

TRANSLATIONS FROM THE PROPHETS.

VI.

JEREMIAH XII. 7-17.

*A Lamentation on the Desolation of Judah by its
evil-disposed Neighbours (v. 14).**

⁷ I have forsaken mine house, I have cast off mine heritage; I have given the dearly beloved of my soul into the hand of her enemies. ⁸ Mine heritage is become unto me as a lion in the jungle: † she hath uttered her voice against me; therefore do I hate her. ⁹ Is ‡ mine heritage unto me as a speckled bird of prey? § are † the birds of prey against her round about? 'Go || ye, assemble all the beasts of the field, bring them to devour.' ¹⁰ Many shepherds ¶ have destroyed my vineyard, they have trodden my portion under foot, they have made my choice portion a desolate wilderness. ¹¹ They have made it a desolation; it mourneth to my sorrow,** being desolate: the whole land is made desolate, because no man layeth it to heart. ††
¹² Upon all the bare heights in the wilderness †† spoilers are come; for the sword of Yahweh devoureth from one

* I.e. probably the Syrians, Moabites, and Ammonites, who overran Judah after Jehoiakim's revolt from Nebuchadnezzar, c. 600 B.C. (2 Kings 24. 1, 2).

† I.e. it has become my open enemy.

‡ Questions of astonishment at what nevertheless has really happened.

§ I.e. like a bird of unusual plumage, which the other birds of the same kind attack.

|| Words of the prophet inviting beasts of prey as well to come and devour.

¶ Fig. of foes, as 6. 3.

** Heb. *upon me*. Cf. Gen. 48. 7 'Rachel died to my sorrow' (R.V. marg.), lit. 'died upon me'; i.e. as a trouble resting upon me.

†† I.e. no one has considered what would be the end of the policy which Judah had been pursuing (v. 13).

‡‡ I.e. the uncultivated pasture-ground: cf. Ps. 65. 12. (The Heb. word 'wilderness' means properly a *driving place* for cattle, and does not denote a sandy desert.)

end of the land even to the other end of the land : no flesh hath peace. ¹³ They have sown wheat, and have reaped thorns ; they have made themselves sick, and profit nothing : and they shall be disappointed of * their fruits † because of the fierce anger of Yahweh.

Judah's evil-disposed Neighbours will be taken into Exile ; but if they adopt from the Heart Judah's Religion, they will be restored to their own Lands.

¹⁴ Thus saith Yahweh concerning all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit : Behold, I pluck them up from off their land, and the house of Judah will I pluck up from the midst of them. ¹⁵ And it shall come to pass, after that I have plucked them up, I will turn, and have compassion on them ; and I will bring them back, every man to his inheritance, and every man to his own land. ¹⁶ And it shall come to pass, if they diligently learn the ways of my people, to swear by my name, '(As) Yahweh liveth,' ‡ even as they taught my people to swear by Baal, then shall they be built up in the midst of my people. ¹⁷ But if they do not hear, then will I utterly pluck up that nation, plucking up and destroying it, saith Yahweh.

JEREMIAH XIII.

Jeremiah performs a symbolical Act, illustrating the corrupt Condition of the People, and its Consequences.

¹ Thus said Yahweh unto me, Go and buy thee a linen waist-cloth, and put it upon thy loins, but bring it not into water. ² So I bought the waist-cloth according to the word of Yahweh, and put it upon my loins.

* Heb. *be put to shame by*. See on 2. 36.

† So changing a letter. The Heb. text has, *and be ye disappointed (or and they shall be disappointed) of your fruits*.

‡ Cf. on 5. 2.

³ And the word of Yahweh came unto me a second time, saying, ⁴ Take the waist-cloth that thou hast bought, which is upon thy loins, and arise, go to Euphrates,* and bury it there in a chink of the rock. So I went, and buried it by † Euphrates, as Yahweh commanded me. ⁶ And it came to pass after many days, that Yahweh said unto me, Arise, go to Euphrates, and take the waist-cloth from thence, which I commanded thee to bury there. ⁷ Then I went to Euphrates, and digged, and took the waist-cloth from the place where I had buried it: and, behold, the waist-cloth was marred,‡ it was profitable for nothing.

Explanation of the symbolical Act.

⁸ And the word of Yahweh came unto me, saying, ⁹ Thus saith Yahweh, After this manner will I mar the pride of Judah, and the great pride of Jerusalem. ¹⁰ This evil people, which refuse to hear my words, which walk in the stubbornness of their heart, and are gone after other gods, to serve them, and to worship them—let it be, then, as this waist-cloth, which is profitable for nothing! ¹¹ For as the waist-cloth cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith Yahweh; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they hearkened not.

