

by Jehovah who is Israel's judge, lawgiver, king, and therefore Saviour (ch.33). This outline may err slightly on the side of over-simplification for the reason that Jerusalem's salvation can hardly be predicted without speaking of Assyria's doom, nor can Assyria's doom be foretold without Jerusalem's deliverance. We therefore find Assyria mentioned by name or by evident description in 29: 5-9; 30: 31-33; 31: 8-9; as well as in ch.33. What is there difficult in such a verse as 31: 8, "And the Assyrian shall fall by the sword, not of man; and the sword not of man shall devour him; and he shall flee from the sword, and his young men shall become subject to taskwork."? The rest of the passages are similarly clear, and lead us back to the same conclusion, that prophecy, at least many prophecies, are to be treated by historico-grammatical exegesis and the plain meaning is to be taken, although, of course, poetry is to be interpreted as poetry and metaphor as metaphor.

In the short oracle concerning Assyria in 14: 24-27 we find real difficulty. Why should these three verses be so abruptly inserted at the close of the long tirade against Babylon? We believe that an answer may be found in the thought that the following burden against Philistia is also inserted abruptly. We cannot deal here with the question of authorship of this section which is so universally dismembered by the critics. The problems concern the composition of the book as a whole. We at present assume the Isaianic authorship of the entire book. But the questions of interpretation are not difficult, and are in fact already solved. The Assyrian shall be destroyed, and that in the Holy Land. Babylon would fall by the Medes. Philistia would be conquered by Israel, but Assyria would fall "in my land and upon my mountain" by the fiat of God.