

the previous three "hearkens," but to present the words of the people as they call upon God to show His great power in the earth. Reference is made to His great acts in ancient times in delivering His people from Egypt. In connection with verse 9 we should note Ezekiel 29:3, which refers to Egypt under the same figure of the dragon. The name Rahab is also similarly used elsewhere of Egypt (e.g. Psalm 87:4). In answer to the prayer which verses 9-10 address to God, the following verses contain His promise that His redeemed will indeed return, because He is the One who will comfort them. The Lord exhorts them not to be afraid of men, who will die, but to fix their faith upon Him.

The second of the sections introduced by the word "awake" is spoken by the Lord and addressed to Jerusalem. He calls upon her to awaken from her misery and to know that God will surely bring an end to all her suffering.

It is hard to understand why a chapter division should be made between 51:23 and 52:1, for the third of the three sections introduced by "awake" begins here. It closely parallels the second. Jerusalem is called upon to shake herself loose from her despair and misery and to recognize that God is really going to redeem her. In verse 3 He points out that He never sold them for gain to Himself. The fact that they went into exile was entirely due to their own sin and to their departure from God. However, He will reclaim them by His own power. In verses 5-6 He declares that His name is being blasphemed because His people are in exile and promises that He will cause people everywhere to know His name by the great works which He will do in behalf of His own.

The chorus of joy (52:7-12) begins with exultation over the coming of God's great salvation. Its first four verses reach the very summit of poetic expression of joy. The nature of the salvation over which they rejoice is not specified very clearly here, and it might be thought that only return from exile is in mind. However, the phraseology seems to go beyond what this alone would call for. Surely there is also in view God's redemption of His people from that which was the real cause of the exile -- their sin. After these four verses it is quite appropriate that the people of God should be called upon in verses 11-12 to