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## TRANSLATIONS FROM THE PROPHETS.

## JEREMIAH IV. 3-VI. 30.

*The Foe is at the Door; let Judah repent before it is too late, if perchance the Judgment may be averted.*

<sup>3</sup> For thus saith Yahweh to the men of Judah and to Jerusalem Break up your fallow ground, and sow not among thorns:\* <sup>4</sup> circumcise yourselves to Yahweh, and take away the foreskin† of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury go forth like fire, and burn, with none to quench it, because of the evil of your doings. <sup>5</sup> Declare ye in Judah, and in Jerusalem publish it; and say, ‘Blow ye the trumpet‡ in the land: cry aloud and say, “Assemble yourselves, and let us go into the fortified cities.”’ <sup>6</sup> Lift up a standard§ toward Zion; bring (your households) into safety,|| stay not: for evil am I bringing from the north, and a great destruction.¶ <sup>7</sup> A lion is gone up from his thicket; and a destroyer of nations is on his way, he is gone forth from his place: to make thy land a desolation, (and) that thy cities be laid waste, without inhabitant. <sup>8</sup> For this gird you with sackcloth, wail and howl: for the fierce anger of Yahweh is not turned back from us. <sup>9</sup> And it shall come to pass in that day, saith Yahweh,† that the heart\*\* of the king shall perish, and the heart of the princes; and the priests shall be appalled, and the prophets shall be amazed. <sup>10</sup> And they shall say††, ‘Ah, Yahweh! surely thou hast greatly deceived this people and Jerusalem, saying, “Ye shall have peace;” whereas the sword reacheth even unto the soul.’

*Description of the Enemy's Approach.*

<sup>11</sup> At that time shall it be said to this people and to Jerusalem: A hot wind †† from the bare heights in the wilderness (cometh) toward

† So Pesh. Luc.: cf. Deut. 10. 16. The Hebrew text has *foreskins*.

\* I.e. prepare your heart properly to receive the seed of good resolutions.

‡ Properly, *the-horn*. So always. Here as the signal of danger.

§ As a way-mark to guide the fugitives to a place of safety.

|| Cf. Isa. 10. 31, R.V. *margin*.

¶ Heb. *breach* (or *breaking*).—An expression used frequently by Jeremiah and other writers of the same age (v. 20. 6. 1, 14. 8. 11, 21, 10. 19, 14. 17, 30. 12, 15, 48. 3, 5, 50. 22, 51. 54; Lam. 2. 11, 13, 3, 47, 48, 4. 10). See also Am. 6. 6; Is. 1. 28, 15. 5, 30. 13, 14, 26. (R.V. sometimes ‘destruction,’ ‘hurt,’ or, in Am. 6. 6, ‘affliction.’)

\*\* I.e. either the intelligence (5. 21; cf. Job 12. 24), or the courage (Am. 2. 16).

†† So with a slight change. The Heb. text, as pointed, has *And I said*.

‡‡ I.e. a scorching and destructive sirocco. Fig. here of the invader.

the daughter of my people, not to winnow, and not to cleanse;\* <sup>12</sup> a full wind from these† shall come for me: now will I also reason the case with them! ‡ <sup>13</sup> Behold, he will come up as clouds, and his chariots will be as a whirlwind: his horses are swifter than eagles.§ ‘Woe unto us! for we are spoiled.’ <sup>14</sup> Wash thine heart from wickedness, O Jerusalem, that thou mayest be saved: how long shall thy thoughts of naughtiness lodge within thee? <sup>15</sup> For hark! one declareth from Dan,|| and proclaimeth trouble from the mountains of Ephraim: <sup>16</sup> make ye mention to the nations; behold, publish concerning Jerusalem (that) watchers¶ are coming from a far country, and have given out their voice against the cities of Judah. <sup>17</sup> As keepers of a field are they against her round about; because me hath she defied, saith Yahweh. <sup>18</sup> Thy way and thy doings have procured these things unto thee: this is thy wickedness;\*\* surely it is bitter! surely it reacheth even unto thine heart

*The Prophet, speaking in the People's Name, describes the Terror which thrills through him at the Prospect of War.*

<sup>19</sup> ‘My bowels, my bowels!†† Let me writhe! The walls of my heart! my heart moaneth upon me!‡‡ I cannot hold my peace! because my soul heareth§§ the sound of the trumpet, the shout of battle.|||| <sup>20</sup> Destruction upon destruction¶¶ is proclaimed; for the whole land is spoiled: suddenly are my tents spoiled, in a moment my curtains!\*\*\* <sup>21</sup> How long shall I see the standard, and hear the sound of the trumpet?’

