

Prophets 91
 (November 18, 1947)

and he says, for instance, Chapter 5, Verses 13-15; Chapter 9, Verses 1-6. You remember Chapter 9, 1-6. Surely every Christian knows that. "Unto us a Son is given. Unto us a child is born". Now the Lord Jesus Christ wasn't born for seven hundred years after the time of Isaiah and yet Isaiah describes it as if it was a thing already accomplished, and goes on and tells what this child is doing and is going to do seven hundred years in advance as if it were already there. Driver says: "It is true such passages occur." Another instance, Ch. 23, Verses 1 and 14. He continues, however, to say that these are not really parallel. The transfer into the future which they imply is but transient. In the immediate context the prophet uses future tenses and speaks from his own standpoint, alluding, for instance, plainly to events or circumstances of his own age. The expressions, moreover, are general and the language is figurative! He says the writings of the prophets supply no analysis for such a sustained transfer into the future as would be implied if these chapters were by Isaiah, or for those detailed and definite descriptions of the circumstances of a distant age. Now that is Driver's conclusion about these chapters, Chapters 40 - 66. He says that the standpoint of the book is definitely future to the time of Isaiah and therefore except he project himself into the future, it could not be written by Isaiah. Surely we will not fight with him over that. If Isaiah wrote this he is projecting himself into the future. Surely we must say that, as he did in Chapter 9, Verses 1-6.

"But now, is it likely?", Driver says, "Is it reasonable? In fact we might even say is it at all comprehensible that he would do that for a course of twenty-seven/^{whole} chapters, put himself forward into the future in such a way? Now". he says, "For instance, as you read these chapters you find that they presuppose a condition in which Jerusalem is ruined and deserted and this condition has already lasted considerable time." We have read in Jeremiah, writing one hundred/^{years} after Isaiah, where Jeremiah said "God will send you into exile. He will devastate the land. He will turn the land upside down unless you repent and turn to Him" but you find in Isaiah 51:3 he says: "For the Lord shall comfort Zion: He will comfort all her waste places; He will make her wilderness like Eden". He doesn't say He is going to make it a wilderness and later make it like