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You would say it was an accident, you would say some great situation had brought it, you wouldn't say God did it. So, I am making it so that you cannot deny that God did it. In other words, Israel has gone into exile because of its sin, and Israel is still in sin, and therefore, God is going to do a wonderful thing to deliver us from exile, but _____ something should be done about this sin question, there will be a further action(?). So, we have two strands of thought: one is what we are going to do about Israel's sin which ^{has} not yet been dealt with, but only touched upon. _____ ~~that that~~ the fact has been brought out that ~~the~~ sin is a vital problem, but no suggestion is given ~~is~~ yet as an answer to the problem of Israel's sin, and we have ^{the} a problem of Israel's ineffectiveness and ~~a~~ inability to do the work that Israel must do, ~~do~~ the work of the servant of the Lord, and always learn as yet about the work of the servant of the Lord is that ^{it is} the work ~~is~~ which affects the Gentiles, which affects all ^{will} ~~the~~ nations, which gives light to the Gentiles, which ^{will} bring justice to the very end of the world. So, we have the ^{se} different sleds which have been brought out up to this point. And when we get to chapter 49, we find it expressed in the ~~will do this~~ ^{will do this} more than there have been yet, and we find some of the thought that has ^{ve} been suggested brought out in clear relief in forty-nine than there have been yet. So that as the first/ancient Israel read he would read the chapter of, he would read this verse ¹⁵ 59, he would ~~read this~~ ~~xx~~ say that certainly Cyrus has all this worked out before, but ~~when he~~ then as a little he looks this verse/closer, he may say not, "Isn't that Cyrus _____" and Israel is the servant of the Lord, then he goes on to the next verse, and then he wonders who is speaking in the next verse ^{would} whether he reads the conclusion