*The Reason of these Woes.*

<sup>22</sup> For my people is foolish, they know not me; they are sottish children, and they are not understanding: they are wise to do evil, but to do good they have no knowledge.

\* But, it is to be understood, to exterminate.

† I.e. from these heights. But LXX omit *from these*, which (in the Heb.) is quite possibly a corrupt repetition of the preceding word.

‡ And, it is implied, hold them responsible for what they have done wrong, and punish them.

§ Properly, *vultures*. So always.

|| In the far north of Canaan.

¶ Fig. for *besiegers*.

\*\* I.e. the fruit of thy wickedness.

†† The ‘bowels,’ in the psychology of the Hebrews, are the seat of deeply felt emotion: cf. Is. 16. 11, 63. 15; Cant. 5. 4; Jer. 31. 20.

‡‡ So that I am, as it were, sensible of it as moving *upon* me. Cf. for the idiom, Ps. 42. 5, 11, 142. 3, 143. 4 (in all which passages *within* should be *upon*).

§§ So LXX: Heb. text has, *thou hast heard, O my soul* (שָׁמַעְתָּ for שְׁמַעְתָּ).

|||| See 20. 16; Am. 1. 14; Ez. 21. 22.

¶¶ Heb. *Breach upon breach*.

\*\*\* I.e. tent-hangings, cf. 10. 20.

*The Prophet's Vision of the Desolation about to fall upon Judah.*

<sup>23</sup> I beheld the earth, and, lo, it was formless and empty; and the heavens, and they had no light. <sup>24</sup> I beheld the mountains, and, lo, they trembled, and all the hills moved to and fro. <sup>25</sup> I beheld, and, lo, there was no man, and all the birds of the heavens were fled. <sup>26</sup> I beheld, and, lo, the garden-land was a wilderness, and all the cities thereof were broken down before Yahweh, (even) before his fierce anger.

*Judah's Doom is irrevocable; no Arts or Blandishments will avail to divert the Invader.*

<sup>27</sup> For thus hath Yahweh said: 'The whole land shall be a desolation; yet will I not make a full end. <sup>28</sup> For this let the earth mourn, and the heavens above be black; because I have spoken, and have not repented, I have purposed,\* and will not turn back from it.' <sup>29</sup> At the noise of the horsemen and bowmen the whole land † fleeth; they are entered into the thickets, and have gone up into the rocks; every city is forsaken, and not a man dwelleth therein. <sup>30</sup> And thou, (when thou art) spoiled, what wilt thou do? Though ‡ thou clothedst thyself with scarlet, though thou deckedst thee with ornaments of gold, though thou enlargedst || thine eyes with antimony, ¶ in vain wouldest thou make thyself fair; § they that doted (on thee) \*\* despise thee, they seek thy life. <sup>31</sup> For I have heard a voice as of a woman in travail, distress †† as of her that bringeth forth her first child, the voice of the daughter of Zion, that panteth for breath, that spreadeth out her hands, (saying,) 'Woe to me, now! for my soul fainteth because of murderers.'

*Gladly would Yahweh have pardoned, had the Nation shown itself worthy of Forgiveness; but all, high and low alike, are corrupt.*

V. <sup>1</sup> Run ye to and fro through the streets of Jerusalem, and see,

\* So LXX. In the Heb. text three words have become accidentally disarranged.

† So LXX. Heb. text, *city* (by error from the last clause of the verse).

‡ Jerusalem is compared here to a woman adorning herself in the endeavour to gain the attention and assistance of her admirers. Cf. Ez. 23. 40 f., Is. 57. 9.

|| Heb. *retest*.

¶ The edge of the eyelids, both above and below the eye, was blackened (as is done still in Egypt, and other parts of the East) for the purpose of making the eyes more prominent. Cf. (of Jezebel) 2 Kings 9. 20, and Ez. 23. 40. The name of Job's daughter, Keren-happûch, means 'Horn of antimony or eye-paint' (the same word which is used here).

