ern Christian writers, maintain, that the prophecy relates to the future literal restoration of the Jews under the Messiah."

"By the term 'Breaker' some understand Cyrus; but the identity of structure between this sentence and the two with which the verse closes, compel us to interpret of Jehovah Himself, who, through the instrumentality of that monarch, removed every obstacle which prevented the retorn of the Hebrews to their own land. When His providence so visibly interposed, it was easy for them to break down the minor barriers which had confined them in Babylonia, and triumphantly to march out through the gates of the hostile city..... In the illustrious Deliverer Ahereexhibited, Rosenmuller recognized the Mes #shah: 'THE Breaker', definitely, for it is with a demonstrative article. Wherefore it speaks of a certain particular person, and by substitution of title it is thus expressed, who is called at once 'their king' and 'Jehovah' that there may be no doubt, that we are to thinK of the Messiah or that Divine hero under whose leadership all the enemies of the Jews having been conquered, the golden age will gladden the world'" (Henerson).

Keil & Delitzsch say: "Just as Jehovah went before Israel as the Angel of the Lord in the pillar of cloud and fire at the exodus from Egypt (Ex.13:21), so at the future redemption of the people of God will Jehovah go before them as King and lead the procession (see Isaiah 52:12). The fulfilment of this prophecy commenced with the gathering together of Israel to its God and King by the preaching of the gospel and will be completed at some future time when the Lord shall redeem Israel which is now pining in dispersion out of the fetters of its unbelief and sin" (pp.448,449).

Pusey remarks: "The image is not of conquest but of deliverance....From this passge the 'Breaker-through' was one of the titles
of Christ, known to the Jews, as One Who would be 'from below and
from above' also." Pusey also regards this Breaker-through' as the