

who had been outside of God's covenant, are now to be brought in and to take a foremost place among His people.

It is impossible to read these words without being reminded of the figure which the Apostle Paul gives in Romans 11 of the olive tree of which some of the branches were broken off and wild branches grafted in their place. Paul declares that a change took place in his day when the kingdom of God was taken away from those who had been God's own people and was given to strangers. However, He promises that the natural branches are again to be grafted in to their own olive tree, and that eventually all Israel shall be saved.

The close parallel to Isaiah 7 is also evident. There God pronounced His rebuke against Ahaz, the wicked king who, though occupying the throne of David, showed himself indifferent to David's relationship to God. God declared that in His own time He would replace this unworthy king with His own "Immanuel." Similarly, in Isaiah 29, He rebukes the wicked leaders of the people for their indifference to the Word of God. Professing themselves to be wise, they have become foolish; they are to be replaced with those whom they consider outside the pale.

Verses 19-21 show the meek and the poor among men rejoicing in the Holy One of Israel on account of His great judgments against iniquity and wickedness. Despite all the efforts of sinful men, God's plans will prevail and justice will be triumphant.

Verse 22 begins by reminding us that Abraham did not come into the family of God because of any goodness of his own, but because the Lord redeemed him. It is God's redemption and God's election which has caused Israel to be His people, and the God who did this is now exerting His sovereignty in other and unexpected ways. Nevertheless, He declares, "Jacob shall not now be ashamed, neither shall his face now wax pale." Jacob, who might be expected to be in misery over the apostasy of his children and the indifference of those who should be leaders of his people, is instead to find cause for rejoicing.

Verse 23 tells us why Jacob is to rejoice. In the midst of his people he is to see many who are specifically designated as "the work of mine hands." The true Israel is to be