

doemer" in Isaiah, including the verbal forms in chapters xliii. 1, xlv, 22, 23, and as the number eight is that of redundant Divine perfection, the doubling the number in the present instance is the more remarkable. Subjoined is the list of the passages—Chapters xli. 14, xliii. 1, 14, xlv. 6, 22, 23, 24, xlvii. 4, xlviii. 17, xlix. 7, 26, liv. 5, 8, lix. 20, lx. 16, and lxiii. 16. It may be well to illustrate the meaning of "redundancy," in this connection, by the octave in music, and to observe that the same thing occurs in Scripture, where the first day of the week is identical with the eighth. The ground on which fear was to be banished from the mind of Israel (whether literal or spiritual) and the consequences of Jehovah's intervention in their behalf, are also grouped in sevens—Ch. xliii. i, "Fear not, for (1) I have redeemed thee, (2) I have called thee by thy name; (3) thou art mine. (4) When thou passest through the waters, I will be with thee; (5) and through the rivers, they shall not overflow thee: (6) when thou walkest through the fire, thou shalt not be burned; (7) neither shall the flame kindle upon thee. (1) For I am Jehovah thy God, (2) the Holy One of Israel, thy Messiah: (3) I gave Egypt for my ransom, (4) Ethiopia and Seba for thee. (5) Since thou hast been precious in my sight, thou hast been glorious, (6) and I have loved thee. (7) Therefore will I give men for thee, even people for thy life." No sooner do we reach the "wills," &c., (v. 4) than we find another group (of twelve) overlapped by, and commencing with the seventh of the preceding group. The number twelve is constantly found in connection with earthly perfection (v. 4). "Therefore (1) will I give men for thee (2) even people for thy life, (3) I will bring thy seed from the east, (4) and gather thee from the west, (5) I will say to the north, give up; (6) and to the south, keep not back: (7) bring my sons from far, (8) and my daughters from the ends of the

earth; (9) every one who is called by My Name: (10) for I have created him for my glory, (11) I have formed him; (12) yea, I have made him." It is more than probable that some eminently *practical* individuals may ask "What is the good of all this?" Such persons, if so disposed, can enquire what is the benefit of the colours of the rainbow. He who arranged the colours arranged the enumeration of these sentences. We might have been enlightened, had the Professor stopped to communicate his ideas as to the country indicated in the sixth verse, by the designation "the north," and "the south," respectively; in the absence of such aid, a reference to Is. xxvii. 13, may assist us, as we read there of the gathering of the same people—"And it shall come to pass in that day, that the great trumpet shall be sounded, and they shall come who are lost or *wander as exiles*, not in Great Britain, or in the United States, as a certain "finished logician" affirms, but according to the prophet Isaiah, "in the land of Assyria." "And the outcasts in the land of Egypt, and shall worship Jehovah in the holy mount at Jerusalem." This verse is one of three portions selected for use in the Jewish service for the New Year. When at the ninth verse, in the view of assembled nations, the prophet enquires "who among them can *declare* this?" it is manifest that he refers to the ninth verse of chapter xlii, where the Almighty says, "new things *do I declare*," here again we have the word "declare" occurring eight times, namely at Chs. xlii. 9. xliii. 9. xlv. 7 8. xlv. 21. xlv. 10. and xlviii. 3, 5. With Gen. xli. 32, and Jer. i. 13. to instruct us as to the import of repetition in scripture, we may gather that the repetition of the expression "ye are *My witnesses*" (Is. 43. 10, 12,) is for the sake of emphasis. At the tenth verse, the occurrence of the phrase "my servant" (as explained in No. 4 of this series,) is one of a double series, seven of which relate to the Messiah, and seven to Israel; those relating