

No. 11 Cont'd

WE WILL HAVE TO GET ON ~~to~~ 53, for it is tremendously important. Yes.

No, because verse nine by nature is , is either a prayer of people to the Lord to do something or it is an assurance of the Lord given in a rhetorical

way as if it \_\_\_\_\_ (6.03) In view of the last part of what goes in verse nine to the next, Awake, awak, it seems to be ~~a~~ rhetorical statement ~~it~~ really means, <sup>g</sup>Awake, awak; O the Arm of the Lord, art thou not

it which hath done this and this, it means that <sup>a</sup> people pray/real attention to what God has done in the past. Don't you think he is going to ~~the~~ similar things now? Here you read and find that He is. Because he says, Therefore shall the redeemed of the Lord come, and I, even I ~~will~~ am he that

comforteth. It's not here that they prevail on him, but he is <sup>assuring you</sup> sure/that he is going to do it. It's a rhetorical one. / <sup>a literary device.</sup> The other ~~Thaz first~~ suggestion you ~~could~~ make could be the base, but the \_\_\_\_\_ (5.10) of the

passage would be a little different. ~~The context shows that~~ I think in this approach.

> the context shows that it's purely a rethorical question. The \_\_\_\_\_

(5.03) \_\_\_\_\_ They should not die in the pit where

\_\_\_\_\_ would fail. Of course, this is a figurative language. The Israelites <sup>were</sup> ~~it~~ not in <sup>a</sup> ~~the~~ pit. It is a figure of speech. They were in Babylonian captivity. They were living freely there, buying and ~~selling~~, **building**.

Their unhappiness was mainly a matter of being away from their homeland. <sup>there wasn't</sup> It wasn't ~~it~~ much actual suffering. Certainly they were not in prison, like being

in a pit. This, even further, Joseph \_\_\_\_\_ in Egypt that way. (4.60)

But that's not the condition of \_\_\_\_\_. Now, that's, you might refer to it, more literally than this, to the Israelites in Egypt where they were <sup>In</sup> ~~treated~~ing them as slaves. /The Babylonian ~~we~~ are not be treated that way/

now, of course. <sup>now</sup> But/we have ~~now~~ we have then these three sections and it certainly clearly shows that the Archbishop was very wrong with the

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