

is coming when the righteousness of God will be fully revealed, and in view of this coming change, the best thing for them, as the children of Israel, is fidelity to the whole economy, verse 2. Encouragement is given to the foreigner that has joined himself to the Lord, verse 3, and the eunuch, they will have a place in God's kingdom, through God's covenant, if they are faithful, but the carnal Israel must first be destroyed.) But actually, do you not think that 56:1-5, is dealing with people who are apart from the salvation of Christ. (No, not necessarily. I believe that Isaiah 56 would rest on a specific class of people and I'm inclined to believe, of course I'm subject to change, that they are going into exile. And that's why the descriptive features of the sabbath and stressing of course, the two aspects of the law, obligations to neighbor and to God.)

But these people have just been told in chapter 55, that they may come to the waters and drink, without money and without price. Is not that the Gospel call? (Yes.) Isaiah 53: They should take advantage of it. They shall believe and receive newness of life. (That's true. When you get to the 56th chapter he tries, the principle is not applying just to Israel. All men in verse 1. And then he mentions application to the people of that time, showing that if they will lay hold of the promise, of God, they will receive these other benefits. The condition is that they are faithful to the economy that they are living under.) But there is nothing <sup>(7 $\frac{1}{2}$ )</sup> in chapter 55 at all. 55 is entirely, Come to the Lord. Return to Him and he'll abundantly pardon. Without money and without price. (Well, that's the same as your article in The Bible Today. There's the general invitation, not healing, of course with certain obligations. As you go on, you can make it deal with Christian obligations afterwards.) I mean, what is there in here to suggest that you are dealing with the Kingdom obligations apart from Christian obligations. (I was quoting the Bible Today, just showing that you can make a general invitation, but then he speaks here to the old economy, and shows them that if they are faithful to the economy that they were under at that time, and hold fast to the covenant it would lead them ~~an~~ eventually to what we term, the Christian benefits.) I'm just trying to find anything in the context. In chapter 55, it is clearly Christian benefits. And then he goes right on with these statements about the sabbath. Now these statements, the most natural interpretation would be that these follow out of 55. Now if that is necessarily the correct interpretation, it might be that there is a change of the subject. I mean, if that's the case, surely there is something in the context ~~which language~~ or in the