

blessing is given on those who obey the voice of His servant and walk in his light. Trust in the name of the Lord and you can have His light, but then He gives the curse of God upon those who instead of coming to the light which the servant of God provides kindle a fire and try to make sparks and walk in the light of their own fire. Our own human effort to part from God will lead to our lying down in sorrow. It would seem that in ~~fifty--one~~ 51:1-8 the speaker is the Lord God Himself. There is nothing specific to make it the servant of the Lord. It is God the great Creator. In verse nine the speaker changes as there is an apostasy to the arms of the Lord which ^{would} hardly be in place in the Lord's mouth Himself. Taking then, these first eight chapters as a unit, into what divisions would we break them? So in one to three we seem to have comfort to God's people, don't we? It is Zion who is to be comforted. God called Abraham originally; God who could do this in the past can even now bring far greater blessing. He can comfort and rebuild Zion. It is then comfort to God's own promise of great blessing for them. Then, in four to six we have the outreach, don't we? Four to six is no longer specifically addressed to those who already God, it is those who are to be gathered in, "the isles shall wait upon me, and on mine arm shall they trust." God's salvation shall be forever, it shall not vanish away like heaven and earth. His salvation is here declared available to all nations; a wonderful of the going out of the Gospel. How can anyone say that the going out of the Gospel to the world is simply a New Testament truth when you have ~~when you have~~ verses four and five here so clearly declaring that the Law will go out as a light to the people, and the isles shall wait for him. That phrase "the isles" is certainly not restricted to Israel in any way. It is the people then thought of in the very distant part of the earth which then of course was Greece. And then in seven to eight those who