

line is going out through all the earth and the words throughout the world. The stanzas are divided up—you notice a period in the middle of the verse and then begins another paragraph. It is one of the two main divisions in the whole Psalm but the first division cuts this one verse right in two and the first divisions are very useful in finding the place. They don't necessarily mean a proper division for talk. It is not ordinarily the case that you have two different paragraphs combined such as here in the Psalms. It is often that you have them divided up and put together but here is what gives a sequence and it is the humiliation of Israel in comparison with the humiliation of Christ and the question of why the servant should be so humiliated in order that he accomplish the work. The themes are here given to us in the beginning and we find the exaltation and the humiliation and the redeeming works and that is an idea that to the modern mind seems very strange and there is the question of redeeming some and purifying others and if they want to make it Israel and to make it Jeremiah then it can be in the connection with the idea of sprinkling. If you take it in line with our teaching all the way through, then it is of Israel and the other nations and then it is just what you would expect in having the word used here. There is the basis—never-used in the OT /and then if you take it all the way through and it is a great thing if you don't believe in purification and redemption and it does not fit in but there are many things that give forth the ideas.

233 -- I think of a seminary in which I formerly taught--I taught there eight years and the last year I taught prophets--there the course didn't run for two semesters, but for only one semester and during that semester it ran five hours a week. There were twelve weeks in the semester. Out of those 12 weeks, in the third year that I was there I remember hearing 15 hours of that time was spent on Amos 9 and the quotation of it in Acts 15--three weeks of 12 were spent on that. One of the students who later became rather famous as a radio evangelist objected rather strenuously to that. He wondered if there was not other material in the prophets on which they might spend their time--I notice that for 3 hours a week for 30 weeks, I notice that we haven't spent even one minute on this passage. There was always a good deal of time spent this. I remember one fellow who made a statement--When I came to Seminary I was a premil.--He said that he had turned against premill. because of Acts 15 which does not prove premill. at all. I don't think of this passage as being