

INTRODUCTION TO PART I I

Part II of our Book of Comfort is quite different from Part I, representing as, it does, the transition from ~~the~~ Part I to ~~the~~ Part II

Part I and Part III are very different from each other. In Part I the interest is largely centered on the comparatively near future. It deals principally with the immediate situations in which the Israelites have found themselves. Exiled from their homeland, the ⁱⁿtemple ~~is~~ destroyed, every visible evidence of the power of their God having been taken away, they are facing the

danger that both their nation and their religion will come to a speedy end, and are tempted to give way to despair. The answer to ^{this immediate} their need was found in the four great themes that were emphasized throughout that section, and in the great climax reached in chapter 47, which was entirely devoted to the picture of the complete overthrow of ^{the} gods of Babylon, and of the world power

which they were supposed to have brought into being. ~~The third part~~ In contrast ~~with this~~, Part III deals with the ^{more} distant future, when ^{the power of} sin and ~~all its effects~~ are to be removed, and shows how this ^{will} is to be brought about.

^{is to be broken} The problem of exile having been ^{largely} disposed of in the first part, a transition is necessary to the third part, in which the problem of sin is ^{to find its answer,} ~~primarily dealt~~ with.

There is also a marked difference in the general tone of this second part from the first part, particularly after ^{ch. 48,} ~~its first chapter~~. In the first part the Prophet is dealing with people who are so emotionally disturbed by

the immediate situation that it is hard to focus their attention on one idea. ^{No sooner} ~~One problem having been dealt with~~ immediately other objections or problems come to the front and have to be handled. Thus we have a symphonic structure with rapid