§ Or, *And thou, O spoiled one, what dost thou, that thou clothest thyself in scarlet, that thou deckest thee with ornaments of gold, that thou enlargest thine eyes with antimony, in vain making thyself fair?*

\*\* Fig. for political friends or allies. Cf. Ez. 23. 5, 7, 9, 12, 16. 20.

†† Read perhaps, after LXX, *a cry* (14. 2).

now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh faithfulness;\* and I will pardon her. <sup>2</sup> And though they say '(As) Yahweh liveth!'† surely‡ they swear falsely. <sup>3</sup> O Yahweh, are not thine eyes set upon faithfulness?‡ thou hast stricken them, but they are not sick; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return. <sup>4</sup> I, however, said, 'Surely these are poor: they are foolish; for they know not the way of Yahweh, nor the ordinance of their God: <sup>5</sup> I will get me unto the great men, and will speak with them; for *they* know the way of Yahweh, and the ordinance of their God.' But these had altogether broken the yoke, and burst the thongs.§ <sup>6</sup> Therefore a lion out of the forest shall slay them, a wolf of the steppes shall spoil them; a leopard shall watch over their cities, so that every one going out from them shall be torn in pieces: because their transgressions are many, and their backturnings are increased. <sup>7</sup> How shall I pardon thee? thy children have forsaken me, and sworn by them that are no gods; and when I had fed them to the full, they committed adultery, and made themselves at home|| in the harlots' houses. <sup>8</sup> They were as fed stallions:¶ every one neighed after his neighbour's wife. <sup>9</sup> Shall I not visit for these things? saith Yahweh: and shall not my soul be avenged on a nation such as this?

*Let the appointed Ministers of Judgment, then, complete their Work.*

<sup>10</sup> Go ye up into her vine-rows, and destroy; but make not a full end: take away her branches; for they are not Yahweh's. <sup>11</sup> For the house of Israel and the house of Judah have dealt very faithlessly against me, saith Yahweh. <sup>12</sup> They have denied Yahweh, and said, '(It is) not he; neither will evil come upon us; neither shall we see sword or famine: <sup>13</sup> and the prophets will become wind, and the word\*\* is not in them: thus may it be done unto them!'

\* Or, *honesty*: see 2 Kings 12. 15, 22. 7 (where *faithfully* is lit. *in faithful-ness*, the word used here).

† To swear by the national God was a token of loyalty to Him (Deut. 10, 20); but it should be done sincerely (ch. 4. 2; Is. 48. 1).

‡ So with a change of one letter. The Heb. text has *therefore*.

§ Cf. ch. 2. 20.

|| Or, *made themselves sojourners* (1 Kings 17. 20); so LXX (κατέλυον, i.e. יתגוררו for יתגוררו). The Heb. text has *made themselves into marauding bands* (2 Kings 5. 2, etc.).

¶ So with a slight change. The Heb. text is untranslatable.

\*\* So LXX (implying different vowel points). The Heb. text, as pointed, means apparently *speech* or *speaking*.

<sup>14</sup> Therefore thus saith Yahweh, the God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them. <sup>15</sup> Behold, I will bring a nation upon you from far, O house of Israel, saith Yahweh : it is an imperishable nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. <sup>16</sup> Their quiver is as an open sepulchre, they are all mighty men.\* <sup>17</sup> And they shall eat up thine harvest and thy bread, (which) thy sons and thy daughters should eat ; † they shall eat up thy flocks and thine herds they shall eat up thy vines and thy fig trees : they shall beat down thy fortified cities, wherein thou trustest, with the sword. <sup>18</sup> But even in those days, saith Yahweh, I will not make with you a full end. <sup>19</sup> And it shall come to pass, when ye shall say, ‘ Wherefore hath Yahweh, our God, done all these things unto us ? ’ that thou shalt say unto them, Like as ye have forsaken me, and served foreign gods in your land, so shall ye serve strangers in a land that is not yours.

