

deliver Jerusalem. This, of course, is exactly what happened.

The passage seems to run right on into chapter 32. Certainly it would seem that probably verse 9 of chapter 32 is where the new chapter should have begun verse 1. instead of at/~~31~~. There we have the beginning at verse 9 of a new passage of review, 32:1-8, a passage of blessing which seems/~~markedly~~ would logically follow chapter 31.

Behold a king shall reign in righteousness and princes shall rule in justice. This is a prediction of something very different from the situation under Ahab. Is it a prediction of that which is to be there when Hezekiah reigns? That would be very likely in view of verse 1, also of the latter verses of this section which speak of a clear moral ~~victory~~ distinction to be brought into the kingdom. It ~~is~~ does not speak of the removal of the fool or of the churl or of the wicked, but making it evident just who is ~~the~~ foolish and who is wicked and who is righteous, A new ethical standard such as was more apt to be there under the good king Hezekiah than under the wicked king Ahab. The difficulty with this interpretation is verse 2 which requires further examination.