

...ordinarily means to do a thing against. It has been done once, do it again. So that would hardly tend to be a brand new one, talked about, but it would mean they are having joy and they're going to have more joy, I would think. Increase is not a very exact translation of it, but I think it is nearer increase than it is a brand new start. Yes? (stu) Yes, I would think that is what it means. That would seem to me to be mostly likely what it means. But I meant to say that vv.19,20, and 21 fit in perfectly with the view that I have just been giving, but do not add to it, they don't prove it at all, they don't add to it, but neither do they take away from it. They could fit with a different point of view. But when you come to 22, in 22 you have a number of notes, in 22 add in 23, which seem to fit with this idea exactly. Therefore, thus saith the ~~Y~~ Lord who redeemed Abraham. There you have a stress on God's sovereignty again. The Lord who redeemed Abraham. If you said the Lord who redeemed Jacob you could think of Jacob as the heir of the promise, the son of Abraham, the friend of God, the member of the Chosen People. But Abraham is one who is taken from out of that great mass of the people in this unbelieving city in Ur, and who is taken out of there by God's sovereign grace, who speaks to Abraham and says, get out from your kindred ~~city~~ and from your family, and from your birthplace, and all that. It is God's marvelous sovereign grace which is typified in the redeeming of Abraham. Abraham is specifically mentioned here, rather than Jacob and I would think that was the reason. It doesn't necessarily be the only reason, but I think that it is a vital part of the reason. He says God who redeemed Abraham, he suggests the sovereign power of God to redeem those whom He chooses, without regard to their parentage, to their family, to their background, because Abraham is told to come out of his background, and leave his family. And then he says, concerning the house of Jacob, now you see it would be much more natural from our view to say, thus says the one who redeemed Jacob, concerning the house of Jacob, but he doesn't, he says Abraham, bringing this note in that Abraham had no family reason why he should be redeemed. And he says, regarding