

is properly called Almighty, and that God would use Assyria to chastise but not to destroy His people. Assyria shall fall. We may think it more improbable that a prophet in these circumstances should unequivocally predict disaster for Assyria than that he would later prophecy return from Babylon, a distant enemy. But Isaiah does definitely say that Assyria will fall as Midian fell at Oreb before Gideon's three hundred (Judges 7: 24). We consider that verses 28-32 describe Assyria and her conquests either as they had begun or as they would be carried on, and 33-34 describe his sudden and disastrous defeat. The only valid objection to this view seems to be that chapter 11 begins at once with Messianic prophecy. Some have therefore called these last few verses the world-power at the end time, which Christ will destroy with the breath of His mouth. (II Thess. 2:8). But such a double reference or typical significance is seen to be unnecessary when we remember that so often the Messiah is predicted either in first or in second advent (we will not here consider which) flatly against the background of current events ~~that~~ without chronological perspective.<sup>1</sup> The prophecy here even in its majestic poetic sweep is not difficult nor cabalistic, but is in a very real sense history in pre-view.

The same may be said of the similar prophecy in the Book of Woes (neglecting for a moment 14:24-27). Again the section shows a real progression. Ephraim is denounced and her doom shown (ch.28), then the adversity of Jerusalem is prophesied, and her deliverance by the skin of her teeth (ch.29), then the Egyptian party and Egypt herself is denounced, (ch.30-32), and finally Assyria itself, the major shadow, will be defeated

1. Cf. e.g. Amos 9: 11 ff.