

and human betterment, but it is safe to say that the great bulk of what has actually been accomplished in this direction during the past centuries has been a by-product of the work of earnest Bible-believing Christians. There is an excellent development of this theme, as illustrated in the great social reforms of the 18th century, in the book, *This Freedom Whence*, by J. W. Bready, in which he shows the direct connection between the great social reforms that changed the face of the western world and the evangelical revival under the leadership of John Wesley and those associated with him.

2. The Glory of the Redeemer's People, 61:4-9

The Redeemer continues with a picture of the blessings which are eventually to come to His people. These blessings are placed in sharp contrast with the misery His people will experience in the Babylonian captivity. In verse 4 the Redeemer promises that the areas which are laid waste will be restored and repaired after many generations.

In verses 5-6 He promises that His people, after being subject to foreign domination, will eventually be placed in such a position of leadership that those who were formerly hostile will yield them every type of material help.

Verse 6 introduces the note of spiritual leadership. The Redeemer's people are not simply those He chooses to favor; they will be favored in order that they may be His ministers in presenting His blessings to all the world. This is a note which is common in the latter part of the book of Isaiah, but which is also found in other parts of Scripture. God did not call Abraham merely in order that He might bless him; Abraham was called in order that through him all the families of the earth should be blessed (Gen. 12:3).

In verse 7 the glorious lot of the Redeemer's people in the end time is contrasted with the shame and confusion through which they must first pass. Joy is to replace sorrow.

In verse 8 the moral note is again introduced. The God of the Bible is never a mere god of whim. He is a God of righteousness Who always maintains high moral standards. He loves judgment. He hates "iniquitous grasping." (This is a better translation than "robbery for burnt offering." The word here translated "burnt offering" can also mean "iniquity")