

(6) And *even if* he have committed sins, it shall be forgiven him." *Kāv*, "even if" (not "if," as in R.V.). The connexion of sin with sickness, and the fact that it is a hindrance to recovery, is no doubt implied, but not, it would seem, its necessary connexion in every case of sickness.

The promise is added still with the failing flagging spirit in view; "can I recover, and can my sin be forgiven?" is the natural thought of *ὁ κάμνων*.

The elaborate nature of the proposed method of cure as compared with what we find in the Gospels may fairly be considered as adding some little weight to the arguments for a late rather than an early date for the Epistle.

J. H. DUDLEY MATTHEWS.

[It was not until the above was in type that I had the advantage of seeing "The Anointing of the Sick," by the Rev. F. W. Puller—J.H.D.M.]

## TRANSLATIONS FROM THE PROPHETS.

### XII.

#### JEREMIAH XLVIII.—XLIX.

*The Pride of Moab is humbled; her Vineyards and Winepresses are ruined; and the whole Land is given over to mourning.\**

<sup>29</sup> We† have heard of the pride of Moab, he is very proud; his loftiness, and his pride, and his arrogance, and the haughtiness of his heart. <sup>30</sup> I know, saith Yahweh, his wrath, and his boastings are untruth; ‡ they do untruth.

\* This paragraph is largely a mosaic, constructed of reminiscences of Isa. 15-16.

† See Isa. 16. 6.

‡ Rendered by many moderns, though questionably, *and the untruth of his boastings*. The same Heb. is found in Isa. 16. 6 *end*.

<sup>31</sup> Therefore will I howl for Moab, and I will cry out for all Moab; \* for the men † of K̄ir-heres will I ‡ moan. §  
<sup>32</sup> With more than the weeping || of Jazer, will I weep for thee, O vine of Sibmah: thy tendrils passed over ¶ the sea, \*\* they reached even unto †† Jazer; upon thy summer fruits and upon thy vintage the spoiler is fallen. ‡‡ <sup>33</sup> And §§ gladness and joy are taken away from the fruitful field, and from the land of Moab; and I have caused wine to cease from the winevats: none shall tread with shouting; |||| the shouting shall be no shouting. ¶¶ <sup>34</sup> From [or Because of ]

\* Varied from Isa. 16. 7*a* (where 'Moab' is the subject of the verbs).

† Varied from Isa. 16. 7*b* by the change of 'raisin-cakes' (רַשְׁמֵי) into 'men' (אֲנָשִׁים). K̄ir-heres, the K̄ir-hereseth of Isa. 16. 7, 2 Kings 3. 25, was probably Kerak, 18 miles S. of the Arnon, and 8 miles E. of the Dead Sea, a strongly fortified place, situated on a very steep rocky hill, surrounded by deep ravines.

‡ The Heb. has *will one*, but the context requires the first person (one letter different).

§ With a low, plaintive cry, resembling the note of the dove: cf. the same Heb. word in Isa. 38. 14, 59. 11 (where 'mourn' in A.V., R.V., as in the present passage, does not mean to *grieve* or *sorrow*, but is equivalent to 'moan').

|| Read probably, as Isa. 16. 9*a*, *With the weeping* (ב for כ); i.e. as Jazer weeps, so will I.

¶ Or, perhaps, *over to*.

\*\* I.e. the Dead Sea (so Isa. 16. 8*d*). Sibmah, mentioned also Num. 32. 3 (Sēbām), 38, Josh. 13. 19, according to Jerome near Heshbon, and so perhaps the modern *Sāmīa*, 2½ miles WNW. of Heshbon, must have been famous for its vines (cf. Isa. 16. 8, 9), and this verse must describe the area over which the vines derived from Sibmah extended: N.-wards, to Jazer (according to Eusebius, 15 miles N. of Heshbon), W.-wards, over—or at least (see the last footnote) to—the Dead Sea—Isa. (16. 8) adds E.-wards also towards the wilderness.

