

at large think, Isn't that wonderful, we are going to be delivered from this attack by this northern kingdom!

But the nobles say, We don't like this fellow Isaiah; we are not anxious to have him at our banquet, but he's here; after all he's increasing the patriotic belief of the people. Let's let him go on a little longer before we put him out, and he's helping in our purpose to get the people to stand strongly and valiantly against these great odds until the Assyrian forces attacks from way over on the Euphrates and delivers us from (our enemies.) So Isaiah continues, "In that day (which in the prophetic books is a term for there will be a day), there will be a day when the Lord of hosts will be for a crown of glory (reading vv. 5,6). And the nobles say, Well we know he'll bring in some of his religious stuff We can expect that. He'll praise God for our deliverance from Isarel. That's all right. That keeps the common people happy. That keeps them contented and interested. We'll let him go on, we don't object to it. If he starts had started with this, they probably would have said, Now Isaiah, this is not a religious meeting. We are here celebrating our great national affairs, and the+ you can have your religious meeting over at the other place, but if some of the people want to come they can. But this isn't a religious meeting ~~EEEEEE~~ ~~EEEE~~. But he didn't start with this. He started with what pleased them and then he brought in how the Lord is going to get the glory, and it comes rather incidently, and they say, Well alright we ~~do~~ won't interfere with him. But now, v. 7, the translation is a little bit awkward. It says, But they also ~~ja~~ have erred. It should be "but these also have erred." "But these also have erred through wine and through strong drink . . ." Who are "these"? I think as Isaiah