

Then the persecutors, expecting that he was in the tree, took a saw and sawed ~~off~~ the tree in two and ~~he~~ thus sawed Isaiah in two. Some say that this is referred to in Hebrews where it says, "some were sawn assunder". Now that is pure speculation. whether that refers to Isaiah or not in Hebrews. But the statement in Hebrews shows that that was actually done, that some were men were sawn in two. The Jewish tradition, which of course comes from much after this time, may ~~be~~ possibly be correct. We do not know. But at least the tradition suggests that Isaiah lived on into the reign of Menesseeh. The book of Isaiah makes no mention of Menesseeh. The beginning of the book ~~looks~~ lists the other kings previous to that under whom he prophecied and does not mention the wicked king Menesseeh. So there is no proof in the Scripture that Isaiah prophecied on into the reign of Menesseeh, but it seems quite probably that he did. This is very important from the viewpoint of the criticism of the book of Isaiah. It is one of the primary points in ~~the~~ ^{our} answer to the critical attacks upon the unity of the book of Isaiah.

Now under this present heading, Israel and Judah to about 735, and "B", from Jotham to Menesseeh, we really went over 735 a little. So we had ~~best~~ better move on rapidly to "C" which we call "the last century of Judah". Under the ~~last~~ century, number 1 is Menesseeh, because he occupied the first half of the last century. Dr. Albright would ~~say that~~ date him from 687 to 642. That is Albright's date. It differs somewhat from dates which others would give, but certainly it is not far off the dates. He dates him 687 to 642. This, at least, is certain that Menesseeh reigned ~~from~~ for about half a century and that the greater part of his reign was in the first half of the seventh century B. C. I don't know whether that terminology is clear to you or not. The first half of the seventh century B. C. It is the first half although the numbers are in the eighties because the numbers go in reverse order before the time of Christ. It is the seventh century even though the numbers are sixes because the first century has no hundreds at all. It is rather important because that type of enumeration