

background or ancestry among those who knew the LORD, is not to be left out. Every eunuch was forbidden to enter the congregation of Israel (Deut 23:1), and neither a bastard nor the son of a bastard could do so until the tenth generation (Deut 23:2). Now eunuchs who take hold of God's covenant are told that they will be given a name even better than that of sons and daughters. In view of what Christ has done, all who love the name of the LORD will be accepted. God will bring them to His holy mountain, and His house will be called a house of prayer for all peoples.

The last three verses of chapter 56 are completely unrelated to its earlier portion. A new section of Isaiah's book begins at 56:9. The following chapters have little in common with the section that we have been studying but have a greater affinity to earlier parts of the book. Toward the end of the final section a closer relation to the section that we have been studying begins to appear, with a definite relation to the material we have just been discussing. There are eight references to the servants of the LORD in chapters 65-66, all of which point back to Part 3 of the section to which the present writing is devoted.

Thus we have sketched the development of thought in this great section of Isaiah that runs from Isaiah 40 to 56:8. Truly it can be called the "Gospel of Isaiah."

These chapters have illustrated the way God reveals His truth, gradually leading His people to an understanding of its deeper meanings. Starting with a summary of the great promise of redemption, the prophet soon turned his attention to the problems immediately confronting the Israelites, and gradually led them to realize that all their difficulties are related to the central problem of sin. Though deliverance from the misery of exile was wonderfully promised, glimpses were given from time to time of eventual glories that would come to God's people. The Servant of the LORD was introduced briefly. Then the great outreach of His work was sketched. Gradually it was shown that He must be an individual who is of Israel and who can represent Israel in carrying out its responsibility, but who is able to accomplish what only God Himself can do.