

(Cyrus, the personal servant, and the new creature) are taken up successively, and treated one by one, are unsuccessful because inconsistent with the ~~frank~~ frequent repetition and recurrence of the same theme. The order ~~of the~~ is not that of strict succession but of alternation." We shall see one such example shortly in the first of these divisions, 40-48.

Chapter 40 seems to be, as we should expect, an introduction. The elaborate introduction of Part one (chs.1-6) has here somewhat of a counterpart. It declares at once the purpose of this book of consolation. It says that Jerusalem has done with suffering. It announces a crier who prepares the way for the advent of the Lord and who at last announces the Messiah. (vs.9-11) And all this strength and wisdom and counselled plan comes from the living God, the author of redemption.

At once we find a prophecy in vs.2--Jerusalem's warfare is over. Of this Alexander remarks: "Jerusalem is put here for the church. . .The continuance of the ceremonial system, and the hardships of the old dispensation, are elsewhere represented as chastisements due to the defections of the chosen people, notwithstanding which they should continue to exist, and in a far more glorious character, not as a natural church, but as a spiritual church, set free from ritual and local fetters."¹ In Alexander we have a good example of the so-called spiritualizing exigesis. In fairness we should note that Alexander does not always treat prophecy so--no one can. Assyria and Babylon and Jerusalem very evidently mean first those cities and kingdoms in so many places that no one can spiritualize consistently. We have found so far in our study Jerusalem, Israel and Assyria, Egypt, and

 1. Commentary, in loc.