

prophecy as that found in Isaiah 40-48 concerning the deliverance of Israel from the hand of Babylon would require a larger introduction than this, yet there is an intimation in vs.8 of our present chapter that Isaiah did prophesy more to Hezekiah than here appears. In the answer of Hezekiah to the prophet it says that he had told the king that there would be peace and truth in his days. The amount of verbal information given to Hezekiah we have no means of knowing, That the people would go into captivity ~~having~~ to Babylon had been prophesied as we have said in Mic. 4:10; and again, the destruction of Jerusalem, which, we remember, would not be by the Assyrians, had also been prophesied in Mic. 3:12, the section following which Isaih apparently quotes in Is.2:2-4. The guarantee of captivity in Babylon, or a least of a captivity, is found for the prophet Isaiah in his repeated arraignment of the sinful people throughout the Book. Deliverance for Israel, the sin of the people, and the current prophetic word of captivity in Babylon we must say is sufficient occasion for the prophet's turning his attention, under God, to the day when these who will be exiled by the judgment of God will be returned by His mercy according to His inviolable covenant. Chapter 39 does prove that Isaih saw and feared the Babylonian menace. That it was necessary for him to write about the Babylonian captivity at such length is not indicated here so much as in the introduction proper to the Second Section, which we must now consider.

According to Toy's Quotations in the New Testament, p.71, Luke 1:68 is more or less a theme-song of the Second Section of Isaiah. The Lord "has visited and redeemed His people" is frequent in this part of the prophet. And indeed, that thought is truly Isaiah's subject here. But the section