

rend the heavens. That thou would come down . The ~~no~~ heavens might flow at thy presence. O Lord, thou art our ~~fix~~ father, we are the clay, and thou art our father. We are the work of thy hands. ~~Thy~~ Thy holy cities are a wilderness, Zion is a wilderness, and ~~we are a work of thy hands~~ H Jerusalem a desolation. Our holy and beautiful house we..is burned with fire and all our pleasant things are laid waste, Wilt thou restrain ~~our~~ self for these things, O Lord , wilt thou ~~hold~~ hold thy peace and ~~fix~~ afflict us very sore. It is interesting to see what Delitzsch says about this. After this great plea to God to let the cities of Jerusalem be rebuilt and reestablished ~~xxx~~, then we go into chapter 565, ~~xx~~ and we notice a passage of great denunciation , then followed by a ~~g~~ passage of great blessing, and ~~Delitzsch~~ Delitzsch says in volume ~~xxx~~ two of his commentary on page 437, he says after the people have poured out their hearts ~~v~~ before Jehovah, he declares ~~to~~ ~~what~~ what they have to expect from ~~him~~ him, but promise does not follow ~~at~~ at once as one might expect after the preceding prayer, but ~~at~~ at first rebuke and menace, ~~for~~ for although the penitance force ...in this prayer with the entire ~~nation~~ nation. He says that one would ~~expect~~ expect after the preceding prayer, one would expect an immediate promise but instead of that there is destruction and rebuke,. Well, it seems ~~to~~ to me that Delitzsch has missed the main point of the ... previous prayer and its connection with this. There is in prayer before no expression of penitence, no falling down in humble submission to the Lord and saying that we deserve nothing good, but we pray for the name of God that He will cleanse us from our sin and that he will purchase of our iniquity. It is admitted that sin has come on account of the iniquity, but the whole ground on which it is asked that God/deliver them ^{should} is, Oh Lord, our God. Thou art our Father. We are thine. Thou never rulest over them. They were not called by thy name. Thou art our Father. Won't ~~you~~ you do something for us? We are yours. They are not ~~your~~ yours. They are not called by your name. And the answer is ²³⁷ verse 1 of 65. I say, Behold me, Behold me, to a nation that was not called by my name. I am found of those that had not sought me. These 63 and 64, I feel quite certain properly to be interpreted ~~not~~ not as the prophet's ~~prayer~~ prayer, not as the prayer of the godly nation, but as the prayer of the Pharisees, as the