

THE BOOK OF HABAKKUK

INTERPRETED

Chapter I

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ויעבר He passes onward through the land (under the metaphor of the wind). The two words עבר and חרף occur again in Is. 8, 8, being said of the Assyrian armies under the figure of an overwhelming flood (וחרף ביהודה שטף ועבר ערצואר יגיד); but both words are used of wind-storms, the first in Is. 21, 1 (כסופות בנגד לחלות) and the second in Pr. 10, 25 (כעבור סופה ואין רשע).

ואשם The LXX has καὶ ἐξιλάσεται. The verb ἐξιλάσκομαι usually renders the כפר; in the present case, it may render a Piel privatum אשם. The V has "corruet", reading some form of שם (= be desolated, appalled), perhaps וישם or וישם. The Hebrew אשם (= be or become guilty) seems to be corrupted, if it is not an addition as this is favored by the irregularity of the Versions and its inconvenience in the meaning. A convenient rendering is that which is based on the transfer of the verb, concerned here, to the next clause: "but guilty is he whose strength is his god", i. e. one who deifies his own power incurs moral guilt. Such a transfer and emendation of the word ואשם to וישם (Grätz, Wellhausen, Nowack, Marti⁶², Duhm⁶³) gives a better translation. The consequence of the tenses, violated in the M, is restored by this reading and helps for a further understanding of the following clause. Stonehouse, seeing that the וישם is unexpected, as it states of what the Chaldean is and not what he does, follows the V⁶⁴. Doing so, Stonehouse forgot that the Hebrew שם has not an active meaning and that the Latin "corruet" may be passive.

62. At. Stonehouse, op. cit., p. 178. See also Expositor's Bible, p. 135.

63. Op. cit., p. 28. See also K.

64. Stonehouse, op. cit., p. 178.

וְזוֹ כְחוֹ לֵאלֹהֵי The V follows literally the M. The LXX omits the suffix in כְחוֹ and reads dogmatically לֵאלֹהֵי for לֵאלֹהֵי (cp. אֱלֹהֵי קְדָשִׁי in the next v.). The word וְזוֹ is here used as a demonstrative (cf. Ps. 12,8 מִן הַדֹּר וְזוֹ לַעֲלֹמִם); it is more often a relative (see RV "he whose might is his god"). Stonehouse gives a fair rendering: "this one—his strength is his god", taking the וְזוֹ a demonstrative casus pendens⁶⁵ rather than a case of apposition (Davidson, Driver)⁶⁶. Duhm omits וְזוֹ and reads the trimeter וַיִּשֶׂם כְחוֹ לֵאלֹהֵי; he prefers אֱלֹהֵי to אֱלֹהֵי which occurs only here with a suffix⁶⁷. Ward gives two readings: וַאֲשֶׁם נִבַח לֵאלֹהֵי (a change of כ to ב)—he offers a propitiatory sacrifice to his god (cp. Nu. 31,19, 24, 50. I S. 15, 15, 21 of the sacrifices for purification after a battle when the soldiers were considered ceremonially unclean) or וַיִּשֶׂם מִזְבְּחוֹ לֵאלֹהֵי = he setteth up his altar to his god⁶⁸. The reading on which I based my translation is וַיִּשֶׂם וְזוֹ כְחוֹ לֵאלֹהֵי; it is conjectural but not far-fetched. For such pride and self-glorification, cp. Is. 14,14. 47,7. Dan. 4,30. Thus Mezentius the despiser of the gods, speaks in Virgil "Dextra mihi deus et telum, quod missile libro, nunc adsint" Aen., X. 773; cp. Statius "Virtus mihi namem, et ensis, quem teneo" Theb., III 615⁶⁹.

V. 11 is made up of two tetrameters.

VV. 12—17. This part is a renewed appeal of the prophet to his God: if יְהוָה is righteous and mighty, why does he allow the wicked to devour the righteous? The invader who was appointed by God to punish the wrongdoers in Israel appears as a rapacious and inhuman enemy, bringing destruction to the righteous as well as to the sinners. The advanced Chaldean action dates the passage at about the time of the first captivity (597 B. C.). The topical analysis of this action is as follows: v. 12 The prophet's assurance in Yahweh. VV. 13-16 The prophet's difficulty. V. 17 The prophet's question. Giesebrecht, Wellhausen, Marti and Nowack put this oracle after that in vv. 1,2-4 and date it in exilic or post-exilic times. Budde and Cornill put that also after 1,2-4 but they refer it to Assyria's

65. Stonehouse, *ibid.*

66. Cambridge Bible, p. 70. New-Century Bible, p. 71.

67. *Op. cit.*, p. 28.

