

minorities like that one. This little group has suffered for years from hunger and yet they have still continued. You don't find many minorities like that and they could have killed them off altogether but they did not do that. I don't think then it is a natural thing to say that any minority group will survive as many a minority group has perished and I think that many of them survive with great zeal through the initial period of sharp persecution but when it is an ill-treatment over a long period of time, then they wonder why God ever lets them go through it. They then gradually pass over into a majority.

Fred. the Great, the skeptic German emperor, a close friend of Voltaire and over a Godly country at the time and over a Godly people but He was framed in French infidelity. Fred. the Great asked that he be given in one word the proof of Christianity. The chaplain answered the Jew. The Jew, under great mistreatment from the law, still survived. There is great social restriction in many areas and in many areas the Jew is coming to the front. Ques.

There is the people of God who comprise a sizeable group and they are the children of Israel according to the flesh. There was a putting in of a great many branches and it is difficult to make sure along these different lines. My own inclination is to think that in v. 20-23 that it is the people of God who are kept in mind and it is the Israel of God and the true powers of God are there spoken of and referred to. That is my inclination and then in v. 24-26 it is specifically ~~fleshly~~ Israel that is in mind. All we can say is to interpret the content of the verse and see which is the more reasonable interpretation. It is possible that a verse will give the general content of the whole thing and will apply to the Israel according to the content and to the Israel according to the spirit and this is entirely possible. My inclination is to think that here the two are separate and that is a question to be considered made and examined for a considerable length of time. In other verses it seems so clearly it is Israel that is in mind and these statements in Is. 29 where it is of the Gentiles specifically which are in mind and he says Jacob shall not be ashamed when he sees his children. The work of his hands in the midst of it. They seem so closely to parallel that that I am inclined to think it is of those two divisions. Now in ch. 50 he is clearly speaking to Israel the race and the descendants of Jacob and it concludes the Israel of God. Then it goes on to continue the same verse. What is the answer to the question which is here given? The first half of the verse is a question and then the answer is given. What is the answer?