

know that it is in God's will. You are not praying out of God's will ~~and~~ trying to persuade God to do something for you, that He knows is good for you and He is not going to do.

But in this case, here we have the prayer. It is not a prayer which is a Godly prayer, but is the prayer of the people who worship, and honor God with their hearts and ~~and~~ their lips are far from Him. And that being the case, we can take this as the inspired part of God's word, because it is true, but it is true as the picture of His people that way, rather than being true as a presentation of what prayer ought to be. Or the presentation of the Divine thought, the picture of the attitude that we use. Now that's an attitude toward Scripture that I think we must go very slow about. I find things in Jeremiah that people have great question of, and I asked the professor ~~once~~, how do you interpret these. And he showed me that two chapters earlier, the Lord had said to Jeremiah, if thou wilt take the precious from the vile, thou shalt be of my loins. So he said, God was rebuking Jeremiah for saying what was right. And so he says in these statements Jeremiah said ~~what~~ was wrong, and it ~~was~~ was Jeremiah's sinful fallible/<sup>wrong</sup>attitudes. Well, I don't think we're justified in saying 2 $\frac{1}{2}$  that. I think that when a prophet writes a book, this book is the presentation of God's will for us. God is speaking to the prophet, and when the prophet shows his prayer to God, or his attitude toward the Lord, we can take it that this attitude that the prophet has is an attitude which is an example for us, or which is a blessing to us in some way and which there is a real meaning of truth in, unless the Lord explicitly shows this is the prophet (3) and I don't think it is stated in two verses. The general statement two chapters earlier, if Jeremiah will take the precious from the vile, is evidence that two chapters later we can take the things that Jeremiah says and say, I don't believe those. I think Jeremiah was just (3 $\frac{1}{2}$ ).

But in this case we have the presentation of a prayer and the answer. And either Jeremiah, either Isaiah is a selection of quotes <sup>poems ?</sup> unrelated to each other, or else there is a systematic progress and the prayer here has an answer and the answer is not an answer of praise of the prayer. And consequently I believe that Isaiah 65: 1 - 15 is closely related to what precedes and shows the Lord's attitude towards it.