

ZEPHANIAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

Links.

1: 1—3: 8.	MINATORY.
3: 9-20.	PROMISSORY.

For the CANONICAL order and place of the Prophets, see [Ap. 1](#), and pp. 1206 and 1207.

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For the *Formulae*, of Prophetic Utterance, see [Ap. 82](#).

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For the Inter-relation of the Minor (or Shorter) Prophets, see pp. 1206 and 1207.

The last of the Prophets immediately preceding the Captivity.

Unlike all the other Prophets, Zephaniah's genealogy is traced back for four generations; and, as Hezekiah of Prov. 25. 1 and Hizkiah of Zeph. 1. 1 are the same word in Hebrew as Hezekiah King of Judah, he was not improbably his great-great-grandson.

Zephaniah's prophecy is dated in 1. 1, as being given "in the days of Josiah". In ch. 2. 13 he says that Assyria shall be destroyed, and Nineveh made a desolation. Therefore it was before the fall of Nineveh, 515 B. C. according to *The Companion Bible* dating ([Ap. 50](#)), or 625 B. C. (according to "received" dating).

Zephaniah was the contemporary of Jeremiah. By a comparison with 2 Kings 28, which records the destruction of "the remnant of Baal" (Zeph. 1. 4), Josiah's reformation had not been completed. The prophecy may therefore be dated as coming between the twelfth and the eighteenth year of Josiah—say 518 B. C, or about three years before the fall of Nineveh.

ZEPHANIAH.

1 °THE word of the LORD which *came to* °Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of *Hezekiah*, in the days of Josiah the son of Amon, king of Judah.

2 "I will °utterly *make an end of* all ... from off *the face of the ground*, saith the LORD.

3 °I will °*make an end of* humanity and beast; I will °*make an end of* the fowls of the heaven, °and the fishes of the sea, and the °stumblingblocks *together with the lawless ones*; and I will cut off man from off the *ground*, saith the LORD.

4 I will also stretch out °Mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the *names* of Baal from this place, *and* the name of the *Kemarim* [black-robed] with the priests;

5 And them that °worship the host of heaven upon the housetops; and them that worship *and* that swear by the LORD, and that swear by Malcham [*the king-idol*];

6 And them that are turned back *from after* the LORD; and those that have not °sought the LORD, nor °inquired for Him.

7 °Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared *His sacrifice*, He hath *separated* His guests.

8 And it shall come to pass in °the °day of the LORD's sacrifice, that I will *visit upon* the princes, and the king's sons [*the royal house*], and all such as are clothed with *foreign* apparel.

9 In the same day also will I punish all °those that *enter the houses of others and steal*, which fill their masters' houses with °violence and deceit.

10 And it shall come to pass in that day,

1: 1--3: 8. EDOM. DESTRUCTION.

1: 1-3.	Judgments. General. The Land.
1: 4-6.	Judah and Jerusalem.
1: 7-18.	The Day of Jehovah.
2: 1-3.	Call to Repentance.
2: 4-15.	Judgments. General. Nations.
3: 1-5.	Jerusalem.
3: 6, 7.	Charge of Impenitence.
3: 8.	The Day of Jehovah.

1 The word, &c. Cp. Hos. 1. 1. Joel 1. 1. Mic. 1. 1.

the LORD. Heb. Jehovah. Ap. 4. II.

came = became: i.e. came to, or was communicated. Cp. Luke 3. 2. See Ap. 82.

Zephaniah = hidden of Jehovah, or he whom Jehovah hath hidden (Pss. 27. 5; 31. 19, 20; 83. 3). For the connection see 2. 3. **Hizkiah** = Hezekiah.

2 utterly consume. Note the Fig. *Paronomasia* (Ap. 6), for emphasis. Heb. 'asoph 'aseph = to end, I end.

consume = take away, or make an end of.

all. Omit "things" = All; as in Job 42. 2. Ps. 8. 6. Isa. 44. 24.

the land. Fig. *Pleonasm*. (Ap. 6) = the face of the land.

land = soil, or ground. **saith the Lord** = [is] Jehovah's oracle.

3 I will consume. Note the Fig. *Anaphora*. Three times repeated.

man. Heb. 'adam with 'eth = humanity Ap. 14. I.

and. Note the Fig. *Polysyndeton* (Ap. 6), for emphasis.

stumblingblocks = ruin. Occurs only here, and Isa. 3. 6. Fig. *Metalepsis*. "Stumblingblocks" put first for the idols and idolatry, and then idolatry put for the ruin brought about by them. **with** = together with. Heb. 'eth.

the wicked = the lawless ones. Heb. rasha'. Ap. 44. x.

