and believe in Christ and eventually He will be given complete control over this entire world. He ends up with the assurance that as the rain and snow come down from heaven and do not return to it without watering the earth and, along with it, seed and sowing time for the seed for the sower and bread for the eater, so is my word that goes out from my mouth: It will not ~~xx~~ return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it."

So God gives assurance that His word will accomplish in accordance with His plan, and His plan is that all may come to relief who will simply receive what Jesus did at Calvary.

The beginning of ch. 56 is I think in the wrong place. I think it's definitely in the wrong place. All through ch. 55 we have this ==we have been using the second person. All you who are thirsty come! Do this! Do that! See this; receive that! It is in the second person. The second person continues in the next two vv. of the next chapter. Also the next ch. from v. 3 on for many vv. has one definite idea which is not contained in the first two.

Now the first two are a little different from what preceded, but not a great deal. I believe they belong--- there might be a very minor paragraph at the beginning of ch. 56, but there is a ~~more~~ one after verse 2. Verses 1, 2 continue God's work to those who can come to him. "This is what the Lord says, Maintain justice, and do what is right, for my salvation is close at hand and my righteousness will soon be revealed." Definitely continuing the same idea as in ch. 55. "Blessed is the man who does this, the man who holds it fast, who keeps the Sabbath without desecrating it, and keeps his hand from doing any evil."

The one who is saved is not saved because of what he has done. He cannot earn salvation, but if he truly has received God's wonderful Gift you will see it in his life. He will carry out God's law. He will see in the results of the way _____ continues. He will keep his hand from doing evil as he is gradually changed in his character as God wishes all of us to do.

That is to say justification is an instantaneous thing. But sanctification continues for a very long time. And we are gradually made over into the image of Christ. If one is truly born again you can see the fruits in his life. You can't always be too quick in making such a decision because one man as far as his Christian character is concerned may seem ~~many~~ much inferior to some individuals who repudiate the Scripture, and yet who seem to have a far finer character. But the question is, Where did they start?

God gives us salvation instantaneously, but He takes us where we are. He does not completely sanctify us immediately. He takes us where we are and He gradually improves us as ~~we~~ we keep our eyes on Him and study His Word. So the question is not where we are but in what direction we're moving. The one who is truly saved is trying to grow in grace. He is looking to God to give him deliverance over all the particular problems that come to him.

Now we've had mostly blessings from ch. 40 on. Very different from most sections of Isaiah. Very different from most sections of the prophetic books. Ch. 40 on is mostly blessing. You ~~could~~ could not find over 400 verses in the whole section (perhaps not over 20) that are really rebuke! It is blessing to those who are suffering. It is showing how they will be saved from the exile, how they will be rescued. But more particularly how you can be saved from the sin that causes exiles and causes all the misery of life. This blessing which has been completely ~~==~~ this message of blessing which has been completely _____ in recent chs. without a bit of rebuke in it, continues in ch. 56 until you get to v. 9. At v. 9 you have a complete change.

Verse 9 on is a strong rebuke of sin which continues into ch. 48(?) (57). So I would say that at 56:9 there is one of the major divisions of the book of Isaiah. We are looking this year at Isaiah's book of comfort and it ends in 56:8, so we will not look at v. 9 on. It really should be part of ch. 57. There is no reason for a ch. division at the beginning of ch. 57. It continues right straight on where we've had two or three verses of rebuke in earlier chs. in this section, at the end of this ch. there are _____ always _____ blessings at the beginning of the next chapter.

Here the passage of rebuke is a very long passage beginning at v. 9. An entirely different section. So our work for this semester ends with verse 8 of ch. 56. In vv. 3-8 we have one thought. You could say everything that is said in vv. 3-8 in about one or two sentences repeated over and over. It is one of the great themes in connection with the atonement of Christ. It is the absolute lack of discrimination in the ~~absolute lack of~~ in the results of the work that Christ is doing. In OT times in order to keep alive the memory of the knowledge of the true God in the midst of a world

that turned its back on him and wanted to deny him altogether, and worship all kinds of idols and false ideas. In the face of that situation, God confined His revelation mostly to Israel, and to keep that revelation pure there were sharp lines drawn ~~xx~~ that God ordered between Israel and other nations in the time before the coming of Christ. Even during Christ's earthly ministry he said he came to the lost sheep of the house of Israel. And while he predicted the going out of the message to all the world, he did not ~~xxx~~ engage in that at all prior to the crucifixion.

