

the nation as a whole, which prayer is to be answered, after its wrong spirit has been forgiven. And so the change certainly must come in the chapter. There is no question that from 17 on is very different from the passage from one to 16. I don't think there is any question about that. But the point that is against it, is to say that in said of coming at the beginning of 17, of coming at the last third of 16. That's my conjecture.

8½ (Question: Yes, that is very good too. That it is repeated, this thought is stressed. That would look natural. A very interesting thought. Mr. Sutton? Well, I think you have it in either case. You have the two don't you. That is, the last third of 16 begins with "Behold" and 17 begins with "Behold". Yes, it seems a peculiar start. No question about it. For behold. Of course, behold is a good way to start a paragraph. That's a thing - it is not common in any event. It would be a good thing to look into any find parallels. My own feeling is that it is a very peculiar way to start a paragraph. But we certainly have to translate it differently than they - the King James does to start it the other place either. But my feeling is that the other is a better start. If your point there is vivid. My feeling is, but I couldn't be dogmatic on that.

We go on then and see what He promises. What is it that is going to happen? Well, you take this passage from 17 or 16c through 25, and certainly there can be no question that it is a millennial picture. The promise of prosperity - they shall build houses and inhabit them. They shall plant vineyards and eat the fruit of them. They shall not build another inhabitant. They shall not plant another Eden. A parallel with passages we have in chapter 62 and 60 where it describes that millennial period which is promised but has not yet come. The same is true of verse 23. Verse 25 is an exact parallel to the passage in Isaiah 11, which is a description of the millennium. "The wolf and the lamb will feed together," Some take it as the picture of the church in this age, but certainly it is not such a picture. It is a picture of freedom from external danger, not a picture of peace in the heart. And they will not hurt nor destroy in all my holy mountain. It is an exact parallel to Isaiah 11. The picture of the millennial period, and then the longevity in verse 20. Whatever question someone may have of the details of verse 20, there is no question that it is a picture of restored longevity. And we have certainly