

two specific statements repeated at the end of 48 and 57 and then you have a fuller expression of the thing that there never will be any peace for the wicked in the end of 66. And so they say that divides 40 to 66 into 3 parts; you'll find that in many commentaries. Personally, I do not think it is true because it is not the natural division of 40 to 66; the end of 57 is not an end; it goes right straight on there; the end of 48 isn't even an end of a subordinate part, because 47 is the end, not 48; so I do not think that's a correct interpretation. But when you notice the similarities it's an unavoidable suggestion. But I don't think it's correct. Now, as to just what it means here, why ~~it's~~ ^{it is} brought in here; it certainly seems to be a change of thought doesn't it? It's quite a change; and ~~that~~ he's just talking about God's blessing to His own people; well, what a good point for ~~him~~ to remind them of the fact that after all He's giving them this blessing; it is undeserved favor; it is favor to those to whom He gives His righteousness, but that apart from His mercy none of them would deserve it at all, ^{and} so to bring in the contrast with the wicked outside who do not receive these blessings from God, and to remind them also of the fact that they don't deserve it; and if they continue in sin there will be another exile. But it certainly is a sharp change in thought. Mr. Mackey, what's your suggestion? The three verses certainly belong together; no question of that; the three verses go together, but it is within the three verses it is a rather sharp contrast; He doesn't say, well, ^{now} this is yours, but as far as Babylon is concerned, **THAT**. But he just simply states the fact, and there is a logical relationship: He has redeemed Israel, but there is no peace for Babylon. Yes, very good. Mr. Brooks, had you something further? or the same thing? That's right. And while ~~you~~ you think of all that you think back to the beginning of 48 of how he pointed out their sins, and you say there's no peace to the wicked, but God is doing these wonderful things for Israel; what right have we got to expect it? Are we righteous ^{enough} to deserve them. And it again brings home the thought: something's got to be done about this matter of sin; some answer to it. And then, at the beginning of 49, which of course is an arbitrary chapter division, but a chapter division certainly put in at the right place, but it's a minor division; 48 runs right straight into 49, but in 49 you have somebody talk, and who talks? Is this Isaiah talking? Isaiah's talking? Isaiah says He said to me