68. Intern. Crit. Comm., p. 10 f.

69. At The Pulpit Comm., p. 3.

oppression of Judah ⁷⁰. Smith refers it to Assyria's or rather Egypt's oppression ⁷¹. Stonehouse takes it as a continuation of the prophet's remonstrance ⁷². According to Wade this section is a continuation of the section vv. 2-4, the sequence being interrupted by the quotation from an earlier oracle contained in vv. 5-11 ⁷³, and dates after 597 and possibly after (though not long after) 587 ⁷⁴. Other opinions are similar to these already mentioned ⁷⁵.

V. 12

M הֲלוֹא אַתָּה מִקְדָּם יְהוָה אֱלֹהֵי קְדָשִׁי לֹא נִמּוֹת יְהוָה לְמִשְׁפַּט שְׁמָתוֹ וְצוֹר לְהוֹכִיחַ יִסְדָּתוֹ:

LXX Οὐχὶ σὺ ἀπ' ἀρχῆς Κύριε ὁ Θεὸς ὁ ἅγιός μου; καὶ οὐ μὴ ἀποθάνωμεν. Κύριε εἰς κρίμα τέταχας αὐτόν, καὶ ἔπλασέ με τοῦ ἐλέγχειν παιδείαν αὐτοῦ.

V Numquid non tu a principio Domine Deus meus, sancte meus, et non moriemur? Domine in iudicium posuisti eum: et fortem, ut corriperes, fundasti eum.

T Art not thou from of old, O Lord? My holy God, we shall not die! O Lord, thou hast made him for judgement! And thou, O Rock, hast established him for chastisement.

וְגַ The opening question should end at the fourth word יהוה; this word seems to find a better place between אתה and מקדם which should become the predicate of the clause. Cp. Mic. 5,1 וּמוֹצֵאֲתָיו מִקְדָּם מִיְמֵי עוֹלָם and Ps. 74,12 וְאֱלֹהִים מְלַכֵּי מִקְדָּם. The LXX puts the interrogation after קְדָשִׁי; the V after נִמּוֹת. The prophet recalls to the mind of God His immutability. To the question an affirmative answer is expected. The unchangeableness is one ground of confidence in the corrective and not the destructive nature of the chastisement.

קְדָשִׁי אֱלֹהֵי קְדָשִׁי The LXX gives a better reading קְדָשִׁי אֱלֹהֵי קְדָשִׁי = apartness, sacredness of God) = ὁ Θεὸς ὁ ἅγιός μου for the M. אֱלֹהֵי קְדָשִׁי (=my God, my Holy one). The V renders the M. In the

70. Pfeiffer, op. cit. p. 599.

71. Expositor's Bible, p. 124.

72. Op. cit., p. 41.

73. Westm. Comm., p. 177.

74. Ibid., p. 150.

75. Stonehouse, op. cit, p. 65 ff., where a systematic exposition of several views is found.

translation given above I followed the LXX. The prophet speaks in the person of the righteous people and he refers to God's holiness (adapted from Isaiah's title of Yahweh: קדוש ישראל "the Holy One of Israel", Is. 1,4 et al.) as a second ground of hope, because, although God must punish sin, He will not let the sacred nation, the chosen guardian of the faith and the Covenant, perish utterly. He then expresses the following confidence.

לא נמות Although the M and the Versions have the same reading, some scholars (Ewald, Kuenen, Nöldeke, Ward et al.)⁷⁶ agree with the Jewish commentator Rashi thinking that לא נמות is a תקון תִּקּוּן (scribal emendation) for לא תמות altered for reverence's sake, on account of the mere verbal association of the word מות (= die) with God. Duhm holds to the rabbinical opinion, reading however לא ימות⁷⁷. But the prophet's argument seems to require the traditional text, expressing the very consolation to which the prophet's confidence leads. Since Yahweh is Israel's Holy one, He is a guarantee against the people's annihilation at the hands of the Chaldeans.

למשפט שמתו The prep. ל marks the aim or object. See above v. 9 לחמם. The thought passes through the prophet's mind that the Chaldean is appointed by God to execute His punishment on Israel (cp. Jer. 30, 11. 46, 28). According to Ward the second couple of the verse (יהוה למשפט וגו') is an intrusion "quite out of place and anticipates the answer to the complaint which it interrupts. It was added to explain God's providence"⁷⁸.