* Heb. *Pērāth*, the usual Heb. name of the river (Ass. *Purātu*). So. *vv.* 5-7. Perhaps, however, as *Pērāth*, when it means the Euphrates, has generally 'the river' prefixed, and as a double journey (*vv.* 5-7) for such a distance is not very probable, the word should be read, with the change of a point, as *Parah*, the name of a town (Josh. 18. 23) in a wild and rocky valley, watered by a copious spring, and still called the *Wādy Fāra*, about three miles N.E. of Jeremiah's native place, Anathoth. The *Wādy* runs into the *Wādy Kelt*, which flows down, past Jericho, into the Jordan.

† Or (more naturally, though not necessarily: see Ezek. 10. 15, 20 Heb.) *in* (to go with the reading *Parah*).

‡ It had been in a moist place to which the water had penetrated.

A Parable declaring the Disaster about the Fall upon Judah.

¹² And thou shalt speak unto them this word : Thus saith Yahweh, the God of Israel, Every jar * is filled with wine : and they will say unto thee, ' Do we not know that every jar is filled with wine ? ' ¹³ Then shalt thou say unto them, Thus saith Yahweh, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, † and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness. ‡ ¹⁴ And I will dash them one against another, even the fathers and the sons together, saith Yahweh : I will not pity, nor spare, nor have compassion, that I should not destroy them.

Take this Message to Heart betimes.

¹⁵ Hear ye, and give ear ; be not proud : § for Yahweh hath spoken. ¹⁶ Give glory to Yahweh your God, || before he cause darkness, ¶ and before your feet stumble upon the dark mountains ; ** and, while ye wait for light, he turn it into the shadow of death, and make it gross darkness. ¹⁷ But if ye will not hear it, my soul shall weep in secret because of (your) pride ; and mine eye shall weep sore, and run down with tears, because Yahweh's flock is taken captive.

* An earthen vessel (see Is. 30. 14, R.V. 'vessel' ; Lam. 4. 2, R.V. 'pitcher') in which wine was kept (Jer. 48. 12, R.V. 'bottles'), probably something like the Roman *amphora*.

† Heb. *for David upon his throne.*

‡ Every jar is naturally made to be filled with wine : so the men of Judah will be filled with 'drunkenness,'—fig. of the mental paralysis and bewilderment, rendering men helpless in face of a great calamity,—and then 'dashed' like so many earthenware vessels (Ps. 2. 9) against each other. Cf. 25. 15 f., Is. 51. 17, Ps. 60. 3 ('Thou hast made us to drink the wine of staggering,' fig. for, thrown us into bewilderment by a great disaster).

§ Viz. by refusing to listen to Yahweh's warnings.

|| I.e. recognize His majesty, by obeying His words.

¶ Or, *it grow dark.*

** Heb. *mountains of twilight.*

A Lamentation on the approaching Fate of Jehoiachin, and his Queen-mother, Nehushta (see 2 Kings xxiv. 8, 15; and cf. chap. 22. 26).

¹⁸ Say thou to the king and to the queen-mother, Sit ye down low: for your crown of beauty is come down from your head.* ¹⁹ The cities of the South † are shut up, and there is none to open them: Judah is carried into exile all of it, an entire exiled people. ‡

The Prophet laments the Disaster which the Sins of Jerusalem are bringing upon her.

²⁰ Lift up thine § eyes, (O Jerusalem,) || and behold them that come from the north: where is the flock that was given thee, thy beautiful flock? ²¹ What wilt thou say, when he shall appoint over thee (though thou thyself hast trained them against thee ¶) familiar friends as (thy) head? ** shall not sorrows take hold of thee, as of a woman in travail? ²² And if thou say in thine heart, 'Wherefore are these things come upon me?' for the greatness of thine iniquity are thy skirts uncovered, and thy heels suffer violence. ²³ Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are

* So LXX. Pesh. Vulg. (omitting a letter). (The word rendered 'head-tires' in R.V. has that meaning nowhere else.)

† Heb. *the Negeb*, the name of a particular district in the S. of Judah (see Gen. 12. 9, R.V. marg.), the cities in which are enumerated in Josh. 15. 21-32.

‡ So LXX (two slight changes): lit. *an entire exile (=exiled company)*, see Am. 1. 6, 9, Heb. The Heb. text has (after 'all of it'), *she is wholly (?) carried into exile*; but the word rendered 'wholly' is peculiar, and does not occur in this sense elsewhere.

