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TRANSLATIONS FROM THE PROPHETS.

XI.

JEREMIAH XLVI.—XLVIII.

Jeremiah's Prophecies against the Nations.

XLVI. ¹ That which came as Yahweh's word * unto Jeremiah the prophet concerning the nations.

² Of Egypt.

Concerning the army of Pharaoh Necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon † smote in the fourth year of Jehoiakim, the son of Josiah, king of Judah.

Pharaoh Necho (b.c. 610-594), an ambitious and aspiring prince, essayed to add Syria, and the neighbouring parts of Asia, W. of the Euphrates, to his dominions. As he was marching through Palestine to effect his purpose, Josiah, attempting to turn him back, met his death at Megiddo (b.c. 609). Three months later Necho is mentioned as being at Riblah, in the land of Hamath, some seventy miles N. of Damascus (see 2 Kings 23. 29, 33). Some years afterwards (b.c. 605), he set out with a large army, and joined battle with Nabopolassar, the king of Babylon, at Carchemish, the great commercial city and fortress, commanding the principal ford of the Euphrates, by which armies marching to and fro between Babylon and Palestine, or Egypt, regularly crossed the river, about 260 miles N.N.E. of Damascus. There his army was completely defeated by Nebuchadrezzar, acting as general for his father, Nabopolassar. This defeat of the Egyptians at Carchemish was politically the turning-point of the age. Jeremiah at once saw that the Chaldeans were destined to become the rulers of Western Asia (cf. ch. 25); and his sense of this led him to come forward with the doctrine,—which to many of his fellow-countrymen seemed unpatriotic,—that the safety of Judah was to be found in submission to the Chaldean supremacy (21. 1-10; 27. 5-8, 12, etc.).

The present group of prophecies, except the one on Elam (49. 34-39), which is assigned by its title to a later period, in so far as they are really Jeremiah's,‡ reflect the impression which Nebuchadrezzar's successes

* Cf. 14. 1; and see the note, May, 1903, p. 367.

† Nebuchadrezzar was not yet actually 'king' of Babylon, though he became so a few months afterwards; see my *Daniel* (in the *Cambridge Bible*), pp. xlix., 2.

‡ For most recent authorities on Jeremiah, including even A. B. Davidson (*D.B.* ii. 573b), are of opinion, chiefly upon grounds of differences of literary style, that chaps. 45-49 are either wholly (Stade, Wellh., Duhm), or in part (Giesebrecht, Cornill, Kuenen, Davidson), not Jeremiah's.

made upon the prophet: he pictures not only Egypt, but also the Philistines, Moab, Ammon, Edom, Damascus (all of whom had in the past been often unfriendly to Israel), and also the more distant Kedar, as one after another succumbing helplessly before the invader. Chapter 25 may be regarded as an introduction to these prophecies: it acquaints the reader with Jeremiah's general view of the political situation, which is then illustrated, and poetically developed, with reference to particular countries, in the present prophecies. Probably, in the original form of the book of Jeremiah, these prophecies followed immediately after chapter 25, from which they are now separated by the mainly biographical matter contained in chapters 26-45.

Vv. 3-12. An Ode of Triumph over the Defeat of the Egyptians by Nebuchadrezzar at Carchemish. Let the Warriors arm themselves, and advance to the Fight!

³ Set in line the buckler and shield, and draw near to battle! ⁴ Harness the horses, and mount the chargers, and stand forth with your helmets! furbish the lances, put on the coats of mail!

Hardly has the Prophet said these Words, when he sees the Egyptians already in Flight.

⁵ Wherefore do I see them to be dismayed,* and turned backwards? their mighty men † also are beaten down, and are fled apace, and look not back: terror is on every side! ‡ saith Yahweh. ⁶ Let not the swift flee away, nor the

Gieseb. accepts only chaps. 47. 49. 7-8, 10-11, and perhaps 13, and a nucleus in 46. 3-12. But, though the prophecies may have been amplified in parts by a later hand (or hands), it is doubtful whether there are sufficient reasons for reducing the original nucleus to such small dimensions as these. Kuenen (*Einkl.* § 56. 9-11) accepted the whole, except 46. 27 f. (repeated from 30. 10 f., which is certainly their more original position: they would be appropriate in a prophecy written *after* the exile had begun), and certain parts of ch. 48 (see the notes on this chapter). Cornill (*Einkl.* ed. 3, § 25. 9-10; and in his *Jeremiah* in Haupt's *Sacred Books of the O.T.*) agrees substantially with Kuenen. (Ch. 50. 1-51. 58 is generally recognized as not being from Jeremiah's hand.)

* The Heb. is unusual (yet see Ps. 9. 21); and perhaps we should read with LXX. *Wherefore are they dismayed?*

† I.e. their warriors. So *vv.* 6, 9, 12.

‡ Cf. 6. 25.

mighty man escape! northward by the river Euphrates have they stumbled and fallen!

Egypt's boasts of Conquest will come to Nought: in vain will she endeavour to recover herself after her Defeat.

⁷ Who is this that riseth up like the Nile, whose waters toss themselves like the streams? ⁸ Egypt riseth up like the Nile, and [his] * waters toss themselves like the streams; and he saith, 'I will rise up, † I will cover the earth; I will destroy the city and the inhabitants thereof. ⁹ Go up, ye horses; and rage, ye chariots; and let the mighty men go forth: Cush ‡ and Put, § that handle the shield; and the Ludim, || that handle and bend the bow. ¶ ¹⁰ But that day belongeth to the Lord, Yahweh of hosts, a day of vengeance, that he may avenge him of his adversaries; and the sword ** shall devour and be satiate, and shall drink its fill of †† their blood: for the Lord, Yahweh of hosts, hath a sacrifice in the north country by the river Euphrates. ¹¹ Go up into Gilead, and take balm, O virgin daughter of Egypt: in vain hast thou multiplied medicines; there is no plaister for thee. †† ¹² The nations have heard of thy shame, and the earth is full of thy cry: for the mighty man hath stumbled against the mighty, they are fallen both of them together.

¹³ The word that Yahweh spake to Jeremiah the prophet,

* The pronoun, which has accidentally fallen out, must be supplied.

† So with a change of points. The Heb. text, as pointed, has *bring up*.

‡ I.e. the Ethiopians: cf. Gen. 10. 6, 7.

§ I.e. the Libyans; cf. Gen. 10. 6; Nah. 3. 9; Ezek. 27. 10; 30. 5.

|| Probably the name of a people dwelling on or near the W. border of Egypt: cf. Gen. 10. 13; Ezek. 27. 10; 30. 5. The three names are those of nations which furnished contingents to the Egyptian army (cf. Nah. 3. 9; Ezek. 30. 5).

¶ The prophet in this verse ironically bids the Egyptians begin the attack with all their forces; they will avail them nothing.

** I.e. the sword of the Chaldeans, which will annihilate the Egyptian army. For the expressions, cf. Isa. 34. 5, 6, 8.

†† Lit. *be soaked* or *saturated with* (cf. Isa. 34. 5, 7). See the note on 31. 14.

‡‡ Cf., for the expressions in this verse, 8. 22, 30. 13.

how that Nebuchadrezzar king of Babylon should come and smite the land of Egypt.

The Victorious Chaldeans now press on into Egypt; and the Prophet, under various Figures, depicts the Collapse of the Power of Egypt before them.

¹⁴ Declare ye [in Egypt, and publish (it)] in Migdol, and publish (it) in Noph [and in Tahpanhes]: * say ye, 'Stand forth,† and prepare thee; for the sword hath devoured round about thee.' ¹⁵ Wherefore is thy strong one ‡ dashed down? he stood not,§ because Yahweh did thrust him. ¹⁶ He || made many to stumble, yea, they fell one upon another: and they said,¶ 'Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.' ¹⁷ Call ye the name of ** Pharaoh king

* The bracketed words (which mar the symmetry and rhythm of the verse, and are not expressed in the LXX.) are probably later explanatory additions to the original text. Migdol and Tahpanhes (called by the Greeks Daphnae) were border cities of Egypt, in the direction of Asia; Noph (i.e. Memphis) was the capital of Lower Egypt (near the modern Cairo). Cf. 44. 1.

† I.e., take thy stand to resist the invader (cf. 2 Sam. 23. 12 'stood').

‡ I.e., thy *bull* (see, for the meaning, Ps. 22. 12b, 'the strong ones of Bashan,' i.e. the *bulls* of Bashan), with allusion to Apis, the sacred bull of the Egyptians. The Mass. text has *thy strong ones* (i.e. *thy steeds*, as 8. 16, 47. 3); but more than 50 Heb. MSS. LXX. Aq. Symm. Theod. Vulg. have *thy strong one* (the difference in the Heb. is very slight, and the verb *dashed down* and following pronouns are all singular).

§ The LXX., reading what is now one word (נִסְחָה) as two (נִסְ חָה) have, *Wherefore is Apis fled?* *Thy strong one* [paraphrased in LXX. by *Thy choice calf*] *stood not*, etc.

|| I.e. Yahweh. See, however, the next note.

¶ Read probably (from the beginning of the verse), *Thy mixed people* (עַרְבֵי for הַרְבֵּה) *have stumbled* (so LXX.) *and fallen*; and they said *one to another* (the transposition, as LXX.). The words following speak of a return of *foreigners* to their own country, of whom in the existing Heb. text there has been no mention. The 'mixed people' will be either foreign traders settled in Egypt, or foreign mercenaries serving in the Egyptian army: see ch. 25. 20, with the note.

** So LXX. (merely changes of punctuation). The Heb. text, as pointed, has, *They called there*.

of Egypt a Crash ; * he hath let the appointed time † pass by. ¹⁸ As I live, saith the King, whose name is Yahweh of hosts, Surely there shall come one like Tabor among the mountains, and like Carmel in the sea. ‡ ¹⁹ O thou daughter that dwellest in Egypt, § furnish thyself to go into exile : || for Noph shall become a desolation, and shall be burnt up without inhabitant.

²⁰ Egypt is a pretty heifer ; but a gad-fly from the north is come upon her. ¶ ²¹ Also her hired soldiers in the midst of her, which be like calves of the stall, ** yea they also are turned back, they are fled away together, they did not stand : for the day of their calamity is come upon them, the time of their visitation. ²² Her sound is like the serpent's, as it goeth ; †† for with an army shall they march, and with axes shall they come against her, as gatherers of (fire-)wood. ²³ They shall cut down †† her forest, §§ saith Yahweh, for it cannot be searched out ; because they |||| are

* Pharaoh is to be called by a name symbolical of a great disaster (cf. 20.3) : cf. for the word ch. 25. 31 (where 'noise' of A.V., R.V., is very inadequate) ; Hos. 10. 14 and Am. 2. 2 (of the roar or din of battle : A.V., R.V., 'tumult').

† I.e. the time when he might have averted the disaster. But the correctness of the text is open to suspicion.

‡ I.e. a foe (Nebuchadrezzar), towering above all others.

§ I.e. the population of Egypt, personified.

|| Lit. *get thee articles for exile* ; i.e. collect thy household articles, dress, provisions, cooking utensils, etc., preparatory to going into exile. The same expression is rendered in Ezek. 12. 3, *prepare thee stuff for removing* (R.V.m. *for exile*).

¶ So LXX. Pesh. Targ. Vulg. (נב for נב). The Heb. text repeats *is come*. The 'gad-fly' is, of course, a figure for the Chaldeans.

** I.e. well-nourished.

†† I.e. inaudible, so weak and powerless will Egypt have then become.

