

the needs of the greater need of exile time. Now he can write back to his own age, and address it to the sin of the whole nation. (Question:) Oh, you mean that his own age is involved? Yes, well George Adam Smith points out in one instance here that chapter 57, the physical sense is not that of Babylon, Babylonia is flat land and it (6 $\frac{1}{2}$) varying landscapes. (Question) But that it is of Palestine with its constant change between peaks and valleys and gorge. It is a hill country of Palestine. "Slaying the children in the valleys under the cliffs of the rocks? Among the smooth stones of the stream is thy portion." It is that part of the situation, which doesn't fit Babylonia too well. And then he says, verse 9, "Thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off," That fits the situation when King Ahaz and Manasseh were trying to make their international agreement with the United Nations set up etc in order to get peace for our generation by that sort of scheme. But it hardly fits the people living in Babylonia. The phrase, "slaying the children in the valleys" and "flay yourself among the yokes" all these are typical sins of the days of Manasseh. They don't fit Israel in exile.

(Question:) Yes, well, of course, I might almost put more stress on the word far off than on the word (8) . I don't know. I think that is a good question to ask, with anything you say, and why not. There must be a reason. Dr. Robert Dick Wilson said, how one time when he was in Germany he was studying under one of the great critical scholars, who and he was doing a lot of good work but he was absolutely convinced that his whole system, and he said that when this man dealt with something, that he didn't have any reason ~~to~~ ^{to} ~~rule~~ rule it out, he'd say, why that's impossible. It's impossible. And if he had something that didn't happen to be so good he'd say, why, that's perfectly obvious. And we must be very careful in our study not to let words ~~as~~ like this impress us too much. If I say, why not, perhaps I don't see any reason for making either. If you do, I'd be interested to hear it, or maybe I'll see a reason the next time. When they wrote to Luther in the Wartberg, and they would say, what can you say, these people are baptising infants and they say that you say that the ordinances are of no value without faith, and they say the infants can't have faith, and so we don't baptise them. Well, what are we going to ask them? Luther wrote back, and said, well what proof do we have that the infants don't have faith. How can they prove it? Well, there's the question. The question could be taken in a rhetorical question in a lot of ways. Somebody might say, he is just trying to give words. But that's wrong.