

of God's call to the prophet to go out and represent him and of God's cleansing of the prophet from the sin which would interfere with his carrying out of God's will and the giving of the blessing to the prophet. It thus is a presentation of God's blessing in a period still near though the progress of the three sections of blessing is from the most distant to the somewhat nearer and then to the immediate future. With this three fold structure of this book of these sections, correspond very interestingly to the three fold structure of the Book of Micca.

We have already looked at the general structure of the Book of Emanuel, Chapter 7 to 12 and we have noted its similarity to the section from Chapter 28 to 35. Perhaps here it is well to mention what I possibly ought to have mentioned sooner. That in studying the prophets it is well to remember the prophets were not men who sat down and wrote books to be read at some future time. They were men who were vitally interested in the life of their day. Men who were tremendously moved by the situations and emotions of their times and who were bringing God's message right to the people who were their contemporaries. We find today that among Liberals there is a tendency to uphold these prophets as great statesmen like figures who saw the needs of their day and tried to meet them and to try to rule out any message of the prophets to future ages other than that which we get from their examples. This of course is utterly wrong for the prophets were constantly bringing rebuke to their day with the assurance of punishment which God would bring in the future or blessing to their day with assurance of the dependability of the wonderful promise which God was going to full fill in the future. The opposite extreme is the attitude of many fine christians today which is to the prophetic book as if they were simply a collection of verses which were written in ancient time from which we would pick a verse here and there and take