וצור וגו' The word צור is a poetical title of God, designating Him as the unchangeable support or refuge of His people (cp. Deut. 32, 4, 15, 18, 30, 37. II S. 23, 3. Ps. 18, 2, 31. 37, 19, 14 etc. See also Num. 1, 6. 2, 12). The LXX has καὶ ἐπλασέν με τοῦ ἐλέγχειν παιδείαν αὐτοῦ, reading ויצרני for ויצור and יסרתו (a form of יסר = discipline, chasten, admonish, which is found nowhere in Hebrew) for יסרתו. Jerome says that the reading of the LXX is meant in the person of the prophet announcing his call and office⁷⁹. Duhm reads the trimeter ויצר ויצר ויצר (= "Und schufst es als Boten fürs Ahnden?")⁸⁰. The

76. Intern. Crit. Comm., p. 12. Cp. also AT.

77. Op. cit., p. 30. Cp. also K "לא נמות" b glossa ad 12 b".

78. Intern. Crit. Comm., p. 11.

79. At The Pulpit Comm., p. 4.

80. Op. cit., p. 30.

Chaldean is again the instrument of chastisement which here is defined as corrective. He is, like the Assyrian, the rod of God's anger (Is. 10,5 ff.). The thought, however, of a holy God correcting His people's shortcomings is not entertained by the prophet's mind for more than a moment. It is succeeded by perplexion arising from God's everlastingness and holiness uncompromised as they are to the overdone work of the oppressors; what, already, the Chaldean discharges is no correction but destruction.

V. 12 contains two tetrameters and two trimeters⁸¹.

V. 13

M טהור עינים מראות רע והביט לא עמל לא תוכל למה תביט
בוגדים תחריש בבלע רשע צדיק ממנו ;

LXX Καθαρός ὁ ὀφθαλμὸς τοῦ μὴ ὄραν πονηρὰ καὶ ἐπιβλέπειν ἐπὶ πόνους ὀδύνης· ἵνα τί ἐπιβλέπεις ἐπὶ καταφρονοῦντας ; παρασιωπήσῃ ἐν τῷ καταπίνειν ἀσεβῆ τὸν δίκαιον ;

V Mundi sunt oculi tui, ne videas malum ; et respicere ad iniquitatem non poteris : quare respicis super iniqua agentes, et taces devorante impio justiore se ?

T Too pure in eyes art thou to see evil and thou canst not gaze upon wrongdoing. Why then dost thou gaze upon faithless men, and keep silent when the wicked swallows up him that is more righteous than himself ?

טהור עינים (= pure in eyes). The word "too" in my translation comes from the comparative מן in the following מראות. The genitive עינים is gen. of specification (for other examples see Is. 6,5 אוי לי כי עינים איש טמא-שפתים אנכי. Ps. 24,4. Pr. 22,11. Job 17, 9 etc. The LXX qualifies directly the עינים instead of the meant יהוה, and, because the טהור is in the singular, it reads עין. The same meaning might be given by identification of the ם of the plural to the first letter of the next word. Besides that the ם of the plural might fall out as the same to the first letter of the next word⁸². The V according to the M qualifies God. The fact that God by His nature is opposite to all that is evil (Ps. 5,5, 6 כי לא אֲרֻחֶפֶן רֶשַׁע אֶתָּה וג') renders incomprehensible the unconcern with which He appears to look on the Chaldean, outraging all right and justice.

טהור עינים מראות רע Of the two meanings of the מן a) "away from" [seeing]

81. Westm. Comm., p. 170. Duhm, op. cit., p. 30.

82. Duhm, op. cit., p. 32.

(cp. Gen. 17,1 **וְהַתְּבַהֵךְ עֵינָיו מִרְאוֹת**) and b) “too much for”, I prefer the second “too pure in eyes to see evil” (cp. Gen. 4,13 **גְּדוֹר עֵינָי מִנֶּשֶׂא** etc.).

