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in this class who have had postreformation church history in this class. I think every such a one would be here, and you notice I didn't put any assignment up for you for Thursday or for Tuesday because I am not giving you an advance assignment, but those two hours I want to finish reviewing the year's work on things that we have had in postreformation church history with the other reviews that we have had, but particular emphasis now on the early part, the separation before the reformation, with particular emphasis on that. I think I have assigned that part once before, haven't I, in our reviews. Didn't I assign reviews once? (Student) But not the preparation for the reformation? (Student) Didn't I last semester? Last semester I did; I'm sure I did. So the particular emphasis on a rereview of that which was reviewed last semester, although to cover everything, but particularly that. That is the lesson for these two times and will be included on the test next Thursday. We have tests next Thursday, both in Church History and in the prophets. I think there <sup>are</sup> two different and we have notice a week ahead. It won't crowd anybody to have them both that day. (Students)

Now, the material which we are now covering in the book of Isaiah is an extremely interesting section. Yes? (Student) Well, I have already this year several times when I've assigned the other class, other section, assigned reviews of the previous year's work. Usually I figure that about six hours of lessons--that's twelve hours--should be sufficient to review the year's work. That's what I usually figure, and the twelve hours ought to cover it pretty well, and this time the emphasis is on the preparation for the reformation, which we have already assigned for review, though it was last December, I believe. It's some little time ago but it is a great deal later than the time you had before, so that it should be fairly fresh in mind. I do not believe in the sort of education in which you learn a thing, stock it up in your mind, write it out in a test and forget about it. Any course you have with me I expect to review again the next year because I want you to get it so that it is of more than merely temporary value. (Student) So that special emphasis

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on that material preparatory to the reformation. The assignments on Calvin and Luther I think covers probably two-thirds of the year's work anyway so that this isn't more than the other third of the year's work and part of it has already been reviewed before.

Well now this section of Isaiah which we are now looking at is this wonderful 29th chapter and in this 29th chapter of Isaiah we have the noticed the parallels between 28 and 29 and the section from 7 on. We've noticed that. We've noticed that there is a difference. He is not talking to the king. He is talking to the nobles. The king was told, "God is going to send a substitute. He's going to send His own representative who is the true branch of the House of David, the true Immanuel. Now the nobles are being reprimanded for their indifference and failure to follow God, and they are told that Jerusalem is going to come into a condition on account of their activities but from this present phase of that condition God is going to deliver Judah by His marvelous acts, a visitation of God, apart from anything which they can do and then beginning at v. 9 we began that pouring out of the condemnation of the Lord upon these men who were false leaders of the people. We had looked at verses 9 and 10 there, up through 12 and seen the indifference of the people and their willingness to take any sort of an excuse to avoid hard, careful, detailed study of the vision that God had given them, any sort of a practical activity or an advancement of their personal human ideas, anything would do as a substitute for the hard work of getting <sup>in</sup> to the vision God had given and finding out what was there, but that is what they need and Isaiah says, in v. 13, "Forasmuch as this people draw near with their mouth, and with their lips honor me, but have removed their heart from me, and their fear toward me is taught by the precept of men." It's human schemes and human systems and human logic, rather than divine revelation that they are following. "Therefore," he says, "I proceed to do a marvelous work among this people, even a marvelous work and a wonder, for

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the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Well now that surely is not the pull of the marvelous work God is going to do. That surely is just an introduction to His marvelous works, but it gives us something of a clue to His works. Ahaz was told that the great plans he had, his clever scheme would come to nothing and would bring only harm and not good. Now these people are told that their wisdom of their wise men, the understanding of their prudent men is not going to accomplish that which is desired, but God is going to do a marvelous work and a wonder. What does he mean by "a marvelous work and a wonder"? Surely that is something which is very, very much out of the ordinary. Surely it cannot be a, just a usual, ordinary type of thing that he will call "a marvelous work and a wonderful" and he ties it up with the disappearing of the wisdom of these wise men, these supposedly wise men, the leaders of his people. "Woe unto them that seek to hide their counsel from the Lord, and their works are in the dark." This, of course, refers in the first place to the plan of Ahaz, the alliance with Assyria, but it covers far more than that. Surely it covers all of the, the whole attitude of the leaders of Israel, the attitude which finds a particular expression in that, but an attitude which is characteristic of the leaders of the nation for a long time in the future after this time, because Isaiah had a message not merely for his own day but a message which stretches on into the distant future, as you new, and the description of the condition of Israel which is given in Isaiah 6 is quoted by our Lord as also applying to the people of His own day, that their hearts are hardened, that their eyes are closed lest they should see the truth of God, and so now he says, in verse 16, "Surely your turning of things upside down shall be esteemed as the potter's clay." Now, what does he mean by that? You're turning a thing up-side-down. You're putting the word of man ahead of the word of God. You're putting human thoughts and reason and speculation ahead of divine revelation as to what is proper and right for you to do. You're putting your clever

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schemes by which you make alliances with wicked nations ahead of God's directions to trust in Him and Him alone. This is turning things upside down but, He says, "It's going to be esteemed as the potter's clay." Now what was distinctive about the potter's clay? Surely the thing that is distinctive about the potter's clay is that the potter has entire power over the clay, and that he can work with the clay in the way in which he chooses to and that he can accomplish that which he thinks is best with the clay. He can make the use of it that is in line with his desires and his purposes, and so we are told here there is a sovereign power going to intervene, there is a sovereign action going to take place. I am going to work a marvelous work among this people, a marvelous work and a wonder. The wisdom of their wise men is going to perish. Does that mean that they are going to fail or does it mean some particular intervention of God? It is true we find in the Scripture that those who believe not, those who turn their hearts away from the truth, they find that they are given over to strong delusion, that they might believe a lie. Now is there some particular way in which there is—the blinding of their eyes is tied up with a marvelous work, the wonderful work which God works? Their turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? Emphasis still on the Lord's power to work out His plans. It might appear an unreasonable plan to mankind. Yes? (Student) Yes. (Student) Yes, he says—the Revised Version says: "You turn things upside down. Shall the potter be esteemed as clay." The Authorized says, "Surely your turning things upside down shall be esteemed as the potter's clay. The idea is the same, though the expression is quite different. In the one case, "You're turning things upside down. God is going to intervene and deal with you as he chooses." The other says, "You're turning things upside down. Do you think that you can make God's plans to work out in the way you want them to instead of the way that He is going to? Does the thing that is made say of



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of him that made it, 'You made me not?' Shall the thing formed say to the former, "You have no understanding"? That is, while the expression is somewhat different, and both are possible renderings of the Hebrew, the idea of the Hebrew is rather clear, that God is the potter and they are the clay and they think that they can turn things upside down and put man on top and do things the way that they prefer but that God's plan is <sup>not</sup> going to work out and there is no use

He doesn't understand. He doesn't know how to work these things. We can't trust Him. We've got to make our clever schemes. We've got to work in our direction the way we think is wise and we don't have to follow the plan that He presents as His marvelous way.

No, He says he is going to do His perfect will and you're turning things upside down. We'll you're turning things upside down. Maybe God will turn things upside down. Do we find anything to suggest that God might turn things upside down? in the next verse? The next verse, "Is it not a very little while. A very little while. Is it not a very little while? That doesn't mean it's going to be tomorrow. It doesn't mean it is going to be next year. It doesn't mean it's going to be a hundred years from now. It might be some centuries, but at least it is something which is definitely going to occur and which is not way off in the extreme end of the age. It's a little while, is the time. In other words, "God is definitely going to do it. He's going to do it in the future. He's going to do it long before the end of the age. Is it not a very little while? And Lebanon shall be turned into a fruitful field and the fruitful field shall be esteemed as a forest." Well now if that sentence was reversed and the first half were left off it might be quite simple to interpret it. Is it not a very little while that the fruitful field shall be esteemed as a forest? Condition of exile. Isn't it? prediction of exile. the fruitful fields where you have your vines and your fine agriculture is going to be just like a forest, just a wilderness, which will amount to nothing. That would be a natural, simple thing for him to have <sup>said</sup> "You are turning God's plan upside down and God is going to send you into exile," but

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that is not what he says here. He has a phrase first. "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest." So that what is pictured is not simply a destruction and an overturning of the situation where the people have their kingdom which could be turned into the exilic condition of destruction. That is not what is here, as it could be so easily if that first phrase were omitted, but is it not yet a little while and Lebanon shall be turned into a fruitful field, and the fruitful field esteemed as a forest. There is a reversion, a complete reversion. Things are turned up-side down. "You're turning things upside down but God is the Father, and not you. You think you can turn things up-side down but God is going to turn things upside down. Well, now how is God going to turn things upside down? What does this mean, that He is going to make Lebanon into a fruitful field, and the fruitful field shall be esteemed as a forest? Well, what do these actually stand for? These statements? (Student) That's a very excellent suggestion, that the fruitful field might be Israel. You have it presented in the Scripture that God tills the field, He it, He describes it as a vineyard, He puts fertilizer on it and He takes care of it, and it doesn't produ<sup>ce</sup>, and there is something wrong. We have that statement about Israel. It would be very natural to think of the fruitful field as not referring to the agricultural conditions of Judah but referring to Israel as a nation, particularly since He has been rebuking the Spiritual leaders of the nation for their wickedness. Well, then, if this is the situation, if what is here described is Israel under the term of the fruitful field, what would Lebanon be apt to represent?

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First, as we are not suggesting that we are to use these as technical terms say that if and/they represent that in one time they have to represent it another time,

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as when people say, "The children of Israel were brought out of Egypt. Egypt stands for wickedness. Egypt stands for the power of Satan. They're redeemed from it." That's excellent. Egypt certainly stands for that and it is a wonderful picture of our redemption, the picture of the deliverance of the children of Israel from Egypt, but then they say, "Egypt stands for that; Egypt must always stand for that," and then they say, "When Jacob went down into Egypt he forsook the land in which the Lord placed him; he was disobedient," and they not only ignore the fact that the Scripture tells us that God appeared to Jacob in a dream and said "Fear not to go into Egypt, for I have prepared a place for you there, and there you will grow into a great nation," and that Joseph said to his brethren, "God sent me down here in order to prepare a place for you to deliver you out of the famine." Egypt is a representation of deliverance and of protection, when the children of Israel go down later on. Egypt is a type of destruction and a type of the power of Satan, when God delivered them from the

You don't have to take a figure as always standing for the same thing everywhere. It's different. I say if you find it standing for something it is at least worthy of consideration that it might stand for that in the other place, but not to be taken for granted. This technical term method is a very dangerous method. But Lebanon, we found in Chapter 10, you remember we were discussing last week how "he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one," and we suggested that the forest stood for the power of the nation and Lebanon, here, was the forest outside of Israel and that in line with what had been described just before it is a picture of the destruction of the Assyrian force which God brings when He overwhelms Lebanon. Lebanon falls by a mighty one. Lebanon is the great forest outside of Israel, and Lebanon is going to be turned into a fruitful field, and the fruitful field is going to be esteemed as the forest. These people are trying to turn things upside down and put the word of man ahead of

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the word of God. God says He's going to turn things upside down and that which was the group that <sup>were</sup> ~~seemed to be~~ His representatives and seemed to be His particular pets, and His own people, they are going to be esteemed as a forest while that which seemed to be outside the pale, the great mass of the Gentiles outside, is going to be turned into a fruitful field. It is exactly, as you see, the parallel to what we had in Chapter 7, that Ahaz is going to be replaced in time by God's own king, God's own scion of the House of David, and here we have the nobles of, the leaders of the Jewish people, who are turned <sup>have</sup> away from God/closed their eyes to Him, they are going to be esteemed as a forest; an outside area, the forest of Lebanon is going to become a fruitful field. Mr.---? (Student)

Perhaps it is a good thing to think along that line that the---it's not a wilderness, it's a forest. It's not something that is absolutely barren, but something that is wild, that is uncovered. It is something that is not cast outside the pale, irredeemable, a destroyed area, but something which is not the center of the work of God, not the fruitful field which is tilled and <sup>fruit is coming</sup> from which the great/, But the force from which must eventually be produced but which, for the time being at least is outside the , is not the main center of His activities. Yes? (Student) Yes. That is, that from among the Gentiles individuals are to become the leaders of God's people, that the center of His blessing, the leadership of His people turns to the Gentiles. That is an interpretation of this verse, a very reasonable interpretation of this verse; I know of no other interpretation of this verse that is very reasonable, but that is certainly not to be accepted without looking further into the succeeding verses and seeing whether it works out as a hypothesis, and that we must do. Mr.---? (Student) <sup>Yes,</sup> /Because it was outside of the land of Israel. It was the great forest outside the land of Israel and it would represent the Gentiles, the outside people. Mr.---? (Student)

Yes. The fruitful field would be the area which is the center of God's work,



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and God's activity, God's people. Israel was the center of the leadership of God's people. That was the fruitful field that God was tilling and caring for, while Lebanon is the forest. It's that which is the wild country outside, not something that is just a wilderness and deserted but something that is not the center of activity and care, and also using the term "Lebanon" makes it definitely a forest which is outside the promised land, which is in the land of the heathen. Mr.---? (Student) Yes. In chapter 10 the emphasis was on the strength of Lebanon, the strength of a great power from outside, a great brutal power from outside. Here, as you see, it simply represents the great uncultivated area, outside the center of God's . Now, of course that is a figure and we must move with care in the interpretation of a figure. We take as our first basis that the figure does mean something. They are not just words that sound beautiful. They have a definite meaning. They mean something definite. They are not just indefinite exhortation, but as to just exactly what it means, we must move with great care and not read into them--however the way, to my mind, to decide what they mean is to take a hypothesis as to what seems, take all the reasonable hypotheses you can think of, and then compare with the context of the whole and see how they work out. And that I want to do--go on with the context as soon as possible. Mr.---? (Student) Simply the fact that Lebanon there was used of an outside power, the very outside power of Assyria which was previously described as coming down against Israel and threatening to overcome her, it looked as if it was absolutely hopeless that Israel could escape and yet he said, "It's going to fall the mighty one." God lops off the boughs with/and sends the Assyrian king back . (Student) That's right. Yes. Well, it's Lebanon, it's turned in to a fruitful field. Mr. ---? (Student) Yes, the cedars and-- yes, certainly. That is, it's/a much larger/area than area than the area of the cedars but includes the area of the cedars. The cedars grew in Lebanon, and they would go outside the promised land, to Lebanon to get cedars to use in the building of the temple. That was common procedure in the building of the temple and

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whenever you had a powerful king in Judah he would try to make friendly relations with the king of Syria sufficient so that he could get some of those cedars for his own building purposes, brought in from the outside, so here you have a situation where Lebanon is actually turned in to the fruitful field and the center of activities is moved to the place which formerly was a forest in a foreign land. Now, I don't say that you should simply on the basis of that accept that interpretation of it, but I say that it is a possible interpretation of it, an interpretation which makes sense out of the phraseology, an interpretation in which the figures fit nicely into place, an interpretation in which the previous context of turning things upside down, and God is the potter, if things are to be turned upside down, He is the One to do it, rather than the people. It fits into our context perfectly but then we must go on and see if it fits with what follows and if what follows fits into such a picture then we can say that that is most probably what it means, if there are specific words that make it absolutely clear, we can be absolutely sure, or if it fits excellently and we don't have any other suggestion to make that fits anywhere near as well, then we can be quite sure, but naturally, when he doesn't use straight forward literal language we never feel quite as certain of an interpretation as when he does. Mr.---? (Student) That's right. 9-13 is describing the Spiritual condition of the people now and saying that that condition is going to lead to a great change. (Student) It fits in with now, yes, but I wouldn't say it started now. I think he's very definitely describing what was already in existence then but later on. (Student) It's very definite, yes. I'd say a very close parallel. Well, as we continue then, we find that v. 18 says "And in that day", and you notice, "in that day" might be the day we've just been speaking of but I think that more likely it's a better interpretation in general than "that day" to say, "There is going to be a day when". It may be the day just spoken of or it may be a day which we haven't yet mentioned. In this case I think it is the day we've just been speaking about.

