

heard this double interpretation of v. 13. It seems very specifically for the revealing of Cyrus and I have never heard of anyone trying to bring another meaning out of it.

Thus said the Lord, the labor of Egypt, the merchandise of Ethiopia and the Sebians and then a stature shall come over unto them and they shall . It continues that they will come over, they will fall down and they will accept the occasion unto them and then they surely there is no other god and they look to the Israel of God rather than to Cyrus. At first sight that does not seem reasonable as farther back in ch. 43, 3 we have the same three places spoken of--"I am the Lord, they God, the holy one of Israel and I gave Egypt for they ransom and God is giving these three areas to Cyrus and God declares they are a ransom for Israel here and in ch. 43, 3 and here he refers to the first three and talks of their coming and making supplication surely God is in thee--there is none else and there is no other God and it seems this is not referring to anything which happened to Cyrus and we know nothing that will correspond to it. It is declaring that at some time to come the labor of Egypt and the merchandise of Eden and Ethiopia and the man-power of the Sabeans will voluntarily be presented to God as a sacrifice to the people of God as an assistant and in that case it immediately becomes a question if it is something which did occur in the early days of the Christian church or it is something that has not already occurred but it looks yet to a future time. Then v. 15 is very interesting. I don't feel that I can give forth sufficient data and I am inclined it has not yet been fulfilled. That would refer to the geographical region and in this particular case it might be the very same people. The next verse is a very peculiar one and it says, "thou art a god that hidest thyself." In v. 19 he says that he has not spoken in secret and so the contradiction. The interpretation which Delitzsch gives seems to be a satisfactory one but I did not bring the volumes over so I can't read you the exact words. It means in all the forces of life God is active even though not apparent and He is working even though it is not obvious. A God who is accomplishing His purposes even though it is not always heralded and proclaimed. It is perfectly obvious how He is doing it. It is a reasonable interpretation of it but not one that would occur--His action is vital but not always immediate. Ques. It would sound more like a nation than an individual, yes. That would fit in with the idea of Israel and not necessarily Cyrus. It is a thing to be noted and it has been preserved by the word of mouth and not by writing. It shows that the tradition of the thing was understood by the Maccabees as being the truth. There is a contrast then with v. 16 and 17. The emphasis is on creation of the