

is given. However, it is clear from the contents of those chapters that they deal with the same situation with which the Book of Emanuel begins. I think that it is extremely difficult to get any satisfactory sense out of Chapter 28 of Izziah if one does not have the background it wants, but with the historic background in mind and considering it as made up of Izziah's words when he comes to a banquet of the Nobles who are seated in celebration of the plan which Ahaz has worked out but which is unknown to the people, one then gets very good sense out of Chapter 28 and a very clear understanding of it.

Now let us look at section made up of 40 to 66. Here we notice the historical background is quite different. Manassa is now on the throne and his first duty to the people of God is to introduce all kinds of wickedness into the land. Izziah and the Godly forces is absolutely certain. It is so certain to their minds that they consider it as already theirs. Then considering the as if it had already come upon them he turns to the Godly and gives them God's message of consolation. This is clear in the very beginning of Chapter 40. Comfort Ye my People, saith the Lord, because the Warfare of Jerusalem has been accomplished and she has received from the Lord's hands the equivalent for her sin." and he goes on to tell how God is going to deliver the people and bring his blessings to them. The consolation of this portion of the people which need not rebuke but comfort as they see wickedness rampant in the land and know that the terrible punishment which Izziah had predicted are absolutely certain to come. Now in this section a particularly interesting scene is the scene of the servants of the Lord. We find the phrase "servant of the Lord" or "my servant" occurs frequently in Chapter 2 and Chapter 53 and never again in the book. After that we find the phrase, "The servants of