4 Mine hand. Fig. *Anthropopatheia*, Ap. 6.

remnant. Sept. reads "names", reading *shem* instead of *sh'ar*, as in the next clause.

and. Some codices, with three early printed editions, Aram., Sept., Syr., and Vulg., read this "and" in the text.

Chemarims = K^cmarim = black-robed, or cassocked. From Heb. Kamar, to be black. Used of idolatrous priests because so clothed; not Kohen, as appointed by Jehovah. Occurs only here; 2 Kings 23 5, and Hos. 10. 5.

5 worship the host of heaven. Ref. to Pent. (Deut. 4. 19; 17. 3). Ap. 92. Cp. 2 Kings 23. 11, 12. Jer. 19. 13. **Malcham** = king-god, or king-idol. Syr. and Vulg. read "Milcom".

6 from = from after.

sought . . . enquired. Ref. to Pent. (Deut. 4. 29, where the two Heb. verbs are in the same order, and are rendered "seek . . . seek"). Ap. 92.

LORD. Heb. Jehovah (with 'eth) = Jehovah Himself.

1: 7-18. THE DAY OF JEHOVAH.

7.	Its nearness.
8-13.	Judgments.
14-16.	Its nearness.
17, 18.	Judgments.

7 Hold thy peace, &c. See Amos 6. 10. Hab. 2. 20. Zech. 3. 13.
a sacrifice. Sept. reads "His sacrifice".

the Lord. Heb. Adonai. Ap. 4. VIII (2).

God. Heb. Jehovah. Ap. 4. II.

bid = separated. Heb. sanctified. See note on Ex. 3. 5.

1: 8-13. JUDGMENTS.

8.	Princes.
9.	People.
10, 11.	Merchants.
12, 13.	People.

8 the day of the Lord's sacrifice. See notes on Isa. 2. 12; 13. 6.

punish = visit upon. Ref. to Pent. (Ex. 32. 34). Ap. 92. Cp. Jer. 9. 25; 11. 22; 13. 21, &c.

2 Kings 11. 2. Jer. 36.26; 38. 6, &c.

strange = foreign.

day. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the judgments executed in it.

children = sons: i.e. the royal house. Cp. 1 Kings 22. 26.

9 those that leap, &c. No reference to idolatrous practice, as in 1 Kings 18.

26; but to the servants of rulers sent to enter the houses of others and steal Fig. *Periphrasis* (Ap. 6), for robbers.

violence and deceit. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the booty procured.

on = over.

saith the LORD, *that there shall be* ^othe noise of a cry from the fish gate, and an howling from *the new city*, and a great crashing from the hills.

11 Howl, ye inhabitants of ^oMaktesh, for all the merchant people are *laid low*; all they that bear silver are cut off.

12 And it shall come to pass at that time, *that I* will search Jerusalem with *lamps*, and punish the men that are settled on their lees: that say in their heart, "The LORD will not do good, neither will *He* do *harm*."

13 Therefore their goods shall become a booty, and their houses a desolation: ^othey shall also build houses, but not inhabit *them*; and they shall plant vineyards, but not drink the ^owine thereof.

14 ^oThe great ⁸day of the LORD *is very near*, and hasteth greatly, *even* the voice of ⁸the ⁸day of the LORD: the ^omighty man shall cry there bitterly.

15 That ⁸day *is* a day of ^owrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

16 A day of *a trumpet, yea, a trumpet call to arms* against the fenced cities, and against the high *corner towers*.

17 And *I* will bring distress upon men, that ^othey shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.

18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole ^oland shall be devoured by the fire of *His* jealousy: *yea* *He* shall make even a speedy riddance of all them that dwell in the ^oland."

2 *Collect* yourselves together, yea, *collect* together, O nation *not desirable*;

2 Before the decree bring forth, *before* the *judgment* pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you.

3 ^oSeek ye the LORD, all ye meek of the earth, which have wrought *His ordinances*; seek righteousness, seek meekness: it may be ^oye shall be hid in the ²day of the LORD's anger.

4 [*Mine anger shall be upon Gaza, saith the Lord*], For ^oGaza shall be forsaken, and Ashkelon a *ruin*: they shall drive out Ashdod *during the noon day siesta*, and ^oEkron shall be rooted up.

5 Woe unto the inhabitants of the *country by the sea*, the nation of the Cherethites! the word of the LORD is against you; O Canaan, the land of the Philistines, *I* will even destroy thee, that there shall be no inhabitant.

