

The saved have their resurrection unto life and the lost, a thousand years later, have resurrection before that great judgment and then their condemnation and their condition is one of suffering but they have not yet been given their condemnation. Here it is said He stretches out the Heavens--God is everywhere --in the Heavens, in the earth, and everywhere and he is not in any one particular spot. Heaven is the place where the spirit and the body is when united and taken from corruption and trouble. God brings the judges to nothing and it refers to all the flesh of the earth and there is great stress on God's power and it is found more in ch. 30-55 than anywhere else.

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Parallelism is a very common thing but particularly in Hebrew parallelism is very common and one should be cautious about interpreting it as an indication of two different documents. You see the problem here why Israel should say that God has turned away and judgment passed and then haven't you heard that the creator of the Heavens and the everlasting God does not faint? To those who have no strength he giveth comfort and deliverance to them--have you not heard of this? The young men shall utterly fall and this v. 30 is a verse that cannot be taken by itself. Often a verse is only a portion of a sentence while in many cases a ~~ew~~ verse is of two distinct sentences. This verse (30) has no meaning apart from the next verse--it is a contrast. The young men who seem almost endless in their energy yet they leave reach the end of their endurance and they can then go no farther. In a case like that those who wait upon the Lord can go still further and those that wait upon the Lord shall renew their strength. They shall walk and not faint. We are assured of God's knowledge, His power, etc. His desire to bring comfort is there and the picture of ~~turn~~ is given and God calls upon all the lands to be quiet before Him even in that situation and to listen to the message He will bring. God says, "Keep silence before me, o islands," the ~~islands~~ people over in Babylonia think of the long stretch of land far to the west of the Mediterranean Sea and then way beyond on the very fringe of civilization are the isles of Greece. The various isles are thought of as the very distant lands--the land that is so far off that you would almost think of God as not reaching that far. The Persian King tried to conquer the isles of Greece and failed because they were too far away for his supply lines and he couldn't bring enough at that distance. It was a great thing and way off in the distance and the Lord says "Keep silence before me and let the people re-