

Yes, I think it has a real relevance to the exile, and it is very recently attached to that period, but I don't think that it is something simply growing out of the exile situation. George Adam Smith said that during the exile this came up. The unknown prophet of the exile said and here's the answer to it. I don't think it is that at all. But I do think that the Lord has led Isaiah since, led him to feel the thing that would solve the problem of the exile. I would think that the passage has relevance toward people of all ages. Now are there further things that we should discuss on this? Problems at the moment? If not, I would suggest that perhaps we might go a little further on the general idea that Mr. Wallis has raised of the, where we make divisions. And I would say that to me at about verse 9 of this chapter, we enter a section in it, where there is very great stress ~~mm~~ laid on sin and vice such as had not been raised on sin of that type since previous to chapter 39. And then this separates these chapters quite markedly, from everything which we have hitherto seen in this second main section of Isaiah, before chapter 39. And that this then would mark out a main division, in the middle of chapter 56.

(Student: Verse 9, just a comment on it.) I was meaning that if you take verses 1 to 8 they clearly go with what precede. If you take verse 10 and 12 they go clearly with what follows. Now verse 9, if you take verse 9 in a figurative sense, but does it go with what precedes, in some way referring to the promises and the gathering of the people, or does it refer to what follows where we are told the watch men are blind and say that the reason that the reason that these beasts ^{are told to ~~mm~~} come to devour, is because (3 $\frac{1}{4}$) are themselves giving away giving ~~mm~~ way to their . I think the division is clearly either before 9 $\frac{1}{2}$ or before 10.

(Student: In view of verse 9 going with verse 10, and following, what would you interpret the beast to be?) (Would you take it literally or figuratively?) Dr. MacRae: No, I would take it as figurative. I would take it as meaning all of those unpleasant things which are going to injure the Israelite nation. Those which have been cut out, have been kept out, by God's omnipotent power, in response to the attitude of the people trusting Him. You might say that it is as if in the days of the judges, when the people turned from sin and turned away from God, the Lord called on the Midianites to come in and conquer the nation, or he calls in the Philistines or some other group, who came in and they conquered the nation and they went into captivity. Well, now, is verse 9, might be the Assyrians or the Babylonians who came in and took them into captivity. By unpleasant things I mean that which was injurious and harmful in a physical way. It was the result of sin, and the result which, from which the Christian