6 And the ⁵*country by the sea* shall be *pastures and pens* for shepherds, and folds for flocks.

10 the noise of a cry. Fig *Pleonasm*. *Ap. 6*.

the second = the new city. See note on 2 Kings 22. 14,

11 *Maktesh* = the mortar. Probably the local name of the merchants' quarter in the Tyropoeon valley, west of Zion. *Ap. 68*, p. 100. So called from its basin-like shape. **cut down** = laid low.

12 *candles* = lamps. **evil** = harm. Heb. *ra'a'*. *Ap. 44. viii*.

13 *they shall also build, &c.* Ref. to Pent. (Deut. 28. 30, 39). Cp. Amos 5. 11. Mic. 6. 15; and contrast Isa. 65. 21. Amos 9. 14.

wine. Heb. *yayin*. *Ap. 27. I*.

14 *The great day, &c.* Cp. Isa. 22. 5. Joel 2. 1, &c.

is near, &c. Heb. [is] near, near. Fig. *Epizeuxis*, for emphasis: i.e. very near. **mighty man.** Heb. *gibbor*. *Ap. 14. IV*.

15 *wrath... trouble, &c.* Note the Fig. *Synonymia* (*Ap. 6*).

16 *the trumpet and alarm* = an alarming trumpet. Fig. *Hendiadys* = a trumpet, yea, a trumpet [call] "to arms"! Cp. 2. 2.

towers. Heb. corners. Put by Fig. *Metonymy* (of Adjunct), *Ap. 6*, for the towers usually fixed there.

17 *they shall walk, &c.* Ref. to Pent. (Deut. 28. 29).

18 *land.* Not the same word as in vv. 2, 3, for, Ginsburg thinks this should be "yea".

2. 1 *Gathers* = Collect. Heb. *kashash*. Occurs only in Ex. 5. 7, 12. Num. 15. 32, 33. 1 Kings 17. 10, 12. It is not the same word as in 3. 8, 18; or in 3. 19, 20. See the notes there.

not desired = not desirable. Fig. *Antimereia* (of Verb), *Ap. 6*.

2 *day* = judgment. See note on 1. 8.

3 *Seek . . . seek.* Ref. to Pent. (Deut. 4. 29), as in 1. 6.

judgment = ordinances; as in Isa. 58. 2. Jer. 8. 7.

ye shall be hid. Referring to Isa. 26. 20, and the meaning of the name Zephaniah.

2: 4-15.

JUDGMENTS. GENERAL. NATIONS.

4-7. Gaza. West.

8-11. Moab and Ammon. East.

12. Ethiopians. South.

13-15. Assyria. North.

4 *For Gaza.* Supply the logical *Ellipsis* (*Ap. 6*), here, and in vv. 8, 12, 13 1 3. 1, thus: " [Mine anger shall be upon Gaza, saith the Lord], For", &c.

Gaza . . . forsaken. Note the Fig. *Paronomasia* (*Ap. 6*), for emphasis.

Heb. 'azzah . . . 'azubah.

Ashkelon. Now 'Askalan, on the coast of Philistia.

desolation = ruin. Long since fulfilled.

Aahdod Now *Esdud*. The same as Azotus in Acts 8. 40.

at the noon day: i.e. during the noon day siesta.

Ekron . . . rooted up. Note the Fig. *Paronomasia*, for emphasis. Heb.

'ekron . . . te'aker.

5 *sea coast:* or, country by the sea.

6 *dwellings* = pastures. **cottages** = pens.

7 *be for.* Supply the *Ellipsis* = "be for [a possession] to".

God. Heb. Elohim. *Ap. 4. I*.

shall visit them. Ref. to Pent. (Gen. 50. 24. Ex. 3. 16). *Ap. 92*.

them: i.e. the remnant of Judah.

8 *I have heard.* Supply the logical *Ellipsis* (*Ap. 6*): "[My judgment shall come upon Moab], for I have heard", &c, as in v. 8, &c.

Moab. Cp. Isa. 15 and 16. Jer. 48. Amos 2. 1-3.

7 And the coast shall ^obe for [*a possession to*] the remnant of the house of Judah; they shall feed thereupon: in the houses of ⁴Ashkelon shall they lie down in the evening: for the LORD their God ^oshall visit *the remnant of Judah*, and turn away their captivity.

8 [*My judgment shall come upon Moab, for*] I have heard the reproach of ^oMoab, and

the revilings of the **sons** of °Ammon, whereby they have °reproached **My People**, and magnified *themselves* against their border.