וְגִ **וְהֵבִיט וְגִ** One would expect the LXX to refer this clause directly to the “eye”, which, consequently, would be the subject of the infin. **הֵבִיט**: ἐπιβλέπειν (ἐπὶ πόρους ὀδύνης). But it does not happen; the subject of **הֵבִיט** is God. The word ἐπὶ renders probably the Hebrew **עַל** instead of the **עַל** of the M. Ὀδύνης instead of δυνήση is a clerical error. Rahlfs puts δυνήση in the text after MS A et al⁸³. For the construction of the verb **יִבֵּל** with infin. see Is. 57,20. Jb. 4,2 etc. The second clause being a parallel to the first gives a similar meaning. **עַמַּל** is wrongdoing as well as distress occasioned by it; both of them are strange to God’s immutability and holiness. And yet he permits these evil men to afflict the chosen people. This is the prophet’s perplexity, which he lays before the Lord.

וְגִ **לְמַה תִּבִּיט מַה** Duhm reads **מַה** instead of **לְמַה**, considering the **ל** as repetition of the last letter of the previous word⁸⁴. The word **בָּגַד** is used in Is. 21,2. 24,16. 33,1 in connection with another inhuman power: the Assyrians. Here it refers to the Chaldeans (according to Budde and his followers to the Assyrians), because of their faithless and rapacious conduct.

תַּחֲרִישׁ “keepest silent” or “lookest on silently, without interfering”; cp. Is. 42,14; Ps. 50,21. Although this word belongs metrically to the third clause, it refers, in meaning, to the next one.

וְגִ **כִּבְלַע** For the figure of speech cp. Is. 49,19; Ps. 35,25; Lam. 2,16. Cp. also Plautus, Bacch. 1, 8, 28 “animam alicuius exsorbere”. For **רָשַׁע** cp. the same word in v. 4 (see above).

מִמֶּנּוּ So V, but LXX omits the word **מִמֶּנּוּ**. Aquila, Theodotion and Symmachus have τὸν δικαιότερον αὐτοῦ. Ward⁸⁵ and Duhm⁸⁶ follow the LXX and consider the word as an added gloss, because it was not thought that one fully righteous could be swallowed up by the wicked. Most of the scholars keep it as natural and expressive. The man that is more righteous than the Chaldean oppressor seems

83. Rahlfs’ Septuaginta, vol. II, p. 534.

84. Op. cit., p. 32.

85. Intern. Crit. Comm., pp. 11 and 12. Note also the omission of the half of the v. 13, evidently by mistake.

86. Op. cit., p. 32.

to be, generally⁸⁷, the righteous of all the suffering nations. Particularly, however, the righteous of Israel may be in the prophet's mind. Delitzsch and Keil think that the persons intended are the godly portion of Israel, who suffer with the guilty⁸⁸. With all their wickedness the people of Yahweh are better than the Chaldeans. How, then, can Yahweh justify himself for making the present choice? The same perplexed questioning is continued in the next verse.

V. 13 is made up of four tetrameters.

V. 14

M ותעשה אדם כדגי הים כרמש לא־משל בו :

LXX Καὶ ποιήσεις τοὺς ἀνθρώπους ὡς τοὺς ἰχθυίας τῆς θαλάσσης, καὶ ὡς τὰ ἐρπετὰ τὰ οὐκ ἔχοντα ἡγούμενον ;

V Et facies homines quasi pisces maris, et quasi reptile non habens principem.

T For thou makest men like fish of the sea, like reptiles with no ruler.

וַיִּתְעַשׂ Duhm reads the apoc. form וַיִּתְעַשׂ and leaves out the article in הַיָּם⁸⁹. K reads וַיִּתְעַשׂ. The prophet appeals movingly to God by showing the indignity with which the people are treated. His deep complaint comes as a consequence of Yahweh's indifference to the tyranny of the wicked over the righteous.

כַּדְּגֵי הַיָּם Defenseless, without rights, readily taken by the skillful fisherman.

כַּרְמֵשׁ וַיִּתְעַשׂ The LXX prefixes a ו (καὶ). They are as reptiles, despised, and without protector. The term is, in strictness, inclusive of both land and water reptiles (see Gen. 1,26. 6,7; IK. 4,33; here it denotes especially small marine creatures (Ps. 104,25).

וַיִּתְעַשׂ agrees in number with רַמֵּשׁ; but as the רַמֵּשׁ is used collectively, the וַיִּתְעַשׂ may refer to the רַמֵּשׁ as well as the דְּגֵי הַיָּם. The people seem to be deprived of God's care and left to be the prey of the spoiler, as if of little worth (cp. Is. 63,19). They are reduced to a state of confusion and they lack all organization for self protection (cp. Pr. 6,7 of ants, 30,27 of locusts). The Lord controls the movements of the Chaldeans, and is in a sense responsible for their conduct (cp. Jb. 9,24); but if they have gone beyond the divine commission (cp. Is. 47,6, 7. 10,7), why does he not interfere?

