

2. *The emphasis in verses 8, 9, and in verses 13, 14, is placed on what Jehovah does for Israel, and not on what Israel may do for Jehovah.*

The reason for Jehovah's special care for the people was that they were Abraham's seed. Abraham loved and obeyed Jehovah. The name for Abraham, still in use among the Arabs, is *Khalil Ullah*, "Friend of Allah." On the ground of this fidelity, Jehovah made a covenant with Abraham and his seed.

3. *The first appearance of reprobation is found in verse 9.*

The elected Israel is represented as not cast away, *i.e.*, not reprobated. It is worthy of notice that only the elect can be reprobated, and on the ground of unfaithfulness. The unfaithful elect are reprobates, but the divine purpose is carried on by the faithful elect, for "the gifts and calling of God are irrevocable" (Rom. xi. 29). The non-elect are by no means reprobated.

4. *The expected result is that Israel will love, and obey, and glory in Jehovah* (verse 16).

The true Israel, the holy seed, should be a community of Abrahams, each one faithful to the Holy God, or a community of prophets, each one having the spirit of God (Num. xi. 29).

The SECOND PASSAGE is found in chapter xlii. 1-7. The noticeable points in this section are :

1. *Jehovah's introduction of the servant, His elect, called in righteousness (tsedek), and specially prepared for work by the gift of Jehovah's Spirit.*

What is the force of the word *tsedek*?

The considerations which explain God's purpose in setting up a kingdom, a theocracy, are the following: (1) Jehovah as Creator is God of the nations. (2) Jehovah is not acknowledged by all nations, but only by Israel, His chosen people. (3) By means of Israel Jehovah is to be universally known and acknowledged.

The attribute by which Jehovah determines and advances the progress of His kingdom toward its ultimate universality and glory by judgment and deliverance is (His *tsedek*) His righteousness.

The servant, then, is called in Jehovah's righteousness, *i.e.*, in Jehovah's fidelity to the purposes of His kingdom. But whom