R   2

is defiled under the inhabitants. It could be taken as the ground, thinking

of the earth as a type of thing in comparison with the settled houses and

all that, rather than as a   , so that I wouldn't think that v. 5

even translating it "earth" would prove so much, but I think that verse 1,

taking that as earth would show a good deal about how   this chapter.

(Student) Yes. Now that latter part of v. 5 is a section which may throw

light on the whole thing. The earth is defiled under the inhabitants thereof

because they have transgressed the laws, changed the ordinance, broken the

everlasting covenant. There hath the curse devoured the land and they that

dwell therein are desolate. Here we often have that sort of language used

of the people of the world as a whole, that they have broken the everlasting

covenant, they have transgressed the law and changed the ordinance. It is

true, of course, that it was Adam's sin, breaking God's covenant, that has

brought misery upon the earth as a whole and so it could be applied to the

verse as a whole, and yet it is a type of language which seems to me much

more appropriate to God's people, to God's professing people, than to those

who are thought of as outside the covenant.   Mr.---? (Student)

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R   3

Yes, and that is an interesting suggestion. The way that this

present presentation, present usage, could certainly apply either a picture

of the present or a picture of the future. We have been assuming it is a

picture of the future. If we assume it is a picture of the future as Mr.---

suggests it is possible that the land thought of as the land of God's people

could be the whole world rather than just Palestine, but that would be a

distinct use from both of the ones we have been looking at up to the present.

We have been looking at it as a picture of the distruction of the wicked world

and we have been looking at it as the destruction of the land of Palestine

and the land of God's apostate people. Now Mr. Sit suggests a theory--look-

ing upon the world as a whole as that which has become God's own and then