

- 312/1-7 Variation between passages address to people as a whole and those given for comfort of Godly. Alternation between talk to nation and talk to godly group in it.
- 312/8 The godly felt the exile as already present
 312/9 Forrester preparing for the future was considered crazy by some.
 313/2 Thin line between what is imagined and what is true
- Godly in Isaiah's day felt already in time of exile. Situation similar to what actually happened later on
- 313 King Manassah's times. People needed Isa's comfort in times of Hez. & Manass
- 313/9 Not simply a matter of imagination for N. kgdm. already gone into exile.
 314 Judah saw what was happening to Israel.
- 314/6 Elements of background of Isa. 40ff. were already present in Isa.'s day
 Comparatively little of the background material involved revelation of new facts.
- 314/8 Not have to be in exile to know about the two-leaved gates of Babylon.
 314/10 Comparatively little that shows knowledge of Babylon.
- 315 Background facts (of ch. 40-66) are such as would be known at time of Isa. and would not require a lot of revelation.
- 315/3 Divine revelation consists in the interpretation of these facts and the purpose of it all to God's people. Except for fact that it is to Babylon they are going into exile, and the name of Cyrus - - -
- 315/5 Conclusion re argument from historical background
- 215/8 NT evidence on authorship of Isaiah
 215/10 Illustration of a plateau inaccessible except on one side
 316/1-5 if you can find that way.
- 316/4 Idea of a 2nd Isa. has been a faulty approach that leads many astray in Biblical studies.
- 316/6 Prof. Braden of New Brunswick Seminary and two Isaiahs
- 316/9 NT does not tell us whether Isa. is a unit or written by several writers
 317 NT does give definite evidence it is one book, written by one man
- 317/8 Examination of NT evidence -- Mat. 3:3
 318/1-6 Mat. 8:17
 Mat. 12:17
 Mat. 15:13
 Mk. 1:2; 7:6
 Mk. 1:2; 7:6
 Mat. 15:7 Isa. 29:13
 Lk. 3:4; 4:17
 John 1:23; 12:38,39 same author 12:41
 Roman 10:16
- 319
- 319b Havoc of the higher criticism
 320