

chosen, for the Lord God shall slay thee, and call his servants by another name. How's that? It certainly suggests it doesn't it? Well now, we can say then, that verse 1 speaks about people who were not called by His name, those who have not called on His name. It might be that that could be considered to be the Jews, but since the next verse speaks so strongly against the Jews, for their wickedness, it certainly strongly suggests that 65: 1 is talking about somebody else. And then when you get down to verse 8 and 9 he talks about someone he calls my servants, which seems to me different from the people he has been just talking about. But when you come to verse 13 he distinguishes two people, the one he is talking to, another one who calls my servants. He does that in 13, 14, and 15 and it would certainly seem reasonable that the "my servants" in verses 8 and 9; 13, 14, and 15 are the same people as spoken of in verse 1.

So you have in these first 15 verses then, you have the people He is addressing, to whom He gives such great declarations of punishment and you have another people spoken of, and these other people are called His servants. And these other people, what do we read about these other people? We read that He is found by them. That they were not people who had been seeking Him and yet they found Him. They were not people who were called by His name, and yet He is calling them.

#### Isaiah 69.

They were not people called by His name. They were not people who were seeking Him. They were a different people. But then He goes - and would seem to suggest, they are the people criticized in 63: 19 which were very definitely Gentiles. Then you find Him later on talking about my servants which would seem to be these people who were previously not called by His name, and He tells of great blessings to the ones He calls "my servants", but then He brings it in contrast. My servants will eat, but you will be hungry. My servants will drink, but you will be thirsty. My servants will rejoice, but you will be ashamed. My servants will sing with joy of heart, but you will cry for sorrow of heart, and you'll howl for vexation of spirit, and you will leave your name for a curse unto my chosen, for the Lord God shall slay thee, and call His servants by another name. Now what does He mean? What can it mean? What sense can you make out of it? I think that is an interesting thing to think through and to see of what it could mean.