†† So LXX. and Isa. 16. 8*c*: in the Heb. ('the sea of Jazer') 'sea' (ים) has no doubt been accidentally repeated from the previous clause.

‡‡ Varied from Isa. 16. 9*c* (בציר) 'thy vintage' for קציר 'thy harvest'; and שרד 'the spoiler' for הירד 'the shout'.

§§ This verse is varied from Isa. 16. 10.

|||| Heb. *hedad*, the joyous shout, or huzzah, of the vintagers, as they trod the juice out of the grapes in the winepresses: cf. on 25. 30.

¶¶ I.e. the huzzah of the grape treading will be no true huzzah: it will become the huzzah of the attacking foe (25. 30, 51. 14, Isa. 16. 9—in all the same word *hedad*).

the cry of Heshbon even unto Elealeh,\* even unto Jahaz have they uttered their voice, from Zoar even unto Horonaim and † the third Eglath: ‡ for the waters of Nimrim also shall become desolate.§ <sup>35</sup> And I will cause to cease from Moab, saith Yahweh, him that offereth in || the high place, and him that burneth incense to his god. <sup>36</sup> Therefore mine heart soundeth for Moab like pipes, and mine heart soundeth like pipes for the men of Kirheres: ¶ therefore the abundance that he hath gotten \*\* is perished. <sup>37</sup> For every head is bald, and every beard clipped: upon all hands are gashes, and upon all †† loins is sackcloth. †† <sup>38</sup> Upon all the housetops of Moab and in the broad places thereof everyone is wailing: §§ for I have broken Moab like a vessel wherein is no pleasure, saith Yahweh. <sup>39</sup> How is it dismayed! (how) do they howl! how hath Moab turned the back with shame! thus Moab shall become a derision and a dismaying to all that are round about him.

*The Final Doom of Moab.*

<sup>40</sup> For thus saith Yahweh: Behold one like unto an

\* These words, taken in conjunction with what follows, yield no intelligible sense: some verb is desiderated (as in the original, Isa. 15. 4, 'Heshbon crieth out, and Elealeh'). Read perhaps, adding one letter (Giesebrecht), *How criest thou, O Heshbon and* (so LXX.) *Elealeh!* Elealeh, now *el-'Al*, was 2 miles NE. of Heshbon.

† So LXX. The Heb. text omits *and*. Cf. Isa. 15. 5.

‡ Here also the text seems to be defective. Perhaps some such words as *Moab calleth out* should be inserted after 'the third Eglath.'

§ Heb. *desolations* (so Isa. 15. 6). The meaning is, they will be dried up, their sources being stopped by the enemy (cf. 2 Kings 3. 25).

|| So with the change of a point (lit. *the offerer of*). Or render, *him that bringeth up* (viz. a procession of worshippers), etc. Or read, with LXX., *him that goeth up to* (one letter omitted). (The Heb. text, as pointed, cannot be rendered, 'him that offereth in.')

¶ Varied from Isa. 16. 11.

\*\* From Isa. 15. 7a.

†† Insert *all* with LXX. Vulg.

‡‡ Marks of mourning: cf. on 16. 6, 47. 5.

§§ With *vv.* 37, 38a, comp. Isa. 15. 2c, 3.

eagle \* shall swoop and spread out his wings against Moab. <sup>41</sup> Keriyioth † is taken, and the fortresses are seized, and the heart of the mighty men of Moab in that day shall be as the heart of a woman in her pangs. <sup>42</sup> And Moab shall be destroyed from being a people, because he hath magnified himself against Yahweh. <sup>43</sup> Fear, ‡ and the pit, and the trap, are upon thee, O inhabitant of Moab, saith Yahweh. <sup>44</sup> He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the trap: for I will bring upon her (even) upon Moab, the year of their visitation, § saith Yahweh. <sup>45</sup> Under the shadow of Heshbon they that fled stand without strength: || for ¶ a fire is gone forth out of Heshbon, and a flame from the house \*\* of Sihon, and it hath devoured the temples of Moab's head, and the crown of the head of the sons of tumult. †† <sup>46</sup> Woe unto thee, O Moab! the people of Chemosh is undone: for thy sons are taken away captive, and thy daughters into captivity. <sup>47</sup> Yet ‡‡ will I turn the

\* Properly a vulture. See Tristram's *Nat. Hist. of the Bible*, p. 173 f.