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There is going to be a day when the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. Now, who are the deaf and who are the blind? He is not describing people who are deaf or who are blind. He's been describing people who could read and didn't bother, people who had the opportunity and didn't make use of it, people who thought they were wise and prudent, but he says, "The wisdom of the wise men will perish and the understanding of the prudent men will be hid", and so the deaf will hear the words of the book and the eyes of the blind will see out of obscurity and out of darkness can fit very well with the teaching suggested as being what is contained in v. 17, that those who seem outside the pale, who seem to be simply the blind and the deaf, who seem to be not the people who have the opportunities of understanding, who have the word, who are brought up in the word of God and who should know, these are outside the pale, the blind and the deaf, they are going to hear the word of God. They are going to see it out of obscurity, out of the darkness, outside the kingdom of Israel, outside the center of God's blessing. They are going to see. The meek also will increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. And we remember, of course, how in the New Testament, the emphasis which He places upon the which blessings / the meek are to receive, given in the beginning of Christ's ministry. He promises what the meek and what the poor among men are going to get, not the leaders of Israel, the great Spiritual leaders that have had the great opportunity and are supposed to know all these things and understand them, but the poor and the meek, the ones came outside the pale, to them there is coming a great blessing, because God is going to turn things upside down. He is going to work a wonderful work, He says, a marvelous work and a wonder, for the wisdom of their wise men will perish and the understanding of their prudent shall be hid, and all this happens, the terrible one is brought to nought, the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth

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in the gate, and turn aside the just for a thing of nought, which, of course, is a description of the social unrighteousness of the people of Judah in his day. He's referring to these leaders who in their lives and in the material sphere are showing the same characteristics which they are showing in the Spiritual sphere. The condemnation of them here is often found in the prophets and also in the words of our Lord Jesus Christ about them, and he says, "they are going to consume, there is going to be a great rebuke brought against these people, but what does v. 22 say, "Therefore, thus saith the Lord, who redeemed Israel, concerning the House of Jacob—who redeemed Abraham" (thank you). He didn't say, "who redeemed Israel", but "who redeemed Abraham". Now why did he say "Abraham" there instead of "Israel"? Why did the Lord redeem Israel? Well, Israel was the promised seed, wasn't he? Israel was Abraham's grandchild. Israel was entitled to the blessing because they were God's people, weren't they? That is the way the Jews felt about themselves. They were God's people. They were not these sinners of the Gentiles outside the pale. They were children of Abraham.

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And when the people said to the Lord Jesus Christ, they said, "We are children of Abraham", what did Christ say to them? He said that God is able to raise up of these stones children to Abraham. He said to them, "You can't expect God's blessing simply because you are children of Abraham. You have wonderful opportunities if you are children of Christian parents. You have wonderful opportunities through a Christian background and Christian tradition but that does not assure you the blessing. God does not give the blessing simply on the ground of that. Something more is necessary, and if they get to where they feel that God must bless them because they are the children of Abraham then our Lord says, "God is able of these stones to raise up children of Abraham."



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but here he says, "Not the Lord that redeemed Jacob, not the Lord that redeemed Moses, but the Lord that redeemed Abraham. There was no responsibility from any sense whatever on God to redeem Abraham because he was a child of Abraham. Anyone after Abraham who came from Abraham's loins could say, "Here are the promises God gave to Abraham. I have come from him and I am entitled to these promises, and there would be a large element of truth in what he said, but there was no such aspect in relation to Abraham's redemption. Abraham was selected from the great mass of the people there and Abraham was called to go out and leave his kindred, to leave his family, to come out separately to receive God's blessing, it was a divine act of sovereignty in selecting Abraham and calling Abraham out and the God who redeemed Abraham is able to redeem whom He chooses. He is able to turn things upside down if He chooses and to make Lebanon into a fruitful field and to change the fruitful field, not to change it permanently, but to cause it to be esteemed a forest, to be considered as a forest, only for the time being, a forest in comparison with that which previously was a forest in a foreign nation but which has now become the center of God's blessing. God said the Lord will redeem Abraham concerning the House of Jacob, concerning the House of Jacob. We've just been having a rebuke on the house of Jacob, God's condemnation of the leaders of the House of Jacob and the declaration that the people are going to be, to think that they are the center of God's blessing and have been, that they are going to be put outside and another people brought in to the center of God's blessing, the whip leaders of God's people. But what about the House of Jacob? Thus saith the Lord Who redeemed Abraham concerning the House of Jacob. Jacob will not now be ashamed, neither will his face now wax pale. Why not? If Jacob's sons are going to be cast out naturally you would expect his face to wax pale, wouldn't you? If Jacob's people are going to be turned into a forest, if Jacob's people are no longer to be the center of God's blessing, then Jacob would be ashamed and his face would wax pale, but God says Jacob shall not be ashamed, neither shall his face wax pale, why? Because he is going to see his children, "the work of

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my hands" in the midst of them, not the children who are born of natural generation, not the children who have come to Jacob in the normal course of procedure, but the children who are the work of my hands, just as Abraham was, one who was called from outside of an environment where there was no particular reason to claim God's blessing. These are the work of God's hands but who have been made the children of Jacob, the children of Jacob, not by natural generation but because God has brought them in. He has taken the branches, the wild olive tree, and He has grafted them in, into the olive tree, as Paul describes it. He has grafted them into the olive tree. They are now in the olive tree. They are now sons of Jacob, but they are sons of Jacob, not by natural generation but because they are the work of the hands of God, and when he sees his children, the work of my hands, in the midst of him they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. The great work which God has accomplished in the calling of Abraham in the bringing of the children of Israel out of Egypt, in the giving of the law, in the giving of the psalms to David and the wonderful predictions, is not a work which comes to nought even though the leaders of Judah and Israel fail the Lord and turn against Him. The olive tree is one which is to continue even though wild olive branches be grafted in to the olive tree, and Jacob, when he sees his children, the work of God's hand, he can praise God. They will sanctify the name of God, sanctify the Holy One of Jacob, and fear the God of Israel, and so here we have an extension of the olive tree, a wide following of them branching out, even though they are wild olive branches which have been grafted in. Now when you come to v. 24, my personal conjecture of 24 is not nearly as provable, I think, as what I have given so far, not nearly as provable, but I feel is a very reasonable suggestion as to what it means. That is that v. 24 is not simply a continuation of what precedes but is another step in the plan of God. We have been told about the blind and the deaf, about those who seemed outside the pale and about those who were left, they were turned into the fruitfield field. They

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who were blind and who were deaf were given the word of God and began to see out of darkness, when those who should have led the word said, "No, no; if the vision is sealed I won't read it," and they give all kinds of excuses, but now we come back to those who erred in spirit, those who wandered away from the path in which they should have been. They that erred in spirit, they also shall come to understanding and they that murmured--who are the ones that murmured?

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(Student) / Israelites. The Israelites whom he has been describing. The Israelites who have refused to read the vision. The Israelites who have been honoring them with their lips but who have removed their hearts from him. They who have been murmuring, they who have erred in spirit, they will come to understanding. They that murmured shall learn doctrine. As Paul says, "If the casting out of the olive branches is the wonderful glory to the Gentiles, what shall their grafting in again be but life from the dead, and so, he says a nation shall be born in a day. That is, I feel that it is extremely taught that in v. 24 we have a hint of the fact that these who err in spirit and murmur and who are cast out of the center of God's blessing for a period are eventually to be brought back as a nation into the fold. Mr.---? (Student) Well because 24 seems to tell of a new step. They will learn doctrine; they will come to understanding, while 23 seems to me to be declaring the attitude of Jacob toward the situation which has previously been described here, that it is not an end of Israel, it is not an end of the wonderful plan which God has been working through Abraham and Moses and David, not an end of it at all, the grafting in of the wild olive branches and the casting out of the natural olive branches, one who sees that as Jacob might be thought of/seeing the olive branch as a whole can rejoice when he sees his children, the work of my hands, in the midst of them. He sees the situation, and then 24 seems to tell of a new step in the figure, those who have wandered and erred, those who murmured; they are going to come back into the center again of God's blessing. Mr.---? (Student) The house of Jacob. Yes. The house of Jacob, I would think here would refer to the same thing that Paul referred to as the olive branch, the olive tree, rather; that he is speaking of

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the true house of Jacob, not the house of Jacob simply according to the flesh, but the true believers, they who are the . (Student) No, but Israel and Jacob are the . They are simply two names for the same man, and they are often used simply in parallelism just to avoid repetition. I don't think there is any difference in Israel and Jacob. Mr.--? (Student) No. No, I think that 17 describes the--(student) Yes. Oh, yes. We have the application is the time of Christ. (Student) Oh, yes. Often so, yes. I think that is what he is doing. I think he is rebuking the leaders of Israel and in this particular passage he is saying to them that God is going to take the leadership away from you and give it to another nation. Now that doesn't occur for some centuries later but it is a rebuke of the general condition of the people in which he looks forward quite a distance into the future, just as previously to this we have had very definite declarations of/exile frequently given even though that is a century later. Here he is describing something which is , but it is a result of the attitude which the nobles take. an attitude which they are showing now and which the leaders of Israel keep on showing and Paul quotes some of these very phrases, some of these very words. I mean from these similar passages, Paul quotes some of these very words in his declaration of the--where the people's hearts are blinds and their eyes are shut to God's blessing, and it seems to me that Paul quotes exactly this verse, that--forasmuch as this people draw near me with their mouth, I will proceed to do a marvelous work among them. I forget the reference. Is it not that? Is it Romans 11:8? I have a reference here in this Bible. I don't have it in my head. What is Romans 11:8? (Student) Oh--no, that is not this quotation, but (student) Yes. No. I don't think the word "now" means "at the present moment." We have many cases, in Micah for instance, where "now" was used of the time of which he was--to which he was looking. I think that "now" means the time which has just been described. Those things will happen and Jacob shall not now be ashamed. (Student) No, it



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brings out the time when this thing happens. I don't think there is any question about that as far as the "now" is concerned. The "now" means the same time that has just been before, whatever it is. Mr.---? (Student) I don't think so, no. (Student) I think it means "in the midst of the house of Jacob", in the midst of the olive tree, which Paul describes, the olive tree from which certain natural branches are called out and you'd think that there was cause for Jacob to have failed, to be ashamed, but no there isn't because a new branch is grafted in, "the work of my hands," and he sees them in the midst of them, in the midst of the olive tree. He sees this great-- of course, the church was not something in which the Jews simply were cast out and gentiles came in, but the church was a Jewish organization into which the gentiles came and then far more gentiles than Jews came; and it became a pre-dominantly gentile organization while the Jews, as a group, as Paul says, "blindness, in part, came upon Israel, who are . (Student) Yes, any time, I would say, between the day of Pentecost and the return of Christ. I'd say it would refer to that whole period. Mr.---? (Student) No. I don't believe so. I think that the 24th verse is a specific prediction of the return of the Jews at the end of this age. I may be wrong in that, but I, it just seems to me that it is such a contrast to the figure used before and so close to the definite statement made about the Jews a little earlier that, to my mind, it is the bringing back of the natural olive branches into the tree at the end of this age. Mr. ---? (Student)

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Yes, I would apply every word of it in meditation to myself but I would say that some parts of it we apply in this sense, that they are pictures of things which referred to the Jews at that time and which we took as examples of qualities to avoid or situations into which we may fall and receive a similar condemnation. Others parts of it, like this, I take as a specific prediction of the blessing which has come to us and of the fact that we are of God, that

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we are a part of the true house of Jacob. As Paul says, we have been grafted in. We are the wild olive branches which have been grafted in to the olive tree, and then, I think, the last verse that we should remember, as Paul said, "Boast not thyself against the natural branches." After all, it's their olive tree into which you have been grafted, and into which they are again to be grafted at the end of the age. (Student) Yes, but I think it particularly refers to those who are outside the pale, who are outside the pale, the poor among men. They rejoice in the Holy One of Israel. Those who have no access to the temple, those who were the of the Gentiles. As the woman said to Christ. She asked for blessing. He said, "Is it right to take the children's food to give it to the dogs?" And she said, "Yes, but the little dogs are allowed to eat. the attitude of the Jews, to consider the people as the dogs of the Gentiles. The poor of the world, those who haven't had the opportunities. The gospel has gone out to every age, every nation and every race, now, and every has the opportunity to come into the family of God and to rejoice in the God of Israel, in the Holy One of Israel. He is not restricted to a particular race but we have just as much opportunity to come to Him as the Jews have, and they still have the opportunity, too. Now Mr. --- had a question some time ago and we didn't get to him. What was it, Mr. ---? (Student) You mean in 24? You mean whether it's only the orthodox Jews or whether it is all the Jews. Well, I wouldn't be sure about that. I don't know whether the Scripture makes it clear. He speaks of a nation converted in a day. He speaks of the natural branches being grafted in. Whether that means every individual Jew by race, or whether it means--(student) No, it doesn't mean dead Jews. It means living Jews at that time. That--well, we don't know whether it is future now. It is future to the day but whether it is future to next week we don't know but at least it was long future for his time. Yes. It is the end of the age. Yes, Mr. ---? (Student) That's right. The letter of the law of the Jews, <sup>if</sup> they take the whole Old Testament they find that the sacrifices are necessary to salvation.

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and they are not performing sacrifices. They have no means of salvation which is available to them except the acceptance of that which is clearly predicted in the Old Testament, that for which the sacrifices stood, and in order to make that abundantly clear God caused that shortly after the death of Christ, forty years after His death, the opportunity of making sacrifices should be taken away from them and since that time there are no more Jewish sacrifices, even though the Old Testament very clearly says that without shedding of blood there is no remission for sins. There is no answer to that problem. They can try to carry out the law. They know they don't carry it out fully, they know they can't carry it out fully. They know that it is humanly impossible and they need the sacrifice, but they cannot have the sacrifice because they don't have the place to perform the sacrifices and God has done away with the sacrifices because that which sacrifices represented is already here, and He wants us to accept the reality and so the Jew, to carry properly the teachings of the Old Testament, he must become a Christian but, of course, the great bulk of the Christians (student) No. That's right. That whether they are necessarily only orthodox Jews or whether it includes all living at that time, I don't know as we have a basis to know. (Student) Yes. (Student) That's right. It is a delusion. It is a delusion, and God has kept it alive as a testimony to His work and it is there for us to use as a testimony to show them that Christ is indeed the fulfillment of the law. (Student) Yes. Well, it is true in studying this as in studying any science. We have to see what the facts are, study the facts, try to fit them together and make hypotheses that explain them and it is true that very often there are gaps in our knowledge which we have to bridge with hypotheses but recognize that they are hypotheses. I would never on the basis of 29 here make the full picture of the future, as I have done. That would be absurd, but I say, having it clearly taught in the New Testament that that is what is happening and will happen and having that give

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perfect sense in relation to this and finding it very difficult to get any other sense out of it, it seems to me that he has given them a somewhat hazy, and yet definite picture of his plans here in this chapter. Now if you call that stretching a point, we occasionally have to stretch a point in any science, but recognize we've done so and see where we have and don't stand too strongly on such points. Now, I've assigned you 30 and 31 to make a careful comparison. With the time for today and the time for Tuesday you ought to have an extra good by Tuesday.

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I asked you to compare Isaiah 30 and Isaiah 31. Did you notice any similarity in the two chapters? Mr.---? (Student) Which chapter? (Student) Yes. Beginning with woes <sup>against</sup> those that go to Egypt, what ? Yes. And you found each of them ending with the declaration of God's woe against the Assyrian. And what did you find in the middle? (Student) Yes. And to destroy their enemies. So, there's a rather poor parallel, isn't there. So you can divide them if you wish into three parts with a rather marked parallel I think between the two chapters, so I believe we would all agree that the two chapters represent two similar discourses, either that--distinct discourses, or else he simply takes a subject and goes through it and then goes through it again. Mr.---? (Student). It seems there is a difference between the two. But is the difference such that it can be brought within one general concept, or is it such that it indicates two different incidents? Now in this matter of the Assyrians. The first one represents the Assyrian as destroyed with the forces of nature, forces which are not humanly , and the second one says that the Assyrian falls with the sword, not of a mighty man, and the sword, not of a mean man, will devour him, and it may mean that it is going to be the sword of a mediocre man but it would seem a more



probable conjecture that what it means is it isn't the sword of a man at all, neither a strong man nor a weak man is going to overcome him. It is going to be the sword of one who is not a man, and if you take it that way, while it is not identical, there is a striking similarity between being smitten by a sword which is not a human sword and being smitten by the forces of nature. (Student) He will flee from the sword, but whose sword? Yes. Yes. But in view of his saying it is not a strong man and it is not a weak man that wields the sword it impresses me that the saying that the Assyrian is overcome. He flees from the sword, but it is not a human sword. It's the sword of the angel of death, and in the other case it is forces of nature, lightning and flame of devouring fire and all that, those are figurative for divine power, that Israel is not going to be able to protect herself from Assyria but that God is going to provide, and so that there is a difference in the figure but a striking parallel as to the general things presented, but the Assyrian falls and he falls by forces which are not human. Then in the beginning of the two, the language is definitely different in the two, but they both refer to people going to Egypt, and in 31 it is woe to them that go to Egypt for help. They trust in the Egyptians because they are many. He says the Egyptians are men and not God. The Egyptians can't protect them. Well, now the first one says, "Woe to the rebellious children that take counsel not from me." They say what they are seeking is counsel and protection. They cover with a covering, but not of my spirit. Where do they get their counsel. Where do they look for their covering? They walk to go down to Egypt, to strengthen themselves in the strength of Pharaoh and to trust in the shadow of Egypt. Doesn't that sound as if it was looking to Pharaoh for help? Looking to him for strength; 'would be looking to him for help, would it not? I don't, personally, see any statement in this 30th chapter that suggests that wanted to live in Egypt. It suggests they're trying to get ehlp from Pharaoh but I don't see a suggestion that they want to change their place of dwelling. (Student) Yes. Verse 6

tells of the sending of great possessions, but does it tell anything about the people going with the possessions? We sent great possessions to Russia in the last war

