No. 10 Contid

51:9

As it is, many I think you will look on now to verse nine. And there in verse nine you have a phrase, Awake, awake, put on strength, 0 arm of the Lord .... In verse seventeen, Awake, awake, stand up, O Jerusalem.... In verse 52:1, Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem .... Here again you have a phrase introduced with the same introduction to each of these sections, and you have a close parallel between them, and zhapezisznathinxxthax of course another that might be noted is that the passage the is more or less of same length. ( These in the second group are longer than (-11.00)those in the first group, but the three in the second group are more dr less the same length. And so, we have here another form which is again a promise of blessing. There is nothing that I notice of rebuke or criticism for their sin in this section at all. There is **just**ian simply a pity for them in their difficulty, pity for them for their problem, promises that God is going to be with these people who are in this terrible situation as result of exile. He is going to give them His mercy. He is going to give them His blessing. He is going to bring to an end the fury of the oppressor. Yes. No, no, Awake, as awake, put on strenth, 0 arm of the Lord; make in the ancient days in the and let the people through the wounded the dragon? Art thou not it which hath dired 1/2 the sea, the Red Sea. It is reare/minder of God's blessing in the days of old. (9.60) It is a reminder did of what wonderful things God Mas/dome for them in the past. A suggestion that he should be such things in the present, at that first verse, as you reads on you will find that it is not just a suggestion, but inxexpers an assurance that Jod who did wonderful things in delivering them from exile/ in Egypt. is going to do wonderful things in delivering them from exile in Babylon.

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