

punishment which God is to send is not to take place in his own day.

After Hezekiah we have the wicked king Manassa. During his reign we have noticed what terrible persecutions take place. The result is that it is perfectly plain to Izziah and to the godly people in the land that God must punish the people for the terrible wickedness that is being shown by the king and by the people as a whole. Punishment is so certain that <sup>the</sup>godly of the land take it as something which has already come to them and are sorrowing over it. Izziah now turns his whole attention to the godly among the nation and brings them words of consolation from God. He shows them that the exile is not forever, but that after a time of exile, God is going to deliver his people and that he has great blessings for them in the future. This is in general the message in the days of Manassa.

TO AUDIENCE:

Right here we have a principle which it is well that we note, that is that in the book of Izziah we have two different audiences in mind. We have in it the audience of the people as a whole. The people who are represented in the very first verse of Izziah's prophecy as having rebelled against God. The people as a whole have turned away from God and are following wickedness and God must punish them, so the message which is very common in a great part of the book of Izziah is a message of rebuke for sin, a message of punishment and of doom on account of the people turning away from God.

There is then again the second audience which is here found. That is a more select audience, an audience which is composed of the part of the first audience, that is to say, the rebuke is intended for all the people for the righteous are implicated with the wicked in