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and then we thought they would be friendly to us now and they would stand with us after all the tremendous amount that we had given them, but you can't buy friendship. The Latin American countries now are asking that we give them as much as we did Europe and if we do we won't get any friendship by it. We can be sure of that. There is a description here of sending a lot of things down but there is no statement of people going down and it says all these riches go, at the end of v. 6, to a people that shall not profit them, for the Egyptians shall help in vain and to no purpose. It seems to be a sending of treasure to the Egyptians in order to get the help from the Egyptians, so that, while the language is different, I am glad we brought out I think the differences, the parallel is rather strong between the two separate passages. Now are these two passages / discourses which are given at a different time from v. 28 and v. 29, or do they follow immediately? That we cannot prove. I think we can say that the archbishop made a very good chapter division between 29 and 30 and between 30 and 31 and also between 31 and 32. This is probably a very good chapter division there. And a chapter division gives us a different subject, but the subject is so closely related that whether it is a separate discourse or whether it is a continuation of the same discourse, is something that we have no way to say, whether he dealt with the same subject at another time or whether he continues there at the banquet of the nobles to go on and enlarge and extend his message. Dr. R. A. Torrey tells us a story of the time when he was in Australia when he preached a sermon against dancing and he described it as he considered it to be something that was very wrong and he received a letter from a dance hall in the city where he was there and the letter said--he was holding these

evangelistic meetings there—and the letter on the official stationery of this big dance hall invited Dr. Torrey to come to one of their dances and to see that everything was perfectly right. There was nothing that anyone could object to in their dancing, and so Dr. Torrey read the letter to his next meeting and announced that he was going to accept, that the next night after his meeting he would go to this dance, and then they gave out the word that that was all a mistake, that he never had been invited, and he said, "Here it is on the official stationery. I'm going to go." So he went, and he said that when he got there he found that the people there had expectation of his coming and had passed the word around and instead of dancing in the usual posture they would just take hold of hands and whirl around in that way, and they took hold of hands and started

that way, and they evidently hadn't

had much practice in it and he said pretty soon somebody tripped and fell and somebody else fell over him and the whole thing was soon in a state of confusion, and then he said that he stepped out on the floor and he began to talk and the manager came up and said, "Dr. Torrey, this is not time for a sermon," and he said, "Well, if you invite a preacher here, why should you say that it is no time for a sermon." Well, he began to preach and he pointed out that if they felt that what they were doing was perfectly all right they wouldn't have thought it necessary to make a change because of his coming and then he gave a sermon to them and then started to leave and he said thousands of people had come from the big meeting and they thronged the entrance and they were out there on the steps and when he got up the steps they all yelled that they wanted a sermon, so he said the people from the dance hall had to wait while they heard another sermon. Well now whether such a situation developed here and the nobles had to listen, whether there was enough excitement generated among the people by the message which

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Isaiah given that the nobles had to listen while Isaiah continued and gave further discourse and thus that he was enabled to go ahead and present the full counsel of God at that time or whether the meeting came to an end with his description in chapter 29 of the way in which God was going to turn things upside down in the future and was going to call the gentiles and turn aside from the people who were called to be His own but who were so neglecting His word, whether that happened, that he continued on or whether the meeting came to an end and he gave another discourse at a later time we cannot say but in either case the thought continues. It is one section of the book. He has pointed out to them that trouble is coming for Jerusalem. Trouble is coming because of this plan of the nobles, the plan to look to human aid and to unworthy human schemes instead of trusting God. Instead of searching His word and finding what His will is and following that will, they are making their alliance with an ungodly nation and looking for benefit from it and God says it will not be sufficient and then it is as if they said, "Well, suppose you're right. Suppose that as a result of this the bumper states are removed and the Assyrian is right next to us, why we will just call on the Egyptians for help. We'll turn to Egypt and we will make an alliance with them and the Egyptians will give us help and protection and strength against the Assyrians and so he answers that objection. He says, "Woe to the rebellious children that don't look to me for their help but that look to Egypt for it, to strengthen themselves in the shadow of Pharaoh. Therefore the strength of Pharaoh will be your shame and the trust in the shadow of Egypt your confusion, for his princes were at Zoan, and his ambassadors came to Hanes. They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach. Egypt is not going to be a help to them any more than Assyria. When they look to human means for their rescue they are going to find only disaster. Mr.---? (Student) Yes, v. 4 is possibly a reference to the coming, to the fact of the prince of, of Pharaoh in Egypt.



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the princes and the ambassadors going down to see him to make the alliances. Somewhat like Stalin invites the Finns to send their representatives over to Russia in order that they may discuss with him mutual protection, with Finland and Russia against the aggression and expansion of the United States, and here the Egyptians are inviting them to come down and send their representatives. As to the exact implication of the word and the proper meaning here, there may be something more involved that we don't have exact light on. We do not have a great deal of Egyptian material from this particular period. We have some--yes, they're cities. Zoan is a very wellknown city. Hanes is not so well known.

Now v. 6 is very interesting. The old question of technical terms comes up. If you will turn to Isaiah, the 13th chapter, you'll find the statement introducing the 13th "the burden of Babylon which Isaiah, the son of Amos, did see", and he describes the doom of Babylon. Then that continues through 13 and 14 and 15 which discusses the burden of Moab and tells of God's wrath against Moab, and in 17 the burden of Damascus, and then in 19, the burden of Egypt, while in 21 we have the burden of the desert of the sea, as the first words, and then 21, v. 11 comes the burden of Dumah, which is , and then 13, and then in v. 13 of chapter 21, the burden upon Arabia and then 22, v. 1 is the burden of the valley of vision. In every one of these cases--c. 23 again, the burden of Tyre--in every one of these cases the burden is the message which the prophet lifts up against the wicked nation. Well now here in v. 6 we have the burden of the beasts of the south and in line with the usage of the word "burden" earlier what does the phrase mean? "The burden of the beasts of the south"? It would be a reasonable assumption that it means we are now going to give God's wrath against the peace of the south and tell what is going to come to pass against them. That is the way the word "burden" is used many times in Isaiah, and I believe in the books of other prophets as well. That is a reasonable interpretation, then, of the word

"burden", being used so many times in that specific sense that it is here a technical term to indicate a prophecy of malediction or doom against them, but when you examine the passage you find that that interpretation does not work. The Hebrew word is identical with the word in the other places, "that which is lifted up" but it is not the lifting of the prophets words of denun-  
the  
ciation against/wickedness of a particular nation. That is not what it means in v. 6 here, as you will see when we come to it. The burden of the beasts of the south here is a description of what the beasts that go southward carry: "into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent," that is into that land between Palestine and Egypt which is so full of all sorts of snakes and of dangerous animals. Into that region, upon the shoulders, the asses, the beasts of the south carry the riches of the land of Palestine to a people that will not profit them. They carry rich gifts down, great treasures down from Palestine, down there to win the friendship of Egypt and to get the protection of Egypt in case of need, and he says all this is in vain. Egypt will not protect them. It is a vivid picture of that which is going to happen. When they begin to fear greatly the Assyrian menace they're going to send all they can spare  
in search of help  
they can possible gather, to Egypt/but you will pour out your treasures in trying to get help from human instrumentalities. They will fail you. It is God alone who is dependable and these people had particularly been told that they could put their trust in God. "For the Egyptians shall help in vain and to no purpose; Therefore have I cried concerning this, Their strength is to sit still." Egypt had been a great empire in her time, but no longer was it to be a satisfactory protection to them. It is if someone had said to Finland in 1940, faced with the terrible force of Russia, and Russia had attacked them and had cruelly taken away a large section of their land, and it's as if somebody were to say to the Finns, "Trust in God." Finland is probably the most Christian nation in the world today. If someone had said to them, "Trust in God and follow Him and don't trust in human means," they

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said, "Well, now here. Russia has taken this away from us. We are right next to Russia. We're in a terrible situation and now here is our chance to get us back and to be safe we'll accept <sup>an</sup> the offer of Hitler for alliance, we'll join with the Germans who are attacking Russia and we'll get back the territory that the Russians have robbed us of, <sup>joined</sup> and the Finns with Germany when actually they had no more in common with Germany than they had with Russia, Hitler's Germany, but they joined with them in the war and as a result are now among the defeated nations, and now are in a very bad situation indeed, not nearly as bad as many of the others, but the threat is terrific that's ahead. They could at that time have refused the German invitation and have said, "We are going to trust in God and not to join with either of the two dictatorships," and if we also had taken a similar attitude God's blessing would have been on both Finland and us, far more than either of us can expect under the present circumstances. And so here we have a vivid picture of all the materials that were sent, as if you would say "the burden of the Pacific ships that sail across to Russia carrying six and a half billion dollars worth of American products, off to be used by the most cruel dictatorship that perhaps the world has ever seen during the last ten years." The Egyptians will help in vain and to no purpose. Therefore have I cried concerning this, Their strength is to sit still. So he continues, "Now go, write it before them in a table and note it in a book, that it may be for the time to come for ever and ever: that this is a rebellious people, lying children." So we have 30 and 31 beginning with the folly of trusting Egypt against Assyria, and when you get that out of the way then you have the people faced directly with the Assyrian menace. Nothing to protect them from Assyria. Egypt can't protect them, but then he says, "God is going to protect you." He says, "God is going to give them security and He alone can do it, and He will do it. ~~The~~ Assyrian will fall, not with the sword of any man, not the

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greatest powerful man you could find nor the least of insignificant ones but directly by divine agency will the Assyrians fall. It is very interesting there.

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It is very interesting that at the end of c. 31 the Assyrian falls and his princes are afraid of the ensign, says the Lord, whose fire is in Zion, and his furnace in Jerusalem. an interesting parallel to the beginning of c. 29, where we have the hearth of God, the city where David dwelt. Jerusalem is the hearth of God, the Lord's fire is in Zion and His furnace in Jerusalem. It is in Jerusalem that He is showing forth His power, His punishment and His destruction of those opposing Him and His ability to protect His own as and when He chooses to do so. So we have this remarkable parallel between the beginning and the ending of these two chapters. Now the second one being the shorter of the two, let's look at the second now for a minute again. First the woe against those who trust Egypt for help. Egypt cannot help them sufficiently. V. 3. the Egyptians are men, and not God. their horses are flesh. The Egyptians had their great force of horses, the greatest force of horses in the world, but he says they're flesh and not spirit, and the Lord will stretch forth His hand and it will amount to nothing. In v. 4 there, the Lord tells us that the Lord of hosts will come down to fight for mount Zion and for the hill thereof. V. 5, as birds flying, as birds hovering, as birds just up in the air, seemingly where you can't touch them, the force of nature, the easy force of the bird as it hovers overhead. So will the Lord defend Jerusalem. He will deliver it; passing over it, He will preserve it. Turn unto him from whom the children of Israel have deeply revolted, for the day is coming when you will find your idols absolutely useless to you. Everyone will cast away his idols of silver and his idols of gold which your own hands have made you for a sin. That the Assyrian will



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fall by superhuman force by God's intervention. So we have the great emphasis in c. 31 on the present situation, that is the situation of the next few years, the situation into which they are brought as the result of the making of this wicked alliance with Assyria, but in c. 30, this beginning and this end of the chapter have a much longer passage in the middle, a passage in the middle in which God deals more directly with the vital part of the whole matter. God's relation to His people, whether the Egyptians can help or not is interesting but not the most vital thing. Whether Egypt can protect them, whether the Assyrians can overthrow them or whether God will protect them is a wonderful evidence of God's truth and God's care but not the most vital thing. The most vital thing is "what is God's purpose for His people?" And so He gives them views of what His plan is, looking forward into the distant time as He describes the character and the wickedness of the nation. He says, in v. 8 he gives us an idea that something important is going to be told. Now go, write it before them in a book. Write it on a tablet. Note it in a book <sup>it</sup> that /may be for the time to come, for a long stretch into the future, that this is a rebellious people, lying children, children that will not hear the law of God. He says this people say to the seers, "See not;" and to the prophets, "Prophecy not unto us right things. Speak unto us new things, prophecy deceits." These people are hiring ministers to give them peace. They have churches in order that they may get a glow of wellbeing in their feeling, that they feel they've done a good thing, and they're fine people. It is for their own personal satisfaction that they go to church. They keep up all the religion of the nation because it is a good thing to keep people orderly. It's a good thing for the nation. They do it for their own selfish purposes and not in order to please God. They say to the prophets, "Prophecy to us smooth things, prophecy deceits. Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." the one who says to them, "Follow the Lord. Don't be interested in what you want, but what He wants." They say, "Get

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out of the way and stop this talk about the Holy One of Israel." Therefore, thus saith the Holy One of Israel, Because you despise this word and trust in oppression, therefore this iniquity will be to you like a breach ready to fall, swelling out in a high wall, whose breaking comes suddenly in an instant, and He will break it as the breaking of the potter's vessel that is broken in pieces; he will not spare, so there will not be found in the bursting of it a sherd to take fire from the hearth or to take water withal out of the pit. This place which they have as God's people, God's representatives, in the world, is going to be taken from them. It's going to be completely opened up and removed from them, like the breaking of a potter's vessel. He is the potter and they are the clay and He is going to cease to use them for His vessel for His purpose. Thus saith the Lord, "In returning and rest shall you be saved; in quietness and confidence shall be your strength, and ye would not. You wouldn't trust the Lord. You wouldn't rest upon Him and put your energy and struggle to doing His will and trying to advance His kingdom instead of trying to get your own peace and security and secure your own purposes." You said, "No, we'll flee on horses." He says, "Therefore, you will flee. You say, 'We'll ride on the swift'. Therefore the ones who pursue you will be swift. One thousand will flee at the rebuke of one; at the rebuke of five the whole nation will flee." This is not a prediction of the immediate situation. This is not a prediction of that which is to come to pass in the near future because in the near future God is going to protect Jerusalem, like birds hovering, but this is a looking forward over the history of the nation to the long, future period, the nation that turns away from God and refuses to trust Him but is a rebellious people. He says, "Note it in a book for the time to come, for a long period in the future." You say you'll flee on horses. You will flee. One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee till you're left as a beacon on the top of a mountain and as an ensign on an hill. He doesn't say, "Till you are completely wiped out and annihilated." He declares that a remnant is still to be left, and

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this remnant is not simply to be a few who are buried and hidden away somewhere so they can be safe and not be found, but they're left as a beacon on the top of the hill and as an ensign on the mountain. Certainly a precise description of that which was to come to the Jews in the time to come, a precise description of that which we find in the world today and have found for many centuries, that the Jews as a nation have been driven out, have had to flee and wander over the face of the earth, fleeing from their enemies, from one place to another and yet never lost, never disappearing, never forgotten. They remain as sticking out like a sore thumb, as many people would think of them, as a beacon on top of a mountain and as an ensign on an hill. When the unbelieving, skeptical king of Prussia, Frederick the Great, one Sunday he called a chaplain and said, "Give me in one word some proof of Christianity." The chaplain said, "The Jew", and there is--Assyria is gone, Egypt is gone, the great empires of ancient times have perished but the Jew remains in just about every part of the world, here and there, we find them. They retain their identity, they stand out, people who are preserving something of their customs and something of their traditions and something of their law, though the heart of it is gone, they are a force to be reckoned with in the world even though small in numbers. It was rather ridiculous to see Hitler with his over sixty millions of Germans talking about the comparatively small number, I believe it was less than a million, of Jews in Germany as if they were the cause of all the trouble of the land and holding them up as the scapegoat, this comparatively small group. In the United States a comparatively small group out of the whole population, and yet some people would have us think that they are the cause of everything that goes wrong in this country. Some people try to make out that the Jews are at the back of it. They have a power disproportionate to their numbers, indeed, but certainly nothing like the power such as the statement that .

