

Isaiah 7

particular point. The only difficulty with this, then, is the phrase, "the Lord God will slay thee," but as you interpret that, not as meaning a destruction, and end to them, but as meaning a time of slaughter, a time of suffering, a time in which there will be much destruction but not a complete destruction of the nation, then it fits perfectly into the general picture of the progress of God's kingdom which is given here, and it would cover the suffering which the Jewish nation has gone through from the attacks of the Assyrians and the Maccabean times and the destruction under Titus, the destruction under ^{of} right up to the pogroms of Russia and Poland and the massacres of Hitler. The Jewish race has been subjected to repeated slayings, repeated slaughter, repeated suffering through the ages and to some extent their name has been a curse among the people of God. Those who have truly known the mind of God have always, of course, had an attitude of love toward the descendants of God's chosen race and those who are again to be brought into His kingdom, but I think that the name of curse can legitimately be interpreted as fulfilled in the removal of Israel from the center of God's economy to something that is periphery during this present age, and He will call His children by another name, would certainly fit exactly with the fact that we who consider ourselves the inheritors of the blessings of the Old Testament and the true people of God in this age do not call ourselves Israel but call ourselves by a different name. Well, then we find Verse 16 and Verse 16 seems rather strange in relation to Verse 15. The Lord will call His servants by another name, that he who blesseth himself in the earth shall bless himself in the God of truth, and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten and because they are hid from mine eyes. Verse 16—you may be able to make some sense out of in relation to the verse which precedes but I think it is a rather difficult thing, and the difficulty is increased when you recognize the fact that "that" at the beginning here, is " ", the ordinary relative. He who blesseth himself. " ". Why do you interpret " " that he who blesseth himself? I see no reason for interpreting the Hebrew word " "