§ So LXX (in agreement with the verbs, which are both singular, and the pronouns *thee*, and *thy*, at the end of the verse). The Heb. text has *your*.

|| Inserted (with LXX) for the reason stated on 7. 29.

¶ Viz. by entering into political relations with them (cf. 2. 36).

** I.e. What wilt thou say, when thou seest the allies, whose friendship thou once courtedst, turned against thee, and ruling over thee? Cf. 2. 36, 4. 30; Ez. 23. 22; and for the expression 'head,' Lam. 1. 5.

accustomed * to do evil. ²⁴ I will scatter them, therefore, like stubble that passeth away, to the wind of the wilderness.† ²⁵ This is thy lot, the portion measured unto thee from me, saith Yahweh; because thou hast forgotten me, and trusted in falsehood. ²⁶ And I also have stripped off thy skirts before thy face, and thy shame shall appear. ²⁷ Thine adulteries, and thy neighings, ‡ the lewdness of thy whoredom—I have seen thy detestable deeds on the hills in the field. Woe unto thee, O Jerusalem! how long will it yet be, ere thou becomest clean! §

JEREMIAH XIV.—XV.

A Dialogue between the Prophet and Yahweh, arising out of a Drought in Judah.

XIV. ¹ That which came as Yahweh's word unto Jeremiah with regard to the drought.

The Distress of Men and Animals occasioned by the Drought.

² Judah mourneth, and the gates thereof languish, they sit in mourning upon the ground, || and the cry of Jerusalem is gone up. ³ And their nobles send their inferiors to the waters: they come to the pits, and find no water; they return with their vessels empty: they are put to shame ¶ and confounded, and cover their heads.** ⁴ And they that till the ground are dismayed, †† because no rain hath been in the land; the plowmen are put to shame, ¶ they cover their heads. ⁵ For even the hind in

* Heb. *taught*. † Cf. 4. 11. ‡ See 5. 8.

§ Heb. *thou wilt not become clean, after how long yet!*

|| The gates, as places of public concourse (Ru. 4. 1, 2, 11), are personified: cf. Is. 3. 26.

¶ In Heb., 'be put to shame' is said where we should say 'be disconcerted' or 'disappointed.' See esp. Joel 1. 11, and Job 6. 20; and comp. my *Parallel Psalter*, Glossary I. *s.v.* *Ashamed, to be*.

** A mark of grief: see 2 Sam. 15. 30.

†† So Duhm, after LXX. The Heb. text has, *Because of the ground, which is dismayed*.

the field doth calve, and forsaketh (her young) because there is no grass. ⁶ And the wild asses stand on the bare heights, they pant for air like jackals; their eyes fail, because there is no herbage.

The Prophet, interpreting the Drought as a Sign of Yahweh's Anger, utters a Confession and Supplication in the Name of her People.

⁷ ' Though our iniquities testify against us, work * thou, O Yahweh, for thy name's sake: for our backturnings are many; against thee have we sinned. ⁸ O thou hope of Israel, the saviour thereof in the time of trouble, why shouldst thou be as a sojourner in the land, and as a way-faring man that turneth aside to tarry for a night? † ⁹ Why shouldst thou be as a man surprised, as a mighty man ‡ that cannot save? yet thou, O Yahweh, art in the midst of us, and thy name hath been called over us §; leave us not.'

Yahweh's Reply: He will accept no Intercession on behalf of the People.

¹⁰ Thus saith Yahweh unto this people: Even so || have they loved to wander; they have not refrained their feet: and Yahweh doth not accept them; now will he remember their iniquity, and visit their sins. ¶ ¹¹ And Yahweh said unto me, Pray not for this people for (their) good. ¹² When they fast, I will not hear their cry; and when they offer burnt-offering and oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

* Or, do: cf. 1 Kings 8. 32, 39; Ez. 20. 9, 14, 22.

† I.e. as a passing visitor or traveller.

‡ I.e. a warrior. Contrast Zeph. 3. 17.

§ See on 7. 10.

|| I.e. in the same proportion in which I have held myself aloof from them (v. 8).

¶ A quotation from Hos. 8. 13.

*Jeremiah endeavours to excuse the People, laying the
Blame upon their Prophets.*

¹³ And I said, ‘ Ah, Lord Yahweh ! behold, the prophets say unto them : “ Ye shall not see the sword, neither shall ye have famine ; but I will give you assured peace * in this place.” ’

Yahweh replies again : the Prophets to whom Jeremiah refers have spoken Lies in His Name ; and the Doom of Jerusalem will not be deferred.

