

Prophets 93.

it over twice now, or when I first gave it twenty years ago? Well, the illustration begins to be dated. We'd better change it slightly and say, "It's almost twice as long, the time before that, as the time since" and yet to anybody who hasn't gone into it much it would seem as if American history is mostly in this last hundred and fifty years, hundred and seventy years now, because the long period that we are just through seems longer to us than a very long period prior to that and here if this is the attitude of people just before the return, they say, "Oh, look way back there, we had Palestine a little while but here's this long time that the enemy has had it." It is a natural expression in that situation. It is a rather strange expression in the other situation. Now look at Chapter 64, Verses 9-11 or if you are looking in your Hebrew Bible it will be Verses 8-10. He says: "Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people. The holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict us very sore?" You note the expression there? He doesn't say, "God is going to bring destruction upon these cities and upon the temple at ^{then} Jerusalem and/later on He will give you blessing again as Jeremiah does!" He says here, "They are a wilderness. They've been a desolation". You look at this condition of destruction and they say, "O, God, deliver us from this situation". Now it is possible, it is easy, as Driver himself says, in the course of impassioned discourse, to set yourself forward into the distant future and for two or three sentences to imagine yourself there and look back from that standpoint, but is it a natural thing to think that Isaiah set himself forward for twenty-seven chapters into a period a hundred and fifty years after this time and looked back from that standpoint, not for two or three verses but for a whole twenty-seven chapters? Now we notice also that in these chapters the sufferings experienced are assumed, taken for granted, to have been experienced at the hand of the Chaldeans. We find, for instance, in Chapter 43--I don't suppose I need to go over the different references I have here because you gathered them in yesterday's assignment--but in Chapter 43, V. 14 we read: Thus saith the Lord, your redeemer, the Holy One of Israel; For your sake I have sent, not to Assyria, but to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in