† An important city of Moab, mentioned also in Am. 2. 2, and by Mesha in his Inscription (the 'Moabite Stone'), l. 13, where he says that he 'dragged before Chemosh in Keriyioth' (presumably in his sanctuary there) an altar-hearth which he had captured from the men of Gad in 'Atāroth (Num. 32. 3, 34). Its site is uncertain.

‡ With *vv.* 43, 44a, comp. Isa. 24. 17, 18: one has evidently been adapted from the other.

§ Cf. ch. 11. 23, 23. 12.

|| In vain do the fugitive Moabites seek protection in Heshbon; for Heshbon is the starting-point of the conflagration which is to destroy Moab (cf. *v.* 2).

¶ *Vv.* 45b, 46, are based, with slight variations, upon Num. 21. 28a, b, 24. 17e, f, 21. 29a, b, c, d. (In the Heb. 'the crown of the head of' [קִרְקַר] differs extremely little from 'break down' [קִרְקַר].)

\*\* So, changing one letter (מְבִית for מְבִין), 'house of Sihon' being a poetical designation of Heshbon, Sihon's old capital (Num. 21. 26, Deut. 2. 26, *al.*). The Heb. text has *from the midst*, which yields no satisfactory sense. Num. 21. 28 has 'from the city (מְקִרִית) of Sihon.'

†† Or, *of the* (battle-)din (cf. the same word in 25. 31; Hos. 10. 14; Am. 2. 2), i.e. Moab's martial warriors.

‡‡ The prophecy ends with a promise of ultimate restoration: cf. 46. 26b, 49. 6; also 12. 15.

captivity of Moab in the latter days, saith Yahweh.  
Thus far is the judgement upon Moab.\*

XLIX.    <sup>1</sup> On the children of Ammon.

*The Ammonites are threatened with Retribution for taking  
to themselves the Territory of Gad.†*

Thus saith Yahweh: Hath Israel no sons? hath he no heir? why then doth Milcom † inherit Gad, and his people dwell in the cities thereof? §    <sup>2</sup> Therefore, behold, the days come, saith Yahweh, that I will cause the shout of battle || to be heard against Rabbah of the children of Ammon; and it shall become a desolate mound, ¶ and her daughters \*\* shall be burned with fire: then shall Israel inherit them that did inherit him, saith Yahweh.    <sup>3</sup> Howl, O Heshbon, for Ai †† is laid waste; cry, ye daughters of Rabbah, gird you with sackcloth: wail, and run to and fro among the

\* A compiler's note, stating that the prophecy on Moab ends here.

† The territory of Gad was on the E. of Jordan, from Heshbon at least as far N. as the Jabbok (cf. Josh. 13. 14-28; Num. 32. 34-36: but the details do not entirely agree; see GAD in *D.B.*): the Ammonite territory was on the E. of this, their principal city Rabbah (called by the Greeks *Philadelphia*, now 'Ammān) being 14 miles NE. of Heshbon, and 24 miles E. of the Jordan.

‡ So LXX. (Μελχολ), Pesh. Vulg. The Heb. text, as pointed, has *Malcam*, which would mean 'their king.' Milcom was the national god of the Ammonites (1 Kings 11. 5, 33; 2 Kings 23. 13).

§ I.e. Has Israel no children of its own, that the Ammonites should have taken possession of this portion of its territory?

|| Cf. 4. 19; Am. 1. 14.

¶ Heb. *tēl*, familiar now, in its Arabic form *Tell*, as the name of many 'mounds' in Palestine concealing the remains of ancient cities. So Deut. 13. 16, Josh. 8. 28 (see R.V.m.).