But after that he then made it gradually clear to this disciples that now the word is to go out to all the world. So he says in v. 3, "Let no foreigner who has joined himself to the Lord say, The Lord will surely exclude me from his people. And let not any eunuch complain, I am only a dry tree. For this is what the Lord says, To the eunuchs who keep my Sabbaths, who choose what pleases me and hold fast to my covenant-- to them I will give within my temple and its walls a memorial and a name better than sons and daughters . . ."

The whole thought of this section is: God will make His house a house of prayer for all people. The Sovereign Lord declares he who gathers the exiles of Israel, I will gather still others to them besides those already gathered."

So we have from ch. 40 to 56 the results of the atonement of Christ laid out, prescribed and predicted. The results in the outgoing of the gospel to all the world, beginning with ch. 54:1, 2. Then the declaration that His mercy to Israel is not finished but it continues (vv.1-3 I should say), in vv.4 on his mercy continues to Israel. Then in the last part of the ch. his mercy and blessing extend to all who are true followers of His. And the statement of the prophet at the very end that of His sovereignty and of His plan will certainly be carried out as He desires for His wonderful purpose. And in ch. 55 the marvellous invitation to receive the results of the atonement ~~waxxonkixnxx~~ without money and without price. The wonderful offer of salvation through 56:2. The wonderful offer which is based upon the righteousness of Christ imputed to us--the results of the atonement. Then in vv.3-8 the fact that there is no distinction between Jew and Gentile but that all are free to come. All can receive the blessing.

The thought that begins ch. 54 here ends the whole section that there's no distinction within the body of Christ. The wall of partition is broken down (as Paul said). That completes this wonderful section. I've tried to bring out--it begins with exile, with a specific situation and goes on to look forward to Christ's coming and way beyond and shows gradually that the problem of sin is the vital question that must be dealt with. That all physical propriety and everything of that kind is secondary to the sin problem. How God deals with the sin problem and we can find peace in God whatever happens knowing His will is best and He is directing and controlling. It is open for all the world to come. We are to lengthen our cords, strengthen our stakes & carry out the message. That concludes our discussion of this part of Isaiah.