They remain a remnant like a beacon on the top of a mountain, an ensign on a hill, a reminder pointing to the truth of God and to the fact that they

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were God's people and that they are again to be a nation born in a day during but in the meantime the purpose of their preservation / this age is to point as a fact of evidence to the truth of Christianity and to the truth of the God who called them out and who from among them brought His Son into the world. It was Lord Disraeli, I believe, who was taunted in the British parliament with being a Jew and he arose and he said, "While one-half of the Christian world worships a Jewish teacher and the other half worships the Jewish mother of the Jewish teacher," he said, "I will not be offended at being a Jew." Certainly, what he said is entirely true and right, but it remains that the Jew is looked down upon, ridiculed, mistreated, injured and yet remains a force to be reckoned with, scattered here and there through the world like a beacon on the top of a mountain and an ensign on a hill, during this present period. Mr.---? Yes. I would say that from v. 8 on to v. 17 there is a picture of the course of God's dealings with Israel through the present age, through the times of the gentiles, you might say, which begin with the destruction of Jerusalem and runs to the end of this age. There is a picture here, certainly not of that which took place immediately but of the course on through the future which included their treatment in exile and their treatment after they returned from exile and it became more intensified after the time of Christ but was similar to that which had been before and it is introduced with these words in v. 8, "Go, write it in a tablet and note it in a book, that it may be for the time to come, for ever and ever." In other words, for a long period in the future here is this thing which is the fate which God is decreeing for these who are supposed to be the leaders of His people but who are trying to use Him instead of seeking to be used by Him. Of course, there is analogy and example of what may happen in a small way to any of us and yet any of us, if we turn away from God, annihilation and destruction for our race or our group is the natural thing to expect but in the case of the Jews there is a terrific destruction but not a complete destruction. They remain like a beacon on the top of a mountain and an



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ensign on a hill. There is a picture here from v. 8-17 in which God looks forward from the present, from the present situation draws the conclusions as to what is to happen on into the distant future. And so, as we had in c. 29 a picture of that which God was going to do, the people turned things upside down and made God an instrument for their purposes instead of their being God's servants to carry out His will. He says He is going to turn things upside down and make them who were His people to be as those who are outside, esteemed as a forest, while those who were outside, Lebanon outside the promised land is to become the fruitful field, and those who were deaf and blind and who knew nothing of the word of God, from among them are to come the ones who are to be the Israel of God during the period in between. They are the ones who as wild olive branches are to be grafted into the olive tree while the natural branches have been grafted out but eventually are to be grafted in again. So here he says this treatment of Israel which comes for the rebellion of the leaders of the people is not forever. V. 18—And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you. The Lord is going to wait in order that you may be a beacon in the meantime. He's going to wait in order that you may first be a beacon, in order that you may first be an ensign on a hill. He will be exalted and then have mercy upon you for the Lord is a God of judgment. Blessed are all they that wait for Him, for though you have this misery to go through there is beyond it something better. For the people shall dwell in Zion at Jerusalem; thou shalt weep no more: after the time of wandering, after the time of being a sign, after the time of suffering, there is to come the time of joy in Jerusalem.

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We have quite a sharp break here. It is one section, as has been suggested, from v. 8 on up to where you have Assyria brought in again. You have one section, and yet this section breaks into two parts. There is the first part, the misery and the woe that is coming to His people for their sin and rebellion and turning against God but then there is the declaration of the mercy which God is to have for the people. They are to flee, they are to be left merely a beacon on a hill, but they are left, there is a remainder, the charred remnant of a forest that has been burned over, there is a remnant remaining as a sign and this remnant remains and this remnant in the end receives blessing. The Lord is going to be gracious to them in the end.

V. 19. "For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee. V. 20, though the Lord will give the bread of adversity and the water of affliction, yet the time is coming when your teachers will not be removed into a corner any more but your eyes shall see your teachers and your ears shall hear a voice behind you saying, "This is the right way, walk ye in it, when ye turn to the right hand and when you turn to the left." God's leadership; God's blessing. God's close direction is going to be with them. They are to turn away from their idolatry and cast the idols from them as something not worth keeping, but worth casting aside. He will give the rain of thy seed, thou shalt sow the ground withal, great prosperity in the land in that millennial age after God again grafts in the natural branches into the olive tree. Great prosperity in Zion. The oxen likewise and the young asses that ear the ground shall eat clean provender. There shall be on every high mountain and every high hill rivers and streams of waters after the day of the great slaughter when the towers fall. The great slaughter at the beginning of the millennial period, but before it comes, / the varied streams of water and blessing afterwards, in the millennium. 26. The light of the moon shall be as the light of the sun, and

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the light of the sun sevenfold, as the light of seven days, in the day the Lord binds up the breach of his people and heals up the stroke of their wound. How we remember Revelation. There will be no sorrow . He will wipe away all tears and here probably a description of that which comes--this next, 27 and 28--it's a little hard to be sure whether it is a description of that which comes just before the millennium, the Lord's indignation against all that is evil, or whether it refers to a nearer period when He protects from Assyria. It's a little hard to be sure of vs. 27-29. He sifts the nations with the sieve of vanity. You will have a song. The Lord will cause His glorious voice to be heard--but it seems to connect up with the immediate destruction by the Assyrian power so it suggests that he has returned after his great look to the millennial viewpoint of the future to return to the fact that God's present protection is shown to a people in this marvelous super-human deliverance of Jerusalem from the Assyrian as a sign of that which He can do, which He desires to do if we will be/faithful to Him and trust in Him, and what He is going to do just before the great millennial age when He introduces the time of absolute peace and happiness and freedom from external danger throughout the world. Now this is rather hastily running through the chapter but yet I think that it brings out the main features of the teaching which the prophet gives here and you see the marked parallel to 7-12. There he looks forward into the future and shows how the king, the false zion of the house of David is replaced by the true Immanuel, God with us, and the emphasis is all on that. Here is upon the nobles and the leaders of the people rather than upon the king, and showing what is going to happen to them and what their future is going to be in the age in between the times of the then in gnetiles and/that great millennial age in the future, and then returning to the immediate earnest of God's power, the deliverance from the Assyrians now by superhuman power which is simply a similar thing to that far greater thing that He will do at the end of this age when He puts an end to all that is evil and wicked and restores happiness and joy not only to Jerusalem but

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to the whole world. Mr.---? (Student) He is to take it out. A figure to show great joy and happiness. Yes? (Student) I think that refers to just the beginning of the millennium, the towers falling with a great slaughter, the end of this age of fighting and oppression, a day when the towers fall and of great slaughter, but after that come the great streams of water, as Ezekiel describes how the stream of water comes out and waters the desert during the millennial period after the destruction of all . Mr. ---? Well, simply the great amount of agricultural prosperity, the oxen and the young asses. They'll have plenty to eat. You won't have to give them any sort of provender. They'll have clean provender which has been winnowed with the shovel and with the fan, not just to go out and eat just anything that they can get, to keep themselves, as in days of real famine. Days like we have in America when today you can go to the store and buy just about anything you want. Not like it is today in Europe when people have to go out and go through the fields all day and hunt and perhaps they'll find three potatoes in a day's hunting and it's worth their day's work. Well, now so much then for 30 and then in 31 it is mostly dealing with the immediate situation, picturing again in 31 as we've already noticed the immediate situation that there's no point in trusting to Egypt but that they should trust in God and that God is going to deliver Jerusalem from Assyria as a sign of what He can do and a sign of the complete destruction of evil which He is going to bring in the time of the millennial happiness. Then we have c. 32, and the first verse of c. 32 connects directly with chapter 31 which brings assurance of the complete failure of the attempt of the Assyrian empire to establish a great world empire. It states that a world empire will indeed be established and the king will in righteousness, that that <sup>it</sup> will be set up by God Himself when He establishes His own king who shall reign in righteousness and whose princes shall rule in judgment. V. 2 tells us something about this king, something is going to come to an end but that God is going to send a king who will reign in righteousness, and His princes shall rule in judgment and that this one is



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a man who is going to be a hiding place from the wind. We know Him now as a hiding place, our protection, as rivers of water in a dry place. In the millennium the dry place will be watered. There will be streams of water on every high hill, rivers and streams of waters and there will no longer be that same particular relation which we today have to Christ so all the blessings we have in the millennium, of course, come directly through Him. It is the out-working in the whole external field of nature of that which we have in our hearts during this age. Did someone back here have a question? (Student)

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to show us the background

in relation to which he was saying it, except for incidental reference. We are much in the position in the rest of the book which you would have having a set of the state papers, or--say, the campaign talk of ex-president Roosevelt, if you didn't know anything about the history. You're worse off than that in most of the prophets in most of the prophets because naturally in the papers in campaign talks they do resume a good deal more than is necessary for the prophets to of the contemporary history but ordinarily you have to learn something about that to understand a great many of these allusions that these prophets make and to know that with which he is directly concerning himself, and, of course, in most cases the prediction regarding the future relates directly and positively to the present situation. Now in chapter 36 to 39 of Isaiah we have this tremendous advantage of having the historic background fairly fully told and then we see the prophet with what he does in relation to this historic background. Then c. 49 ends with the specific prediction that the people are going to be taken away into captivity not to Assyria, where you would expect--Assyria is the great enemy in all the first part of the book--but to the palace of the king of Babylon, and everything will be carried to Babylon, a most remarkable prophecy, an instance of predictive prophecy if there ever was one, giving that which human insight and observation could never give. Now there are those who say chapter 39 describes

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something that happened prior to 38. The two chapters are not in chronological order. Maybe they are right. I don't know. There are evidences to suggest that two incidents are given here not given in the order in which they occurred. There is no reason they should be given in the order in which they occurred. There is a very good reason for putting 39 last because it gives a marvelous prediction of the captivity to Babylon just before the prophecies which relate particularly to that captivity, and so then chapters 40 ff. deal with a very different historical background from what precedes. It is, as you know, the most vital question in all the consideration of the attitude of the critics toward the prophecies, is this matter of the historic background of Isaiah 40 to 66. That is a matter which we have already examined in considerable length, and so both from work in Old Testament history last year and from work we had last semester on the criticism of Isaiah, you are well familiar with the historic background of these succeeding chapters here, after 40. We believe that Isaiah gave them to comfort the people of God in his day, that he imagines himself as already in the situation of the exile, having existed for a long time, and those people would imagine themselves in that situation. They saw their brothers in the kingdom of Israel already in exile. They had heard stories of their suffering and misery. They realized the sin of their own nation and Isaiah had predicted that as <sup>a result of</sup> their sin they would go into exile. He had predicted specifically in c. 39 they would go not to Assyria but to distant Babylon. All this is their minds and they see it as reality and he gives a prediction, he gives prophecy, he gives discussions which are vital in meeting the needs of the hearts of the true believers of his day but which have a very vital importance as meeting the needs of the true believers, the needs of the nation as a whole, especially the true believers, a century and a half later when they had been in exile about half a century, and so c. 40 ff. deal with a situation very different from that which precedes. I might suggest that you take c. 40 and make a chart as we have started Micah and earlier sections of Isaiah, and if you did so you would find yourselves, you would very

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soon realize that it is very different material from most of that in the prophetic books. The most common arrangement, as we have noticed, is rebuke to the people for their sin followed by declaration of blessing to the godly after the punishment has been given. That repeats itself over and over in the greater part of the prophetic books, but in these sections from 40 up to 56 you would not find, probably, a single passage which you would place under the regular category of rebuke for sin and declaration of punishment to come on account of sin.

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Sin is in mind in these chapters. It is in the background but it is there as that which has caused the punishment which they are now enduring, not as that which is threatening punishment in the future. It is there as a problem to be reckoned with. It is the most potent problem really in these chapters, even though perhaps not the one that is the most in the foreground. It is the one which must be recognized and realized or the chapters cannot be properly understood, but it is in the background of the prophets of God and of the people of God. It is sin which has caused the exile. The outward problem is the problem of the exile. People are in this state of exile. What are they going to do? What is the explanation? What hope is there for them? Now, we think for just a minute of people in the state of exile, and we realize that people in that state have certain very definite needs. The thing they do not need so much is rebuke for sin and declaration of comfort to come. That's not what they need and, while we find a great deal of that from c. 56 on, we do not find it from 40 to 56. That is not the thing that the people need right now. It is well for the Christian minister in giving people what they need to bear in mind the particular circumstances and try to meet the present, temporary need in such a way as to win the people's interest and approbation

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and make them ready to listen to that which is of vital need for the more distant future. In times of indifference great emphasis on the sin and need of the certainty of judgment for it is of course necessary, but in times of catastrophe and of widespread suffering comfort is a more immediate need. You do not go to a man whose child has just been killed in an automobile accident and begin rebuking him for his sins. You go to such a man / bring him comfort and inevitably, if you are a true minister, you come around to theme of the/sin and show the Saviour for sin, but you do not start with that kind of rebuke in a situation like that, and so here, comfort is the first thing that the people need and chapter 40 begins, "Comfort ye. Comfort ye, my people, saith your God." What does "Comfort ye" mean here? What does ? You never go up to anybody and say, "Comiort ye." That's not modern English. What does it mean? You've heard this phrase hundreds of times, everybody here has, but you've heard it as a quotation from the Bible. What does this phrase here, "Comiort ye" mean? Mr.---? The phrase is "Be comforted," rather than "comiort my people." Mr. --more or less stands alone, in his interpretation here, but of course this is one of those matters which majority rule does not should decide. The majority may vote that things / fall up instead down but that does not decide; it's going to keep on falling down just the same. /you have a problem, the thing to do is get the facts, of course, and of course I didn't give you opportunity to get the facts but I was dealing with a verse which you have heard hundreds of times in your life and that is the only reason why I asked an explanation, and you did the thing which I had always done before I knew Hebrew, simply took an assumption from the English words of the Authorized Version as we would interpret them today, not as they would be interpreted then. I have no doubt that this "Comfort ye, comfort ye, my people", would have been an excellent translation in the time when it was made but of course it is a false impression altogether and as we use our reason and try to figure out with insufficient data what it means we are just as apt to get a wrong conclusion as a right one and my guess is that of the thousands of people who hear



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this verse in English, 99% of them interpret it incorrectly, simply because our English language has changed. "Comfort ye, comfort ye, my people," nobody would say today. It doesn't make sense in modern English and consequently we all assume that it means, "Be comforted, be comforted, my people". Now you could get the correct interpretation of it simply from a matter of comparison in the English but that is not a proper ground, not a sufficient conclusion, but from that viewpoint you could note that the next verse said, "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished," and whoever is addressed here, whether it be people or angels or whoever it is, you could very readily say "Those people who are told to speak comfortably to Jerusalem and cry to her that her warfare is accomplished are being told in the first verse to give comfort to Jerusalem". That would be a reasonable guess from the parallel with the next verse but that is not a sufficient ground from which to get a conclusion unless the Hebrew is ambiguous. When you look at the Hebrew you find the Hebrew is , and , as you all immediately recognize, is a form. The word is commonly used in the to mean "Be comforted", but is the positive of it. It means, not "to be comforted" but "to cause one to be comforted. To give comfort." The reason it doesn't make sense in modern English is that in modern English a form to be transitive is supposed to be followed immediately followed by its object. If you would repeat the words "my people", it would be clear in modern English. "Comfort ye my people, comfort ye my people," saith your God. It's perfectly clear. If you left off the first of the two and just said, "Comfort ye my people", probably nobody would question what it means. It means to comfort the people, but when we have it repeated twice that way, a thing which we do not do in modern English, it misleads us and gives us a wrong idea of what the verse means. Someone, some group of people are being urged to bring comfort to the people of God, so here we have the predominant theme of the following section. Some people call it the book of consolation. It is to bring comfort, and so here is the first theme; it's comfort. Now in the section which

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follows we do not have the ordinary routine arrangement which we have in the prophets so generally, rebuke and blessing after the punishment for the people of God, a new section starting, rebuke again, followed by blessing for the people of God. We don't have that structure. Now another suggestion we might have for structure is that it would be like a sermon, give you a statement and then divide it into three heads and consider each of the heads and reach a conclusion. That is not the structure which we find here. Another suggestion would be the Greek logical sort of arrangement. You take up a matter, now we're going to talk about comfort. Let's discuss comfort, and give a full treatise on comfort, get through with it, take up another section. That is not the method used here. The type of organization you will find in these chapters here is a type of organization for which I have coined the name of "symphonic" because it seemed to me that it is an organization addressed to the heart rather than to the head, although giving much toward the head. It is an organization which takes certain great themes and tries to drive them home just as in a symphony you have a theme dealt with and then you have another theme and perhaps a third theme, and then you'll revert to your first theme, then perhaps your third theme, then perhaps your second, but in a symphony you have your different themes recurring through the symphony and I remember once when I attended a concert where Marcel DuPre, the organist at Notre Dame in Paris gave a concert and he played different pieces of symphonic music and then he had the musicians in the audience, <sup>and</sup> / nearly all the outstanding musicians in Los Angeles were of course there to hear this great organist play, he had them hand in different themes, a succession of maybe two or three lines of music, a little less perhaps, which would give a certain melodic arrangement and these different musicians handed in themes and then from the bunch that were handed in he picked out at random about seven of them and then from the seven he selected four that looked to him as if they would fit together fairly well and then he proceeded to play a variation on these four themes; there'd be one, dealing with another, dealing with another, dealing with another and the musicians

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all marveled at the way in which he could take themes and in an impromptu manner thus as they were handed to him build up a beautiful symphonic structure out of it. I, of course, could not realize that part of it but I could enjoy the beauty of the music which he played and realize that it was something which was rather spontaneous on his part. Well now, in this book we have that same sort of a feeling which the symphony had with these themes. The symphony gets a theme in your mind and then it leaves it and there is within you a certain need or craving for that theme and after it's dealt with another it comes back to that. I suppose it is somewhat the same emotional feeling that we have in singing the song with choruses. After the song when we come to the refrain we have within us that this properly belongs here, this need of dealing with this particular musical or word aspect in it. Of course, you have the same <sup>thing</sup> /in understanding poetry, where you have a rhyme or a rhythm <sup>though</sup> that recurs, /that is not quite so close an analogy.

