

Isaiah 3

When you examine the phrases closely, they don't go very deep, and the thing that is stressed is the argument upon family and background, rather than the other, and then when you go on and you find that God's answer to it is an answer of denunciation, I think you are compelled to say that actually the attitude toward sin is a very superficial one and the claim is being made upon racial background and, "We're God's people. He never bore rule over them, but us. They weren't called by His name. We are. We're called by His name. We're His people. He's got to bless us." Well, of course that's true. He is going to bless those who are called by His name. He is going to bless those whom He has promised, but He only blesses them as they continue in the line of the true answer and as they continue to seek His mercy and to Yes? (Student) Well, according to 63:18 how could it be anything else, or 17? Or 12, or 11? I mean there are so many other verses that make it very clear that it must be Israel that you have to interpret that in relation to them. (Student) No. I don't think so. I think they are saying, "Well, even if Abraham and Israel were turned against us, even if they cast us out, of official Israel, we are Abraham's seed; even if Abraham wouldn't admit it, we are, we are truly Abraham's seed. Even if Abraham doesn't know about us, even if he doesn't acknowledge us, we are the ones whom God has brought into the world through Abraham. Well, now a very interesting thing is, I believe, ^{that} in the next chapter, the first half of the chapter answers the wrong attitude of the prayer and the last half of the chapter answers the true claims of the prayer, that is, the claim of the prayer that ~~they~~ are God's people and God has promised to bless them is a true claim and a claim which ended in something which God is going to do, and God first says those who have such an attitude are going to receive tremendous rebuke, tremendous punishment, God is turning his mercy to the Gentiles, He's turning away from you, He is going to bring misery to you, but in the end He says nevertheless this passage is true, that Jerusalem is going to become

Ce 3: 16