

It is, in verse 13, you have both don't you? The people whom He is going to bless, whether they be out of the remnant from them, or whether to the Gentile believers. It is contrasted with the people whom He is going to punish, in verse 13. Verse 12 is just punishment. the ~~man~~. The unbeliever, in 11. And 8 to 10 is just the blessing on the believer. But in verse 13, we have them contrasted. My servants eat but you're hungry. My servants drink but you are thirsty. My servants rejoice, but you're ashamed. And what about 14? Same as 13 isn't it? The contrast. The first half of it, my servants. The last half of it, you. My servants will sing for joy of heart. You will ~~sing~~ ^{cry} for sorrow of heart. You will howl for vexation of spirit. And then in verse 15, what does He do? He carries on still in 15 doesn't He? 15. You will leave your name for a curse to my chosen. To my elect. The Lord will slay you, and call His servants by another name. That's a very strange thing here, in the Old Testament. I wonder how the Jews who deny Christianity interpret that. If you take it as Paul does, as describing it as the turning to the Gentiles, why certainly we have here, the picture of the Jews, as a whole, during this present dispensation, the misery that they've gone through, as contrasted with the blessings which the true Christians have had as a whole during the generation of the dispensation, ignoring the particular periods of ~~persecution~~ persecution of course. You have the contrast and you have - you leave your name for a curse to my chosen. You think of how the name of Israel which was subject to the Jews, was such a blessing in the Old Testament dispensation became such a subject 2:75 so large an extent during this whole dispensation. He's not saying it is His will we shouldn't use it for a curse, but He is pointing out that which did it. And He said, I will call my servants by another name, and we find those in this whole age who are carrying on the teachings of Isaiah and the Old Testament, believing in the Messiah promised, David, carrying on we believe the true succession of the Old Testament called by a different name during this dispensation. Paul takes it a prediction of the turning to the Gentiles. It fits in. Instead of calling ~~us~~ ^{us} Israelites, though we are the Israel of God, He calls us Christians, followers of the Messiah, (3 $\frac{1}{2}$). So it is a word that grows right out of the Old Testament teachings, but it is a different word, which He applies to the people of God.

So it can fit exactly and be literally fulfilled in that which has occurred.