\*\* Fig. for surrounding towns or villages. So Num. 21. 25, 32. 42; Josh. 15. 45; Jud. 1. 27, 11. 26 (see R.V.m.), *al.*

†† Heshbon was a *Moabite* city (43. 2, 34, 45), so that it is difficult to understand why it should be mentioned in a prophecy on Ammon; and Ai is an otherwise unknown place. Duhm's conjecture, removing both these difficulties, is a clever one: *Howl, O palace* (חֵשְׁבֹן אַרְמוֹן for חֵשְׁבֹן: cf., though the Hebrew word is different, Am. 8. 3 R.V.m.), *for the city* (עִיר הַעֵיר for עֵיר) *is laid waste*; the palace and city will then be those of Rabbah (2 Sam. 12. 27), which is the subject of the context, both before (v. 2) and after (v. 3).

(sheep-)folds; for Milcom\* shall go into exile, his priests and his princes together.† 4 Why gloriest thou in the vales, (that) thy vale floweth (with fertility),‡ O backturning daughter? § that trusted in her treasures, that said,|| 'Who shall come unto me?' 5 Behold, I will bring a fear upon thee, saith the Lord, Yahweh of hosts, from all that are round about thee; and ye shall be driven out every man right forth ¶; and there shall be none to gather up him that wandereth. 6 Yet afterward I will bring back the captivity of the children of Ammon, saith Yahweh.

### 7 On Edom.

Thus saith Yahweh of hosts: Is\*\* wisdom no more in Teman? †† is counsel perished from the prudent? is their wisdom vanished? ‡‡ 8 Flee ye, turn back, dwell deep, §§ O inhabitants of Dedan; ||| for the calamity of Esau have I brought upon him, (even) the time that I visit him. ¶¶ 9 If

\* Heb. text *Malcam*. See on v. 1.

† Varied from Am. 1. 15. Cf. ch. 48. 7.

‡ The expression is peculiar, and doubtful: note that 'with fertility' has to be supplied to make sense. It is possible that some letters have been repeated by error, and that we should read simply, *Why gloriest thou in thy vales?* (or, *in the multitude of thy vales?*): see the note, p. 148.

§ Cf. 31. 22 (of Ephraim).

|| So LXX. Pesh. Targ. Vulg. 'That said' (האמרה) has accidentally dropped out in the Heb. Cf. 21. 13; Obad. 3; Zeph. 2. 15.

¶¶ Heb. *before himself*; i.e. straight forward (cf. Am. 4. 3).

\*\* In this prophecy on Edom, v. 7 is similar to Obad. 8, and vv. 9-10a, 14-16, are largely identical, or nearly so, with Obad. 5-6, 1-4, respectively. The common passages are based probably upon some older prophecy, which Jer. and Obad. each adapt in his own way.

†† A district in the N. of Edom: cf. Am. 1. 12; Ez. 25. 13. See also Gen. 36. 11 (where the clan inhabiting it is personified as a 'son' of Eliphaz, the 'son' of Edom), 15, 42 (where the 'duke,' i.e. leader [Vulg. *dux*; LXX. ἡγεμών], or clan-chief, of Teman is spoken of).

‡‡ Heb. *let go*. Or, if the word should be explained from the Aramaic, *corrupted* (see EXPOSITOR, May, 1897, p. 363).

§§ I.e. hide yourselves in inaccessible places.

||| Neighbours of Edom on the SE. (cf. Isa. 21. 13; Ez. 25. 13), who are here bidden to take flight, if they wish to escape Edom's fate.

¶¶ Cf. 46. 21.

grapegatherers come to thee, they will leave no gleanings ; if thieves by night, they will destroy till they have enough.

<sup>10</sup> For I have made Esau bare, I have disclosed his lurking-places, and he shall not be able to hide himself\* : his seed is spoiled, and his brethren, and his neighbours, and he is not. <sup>11</sup> Leave thy fatherless children, I will preserve them alive ; and let thy widows trust in me.

