

of the present age. I think there is no question of that. But as to exactly where the transition comes. Whether at the beginning of verse 17 or before the last part of verse 16, I'm inclined to think, it is the last third of verse 16. But that is a suggestion which I make which impresses me as the correct one, but I would not be dogmatic. But that it is the millennium, from 17 on to 25, I don't know of any other way to take it. The wolf and the lamb shall feed together. They shall not destroy nor hurt in all my holy mountain. And the great longevity there. That certainly is not described in this present age. Jerusalem restored and made a rejoicing. Surely this is the millennial kingdom. And in the previous passage of the chapter, surely it describes the present age perfectly. The Lord calling His servants by another name. All this picture ~~shows~~ ^{of} the which Paul deliberately interprets that way in Romans 9 where he quotes the verse. Well, I guess our time is up then. Tomorrow will be our last class and we will discuss verse - chapter 65 and 66 further and any work that you can do in commentaries or consideration between now and then will be all to the good. And it might be interesting to see if any commentaries give a suggestion on verse 16 that stresses the view better than the one I've given, or perhaps gives the one I gave. I haven't studied that particular verse in commentaries.

Isaiah 75. (Next day).

We were looking at chapter 65 and 66. But particularly at 65. And we noticed there in 65 how much there is in it that relates to the teaching of Paul in Romans 11 about the turning to the Gentiles. And we noticed how in verse 1 he tells about another people which some take as being a Jewish remnant but Paul certainly interprets as being the Gentiles. And then in 2, 3, and 4 and 5, he describes the error of the people who make a prayer in the last part of 63 and 64, and we noticed particularly the definite relation to Pharisaism in verse 5. Then we went on to look at - yes, seven and eight the same way. Then we noticed that in 8, 9, and 10 we have the blessings on someone which would be the same people as verse one doubtless, and then in 11 and 12 we have the rebuke of someone the same as in verses 2 and 6. And then in verse 13 we have both people in the one verse. In 13 and 14 and 15 - and 15 seems so remarkably relevant to what happened with the beginning of Christianity. "Ye shall leave your name for a curse unto my chosen: for the