

transformation of the world and the blessing of the remnant of God's people. These marvellous prophecies are interjected as it were without regard to the time in which they will transpire. They too are in the elevated style of prophetic poesy, but they, like the judgment passages, tell of a very real order of things some day to come.

Another principle which we must apply later is to be found from this section, ch. 7-12. We refer to the close concatenation of different periods all prophesied as future. It has been said that a prophet often sees only mountain peaks without being able to discern the extent of the valleys between. Or prophecy may be likened to ~~xxxxxx~~ a canvas where future events may be predicted without perspective. Mr. John Murray¹ neglects this principle in exegeting II Pet 3: 4-13. He excludes a millenium by showing that "the 'coming' of the Lord, 'the day of the Lord', 'the day of God', the dissolution of the present heavens and earth, and 'the dayx of judgment and perdition of ungodly men' are all brought into the closest conjunction." But if we should apply Mr. Murray's mathematical exigesis to this section of Isaiah we should find that "in that day" there shall occur (1) the Assyrian invasion, 7:18,20, (2) the return of Israel, 10:20, (3) the calling of the Gentiles, 11:10, (4) the second return from captivity, 11:11, and (5) the paean of praise of the redeemed, chap.12. Close concatenation in these prophecies apparently proves nothing except that every element will be fulfilled in God's good time.²

If our sequence of treating the prophecies is to be temporal, we have other passages to study before we return to the Book of Immanuel and consider the fall of Assyria. There is a section among the Burdens of the Nations (ch. 13-23) which doubtless refers to these same events of the fall of Syria and

1. Presbyterian Guardian, Mar.27, 1937. p.243.

2. I am indebted to Mr. G.D.Young for the suggestion of this argument.