

begun,¹ except to hold that of course it is sure in the counsels of God. The וְיָצֵא of vs.2. can well be taken as a prophetic perfect, and the whole description moves in that tone. The purpose of this section, of course, is to show how the one from the east will rescue Israel. The contrast is therefor drawn between the consternation confused among the idol worshippers at Cyrus' advance, and the blessing of Israel, God's servant, at His coming. As Delitzsch rightly emphasizes², the וְיָצֵא of the

וְיָצֵא of verse 8 is antithetic in force. The description then proceeds in Messianic vein.

The subject is taken up again in vs. 25-29, and the interpretation is the same. A figure appears executing God's will. This time he is pictured as coming from the north, and we could show if necessary that Cyrus fits this too. But there is no real difficulty in the two directions being mentioned, and commentators have no objections to raise. Notice what the English slightly obscures, that in this very verse the East is mentioned. It may also be divided thus: "I have caused to rise up (one) from the north, and he is come from the rising of the sun. He shall call upon my name." Verse 2 says $\text{וְיָצֵא מִן־צָפוֹן}$; verse 25 says $\text{וְיָצֵא מִן־מִזְמוֹתֵי הַשֶּׁמֶשׁ}$. The word for princes, vs. 25, וְיָצֵא , is used elsewhere in Ezekiel, Daniel, and other late books for the Babylonian satraps.³ Admittedly it is used very exactly here, and we may say (with Alexander) that it "affords a remarkable example of prophetic foresight." That is true whatever the origin of the word, but we would not expect Isaiah to use such a word if it were unknown to his hearers, any more than we would expect George Washington to speak of

1. Even in his 1st edition! In loc.
 2. Commentary, 1st ed., in loc.
 3. B.D.B.Lexicon.