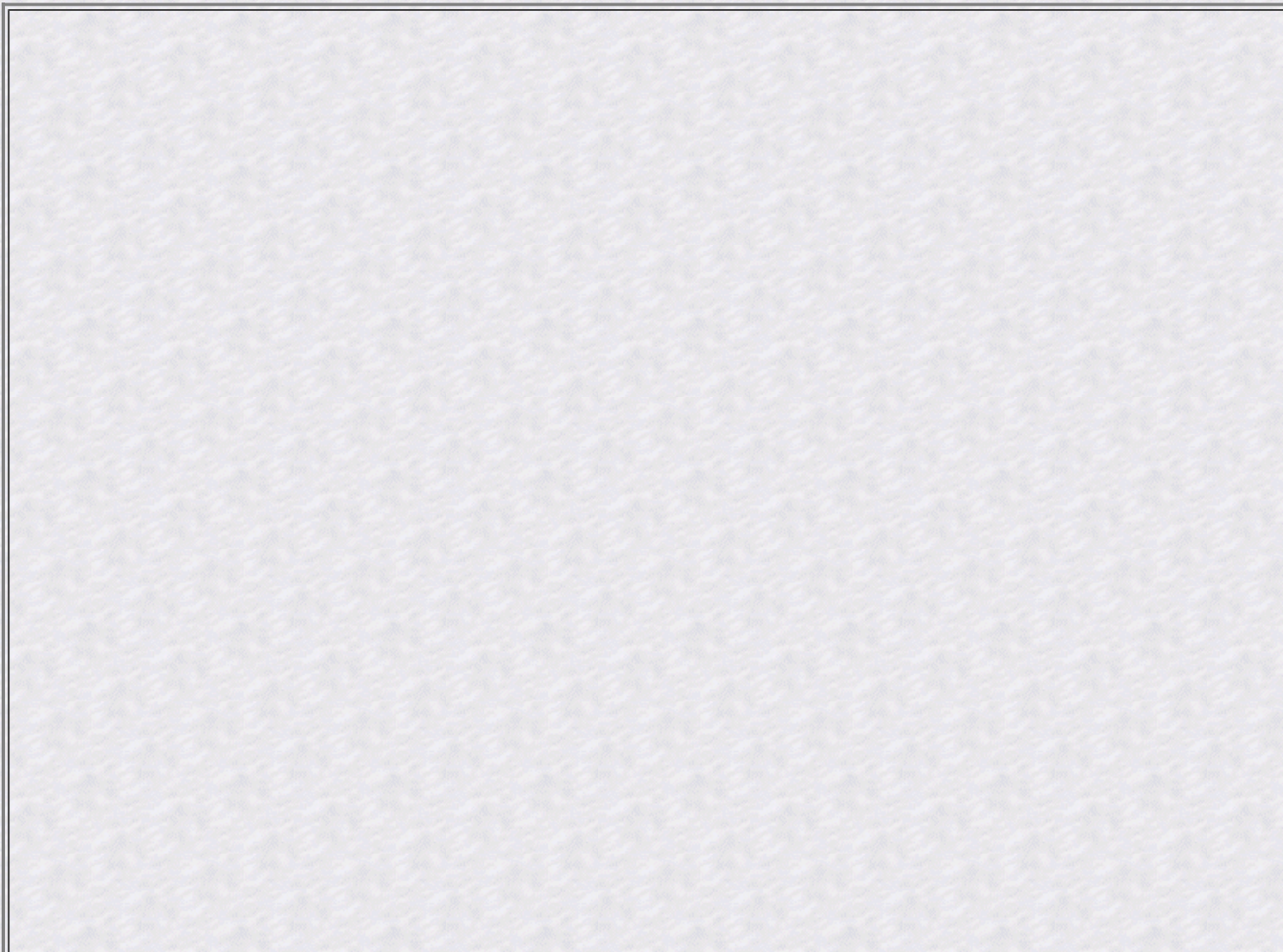


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ISAIAH

September 8, 1980



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Isaiah Course 1980

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- 2 Not always sure of the interpretation. If meaning is clear there can be
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- 3 Overture idea does not mean double fulfillment
- 4 40:5-8 God's power vv.18-20 idolatry
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Isaiah Lecture #3 (cont'd)

- 6 41:5, 8
 7 41:9-10, 14 "worm Jacob" not rebuke but comfort
 8 41:17 cf. Ps. 42 lacking material needs
 41:18
 9 refers to greater material blessings God will bestow.
 Powerlessness of idols
 Evidence of fulfilled prophecy 44:28; 45:1
 10 "called upon my name" refers to Cyrus' edict for Jews to return home from Babylon
 to Jerusalem and thus he called on His Name 40:25
 11 ch. 40f had real significance for godly people in Isaiah's time
 The people whom Cyrus conquered in the north
 12 Why Cyrus went on his conquering-campaign
 12 Most extra-Biblical predictions are true (so framed as to be true) no
 matter what happened.

Isaiah Lecture #4 9/29/80

- 1 Literal and figurative use of language i.e. Israel
 2 "servant" 41:9
 3 On Israel being God's servant
 41:25 Cyrus's coming.
 42:1 Servant will bring justice to the nations
 4 Israel is God's servant greatly injured by sin
 42:1 picture of Israel as she is ~~xxxx~~ to become, not as she is
 5 42:7 picture of what Israel will do, ~~not~~ as she is now.
 Atlantic Charter supposed to guarantee freedom from fear and from hunger
 ' Situation in Germany after World War II
 6 Fact that Israel is to bring justice to the nations does not mean all the nation
 will do this.
 42:2, 3
 7 Not a picture of the nation but speaks of an individual out of the nation, who
 represents the nation and performs the work for which the nation was called
 into being
 8 42:5 Prof. Sagin's TV series "Cosmos"
 "who stretched out" -- idea of expanding universe
 "a covenant to the people"
 10q 42:6, 8, 10, 14
 11 42:19-24

Isaiah Lecture # 5 10/6/80

- 1 Misuses of the Bible i.e. with numbers. Figuring out hidden meaning of various words
 Or saying that Egypt is always a symbol of oppression and suffering
 2 Position and content of Isa. 40ff. It's authorship
 3 Now have 40 different Isaiah writers
 Principle thought: What does this mean to the exiles?
 Testimony of the NT to Isaiah's authorship
 4 Duty of citizens to vote
 5 Passages that deal with Cyrus to be noted
 Israel to be preserved because is God's servant. His servant is not whole nation
 ch. 42 what work of servant is to be

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Isaiah Lecture 5(cont'd) 10/6/80