‡‡ Heb. *have cut down*—a 'prophetic' perfect, like *are come* (Heb.) in v. 22, and the two verbs in v. 24.

§§ Egypt, with its many populous and flourishing cities (Herod. ii. 177, cf. 60), is compared to a forest (cf. Isa. 10. 18, 19, 33, 34, of the Assyrian army), so thick that the only means of finding a way through it is by cutting it down.

|||| I.e. the host of the invaders.

more than the locusts, and are innumerable. ²⁴ Put to shame is the daughter of Egypt! she is given into the hand of the people of the north! ²⁵ Yahweh of hosts, the God of Israel, saith: Behold, I will punish Amon of No,* [and Pharaoh, and Egypt, and her gods, and her kings,†] and Pharaoh, and them that trust in him: ²⁶ and I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants; and afterward it shall be inhabited,‡ as in the days of old, saith Yahweh.

A Message of Encouragement, addressed to Israel. §

²⁷ But thou, fear thou not, O Jacob, my servant; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest and at ease, and none shall make him afraid. ²⁸ Fear not thou, O Jacob, my servant, saith Yahweh; for I am with thee: for I will make a full end of all the nations whither I have driven thee, yet of thee will I not make a full end: but I will correct thee with judgement,|| and will in no wise leave thee unpunished.¶

* I.e. Thebes, the capital of Upper Egypt, mentioned also in Nah. 3. 8, Ezek. 30. 14, 15, 16. Amon was the tutelary god of Thebes: cf. Nah. 3. 8.

† The bracketed words are not expressed in LXX.; and are almost certainly a supplementing gloss, like the two in v. 14. (Notice the following 'and Pharaoh,' producing, if the preceding 'Pharaoh' be correct, an intolerable tautology: 'even' in A.V., R.V., is not a legitimate rendering of the Hebrew.)

‡ Heb. *shall dwell*: cf. on 17. 25. The prophecy closes with a promise of ultimate restoration: cf. 48. 47, 49. 6, 39.

§ These two verses are repeated, with slight verbal differences, from 30. 10, 11, where they suit the context well, and also the date (*after* the fall of Jerusalem, B.C. 586). They can hardly have been placed here by Jer. himself, at least in the year 604 B.C.; for they imply that the exile has begun, and are alien to the tone in which in that year (see ch. 25) Jer. was expressing himself.

|| Or, *in measure*: see on 30. 11.

¶ Or, *hold thee guiltless*.

XLVII. ¹ That which came as Yahweh's word unto Jeremiah the prophet concerning the Philistines, before that Pharaoh smote Gaza.

*How the Land of the Philistines will be wasted by the Chaldeans.**

² Thus saith Yahweh : Behold, waters rise up out of the north, and shall become an overflowing torrent, and they shall overflow the land and all that is therein, the city and them that dwell therein : and the men shall cry, and all the inhabitants of the land shall howl. ³ At the noise of the galloping of the hoofs of his steeds,† at the rattling of his chariots, at the rumbling of his wheels, the fathers look not back to their children for feebleness ‡ of hands ; ⁴ because of the day that cometh to spoil all the Philistines, to cut off from Tyre and Zidon every helper that surviveth : for Yahweh is spoiling the Philistines, the remnant of the isle § of Caphtor.|| ⁵ Baldness ¶ is come upon Gaza ; Ashkelon is brought to nought : O remnant of the Anakim,**

* When Pharaoh smote Gaza is not certainly known (see the Commentators). It is possible that the title—or at least the last clause of it—is the incorrect addition of one who saw in Necho's conquest of Gaza the fulfilment of *v.* 5, and hence identified wrongly—for the 'waters rising out of the north' can certainly denote only the Chaldeans—the foe who was to smite the Philistines with the Egyptians. The LXX. for the whole of *v.* 1 have only *Upon the Philistines*.

