

It is of course a true Scriptural idea but it doesn't seem to be contained in this verse. It is another part of the Gospel. (Student: Paul takes it and applies it to the universality of sin.) (Delitzsch says Israel has confidence in a Shepherd, ~~and~~ ~~and~~ blind to every coming danger, and therefore fails to give warning at its approach. Then he gives the views in 56:10, that most modern commentators hold that drawing near and devouring refers to Jerusalem and while this wasn't stressed upon he nevertheless says, quotes the more modern commentators, Jerusalem the sign of .(3) Then he continues down, that the watchmen are the prophets here as everywhere else.) Are the watchmen the prophets? Or does it include prophets. (We have already said that dwelling ones from their relevance who are in .(3)) Yes. They are at least another phase of them. (He mentions that the watchmen are the prophets, he says here as everywhere else. I was wondering whether it could be possible to substantiate the everywhere else, and go on to the prophets.) It is quite usual that watchmen means prophets. But I would think that in a larger sense it would include all the leaders. I think it is rather difficult to narrow down.

(I do not suppose that the (4) thoughts of from our study, and I was interested in his observations, instead of watching, praying, wrestling they would render themselves susceptible to divine revelation, we were living in ease. I know that the observation we made that idolatry and prostitution are .(4) where we have when we get into 57 where the repetition in is given and it seems that adulterers etc are considered. It is difficult to find some times statements concerning that which we are looking for, the time element, so I was looking for the observation in after 57:5,6, and to see that Delitzsch seems to posit what was man and some time/men and reaches forth until the time when he himself lived. Would you have any objection to that?)

He looks back from the standpoint of the captivity 1(5 $\frac{1}{4}$). (Yes, that's what I mean, and he takes his power from Manasseh's reign.) Yes, I would think that is right that the prophet, when we look back, that is, you think of the prophet in chapter 40, he takes the same thing considering he is without (5), but here he looks back further, ^{as possible} or you say he looks forward to the time of the captivity in 40. He assumes that and he holds it up into # 56. While all the time he's talking about of the captivity, he's talking to the people in his own day, and assumes that exile is certain, and that the Godly of his own day view it as absolutely certain, so much so that they are living in the shadow, and he is connecting these people with giving them the which can meet