

Isiah was martyred under Menasseh. That tradition may be late, not dependable on the other hand; it may spring from a valid source. ~~There~~ It is a stride; not a convincing evidence. Then there is no reason why he may not have run into Menasseh's reign. We are not told when he died. It would not make too long a life for him, too long a time of prophesying, and the background which those who believe that much of ~~Isiah~~ ~~Isiah~~ was written a century and a half or more later, the background of those sections which they say shows the time of the exile could equally well show the despair of the righteous in the reign of Menasseh. There being no evidence against the running into this reign, there is every reason to think that he may have lived during it. So the situation is vastly different from the situation in our own country. We have sharp and distinct separation of churches here. There such a thing was unknown and, of course, Israel was theoretically a theocracy in which God was the king, and the king was represented God on earth. He was the son of David in the Davidic line, supposed to be what the Lord intended. So that the distinction between them is nothing like it is now.

(Question--Mr. Sit) The Roman Catholics I think have a tendency to base a great deal of argument on proof texts, or sections of verses, drawing a great deal out of a few words and ignoring context 30-8
And they draw these indiscriminantly together whether they are in the Old Testament or in the Apocrapha or in the New Testament. Consequently in their books on these subjects they would make much use of particular verses.

(Discussion) The method of the Roman Catholics is largely a method of defense of that which we have. ~~It~~ and looking for evidence, of course, rather than starting with what was there and saying this is what we know. They seem to base more attention upon the men through the Bible even though theoretically the Bible is 30-9

But it is true that the Biblical ideal is not the ideal that separates the church a theocracy. from the state. The Biblical ideal is ~~the opposite~~. It is a government in which God reigns and one in which men are God's representatives to perform God's will.