¹⁴ And Yahweh said unto me, ‘ The prophets prophesy lies in my name : I sent them not, neither have I commanded them, neither spake I unto them : they prophesy unto you a lying vision, and a worthless divination, † and the deceit of their own heart. ¹⁵ Therefore thus saith Yahweh concerning the prophets that prophesy in my name, and I sent them not, yet they say, “ Sword and famine shall not be in this land : ” By sword and famine shall those prophets be consumed. ¹⁶ And the people to whom they prophesy shall be flung out in the streets of Jerusalem because of the famine and the sword ; and they shall have none to bury them, them, their wives, nor their sons nor their daughters ; for I will pour their wickedness upon them. ¹⁷ And thou shalt say this word unto them, “ Let mine eyes run down with tears night and day, and let them not cease : for the virgin daughter of my people is broken with a great breach, with a very grievous ‡ wound. ¹⁸ If I go forth into the field, then behold the slain with the sword ! and if I enter into the city, then behold the torments § of famine ! yea, both the prophet and

* Heb. *peace of faithfulness.*

† So, omitting one letter (‘ and ’). The Heb. text has *divination and worthlessness.* For the thought of the verse cf. 23. 16, 26, 32.

‡ Heb. *sick* (as 10. 19).

§ Heb. *sicknesses.*

the priest have gone as traffickers* into a land that they knew not." †

Jeremiah, in more beseeching Tones, renews his Supplication and Confession in the Name of his People.

¹⁹ 'Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and there is no healing for us? we wait for peace, but no good cometh; and for a time of healing, but behold dismay! ²⁰ We acknowledge, ‡ O Yahweh, our wickedness, and the iniquity of our fathers: for we have sinned against thee. ²¹ Do not contemn (us), for thy name's sake; do not treat with contumely the throne of thy glory: remember, break not thy covenant with us. ²² Are there any among the vanities § of the nations that can cause rain? or can the heavens give showers? art not thou Yahweh our God? and we wait for thee; for *thou* hast made all these things.'

The Prophet's Intercession is rejected even more decisively than before: the Fate of Judah is sealed.

XV. ¹ And Yahweh said unto me, 'Though Moses and Samuel stood before me, yet my mind || would not be toward this people: send them away from before me, and let them go forth. ² And it shall come to pass, when they say unto thee, "Whither shall we go forth?" that thou shalt tell them, Thus saith Yahweh: Such as are for death, ¶ to death; and such as are for the sword, to the sword; and such as are for famine, to famine; and such as

* Or, if a rare Syriac usage may be followed, *have gone as beggars*. In either case degradation from an honourable office is the idea expressed.

† In v. 18 Jeremiah, vividly realizing the future, imagines himself to be witnessing the approaching invasion, siege, and exile.

‡ Heb. *know*.

§ I.e. false gods: cf. 2. 5, 8. 19.

|| Heb. *my soul*.

¶ I.e. death by pestilence: cf. 18. 21.

are for captivity, to captivity. ³ And I will appoint over them four kinds,* saith Yahweh: the sword to slay, and the dogs to drag, and the fowls of the heaven and the beasts of the earth to devour and to destroy. ⁴ And I will make them a consternation to all the kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem. ⁵ For who will have pity upon thee, O Jerusalem? or who will commiserate thee? or who will turn aside to ask of thy welfare? ⁶ *Thou* hast cast off me, saith Yahweh, thou ever wentest backward: and I have stretched out my hand against thee, and destroyed thee; I am weary with repenting. ⁷ And I have winnowed them with a winnowing-fork in the gates of the land: I have bereaved, I have destroyed my people; they returned not from their ways. ⁸ Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men † a spoiler at noonday: I have caused agitation (?) ‡ and dismay to fall suddenly upon her. ⁹ She that hath borne seven languisheth: she hath given up the ghost; § her sun || is gone down while it was yet day; she hath been put to shame and abashed: and the remnant of them will I deliver to the sword before their enemies,' saith Yahweh.

*Jeremiah laments the hard Fate which has made him, through
the Message of Evil which he bears, an Object of
Ill-will to all Men.*

¹⁰ Woe to me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth!

* Heb. *families*.

† I.e. of the young warriors slain in battle.

‡ The meaning of the Heb. word is very uncertain.

§ Heb. *breathed out her soul*. Here fig. of mental collapse at the death of her sons in battle. (Cf. Job 11. 20 Heb., 31. 39 Heb.)

|| Fig. for the brightness of her home.

I have not lent upon interest, neither have men lent to me upon interest; * yet all of them curse me.

Yahweh reassures him: The Time will come when his Enemies, crushed by the Chaldean Power, and with Exile imminent before them, will come to implore his Help.