87. Westm. Comm., p. 178. New-Century Bible, p. 72 f.

88. The Pulpit Comm., p. 4.

89. Op. cit., p. 34.

V. 14 is made up of one tetrameter and one trimeter.

V. 15

M כלה בהכה העלה יגרהו ויחספיהו במכמתו על כן ישמה
; יגי

LXX Συντέλειαν ἐν ἀγκίστρῳ ἀνέσπασε, καὶ εἴλκυσεν αὐτὸν ἐν ἀμφιβλήστρῳ, καὶ συνήγαγεν αὐτὸν ἐν ταῖς σαγήναις αὐτοῦ. Ἐνεκεν τούτου εὐφρανθήσεται καὶ χαρήσεται ἡ καρδία αὐτοῦ.

V Totum in hamo sublevavit, traxit illud in sagena sua, et congregavit in rete suum. Super hoc laetabitur et exultabit ;

T He brings them all up with the hook ; He drags them away in his net, and he gathers them up in his seine. So he rejoices and exults ;

כלה בהכה For the rendering of the LXX συντέλειαν see above (v. 9). For the metaphor here used cp. Jer. 16,16. See also Am. 4,2.

העלה The short vowels $\underline{\text{e}}$ have been changed into $\underline{\text{a}}$ before the guttural ע (see also Jos. 7,7 **הַעֲבֵרֵת**). Ward overcomes the difficulty, which he meets in the metre, by omitting **בהכה העלה**. According to him these words are inappropriate, as the Chaldean captures were wholesale, and there is no sacrifice to the hook⁹⁰.

וגרהו The LXX prefixes a ו (και). The verb **גרר** literally means "sweep along" (Pr. 21,7).

וחרמו "in his net", any kind of net. The LXX renders it ἀμφιβλήστρον (=cast-net).

מכמתו The rendering of the LXX (σαγήνη) gives the Hebrew **מְכַמְתָּה** (which occurs only here, v. 16 and, with one vowel different, in Is. 19,8 **מְכַמְתָּה**) the meaning of a large drag-net, or seine (cp. the metaphorical meaning of the verb σαγηνεύω "to sweep clear" in Herod. III, 149 al., of conquering a country).

על כן ישמה וג' The Versions connect the clause with the next verse. His rejoice comes of his successful haul, unclouded, as if it should be, by any sense of insecurity or any fear of a Nemesis. His fishing implements, having satisfied him with the accumulation of countries, peoples, and booty, come in the following verse to the point of being deified.

V. 15 gives two pentameters (3 : 2 and 2 : 3)⁹¹.

90. Intern. Crit. Comm., p. 12.

91. Westm. Comm., p. 170. Duhm, op. cit., pp. 34 and 36.

V. 16

M עַם כֵּן יִזְבַּח לַחֲרָמוֹ וַיִּקְטֹר לַמַּכְמֶרְתּוֹ כִּי בַהֲמָה שָׁמֵן חִלְקוֹ
וּמֵאֲכָלוֹ בְּרֵאָה :

LXX Ἐνεκεν τούτου θύσει τῇ σαγήνῃ αὐτοῦ καὶ θυσιάσει τῷ ἀμφιβλήστῳ αὐτοῦ, ὅτι ἐν αὐτοῖς ἔλιπανε μερίδα αὐτοῦ καὶ τὰ βρώματα αὐτοῦ ἐκλεκτά.

V Propterea immolabit sagenae suae, et sacrificabit reti suo ; quia in ipsis incrassata est pars ejus, et cibus ejus electus.

T So he sacrifices to his net and makes offerings to his seine ; for through them his portion is fat, and his food is abundant.

ויקטר...יזבח The imperfects are frequentative. The instruments to which the Chaldean sacrifices are his armies or his weapons of war, generally his power. Herodotus (IV. 59,60) states of sacrifices which the Scythians offered to the scimitar, the symbol of the war-god Ares; see also Justin, Hist., 43,3. But this is not the case in the present verse. What we have here is a figure of speech expressive of the fact that the Chaldeans deified their own prowess (see above v. 11). In reality, the Chaldeans were loyal and devoted worshippers of Marduk, Nebo and Shamash, as it is shown by the inscriptions of Nabopolassar and his son Nebuchadrezzar (cp. also Is. 46,1). The description, evidently, is made from the standpoint of a Hebrew prophet⁹².