*The Moral Cause of the Coming Disaster ; Prophet and Priest unite in the furtherance of Evil.*

<sup>20</sup> Declare ye this in the house of Jacob, and publish it in Judah, saying, <sup>21</sup> Hear, now, this, O foolish people, and without understanding : ‡ which have eyes, and see not ; which have ears, and hear not : <sup>22</sup> Fear ye not me ? saith Yahweh : will ye not tremble at my presence, which have placed the sand for a bound of the sea, (by) a perpetual decree, which it cannot transgress, and though [the waters thereof] § toss themselves, yet can they not prevail ; though its waves roar, yet can they not pass over it. <sup>23</sup> But this people hath a refractory and defiant heart ; they are turned aside and gone. <sup>24</sup> Neither say they in their heart, ‘ Let us, now, fear Yahweh, our God, that giveth winter-rain, and autumn-rain, and spring-rain, in its season ; that reserveth unto us the appointed weeks of harvest. ’ <sup>25</sup> Your iniquities have turned away these things, || and your sins have withholden good from you. <sup>26</sup> For among my people are found wicked men : they watch, as fowlers crouch (?) down ; ¶ they set a trap, \*\* they catch men. <sup>27</sup> Like a cage full of birds, so are their houses full of (the gains

\* I e. warriors (2 Sam. 23. 8, and frequently).

† Or, *they shall eat up thy sons and thy daughters.*

‡ Heb. *heart.* Cf. Hos. 7. 11 (R.V. *margin.*).

§ These words (in the Heb. one word) have doubtless dropped out accidentally. Cf. 46. 7, 8.

|| I e. the blessings spoken of in v. 24.

¶ Read probably, *as fowlers watch* (one letter changed).

\*\* Heb. *a destroyer.*

of) deceit : therefore they are become great, and waxen rich. <sup>28</sup> They are waxen fat ; they are sleek ;\* yea, they overpass in deeds of wickedness : they defend not the right, the right of the fatherless, that they may prosper : and the cause of the needy do they not judge. <sup>29</sup> Shall I not visit for these things ? saith Yahweh : shall not my soul be avenged on a nation such as this ?

<sup>30</sup> An appalling and horrible thing is come to pass in the land : <sup>31</sup> the prophets prophesy falsely, and the priests bear rule at their hands ; and my people love to have it so : and what will ye do in the end thereof ?

*Description of the Danger as drawing nearer.*

VI. <sup>1</sup> Bring (your households) into safety, ye children of Benjamin, out of the midst of Jerusalem ; and blow the trumpet in Tekoa, † and raise up a beacon on Beth-haccherem : for evil hath looked forth from the north, and great destruction. <sup>2</sup> The comely and luxurious one, the daughter of Zion, will I cut off. <sup>3</sup> Shepherds ‡ with their flocks shall come unto her : they have pitched tents against her round about ; they feed every one off his place. § <sup>4</sup> ‘Prepare ye ¶ war against her : arise, and let us go up at noon. Woe unto us ! for the day hath declined, for the shadows of evening stretch themselves out. <sup>5</sup> Arise, and let us go up by night, and let us destroy her palaces.’ ¶¶

<sup>6</sup> For thus hath Yahweh of hosts said, Hew ye down her trees, and cast up a mound against Jerusalem : that is the city which hath been visited ;\*\* the whole of her—oppression is in her midst ! <sup>7</sup> As a well keepeth fresh †† her waters, so she keepeth fresh †† her wickedness : violence and spoil is heard in her ; before me continually are

\* The Hebrews regarded fatness as a mark of self-contentedness, and associated it with impiety : cf. Job 15. 27 ; Ps. 73. 7.

† In the elevated ‘hill-country’ of Judah (Josh. 15. 49–60), 12 miles S. of Jerusalem, the home of the prophet Amos. In the Hebrew there is an assonance with ‘blow.’ Beth-haccherem (‘House or place of the vineyard’) is perhaps the height now called the Frank Mountain (from its having been made a point of defence by the Crusaders), 3 miles N.E. of Tekoa, commanding a fine view of the Dead Sea.

‡ Fig. of foes : cf. 12. 10.

§ Fig. for, ravage the country. Cf. Mic. 5. 6 (R.V. *margin*).

¶¶ Heb. *sanctify*. Cf. Joel 3. 9 ; Mic. 3. 5.

¶¶ In *vv.* 4, 5 the enemy urge one another to begin the attack. They lament that they have let noon pass—when in the East a siesta is taken, and a surprise might readily be made (cf. 15. 8, 20. 16, Zeph. 2. 4)—and propose now to make the assault at night-time (cf. Is. 15. 1).

\*\* The rendering is uncertain. Read perhaps, after LXX., *ah, city of rapine* (Nah. 3. 1).