¹¹ Yahweh said, 'Verily I will strengthen thee† unto good; verily I will cause the enemy to make supplication unto thee in the time of evil and in the time of trouble. ¹² Can one break iron, even iron from the north, and bronze? ‡ ¹³ Thy § substance and thy treasures will I give || for a spoil without price, and that because of all thy sins, and in all thy borders.|| ¹⁴ And I will make thee to serve¶ thine enemies in a land which thou knowest not: for a fire is kindled in mine anger,** which shall burn up upon you.'††

Jeremiah entreats Yahweh to interpose on his Behalf: why should he be persecuted for having delivered his Message faithfully?

¹⁵ *Thou* knowest, O Yahweh; remember me, and visit me, and avenge thyself for me of my persecutors; take me

* I.e. I am an object of hostility to all, though I have engaged in no transactions likely to arouse hostility. Jeremiah's unpopularity was due to his predictions of coming disaster.

† So, with a slight change, the Heb. text. The Heb. marg. reads, *I will release thee.*

‡ Can anything avail to resist the power of the Chaldeans, the 'northern Colossus'? (Ewald).

§ *Vv.* 13, 14, recur, with textual differences, as part of 17. 3, 4.

|| Read probably (as in 17. 3), *for a spoil; and thy high places, for sin throughout all thy borders.*

¶ So LXX (cf. 17. 4). The Heb. text has, *I will make thine enemies to pass into.*

** See Deut. 32. 22.

†† *Vv.* 13, 14 (if they are in their right place here) must be supposed to be addressed to the *people*—in spite of the pron. of the 2nd pers. in *v.* 11 denoting Jeremiah. The prophet is assured that the Chaldeans will effect their purpose; and that he will be relieved of his foes by their being all carried away into exile.

not away in thy longsuffering : * know that for thy sake I have borne reproach. ¹⁶ Thy words were found, and I did eat them ; † and thy words were unto me a joy and the rejoicing of mine heart : for thy name hath been called over me, ‡ O Yahweh, God of hosts. ¹⁷ I have not sat in the assembly of them that make merry, nor rejoiced : § because of thy hand || I have sat alone ; for thou hast filled me with indignation. ¹⁸ Why is my pain perpetual, and my wound desperate, which refuseth to be healed ? wilt thou indeed be unto me as a deceitful ¶ (stream), as waters that are not sure ?

Yahweh's final Reply. Jeremiah, if he desires Happiness and Success, must turn back from following the false Path of Distrust and Despair.

¹⁹ Therefore thus saith Yahweh, If thou turnest, then will I bring thee back, that thou mayest stand before me ; ** and if thou bringest out the precious from the common, †† thou shalt be as my mouth : ‡‡ *they* may return unto thee ;

* I.e. through thy mercy towards my enemies.

† Fig. for, I found thy revelation in my heart, and eagerly appropriated it. For the figure, comp. esp. Ez. 2. 8-3. 3. LXX, however, reads (*v. 15 end*), . . . *I have borne reproach from them that despise thy words* (cf. 23. 17 R.V. marg.). *Consume them* (Ps. 59. 13), *and let thy word be to me a joy, etc.*

‡ I.e. thou hast taken possession of me (7. 10) as thy own.

§ I have taken part in no worldly festivities.

|| The grasp of Yahweh's hand, seizing him and throwing him into a prophetic ecstasy or trance : see 2 Kings 3. 15, Ez. 1. 3, 3. 14, 22, Is. 8. 11 (with R.V. marg.).

¶ Heb. *lying*. Cf. Job 6. 15 ; Is. 58. 11 (where 'fail' is lit. *lie*).

** If Jeremiah turns back from his distrust and despair, then Yahweh will co-operate with him, and help him again to resume his place as His minister. To *stand before* any one is to *wait upon* him, or *be his servant* (see e.g. Deut. 1. 38 ; 1 Kings 10. 8, 12. 8 ; and of the Levites, performing menial offices for the worshippers, Num. 16. 9). It is used of the priests, as God's ministers, Deut. 17. 12, 18. 10 *al.* ; and of a prophet, as here, specially of Elijah and Elisha, 1 Kings 17. 1, 18. 15, 2 Kings 3. 14, 5. 16.

†† I.e., probably, if thou separatest, like a refiner, what is pure and divine in thee from the slag of earthly passion and weakness, with which it is mixed

‡‡ I.e. as my spokesman, or prophet. See esp. Ex. 4. 16, comp. with 7. 1.

but *thou* shalt not return unto them. ²⁰ And I will make thee unto this people a fortified wall of bronze: and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith Yahweh. ²¹ And I will deliver thee out of the hand of the wicked, and I will redeem thee from the clutch* of the terrible.

