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 it mean? The interpretation which most commentators put upon it is that God rewards Cyrus for releasing Israel and by permitting him to conquer those very distant lands, Egypt, Ethiopia and South Arabia and those lands Cyrus conquered. You wouldn't get all that from this verse but it is referred to elsewhere and in such a way to make it very clear that that is what is taught elsewhere in our immediate, general passage. Ques. Hosea wrote quite a bit earlier than Isaiah did and this is looking forward 150 years after this time and Hosea is a number of decades before the time of Isaiah and at the beginning of Isaiah's ministry and this is speaking of the Northern kingdom here. Here he is talking of Ephraim. He says "They shall not dwell in the Lord's land but Ephraim shall return to Egypt and they shall eat unclean things in Assyria." Egypt could here be a figure of speech--Egypt was the land where they had been in captivity and there would have to be close interpretation of the Scripture to be sure if that is the case or not. You notice in v. 3 in the next how he speaks specifically of Assyria. Ques. about this. A specific mention of Egypt in another place makes it more specific that Egypt is involved. It is a very interesting problem in Hosea. I think it is referring to the captivity <sup>of</sup> in Ephraim and whether it is referring to captivity in Assyria exclusively or to a portion of the people there. Returning to Isaiah 43, v. 3 now, we have the--"Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee; therefore will I give men for thee, and people for thy life." The idea of ransom for Israel. "Fear not; for I am with thee; I will bring thy seed from the east, and will gather thee from the west; I will say to the north, Give up; and to the south, Keep not back;--" Israel to be brought back to the land and deliverance of the Israelites. He is assuring them of his continued interest in Israel and there is not enough detail here to assure them of God's continued interest in Israel. On the other hand, He did at that time, and He brought back the Israelites from Cyrus and it was a small group. If this is a completely satisfactory fulfillment of if he is pointing still further, I don't think there is enough detail there to be dogmatic one way or the other. The thought is God's continued interest in Israel and the thought of not being cast off and scattered and leaving that as the end is set forth here. He is not here saying he will tell the specific thing in the future--He is here assuring the people of His continued interest in them and that He continues to have interest in them. "Even everyone that is called by my name; for I have created

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