Now in these passages here, instead of taking up a subject and logically discussing it and looking at the different phases of it, he is speaking to the heart of the people and saying, "Now I am going to bring you comfort," and it is, after he gives a little comfort, the people say, "Well now what good is this? What's the good of all this saying, 'Don't worry, everything's going to be fine and all that,' we're in misery and we know we are. The words sound pretty and we like to hear it but that's not enough." Well, he goes to the theme of deliverance. There's a reason to be comforted. God is going to deliver you and he may even go into specific deliverance from Babylon. Then it's as if, as he is giving this deliverance and the people hear him talking about deliverance, the people say, "Well, now, who's going to give us this deliverance?" Here are the great gods of Babylon, here are these great idols around here and the gods of Babylon have conquered all the nations around. They have shown their supremacy. The Babylonians say, "Your gods don't amount to anything. They couldn't protect you. Our gods have conquered you. Worship the gods that have proved they amount to something. Worship

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the Babylonian gods. How can we be sure there is such a God? His temple is burned, all of the things we look to as wonderful signs of the existence of God are gone. How do we know such a God exists? Well, there is a need in the mind for this theme, "God is powerful,"--the omnipotence of God. The prophet says, "Why this is the God who created the universe." He says, "He is all powerful," and then there comes up in the people's minds, "Yes, but look at these idols. They have conquered all the nations. They are more powerful than He is," and so the theme is taken up, "What about idolatry? What good are these gods? They can't speak; they can't think. They can't act, they can't do anything. They are utterly worthless. What good are they?" So there is the theme, then, of idolatry, the folly of idolatry, and he naturally reverts, after dealing with the folly of idolatry very quickly to the great theme, "The omnipotence of God." The idols can do nothing but God is the great one who can accomplish what is needed, and then the people, you might say, think in their minds, "Well, this sounds beautiful. We believe in God that created heaven and earth. Yes, it sounds good, but how do we know it's true? How do we know that it is anything more than words?" And the answer comes back. "Here is a very special proof of it. Not only does God have power but He has knowledge. The idols, they can't tell what is going to happen in the future, they can't say anything. They have no power, not only no power, no knowledge, but God has a knowledge of the future. God can predict what is going to come to pass." The omniscience of God. So there is another theme, the omniscience of God. God's power to predict the future is more dwelt upon here than anywhere else in the Scripture. I would say that between Isaiah 40 and 55 you have more stress on predictive prophecy than in any other passage three times as long in the whole Scripture. It is one of the stresses here and it fits the need. It is a proof. You went into exile. The gods of Babylon seem strong, knew well, so it seems to you, but God predicted it in advance because He sent you in because He wanted you there. It was His will, not His weakness, that sent you into exile. And so we have these different vital themes that we find and the prophet deals with one theme and then he

tive who were ruling in judgment, that this wonderful prediction here would be



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moves to another theme and then after he has dealt with this theme it is as if in your mind there is comes welling up the need for any certain thing, well then he goes back to that theme again and often the transition is sharp from one theme to another but he deals with these different themes in this way. That, I think, is enough to make sure what the assignment is for Tuesday and for Wednesday of next week. That is, for those two days I would like to have you take--well, first take four or five chapters and go through them noting these main themes wherever they occur and making your marks on the side. Then go back to the beginning and if you have a lot of these marks--we shouldn't have too many in these four or five chapters--but go back to the beginning

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You want to go through these and see if you find other themes cropping up and dealt with to the exclusion of these, and if so, what they are. You will find certain ideas fairly soon. You find an idea expressed and you think, "Well, now is this just something touched upon incidentally subordinate to one of these or is it something that occurs prominently? Well, if so, it will occur again, two or three times, but when you have your verses marked there, you can look over them and find it easily. So as you go through four or five chapters probably it will be sufficient for Tuesday if you simply go through a number chapters marking these main themes and putting the marks on the side. Perhaps that is just as well rather than putting any new themes in, for Tuesday, and then for Wednesday you can go through and set new themes wherever you think they belong. We can discuss it a little as last Tuesday, and then Wednesday you can also go on into further chapters, beyond what you cover for Tuesday. So that is the assignment for Tuesday and Wednesday.

Now I don't think I'll take time at the moment to say a word, especially, about Isaiah 40, distinct from what follows, 41 and 42. I think we'll simply leave that until later. The main thing I wanted here was to give you an idea of this specific assignment, so that you will be prepared to deal with it adequately. It's a matter upon which I could simply lecture to you and tell you what I find but I think much more value is obtained if you get an idea of it first, and I've laid out to you the method of approach which I think is the right approach to these chapters.

Now we were looking last time, and we won't have very long to look at it today, I fear. I have to go up to Houghton College to speak and I have to head for Philadelphia on the way, right soon, but we were speaking about chapters 30 and 31 last time and then we came on to chapter 32, and I indicated that it impressed me that in c. 32 we had a different idea expressed in vv. 1 and 2, that in v. 1 there was a king reigning, there was one exerting supreme power over the world. There was one who was ruling not as most kings rule in selfishness of their own whim and desires but in righteousness, with representatives who were ruling in judgment, that this wonderful prediction here would be

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something which finds a fulfillment in all the kingly acts of Christ but which will then naturally find its fullest fulfillment in the time when He rules from sea to sea and when His control is over all the world. In v. 2 it seems to me we have quite a different idea, that in v. 2 we have a man; we can say the man is the same one who is to be the king, and we are right in so saying, but I don't think that it is exclusively taught here. A man is going to be a protection. He is going to be a shadow of a great rock in a weary land, rivers of water in a dry place. Do we only have the right to quote this as a prediction of something that is coming in the future or is it a promise which we can claim today? We can't claim the first one. We can't say that today there is a king reigning in righteousness on this earth, because there isn't. There is President Truman exerting his constitutional powers in this country and many think he is doing it for what he thinks is right and others think he is doing it for what he thinks will win the next election, but he is not ruling. He is exerting influence with other forces exerting influence and greatly hampered by sources from other nations. Stalin seems to be actually ruling. He says a thing is to be done in Colombia and it is done. He says it is to be done in Germany and it is done. He makes a move this way or that way and what he says is done by his followers. He is reigning in many parts of the world. In Colombia, of course, his followers are only a small portion of the total population but they are so well organized that they say that after what they did the city looks as if there had been a terrific air raid upon it and the damage runs into many millions of dollars. of what they did there last week . His followers are all over the world. They are not supreme in more than half the world. They are trying to become supreme in all of it, but no one could say that he is reigning in righteousness. Certainly it would be very difficult for anyone to utilize that particular concept and apply it to the rule which he is exerting over the largest part of the world. This verse here is a prediction of something which is to come. We cannot claim it as a promise now. We can't say, "I believe the world is ruled in righteousness. I believe it. I accept it. I follow it. That is like the ostrich putting your

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head in the sand and not looking at facts as they are. The facts are that we have a world in which the rulers rule in unrighteousness as a rule, rather than in righteousness. It is a prediction of the future. But verse 2, to my notion is not simply a prediction of something that is going to be in the future but is a prediction of that <sup>who</sup> this king/is going to reign in righteousness is now making available for everyone who will come to God through Him, that this man is a hiding place from the wind. He is like rivers of water in a dry place. He is like the shadow of a great rock in a weary land, that that is the privilege which we have right now, to have that relationship to Him. And then in vv. 3 and 4 we have the result which comes from conversion, which comes from acceptance of Christ as our hiding place, as our shelter, as our redemption. That our eyes are not to be dim, our ears will hearken. The heart of those who were rash before come to understand knowledge. The tongue of the stammerer becomes ready to speak plainly. The tongue of the stammerer--those who before could not express themselves coherently. Now they are able to speak out the word of life and God uses their testimony. In fact, there might be just a slight allusion to the use of the word "stammerers" not so far back where "with a stammering tongue" he would convince this people. He uses the great Assyrian power as His instrument in order that wicked men talking a language you can't understand show the chastening of God upon the nation but now even those people are going to be reached with the gospel, that the tongue of the stammerers is made to speak plainly, as those who formerly were the instruments of hatred and violence are now speaking forth the word of life. Then we have three very, four very interesting verses, vv. 5-8, verses which I found very difficult at first to find the explanation of them. I have come to a conclusion regarding them, a suggestion which I think explains the meaning of these four verses. I think it fits them into the pattern. I don't think these four verses are in any sense a description of the millennium. I don't think that it is said that in the millennium the vile person is going to speak villany and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord. I think they are a



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description of something wrong prior to the millennium, but I think that verses 5-8 describe the inevitable division of people into two classes through the preaching of the gospel. It will become apparent that those who remain in their sins can properly be spoken of as vile or churlish, <sup>as</sup> while those who born again through Christ can be described as liberal, beautiful or noble. The result of the preaching of the gospel is that to some it is a savor of life unto life and to others it is a savor of death unto death. Moral distinctions will become more evident as people accept or reject the opportunity to put their trust in this man who is described in v. 2. The word that is rendered "liberal" in vv. 5 and 8 in the Authorized Version simply means generous or noble. <sup>view of</sup> In the various additional senses the word "liberal" has taken on in recent years, it is perhaps better to follow the rendering of the Revised Version which translates it as "noble". So in this section of c. 32, vv1-8, we see the declaration of the consummation of Christ's kingdom when He shall reign over the whole earth in righteousness and his princes shall rule in judgment and also a picture of the time before that when He putting to an end all danger and opposition will be offering Himself as protection to all those who put their trust in Him. Now we have certainly a division between v. 8 and v. 9. In v.9 he reverts again to the present situation for a starting point and then quickly goes on to the future time which has already been described. He reverts to the starting point of referring to the women who are at ease. He gives them a stirring rebuke for their indifferent and careless attitude toward the Word of God. These who in times of prosperity are perfectly contented and happy, he points out to them that in times of prosperity you should prepare for adversity, in times when things are going well, that's when you should look to the Lord and should try to secure from Him that which will make you prepared for the days of adversity, and he declares the days of adversity are coming and then points out how long it is going to happen and what the results are going to be and what the situation is going to be in the interval. All that is discussed in the last part of this

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chapter and we have already looked it over. I don't think I asked you to look over 33 particularly. We'll want to look over these chapters but the assignment for Tuesday is the next section, and I'll have to stop here.

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We were looking at our last meeting at Isaiah 32, I think, and in 32 there we noticed first a prediction that a king is going to reign in righteousness, in v. 1. Then in v. 2 a statement about a man which seems to refer to this same king. That, of course, is not stated specifically. We might have some question as to our interpretation on that point, but I think after working through it further we would find that the question was satisfactorily answered, that doubtless v. 2 the man there is the king in the first verse, but the picture which is given in verse 2 would seem to be the picture of a desert period rather than a period of glory, a period of more or less unpleasant circumstances in which period there is special help found for individuals through a man and so in view of our New Testament preaching it is at least a probable interpretation of v. 2 that it describes what blessings this king who will reign in righteousness will give before He exerts His control over the whole world, what blessings He will give to those individuals who trust in Him, and then in verses 4, 5, and 6 and 7 and 8 we notice that an effect of the action of this man is to cause black to become more clearly black and white to become more definitely white. He makes the distinction more evident between those who are righteous and those who are wicked. As they say of the apostle Paul, wherever he preached there was either a riot or a revival. There is a sharper distinction which comes between individuals after the preaching of the word of grace through the Lord. The instruments of the churl are evil but the liberal deviseth liberal things, <sup>by</sup> liberal things shall he stand. The distinction between the two is made more sharp. Then in v. 9 we have a passage beginning which reminds us very strongly of chapter 3, a description of the women who are at ease, the women who are careless, women who are not interested in the things of God, as in chapter 3 we had that long description of

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that which was going to happen to the women who seek their pleasure in worldly adornment, right as it is that they should give proper attention to such matters, those who make it primary and seek their pleasure in life in it are rebuked strongly in chapter 3 and assured that depopulation and misery are coming and the time is coming when those who have joy in life will find it not in worldly adornment but in the One who is the Branch of the Lord and the fruit of the land. Well now here is a description, first a rebuke of the careless women who are indifferent to God, followed by the depopulation,--v. 12, they shall lament for the pleasant fields and for the fruitful vine. Upon the land of my people will come up thorns and briers because the palaces will be forsaken, the multitude of the city will be left: the forts and towers will be for dens for ever, a joy of wild asses, a pasture of the flock. Surely a picture of depopulation, a picture of misery, identical to the picture that comes at the end of chapter 3 and the beginning of c.4, and this condition is going to come upon the land and he says, will be for dens for ever, and that word "for ever" you might think means for eternity but as you know there is no word in the Old Testament which means eternity. I forget whether the word here is " " or " ". I think it is " ", but the two meanings are almost identical. They mean a very long time, as looking distance off into the future until things merge into absolute, almost, hardly visibility. It is looking forward into this very distant future vista; for a long period is going to continue this condition of depopulation and of misery. Now when we say that, that there is going to be this situation of depopulation and of misery that is going to come, we think immediately of the exile and surely the exile is what is in mind, and yet when you speak of the exile as coming we find out later on that the exile is going to endure for a period of about seventy years, and you would hardly call seventy years for ever, even though you recognize that the seventy years--even though you recognize that the word "for ever" doesn't mean eternity, yet seventy years seems too short to call it, and so I don't see how we can escape the conclusion that here a picture is given, not simply of the period of the exile but that here there is given a picture of depopulation and

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of punishment coming to the land of Israel to reach into the very long future ahead. It seems to me that that one word there is sufficient to assure us that that is involved in this particular prediction, that it is not merely a picture of the exile but a picture of times of depopulation, of suffering, times of barrenness for the land of Israel to extend for a long period into the future. Well, the people turned unto Zerubbable, as you remember, a small group of people came, a century later more came under Ezra and Nehemiah and there was built up a small settlement there but the settlement was very small compared to what it had been before the exile. Then it grew somewhat greater, then they had the fight with the maccabees and then they fell eventually under the control of Herod, the Edomite, then under the Roman control. There is a desolation described here which is pictured as continuing surely far beyond the exile. It is a picture of the general desolation of the land of Israel all through the times of the Gentiles. I do not think that is stretching this word too far to make that definite statement about this picture here which is given, that it is a picture of the general condition of the land of Israel from the beginning of the exile on through the times of the Gentiles, even though there are intervals in which the depopulation is less than at other times. I heard a long address given last Saturday night, an extremely interesting address by H. T. Kaltenborn and after he had discussed world conditions at some length someone asked him, "What about Palestine?" and he spoke of Palestine as a barren country of small countries that couldn't possibly take care of the bulk of the Jews and he rather belittled it and I think he belittled it far beyond what is right and yet I think he gave an impression of it which is certainly true even today, that Palestine has not been the fine land since the exile at any time that it was before the exile. There was a great cutting down of forests in connection with the conquest which greatly decreased the amount of rain that would stay after it fell. The rain runs off and the land is left dry and the country is, much of it is as described here, a joy of wild asses, a pasture of flocks, from the time of the exile even down through the present time. Well, now how long is this going to last? How



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long is this punishment going to last that comes upon Israel and comes upon the land of Palestine? This depopulation, this trouble. V. 15 says, "until the Spirit be poured upon us from on high." Now the word "until". Right away,

. You are to go there and stay there until I call you. That is our commonest use of "until" in English, to mean that you do something and then there comes an end to it. Until. But that is not the invariable use of the word even in English and certainly not in the Hebrew. The same word which is translated "until" here is translated "unto" in other cases. In Genesis it says that Moab is the father of the Moabites unto this day and Benammi is the father of the children of Ammon unto this day, Genesis 19:37 and 38. Well he doesn't mean that he ceases to be their father at that day. They say, "This continues unto this day". It doesn't mean it will continue forever but it does mean that up to this point it has continued that way and is not saying that it stops now. It's not saying either that it does or it doesn't. We noticed the same thing in Micah where we had the prediction made there, "Therefore will he give them up until she that travaileth hath brought forth." He gives up the children of Israel at the time of exile. He turns to the Gentiles. The times of the Gentiles begin but this giving up continues until the birth of Christ and longer, and I think the same thing is true here. The land has a state of varying depopulation, very great and then somewhat less, but still it is in a comparatively a condition of misery until Pentecost, until the Spirit be poured upon us from on high. A beautiful description of Pentecost. That's the first half of the verse--until the Spirit be poured upon us from on high. What is the last part of the verse? What is going to happen when the Spirit is poured upon us from on high? And the wilderness be a fruitful field. Now this "be" here is the Hebrew word. " " never means "to be". As it is used though here, it expresses the same idea exactly as if it said "become". It means "become to be". It means a change of condition. Until the Spirit is poured out from on high and until that time when the wilderness becomes a fruitful field, and the fruitful field is counted for a forest. The

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word here which is translated "counted" is the same word which back in c. 29 was translated "esteemed". You remember back in 29 we had the verse "Is it not yet a very little while and Lebanon shall be turned into a fruitful field and the fruitful field shall be esteemed as a forest?" Chapter 29, v. 17.