† Lit. *his strong ones* (poet. for war-horses, as 8. 14, Jud. 5. 22).

‡ Lit. *sinking or dropping down*; cf. 6. 24.

§ Or, *coast-land*. The Heb. word may denote either : cf. Gen. 10. 5.

|| I.e. either Crete or (*Enc. Bibl.* s.v.) Cilicia. Mentioned here as the home of the Philistines : see Am. 9. 7, Deut. 2. 23.

¶ A mark of mourning : cf. 16. 6, Deut. 14. 1, Mic. 1. 16.

** So LXX. (עַנְקִים for עַנְקִים). The Heb. text has *their vale*, which is unsuited to the context. The 'Anakim were a giant race, who were supposed to have dwelt in or near Hebron in prehistoric times (Num. 13. 22, 28; Josh. 11. 21, 14. 12, 15, 15. 13, 14=Jud. 1. 20), and also in the Philistine country; see Jos. 11. 22, which explains the expression used here. (N.B. 'Anak' [A.V., R.V.] in the Heb. has nearly always the article, showing that it is not the name of an individual but of the people.)

how long wilt thou gash thyself? * ⁶ 'Ah, thou sword of Yahweh! how long will it be ere thou be quiet? put up thyself into thy scabbard; rest, and be still.' † ⁷ How can it ‡ be quiet, seeing Yahweh hath given it a charge? against Ashkelon, and against the sea shore, there hath he appointed it.

XLVIII. ¹ Of Moab.

The territory occupied by Moab was the elevated and rich plateau on the E. of the Dead Sea. Originally (Num. 21. 26) the Moabite territory extended as far N. as Heshbon, to the N.E. of the Dead Sea (see on v. 2); but the Israelites, after their conquest of the country E. of Jordan, considered the territory N. of the Arnon (which flows down through a deep gorge into the Dead Sea at about the middle of its E. side) to belong to Reuben (Josh. 13. 15-21), and regarded the Arnon as the N. border of Moab. But Reuben did not ultimately remain in possession of the district allotted to it; and so here, as in Isa. 15-16, many of the Reubenite cities are mentioned as being in the possession of Moab.

The desolating Invasion about to break upon Moab; and the Flight of its Population. §

Thus saith Yahweh of hosts, the God of Israel: Ah, for Nebo! || because it is spoiled; Kiriathaim is put to shame, it is taken: Misgab ¶ is put to shame and dismayed. ² The

* Another mark of mourning: see 16. 6, Deut. 14. 1.

† V. 6 may be supposed to express the cry of the Philistines for mercy.

‡ So LXX. Pesh. Vulg. The Heb. text (by false assimilation to v. 6) has, *canst thou*.

§ For most of the *places* mentioned in this chapter, see Num. 32. 3, 34-38, Jos. 13. 16-19, 21. 36-7, and Isaiah's prophecy on Moab, ch. 15-16. In vv. 5, 29-38, there are numerous verbal reminiscences from Isa. 15-16. The passages of this chapter which—chiefly on account of their lack of independence—Kuenen (see on 46. 1) regarded as later expansions of the original prophecy of Jeremiah are vv. 29-38; 40b, 41b (introduced from 49. 22; also not in LXX.); 43, 44a (see Isa. 24. 17b-18); 44b (Jer. 11. 23, 23. 12); 45, 46 (see Num. 21. 28, 24. 17, 21. 29: not in LXX.).

|| The city (Num. 32. 3, 38), not the better-known mountain (Deut. 34. 1).

