

<sup>clean</sup>  
<sup>but</sup> certainly not so clearly because we do not yet have the plain statement  
<sup>into occurrences</sup>  
 of ~~facts~~ that we get in the NT. Therefore the NT could explain and expound  
 these truths, and in the matters essential to salvation the NT is preeminent and  
 supremely vital. Yet the NT as a whole is devoted to this portion of God's  
 truth--an extremely important portion, but only a portion. <sup>2</sup> The OT covers, <sup>1</sup> I believe, <sup>that</sup>  
<sup>3</sup> many aspects of the information God wishes to give us ~~xxx~~ about Himself, about  
 His deeds, about His purposes. It covers a far wider spectrum of ideas than the  
 NT does. We <sup>should</sup> do not look to the OT simply to find proof-texts to ~~fix~~ support  
 the truth we already get from the NT. I believe there is a great deal of truth  
 in the OT that nobody has ever yet found because we have not spent sufficient  
 time studying the possibilities of meanings of different passages and examining  
 interpretations which at first sight might seem not to be at all ~~assa~~ reasonable  
 and some of which would certainly turn out to be right if we get ride of our  
 prejudices and examine them very carefully.

Thus I believe that the great neglected portion of hermeneutics is the study of the OT.

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