†† Lit. *cool*.

sickness and wounds. \*Let thyself be admonished,\* O Jerusalem, lest my soul be severed † from thee; lest I make thee a desolation, a land not inhabited.

*The Completeness of the Ruin.*

<sup>9</sup> Thus saith Yahweh of hosts: They shall thoroughly glean the remnant of Israel as a vine; ‡ ‘Turn back thine hand as a grape-gatherer upon the tendrils!’ <sup>10</sup> To whom shall I speak, and testify, that they may hear? behold, their ear is uncircumcised, and they cannot listen: behold, the word of Yahweh is become unto them a reproach; they have no delight in it. <sup>11</sup> But I am full of the fury of Yahweh; I am weary with holding in: ‘Pour it out § upon the children in the street, and upon the assembly of young men together; for even the husband with the wife shall be taken, the aged with him that is full of days: <sup>12</sup> and their houses shall be turned unto others, fields and wives together; for I will stretch out my hand upon the inhabitants of the land,’ saith Yahweh.

*The Cause in the Corruption of the People.*

<sup>13</sup> For from the least of them even unto the greatest of them every one is greedy of gain; || and from the prophet even to the priest every one dealeth falsely. <sup>14</sup> And they would heal the breach of my people lightly, saying, ‘Peace, peace’; when there is no peace. <sup>15</sup> They shall shew shame, because they have committed abomination: (for now) they are neither ashamed, neither know they how to shew confusion: therefore they shall fall among them that fall; at the time that I visit them ¶ they shall stumble, saith Yahweh.

*In vain has Israel been warned beforehand by its Prophets.*

<sup>16</sup> Thus said Yahweh: Stand ye upon the ways,\*\* and see, and ask for the old paths, which is the way to prosperity, †† and walk therein,

\* Or, *corrected*. Cf. Ps. 2. 10, where the verb is the same. Not intellectual ‘instruction,’ but moral discipline or correction, is what the word denotes. (‘Correction’ in ch. 2. 30, 5. 3, is cognate.)

† Cf. Ez. 23. 17, 18, 22, 28.

‡ These words must be supposed to be dramatically addressed by Yahweh to the chief of the grapegatherers (i.e. the leader of the foe).

§ Yahweh’s words, addressed to Jer. Or, changing a point, *I will pour it out*, etc. Yahweh’s words will then begin with ‘for I will stretch,’ in v. 12.

|| I.e., all seek their own advantage and aggrandizement, without thinking of the welfare of their country.

¶ LXX. (vocalizing the original consonants differently), *at the time of their visitation*, as 8. 12.

\*\* I.e., where the different ways meet.

†† Heb. *good* (i.e. *prosperity*, as 8. 15, 17. 6, Ps. 25. 13 [Heb. *abide in good*], Deut. 23. 6 *al.*). See esp. Deut. 30. 15 f., which illustrates what Jeremiah means.

and ye shall find rest for your souls: but they said, 'We will not walk (therein).' <sup>17</sup> And I ever raised up watchmen\* over you, (saying,) Listen to the sound of the trumpet; but they said, 'We will not listen.' <sup>18</sup> Therefore hear, ye nations,§ and know, O congregation, what is among them.† <sup>19</sup> Hear, O earth; behold, I will bring evil upon this people, even the fruit of their thoughts: because they have not listened unto my words; and as for my direction, they have rejected it. <sup>20</sup> To what purpose unto me is the frankincense that cometh from Sheba,‡ and the sweet cane § from a far country? your burnt-offerings are not acceptable, nor your sacrifices pleasing unto me. <sup>21</sup> Therefore thus saith Yahweh, Behold, I will lay stumbling-blocks || before this people: and they shall stumble against them, fathers and sons together; the neighbour and his friend shall perish.

*Renewed Description of the Invader (cf. 5. 15-17).*

<sup>22</sup> Thus saith Yahweh, Behold, a people cometh from the north country, and a great nation shall be stirred up from the recesses of the earth. <sup>23</sup> They lay hold on bow and javelin; they are cruel, and have no mercy; their voice roareth like the sea, and they ride upon horses: every one set in array, as a man to the battle, against thee, O daughter of Zion. <sup>24</sup> 'We have heard the fame thereof: our hands wax feeble:¶ distress hath taken hold of us, and pangs as of a woman in travail.' <sup>25</sup> Go not forth into the field, nor walk by the way; for (there is) the sword of the enemy, terror on every side.' <sup>26</sup> O daughter of my people, gird thee with sackcloth, and sprinkle thyself with ashes: make thee mourning, as for an only son, most bitter wailing; for suddenly shall the spoiler come upon us.

