

So let's look on at 65 to 66. I asked you to note who was specifically talked about in it, - where you find who it is clearly addressed to. and who also - well now, we take 65, verse 1, what would you say about that Mr. Auckland? (I wasn't here that day). Well now, let's take the first verse. Who is the first verse talking about? What would you say Mr. Sutton? What makes you think so? Well, did the Jews always ask for him? Yes, that's very good. The two previous passages, the two previous chapters are asking for Him. And so if He is speaking here to people who are not asking for Him, then He wouldn't seem to be speaking about people who had just been talking. So that, this phrase, those that ask not for me, just as an off hand, with out paying attention to the context, you might say, who is that? Is that the Jews of the Gentiles? Well, you would expect the Jews to ask, for Him, so you might think it would be Gentiles. On the other hand, often the Jews didn't ask, so maybe it is Jews. But as Mr. Sutton said, in context, he thinks it most likely that this would be evidence. Well, that raises, that makes it seem, as if in view of context, probably this is the Gentiles, but let's go on and see if we get anything clearer a little further on.

"I am found of them that sought me not." Well who are they that sought Him not. You immediately think, the Jews are supposed to be seeking Him, so this should be Gentiles. On the other hand, the Jews often didn't seek him, so maybe He is talking about the Jews here. There again, the previous two chapters, seem to be seeking Him, so that that would probably not be the Jews, but let's go on and see if we can get anything more definite. "I said, Behold me, behold me, unto a nation that was not called by my name." What nation was called by the name of God? Israel. Israel. It means the prince of God. Israel. Israel were the people God called out. Here were the people called by His name. And if you look at 63: 19, they say, "We are thine: thou never barest rule over them: they were not called by thy name." There the Jews are talking about their oppressors, and saying, they were not called by thy name. We've been called by thy name. But they haven't. And he says, "I said, behold me, behold me, to a nation that was not called by my name." Now surely this last phrase of it, makes it clear, that it is not the Jews who are called by His name. Here it is talking about, but the Gentiles. And the first two statements of it, if you disregard the context, you might not be sure. But the last, or third, would surely make it clear that it includes the first two, that the first two are that way, and