- 6 On His bringing justice to the nations No justice today
On the dishonesty of saying you believe the Bible and then
twisting it to some something utterly contrary to what it says
- 7 Isa 2:3 gave earlier glimpse of God's bringing justice to earth
Isa 11:4 another picture of earth when justice is established
- 8 Napoleon's innovations re freezing being zero, not 32 F
- 9m How will this universal justice and peace be established?
Isa 42:6
- 10 Isa 42:10 the former things have taken place
Isa 42:4 He was not disheartened on the cross, tho filled with
pain and misery
- 11 Meaning of 'till' not necessarily indicate a stop
Meaning of millennium and pretrib rapture
- 13 The former things and the new things

Isaiah Lecture 6 10/13/84

- 1 Testing procedure
Importance of comfort following rebuke
- 2 Problem of sin: the cause of the exile
People in misery need to understand God's power
God's power to predict
- 3 41:2 Conquest of Cyrus (Some ascribe this to Abraham incorrectly)
- 4 41:8 You are Israel my servant
Hitler's mistreatment of the Jews portended misery for the
German people
- 41:4 Importance of Cyrus in understanding God's purpose
- 5 42:1-8 What the Servant is to accomplish
42:18m How can Israel fulfill the work of the servant?
42:21 It pleased the Lord to make his law great and glorious
- 6 41:18-25 great section of rebuke
Violence in the street then and now
- 7 43:1 sharp change from rebuke to blessing (between chs 42 and 43)
43:3 wonderful assurance Meaning of Egypt, Cush, ~~Seba~~ Seba
- 8 43:5x and 8 The Nations who worship idols
- 9 Frederick the Great and his court chaplin
43:10,14,16-17
- 10 43:18-21
- 11 43:18 Forget the former things? Doesn't the past matter?
On rhetorical questions Not take by itself alone
43:27 Your firstxfather Who is He?
Rebuke in ch 43 followed by blessing in ch 44
44:24-28 All the 'who's'

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Isaiah Lecture 7 10/27/80

- 1 Is 40-56 has less rebuke than any other section of the prophetic books of equal length
Deliverance from exile will accomplish nothing
41:2-3 goes way beyond Abraham
- 2 42:3 After conquering Babylon, Cyrus went on to conquer Cush and Seba
44:28 a high point Reference to Cyrus 150 years before his time
- 3 44:27 figurative statement KJV 'rivers'
Prediction concerning Cyrus
- 4 46:11; 48:14-15
47:5
- 5 In ch. 48 the first really direct rebuke of Israel
Idolatry cured thro the exile Now strongly monotheistic
- 6 Liberty magazine in 1939 astrologer article
ch. 48:9, 14, 20
- 7 49:3 Who is speaking?
49:4 Speaking in frustration and anguish
49:5 suggestion of the virgin birth The Lord's Servant Individualized
- 8 49:8-12
- 9 49:12 the land of Sinim and China
the servant's work extends in two directions
- 10 Reference to China by naming that part the part you came to
first cf. The Alaman in Germany
- 11 The Siene, the Aswan
Exaltation of the servant stressed

Isaiah Lecture 8 11/3/80

- 1 ch 49 The individualization of the servant
His frustration (v 4)
- 2 The individual who represents the nation
Christ's character
49:3 formed me from the womb to be his servant
implicit ref to virgin birth
49:12 come from north and west
- 3 NIV note 'or Syene', that is Aswan
Subtle influence of unbelief on conservative students earning doctor's
49:12 'region of Sinim'
Why modern scholars rule out reference to China here and make it
Sian in southern Egypt since 'the world of OT didn't include China'
- 6 48:15 Who is the I that has spoken? note v 16
- 7 48:16
- 8 Relationship of persons of the trinity
48:14 Zion's complaint
- 9 50:1 Ch. division begins with v 5 instead of v 1
- 10 50:6 50:11-12 those who refuse truth C. Sagan's Cosmos series
- 11 52:11-12

Isaiah Lecture 9 11/10/84

- 1 50:1-3 belong with ch 49
- 50:4 the tongue of the learned i e the one who has been instructed
- 50:5-6 Christ's voluntary sufferings
- 50:9 compare his endless life with the lives of those attacking him
- 3 50:11 Peril of trusting in own wisdom
- 51 Poem of reassurance
- 51:4
- 4 51:9 Rahab refers here to Egypt
- 51:15 Last great stress on the idea of God's creative power
- 51:13 Astronomers theory of the the universe
- 'Who stretched out the heavens'
- Scientists today believe in an expanding universe
- 5 participle used
- 6 52:7ff strong echo of ch 40
- 52:11-12 relation to return under Cyrus
- 7 Unfortunate chapter division between ch 52 and 53
- 8 Isaiah 52:13 he will act wisely
- difficulties in making good translation
- 9 as many who were appalled at him
- 10 Isa 52:14 'just as'
- 11 so shall he sprinkle many nations

