

to give one of the ideas and maybe you can fit the thing together in a logical sense. It doesn't seem to me that it makes much sense here, as it stands, and of course the beginning of that last phrase, because the former trouble is forgotten, because they are His, that He can just himself be when if full, there is a causal significance I feel nearly always in <sup>5</sup> , I mean even when it is in when. It is not simply an accidental thing. Its not like when Eisenhower was president of the United States we had an unusually heavy snow-storm. I don't think you would ever use <sup>?</sup> in a case like that. That is, it is just simply pointing out two things happening at the same time. I believe that <sup>?</sup> has a definite causal idea in it, but the causal idea may not be emphasized like our English because. If you said, when Eisenhower was president of the United States the formulations were not as well handled as under Truman. If you were to say that you would be implying that his presidency had something to do with the change in the situation. You wouldn't necessarily be making it a strong because, but you would be - there would be something of that in your thought. I feel that that is always a <sup>?</sup> , though it is not always translated because. And it seems to me that if it is the start of a new paragraph, when the former troubles are forgotten, and when they are hidden from my eyes, for behold I created new heavens and a new earth. The former shall not be remembered nor shall not come to mind, but be ye glad and rejoice forever in that which I create.

That is, I feel that from verse 1 through 16 we are dealing with the error in the prayer. The pharisaical spirit, the ~~man's~~ attitude, we're God's. He's got to bless us. ~~■~~ They weren't His people. He never ruled them. We're His people. He's got to bless us. And the answer is two fold. First, negative, and this is the wrong attitude, and you're going to be punished that hold this attitude. There is this pharisaic spirit bringing God's condemnation, but second - it is true, they are God's people, and it is true that God is going to bless them, but first He is going to purge them, and going to punish them for this spirit and this attitude, which fits in exactly with what Paul said, that the natural branches are grafted off, because of unbelief. But that eventually they are to be grafted in again, and so all Israel shall be blessed. And so they ask for Jerusalem to be rebuilt. That they ask for blessings in the land. God says, yes, I'm going to give it. But first I rebuke the wrong spirit, and I tell of the punishment that is to come, to the nation as a whole. But then I shall tell of the blessing that shall come to