<sup>12</sup> For thus saith Yahweh : Behold, they to whom it pertained † not to drink of the cup ‡ shall assuredly drink ; and art thou he that shall go altogether unpunished ? thou shalt not go unpunished, but thou shalt surely drink. <sup>13</sup> For I have sworn by myself, saith Yahweh, that Bozrah § shall become a desolation, a reproach, a waste, and a curse ; and all the cities thereof shall be perpetual wastes. <sup>14</sup> A rumour from Yahweh have I heard, and an ambassador is sent among the nations, (saying,) ‘ Gather yourselves together, and come against her, and rise up to the battle.’

<sup>15</sup> For, lo, I make thee small among the nations, (and) despised among men. <sup>16</sup> O thy trembling!|| the pride of thine heart hath deceived thee, O thou that dwellest in the clefts¶ of the crags, that holdest the height of the hill : though thou shouldst make thy nest high like the eagle,\*\* even thence would I bring thee down, saith Yahweh. <sup>17</sup> And

\* So, rightly, AV. RV.; but the rendering implies a change in the Massoretic vocalization.

† Lit. *whose judgement* (or *sentence*, or *right*) *it was*.

‡ I.e. the cup of Yahweh’s anger ; see ch. 25. 15 ff., esp. 28 f. If even Israel has to drink of this cup, surely Edom cannot expect to escape it.

§ A city in the N. of Edom (Am. 1. 12 ; Isa. 34. 6, 63. 1), now *Buṣaireh*, about 20 miles SE. of the Dead Sea.

|| I.e. What trembling will seize thee in the day of thy fall ! Others, however, suppose the meaning to be *O the trembling* (or *horror*) *for thee !* i.e. What dread thy fall will inspire into those who witness it ! But the expression is peculiar, and the text open to suspicion. The word (which is not in Obad. 8) is, if correct, cognate with the one rendered *tremble* in Job 9. 6, and with that rendered *horror* in Ps. 55. 5, Isa. 21. 4 (R.V.).

¶ Properly *refuges* or *retreats* (see Lane, *Arab. Lex.* 523c).

\*\* Properly *the vulture*. See on 48. 40.

Edom shall be a desolation : \* every one that passeth by it shall be appalled, and hiss because of all the strokes thereof. †  
 18 As in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, † saith Yahweh, no man shall dwell there, neither shall a son of man sojourn therein.  
 19 Behold, there shall come up one like a lion from the pride of Jordan § against the enduring habitation : || for in a moment will I chase them away from it ; and whosoever is chosen, him will I appoint over it : ¶ for who is like me ? and who will fix a time for me ? \*\* and who is the shepherd that can stand before me ? †† 20 Therefore hear ye the counsel of Yahweh, that he hath taken against Edom, and his purposes, that he hath purposed against the inhabitants of Teman : Surely they shall drag them, (even) the smallest of the flock ; ‡‡ surely he shall make their homestead appalled because of them. §§ 21 At the noise of their fall the earth trembleth ; there is a cry, the sound whereof is heard in the Red Sea. 22 Behold, |||| one like unto an eagle shall mount up and swoop, and spread out his wings against

\* Or, *an appalment* : cf. 19. 8.

† Repeated from 19. 8b.

‡ I.e. Admah and Zeboiim (Gen. 10. 19, 14. 2, 8). See Deut. 29. 23 ; and of. Hos. 11. 8.

§ I.e. the luxuriant growth of bushes and thick vegetation along the banks of the Jordan, which was anciently the haunt of lions (see Zech. 11. 3, and comp. on 12. 5).

|| Heb. *homestead* (see on 31. 23) of *permanency*, i.e. an abode of long standing, and likely to endure.

¶ The Edomites are compared to a flock against whom Yahweh is about to send a foe (figured as a lion) who will speedily expel them from their homestead : He will then appoint over their land as ruler whom He pleases. 'For' gives the reason why a *lion* is to be sent against Edom.

