

to these other people rather than to the people who have been involved in the rebuke, the people who have been cast aside for a season. ~~Now comes the declaration of blessing~~

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Now comes the declaration of blessing. /Verses 22 to 23 it is shown that from the viewpoint of true Israel, all this is really blessing rather than misery. When Jacob sees his children, he will bless and sanctify the Lord of hosts. There is reference here to the spiritual progeny. ~~In~~ In verse 22 there are two interpretations of Jacob. Jacob is said by some here to represent the race of Israel. Others say that it actually means the patriarch, / This is the view taken by Calvin and others. While there are probably less taking this view than the previous view, it is one which includes some of our greatest commentators. It does not appear to me extremely important which if the two views are taken (the precise interpretation of these two verses might perhaps be investigated a little more later on). In either of them, the point is that the descendants of Jacob, if you think of Jacob himself, or the race of Jacob, if you think of the race, ~~is~~ <sup>are</sup> to include a great spiritual progeny unexpected by him originally, which he can think of as a cause of great blessing and happiness. Alexander points to a passage in Isaiah 49 where he says, "who are these that are come, who are these whom I did not know," and Alexander takes it as describing the coming in of the Gentiles in that sense and in this. There is great joy, then, here on account of the children who are described as "the work of my hands." These children are those whom God has created. They are not simply the works of natural precreation. There is the divine rebirth involved in God's supernatural acts.

Alexander has an argument based on the words "in the midst of him." Perhaps I might investigate this argument further. As far as I have looked at it, it does not appear to be valid.

It is very interesting that this statement as to the joy which is to come to Jacob, is made by the Lord who redeemed Abraham. We are not ~~told~~ here "the