Isaiah Lecture 10 11/17/80

- 1 Isa 53 the divine heart of the OT
- Ambiguities in language statements
- 3 Object after the verb--a peculiar development of English
- In Heb you are often left uncertain what is obj and what subj
- 4 Summary statement given at the beginning of the section
- Isa 53 shows how the preceding passages are fit together
- Words between languages do not exactly correspond cf German/English
- 5 Disadvantages of using the German-English dictionary
- Asking for the bill in a German restaurant
- 6 Isa 52:13-14 'astounded' not 'astonished' Means 'appalled, shocked'
- 7 'Just as so' Heb chen
- 8 'sprinkle many nations'
- RSV translation
- 9 The Hebrews and crucifixion
- 10 'sprinkle many nations' 'kings will shut their mouths'
- 11 Is 53:1 'Who would have believed what we heard' cf Gen 21:7(perf)
- So trans by NEB also
- 53:2 He had no beauty or majesty to attract us (the kings)
- Nothing that would attract kings acclaim
- 12 'root out of dry ground'
- Josephus' statement concerning Jesus

Isaiah Lecture 11 11/24/80

1. Targum of Is. 52:13 take it as referring to suffering Messiah
Taken by today's Jews to be a description of a leper -first half of ch. 53
- 2 Use of "stricken" in Mideaval Hebrew
Hiding the face not necessarily apply to leprosy
Taken to refer to Israel today -- second half of ch. 53.
- 3 53:4 description of Jesus' healing ministry rather than of healing in atonement
- 4 The healing is spiritual
- 5 No right to demand healing
53:6-9 Servants silent submission
Lawyer's talk on the illegality of Jesus' trial
Who shall declare his generation
- 6 53:9 made his grave with the wicked. Impersonal use of 3rd sing.
- 7 modernists make "rich man" evil doers
"deaths" is plural = "his tomb" (Margolis)
- 8 wonderful prediction. "Wicked" plu; "rich" sing."
"because he had done no violence" better than "although ..."
- 53:10-12 no accident
- 9 Prediction of the resurrection
53:11 last ref. to the servant in book of Isaiah
Is the knowledge specifically personal knowledge?
Satan as the Prince of this world has taken over this world
- 10 53:12 "made intercession" is imperf. -- a prediction of his intercessory work
- 11 Answering questions about dividing the spoil
Is. 53 accepted by Jews as Messianic until about 1050 when Rashi advanced
the theory it referred to suffering Israel rather than Messiah
- 12 54:1 Israel is not the woman who never bore a child but is the one
who had the Lord as her husband. Blessings have come to one who
had not borne children.

Isaiah Lecture 12 12/1/80

- 1 Col. 2:21 as a temperance text!
Is. 54:2 Wm Carey's text. Was he right or wrong by context?
"You who have not borne a child" could mean "never" or "not for long time"
Israel before and after the exile some say--same woman at diff. times
- 3 "bearing the child" is figurative lang.
her who has a husband is Israel
- 4 the desolate woman is the Gentiles
Paul's use in Rom. 9 and Gal.4
- 5 54:5-6 talking to Israel as the barren one would not fit v. 1. The
desolate one is the Gentiles.
54:1-3 speaks of taking the Gospel to the Gentiles
- 6 54:4-10 looks specifically at Israel as the widow woman
54:9 certainly hyperbole. His mercy will be everlasting
54:11-12 still speaking of Israel
54:13-17 all the followers of the Lord, Jew and Gentile
- 7 54:14 figurative v.15 looks forward to the millenium
54:16-17 "righteousness"(KJV) rather than "vindication" best here
- 8 "from with me" literally
ch.55 has right ch. division. Still follows ch. 53.
Evangelist and the miner's little skip costly to the company, not to the miner
- 10 ch. 55:8-9 Student's class book on Western Civilization; second Isaiah stuff wrong
- 11 ch. 56 ch. division in wrong place
Sections that are rebuke and sections that are blessing noted
- 12 56:3