

almost exclusively made up of promises of blessing for God's people. The contrast which was brought out so strongly in verses 13-15 is hardly touched upon in these verses, which describe the blessings of Christ's millennial kingdom. All His true people, including the "nation born in a day" are to share in these blessings. Israel according to the flesh uttered a poignant prayer in 63:15-64:12. This prayer stressed the true argument that God has promised to bless His covenant people. When first given it was vitiated by a spirit of exclusiveness, and by a failure to show any true penitence for sin, and its shortcomings inevitably provoked the strong rebuke presented by verses 1-15. Yet there remains a true element in the prayer, deserving an answer of love and mercy, and this answer, which is found in the latter part of chapter 65, tells of the time when the natural branches shall have again been grafted into their own olive tree.

Isaiah 65:16-25

We have seen that the prayer of Isaiah 63:7-64:12 finds its answer in chapter 65 and that this answer is in two parts. In Isaiah 65:1-15 we found the condemnation of the spirit of those who made the prayer. It was pointed out that their insistence on an exclusive right to God's blessings was not justified. God condemned their sin and declared that for a time He would turn His favor to another group altogether and would pour out wrath upon those who had failed to show a true spirit of penitence.

In the last half of the chapter a positive answer to the prayer is given. The Israelites are indeed God's people and it is His will that they shall ultimately be cleansed and made fit to receive the wonderful blessings He has promised. Jerusalem is not always to remain in desolation. It is to be restored to a glory far surpassing anything previously known.

Verse 16 properly belongs to the second part of the chapter. There is no reasonable connection between verses 15 and 16 in which 16 would be a statement of the results of what is described in verse 15. The Hebrew word which begins verse 16 is not a normal introduction to a result clause. It is a particle which usually introduces a relative clause. The verse ends with the words: "because the former