

be noticed that ~~the~~ words are chosen as much for their sound as for their meaning.¹ The last part of the chapter also therefore, although it speaks of the blessings of Jerusalem, need not find a fulfillment beyond the days of Hezekiah.

The third woe--that upon the Egyptian party continuing from 31:1 to 32:20--is somewhat different. The sin of such was the old fault of trusting in the arm of flesh, and even the arm of unredeemed man, to win the Lord's battles. Isaiah calls it significantly a "deep revolt" (31:6). The Egyptian assistance will be futile (compare chapter 20), and those who trusted her will fall (31:3). Yet God Himself will deliver Jerusalem. ~~Chapter 30:27-33 and 31:4-9 speak of God~~ Chapter 30:27-33 and 31:4-9 speak of God defending Jerusalem "as birds hovering" and "as the young lion growling over his prey", so that the Assyrian will be utterly confounded. We may mention that the birds spoken of in 31:5 do not refer to airplanes or Allenby's entrance of Jerusalem as some would say, because it is a promise of protection against Assyria, and a very plain and literal and comforting promise it was, even though every detail of metaphor, of course, was not carried out.

There is however a question about the section 30:18-26. Does it predict Jerusalem after the Assyrian defeat, or the triumphs of the church, or the millenium, or heaven? Alexander, Delitzsch, Naegelsbach (Lange Commentary) agree at least in referring it to time still future; so we shall list it among the eschatological passages yet to be studied. It is a definite section opposed to the disaster attending the Egyptian party, and is without contemporary historical reference, and so may be classed thus as eschatological with some certainty.

1. The verse is: