

11/20/62 Nov. 5 Cont'd

50:1-3

of my creditors is it to whom I have sold you? Now it is a rhetorical question.

The rhetorical question they say is this: They say, the Lord has forsaken me, my Lord has forgotten me, He says, let me see the evidence of it He says, I have entered into a permanent relationship with you. Let's see the bill of your mother's divorcement. Let's see which of my creditors I have sold you.

In other words, there isn't any. In other words, the relationship that God has entered in with Zion is a permanent relationship. There is no great r _____

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on his part. He has not broken. They have broken, but you cannot, you know after

you break. He has established it in order that the work of the servant of the Lord may be fulfilled, and it's going to be fulfilled. ^{for} Behold, your iniquities

have ye sold yourselves, and for your transgressions is your mother put away.

I haven't ~~ye~~ put you away. I haven't sold you. You have done it. You have

done it. God is the one that carries on His promises. ^{But it} ~~that~~ still/again brings

to our attention is, ~~to~~ to see the ~~probelm~~: you sold yourselves for your iniquities,

for your transgressions. Something ~~go~~ to be done about ~~it~~ the problem, about

the problem of sin. So, he says, Wherefore, when I came, was there no man?

when I called, was there none to answer? Is my hand shortened at all, that it

cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up

the sea, I make the rivers a wilderness; their fish stinketh, because there is

no water, and dieth for thirst. I clothe the heavens with blackness, and I ~~am~~

make sackcloth their covering. Now, why on earth somebody ~~make~~ a division

between the verses two and three at this particular point is ^{an} quite/odd thing.

Here, it makes it very, very confusing a lot. Look, I ^s clothe the heaven/with

blackness, and I ~~am~~ make sackcloth their covering. What does that mean?

Take it along, and ^{it says} the verse by itself suggests that there must be some great

important meaning in this particular statement. Actually there is nothing in

the context that suggest that God is clothing the heavens with blackness, *and*