\*\* I.e. who will summon me to meet him in a court of law, or in a trial of strength ? Exactly the same expression occurs in Job 9. 19.

†† I.e. what shepherd (fig. for ruler, as 25. 34-36, etc.) can defend his flock (people) against me ?

‡‡ The Edomites are here compared to the smallest and most helpless of a flock, whom their enemies will drag along, and treat as they please, like dogs (15. 3, 22. 19).

§§ Or, *desolate upon them*.

|||| The same words which in 48. 40b, 41b, are used of Moab.



Bozrah ; and the heart of the mighty men of Edom in that day shall be as the heart of a woman in her pangs.

<sup>23</sup> On Damascus.

Hamath is put to shame, and Arpad ;\* for they have heard evil tidings, they are melted away : † because of care, like the sea, they cannot rest. ‡ <sup>24</sup> Damascus is waxed feeble, § she turneth herself to flee, and trembling hath seized on her : || anguish and sorrows have taken hold of her, as of a woman in travail. <sup>25</sup> 'How is the city of renown not forsaken, ¶ the city of my joy !' \*\* <sup>26</sup> Therefore her young men shall fall in her broad places, and all the men of war shall be brought to silence in that day, saith Yahweh of hosts. <sup>27</sup> And I will kindle a fire in the wall of Damascus, and it shall devour the palaces of Ben-hadad. ††

\* Two cities, named together, as here, in Isa. 10. 9, 36. 19, 37. 13, and also mentioned frequently in the Ass. Inscriptions. Hamath was 110 miles N. of Damascus, and Arpad 95 miles N. of Hamath, and 10 miles N. of Aleppo.

† I.e. are rendered powerless through fear: cf. Ex. 15. 5, Josh. 2. 9, 24, Ps. 75. 3 (A.V., R.V. 'dissolved'); and Ez. 7. 17, 'all knees shall *run into water*.'

‡ So with slight changes (partly Symm. Vulg., partly LXX.). The Heb. text has, (there is) *care in (or by) the sea, it cannot rest*; which appears to yield no sense agreeable to the context, as there was no 'sea' at or near Damascus. מְרַחֵם does not mean 'sorrow,' but 'care,' 'anxiety'; see Josh. 22. 24, and cf. the cognate verb in Jer. 17. 8. With the last clause, comp. Isa. 57. 20.

§ Lit. *hath sunk down slackly*, said usually of the hands (6. 24, 47. 3).

|| So with a very slight change in the punctuation (ה for ה). The Heb. text has *she hath seized on trembling* (cf. Job 18. 20 R.V.m.).

¶ If the text is correct, this will be an example of an idiom common in German, but otherwise unknown in Heb., the meaning being (in English idiom) *How is the city of renown forsaken!* Duhm would remove the anomaly by reading *Woe to her!* (הוי לה) for לוי לה) *the city of renown is forsaken*. However, the existing Heb. text, whatever its difficulties, is already attested by the LXX.

\*\* This verse must be supplied to be spoken by one of the citizens of Damascus. Pesh. Targ. Aq. Symm. Theod. Vulg. (the reading of the LXX. cannot be determined), however, have *the city of joy* (מְשׂוֹשׂ for מְשׂוֹשׂ); cf. 'houses of joy' in Isa. 32. 13. If this be the true reading, the words will be the prophet's, and the inverted commas will of course disappear.

†† Varied from Am. 1. 4 and 14: cf. above, 21. 14b.

<sup>28</sup> On Kedar,\* and on the kingdoms of Hazor,† which Nebuchadrezzar king of Babylon smote.

