

transgressors even from the womb. In view of all this it would not be unnatural if it were to be followed by a passage of threatening or declaration of judgment. However, when we come to verse nine we find quite a contrary statement. He says that He will defer His anger and not give them the judgment that is deserved and the reason is "for His name's sake." This, of course, stresses again the fact that they are God's selected people for His own purpose, and now it is for the sake of His own name that He is going to defer His anger. He has refined the people and chosen them in the furnace of affliction; he has done this much for them in the past now He cannot cast them aside and permit His name to be polluted. Verses twelve and thirteen revert to the note of <sup>the</sup> omnipotence of God. He is the One who has created all things. How very frequently we notice this note in these chapters; how far more common than in any other part of the Bible except the final chapters of the book of Job. In verse fourteen He calls upon them to assemble themselves and stand before Him and recognize that He is the One who has performed these things. "The Lord will do His pleasure on Babylon," is a note of deliverance again and an overthrow of the Chaldeans. Verse fifteen again stresses God's omniscience, God's prediction beforehand and says, "I have brought Him and he shall make His way prosperous." Who is the "him" in this verse? This is the first reference in this verse to one who is here described as "him." Who do you think it refers to? The following verse suggests that this is referring to the servant of the Lord. But what about the previous verse; what does that suggest? Certainly the previous verse seems to suggest Cyrus. "He will do his pleasure on Babylon." Who will? We have in previous chapters been told that Cyrus is going to conquer Babylon, that it is Cyrus whom God has