And here we are told in c. 32 "until the Spirit be poured upon us from on high, and the wilderness--the Revised Version translates it, "And the wilderness"become" a fruitful field and the fruitful field be esteemed as a forest. It's a better translation than the Authorized, and the wilderness be a fruitful field can mean become. We use "be" in that sense, in English but I think it is a little clearer to translate it as what it actually means, "become", even though "be" might give that idea. And so we have in this picture here a statement that Israel is going to be depopulated, there is going to be suffering in the land, there is going to be thorns and briers, the conditions continue for a very long period, so long that we can call it forever--~~through~~ the whole of this age, through the whole of the times of the Gentiles, and after this condition has continued for quite a long time, though not necessarily the end of the time during which it continues, the Spirit will be poured upon us from on high and the wilderness become a fruitful field, and the fruitful field be esteemed as a forest. And back in chapter 29, in c. 29, v. 17 we read that Lebanon would be turned into a fruitful field and the fruitful field would be esteemed a forest. Very evidently this is a close parallel to v. 17 of 29 and is another prediction of the wonderful and strange thing which God is going to work in the earth in connection with Pentecost, that at that time the change will come about that that which formerly was considered as a forest of Lebanon, outside the land, or considered as a wilderness, a place from which no fruit was coming to the kingdom of God, that would be made into a fruitful field, and the fruitful field, the family of Israel, which was the center of God's revelation, would then come for a time to be esteemed as a forest, to be for a time outside the church. It is the exact parallel to that which Paul describes when he says that in the olive

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tree certain of the natural branches were broken off and certain branches of a wild olive tree were grafted in but he says that eventually the natural branches which were broken off are going to be grafted in again and that we find in our next verse. Our next verse is not particularly well translated in the Authorized Version.

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That's what it is, yes. Oh, the church. Yes. Certainly. Undoubtedly. That is what is here described. It is the turning to the Gentiles. Yes? Yes. The forest is like the wilderness. It's the place where--no, no. No. He is saying, "Here is the condition, in His day. Here is the fruitful field which God is tilling and caring for. That's the people of Israel, from which is bringing fruit. There's the forest of Lebanon outside the land of Israel, or there's the wilderness from which you expect no crops. Now, he says, a change takes place. The forest of Lebanon, he says in 29, the wilderness, he says here, becomes a fruitful field and / fruitful field, Israel, from which formerly He sought His fruit, that is considered as a if it were a forest. That is, the center of God's kingdom is transferred from Israel to what was formerly a wilderness, what was formerly outside the center of His work. It is the turning to the Gentiles. It is the present era. It is the time when the great bulk of the church comes, not from Israel, but from the Gentiles, even though the church started as a 100 per cent Israelite organization. Within the first few decades it changed to be an organization primarily of Gentiles with comparatively few from Israel in it and that is the condition in this present dispensation. That is a clear picture of the present period of the church period, predicted in c. 29 and predicted here. That is, it is either that or it's nonsense. I don't know of any other interpretation. Yes? (Student) Yes. Well, I'm glad you raised the question. Well now let's look back at c. 29 for a minute. (Student) Yes. Well, now let's look at 29.



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I'm glad Mr. McClintock spoke, because I am sure if he didn't get it there are a good many others who haven't either and I wish you also would speak when you don't see clearly what we are trying to examine, because I want everybody to understand what is taught in these verses but it is true that often it took me many hours of study to find the true meaning of these verses. Often it is not apparent at first reading and therefore it is not at all surprising that in a few minutes of presentation it should not be clear, but I would like those to whom it is not clear to let us know at any time. There are some matters in these chapters which are not of sufficient importance for us to take time enough upon them to go over them many times. If they are not clear I'd rather just pass on and have them be clear to those to whom they may have become clear, but this is not such a matter. This is a matter of really very great importance and even if I should be wrong in my interpretation I think it is of very great importance to see what the interpretation is and upon what I base it. And so we'll all look if you will please back at c. 29 and in c. 29 you remember that we had the descriptions in it of the indifference of the leaders of the people. They're turning away from God, and v. 13, the Lord said, Forasmuch as this people draw near me with their mouth and with their lips honor me but have removed their hearts from me, and their fear of me is a commandment of men which has been taught me, therefore, behold I will proceed to do a marvelous work among these people and the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid. Now what a wonderful work God is going to do among the people of Israel, so that the wisdom of their wise men will perish and the understanding of their prudent men will be hid. What is it? Well the next two verses stress the fact that God has the power to do what He chooses. He says in v. 16, "You turn things upside down. Shall the potter be esteemed as clay that the thing made should say of him that made it? He made me not?" Or the thing formed say of him that formed it, "He has no understanding?" God says to the people, "I am the potter. You are the clay. I've made



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you a certain way. I've selected you to be my fruitful field from which I should secure fresh grapes, from which I secure the fruit desired." Now He says, "I have made you into this situation for this purpose and you are turning things upside down and trying to do everything for your own pleasure and your own happiness and your own desires instead of seeking God's will."

Just as so many people in America here today forget the fact that the greatness we have in America isn't due to our resources being so much greater than other parts of the world. Some parts of the world have resources every bit as great or greater than ours here, nor is it that we are particular fine blood or of a better racial background than some other people may be. That is not the reason that America is the most prosperous nation in the world by any means. The reason is that America was founded by people who came over here in order to worship God according to the dictates of their own consciences and people who came over here seeking a land where they would be free not to live in licentiousness and in selfishness but free to obey God without some dictator or king interfering with their doing what they felt was right. That was the situation when this nation was founded. That was typical of the bulk of the people who founded our nation. South America has resources fully as great as we have in this country and yet I imagine the actual wealth which we have in this country is five times as that of all South America put together. I have no doubt that it is, the actual produced wealth. I don't mean what is under the soil and hasn't been touched, and the people of South America are now saying if we are giving billions to Europe we ought to give them a few billion, too. They forget the fact that the only difference between South American and North America is that South America was founded by conquerors who came seeking gold, as Roger Babson says, and North American by pilgrims who came seeking God. South America has had a system ever since it was founded of men who were controlling the religious life of the people in line with a system which is not based upon the Bible. Nominally based upon it, but which takes a few verses of the Bible, builds much on them and ignores the rest of the Bible, while in North America

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the Bible has been the foundation of our civilization and the result is that the United States was able to spend more in the last war than all the other countries on both sides put together and still to be today the most prosperous nation by far on the face of the earth. Well all that comes because of the relationship to God in the past and the character which it built up among our people. Our people think it is our , it's our , we're such a one such a wonderful people and if you carry on that attitude very long you'll find God's favor departing from you and you'll find that some other part of the world will become the favored section and we will no longer be. Now that is the lesson he is giving in c. 29 to these Israelites. He is saying, <sup>are</sup> "You think that you/ God's pets because He called Abraham," but He says, God is the <sup>potter</sup> powder and you are just the clay. You are turning things upside down thinking that you can use God for your own purposes to secure what you want by making use of His kingdom and His purposes and His word." He says, "That's not it at all. You should be seeking to know what His will is, finding your rest, your peace and your confidence in Him instead of working out your clever human schemes in alliance with the wicked Assyrians and then thinking that you can drag Him in as a help wherever it comes to the point where you think you need Him for your purposes." Now he says, "You're turning things upside down, but," he says, "God is going to turn them upside down. V.17. Is it not yet a very little while and Lebanon, the forest outside the land of Israel, will be turned into a fruitful field. It no longer will be simply a mountain side with wild trees growing on it but will be a cultivated area from which fruit is secured. Lebanon, the forest outside the land, will be turned into a place from which God is securing fruit. On the other hand," he says, "The fruitful field will be esteemed as a forest." He doesn't say, "Will be turned into a forest", but "Will be esteemed as a forest." That is to say, "That which is the fruitful field from which God's great leaders have come, that which is a field which God has set apart to till and to care for

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and work for Himself, that is going to become an area which will be looked upon by the bulk of God's followers as something that is outside, that is a forest, not a part of the central area of God's cultivation. And then we looked down and examined the rest of c. 29 and found how this thought was developed further with the description of the blind and the deaf, those who were outside of Israel, of seeing out of obscurity and receiving God's word and then v. 22 and v. 23, that the Lord said that the Lord who redeemed Jacob, Abraham, who took Abraham out from the heathen surroundings, He said regarding the house of Jacob that Jacob will not be ashamed when this takes place because there will be new branches in the olive tree. The olive tree, even though Israel is for the time being put outside the center of God's economy, yet there will be new branches in the olive tree and when Jacob his children, the work of my hands, not his children by natural generation, but his children by God's creation, his children whom God has grafted into the olive tree, they will sanctify my name, and then in v. 24 we have the Israelites who have erred in spirit coming to understanding, being brought in again as a nation born in a day at the end of this age. Now that is the picture which we have in 29 and here in 32 we have a very close parallel to it because here in 32 we have the description given of the depopulation which comes to the land which is going to last until Pentecost, going to last longer, too, but will last until the time when the Spirit is poured on us from on high and the wilderness becomes a fruitful field, because the Spirit doesn't stop with the disciples and people in Jerusalem but goes on out to the house of Cornelius and Paul carries it as far as Rome and others who were considered to be just wilderness, just God's Gentiles, people outside the fold of Israel, they become the fruitful field and so the Spirit is poured on us and the wilderness becomes a fruitful field and the fruitful field, the area which thought that it alone was the center of God's blessing, it, he said in c. 32 here, is, comes to be esteemed as a forest, is considered by the bulk of the Christian church as something that is outside the center of God's work, and that situation, then,

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is the situation which we are told in 29 continues for a long period but is ended when they that erred in spirit come to understanding. Now, unless there is something not clear on this I would like to run on to the next few verses, because they are rather important in the whole picture. If there is something I haven't made clear why I would be glad to answer any question on it, but I'd rather go ahead than enter into a discussion of whether it is right or wrong. I like to present the whole picture and you can take it or leave it but I like everybody to get it. Mr.---? (Student) Nothing that we could exactly call authentic. I think it describes the situation after the church became predominantly Gentile, when the bulk of the Jews were outside the church. Mr.---? (Student) In this chapter, "us" is rather rare. It is not used I believe elsewhere in the chapter and so you have to guess who the "us" is but I am inclined to think that it would mean the prophet is associating with himself in it those who are standing true to the Lord, those who are truly God's people. I think that is a reasonable interpretation of it in the light of the chapter. That's a very good question and I'm glad Mr.--- asked it. V. 16 goes on to tell what is going to happen and I don't like the translation of it. I think it is much better in this case to see exactly what the Hebrew says. V.16 of c. 32 says that it will " " , and do you know what the word " " means? Something is going to " " in the wilderness, and that is " " , is judgment. Judgment, justice is going to " " . Now you think of " " , the Shekinah glory, the place of God's dwelling. It's perhaps often used of the temple type of glory. It is going to " " we read, in the wilderness and righteousness in the fruitful fields it will . It will dwell. Now the word "remain", I don't think is a very good translation of . is to or to , most usually translated , and I think that in v. 16 here we have the two stages; first judgment, or justice, takes up a dwelling in the forest. God's work takes up an abode among the Gentiles. God's work works out holiness and righteousness among those Gentiles who are

, (Student) Yes, but this is the Hebrew word " " , a Hebrew



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word which has a meaning much broader than either our English word judgment or justice. It is that which is right, that which is just, that which is judged to be right, it is not necessarily--it is not condemnation.

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the charts made, the lines drawn and also the material written within the lines. Well we, perhaps, ought to take a little while on that now then go back to our earlier section. Let's look then at Isaiah 40. V. 3 is quite plainly not a call upon human beings, to level out and . We took v. 3 absolutely by itself. You might even say v. 3 is a call on people to do away with war and to improve race relations and make better education conditions. It is to make level in the desert a highway for God. It is a call for us all to get up and work and strive in order to make a better world to live in. Someone could make a big sermon on that theme, from this verse. The verse taken alone would furnish perfectly satisfactory source for such a sermon, but it is not right to take the verse alone and if you take the verse in the light of context it does not seem to be a call upon human beings to do a work for God but rather it is a call on angelic hosts to do something. It is rather figurative, perhaps, in its expression. It is a declaration that God by His divine power is going to do something rather than of calling upon human beings. Wouldn't you think that that is true of this verse alone? Just think of it absolutely alone. You would get that impression. Now of course you might say "God sends human beings or instructs human beings to perform a particular work in preparing for something He is to do but at least in the light of what follows it seems to be not simply a general call on human beings to serve God but a specific call either on angelic forces or on some particular/human being to do a particular work that is connected with a great move in the progress of His plan for the world, not just a general exhortation to improve world conditions. It connects up with the next verse. This verse says that something should be done; v. 4 says that the thing

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is done and v. 4, of course, involves tremendously strong language. Every valley exalted, every mountain made low. Does that mean every one everywhere, or does it mean every one that is in the way of His progress? That is, along the line of the highway on which He is to come. Surely that is the meaning of it. It isn't that all the world is going to be reduced to an utter, monotonous flatness, but that there is going to be a highway produced which will be passable; that there is a way that nothing will interfere with, the progress of God's plan. The valleys, the mountains and hills, the uneven places, the rough places, whatever interferes with His plan, will be removed from being an obstacle in order that that may occur which is described in v. 5. And what is described in v. 5? <sup>that</sup> It is/the glory of the Lord will be revealed and all flesh will see it. Well now surely in the light of the context the theme of the whole three verses is deliverance. God is going to do a great deliverance, but this great deliverance which He is going to do is going to have as an outstanding feature of it the revelation to all the world of God's glory, so you could put "power" if you wanted to for the last verse or even for the whole thing. It's God's power and God's glory which is here revealed and revealed as would seem from the context in connection with performing a great deliverance. Now the three verses are very picturesque but not very specific. They are rather general and so that we, I think, have a pretty definite idea how they fit into the general context but as to specific meaning you can't get it out of the three verses. You have to have more material.

Mr.---? (Student) Yes. It could very well be. I could very well be. Declaration that this is going to happen, this great thing, God has predicted it. I think its subtheme is right because it doesn't bring out specifically an argument from the viewpoint. It's rather a describing here as the certainty of it because God declares it rather than the proof of God's existence because of it. It would be a subpoint certainly, not a main point, but it is a suggestion of ideas which can lay the foundation for a main point later on. It brings in that little hymn: what the mouth of the Lord speaks will come to pass

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and therefore we know that the Lord is powerful when what He speaks comes to pass, and it is a declaration of God's glory and God's power which is going to be manifested in deliverance, so there is a touch on two or three of these main things we mention, a touch on them but not a strong, clear presentation of one of them. Now as to further specific interpretation of it, let's leave it until later. Let's go on to the next verse. What is v. 6 describing? V. 6 again has to be taken in connection with this context, but the context surely is the frailty of man in comparison with the power of God. It is not simply the frailty of man. That is stressed, that man is frail, but the idea is, here are these great forces, these great Babylonian oppressors, these great world rulers. They are, after all, only grass in God's sight. It is God's glory which is in the background, even though it doesn't say so in so many words. God's glory and God's power. Yes? (Student) No. The verse alone--all it says is, the frailty of mankind, + so you might, if you want, simply put a line over on the side, but in the light of the context we have no difficulty fitting it in. Now of course you put your line at the side and then as you go on if you notice eight or ten other verses in the next three chapters which are stressing the frailty of man, then you say, "Here is a main theme, frailty of man. Let's make a new head and put it under it," but we won't want to make it just from one verse. We will put our mark on the side and see whether we need to make such a head. Mr.--- (Student) Yes. I was inclined to feel that way but you have to take the context into consideration to get to that point. That is, there are plenty of passages in the Scripture where he is stressing man's frailty, trying to drive home to us an impression of our weakness before Him, but it impresses me in the light of the context that what he is here stressing is not our weakness before God and our need of being humble before Him but the weakness of the human powers that oppose God before Him, and His power to overcome everything human with the progress of His plan, so that in this case in the light of the context I think it is God's glory, God's power which is stressed, but you would be very right to put a mark in the light of the context on the side and not to come to a conclusion on it. Be sure/that you want it to