JEREMIAH XVI.

Further Predictions of the coming Disaster.

Jeremiah is not to be the Father of a Family: for a terrible End will ere long overtake the Families of Judah.

XVI. ¹ The word of Yahweh came also unto me, saying, ² Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place. ³ For thus saith Yahweh concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land; ⁴ they shall die of grievous deaths; † they shall not be bewailed; neither shall they be buried; they shall be as dung upon the face of the ground: and they shall be consumed by the sword, and by famine; and their carcases shall be food for the fowls of heaven, and for the beasts of the earth.

He is to take Part in neither the domestic Sorrows nor the domestic Joys of his People: for a Time is coming in which there will be no Place for either.

⁵ For thus saith Yahweh, Enter not into the house of grief, ‡ neither go to wail, neither commiserate them: for

* Heb. *palm*.

† Heb. *deaths of sicknesses*.

‡ Heb. *of shrill crying*, with allusion probably to the loud and piercing cries of grief with which in the East a death is bewailed. Cf. Mark 5. 38 (of the people assembled in the death-chamber of Jairus' daughter), ἀλαλάζοντες πολλά.

I have withdrawn my peace from this people, saith Yahweh, even kindness and compassion. ⁶ Both great and small shall die in this land; they shall not be buried: neither shall men wail for them, nor cut themselves, nor make themselves bald for them;* ⁷ neither shall men break (bread) for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother.† ⁸ And into the house of feasting thou shalt not enter to sit with them, to eat and to drink. ⁹ For thus saith Yahweh of hosts, the God of Israel: Behold, I cause to cease out of this place, before your eyes and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

EXPLANATORY NOTES.

XIII. 1. *Waist-cloth*. See W. R. Smith's art. in the *Jewish Quarterly Review*, 1892, p. 289 ff.; more briefly, GIRDLE in *Enc. Bibl.*, § 1, or *Lex. s.v.* אָזֵר. Like Jer. here, Isaiah (20. 2) has only a waist-cloth wound round the loins (so Elijah, 2 Kings 1. 8); and in Job 12. 18^b the king who is humiliated is represented as wearing one. The close and constant attachment of the waist-cloth to the body gives the point of the comparison in Is. 11. 5 (twice). The other places in which the 'ezôr, or waist-cloth, is mentioned are Is. 5. 27, Ez. 23. 15. The references here to Ex. 28. 39, Lev. 16. 4, in the R.V. with marg. references, gloss the word incorrectly: both the word and the thing (אֲבִנִי, a long, richly embroidered sash, wound twice round the body, with the ends reaching to the ankles, and thrown round the left shoulder, when the priest was officiating: *Enc. Bibl.* l.c. § 5) are there completely different.

4-6. If the Euphrates is intended (which, it is true, would be appropriate, as suggestive of the people's future place of exile), the prophet's symbolical act was perhaps enacted in a vision, as must have been the case with the one narrated in 25. 17 ff. Hitzig, following

* Marks of mourning: see Deut. 14. 1, Am. 8. 10, Mic. 1. 16, Is. 22. 12.

† The allusion is to the custom, according to which, when the first outbreak of grief had subsided, the friends of the mourners would endeavour to comfort them, and induce them to take food (cf. 2 Sam. 3. 35, 12. 17). Food partaken of in this way was 'unclean,' on account of the mourners having been in close proximity to a corpse: cf. the allusions in Deut. 26. 14, Hos. 9. 4, Ez. 24. 17.

Bochart, thought that Ephrath, i.e. Bethlehem (Mic. 5. 2), might be intended. The suggestion to read *Parah* was made by Schick, Marti, ZDPV. 1880, p. 11, and Birch, PEFQSt. 1880, p. 236; and adopted by Cheyne (*Jeremiah, his Life and Times*, 161; and *Enc. Bibl.* ii. 1429, iii. 3583): cf. also already Ewald, *Propheten*² (1868), ii. 158, iii. 496. It should however be observed that in Josh. 18. 23 the form is הַפָּרָה with the art. LXX *Φαρα*). If the Euphrates is referred to, the part meant cannot be anywhere near Babylon, where there are no 'rocks,' or rather 'crag's' (סלע),—but in the upper part of its course, above Carchemish, or even above Samosata, where it still flows between rocky sides.

4. *chink*. The word occurs elsewhere only 16. 16, Is. 7. 19.

bury. The word does mean properly to *hide*; but it is often used specially of hiding in the *earth*, where we should say idiomatically *bury* (cf. Gen. 35. 4, Ex. 2. 12, Josh. 7. 21, etc.). That the waist-cloth was 'buried' here is implied also by the use of the word *digged* in v. 7.

