

7/8/13 (40:27) "Why" - וְאַתָּה. It is a word which in some senses introduces a conclusion.

It means, wherefore?, for what cause?, or why? Cf. Ges., p. 540.

"Jacob . . Israel" - the original and the new. In some respects it brings out the two natures of the believer - used frequently in the prophets.

WHAT IS RECORDED HERE WAS BEING TALKED ABOUT - PUT INTO WORDS. Note: "sayest . . speakest."

"my way" - their way of life, oppressed by their enemies with no relief in sight.

"Hidden," from צִוֵּה, to be covered over so as to keep someone from knowing about it. The complaint is not that God does not care, BUT THAT GOD DOES NOT KNOW!

"From the Lord, i.e., Jehovah.

"my judgment" - עֻدְּנוּ. This refers to what is lawfully due a person, right or just in conformity with an agreement.

"Is passed over" - from עִזָּה, meaning to neglect, to escape his notice, to escape his attention; He no longer cares for it. He is still "God," but He is not so to me!

THIS IS WHAT THEY WERE SAYING BECAUSE OF WHAT THEY WERE EXPERIENCING.

(40:28) There are times in our lives when all we have to hang on to are:

1) What we know about God.

2) The promises of the Word.

The first thing to realize is:

1) It is we who do not know } nor God!

2) It is we who have not heard }

Or, perhaps we have known + heard, but in the midst of the trial have forgotten.

Isaiah gives three names for God:

- 1) "The everlasting God" - This is from Abraham. Cf. Gen. 21:33.
- 2) "The Lord" - This is from Moses. Cf. Ex. 6:2, 3.
- 3) "The Creator of the ends of the earth" - This takes us back to Gen. 1:1, before there was man, before there was sin, to the God who merely spoke and the universe and everything in it was brought into being! "The ends of the earth" = the whole thing

The point is, that what He was, He is. In a moment Isaiah brings to the stand Abraham, Moses, and Creation. And, remember, that what He creates, He sustains.

BUT WHAT ABOUT OUR GOD!

He "fainted not." He does not get exhausted. Hesekias (p. 410) says that "the primary idea seems to be that of breathing hard, panting, like one weary with running." From § 3.

"Neither is weary" - This is to work until He is so exhausted He cannot do one more thing. It is from § 3. God never suffers from over-exertion.

"His understanding is unsearchable. He "was in possession of infallible criteria for determining the right point of time at which to interpose with His aid" (Schleiermacher, II, 155).

Paul rejoiced in this, too. Cf. Rom. 11:33-36.

We can never fully understand the ways of God. It is beyond human comprehension.

(40:29) Having learned about the Lord, now we are to learn what He will do for us)

"He gives strength" (NASB). "He giveth power" (AV). The Heb. is יְתִיר, "both to act and to endure" (Gen., 45:6). God gives this to "the faint" — the same word as faint in v. 28. We often faint from exhaustion before we take from a God who gives!

*Selupt  
the impo  
F. 156).*

"no might." This is where we all are and what we all are, BUT IT SOMETIMES TAKES A LONG TIME FOR US TO LEARN IT — "no might."

"He increaseth," lit., multiplieth.

"Strength" — תָּגַע, where there was NONE, now there is MORE THAN ENOUGH.

(40:30) To show that this is not limited to older people we have this verse for young people.

"Even the youths" — הַנְּעָרִים. This would be a young man, or a young woman — 20 or under, and very likely much under.

"Shall faint" — for the third time in 3 verses see under קָשֵׁר in v. 28.

"Young men" — הַנְּעָרִים. This is a youth in his prime. It is from a word which means choice, select, excellent. He would be older and stronger than the "youths" above. Undoubtedly girls are included.

"Shall utterly fall." The NASB has, "And vigorous young men stumble badly." The verb קָשֵׁר is intensified here, and speaks of a person who cannot stand up because his joints are too weak, too exhausted, to help him.

(40:31) HERE IS THE ANSWER.

There obviously is a difference among those of us who are the Lord's. Some listen and learn; others do not. BUT THESE ARE FACTS WHETHER WE LISTEN, OR NOT!

"They that wait" - from נִתְּבָה, it means to hope, trust, expect, wait for.

Cf. Jas. 1:5-8.

Who are we waiting upon and for?

"The Lord," Jehovah. The verb "wait" speaks of being bound to something, and strengthened in that way.

"Shall renew" - יָרַד, to cause something new to take the place of the old, to change, or to exchange. In place of our weakness He gives us His strength.

Cf. Phil. 4:6,7.

"Their strength" - the same as "power" in v. 29 - to act and to endure.

Cf. 41:11 for the same expression.

"They shall mount up with wings as eagles" - surely <sup>a</sup>superhuman feat. Cf. Psa. 103:5.

"They shall run and not be weary" - like the fainting one in vv. 28, 29, 30. The verb for weary is יָלֵד. There will be no exhaustion.

"They shall walk and not faint." Here Isaiah sounds like Paul or John - walking is living, daily living - sometimes the most difficult of all.

If "my way"  
is  
v. 27