

So they say you've got the North here, the East and these from the West and these from the land of Sinim--this must be the opposite of North. So it must refer to Egypt and it is the little town in the southern end of Egypt that is referred to twice in the Book of Ezekiel. I think it is completely wrong and have no doubt it refers to the time and it shows those who are reached by the Servant coming to the knowledge of God from the North, from the West, and certainly the East would be a natural contrast after the West just as much as the South.

So I'm glad the NIV has kept simply the statement of the original "from the land of Sinim". I think it is entirely wrong that Egypt would ever be called the land of this little town in the southern end of Egypt. I think it is a wonderful prediction given c. 700 B.C. before that name had come to be referred to, pointing forward to the fact that God's Word would reach out to the North, to the West and even as far as the land of China.

So we have this promise of the extension of the Servant's work throughout the world. Now I'm going to take a little break and start again at 10 min. of 10 o'clock (am). That will be about 30 min. from now.

We have been looking at some passages in the OT in which we find these three great emphases of Romans developed. We noticed the two great emphases--the emphasis on sin, and its results that is brought out so clearly in Gen. 3, and how God in Gen. 3 has the rather cryptic statement (in the prophecy of redemption) that He will praise his head. Then we went to a section that has all three great emphases in Romans together. Those two and also the discussion of the place of Israel in God's plan. We noticed that it began in ch. 41 (of Isa.) in the picture of the great attack of Cyrus on that whole section of the world. The greatest conquerer the world had ever seen up to that time. The people were in terror but God says to Israel, You don't need to fear, you are my servant.

Not you don't need to bear because you are my pets; I am going to take care of you! But you are my servant, I am going to do a work through you. Nothing can happen to you until the work is accomplished. You are my servant to do the work. The work he is to do is described in the ideal way in ch. 42, as the Servant's Soliloquy. How can this picture a whole nation? How can it picture Israel? How can it picture even a large portion of Israel? But Israel had been told, You are my servant. Here is a soliloquy describing the world work he is to do. It is not a work that is done with tremendous effort, great effort to try to accomplish it, but he goes forward calmly and smoothly knowing what he is doing and making no unnecessary steps in the process. A tremendous wonderful picture!

Then in ch. 49 we had a picture of the individual aspect and the aspect of thinking of the nation ~~of Israel~~ and Israel are to some extent combined. And you have them saying, How can we fulfill? We have not accomplished what we should. We cannot carry out this great work. Then you have God assuring, Yes you are to restore Israel, and not only Israel, but you are to be a light to the Gentiles. You are to do the work for the whole world.