10. *let it be, then*. The jussive, ויִהי, cannot be legitimately rendered *shall be*.

19. שְׁלוּמִים, though explicable syntactically (G.-K. § 118*g*), is very strange, as שְׁלוֹם occurs nowhere else in the sense of *full number*. It is far better to read with Buhl (*Lex.*¹²; cf. Siegfried-Stade), and Duhm, following LXX (*ἀποικίαν τελείαν*) גְּלוֹת שְׁלֵמָה, exactly as in Am. 1. 6, 9. (*συνετέλεισαν* is merely a misreading of גְּלוֹת, as though this were גְּלוֹל.)

XIV. 1. The construction in the Heb. is very peculiar and unusual, recurring otherwise only in the titles 46. 1, 47. 1, 49. 34; Ez. 12. 25 is, however, partly similar.

4. בעֲבָרְךָ הָאֲרָמָה חָתָה for ועֲבָרִי הָאֲרָמָה חָתוּ, a clever and convincing emendation of Duhm's, based upon LXX, which at one stroke improves the parallelism of the verse, and removes an awkward expression in the Heb. (the ground being 'dismayed'). LXX have τὰ ἔργα for עֲבָרֶיךָ; i.e. they pronounced עֲבָרֶיךָ, understanding the word—as they not unfrequently do with other words in the O.T.—in its Aram. sense (see Eccl. 9. 1).

9. *surprised*. The meaning of רָהַם (only here) is clear from the Arabic (Lane, *to come upon one suddenly*, or *surprise one*). So already, substantially, Abul-Walid in his *Lex.*, and Jos. Kimchi, as cited by his son, David Kimchi, in his *Book of Roots*, s.v. D. Kimchi himself explains it as meaning one who is *helpless* in time of trouble, in Spanish, *asperduto* (i.e. *perditus*). No doubt 'astonied' (i.e. *attonitus*, thunder-struck) once meant this; but the word is not now generally understood; and 'astonished' does not quite give the *nuance* required.

18. אֶל אֶרֶץ cannot be legitimately rendered 'in the land.'

XV. 4. *a consternation*. Heb. וַיִּשְׁתָּחֵוּ, Is. 28. 19, and in the *K'tib* of Jer. 15. 4, 24. 9, 29. 18, 2 Chr. 29. 8; the form וַיִּשְׁתָּחֵוּ is found in Deut. 28.

25, Ez. 23. 46, and in the *Qrê* of Jer. 15. 4, 24. 9, 29. 18, 2 Chr. 29. 8 (the pronunciation in these passages being assimilated by the Massorites to Deut. 28. 25). As the root is נׁוּן , the form נׁוּן is the correct one. As to the meaning of the word, נׁוּן is to *shake* (Eccl. 12. 3), *move in fear* or *tremble* (Esth. 5. 9); it is much more common in Aram. than in Heb.; so in Syr. נׁוּן is a *shaking, trembling, terror*, etc. In Is. 28. 19 נׁוּן means evidently *terror*, or—to use a word which would have the advantage of being more distinctive—*consternation*; and the same sense will suit all the other passages quoted,—Deut. 28. 25 and the other two occurrences in Jer. being in the same phrase as here, and Ez. 23. 46, 2 Chr. 29. 8 being similar (except that ‘to all the kingdoms of the earth’ is omitted),—‘consternation’ having naturally the sense of ‘the object of consternation,’ or ‘what arouses consternation,’ just as נׁוּן , properly *dismay*, means evidently an *object of dismay* in Jer. 48. 39. So Rashi: ‘whosoever hears of the misfortune that has come upon them will tremble (נׁוּן).’ R. V. ‘to be tossed to and fro among’ is a paraphrase of Ges.’s *divezio* (cf. Ewald’s ‘play-ball’); but it is only the intensive, reduplicated form of the root (נׁוּן), which means to *shake to and fro* (Hab. 2. 7 Heb. [see R. V. marg.]; and in Syr., e.g. for *disceise* in the Hexaplar Syriac of Job 4. 14, *συνέσεισε* Hex. Ps. 59 4, *ἐράλευσε* Hex. 4 Reg. 17. 20, 21. 8 [see P. S. col. 1107; and note the Ethpalp. *ibid.*]); so that נׁוּן , derived from the Qal conjug., meant more probably nothing more than the *shaking of fear*.

5. *Commiseration* is used by Shakespeare; and *commiserate* appears as early as 1606 (Murray): so the word is no modernism. There is no reason for supposing that נׁוּן meant specifically to ‘bemoan.’

