

cut thee not off." It is God's mercy alone that spares any of us. We deserve no good at His hand, but it is for His wonderful purposes and mercy that He spares any of us, for that which He spared, Israel, the ~~name~~ problem of sin is being brought more into consciousness, through these passages.

(Question: He does make clear, and they see the truth, and those who go back are those who believe. They go back, and did not fall back into idolatry again, but those who remained in Egypt we have them in a certain amount of idolatry, even during the present day. He said then, your sin deserves nothing but being cut off forever. But He says, for my names sake, for His purposes, for the accomplishment of His will, for the doing of the work of the servant, He says, He is going to deliver them. Not just . He says, I have chosen thee in the furnace of affliction, for mine own sake, will I do it. All this is talking to Israel, and about Israel, but it can all be taken and applied to ourselves. We can see how this fits when we are proved to be servants of the Lord. We can see the same qualities here, and we can see it at the material deliverance, and the earthly problems are not a fraction as important, as the problem of sin, which is back of it all, and which remains with them as their problem even after our regeneration. We have to face it and seek His help that His eventual will will be done.

And so He says, "Hearken unto me, O Jacob and Israel, my called. I am He, I am the first. I also am the last." In verse 12, who talks? Is it Isaiah who talks in verse 12? How many would say it is Isaiah?

P. 8. (Side two.) Marked Isaiah 48:16.

I was hoping that you would all immediately agree that it is God who spoke in verse 12. Now how about verse 13? Who speaks here? It would seem to be God who is speaking then in verse 13, wouldn't it. Well now, look at 14. "All ye, assemble yourselves, and hear; which among them hath declared these things? The Lord hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans." Who is talking there? That's right, it could be Isaiah. Well, could it be the Lord? It is third person, but can't the Lord use the third person about Himself? He often does, doesn't he? (Question:) No, it is a little difficult to be sure exactly what