

What does it say? We are your people. You have always blessed us in the past. We deserve your blessings because we are yours. We are the ones you picked. Therefore you should bless us now. We are thine. Thou never barest rule over them. They were not called by thy name. And then, 64, the ~~mm~~ first verse, a plea that he would pour out His blessing upon them. Verse 2, to make His name known to His adversaries. That He would make Himself glorious by blessing them. Verse 3, they've been wonderfully blessed in the past. Verse 4, , he can give wonderful blessing, those of God's power, those who are in God's hand, God can do it. Verse 6 and 7, says the people are full of sin, but it says in verse 8, God is our father. God is supreme. We are the work of His hands. Why should He continue to be angry. Will you refrain yourself from these things? Will you hold your peace, and afflict us? The main thought is surely ~~am~~ expressed in verse 19 in chapter 63. "We are thine. Thou never barest rule over them. They were not called by thy name." We are God's people. And God has blessed us in the past. Surely He will bless us in the future. Well, why doesn't He. He is powerful. He can do whatever ~~wha~~ He wants. Why doesn't He do it? Why doesn't He give us blessings now? Well, now after this, yes Mr. (Question). The reading of the American ~~Sm~~ Standard Version which is quite different than the King James., changes it from a reason to a statement of the condition. Now we have plenty of statements of the condition there. We have a few statements of the reason. If you follow the American Standard and eliminate that as a reason, do you still have that idea expressed elsewhere? You have verse 16, "Doubtless, thou art our father." <sup>C. 63</sup> Thou art our father, and again in verse 18, <sup>C. 64.</sup> for now O Lord thou art our father. We are the clay. Thou our potter. We are the work of thy hand." That thought is expressed elsewhere. Perhaps no where as clearly as verse 19 in the King James. Let's look at verse 19 in the Hebrew, and let's see if we can find a basis on which to make a judgment as between these two renderings. Isaiah 63: 19, in the Hebrew.

Now that translation forever is a good translation, ~~The idea~~ of <sup>עליו</sup>. The idea forever is a philosophical concept, of time without end. Now something may have time without end, but does the word necessarily - this particular word indicate that. This word, <sup>עליו</sup> is very frequently translated forever, and I got a letter 20 years ago, from a man, a very Godly man, and he said to me, I've written a book, and a book on eternal punishment. And I wish you would read it over, and give me any comment. I think what he