9 Therefore *as I live, is the oracle of Jehovah of hosts*, the God of Israel, Surely Moab °shall be as Sodom, and the **sons** of Ammon as Gomorrah, *even* °the breeding of nettles, and saltpits, and a perpetual desolation: the residue of **My People** shall spoil them, and the remnant °of **My People** shall *inherit* them.

10 This shall they have for their pride, because they have °reproached and magnified *themselves* against the People of the LORD of hosts.

11 The LORD *will be* terrible unto them: for **He** will *cause to waste away* all the gods of the earth; and *men* shall worship **Him**, every one from his place, *even* all **the coast-lands of the nations**.

12 °[*Mine anger shall be upon the Ethiopians, saith the Lord*], Ye Ethiopians also, ye *shall be* slain by **My sword**.

13 °[*Mine anger shall be upon Assyria, saith the Lord*], And **He** will *execute judgment* against **Assyria**, and destroy **Assyria**; and will make Nineveh a desolation, *and* dry like a wilderness.

14 And flocks shall lie down in the midst of her, **all kinds of** the beasts of the nations: both the cormorant and the bittern shall lodge in the **carved capitals** of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: for **He** shall uncover the °cedar work.

15 This is the rejoicing city that dwelt carelessly, that said in her heart, 'I *am*, and *there is* none beside me:' how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, *and* °wag his hand."

3 *Alas for [Mine anger shall be upon Jerusalem, saith the Lord]*, **Jerusalem** that is **rebellious** and °polluted, to the oppressing city!

2 She obeyed not the voice; **neither hath she accepted discipline**; she *confided* not in the LORD; **neither unto her God hath she drawn near**.

3 Her princes within her *are* roaring lions; her judges *are* evening wolves; they **reserve not** the bones till the morrow.

4 Her prophets *are* **reckless and men of treacheries**: her priests have **profaned** the sanctuary, they have °done violence to the law.

5 The just LORD is °in the midst thereof; **He** will not do °iniquity: **morning by morning** doth **He** bring **His** judgment to light, **He** faileth not; but the **perverse** knoweth no shame.

6 I have cut off the nations: their °towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

children = sons. **Ammon**. Cp. Jer. 49. 1-6. Amos 1. 13-15. **reproached**. See Judg. 11. 12-28.

9 **saith the LORD of hosts** = [is] the oracle of Jehovah of hosts, the God of Israel. See note on 1 Sam. 1. 3. **the God of Israel**. See note on Isa. 29; 23. **shall be as Sodom**. Ref. to Pent. (Gen. 19. 24, 25). **Ap. 92.**

the breeding of nettles, &c. Ref. to Pent. (Deut. 29. 23, &c.). **of My People**. Some codices, with two early printed editions (one Rabbinic), read "of the nations". **People** = nation. **possess** = inherit.

11 **famish** = cause to waste away.

the isles of the heathen = the coast-lands of the nations. Ref. to Pent. (Gen. 10. 5). **Ap. 92.** The phrase occurs nowhere else.

isles = coast-lands.

heathen = nations.

12 **ye**. See note on "For", v. 4.

13 **And He**. See note on "For", v. 4.

stretch out His hand. Idiom for executing judgment.

the north: i.e. against Assyria, because although west of Canaan, the road and entrance was by the north.

14 **all** = all kinds of. Fig. *Synecdoche* (of Genus), **Ap. 6.**

upper lintels = chapiters, or carved capitals.

cedar work: i.e. the wainscoting.

15 **wag his hand**. Idiom expressive of derision.

3. 1 **Woe** = Alas for! See note on "For", 2. 4.

her: i.e. Jerusalem. See the Structure, p. 1272.

filthy = rebellious.

polluted. Heb. *ga'al*, (1) to redeem: (2) to make or deem common or unclean. A *Homonym*, with two meanings. Not the same word as in v. 4.

2 **she received not**. Some codices, with two early printed editions, Aram., Syr., and Vulg., read "neither hath she accepted".

correction = discipline.

trusted = confided. Heb. *batah*. **Ap. 69. I.**

Not the same word as in v. 12.

the LORD. Heb. Jehovah. **Ap. 4. II.**

she drew not near, &c. Some codices, with one early printed edition, Aram., Sept., and Syr., read "neither unto her God hath she drawn near".

God. Heb. Elohim. **Ap. 4. I.**

3 **gnaw not**: or, reserve not.

