

passage--an equally possible interpretation of the word, the cosmic impression would largely disappear.

As we look more closely at these twelve verses we find a great many statements that seem far more appropriate to a prediction of God's wrath upon the land of Israel for its sin than to a picture dealing with the world as a whole. Thus we see at the end of verse 1 the statement that He "scattereth abroad the inhabitants thereof." Does this mean that the people of the whole world are scattered from one nation to another? It fits somewhat better the idea of exiling the inhabitants of Israel from their land. Verse 2 refers specifically to certain classes of people: the priest, the servant, the master, the buyer, the lender. While this verse could picture the world as a whole, it surely fits appropriately with Israel itself. In verse 3 _____ is rendered "land" in the KJV. Verse 5 speaks of the defilement caused by the inhabitants, of their transgressing the laws, changing the ordinances, and breaking "the everlasting covenant." This would fit very appropriately with a picture of the people of Israel to whom God had originally given His laws, and whom He had charged to obey His everlasting covenant. Verse 10 says that "the city of confusion is broken down." Verse 12 says that "in the city is left desolation, and the gate is smitten with destruction." We immediately ask, "What city?" If we should speak about the world as a whole, there are so many cities that the phrase "the city" would be rather out of place in these two verses. The Hebrew text does not say "every city." It does not use the plural, "cities." It would seem to be speaking specifically of one city. If one speaks of England and refers to "the city" he naturally means London. In France it would be Paris. Similarly, speaking of Israel "the city" would be Jerusalem. It is the outstanding individual city in the land. But if one speaks of the whole earth the phrase