Thus saith Yahweh: Arise ye, go up to Kedar, and spoil the children of the east. <sup>29</sup> Their tents and their flocks shall they take; they shall carry away for themselves their curtains,‡ and all their vessels, and their camels: and they shall cry unto them, 'Terror on every side!' § <sup>30</sup> Flee ye, wander far off, dwell deep,|| O ye inhabitants of Hazor, saith Yahweh; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you. ¶ <sup>31</sup> Arise,\*\* get you up unto a nation that is in prosperity, that dwelleth without care,†† saith Yahweh, which have neither gates nor bars, which dwell alone.‡‡ <sup>32</sup> And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter unto all winds them that have the corners (of their hair) clipt; §§ and from every side of them will I bring their calamity, saith Yahweh. <sup>33</sup> And Hazor shall be a dwellingplace of

\* A wealthy pastoral tribe (Isa. 60. 7), famous also as bowmen (Isa. 21. 17), living in villages (Isa. 42. 11) in the wilderness, somewhere on the E. or S.E. of Palestine (Jer. 2. 10; Isa. 21. 16 f.), often mentioned also in the Ass. Inscriptions.

† Or, *the village-settlements*. 'Hāzor' is probably a collective term, derived from *hāzār*, a 'village,' denoting Arab tribes living in fixed settlements or 'villages' (cf. Gen. 25. 16; Isa. 42. 11, 'the *villages* that *Kedar* doth inhabit'), as opposed to nomadic tribes. The Arab *ḥaḍīr* is used similarly: see Lane, *Arab. Lex.* 590b, *Enc. Bibl.* ii. 1978.

‡ I.e. their tent-hangings (4. 20, 10. 20).

§ With this exclamation cf. 6. 25, 20. 3, 4, 10 (Ps. 31. 13), 46. 5.

|| See on v. 8.

¶ So the Versions, many MSS., and the Heb. margin. The Heb. text has *them*.

\*\* Addressed to the *assailants* of Hazor (cf. v. 28b)

†† Lit. *confidently*. (When the confidence is well-grounded, rendered usually *in safety*, Lev. 25. 18, 19, *safely*, Jer. 23. 6, or *securely*, Ez. 28. 26: in Zeph. 2. 15, Isa. 47. 8, where, as here, it is ill-grounded, it is rendered *carelessly*.) Comp. Ez. 38. 11, which illustrates both this and the following clause.

‡‡ I.e. in seclusion, far from the liability of attack. For this sense of 'dwell alone,' see Deut. 33. 28, Ps. 4. 8 (R.V.m.).

§§ See on 9. 26.

jackals, a desolation for ever: no man shall dwell there, neither shall a son of man sojourn therein.

## NOTES

XLVIII. 30. For לא כן 'not right,' cf. 23. 10, 2 Kings 7. 9, Prov. 15. 7; and of words or speaking, as here, Jer. 8. 6, 2 Kings 17. 9.

38. *Every one.* Or, more exactly, *the whole of it*, the suffix being neuter: see the same idiom in Isa. 1. 23, 15. 3, Ps. 29. 9, etc. (*Lex.* p. 481 d. *b*). 'Waiting' is (in the Heb.) a subst.: see G.-K. § 141c.

XLIX. 4. For זב עמקך Grätz conjectured cleverly רב עמקיך; but 'the multitude of thy vales,' though excellent in itself, is somewhat tautologous after 'the vales.' It is quite possible, however, that the existing Hebrew text זב עמקך is the corrupted result of a dittography (the LXX express only בעמקים 'in the vales'; and that we should should read simply either *in thy vales*, or *in the multitude of thy vales*.

23b. The text, as it stands, cannot be correct; but the change adopted above seems the least that will yield a fairly satisfactory sense (ביום מראנה for בים ראנה, cf. Symm. *ὑπὸ μερίμνης*, Vulg. *prae sollicitudine*; and יוכלו for יוכל, cf. the plural δύνασθαι in LXX) The case is, however, one of those in which one cannot feel confident that the emendation proposed hits the original text. The LXX do not express 'like the sea,' but have simply two verbs, presupposing apparently, *they are full of care* (ראנו for ראו), *they cannot rest*.

24. To render the existing Heb. text *trembling hath seized on her*, on the strength of the Massoretic peculiarity noticed in G.-K. § 91e, is artificial and precarious.

S. R. DRIVER.