

Of course when he says that a man is going to come and something specific is going to happen, when don't have to look for double fulfillment. Something can be a type of something else. That is different from double fulfillment. There is interest when something is done, not only in who did it but how he did it. When you find out that man has been in business some years in one part of the country and he then is let go in another part of the country and a similar thing occurs, that is the way that this man does--they know right away who the man is but they would find it a terrific job finding who did it if they didn't have that rebound. There are certain ways of doing things. From finding out how has done things in the past, we are apt to find out how He is apt to do things in the future. But this is not a specific prediction one over the other. In this case I have no objection if someone wants to take Ch. 40 as exclusively as John the Baptist but it would seem to me that he isn't making a specific prediction of certain things to come to pass but rather an introduction of things that are coming to pass. We have the idea of God's power in vs. 7 and 8. Then we have him feeding His flock like a shepherd--showing the generous and wonderful care of God. These are general ideas that are given about Isxreal which would comfort the people while in Babylon though it doesn't specifically say so. When you get down to v. 18 you have idol worship and several verses there mention idolatry and then contrasting this to the power of God. Then in the end of the chapter we have God's care of His own and it would be well if you would go through the chapter and see where these various motifs are brought out which are mentioned in general and later we will look up how they are stressed specifically.

We have been speaking about the book of Consolation which runs from ch. 40--to the middle of ch. 56. It is true that from 56 on to 66 is more like this portion rather than the earlier part of Isaiah and yet there is quite a sharp break there in the middle of ch 56. The structure of this section is not so much like a logical discourse in which one course is discussed one after another as it is like a presentation of a musical symphony in which you have one theme dealt upon until an impression is made with it and then another theme comes and then a third and then perhaps the second --bringing one in after another and each suggesting the need of the other. It is an appeal to the emotions rather than an appeal to the intellect though that is included in it, in the course of the discussion of these various themes. He is dealing with the people of his day who see the exile as certain