two ways, and they both fit the context perfectly, and it doesn't make any difference which way you take it, so we don't bother to make it fit, and there are other cases where we feel it is **parts** perfectly bbvious which way to take it, but if we feel that something hangs upon it there, then we try to use a form which is ....5...... I think that is true in the Hebrew. There are areas, rather than points, and the areas, the adjoining areas, you try to fit together so that  $\ldots 5^{\frac{1}{4}}$ .....

Well, now, you are speaking of the **term** tenses in general, the chapter, the 1st **sum** chapter begins with describing what has happened, this is perfect, this is the situation which has occurred, and then you go on, and you describe what is right here, and they are called upon to weep and lament, etc. In view of that which isbefore them, which they have seen, and what is happening, and is continuing to happen, and probably will continue to happen, and that is the last part of one, and the first part of two. Then in ch.12 (2?) we have the Lord¢ calling on them to seek His will, and turn to Him, and then we have in 15 and 16, and 17 we have the exhortation to call a solemn feast, and it seems to me there is an implication that they did call it. And then in v.18 we have the statement **inthm** in the perfect what the result of the call was, that the∳ Lord was jealoup for His people, and pitied the people, and answered them.

SH:....

AAM: Oh, I would think it was oral.

SH: From 1:1 to 2:17 you say would be, would you say that would be an unbroken discourse?

AAM: Well, I would think maybe to 14. I would think likely that 1:1 to 2:14 is an unbroken discourse, and then that 2:15 he calls on them to actually do something about it, and he has called them previously to groan and rend their hearts, and all these things which are rather general, **main** and now he calls on them to do something specific, call a **main** solemn assembly, and let the priests and the ministers of the Lord weep between **take** the porch and the **imi** altar, and do a specific action, and I think the implica-

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