

when the curse of Genesis 3:17-19 will have been removed from the earth and the original condition of blessing reestablished. It would be foolish to base the hope of that wonderful occurrence upon this verse, since the verse may properly be taken as figurative, and such a construction fits excellently into the present context.

The statement in verse 13, "it shall be to the LORD for a name," reminds us of Acts 15:13-18, where James declared to the Council at Jerusalem that God visited the Gentiles "to take out of them a people for His name" and (in v. 17) quoted the prediction of Amos 9:12 that at Christ's return there would still be "Gentiles upon whom my name is called, saith the LORD who doeth all these things."

Isaiah 56:1 and 2 are properly part of chapter 55 rather than of the following chapter. The exhortation they express is closely related to what precedes, and verse 3 begins a new major section of the book.

These verses declare that God's grace results in good works. They are a denial of antinomianism -- the idea that a man can continue willingly in sin after having become a Christian. This error is vigorously assailed by the Apostle Paul in Romans 6. He says in verse 2: "How shall we that are dead to sin live any longer therein?" God's people are saved from sin, but unto righteousness.

The two verses probably seemed to the archbishop who made the chapter divisions to be an anticlimax to chapter 55 and hence to belong in a separate chapter. Yet such an idea would not take into account the usage of Scripture. After wonderful passages declaring God's glory there is often a brief practical exhortation. Among the many illustrations of this which might be cited, an interesting one is the last chapter of 1 John, where, after the wonderful presentation of the relation of God to His people, the apostle adds as a last verse: "Little children, keep yourselves from idols."

In verse 1 the same Hebrew word is translated both "justice" and "righteousness" in the King James Version. The American Standard Version makes an improvement here by translating it "righteousness" in both places. God's people are exhorted to "keep judgment" -- in other words to avoid all clear breaking of the moral law or of the law of the land. In addition they are exhorted to "do righteousness." It is God's