

Isaiah 7

here the contrast which we found in Verses 1 and 2, between the "my servants" during this particular period, predominantly Gentile, they're not exclusively, and "you," the nation, as a whole. Is that the contrast? Well, in Verses 13 and 14 you couldn't tell which it is, from just those two verses. No. But we don't stop with those two verses. We go on to the next verse. "And ye shall leave your name for a curse unto my chosen". In other words, "my chosen" is the same as "mine elect" used back in V. 9. It is used twice earlier in the chapter--and certain of "my elect". "My elect" shall inherit it. You shall leave your name for a curse to my chosen. Now what does that mean? And the Lord God shall call His servants by another name. On the interpretation that this describes the godly portion of Israel contrasted with the ungodly portion, this verse here is an extremely obscure verse. I don't know how you would interpret it, but on the interpretation which the apostle Paul gives for Verses 1 and 2, extending that interpretation on through the chapter up to this point and extending it to Verses 13 and 14, Verse 15 makes perfect sense, for it describes a time when the name of Israel, instead of being a great and blessed name of the people of God shall be a name which God's elect, which the people which are in the center of God's economy during this period, which those people, to some of them, will be a name used rather for a curse than their fundamental name, and the Lord will scold the bulk of His servants during this period by a different name and during this period we find that the people of God are called the Messians, the followers of Messiah, the Christians, and the people of God whom we call the Israel during the previous period, are now called Christians, the Lord's ones. You will leave your name for a curse unto my elect and the Lord God shall slay thee and call His servants by another name. Now that aspect of the two names here fits exactly into the interpretation which Paul gives to this chapter and does not fit particularly into the interpretation which we would have to take if we were not familiar with the fact of the turning to the Gentiles. It wouldn't make any sense on that