

predicted. It carries no eschatological flavor nor mystical double reference to an age of tribulation. It simply specifies the time when all these prophecies of doom should find their fulfillment, and is not to be pressed beyond this meaning.

It has been mentioned indeed that this prophecy against Judah was not fulfilled until Babylon's invasion in the days ~~of Josiah~~ after Josiah. Alexander (Prophecies of Isaiah Vol. I p. 176) quotes Vitranga and others to the effect that "king of Assyria" of 7: 17 includes the kings of Babylonia so designated in II K. 23: 29 at least. Alexander's own view is that the days here spoken of are not worse than the former invasions, but were of a different nature, destroying Judah's autonomy. There is a possibility of the correctness of this interpretation which would then detract somewhat from the clarity and specific reference of these verses. But the view is unnecessary as well as improbable. The Biblical accounts in II K. 16-19 and II Chron. 28-32 when supplemented by inscriptions by the Assyrian kings (given in Barton's Archaeology of the Bible, 6th ed., pp. 464-473) show that Judah itself as well as Israel was brought low both by tribute to Assyria and invasion by Assyria in the days of Ahaz and Hezekiah.

There is an antidote to the toxin of these prophecies of doom. True, they will come, and Judah as well as Israel will suffer soon. But God is still faithful; He will provide salvation. Three glimpses are given of that promise in our present section, and they will be taken up more at large later, 7:14 gives the hope of the wonderful Child to come, whose name shall be "God with us". 9: 1-7 elaborates upon this vision and tells of the mighty victory that this Divine Person will achieve. 11: 1-16 is given over entirely to the righteous and golden rule of this "Stem of Jesse" which shall result in a