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come under that head before you put it under it. Mr.--- (Student) I think, very often I think that is the question, very often. After all, the verse divisions are a human idea entirely. The thing is, we musn't let the verse divisions mislead us. On the other hand if we too readily put things together as a unit, we may put verses together as a unit that don't belong together, and that is why I like to first make a verse by verse note and then see what verses go together. Now, v. 7. What is stressed in v. 7, Mr.--- (Student) Just as in v. 6 the frailty of man was stressed, so in v. 7 the frailty of man is stressed, but in the light of context I felt that in v. 6 the thing that was really stressed was something else brought into light by contrast. Now that I could not prove from v. 6 because there is nothing suggested in v. 6 except the frailty of man. However, in this verse, is there any suggestion that the frailty of man is brought in for the purpose of proving something else rather than specifically the frailty of man? (Student) Yes. In this verse we read that the breath of the Lord blows on it. That's why it fades. It is very clearly brought out in this verse that what he brings is not the specific idea that man is frail but the contrast that in comparison with God man is frail, that man is nothing in comparison with the power of God. Here are these Jews in Babylon. They have these tremendous forces, these strong aggressors, these powerful rulers, these mighty officials who say what is to be done and instantly everyone has to obey them or have his head chopped off. They are in that condition of--subject to them, and God says, "Well, these men are just flesh. They are just grass. <sup>Spirit</sup> The/of the Lord can breathe on them and they just disappear. It is the power of God, the fact that you do not need to be dismayed before a human adversary because God is much more powerful. is here stressed. It is the power of God to overcome all human obstacles. I think rather clearly in v. 7. In v. 6 you have only the human frailty suggested so there you might very well put a mark at the side but I think on returning to it you would subsume it under Well what about v. 8? the next verse. / Mr.---? (Student) V. 8 stresses the power of God in comparison to the weakness of all His creation, the grass withereth, the flower fadeth,



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would stand for the human creation in the light of the previous verse. The light of all creation, particularly human creation. God is supreme. Do you have any subthought under 8, Mr.---? (Student) No. He is again, as in v. 5, touching lightly on the theme that God's knowledge is the great evidence of His power. The word of God. The word is all powerful but God's word and here, there is a suggestion not clearly brought out here that God may predict and human flesh and human schemes and human powers will disappear simply because God's word has declared something else is going to happen, so there is a subthought of God's knowledge, or God's omniscience which one might not see except one has the general idea of the whole passage in mind, the succeeding chapters, but after reading those, I think we will have little difficulty in seeing that that is what is stressed as the subthought in this verse. Now, what about v. 9, Mr.---? (Student) Nine down is comfort. That is surely the main thought of v. 9. They are told the signs, they are given the wonderful news, but it doesn't say what the news is. It's comfort. Is there any subthought? The power of God. The thing he says is "Behold your God." Here are these people in dismay and suffering, in misery. The thought given is, "Behold! your God." It is God's power that is yours for comfort after all. What about v. 10, Mr.---? (Student) Surely there is comfort in v. 10. Very definitely. But does it go beyond mere comfort? (Student) Mr.---. what would you say? / Power? I think power is implied but it's hardly mentioned. Deliverance. The Lord is coming. He is going to rule. How's that? Yes. This-is the stress on the fact that you are going to be delivered or is the stress on the fact that God is so powerful He can deliver? (Student) Sometimes it's rather hard to draw the line there. / Yes. He's going to come. His arm is going to rule. He has His reward, and His recompense. All this affects you and brings you (Student) Well isn't His reward and His recompense power, a deliverance, I mean? It's specifically saying that He is going to do things which are going to be a help to you. For a purpose, yes. Not just that the Lord has a strong hand, that He is powerful, but that He is going to do something with His power. He's going to deliver you. Yes. (Student)

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Is he stressing His power to give deliverance or is he stressing the fact that He who is powerful is going to deliver? That is a difference which there might be shades of opinion and certainly the two are very close. It's a matter of emphasis rather than of context. V. 11, yes--deliverance or comfort.

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Yes. That's right, but the protection is pretty close to deliverance. (Student) Well we have--it's among these main themes that we have expressed. Now, you laugh at that, but you take up some other chapter some where else in the book and you take these main themes and classify them and you will find that not over a quarter or a third of the verses fall under one particular theme. The other things are what are discussed. Here we have these main themes being discussed and he touches one, he touches another, he touches the third. Sometimes he is sort of in the area between these main themes, but it's these main themes which are in mind and in thought. It's not another line of thought, and so long as we are within the area of these main themes it is interesting and worth while to try to analyze exactly of these is most prominent in each verse, but if you find two or three of them and you are not quite sure which to make, it doesn't affect greatly our main purpose. If you felt that the thought here was the declaration of the rapture or it was a description of the people, of how they should worship, or something like that it would be aside from these main themes, or an account of their battle with the Philistines. There are many things discussed/which are apart from our main theme here and as we go through we want to see how much in these chapters is in our main themes and where he brings in something else and when so, what does he bring in? Well now here so long as we are among them, here to my mind the stress is that he is saying, "The Lord who is powerful is going to bring you deliverance. He is going to bring you reward, recompense, power, control. He's actually going to bring it. Not just that God is powerful but that He does something with

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His power which puts you into a far better condition than that in which you are now and to me that is--that is what I mean by deliverance, but if you wish to put it under one of these others so long as you feel that it is within this general area I don't see any reason we should take time disputing/which of them it would go through so long as it is in one, and if you feel that it is just outside of it, then it is very vital that we should what it gets to outside because that may affect our interpretation of the whole. V. 11 is/caring for His people, the gentleness of His care, His whole careful watching out for them. It is, whether it is comfort or deliverance is a matter/of which you might differ on the phraseology. Now supposing that you read a Bible reading and the Bible reading begins with v. 11 and runs through v. 13. Eleven to 13, you would surely have a very sharp transition, wouldn't you. Previous to this passage our stress has been upon the fact that the mighty God is going to do something, hasn't it? You'll be comforted because the mighty God is going to do something. But now in v. 12 we are not told anything about the fact that the mighty God is going to do something but we are told that this God is mighty. In v. 12 the stress is on the great things which God has done in the past as proof that He is powerful. That's what I mean by powerful. It is bringing to you the fact that you don't need to think that God has disappeared, that He is meaningless, He is helpless. God's temple is gone, His city of Jerusalem is gone, His people are in exile, the Babylonian gods are ruling. Well what can this God do then? What does He amount to? Well, He is the God who created the world. We are stressing His powers then. You're not saying what He is going to do. You're not saying the mighty God is going to deliver you. You are saying, "God is might." So while the theme of the power of God is in the background of the consideration of your whole chapter, here for perhaps the first time it comes right into the foreground and becomes your main subject of thought. Who is this who is able to do these great things that God has done in creation? It's no special interest to us right now wanting deliverance. Creation is all past and gone, but it is an indication of the power of the One with whom we have to do. So surely we would all agree that power of God, God's greatness,

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is the power in v. 12, that that is the one theme in our present symphony. Now of course if you were entering into a discussion of theology you could get certain ideas out of this verse. If you were entering into a discussion of causmogony you could get teachings regarding creation. Well all that is here incidental to the one big purpose to show that God is powerful. How about v. 13? V. 13 is the knowledge of God, isn't it, that God who could do all these things didn't need anybody's advice on how to do it. He did it, He with His great knowledge and His great power. And how about 14? V. 14 is exclusively knowledge, isn't it? It is showing God's great knowledge. And how about 15? Yes. Now here we learn something about the nation. They're like a drop in a bucket and are counted as the small dust of the balance. Well, of course--why can the nations be like that? Somebody comes along and he says, "What do we think of the power of Russia? They've only got a few thousand submarines, that's all, of the latest type", he says. "They've never made any atomic bombs, yet. All they've got is the knowledge of how to do it and the great engineers that they've grabbed in Russia who had the ability to do it, but they haven't actually done it," he says, "Why should anybody worry about Russia? Well it sounds silly. It's like the man I heard last week out in Houghton College. He told about Samuel . He said, "Poor Samuel . His utility empire fell to pieces, he lost the greater part of his property," he said, "He was reduced to the situation where he only had an income of \$18,000 a year. Well, in other words, when you express something which sounds like an absurdity, the idea is that you are not saying that the nations are just a drop in a bucket. They are not. They are tremendously powerful things, but they are a drop in the bucket in comparison with something else. They are a drop in the bucket in comparison with something else and that something else in this place is the power of God, so the thing that's being said in 15 is not that the nations are insignificant because they are not. They are tremendously powerful, but it is that the nations in comparison with God are nothing, so even though you have a beautiful rhetorical form seeming to talk about the nations,



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it is quite clear that what you actually are talking about is God, so it is God's power, God's glory. That is the primary thought in v. 15 and surely the same is undoubtedly true in 16 and 17. It's God's power. Lebanon isn't sufficiently burned. Well Lebanon then was a great forest outside of Israel. That great forest. If you set a fire to it, it would burn for months. That tremendous powerful thing. That place which is not cared for with man's cultivation and doesn't bring forth fruit, but the great trees grow up there. Of course it is not that way today because most of them have been through the ages cut down and there has become a comparatively small remnant left there, but in those days that was a forest, was a great tremendous forest, and he says, "That is nothing for burning in God's . It is surely a picture of the glory of God and so is 17, and what is 18? Eighteen is a transition from the power of God to the idea of the nothingness of idols in comparison to God. What likeness will you compare to Him, and whom will you compare to Him? Surely you are not thinking of comparing God to a man. Nobody with any sense would do that. He is asking the question. How does God compare with ? How does He compare with ? How does He compare with the idols and images of Babylonia, that seem to be complete and primary, that seem to be all powerful? To whom will you liken God? Is God like these idols? Mr.--, did you have a question? (Student) Yes. That's right. (Student) Yes. It is very rare that anything will be used in a figure unless it is frequently used in a literal sense. It has often happened in the history of the world that something that is literal has been used as a figure, like when the old Romans would say, "I will not sail into my opponent at this time." Well that's a figure of speech because you are thinking of a boat, of one of those Roman boats with its iron bars and it tears into the opposite boat and cuts it into pieces, which was their method of naval warfare. "I won't sail into my opponent". You don't think of your political speaker just sailing into his opponent and cutting him in two. It is a figure of speech drawn from naval warfare and it is a figure, but then as time went on we stopped using boats in that way and we got new methods of naval warfare but we continued to use the figure, and today a president of the United States

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in his inaugural address might say, "I will not at this time invade against my opponent," using the same Latin word exactly as "sail into" but it has become to us a literal expression for a man criticizing another because the figurative meaning of it has been lost since it has fallen into disuse. We often start something as a figure and then in time it has become strictly literal expression if the idea of the actual thing has been forgotten. You say "The latch key is on the outside for you." Well, it's in a way a figure, but what does it mean? We don't use latch keys that way any more. That is an old custom, the phrase of which still remains today so that it has become hardly like a figure because we have lost the literal thing. Now ordinarily you say, "The man was a lion in the fight.", and you say, "I'm going down to the zoo and see the lions there," and nobody would think that you were going to see this man that you've just been speaking of. And we clearly will distinguish in our minds between the literal and the figurative sense of words because they are ordinarily used literally and it is only occasionally that we use them figuratively and it should be easily recognized from the context in most cases but it isn't. When in doubt try the literal sense and see if it works, and then see what possible figurative use there might be. So in this case in v. 16, I am glad Mr.---called attention to the interesting fact that the word "Lebanon" is here as so many, many times in the Scripture, used in a strictly literal sense, and yet that it may be, as it was back in that other verse, used in a figurative sense, and there is no doubt in the context back there that it is used in a figurative sense. If somebody wants to question what the meaning of the figurative sense is there might be some discussion but that is a figure that I hardly think anyone would question, unless some extreme literalist would say that what it means is that all the cultivated land in Judah is going to become a forest and that the people are going to move out to Lebanon and plant their gardens out there. There's going to come that change in the physical condition. Such a thing could happen but it's extremely unlikely. Mr. ---? (Student)

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Yes. You might say v. 18 is similar to our earliest position where we had the power of God contrasted with the frailty of man. You might have had stress on the frailty of man in the words but the idea was the power of God; now as we pass on from that to a discussion of human frailty. then we would say, in the light of context, that the frailty of man is a primary thought in that. but we don't. But in this case the power of God is stressed but there is so much said about one aspect of the power of God, his comparison with the weakness of idols, that idolatry becomes the main theme because it is so much clearer, so that I would think that in that one verse you might put both, or you might have a question which of the two, really should be considered as the main one. After all, of course, idolatry is a subthought under the glory of God. The subthought is, "God is more powerful than the idols. God exists and the idols don't." It is a subthought under the other but it is feathred so prominently in this chapter, more than practically any other place in Scripture, we give it a separate heading.

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You have then idolatry the main stress beginning with v. 18 and how far do you keep on stressing idolatry? 18-20 is idolatry, and then in comparison with idolatry, of course v. 21 is simply saying, "Haven't you heard?" "Don't you know?" It doesn't say what you don't know. What you don't know follows in 22. V. 21 is stressing, "Here <sup>the</sup> is idolatry; it's worthless, but there is something which is worth while." You think the idols control, they don't, but there is one who does, and v. 22 brings out--what does 22 bring out? The power of God. That is brought out in v. 22, in v. 23 there's power as against human frailty again and similarly in 24. How's that? Well, it's introduced here as power, so I think you could probably put it under that, though you would never know that just from it alone. It might be perfectly clear to put a mark on the side, but to come back to it to see if it--it doesn't give an idea itself,

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it simply introduces the verse that follows, and so we have God's power stressed here as compared to human frailty in 24. He blows on them and they wither, and 25. Who will you compare me with?" "Can you compare me with other things people worship, with the stars, the heavens. Lift up your eyes on high. Look at all these stars. Well who has created them? Who has brought them into being?" He calls them all by names by the greatness of His power. The power of God in comparison with everything in the creation, in human life and everything that human beings worship. And so, what is 27? How's that (Student) 27? What is he trying to do in 27? What is he trying to do? Isn't he just trying to comfort? He says in 27. "Oh, Jacob, why do you say, God doesn't care about me? Why do you say, God isn't interested in me? Why do you say, 'God isn't going to give me deliverance.'?" He doesn't say God is going to deliver them in this verse. He doesn't say God is powerful here. He doesn't say God knows anything here. He's saying, "Why do you say God doesn't?" (Student) Well, is he? Well, in v. 28 he is. But isn't 27 really comfort? Now if you prefer to think 27 is introducing 28 and saying "You think God isn't powerful but He is, and you think God doesn't know what He does," why it/certainly your privilege<sup>is</sup> to interpret it that way. (Student) No. There's no comfort that God doesn't know. He goes on to discuss the question. Does God? But in this verse it seems that he is saying, "Now don't feel badly and think that God doesn't know about you.. Don't be disconsolate." To my mind it is just simple comfort. Now, some one else may prefer to take it as one of these others. It's within the same range of ideas. And what about 28, Mr.---? Mr.---? Surely the power of God is vital in 28. The everlasting God doesn't faint. He isn't weary. He is powerful. Is there any other thing stressed in this verse? There is no searching of His understanding. God has the power. God has the knowledge. Surely that is what is stressed in 28, (Student) I don't think that is the thought of the particular verse. That is, of course, the great thought of Scripture, that despite man's wickedness



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God goes on caring for him and bringing His grace, but in this verse it seems to me that the thought is that God is the creator of the ends of the earth, and how is this One Who is the Creator of the ends of the earth going to get so tired. He won't go on with what He wants to? It seems to me the thought here is power, rather than grace, but the other is a very interesting suggestion which I hadn't thought of. Very interesting. It may be a subthought within the verse. Yes, Mr. MacNair? Yes. Yes. There is the thought of--yes. 28 is the answer to-- it is making the comfort more specific. It is comfort in view of God's power and knowledge. Of course, the whole of all of these chapters is in a way under comfort. God is comforting His people. He tells us in the very first verse. He's comforting. And then He goes on to comfort them with specific declarations of what He is going to do in delivering them and with specific declarations of the thought that He has the power to do this and that He has the knowledge. Mr.---? (Student) I don't think that is the theme of the verse. I don't think the idea here is--if the words stand in other contexts that would be entirely possible, but in this whole chapter we've had no mention of sin or of rebuke of people for what they have done. The thought seems rather to be, "The people are in suffering, in bondage, in oppression, and they say, 'Oh, God doesn't know anything about us. What's the use of thinking about God? He doesn't think anything about us.'" "My way is hid from the Lord. The justice due to me has passed away. (Student) Yes. Of course this word is a word meaning " /meaning, "doing what is right", establishing the justification, you might say. Sometimes it is used with the theme of punishing Ephraim, but that is not the main thought in the word " ", as it is in our English word " ". It's more the acquittal or the helping , giving you judgment of passing judgment. The next verse, then, Mr.---? V. 29. (Student) Well is it the fact that He has power or that the fact that He uses His power? He gives it, yes. Well, that's using His power, isn't it--to give it to someone else? It's not just the declaration that, "You don't need to think that God is powerless alongside these great gods of Babylon. The idea

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that God does do something. God makes the faint ones stronger. God delivers you, in other words. Isn't the thought deliverance? He gives power to the faint. It's not God's power that is under consideration, it is in the background, of course. If He didn't have power He couldn't do this. But that God rescues you. If you are just about to faint and you haven't any might, there is nothing that you can do, God lifts you up. It is deliverance, surely. Mr.---? Well, of course--that would be deliverance in a sense. He delivers them from their present difficulty. It's not merely comfort in the sense of "Don't feel badly," but it's comfort in the sense that God is going to do something. I feel that deliverance would be right for v. 29. Now, v. 30. What about 30, Mr.---? Mr.---? Are you too far back to hear me? Then, maybe we ought to give you a seat further up. What is v. 30? (Student) Continuing deliverance. Yes. From 30 alone you wouldn't get the idea. Thirty and 31 are one sentence and it is pretty hard to divide them, but 30 is presenting the contrast with 31 again. Human power is frail but God delivers His own and all you get in 30 is that human power is frail. You have to take it in connection with the next verse. God delivers His own. That is not what we mean here by God's power because we're using the word power in the sense of proof that God is powerful rather than with the discussion of what God does work with power, and so it is deliverance and 30 is introducing that theme. Now you have gone on this way through these seven chapters and that takes you through chapter 46, so tomorrow we'll only take six chapters. With the practice and experience of this it won't take you so long to run to the end of 52. Go to the end of 52 and if in the two hours which should be devoted to preparation of this, of course if there any days in which you put less than 2 hours you may have some time ahead that you could work longer on a particular lesson, but otherwise just two hours will undoubtedly take you to the end of 52, giving these main themes and marking on the right anything that doesn't belong under that head. Then, if you have some time left you may come back again to the beginning and mark those things that you have marked a line at the right.

