

which ends so gloriously in eschatology begins by treating, for the most part at least, Israel's captivity in Babylon and Israel's salvation therefrom. It might be of value to analyze the section more ~~extensively~~ closely. Delitzsch, both in his 1st<sup>1</sup> and in his 4th<sup>2</sup> editions insists upon a three-fold division of our section, with each division subdivided into nine parts. Only in the middle of the first part does he admit uncertainty, Naegelsbach follows Delitzsch in the three-fold division and likewise divides the first two into 9 discourses, but the last into only five.<sup>3</sup> There is rather close agreement also in the points at which he makes the division. Naegelsbach's translator, Philip Schaff, quotes J.A.Alexander to the effect that he agrees substantially with this division, but Alexander's quotation we are unable to find.<sup>4</sup> It must be said that this unity of comment is weighty, and there is further an apparently designed indication of the division in the refrain "There is no peace, saith the Lord to the wicked" (48:22), "There is no peace, saith my God to the wicked" (57:21), and ". . . their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh" (66:24). Certainly the prophet did indulge in such artistry of form. Someone arranged the Psalms into five books. Jeremiah wrote his Lamentations as an acrostic. And Amos cites very effectively seven instances of judgment declared before he swoops down upon Israel. (Am.1:3-2:5) We are not so convinced that the subject matter should be separated so carefully. In fact 56:9 - 58:14 seems to be one continuous arraignment of Judah, with the refrain 57: 21 in the midst. There is much to be said for Alexander's suggestion;<sup>5</sup> "The attempts which have been made to show that they

1. p. 128.

2. p. 120.

3. Lange Commentary, p. 12.

4. Lange Commentary, p.414. Dr.Schaff quotes an abridged edition of Alexander's commentary.

5. Quoted by Schaff as above.