

whole Second Section the prophet's interest is as much in the supra-mundane sphere as in actual events. And in accordance with that circumstance he here returns to the idol-judgment scene of Chapter 41 ff. And now Bel and Nebo, the gods of proud Babylon, are fully judged. We drew no exegetical conclusions from the coincidence, but it is strange indeed that the names of the two kings of Babylon at the time of here fall were Belshazzar (Bel protect the king) and Nabonidus (Nebo has --(given?)) With the reference to these gods, of course, Babylon herself is clearly in view. Two morals are drawn from the prophecy: first that God is the living God who bears His people on eagle's wings instead of being borne himself on dumb beasts of burden, and second that He is shown to be God indeed by His prophetic word.

Orelli argues¹ from 46: 10 and similar parallels (41: 26, 45: 21) that the author is an exilic writer appealing not to general prophecies of Hosea etc, but to Isa. 13, 21, etc., which Orelli holds were in fact written by Isaiah, whereas the second section was not. Orelli is alone in finding this reference here, and it is to be feared that he merely seized upon an opportunity to justify his mild critical view, which, while more commendable than the radical view, has given up the principles of prophecy at stake and has failed to maintain itself. The commentaries of Delitzsch (4th and 1st editions), and Naegelsbach, Alexander, Cheyne, and Wade draw no such conclusion. And the idea is unnecessary. Here in 46: 10 ff. the allusion is plainly to the prophecy of 41: 2, 25, where the ravenous bird or eagle (עָיִן)
 from the east is simply the righteous one from the east ($\text{יְהוָה מִן־מִזְרָח}$).
 The claim that God declares "The end from the beginning and from ancient times the things that are not (yet) done" simply strengthens the presentation of

 1. Commentary, p.235, 261.