

this ~~is~~ version. It explains this passage here but I don't think you would need it to explain this passage as the context makes it clear but from the contents you might still have just a little bit of doubt and the parallel makes it evident. In the context here you have God cutting Rahab in pieces and there is deliverance from Babylon. It seems as deliverance from the previous monster that held in subjection. Didn't you dry up the Red Sea and make a way for the redeemed to pass over? It does not say Red Sea but it just says Sea but it refers definitely to that which came when they came out of Egypt and it is another instance in the wonderful deliverance God gave to His people in the past. They want to see some action now and they ask the Lord to pour out His mercy now. It is your yourself that has brought you into this condition. You have sold yourself. In v. 11 he goes on with the wonderful promises for the ransomed of the Lord. Again a general statement looking forward to great blessings for the future and not showing precisely what they are. It is the sureness of it that is destroyed here. Ques. That is an interesting question and there are various conclusions that might be reached on it. There is a passage that gives God's answer to an unworthy prayer and it is inferred from the answer that the prayer is unworthy. Most commentators have not done that and they have run into much uncertainty on that contact.

#228.

It is not so important. The theories are true as they are but there is nothing important hanging on the theories. Thus they are not vital. One way to see it is to say that here are the people and they are told of God's continuing power and they cry out to God and in v. 9 and 10 there are the prayers of the people and it is also possible to think of this as Isaiah himself visiting the people in this situation and He has given the assurance that this is going to come to pass and then and it is a Godly thing to fulfill the promise which He has made and this paragraph is prayer in accordance with the will of God and prayer for the things we know God has taught us and He is going to do them. Prayer is one of the steps and we pray in view of the promises that God has made and thus it is not at all out of place and it is as Isaiah calls the knowledge of God in v. 9 and 10 and then we give the answer. There were the two possibilities and now there is the third possibility and that is that it is even the servant of the Lord that is bringing forth these words and it is probably the servant of the Lord because He has been speaking before and he is adding his prayer to the longing of the people to bring this to pass that which has been promised. If something hung on who it was it would be very important but that which is stressed is the answer that God is going to