*Jeremiah's Report on the Character of the People: all his efforts to refine them had been in vain.*

<sup>27</sup> I have made thee an assayer among my people; \*\* that thou

\* Fig. of prophets: cf. Ez. 3. 17, 33. 7 (see vv. 2-6).

† The second part of this verse is corrupt; and has not hitherto been satisfactorily restored. Suggestions are, *and know, O congregation, what is coming; and, and know that which I have testified against them.*

‡ Cf. Is. 60. 6. South Arabia was, in ancient times, celebrated as the country which chiefly produced the fragrant resin called frankincense; cf. Vergil, 'Centumque Sabaeo Ture calent arae.'

§ Cf. Is. 43. 24. It yielded a perfume (cf. Cant. 4. 14 ['calamus']), which was used in making incense. The 'far country' is probably India.

|| Fig. of the enemy, against whom the people will, as it were, stumble to their ruin (cf. v. 15 end).

¶ Heb. *sink down* (Is. 5. 24), or *drop down slackly*.

\*\* The Heb. text adds, *a fortress*, which is here unsuitable, and is probably a gloss derived from 1. 18. With other vowel-points, however, the word might perhaps be rendered a *gold-washer* or *gold-extractor*; and with this sense the word should perhaps be retained.

mayest know and assay their way. <sup>28</sup> They are all the most refractory of the refractory, going about with slanders : they are copper and iron ; they all of them deal corruptly. <sup>29</sup> The bellows blow fiercely ; the lead is consumed by the fire : in vain do they go on refining ; \* for the evil are not separated. † <sup>30</sup> Rejected silver shall men call them, because Yahweh hath rejected them.

## EXPLANATORY NOTES.

IV. 4. *foreskin*. Not really a change in the consonantal text ; Jer wrote, of course, simply ערלות ; and ערליות merely represents an incorrect pronunciation of it, suggested by the preceding plural verb.

10. This seems to me to be the best solution of the difficulties presented by this verse : the false prophets (who declared that they spoke in Yahweh's name), when they see their promises of peace (6. 14, 14. 13, 23. 17) belied by the event, will reproach Yahweh for having deceived them. So Ewald, Giesebrecht, Duham.

11. On this use of *not*, suggesting or insinuating something not expressed, see *Oxf. Heb. Lex.* p. 518*b*, and cf. 2 Kings 6. 10, Is. 47. 14*b*, Job 34, 20.

12. *reason the case with them* (so A.V. *marg.* on 12. 1) ; lit. *speak judgements* (or *pleadings*) *with them*. The expression occurs also 1. 16, 12. 1, 39. 5=52. 9=2 Kings 25. 6 : 12. 1, shows that it cannot really mean 'utter judgements against,' but that it must acquire the sense of *condemning* or *punishing* from the context in which it is used. The passages to be compared are those in which נשפט, *to argue together in judgement* (G.-K. § 51*d*) is used of Yahweh : see Jer. 2. 35, 25. 31, Is. 66. 16, Ez. 17. 20, 20. 35, 36, 38. 22, Joel 3. 2 (in all which passages 'plead' means *argue* or *dispute in judgement*, though it obviously at the same time implies that punishment will follow). אֹתָם is of course an incorrect pronunciation of the original אֹתָם for אֹתָם, as often in Jer., Ez., 1 Kings 20.-2 Kings 8, and occasionally besides : see *Oxf. Heb. Lex.* p. 85*b*.

13. See Tristram's *Natural History of the Bible*, p. 173*f*.

14, 15. On נָס, rendered *naughtiness* in *v.* 14, and *trouble* in *v.* 15, see my *Parallel Psalter*, p. 450.

17. *me hath she defied*. Inversions in English prose do not appear to me to be thoroughly natural or idiomatic ; but they may perhaps be

\* Or, *smelting*. Cf. for the figure ch. 9. 'Behold, I will *smelt* them, and *try* (or *assay*) them' ; Job 23. 10 'If he *trieth* (or *assayeth*) me, I shall come forth as gold' ; Zech. 13. 9.

