

Isaiah 10

that it is part of the passage because the thoughts fit so well together. Verse 16 fits so excellently with what follows; V. 17 fits so excellently with the preceding phrase. The former troubles are forgotten because they are hid from mine eyes, because, behold, I create new heavens and a new earth. They fit together so excellently to and as far as the word "create" is concerned isn't to make something new but is it to make something that is altogether new, or is it something in which there is a new aspect, in which there is a new, some element of it so very important that it can be spoken of as a new creation? Well, now certainly that is its use in the next verse. V. 18, "Behold I create Jerusalem a rejoicing, and her people a joy." He causes that Jerusalem which has been in so much misery is to be changed into a place which will be entirely a source of rejoicing, and joy. Now I don't think it is using "create" any more any more to have it, the removal of the curse—He created new heavens and a new earth in V. 17 than it is to have the usage of it in V. 18. The only reason to feel that Verse 17 must describe the eternal age is the comparison to Revelation 21 where you begin with a new heaven and a new earth. Well, one thing we must be very careful of in the Scripture is technical phrases. We have no right to assume a phrase is a technical phrase which always means the same thing unless we have clear proof of it. It might in Chapter 21 of Revelation mean the eternal age and it might here be used of the millennium. That is a possibility. But another thing might be noticed. Professor Theodor Zahn, the greatest German conservative scholar of the last generation, in his commentary on the Revelation interprets Revelation 21, the description of the new heavens and the new earth which he saw and the new Jerusalem which came down from heaven as being a picture of the millennial state but he has described the progress of events in Revelation 20 and then in Revelation 21 instead of going on to that which comes future he goes back to describe in more detail that state during this thousand year period. Now I don't say Professor Zahn is right in that view. I