

the original sources. You take the Koran, the Koran is Mohammed's sermons, and these sermons were written on, I think on leaves, I'm not sure. Anyway, people wrote down a lot of this, and they were all on separate leaves, and after his death, one of the early successors collected them, and he collected it and simply arranged it in order of length, he put the longest sermon first, and the shortest ones last, and the result is that the longest sermons he gave after he was in power, and the shortest ones he gave in the early days, so that it is reversed chronologically. I don't mean it's completely reversed, but I mean in general, his early terms are toward the end, and his late ones are toward the beginning, but they're arranged simply according to order, according to that, there is no logical (6 1/2) whatever, purely length, and of course their attitude then was whatever Mohammed said was so important, they must get it all, keep it all, and they wouldn't change anything, keep it just as it was. Well, my guess would be if people really believed that Amos was a prophet of God, they wouldn't do much changing. But it is true, as Mr. Grauley points out, that when a thing is very, very logical, very systematic, why you wonder whether it came to existence in the heat of a real living situation, or whether it is more something that somebody worked over, and of course most of the Bible came in the real living situations, all the prophets. Well, what further do you have? We've had two very good questions. (7 1/2) Yes, I felt that, it seemed to me that we have up till--1 to 7 is one definite unit, and then 8-17 is closely related to 1-7, it grows out of it, but it's one definite unit, and reaches a climax in 17. Then in v.18 we have the sharp transition from the rebuke to the blessing, the transition from telling how God is going to use the evil of the leaders for his own purposes, to God's blessing on those who wait for Him, and doubtless among the leaders of his people there were quite a few individuals who fully merited, the blessings that Isaiah speaks of, but the dominant group at this time was as described in the previous section, and now he speaks about God's mercy upon His own, and v.18 it seemed to me was ^a the key verse ~~in~~ giving a reason for--this God's