

Yes. It is near. The New Testament says "The Lord is at hand." Don't we have the same idea in the New Testament? Yes. The Lord is at hand. But it doesn't mean the coming next week necessarily. He is bound to come, you can consider it in essence as already here. (Then the terms salvation and righteousness really is properly speaking of the whole completion of God's program, would you say?) That's at least a possible interpretation. I would say that in the context perhaps it is correct. They are rather involved terms. (Question.) No, I would think that, I would think of verse 1 as simply a partial exhortation in view of 55, 55 says "He's all good. It comes from God. / Everyone who thirsts, come and take it. He paid a lot for it at calvary but you don't have to pay anything. All you do it is accept it. His word is not going to return to Him void, but He is going to accomplish His ~~main~~ will. Well, then Paul says, shall we sin that grace may abound. God forbid. He says, here is a practical exhortation. Your salvation is great but that does not mean that you are simply to forget sanctification. Keep judgment and justice. Do righteousness. Live lives that are meet for those who are saved, through Christ's death at calvary. I would take it as just a brief practical exhortation where the Lord gives wonderful promises. And then 3-8 has continues in the main theme of 54-55, which is the extention of the promise of ~~and~~ the Gospel to all people. Contained implicity in 55, which has nothing to restrict the wonderful promise to Israel, but neither does 55, very specifically stress that it is going outside, except of course it says "A nation thou knowest not." A nation that will not be. (Question.) Well, that's a possibility. If that were true then 56:1-2 would belong to them rather than what precedes. It is true that there is the certain stress upon that, but I would think it would be a stress on the sincerity of their beliefs. (He obviously singles out these particular individuals.) That's a very interesting note. (Alexander ? Bauer through verses 1 and 2, but then he departs from 3 on. He says the scope of these verses 1 and 2 is to show that when God is coming toward us in a way of mercy we must go forth and meet him in a way of duty. I'll take that back, that's Matthew Henry. They both have the same thought. Then salvation near, quotes I Peter 1:10, righteousness revealed, Romans 1:17. And the Old Testament's saints saw the salvation coming. Note Romans 13:11, the same thought of salvation being near. This is Alexander, I will keep justice, do righteousness. The doctrine of the passage is simply this, that they who