

CB - 11/26/67
Radio KPDQ -
11/2/67

Isa. 40:1-11

11/25/67

Isa. 40 begins the second part of the prophecy of Isaiah. Vv. 1-11 "may be regarded as the prologue to the whole twenty-seven" (Delitzsch, II, 139) chapters (40-66). While the whole book deals with the two subjects, judgment and redemption, the latter part emphasizes the latter word, and vice versa.

Outline:
I. The prophet John the Baptist
II. The place of his ministry & the wilderness
III. The plan
A. To preach.
B. To prepare.

(40:1) "Comfort ye" - נְחַמְתֶּם . This is repeated to indicate urgency (Delitzsch, and Vine). Del. (II, 139) ^{says it} means lit., to breathe again. The message of Isaiah was to have a reviving effect upon the people of Israel.
"my people... your God" - added words of comfort. Cf. "the people" in v. 7.
This is indicative of the call of Isaiah

(40:2) "Comfortably" - בְּנֶחֱמָה , lit., to the heart. This means "to win the heart" (Del. II, 140). Cf. Gen. 34:3; Judges 19:3. Also cf. Gen. 50:21 - a good illustration. (See opposite side.)

"Cry" - קָרָא . Cf. 40:6. Ges. (p. 937) says it is a synonym for ΚΗΡΥΣΣΕΙΝ , to proclaim something in the manner of a prophet. Girdlestone commenting on ΚΗΡΥΣΣΩ (p. 224) says that the emphasis "is laid on the publicity of the proclamation." So this is a message which is to be made public, i.e., all are to hear it.

THREE THINGS are indicated here by "3".
Orlitz would follow the KJV, but not Delitzsch.
(1) "Her warfare" - ~~מַלְחָמָה~~ מַלְחָמָה . Though this word originally meant warfare, in later writings it was used to describe the results of warfare, i.e., captivity, hardship, affliction, calamity. It predicts THE RE.

"The heart, according to Scripture, not only includes the motives, feelings, affections, and desires, but also the will, the aims, the principles, the thoughts, and the intellect of man. In fact, it embraces the whole inner man..." (Girdlestone, p. 65).

GATHERING OF ISRAEL.

"Accomplished" - לְבַשׁוּׁם . It means to be filled full, or completed.

(2) "Heath iniquity" - לְבַשׁוּׁם . It is a derivative of לְבַשׁוּׁם , to make crooked, to distort (Ges. p. 757). Girdlestone (p. 78) says it is in nature perverted and distorted, "wrong, i.e., that which is wrong out of course." †

"Pardoned" - לְבַשׁוּׁם (niph. pres. 3 sing. masc. of לְבַשׁוּׁם . It means "to satisfy the creditor and render him favourable" (Ges. p. 994). This is PROPITIATION.

(3) "Double" - לְבַשׁוּׁם , "twice as much" (Ges., p. 484). Cf. Jer. 16:18; 17:18; Isa. 61:7. "The meaning most in keeping with the context is that punishment has been meted out in full measure..., not more nor less than deserved. The mercy of God shines out in the words "for all"; nothing is left requiring punishment" (Vine pp. 90, 91).

"Dins" - לְבַשׁוּׁם . This word means to miss the mark, and answers to the Greek ἀμαρτάνω notifying the fact that all wrong doing is a failure or a coming short of that aim which God intended all His children to reach... Every departure, therefore, ~~is~~ from the law of Right is a coming short of the purpose for which man was made, and a missing of the goal which ought to be reached" (Girdlestone, pp. 76, 77).

Cf. the Cross
in relation to
personal sins.

(40:3) This verse is quoted in: Mt. 3:3

Cf. Mal. 3:1 - Mt. 11:10

Mark 1:3

Mk. 1:2

Luke 3:4

Luke 7:27

John 1:23

Therefore we have these indications of its great importance.

"The voice" - TIP. The identity of the speaker is not the important thing. The speaker is concealed behind his message. Cf. Jn. 1:8; 3:30. Also Jn. 1:27. See Acts 10:26; 14:8-18. And Isa. 115:1.

THERE ARE NOT MANY OF US WHO ARE CONTENT TO BE JUST VOICES. BUT IT LOOKS ONE WHO WAS ONLY a "voice" to deliver the message Jhu had to preach. Cf. Isa. 40:6-8.

"Wilderness" - 7777. Cf. Hosens 2:3. Dr speaks of desolate wasteland, "desertitude of everything" (Rev. 7:556). Cf. Isa. 64:10. a different word, but the same meaning in Isa. 1:7 (777777).

In the NT the word used is ΕΠΡΩΟΣ, derived from ΕΠΡΩΪΩ, "to make desolate, to lay waste" (Strong, p. 249). Dr in mined, reduced to nothing (Dr. 1).

Cf. Mt. 23:38.

a desert in a deserted place, arid, wasteland. often the idea of gathering in assoc. with a wilderness (Webster, p. 273).

Cf. Isa. 35:1, the word 7777, which is used there in Isa 40:3, translated "desert."

SO THE DESERT WAS A PICTURE OF ISRAEL'S SPIRITUAL CONDITION. Israel was "a moral wilderness"

"Prepare ye..." - Cf. Mal. 3:1. How? By

repentance (Mt. 3:2), by cleaning (Mal. 3:2-4).

See Mal. 4:6; Luke 1:17. When Eastern kings

were to visit a place, they sent heralds, or

fore runners, ahead, to prepare the way. THUS,

THIS SPEAKS OF THE COMING OF A KING.

"make straight" - 7777, Bial, impera, mare. pl.

of 7777. Dr means to make level (Rev. 7:436) such as is described in v. 4.

desert

40:4 "Valley" - אֲדָמָה. When God is excluded, inequalities exist. Here he is speaking of those who are depressed (as a valley is depressed land) and cast down.

See people

"Hill and mountain" - הַר וְצֶמְרֵן. This speaks of pride, possibly idolatry since these were the places of heathen worship.

"Cracked" - אֲפָרָה. This is lit to take a person by the heel so as to trip him. Therefore, to deceive or defraud. Possibly a thrust at the prophets.

See leaders

"Rough" - אֲבִרָה. This is a way which is difficult to pass. It speaks of binding on things to a person (Res. p. 980). Cf. Mt. 23:4; cf. 11:28-30.