בהמה Only again in Ex. 30,4. 36,1 for the more usual **בהם** or **בם**; the fem. **בהנה** is also found three times, Lev. 5,22; Num. 13,19 and Jer. 5,17.

ומאכלו בראה The word **מֵאֲכָלוֹ** is elsewhere masc. **בריא** for **בריאה** is a preferable reading, as **ו** seems to be a dittograph of the first letter of the following word. In Hebrew there are two synonyms for "fat", which are perhaps best distinguished by the rendering I gave above. Driver translates "his portion is rich, and his food fat"⁹³.

The v. 16 gives two pentameters.

V. 17

M הָעַם כֵּן יִרְיֵק חֲרָמוֹ וְתַמִּיד לַהֲרֹג גּוֹיִם לֹא יִחְמוֹד :

LXX Διὰ τοῦτο ἀμφίβαλει τὸ ἀμφίβληστον αὐτοῦ, καὶ διὰ παντὸς ἀποκτένειν ἔθνη οὐ φείσεται.

⁹². New - Century Bible, p. 73 f. Westm. Comm., p. 179. Intern. Crit. Comm., p. 12 "the sacrifice was to the gods of war, such as Marduk and Adad and Ishtar".

⁹³. New - Century Bible, p. 74.

V Propter hoc ergo expandit sagenam suam, et semper interficere gentes non parcat.

T Shall he for ever unsheath his sword, and continuously slay nations unsparingly?

וְגַּם הָעַלְכֵּן The Versions give an affirmative rendering. Such a rendering is followed by Duhm (עַלְכֵּן יִרְיֵק חֲרֹמֵן תִּמְיֵד לָהֶרֶג גּוֹיִם לֹא יִחְמוֹל)⁹⁴. The M. gives the following meaning "will he therefore empty his net"? It is consequent to the fishing metaphor, but it is based on the wrong text. The words הָעַל כֵּן יִרְיֵק חֲרֹמוֹ stand for הָעוֹלָם יִרְיֵק חֲרֹבוֹ (Giesebrecht, Wellhausen, Nowack, Marti⁹⁵, Smith⁹⁶, Driver⁹⁷, Stonehouse⁹⁸ et al.) which give a better meaning. The עוֹלָם is suggested by the parallel word תִּמְיֵד, whereas the חֲרֹבוֹ is demanded by the לָהֶרֶג in spite of the preceding metaphor of fishing. For יִרְיֵק חֲרֹבוֹ see Ex. 15, 19 (אֲרִיֵק חֲרָבִי); Lev. 26, 33 (וְהִרְיֵקְתִּי אֶחְרֵיכֶם חָרָב); Ezek. 5, 2, 12 (יִחְרַב אֲרִיֵק אֶחְרֵיהֶם). The LXX ἀμφιβαλεῖ is a free rendering suggested by the following ἀμφιβληστρον.

וְתִמְיֵד The M division of the v. seems better than that after וְתִמְיֵד. It corresponds to the parallelism and it is supported by the Versions.

לָהֶרֶג For the so-called periphrastic future לָהֶרֶג cp. the similar in Hos. 9, 13; Is. 10, 32; Ps. 32, 9. 49, 15 etc. The readings יִהְרַג for לָהֶרֶג and יִחְדַּל for יִחְמוֹל (Wellhausen, Nowack, Smith, Marti)⁹⁹ would be very probable, if they were based on the Versions.

לֹא יִחְמוֹל Cp. Lev. 1, 17; Is. 30, 14; Ps. 35, 8. The idea in the v. is that the Chaldean carried off his booty and captives and secured them in his own territory, and then set out on new expeditions to acquire fresh plunder and continue his work of destruction. The prophet, at last, discontinues the use of figurative language, and inquires whether the Chaldeans are to be permitted to complete their career of violence. The prophet is, indeed, perplexed. Is there no solution? He is not yet ready to give up, and determines to await a divine solution.

V. 17 has one trimeter and one pentameter (3 : 2)¹⁰⁰.

94. Op. cit., p. 38.

95. At Stonehouse, op. cit., p. 183.

96. Expositor's Bible, p. 133.

97. New-Century Bible, p. 74.

98. Op. cit., p. 183, reading עוֹלָם for לָהֶרֶג.

99. At Stonehouse, op. cit., p. 184.

100. See, however, Duhm, op. cit., p. 38 and Westm. Comm., p. 170.