

Isaiah 6

the exile. In Isaiah they have been promised wonderful blessings when brought back but the promise is clear as we study through Isaiah that bringing them back from Babylonian captivity does not solve the problems because the captivity was the result of sin and the sin question must be dealt with, and it is dealt with through the Lord Jesus Christ and eventually it is to find ^{outworking} its / in an entirely purified and glorified world, and an entirely purified and glorified nation, but even after the coming of Christ there is a long period of sorrow and of misery which the Jewish nation as a whole has to go through before the time when all Israel is to be saved. (Student)

Isaiah 7

In this present section, in Verses 8, 9 and 10, I think he was dealing with the first original contract with the Jewish nation from which He turned aside and "my servants", who were predominantly Gentile during this age. Now that is one of the difficulties in our present consideration, the problem of these particular verses right here. I think they fit in this way/^{into it} but it is one of the points which is not as clear in this section as certain other things, but I think it fits into the picture, and you continue with the contrast in V. 13. Therefore, thus saith the Lord: "My servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice but ye shall be ashamed; behold, my servants shall sing for joy of heart but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. Mr.---, do you have some question on what we have gone over? (Student) The first verse? Well, let's wait for a minute before discussing that. These two verses here, 13 and 14, we have a series of contrasts. My servants are happy; you are in misery. My servants--you. Well, now is that speaking of servants, a section of the Jews, as compared to you, the ungodly section of the Jews? Is that the contrast. My servants, and you; or is the contrast