

this section as bold prophecy which will be vindicated in its time. Orelli has nothing to say about 43: 18, "Remember ye not the former things, nor consider the things of old" (יָדָוּ יְשִׁיב־לֵךְ), which is in exact verbal contradiction to 46: 10 and is in a very similar prophetic context. The יָדָוּ יְשִׁיב־לֵךְ יָדָוּ יְשִׁיב־לֵךְ "former things and things of old" of both passages apparently refer to God's former great redemptive acts such as deliverance from Egypt, rather than a specific prediction now cited as coming true. In 48: 3-7 the argument appears to be the same. Because Israel is well-known to God as stiff-necked He now declares his will (יָדָוּ is the word used here, not יָדָוּ יְשִׁיב־לֵךְ) that when it comes to pass they will give God the glory.

Chapter 47 and 48 conclude the prophecies against Babylon. The details of the exegesis may be of great value, but are not necessary to our purpose, and must be ~~omitted~~ omitted. The broad outlines of the picture are vivid and clear. Babylon will be humbled, a mistress of nations no more. The reasons for her downfall are double. First, she oppressed God's chosen people, and he that toucheth Israel toucheth the "apple of his eye". Second, Babylon falls for her own guilt. Her sins of pride, luxury, and idolatry at last weigh her down to the graveyard of nations. We have already explained that we feel this prophecy to have been adequately fulfilled, but a word of more than a general nature should be said. Naturally we can point to the complete desolation of Babylon in later years. But the prophet appears to specify the actual taking of Babylon as the great decisive event. (48:20). Two things may be added to the general remarks we have already made. First, there may be some point to the suggestion that Babylon was more than a city; she was a government. And although the stones of the city did not at once fall with the Medo-Persian conquest, still the laws were