

this sublime picture to the days of the Maccabees or thereabouts, we fall into an even greater difficulty when we interpret the other parts of the prophecy after the same manner. The simple way out is to keep in mind the characteristic of Hebrew prophecy (which reflects the eternal mold of the Divine mind) that in the great picture the details of distant times and former designation of localities are interwoven into the complete whole without regard to accidental notions of definition

Furthermore, Henderson is obliged to resort to the method of spiritualizing these passages. or, to put it in another way, to interpret them as figures of speech. The deliverance here meant is that "especially on the death of Antiochus Epiphanes. That the strong language at the close of the verse ('Then shall Jerusalem be holy, and there shall no stranger pass through her any more') does not imply immunity from invasion to which there was absolutely no end, will appear on comparing Isa.52:1 and Neh.1:15.....From the death of Antiochus till the coming of the Messiah, no hostile power should take possession of the Holy City." Indeed? Did the conditions in Jerusalem before and in the time of Christ warrant the truth of the statement that these people then knew [Henderson says: "experiencing, knowing by experimental proofs of the divine kindness"] that Jehovah was their God and Jerusalem was holy, and that strangers should not pass through her any more? As a matter of fact the Syrians practically dominated the Holy Land soon after, and the Romans came after the Syrians. And so has it ever been.

These passages have not yet been fulfilled. They must refer to the End-time. And more of them will then be fulfilled and only then, "And it shall come to pass in that day, that the mountains shall drop down sweet wine, and the hills shall flow with milk, and all the brooks of Judah shall flow with waters; and a fountain shall