

the author. Instead of that it is in the pret., and to be understood as future, as we would expect in a borrowed selection of prophetic narration.

I would like to see in concise form the reasons for assuming that Isaiah and Micah borrowed this prophecy from an earlier source.

2. The meaning of **כְּאַחֲרֵית הַיָּמִים** is determined by the prevailing usage of the term. According to Gen. xlix. 1, Micah iv. 1, Num. xxiv. 14, Dan. x. 14, it means the closing part of the period of time spoken of. And as Isaiah here closes with Messianic times, these are the last days. (See Heb. i. 1; I Pet. i. 20).

3. Vv. 2-4. That these verses did not receive their fulfilment at the return from captivity is clear from history. In those days all nations did not flow, as described, to the law of the Lord promulgated from Zion. The law in Zion then was the Mosaic law from Sinai. This prediction points to another law—the law of Christ—the Gospel, which will yet be so esteemed that it shall be accepted by all nations as a law of conduct. May the time soon come!

4. The statement in regard to “the laws of prophetic suggestion” seems to be a necessary principle to be taken into account in the interpretation of prophecy. I consider it above any adverse criticism that I can offer.

5. Chapter iii. 1. Reasons for regarding figuratively the expression: **בִּלְמִשְׁעַן-לֵהֶם וּבִלְמִשְׁעַן-מֵי**. The two preceding words **מִשְׁעַן וּמִשְׁעֲנָה**, *stay and support*, i. e., support of every kind, might be supposed to favor the idea that the expression under consideration simply means the most necessary props of state. The following verse would then explain what these props were. The literal sense, however, seems sufficiently exhaustive when we read Lam. ii. 20; and Josephus, *Wars of the Jews*, Book vi, Ch. iii 3, 4.

6. Chapter iv. 2. The meaning of **צִמָּה**. The Messiah is meant by this word in Jer. xxiii. 5; xxxiii. 15; Zech. iii. 8; vi. 12, and the objections to that meaning in this verse do not