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We are dealing with this section which starts with Chapter 56, verse 9, and it has rebukes and blessings, rebukes and blessings, rebukes and blessings, even though there are certain points at which that general outline subject to certain revisions in the light of suggestions that have been made, that is in general the arrangement of this section. We notice that he begins in 56 with a rebuke against the watchman of Israel, the leaders who are not protecting the people from evil but who are actually leading them astray. Then we have a passage of blessing. Then we have a passage of rebuke again which again is directed against the leaders in general but here it is not so much political leaders who seem to be in mind as it is religious leaders. Here it is the leaders of religious ^{ceremony} ~~sermony~~; the others might be the prophets, the leaders of their ideas, whether in political things or in religious, although it does seem to me that the general moral condition seems to be more stressed than the particularly religious in the first. This second one is very definitely religious ceremonies and their purpose that is in mind.

(Question) Well, it is hard to tell exactly when this prophecy was written in his life. You had King Ahab^y ruling and I would say that the leaders of the religious life probably were official leaders at that time. But there was a very marked apostasy, a very strong turning away from God, and little interest in such a man as Isaiah. Then after Ahab's death you have Hezekiah, who seemed to have welcomed Isaiah's counsel and given Isaiah a very prominent place of authority in the court. And in the reign of Hezekiah the religious leaders and the political leaders were to a large extent men who were true to the Lord. Then, however, after Hezekiah's death you have Manasseh, his son, reigning who turned wickedly following the lines of his grandfather rather than his father and going far beyond what his grandfather had done. In the introduction to Isaiah it says it is what he prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah and no makes no mention whatever of Manasseh. It is purely a ~~conjecture~~ conjecture that he ran into the reign of Manasseh, but it seems a very probable conjecture, in fact extremely probably. I consider it as practically certain. We base it upon, first, there is the Jewish tradition that