

of the sin of the nation as a whole and realize that the exile is deserved. He addresses to them messages which have a real meaning for them, but which have a perhaps even greater meaning to the people in exile who read the message later on. Then when you get to 56:9 here you reverse to a general attitude which we saw typical in the earlier chapters of Isaiah--talking to the nation as a whole and then talking to God. ³⁰⁻³⁵ Now we have nothing to indicate whether from 56:9 on he is talking in the reign of Uzziah, of Ahaz, of Hezekiah, or of ^{of a l} Menassah. When this was given we don't know. We have no indication. We have the fact that he does speak to the nation as a whole in this strong form of rebuke would suggest that perhaps it was earlier than the chapters from 40 to 56. We don't know. *end of 30*

The arrangement of the book of ~~Isaiah~~ we know nothing about. We have absolutely no evidence as to how it was arranged and who arranged it. Whether it was messages that Isaiah ~~wrote down~~ wrote down as he gave them one after the other or whether Isaiah had given a great many messages and from them he made a collection and one made a selection, arranged them in the order that he thought was a reasonable order, or just how the book was arranged we have absolutely no evidence. In the case of Jeremiah we can make a very good conjecture as to how it was done. ~~because~~ because in Jeremiah we find a certain general structure ~~of~~ dealing with certain topics in ~~order~~ chronological order and then we find other messages inserted which are dated twenty years later but which deal with similar subjects. So it is quite evident that Jeremiah ~~gave~~ arranged his messages in the order in which he gave them for a certain length of time. Then later on when he gave a similar message, he simply put them in after the other message of similar type, either he did it or some other man. It is very clear that Jeremiah is not simply a presentation of Jeremiah's messages right straight through in order as given. He will give a message in the reign of Zedekiah. Then he will give a message in the fourth ~~year~~ ³¹⁻² year of That would be ten years earlier. So in Jeremiah ~~we~~ we know that they are not arranged chronologically although in general they are chronological. In Isaiah they seem to be in general to be chronological. It is generally assumed among interpreters