

necessary for a time to cast the forms aside altogether, in order to call attention to the fact that it is the heart attitude that counts.

And now you have then the first part of 58 and the last part of 58 tightly joined with the first part so that it is, there's a pretty definite feeling that they are two main parts. And of course in 58 the heart of Jacob is stressed, perhaps more than before, comparison to Jacob, though they are rather general terms and we might examine them more specifically as to what they mean.

Now 59 then has a clear break from 58, in the fact that it starts out with sin. And deals with sin, and God's rebuke for sin up to verse 8 and then it has the prayer of confession, again up to verse 15, and then in the middle of 15 there is a break of that very stressing passage of God's blessing which is a very difficult passage and one which I hope you can spend a good bit of time on, in the very near future. And now these are the principal division according to subject matter, of this or of any version.

(Pupil: What is the significant statement that we are .) The last half of verse 15 to the end of verse 20 and 21 of 59. It is a very difficult passage there. Then from there on we want to apply these principles but I won't go further right now.

Now the next thing we look at. What would you think right now of taking up a few of these figurēs and that of course is what Mr. Foxwell has in mind, and as he brings them up some of the rest of you may have comments and suggestions regarding it which may be helpful.

(Pupil: To me the principle right now. I know that a good many commentators would base so much on mere similarity and terminology. For example the comment of salvation mentioned in Isaiah 59:6 and ¶ 17. The fact that it is also mentioned in Ephesians 6, that would be conclusive proof that there must be some vital connection, and while that may be true in certain situations, that is something that we must be very cautious on, in our interpretation.) Absolutely. It is a great danger of the church to think that the Bible is a legal textbook. In which there are technical terms which will always mean the same thing. It is not that. It is God's revelation in literary form for a long period of ages, and the meaning of words, may be detected by context or particular usage, and that has to be taken into account in the interpretation. At the same time it is true also, that later passages are written by men familiar with the earlier passages. They know the language. They are filled with the thought and wording of other passages, and if they are used in a good many cases in earlier passages