

I 13

conquered and taken the people away or killed them. I read today that in Germany now for every hundred and sixty-six women there are one hundred men in the country. The rest of them are either prisoners of war in Russia or prisoners of war in France or were killed in the war. They're gone or they have just been taken out, and it makes a tremendous upheaval in the whole economy of the nation when you have that great number of men who are just gone and this pictures something much more drastic than that. There is the taking out of them. Now the husbandman gathers the corn. That may be a picture of somebody gathering crops in for good purposes. If the idea here is that this is what happens, the harvestman gets it. Or it may be a picture of the field--what happens to the field after the harvester takes it. The field is left bare. Now is this, then, an allegory here, in which every element means something, or is it a figure in which a general idea is presented, just a general idea presented, and if so, what is the general idea? Mr. Pote? (Student) General context. I think you mean by that the fact that we have no reference to the harvestman before or after in the chapter; nothing to suggest that it is a specific discussion of what the harvestman gets and nothing to deal with these gleanings and so on in some specific way but that the whole chapter deals to quite an extent with destruction and loss, and here is a picture, you might say it in a few words. The glory of Jacob will be made thin. You might say, "Jacob is going to lose most of his glory. There will be terrific loss, but it will not be total." Wouldn't that express in a few words what these two verses say? There is great loss but not total loss. Now, of course, the figure of the harvestman could be a figure of gathering in, or it could be a figure of loss. It depends on whether you are looking at it from the viewpoint of the field or from the viewpoint of the harvest. Mr. Gustafson? I would say that in view of v. 4 it seems specifically the glory of Jacob. We can say that v. 5 and 6 definitely include Jacob. Now whether they are merely speaking of Jacob