

when you look into it further the difference becomes rather clear, that Isaiah is talking a great deal about the Assyrian menace, in the first part of the book of Isaiah but he speaks about deliverance from the Chaldeans/^{or} from the Babylonians in the latter part a good deal. He does not speak about the deliverance from the Babylonians in the early part of the book and he doesn't speak about the Assyrian menace in the later part. Well we'll look at that a little further. Now I want to start a new section of our outline. Our last main heading was the Book of Jeremiah, you recall. Was that No. III? Roman numeral III? I believe it was Roman numeral III. In that case we will call Roman numeral IV, The Book of Isaiah. That doesn't mean we are through with Jeremiah but you are now making these charts in which we are considering the general purpose and meaning of each section of the Book of Jeremiah and I want you to get further on these before we are ready to discuss it fully in class here so that you can gather material from all parts of the Book of Jeremiah, so I'll return to Jeremiah but now we will take up a consideration of the Book of Isaiah, and then we can be studying the two more or less jointly because there are certain matters that I want you to compare in the two books and right now I want to go rather fully into the question of the critical problem regarding the book of Isaiah. So under Roman Numeral IV we will take up as Number 1, the greatness of the book. The greatness of the book of Isaiah. I'd like to read to you a quotation here from the International Standard Bible Encyclopedia, on the style of Isaiah. I don't want anybody to try to take full notes on this statement. It's full of a great deal of technical material. I just want to give you right here the general impression of it and whatever detail regarding it you want you can get yourselves from the International Standard Bible Encyclopedia. You will find it there on Page 1496 on the left-hand side of the page. The statement is made there that "for versatility of expression and brilliance of imagery Isaiah had no superior, not even a rival. His style marks the climax of Hebrew literary art. Both his periods and descriptions are most finished and sublime. He is a perfect artist in words. Beauty and strength are characteristic of his entire book. Epigrams and metaphors particularly of flood, storm and sound, interrogation and dialogue, antithesis and alliteration, hyperbole and parable, even play upon words characterize Isaiah's