

We pass on to a consideration of one other section which, while written after the book of Immanuel precedes the destruction of Assyria there prophesied. It is a question whether we should consider chapters 28-35 as a unity or place chapters 34 and 35 in a separate division. Naegelsbach (Lange Commentary on Isaiah pp. 359-360) argues that they are both separate and written at a later period of Isaiah's life. Delitzsch (Commentary V.2, p.67) also separates them. Alexander (Commentary V.2, p.18) does not emphasize the separation but treats these two chapters as "one prophecy. . .filled with threatenings against the enemies of the church. . .and promises to the church itself." Orelli (Commentary on Isaiah, p.194) takes the better view, perhaps, that these two chapters are indeed separate, but form a conclusion to the section 28-33 just as 11 and 12 did for the Book of Immanuel and 24-27 did for the burdens on the nations. The section deals with the fall of Ephraim from her high estate (chap.28), then with the assault upon and deliverance of Jerusalem (ch.29), then with the Egyptian party of Hezekiah's day which refused to trust the Lord alone who would Himself defend from Assyria (ch.30-31), then ch. 32 returns to a denunciation of the sins of Judah and 33 foretells Assyria's downfall. The two additional chapters give first the "Lord's vengeance and the year of recompenses for the controversy of Zion" (34:8) and the eventual abundant blessing for the ransomed of the Lord.

Chapter 28 is fittingly called a woe upon Ephraim. With it we may well compare Amos 3,4, and 5, where the same riches of Israel are laid side by side with the sins of luxury and denounced in an awful prophecy of doom. Especially compare the use of "judgment" and "righteousness" of Isa.28:17 with Am.5:24, where Keil (Keil and Delitzsch, Minor Prophets, V.1, p.289) interprets these words as the punitive retribution of God. Then in Amos the captivity "beyond