

STREANE

STREANE continued

Despite some slight Jeremianic element, the passage is considered to be a composition of later date. Against the view that it belongs to the fourth year of Zedekiah(B.C. 594, Is. 51:59 f.) there are four weighty considerations:

(a) The historical situation which it presupposes is of a much later time: the people are exiles ~~which~~ (50:4 f., 17, 51:34), the Temple has been destroyed (50:28 - and, 51:11, 51);

(b) the writer here emphasizes the speedy overthrow of Babylon, whereas at the date mentioned (see chs. 27:29:) Jeremiah was maintaining the falsity of this same view against the prophets who urged it, and was advising the exiles to settle contentedly, as the captivity would last 70 years;

(c) the joy with which the writer here contemplates the destruction of Babylon is ~~Chaldean~~ quite at variance with Jeremiah's often repeated conviction that the Chaldeans were the divinely appointed agents for visiting upon his countrymen the punishment of their sins;

(d) the utterly disproportionate length and constant repetitions (e.g. 50:3, 9, 25, 41, 51:1 f., 25...).

The date, natural: the fall of Babylon at the hands of the Persians(538 B.C.

Peake holds that the prophecy, as apparently dependent on such pass. as Is.13:1-14:23 and 40:-55:, which belong to that time, should be placed later, and is intended, by its anticipations of speedy vengeance, to meet the difficulties of those who were perplexed by the fact that Babylon was not really destroyed for several generations after the time of Cyrus.

The lack of arrangement and the frequent repetitions above mentioned preclude the construction of anything like a satisfactory summarization of the contents.

There is no clear indication of metrical arrangement in these chs.

The date of the prophecy shortly before 538 B.C., WHEN THE CONQUESTS OF Cyrus began to kindle the hopes of the exiles, and to mark him out as their coming deliverer.

The Prophecy cannot be Jeremiah's. But (1) the historical situation presupposed by the prophecy is not that of B.C. 593, but much later: the Temple is alluded to as having suffered violence(50:28;51:11, 51), the Jews are in exile (50:4 f., 17, 51:34), and the end of Babylon is approaching rapidly(50:8 f., 51:6, 45 f.). (2) the point of view is not that of Jeremiah either in or about 593 B.C : the contradiction between Jer.'s exhortation of the exiles to be content with the new home in Babylon and his confident declaration of the doom of Babylon and the ensuing deliverance of the exiles from Babylon.

(3) the prophecy is animated by a temper which is not Jeremiah's. The vein of antagonism against the ~~Ex~~ Chaldeans and the satisfaction shewn at the prospect of their approaching fate, are inconsistent with Jer.'s repeatedly avowed conviction that the Chaldaeans were the agents appointed by Providence for the punishment of Israel's sin - a work which in 593 was not yet accomplished. It is the work of a prophet who is familiar with Jer.'s writings, and accustomed to the use of similar phraseology (shortly before the fall of Babylon B.C.538).

Remarkable are many reminiscences, repetitions... ~~of~~ prob. due to the torrent of impetuous feeling whereby the prophet is carried along.