† A fig. description of the vain efforts made by the prophet to remove the evil elements from his people. The smelting process goes on, but it is resultless : the melted lead (used in smelting as a flux to carry off the slag) oxidized in the heat, and fails to carry off the alloy mixed with the silver.

permitted occasionally, where the emphasis indicated by the Hebrew cannot be otherwise conveniently expressed.

19. A series of exclamations expressive of the emotion under which the prophet labours.

*upon me.* See more fully *ibid.* p. 464, or the *Oxf. Heb. Lex.* p. 753*bd.*

*alarm.* I.e. properly *All arme! To arms!* But in modern English it has lost this meaning, and is simply (except with a word such as *sound* or *blow*), a synonym for a *shock of fear*. The Heb. is *shout* or *shouting*; and the word, even in A.V., is usually so rendered. For *alarm*, see Num. 10. 3, 6 (with 'blow'); Jer. 49. 2, Zeph. 1. 16.

20. *my.* I.e. not the prophet's, but the people's (hence the plural). See, for the idiom, my *Introduction*, p. 366*f.* (ed. 7, p. 390).

23. *formless and empty.* Heb. *tōhū wā-bōhū*, an alliterative description of a chaos (Gen. i. 2), in which nothing can be distinguished or defined. *Tōhū* is a word which it is often difficult to represent satisfactorily in English: but a survey of the passages in which it is used appears to shew that it denotes properly—not a 'waste,' but—what is *undefinable, unsubstantial*, or (fig.) *unreal* (as of idols, 1 Sam. 12. 21, of what is baseless, Is. 29. 21 ['a thing of nought'], of what is morally unreal, i.e. falsehood, Is. 59. 4). The ancient versions usually render it by words signifying *emptiness, nothingness*, or (fig.) *vanity*. With this passage comp. Is. 34. 11, where it is said that Yahweh will stretch out over Edom 'the line of *formlessness* and the plummet of *emptiness*,' i.e. will reduce it to such desolation as to be comparable to a state of primæval chaos.

V. 1. *be.* The italics (both here and elsewhere) are intended to indicate emphasis. *ו* in Heb. always affirms with emphasis: e.g. Ps. 58. 11, 'that there *is* a God judging the earth'; Deut. 13. 3, 'to know whether you *do* love,' etc.

3. *חלו* (*mil'el*) is derived naturally from *חול*, *to be in anguish*; though it might (on the analogy of a few exceptional forms, such as *חזו*, Job 24. 1, *חשו* Is. 16. 8: Ges.-K. § 75*m*) just come from *חלה*, *to be sick*. Prov. 23. 35, and the frequent combination of *חלי* and *מַצָּה*, make the latter sense the more probable; but it is better then simply to accent *חלִי* (*mil'ra*).

4, 5. *Ordinance*, i.e. the right way of worshipping God. The word is lit. *judgement* (properly a *decision* given by a judge), the term being used in an enlarged sense of a *prescribed system of observances*: so 8. 7 (where R.V. has *ordinance*). The word thus becomes sometimes virtually equivalent to *religion*: see Is. 42. 1 ('he will bring forth,—i.e. publish,—*religion* to the nations'), 3 ('he will bring forth *religion* faithfully,'—in faithfulness to the trust committed to him), 4, 51. 4 (|| *law*); cf. 2 Kings 17. 26, 27 (where A.V., R.V. render poorly by 'man-

ner'). מִשְׁפָּט is not unfrequently rendered *ordinance* in A.V.; but *judgement* often remains where it is difficult to think that it can convey any clear idea to an English reader. It is particularly to be regretted that it remains in Is. 42. 1, 3, 4; for it here entirely obscures the prophet's sense of the 'servant's' work: *religion* is the word which ought here to have been employed. The reference to Ps. 9. 8 in the recently published R.V. with marginal references glosses the word incorrectly. In other directions, also, מִשְׁפָּט acquires meanings not covered by its etymology; thus it sometimes means *right*, not in a forensic (Is. 40. 27) or ethical sense, but in the sense of *just measure* or *proportion*: thus it denotes the *right disposition* of a building, Exod. 26. 30, 1 Kings 6. 38, Ez. 42. 11, or of a city, Jer. 30. 18, a *proper measure* or *due*, 1 Kings 4. 28 (Heb. 5. 8); *fitness*, Is. 28. 26 (R.V. 'aright,' lit. 'according to *right* or *fitness*'); and in Is. 40. 14 the 'path of *right*' is the path by which, in the work of creation, everything was arranged in its proper measure or proportion.