¶ A place not elsewhere mentioned. The word means *a high retreat* (Isa. 25. 12, R.V. *high fort*); so it was doubtless the name of some fortress.

renown of Moab is no more; in Heshbon * they have devised evil against her, saying, 'Come, and let us cut her off from being a nation.' Also thou, O Madmen, † shalt be brought to silence; the sword shall follow after thee. ‡ The sound of a cry from Horonaim, spoiling and great destruction! § Moab is destroyed; ¶ they make a cry to be heard unto Zoar. || † For by the ascent of Luhith with weeping do they go up; ¶¶ for in the descent to Horonaim they have heard ** a cry of destruction. †† ‡ Flee, save your lives, ††† and be §§ like a juniper |||| in the wilderness. † For, because thou hast trusted in thy works ¶¶¶ and in thy treasures, thou

* An ancient and famous city on the E. of Jordan, about thirteen miles E. of the upper end of the Dead Sea: originally Moabite (Num. 21. 26), afterwards the capital of Sihon, king of the Amorites, allotted to Reuben (Jos. 13. 17), and now again in the possession of Moab (cf. Isa. 15. 4, 16. 8, 9). In the Heb. there is a play on the name in 'devised.' 'They' will be the foe, who must be supposed to have captured Heshbon.

† No place Madmen is elsewhere mentioned; perhaps, supposing a letter to have been written twice by error, we should read *Dimon* (גַּם דִּמּוֹן) for גַּם דִּמּוֹן—in the old characters, there would be no difference between ד and נ, i.e. Dibun (vv. 18, 22)—spelt *Dimon*, for the sake of the assonance (in the Heb.) with 'be brought to silence,' as in Isa. 15. 9, for the sake of that with 'blood.'

‡ Heb. *breaking*. The word is a favourite one in Jeremiah: 4. 20, 6. 14, 8. 11, 21, 10. 19, 30. 12, 15; and with 'great' 4. 6, 6. 1, 14. 17, 50. 22, 51. 44.

§ Heb. *is broken*.

|| At the extreme S.E. of the Dead Sea (see Zoar in *D.B.*). The cry of Moab is thus heard from one end of the land to another. *Even unto Zoar* is the reading of LXX.: the Heb. text has *her little ones*; but the change is very slight (צַעֲרִיָּה for צַעֲרָה).

¶¶ See Isa. 15. 5. The Heb. after 'go up' has, by error, *weeping* (subst.), —בו כי (as in Isa.) becoming כי בכי,—probably through the influence of the preceding בכי.

** So LXX. The Heb. adds *the distresses of*; but the word is doubtless nothing but a corrupt anticipation of the following word.

†† Heb. *of breaking*.

†† Heb. *your souls*.

§§ Heb. *let them be*,—the pron. referring to *your souls* (see the last note) equivalent to *your living persons*.

|||| I.e. (from its cropped and stunted appearance) stripped and desolate Comp. on 17. 6.

¶¶¶ I.e. thy undertakings, measures of defence, etc. But perhaps we should read with LXX. *thy strongholds* (one letter different).

also shalt be taken : and Chemosh * shall go forth into exile, his priests and his princes together. ⁸ And the spoiler shall come upon every city, and no city shall escape; the vale † also shall perish, and the table-land ‡ shall be destroyed, as Yahweh hath spoken. ⁹ Give wings unto Moab, for she would fain fly away; and her cities shall become a desolation, without any to dwell therein. ¹⁰ Cursed be he that doeth Yahweh's work negligently, and cursed be he that keepeth back his sword from blood!

Moab has for long been left unmolested in his Land; but now his Security will be rudely disturbed.

¹¹ Moab hath been at ease from his youth, and he is at rest upon his lees, and hath not been emptied from vessel to vessel, neither hath he gone into exile: therefore his taste § remaineth in him, and his scent § is not changed. ¹² Therefore, behold, the days come, saith Yahweh, that I will send unto him tilters, and they shall tilt him; and they shall empty his vessels, and dash their jars in pieces. ¹³ And Moab shall be put to shame through || Chemosh, as the house of Israel was put to shame through Bethel their

* The national god of Moab: cf. Num. 21. 29, 1 Kings 11. 7.

† Probably, as in Josh. 13. 19, 27, the broad depression into which the Jordan-valley opens as it approaches the Dead Sea.

