

to distinguish where one ends and the other begins. Everyone of us has danger of slipping into the attitude of magic as ~~amx~~ opposed to that of religion. Now there are the two interpretations of this. The more obvious one is the magical one. But it is one which I think shatters because of the fact ^{tht} the man of God could hardly be angry with him for not ~~dingx~~ doing this if he knew the rules of the game. If he didn't, he certainly would have no right to be angry. He hadn't told him. It is utterly unfair how he treated him. in that case. The magical one is the most obvious one. It ~~appears~~ appears at first

sight but on examination it doesn't fit and makes ^a ~~it~~ tremendously arbitrary and unnatural situation. The religious interpretation involves a little more inference with what ~~was~~ the background was and a little more idea of circumstances which ar there in the background but not fully explained here. It gives it an interpretation which fits in with the teaching of the Scripture as a whole and makes more sense in the immediate passage than the other. Now there may be ^a ~~the~~ third interpretation. If one of you comes across it sometime, please write it out and give it to me. I would be tremendously interested in it. I hadn't thought of any.

(Question) Do you remember the reference? With his rod he smote the rock ~~twix~~ twice and water came out abundantly. Now where is the word that says there is rebuke for it? Well, that doesn't say anything smiting. Because ye believed me not to sanctify me in the eyes of the children of Israel.

(Discussion) I think there is another ~~verse~~ verse that has a little bearing on that. We'll come to that next semester. We'll have all the references right together then. We had them all instantly we could see that point. I think in that particular case it is Moses' attitude of taking to himself glory. Must we fetch you water out of the rock in verse 10. That is the thing involved. I don't