

Anyone reading through this section can see that there is a sharp break in the middle of ch. 56. We are now going to pay our attention to this first portion. This section sounds more or less to that of second Isaiah and this section is a unit. It is a unit which presupposes the background of exile. Isaiah speaks of the godly of his day--people who see the course the country is taking, who recognize that exile is coming and that if the people don't repent they are going into exile, and it becomes absolutely certain that since the people are not repenting from their sin that exile is surely coming, and the godly see in imagination their temple and homes destroyed, the people taken into exile as though it were happening right there now, and he speaks to them as though right there. So it has as a first great purpose comfort of God for the people and it actually of course helps the people who are there later--what are the needs of these people who are there? Isaiah sets out to give them comfort and understanding and a solution to their difficulties and problems and with this in mind, it is a key to understanding this portion of Isaiah.

200 This section fits in with this ~~section and~~ background. This is the first key but it is not enough. We have something else that we need to know about it. We find today that there are people who will write a logical treatise, one, two, three, four and we school ourselves in a logical presentation but often you will come across a presentation that isn't that way which might be more effective if not put down so logical but rather appealing more to the emotions. It takes certain facts and drives these certain facts home through the emotions. It would be more effective than a simple mathematical presentation of the truth. The prophets of old can teach something about Christian work. They didn't just simply sit down and give a mathematical discourse but give something that will reach the heart and the emotions. This is particularly true from Isa. 40-66. He has a logical way in presenting the problems but he deal with them in way, not only to reach the mind but the emotions also. In order to reach the emotions, you take up a theme and in the course of speaking you will touch upon something else that should be mentioned--there is a jump from one them to another in response to the emotional need of the hearer. I like to compare Isa. 40-66 to a symphony. It is more of a musical arrangement than an intellectual arrangement but as any knows that knows anything about music, it is not helter-skelter and not like an avalanche rolling down a mountain side. It is strictly in accord with principals and as in the laws of melody it strikes home what he