‡ The *Mishôr* (or 'plain-country'), the regular name of the extensive elevated plateau (c. 2500 ft. above the Medit. Sea), on which most of the Moabite cities lay: cf. Deut. 3. 10; Josh. 13. 9, 16, 17, 21.

§ I.e. his national character, his spirit of haughty independence (Isa. 16. 6, v. 29 below).

|| Or, as we should say, *be disappointed by*; viz., through the expected help not being given. The idea of the word is that of being *disconcerted* by the frustration of one's plans or hopes, the prep. following (lit. *from*) denoting the source whence the disappointment comes. Comp. 2. 36, 14. 3; Isa. 20. 5; Job 6. 20. The meaning is not 'to be ashamed of' (A.V., R.V.) as we should understand the expression. See further the glossary in my *Parallel Psalter*, p. 438.

confidence.* ¹⁴ How say ye, 'We are mighty men, and valiant men for the war?' ¹⁵ Moab is laid waste, and they are gone up † into his ‡ cities, § and the flower || of his young men are gone down to the slaughter saith the King, whose name is Yahweh of hosts. ¹⁶ The calamity of Moab is near to come, and his affliction hasteth fast. ¹⁷ Bemoan him, all ye that are round about him, and all ye that know his name; say, 'How is the strong staff ¶ broken, the beautiful rod!' ¶ ¹⁸ Come down from (thy) glory, and sit in thirst, O thou daughter,** that inhabitest Dibon; †† for the spoiler of Moab is come up against thee, he hath destroyed thy fortresses. ¹⁹ Stand by the way, and watch, §§ O inhabitress of Aroer; ||| ask him that fleeth, and her that escapeth; say, 'What hath been done?'

Moab is utterly crushed and helpless; the entire Country is at the Invader's Feet.

²⁰ Moab is put to shame; for it is dismayed: howl and cry; tell ye it by the Arnon, that Moab is laid waste. ²¹ And judgement is come upon the table-land: upon H^olon and upon Jahzah, and upon Mephaath, ²² and upon Dibon,

* Cf. Amos 5. 5.

† Heb. *one is gone up*.

‡ So LXX. The Heb. text has *her*.

§ Read perhaps, with Giesebrecht, *and his cities are fallen*. (The form of the Hebrew sentence suggests that there is some error in the text.)

|| Heb. *the choice*.

¶ Figures of strength and authority.

** Fig. for the population (as in 'daughter of Zion,' etc.). So 'inhabitress' in *v*.

†† 13 miles E. of the Dead Sea, and 4 miles N. of the Arnon—the place at which the famous 'Moabite stone' was found in 1868.

§§ Cf. 1 Sam. 3. 13.

||| 4 miles SSE. of Dibon (but 1,500 feet below it: see G. A. Smith's large map of Palestine), just on the N. edge of the deep chasm through which the Arnon flows.

and upon Nebo, and upon Beth-diblathaim, ²³ and upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon, ²⁴ and upon Keriyioth, and upon Bozrah,* and upon all the cities of the land of Moab, far or near. ²⁵ The horn † of Moab is hewn off, and his arm is broken, saith Yahweh. ²⁶ Make ye him drunken, ‡ for he hath magnified himself against Yahweh; and let Moab splash into his vomit, § and let him also be in derision. ²⁷ Or was Israel not a derision unto thee? or was he found among thieves, that as often as thou spakest of him, thou didst wag the head? || ²⁸ Leave the cities, and dwell in the crags, O ye inhabitants of Moab, and be like the dove that maketh her nest in the sides of the hole's mouth. ¶

* The 'Bezer' of Deut. 4. 43, Josh. 20. 8, 21. 36. (Not the 'Bozrah' of 49. 13, Isa. 63. 1, which was in Edom.)

† A figure for *power*: cf. Ps. 75. 10; Lam. 2. 3, 17.

‡ I.e. let him be bewildered by terror and despair. For this fig. sense of 'drunkenness,' cf. the note on 25. 15 f.

