

intends it to do. It has certain motifs, certain problems and certain ideas. It dwells upon one motif and then it dwells upon another motif for awhile and then it comes back to the first. It has a definite response to the need of the hearers and so if you think of this section as a great symphony, the motif--notice the different aspects and the different ones and today you have singled out two of these great motifs. Here are these people in exile. What do these people need. Well of course first of all they need comfort. The need to be told that there is consolation for them. Some have said that if someone is in great difficulty, a lot of emotional argument is not what they need, the emotional help sometimes is of much more value than a whole lot of reasoning. Very often comfort that consists in saying that it is all right--it might be better if there was some reason for it and so our comfort here is that they are not going to be left in that situation but that God is going to deliver them. Comfort usually leads into the idea of deliverance. God is going to do something. Well, what kinds of deliverance. There is deliverance from Babylon, from captivity and so the thought of deliverance from Babylon is a very specific theme. Here is specific deliverance. Now that is the great theme throughout these verses--that God is going to deliver them from Babylon but the people are here in exile. Also here are people around in Babylon whose idols seem to be supreme. Here are the people who are defeated and in misery and all signs of ever being restored are gone. You have to find something to prove that God exists--the existence of the power of God. God says that He is the one that stretches out the earth--He is the one that puts the stars in the heavens. The passages on the power of God is as great as any place in the Bible except perhaps for the book of Job. Between these two portions of Scripture there is more on the Sovereignty of God than all the rest of the Bible put together--on the omnipotence and power of God. God is not dead but living. You will find more on the powerlessness on idols, the fact that idols are nothing, that we shouldn't follow idol worship--in Isa. 40-55, than I believe in all the rest of the Bible put together. That is a great motif that is stressed throughout the book. You can well imagine a person saying, O Yes, He says that He is powerful and that God has created all of the world but how do we know? We are here on the earth and so are the Babylonians and they have their great gods and yet they have conquered us and all the region around about and how do we know that our God is really all powerful. You say that he has done all of these things, but where is your