

do it. God is constantly calling to the front the vital matter that is back of the purpose for the captivity. You are in captivity, God is going to deliver you and He makes it absolutely certain but the deliverance is not the vital thing and the vital thing is that you will be able to carry out the work for which God has called you to in the first place. The vital thing is to realize why you are in captivity and it is because of your disobedience to God and your sin against Him and your refusal to follow as He leads. That is the thought constantly in the back and coming more and more to the front and of course we have the certainty of the Lord presented and the accomplishment of His work and the fact that in ch. 50 we had those three phrases which seemed to present the servant of the Lord as suffering humiliation and you wonder why the servant of the Lord should voluntarily submit to humiliation and just what is the point of that. You wonder and you look forward hoping the Lord will give you a solution to the problem and an explanation of it. In v. 12 the Lord is answering with a theme of comfort and He says, "I, even I am He that comforts. Who are you that you are afraid of man that will die?" The permanency of God as compared with the transiency of human life. "The Son of man shall be made as grass" and the power of God is made known again. Thy maker has stretched forth the Heavens and created all and it is stressed here more than anywhere else in the Bible except in the latter chapters of Job. "You fear all the day because of the oppressor when he makes ready to destroy" and then we ask where is the fury of the oppressor. It is not right in front of us but it is all around us and God asks where is it. The captives of exile shall speedily be moved and he shall not go down into the pit and God is going to bring to pass His wonderful promises. "I am the Lord thy God who stirs up the sea so that it will roar and the Lord of hosts is His name. I have put my words in Thy mouth and covered <sup>you</sup> me in the shadow of my hands that I may plant the Heavens and lay the foundation of the earth and say to Zion, You are my people." A continuation of the theme of comfort and deliverance. "Awake, awake, stand up, o Jerusalem" but here He sees the situation of Jerusalem--Jerusalem that has drunk at the hand of the Lord the cup of His wrath and "You have drunk the bowls as the cup of staggering and drained it. There is none to guide her among all the sons whom she has brought forth." Sympathy with the condition of Israel and there is none to guide her and none to take her by the hand and with the desolation, etc. how can they be comforted. "Your sons have fainted and lie/as antelopes at the net and are full of the wrath of the Lord and rebuke of God." It is not because the Babylonians