§ A further trait in Moab's helplessness: cf. ch. 25. 27.

|| I.e. was Israel like a detected thief, for thee to wag thy head (Ps. 64. 8: lit. *shake thyself*) at him in mockery?

¶ Alluding to the inaccessible crevices and fissures, high up the rocky sides of the defiles and gorges of Palestine—including, in particular, the gorge of the Arnon—in which innumerable doves make their nests. See Tristram, *Nat. Hist. of the Bible*, p. 215; and cf. Cant. 2. 14.

NOTES.

XLVI. 3. *Set in line*. This, of course, is the meaning of A.V., R.V., 'order,' which in Old English means to 'set in order,' 'arrange.' But this sense of the verb is now obsolete; and it is to be feared that the majority of Englishmen, when they read (or hear) 'he shall *order* the lamps upon the pure candlestick (Lev. 24. 4), 'build an altar in the *ordered* place' (Jud. 6. 26 A.V.), 'Who shall *order* the battle' (1 Kings 20. 14 A.V.), 'Order my steps in thy word' (Ps. 119. 133), or here, 'Order ye the buckler and shield,' suppose that the meaning in each case is 'command,' 'give directions for,' whereas it is, in fact, 'set in order,' 'arrange,' or (Ps. 119) 'dispose.' Cf. Hastings, *D.B.*, s.v. ORDER.

15. *Dashed down*. The sense of סחף is clear from Syriac, in which the same word is used, for instance, to express הרס (Jud. 6. 25), or ἐδαφίζω (Luke 19. 42). Prov. 28. 3 is thus properly 'a prostrating rain.'

16. The emendation is Giesebrecht's, and it has been accepted by Duhm. The rendering of LXX. presupposes it partly ($\kappa\alpha\iota\ \tau\acute{o}\ \pi\lambda\eta\theta\acute{o}\varsigma\ \sigma\omicron\upsilon\upsilon = \text{רַבָּרְבָּ}$).

20. *Pretty*. Heb. פִּיה־פִּיה, divided incorrectly into two words (cf. Isa. 2. 20, 61. 1): read פִּי־פִּיה—of course, upon the assumption that there is no deeper corruption (possibly we should read פִּהַּ 'fair,' alone). The precise force of the reduplication (if correct) is uncertain (see Ewald, § 157 c; Stade, p. 159; G.-K. § 84 (b) n, cf. 55e); but it seems, on the whole, more probable that it has a diminutive, caritative force ('pretty') than that it is a *mere* intensive ('very fair').

XLVIII. 6. For a fem. pl. (תְּהִינָה), referring to a singular noun, to be understood collectively (נַפְשֵׁיכֶם), cf. Isa. 27. 11, and with pronouns Gen. 30. 37 (בָּהֶן referring to לֵמָקָל), Jud. 19. 12, Jer. 4. 29, and with נָצַח regularly (e.g. Gen. 30. 38): cf. G.-K. § 145. 2.

9. *wings . . . fly away*. The meaning of both words can hardly be said to be certain: צִיִּי is not found elsewhere with the meaning 'wings,' and נָצַח occurs only (in the form נָצַחַ) in a passage where the reading is open to question (Lam. 4. 15): but the sense is good, and nothing better has hitherto been proposed. The combination נָצַחַ תִּצֵּא, 'go forth with a flying,' is, however, so contrary to Heb. usage (cf. G.-K. § 113w, note) that there can be little hesitation in pointing נָצַחַ תִּצֵּא, 'fly away.'

19. *and her that escapeth* (perfect in pause). On the construction (which is delicate), see my *Tenses*, § 117 *Obs.*, G.-K. § 112 n (where, however, this passage is not cited). For the variation in the gender, cf. Isa. 11. 12 (Heb.).

27. רַב־רִיךְ. Read with Giesebrecht רַב־רִיךְ; cf. 31. 20, 1 Sam. 1. 7, etc.

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