7. ‘Fan,’ whether verb or noun, is now practically obsolete in the sense here intended; in the N. T. (‘whose fan is in his hand’) the meaning can be conjectured from the words which follow.

winnowing-fork. Heb. *mizreh* (from *zārâh*, to *scatter* or *winnow*), also Is. 30. 24. The corresponding Arab. word *midhrâ* (with *dh* = *ḏ*, for the Heb. *ḏ*) is in use in modern Syria, and denotes a wooden fork almost six feet in length, with five or six prongs, bound together by fresh hide, which, on shrinking, forms a tight band (*Enc. Bibl.*, col. 84, from Wetzstein). There is an illustration of a *midhrâ* in Hastings’ *D. B.* i. 51. The wooden ‘shovel’ of Is. 30. 24 was used with it. The mixture of corn, chaff, and broken straw, produced by threshing, was shaken about with these two implements, usually in some exposed spot, when a wind was blowing (generally in the afternoon or evening, Ruth 3. 2), and the wind carried away the chaff and the straw (Ps. 1. 4). If however the wind was too violent, it would blow away the corn as well: hence the point of Jer. 4. 11.

8. *agitation.* Heb. נׁוּן , a most uncertain word. נׁוּן in Heb. denotes the pains of childbirth, 1 Sam. 4. 19, Is. 21. 3, fig. of mental distress

or terror, Is. 13. 8, 21, 3, Dan. 10, 16: hence (1) it has been supposed that עיר is Aram. for ציר; an Aram. ע however corresponds to a Heb. צ only when the corresponding Arabic word has ض (my *Tenses*, § 178), which does not here appear to be the case; moreover, ציריים occurs only in the plur., never in the sing.; and thirdly, where the reference is to a woman, the word might be so easily misunderstood in a literal sense that it is hardly likely to have been used by the prophet: accordingly this view must be rejected. (2) The view that עיר is a *scribal error* for ציר falls through for the two last-mentioned reasons. (3) Ges. had recourse to the Arab. غار to be *very hot* (e.g. of noon-day); thinking עיר might be applied, like the Lat. *aestus*, to the *glow* or *ardour* of an emotion, and denote here the *aestus doloris*, as in Hos. 11. 9 (where also עיר occurs, but where this meaning is unsuitable), the *aestus irae*. But it must be evident that the meaning thus obtained rests upon a very precarious and uncertain basis. (4) In default of anything better, עיר may perhaps be connected with עור, to be *stirred up*, and denote (*Lex.* 735b) the *excitement* or *agitation* of alarm: this explanation, if not positively probable, may at least be said to labour under fewer objections than those mentioned above. (In Hos. 11. 9 בעיר is probably corrupt.)

10. For בְּלִהֵם מַקְלִלוֹנִי כְּכֹהֵם מַקְלִלוֹנִי, with the *monstrum* בְּלִהֵם קִלְלוֹנִי.

11. The *Kt.* is שְׁרִיתִיד; from שָׁרַר, a common Aram. root meaning to be *strong*, or, in the causative conjugations, to *strengthen*, *confirm* (e.g. Jer. 10. 4 Pesh. for תְּחַזְּקֵם); but in Heb. found otherwise only in derivatives. The Qal is however intransitive in Aram.; so it seems we must, at least if this sense is accepted, read either the Piel שְׁרִיתִיד, or the Hiphil הִשְׁרִיתִיד. The *Qrē* is שְׁרִיתִיד, from a root found otherwise only once in Heb., viz. Job 37. 3 (R.V. *sendeth it forth*), but common in Aram., and meaning there to *loosen*, *release* (e.g. in Jer. 40. 4 Targ. and Pesh., the same form as here, for פְּתַח־תִּיד; and in Is. 58. 6 Pesh. for פְּתַח). In either case, therefore, the word is an Aramaism. Of the two alternative readings the first seems to yield the more appropriate sense.

12-14. Ewald, on account of the awkward change (from *v.* 11) in the persons addressed, conjectured that these verses had become misplaced, and that their proper place was after *v.* 9. Yahweh's speech however in *vv.* 1-9 seems to end naturally with *vv.* 8, 9; and these verses, added there, seem rather superfluous.

15 *end.* 16. LXX read וְיָהִי וְנִבְּלָם יְהוָה: בְּלָם; (cf. 23. 17) for נִמְצָאוּ דְבָרֶיךָ וְאִכְלָם וְיָהִי וְנִבְּלָם.

19. *common.* On A.V., R.V. *vile*, which to a modern reader suggests an incorrect sense, see the footnote above, Nov. 1902, p. 332.

S. R. DRIVER.