

from his own experience--his prediction which is stressed so much in these chapters. There is no other God lie me--declaring the end from the beginning--from ancient times things that are not yet done. These particular statements you find over and over and hardly in any place else in the Scriptures--the constant appeal to predictive prophecy and the great proof of God's power seeing how God can see beforehand what will happen. The counsel of God shall stand. I have never heard anyone trying to spiritualize this verse 11. It is very clear here that He is speaking here of Cyrus, whom He calls the righteous man from the east and also calls here the ravenous bird from the east. Cyrus is the one that is conquering land after land and God says that He is using him to bring about His purpose. The man that executes God's counsel, he shall stand. Listen to me you mighty of heart and stout-hearted--used in Psa. 76:5--it is used to mean caourageous--most interpreters over here think that it means obstinate. It is hard to be sure when you have a thin just twice ju t how you should interpret it. The word ___strong, mighty, and with a suffix is a word used for God. He is called the Strong One and the same word in slightly a different form. V. 13 is perfectly clear what that means. God is going to bring His prupose near and it won't be far off. If you, and this can be translated this was in v. 12, obstinate people who are far away from righteousness and refuse to do God's will, listen to me. I will accomplish my righteousness. Personally I think it is better to take it--You brave ones, you who want to stand for what is right but to think that righteousness is a long way, who think that you can't see how His righteousness can come to pass--you think that you are far from righteousness, and here we must face bravely what is before us--what can happen to help us here. God says, I will bring my righteousness so it won't be far off--I am going to bring it near. It won't be far off. I consider that it is a compass, or chart--there are those who would like to take it ~~was~~ as a rebuke and there is no objection to that but the other explanation just impresses me as more likely. He is speaking to those that have gone into exile as a result of the rebellion, but they are faithful but tempted to fall back and even doubt the existence of God--the rebellious idea is not here, but here God is telling that not only can He deliver them but He will deliver them. He speaks some to the whole of Israel and then suddenly turning to the goddy and talking to them. He goes ~~back~~ and forth between the two groups in the first part of Isaiah, but in this porktion it is not spoken to these living in his day but to the ~~gaid~~ godly of his day as typical of the nation as