7. *gēdūd* means 'troop' in the sense of a *marauding troop*, not 'troop' in the general sense of *company*.

8. The rendering *in the morning* is grammatically impossible: it involves an intolerable 'false concord.' The best suggestion is to read מִאֲשָׁרִים, 'growing אֲשָׁרִים' (Lev. 21. 20), i.e. *stallions*; the word in form would be like מִקְרָיִם, 'growing horns,' 'growing hoofs,' in Ps. 69. 32. The marg. *roaming at large* depends upon a very questionable connexion either with the Heb. שָׁנָה, or, better, with the Ethiopic *sakuaya* (=πλᾶνᾶν, Gen. 21. 14 *al.*); but the Hiphil form remains unaccounted for even upon the latter explanation.

10. *vine-rows*. שָׁרְיָה (in a sense suitable here) does not occur elsewhere. It is better to point שָׁרְיָה, comparing then, Job 24. 11; and the Talmudic usage as cited by Levy, iv. 425 (שָׁרְיָה = *row*: e.g. of men, עֲשׂוּיֵן שָׁרְיָה שָׁרְיָה כְּכָרִם, *arranged in rows as in a vineyard*).

13. *the word*. So A.V., R.V.; but implying הַדְּבָרִי הַזֶּה. The intention of the Mass. punctuation is not clear; Ewald (§ 156, 2a) gives it the meaning *speech*. *He that speaketh* (Hitz., Graf, Keil) implies a very late idiom (G.-K. § 138 *i, k*), and is not probable.

15. *imperishable*. Lit. *ever-full, never-failing*; said properly of a stream (Am. 5. 24, R.V. *marg.*).

19. *strange . . . strangers* (A.V., R.V.) makes an admirable point here; but, unfortunately, it is not in the Hebrew.

22. A.V., R.V. imply a transference of *its waves* from the clause in which it actually stands to the preceding clause.

23. *winter-rain*. See G. A. Smith, *Hist. Geogr.*, p. 161.

26. *crouch down* is a doubtful rendering of שָׁכַךְ (which elsewhere means only to *subside*, of waters, Gen. 8. 1, or to *abate*, of a tumult, Num. 17. 20, or wrath, Esth. 2. 1, 7. 10). בְּשִׁירָה (בְּשִׁירָה) is more probable.

a trap. The Heb. word is found in this sense only here. Cf. *Encycl. Bibl.*, s.v. FOWL, § 10.

at their hands. More exactly according to their hands; i.e. at their guidance: see 33. 13 (where A.V., R.V. so paraphrase the Heb. idiom used as to render על, properly upon, by under!); more often in late Heb., 1 Chron. 25. 2, 3, 6, 2 Chron. 23. 18, Ezra 3. 10. For ירו, ירו (Grätz, Cornill) give direction or teach, the word used technically of priests (Deut. 24. 8, Mic. 3. 11, Ezek. 44. 23), is a plausible emendation. vi. 6. her trees. עצה may stand for עציה; see G.-K. § 91e.

8. Let thyself be admonished. The Niphal tolerativum (G.-K. § 51c). See Is. 65. 1, with Skinner's note (in the *Cambridge Bible*): the passage is one in which both A.V. and R.V. unfortunately miss the sense.

11. Reading the inf. abs. for the imperative. See G.-K. § 113dd, and cf. 1 Kings 22. 30.

13. would heal. On the force of the Piel (properly, busy themselves with healing), see Stade, § 154, G.-K. § 52f.

17. ever raised up. The Heb. student will notice the tense and the place of the tone, and will remember Amos 4. 7 (G.-K. § 112dd).

29. קצץ in Job 22. 24, 25 seems to mean gold ore: so קצץ might mean one who works with קצץ, viz. for the purpose of obtaining the precious metal from it. The verb does not however occur elsewhere in this sense, and the meaning is conjectural. קצץ can hardly be anything but an incorrect gloss on קחון, suggested by l. 18, and interpreting this word in the sense of קחון, Isa. 32. 14 (*examination- or exploration-tower*), and קחוני, Is. 23. 13.