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See if you have new things they should go under, especially verses which do not positively go under one of the themes we have given, in which some new thought is added, and if it's a new thought that is repeated in various verses you'll see that it is one of the main themes. Naturally, he introduces new themes. The new themes are related to the present theme but they are separate distinct themes which come in, and if you find an idea expressed-- now, for instance, in v. 2 of 41, "Who has raised up one from the east. He makes his nations before him and makes him rule over kings. " What is that talking about? Well, you don't have to decide now what it is talking about, but the thing we're interested in, is it an idea that is only mentioned once or do you find the same idea brought out later on? Do you find other verses which would go with it as a recurrence of the same theme. If you do it should go in a separate column of the theme, something that is of importance in the progress of the discussion. That's what we are interested in seeing--now God weaves together these different themes in the discourse that we've been noting and then now as He works out these themes He brings in new ideas which give the answers to the problems, the answers to the needs. How many verses did we have in c. 40 which we put under the theme of deliverance from Babylon? None at all. None in 40 where Babylon was mentioned. Was there any in 40 which absolutely and unquestionably deal exclusively with deliverance from Babylon? You didn't find any in 40. Well, we'll go on and see if we find anything like that anywhere else, and we will see what the interrelation is. Well, we'll continue then tomorrow morning.

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The new section that I've been assigning to you in Isaiah--well probably going to continue a bit further in the earlier section. I think we'll begin with looking at the later section. Take Isaiah 41. What did you do with the first verse of that, Mr.---? (Student) a good deal more than that. Of course you could use the word "power" simply to mean strength in any

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Then you could say power of God means anything that God's power does, but what we mean in these themes by the power of God is the presentation to those who, now that the temple is destroyed, Jerusalem gone, God's people taken into exile, tend to think that God therefore is powerless. It is evidence in order to convince them that God is supremely powerful and still exists. He exists, is glorious and all-powerful. That is the meaning of our theme of power.

I mean that all that we are expressing by the one word here. In other words, we're using it as a technical term for the purpose of our present chart, to represent a particular idea. You probably never would use the word in exactly that whole sense in any other collection, but here that is one of the great ideas that the prophet is anxious to bring out. Now is that idea brought out in v.1 here? That idea is brought out. (Student) Comfort? Where's comfort in it? (Student) What phrase speaks of comfort? (Student) Yes. There are other verses, yes, but this particular verse, what is he trying to get across here? Sounds like an invitation of some sort, doesn't it? Is it an invitation to the Israelites? (Student) Does it? My, I never saw so many before. We start with about three here. Well, I am glad you all got here because we are now dealing with material that is building step by step and if you leave out one of the steps I don't know of any way to make it up. It will mean that you can't get the next two weeks if you don't get one of the days now, but I am glad you came rather than stay away the whole hour. Now, in this verse here, v. 1, there is an undertone, certainly, of something that fits in with one of the themes we've expressed. Now the whole of the section deals with comfort, naturally. It is comfort to Israel to find out that God is powerful. It is comfort to Israel to find that God is going to deliver. It is comfort to Israel to find that the idols are worthless. There are comparatively few verses that don't have some relation to comfort, but in this particular verse here it is an invitation. There is an invitation to certain peoples to come and to appear before God, so it is some sort of a discussion, isn't it?



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So that the undertone of it surely is power, as Mr. Casner said. The undertone is, but whether that is the primary thought of the verse, there might be some question. There might be some disagreement on that. I would not think it wrong to put it under power, but I would certainly not think it wrong to put power as a minor note in it and to put on the wide a line showing the question as to what other idea there is involved in it. Mr.---? (Student) Well, of course with our idea which we have found expressed in c. 40 of the book that deliverance is under consideration we might assume that there will be some discussion of it in this verse, but there certainly is nothing in the verse to suggest any relation to deliverance nor to the next verse, nor the one after, nor the one after that, is there? In fact the first seven verses I don't believe have anything to say about deliverance, so if it wasn't for the larger context we would have no reason to bring deliverance into this verse, nor comfort either, in view of the larger context. Both, of course, are present, but they are present as undertones, not as the thing dealt with in this particular verse. This verse is an introductory verse and of course it always is a little problem with an introductory verse, "What will you do-- relate it to a section, or just the next verse, or deal with it entirely by itself? " Now it is calling the people to appear before God to discuss something. There is an undertone in it that God's power is great, although that is not brought out at all in the verse. A big argument might be made that there is no thought in particular of power in this verse, but it calls them to consider something and the thing to be considered is in the next verse. And what is the next verse discussing? Is the next verse discussing the <sup>it</sup> creation or is the birth of Christ or His second coming, or what is it, Mr.---? What did you put it under in your chart? (Student) Power of God. There certainly would be much more reason to put No. 2 under the Power of God than No. 1, wouldn't there? No. 1 could hardly come under the power of God unless considered as introducing 2. But in v. 2, who gave, who raised up a certain person? Who gave the nations before him and made him rule over kings? gave them

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as the dust to his sword and as driven stubble to his bow? There certainly is a claim made that God has allowed some man to perform tremendous works in the world, isn't there? So there is a claim made about the power of God. The theme would seem to be the power of God unless this righteous man from the east seems so important in the verse that he is not merely an example of the power of God but that it becomes a theme in itself, and that would depend on whether you have any other verses in there that also talk about this righteous man from the east. There is the picture in this verse. Someone has come from the east and has overcome nations, ruled over kings and reduced them to the condition of dust. Now v. 3 continues the discussion in v. 2 about this righteous man, doesn't it? There is nothing said about God, about His power, about His glory, about comfort, about deliverance, about anything in v. 3, except a continuation of what is in v. 2, and v. 2, if it deals with the power of God, this might simply be subordinate to v. 2, or is v. 2 discussing this situation? Here there is described a tremendous event. Suppose somebody says, "Who raised up Stalin and gave him the power to conquer Rumania and Jugoslavia and Bulgaria and Hungary and Poland and Czechoslovakia and Finland and a third of Germany and to reduce all these nations absolutely to puppets under him and half of Korea and the greater part of China? Who gave him the power to do this? He's going on, he's conquering them, he's taking more and more territory. Maybe tomorrow he will take France; he almost took Bolivia last week, not Bolivia, Colombia, last week. Maybe next week he will take Mexico. You see what I mean? Your next verse would be going on continuing the discussion of this has already begun to occur. Now the picture, then, is a very vivid picture in vs. 2 and 3. Something has happened. Something is happening. And then v. 4 refers to the main idea as far as God is concerned of v. 2 again. What is the theme of v. 4, Mr.---? (Student) Yes. Is it only power? (Student) Where do you find knowledge in it? (Student) There certainly would be a strong suggestion in that phrase, "calling the generations from the beginning"

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that God has predicted this in advance, that God has established this long ahead. There isn't merely power but knowledge is involved in it, but power seems to be the primary thing in this verse. Now what is v. 5 talking about, Mr.---? (Student) Five? Isn't five very close to three? (Student) Yes. Well, now in v. 3 you have people being pursued by this man, from the east; and in v. 5 we have distant people, way out in the isles of the sea, probably referring to Greece, seeing this and fearing, the ends of the earth are afraid; they draw near, and come. There is great excitement. What is going to happen? There is great excitement in Finland now? Are they going to take us completely as they have other countries? There's great excitement in Norway. The Norwegian foreign minister has even stated he is not going to make a treaty of military alliance with Russia, when Russia has never asked for such a treaty. He stated yesterday that he wasn't going to make such a one. You don't do a thing like that unless you are getting pretty frightened, wondering what is just ahead. People all over Europe are beginning to wonder if they are next in line and I heard a speaker last Saturday night telling how it didn't do the United States the least bit of good to have the atomic bomb because we've got to organize a great army in order to let Russia see we have some strength because the atomic bomb is no good to us at all, because he said, "Any minute Russia can simply send planes and parachute troupes can seize the bridges of the Rhine and he says in six days they can take all of Germany, with no difficulty at all. We have maybe fifty thousand men there or a hundred thousand, maybe; they've got perhaps four million. They can take it with no difficulty whatever," and he says when they do that they've got three hundred thousand American women and children, dependents of the Americans in Germany. He says they would just take them up to Russia and send us lists of which ones are in Moscow, which ones are Leningrad, which ones are in each of the cities, and he says we couldn't use our atomic bomb and kill our own people. He says our atomic bomb is absolutely worthless, and then he would have to do is just march forward and take the

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rest of the world. Well that sort of fear and terror and despair is exactly what you find pictured in this account here. The only difference being that whether the atomic bomb is any good to us or not, we do have it, and these people don't have anything like that. So the isles see it and fear, the very ends of the earth are afraid and all coming together and people who ordinarily don't work together are forming alliances and making five-power organizations, forgetting some of their petty disputes because of their fear of the greater adversary that is just ahead, and in v. 6 they helped every one his neighbor, and every one said to his brother, "Be of good courage." And surely No. 6 fits right in with 5, doesn't it? They are all saying, "Let's work together. Stand together. Maybe if we stand together we won't all be conquered." And what do people do when they decide there's a tremendous enemy in front of them? What is one of the first things they do? Even though they are utterly godless people that don't claim to believe in any god? (Student) Even though you have a president who, as one of his first acts in power, is to do away with prohibition and to introduce drunkenness into the land again, and even though you have a man like that, when you get a        like this you are going to call a day of prayer, and they're going to try to make some use of God for their own purposes. Well, that's what these people do. V. 7. They get busy. They want to, they want protection, so they say, "All right, we've got to look to our idols." So the carpenter encourages the goldsmith, and they say, "It's ready for soldering", and they fasten it with nails. They put up a statue of a god, and they say, "We'll worship this god and he'll protect us." And he's trying to show here the picture of the godless who were faced with a great conqueror, and unable to do anything, and calling on gods that are no gods to protect them in the time of crisis. Just like the people of Italy today, the great bulk of whom have lost all confidence in the worship of the statue in St. Peter's church in Rome, and yet faced with the communist menace the catholic party have won a majority in the last election, and the



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Roman catholic forces have greater power in Italy today than they have had for three hundred years as a result of this election because of the greater terror that seems to be in the distance. And so you go into St. Peter's church there, as I did last summer, and you see that statue of St. Peter where they kiss the toes and the toes have been kissed completely off and laid out three times, being stretched out again, and now they are so kissed that there is a left foot with complete toes on it and on the right foot it is right up to the second joint, and it hasn't any, just from the kissing of thousands of people as they go into that place and kiss the toes of that statue, but in places where the people have no faith in that sort of thing, faced with the communist menace <sup>re</sup> are/turning to it and are looking to their idols for help in the time of trouble, and so he described in v. 7, he says, "

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TYPED - PICA TYPE

by Mrs. MacRae.

May be with series Prophets -1.

## Prophet's Course

- 2 Isa. 29:9-14  
3 29:14-16  
4 Distinctives of potter's clay  
Isa. 29:16  
5 29:17 "a little while"  
6 A complete reversion  
7 "technical terms" --a figure doesn't always stand for the same thing everywhere  
8 Isa 29:17 meaning discussed. Parallel to ch. 7  
9 Lebanon -- great uncultivated area outside the center of God's activity  
The way to decide what a figure means  
10 Lebanon turned into a fruitful field  
Isa. 29:18 "in that day" i.e. there is going to be a day when is one  
use but here it is the day just spoken about  
11 Isa. 29:17-19. Blessings the meek are to receive  
12 29:22 "who redeemed Abraham". Blessing not simply on ground of being  
Abraham's children. "God is able of these stones to raise up  
children to Abraham"  
13 29:22 if Jacob's people are no longer to be the center of God's  
blessing, then Jacob would be ashamed and his face grow pale  
14 29:23 "children the work of my hands" --not by natural generation  
but those whom God brought in. cf wild olive branches  
15 29:24 those temporarily out of center of blessing will be brought back  
16 Paul's use of similar words confirms the above interpretation of this passage  
17 Figure of olive tree
- 19 God's requirement of OT sacrifices not kept by today's Jews  
20 Isa. 30-31  
21 Isa 31:8  
22 Isa 30:6 Story of R. A. Torrey's sermon in Australia against dancing  
and he was invited to go to one by the officials of it  
24 Isa 30:1-4  
25 Isa 30:6 the question of technical terminology in re to "burden"  
26 Illustration of the Finns joining with Germany against Russia  
Example of the U.S.A.'s lend-lease to Russia.  
27 Folly of trusting Egypt or Assyria  
28 Isa. 29:1 Jerusalem is the hearth of God  
Remarkable parallel between beginning and ending of chs. 29 and 31  
29 30:8  
30 30:11 vv.16,17 not a prediction of the immediate situation  
31 30:17 Frederick the Great and "the Jew"  
32 Disraeli's statement about the Jews. vv8-17 give course of God's dealings  
with Israel in the present age.  
33 30:18
- 34 Isa. 30:19-26, 27-29; 32:1-2  
37 Isa. 36-39  
39 Isa. 40-56 Sin the cause of the exile. Not needing rebuke for sin so much  
as comfort for exile to come.  
40 Preacher's need for emphasis on sin in times of indifference. Need for  
emphasis on comfort in times of catastrophe and widespread suffering  
Isa. 40:1 "Inexhaustible" Not "comfort ye, comfort ye" but "to cause one  
to be comforted"  
41 Symphonic structure discussed. Marcel DuPre, organist at Notre Dam in Paris  
playing a variation of four themes in an impromptu manner  
Good treatment of this idea given  
42 Its application to Isaiah's prophecy

- 44 Interrelation of these various themes in Isaiah: God's power, knowledge, etc.  
 46 Isa 32:1 different from v. 2.  
 Cf. Stalin and his followers reigning in various parts of the world  
 48 World ruled largely by unrighteous today  
 Isa. 32:3-4 gives results which come from conversion  
 32:5-6 not a description of millennium but a description of something  
 wrong prior to the millennium--an inevitable division among the  
 people thru the preaching of the Gospel. (NB)  
 49 Isa. 32:8-9 rebuke to indifference to Word of God. In times of prosperity  
 prepare for adversity  
 50 Isa. 32:2 the man here is the king of v. 1, but is a picture of a desert  
 period rather than a period of glory.  
 32:9 reminds us of ch. 3 -- rebuke to careless women followed by  
 picture of depopulation  
 52 H. T. Kaltenborn was asked about Palestine and gave impression it was not  
 the fine land it was before the exile  
 53 How long will this punishment last? cf. 32:15 "until" = "unto"  
 "be" = "become" "counted" = "esteemed"
- 55 Forest of Lebanon become a fruitful field. Clear picture of church age in Is. 29  
 56 Review of the teaching of Isa 29. Good review  
 57 America's Christian heritage// Israel's favored nation  
 59 Is 32 gives a close // to ch. 29  
 Is 32 gives the depopulation of the land which will last until Pentecost  
 The 'us' is the group standing true to the Lord  
 60 Is 32:16 interpreted  
 61 Is 40:3 not a call for humans to do a work for God but rather a call on  
 angelic hosts to do something  
 62 Is 40:4  
 63 Is 40:6 human frailty  
 64 Is 40:7-8  
 66 Various themes traced  
 68 Is 40:15 not that the nations are insignificant but they are nothing  
 in comparison with God  
 69 Figures of speech - sail into my opponent; the latch key is on the outside  
 for you; the man was a lion in the fight  
 Lebanon used in literal sense (v. 16) but many other times in figurative sense  
 71 Idolatry stressed (vv. 18-20)  
 75 Is 41  
 77 Is 41:1-2  
 78 Is 41:2-4  
 79 41:5 the people in fear illustrated from modern history  
 80 41:7 those who try to make use of God for their own evil purposes