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between that and what precedes. While there is a definite relationship, yet I think we are justified probably in saying that instead of there being a section from chapter 13 to 27 which reaches its climax in the last four chapters, that instead of that we have two sections, the section from 11 to 23 and a section from 24 to 27. I don't wish to speak dogmatically on that at present. By which I mean I do not feel that I have examined all the relevant evidence sufficiently to feel absolutely about it, but it is possible that further consideration of both sections will show more relationship between them than I have yet noticed and therefore will suggest that they really do belong together, but my present feeling is that they are two distinct sections. Now this section, chapter 24-27, we noticed, begins with a very interesting section, a section in which it is pretty hard to be sure at first sight whether the first few verses are talking about the world as a whole or whether they are talking about the land of Judah. The translators of the Authorized Version would seem to have taken it as describing the world as a whole. The Lord makes the earth empty and makes it waste and turns it upside down, and scatters abroad the inhabitants thereof. That suggests that it is the world as a whole, but the word "earth" here could be "land", "makes the land empty", the expressions here, while they are rather far reaching, do not go beyond that which could easily be used of describing the upheaval and trouble in the land itself just before the coming of the time of the exile, and consequently, as we noticed when we looked at this before, while it is difficult to be certain whether this begins with a great cosmic picture of overcoming of the world or the picture of trouble and difficulty in the land of Judah, I incline quite definitely to the view that the first part of the chapter is Judah rather than the world as a whole. At the same time, I think we may say this, that it doesn't make such a tremendous difference which way you take the first part of the chapter because the last part seems quite definite in either case, whether you start in with Judah here or start in with the whole world, in either case you come to the whole world in the latter part