4 **light** = reckless.

treacherous persons = men (Heb. *'enosh*, **Ap. 14. III**) of treacheries; placing the emphasis on the treachery.

polluted = profaned. Heb. *halal*. Not the same word as in v. 1. Ref. to Pent. (Lev. 19. 8; 21. 23; 22. 15. Num. 18. 32). **Ap. 92.**

done violence, &c. Cp. Jer. 2. 8. Ezek. 22. 26.

5 **in the midst thereof**. Ref. to Pent. (Num. 5. 3. Deut. 7. 21). **Ap. 92.** Cp. v. 15.

iniquity. Heb. *'avah*. **Ap. 44. vi.**

every morning = morning by morning. See Ps, 101. 8.

unjust = perverse. Heb. *'aval*. See **Ap. 44. vi.**

6 **towers**. See note on 1. 16.

7 **corrupted, &c.** Ref. to Pent. (Gen. 6. 12, same word). **Ap. 92.**

8 **Therefore, &c.** The *Massorah* (**Ap. 30** and **93**) calls attention to the fact that this verse (v. 8) contains all the letters of the Heb. alphabet, including the five final letters. This implies that the verse takes in the whole purpose of Jehovah concerning Israel.

upon: or, for. **saith the Lord** = [is] Jehovah's oracle.

to the prey. Sept. and Syr. read "as a witness", reading *'ed* instead of *'ad*. Cp. Mic. 2. 2.

gather = gather in. Not the same word as in 2. 1.

assemble = gather out.

for all the earth. See 1. 18; and cp. the Structure, p. 1272.

the fire of My jealousy. Ref. to Pent. (Deut. 4. 24).

7 I said, "Surely thou wilt fear **Me**, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, *and* °corrupted all their doings.

8 °Therefore wait ye *for Me, is Jehovah's oracle*, until the day that I rise up *as a witness*: for My determination is to **gather in** the nations, that I may **gather out** the kingdoms, to pour upon them Mine indignation, *even* all **My fierce anger**: °for all the earth shall be devoured with °the fire of **My jealousy**.

9 For [◊]then [after all that is implied] will **I** turn to the **peoples** [◊]a lip separated from that which is unclean, [◊]that they may all call upon the name of the LORD, to serve **Him** with one [◊]consent.

10 From beyond the rivers of Ethiopia **My worshippers**, even **My dispersed People Israel**, shall bring Mine offering.

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast [◊]transgressed against **Me**: for then **I** will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty **in My** holy mountain.

12 **I** will also leave in the midst of thee an afflicted and poor People, and they shall **flee for refuge to** [◊]the name of the LORD.

13 The remnant of Israel shall not do ⁵iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: [◊]for they shall feed and lie down, and none shall make **them** afraid.

14 [◊]Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The LORD hath taken away thy judgments, **He** hath cast out thine **foes**: the king of Israel, *even* the LORD, is [◊]in the midst of thee: thou shalt not [◊]see [fear] **calamity** any more.

16 In that day it shall be said to Jerusalem, [◊]"Fear thou not:" and to Zion, "Let not thine hands **hang down**."

17 **Jehovah thy Elohim is in the midst of thee, mighty to save at all times**; **He** will save, [◊]**He** will rejoice over thee with joy; **He will renew thee** in **His** love, **He** will joy [◊]over thee with singing.

18 **"I will ⁸gather in them that are** [◊]sorrowful for [for the cessation of] the **appointed season**, who are of thee, to whom the reproach of it was **a burden on thee**."

19 [◊]Behold, at that time **I** will **deal with** all that afflict thee: and **I** will save her that halteth, and **bring together what has been dispersed**; and [◊]**I** will get them praise and fame in every land where they have been put to shame.

20 At that time will **I** bring you *again*, even in the time that **I ¹⁹gather you in**: [◊]for **I** will make you a name and a praise among all people of the earth, when **I restore your blessings as aforetime** before your eyes, **hath said** the LORD.

3: 9-20.

PROMISSORY.

- 9, 10. Good bestowed. Gentiles and Israel. Conversion.
 11-13. Evil removed.
 14. Zion and Jerusalem to praise. (Positive.)
 15-. Jehovah in the midst.
 -15. Evil no more seen.
 16. Zion and Jerusalem. Not to Fear. (Negative.)
 17. Jehovah in the midst.
 18-12-. Good bestowed. Israel and Gentiles. Restoration.
 -20. Evil removed.

9 then: i.e. after all that is implied in v. 8. Note the order of the blessings in "9, 10": Gentiles first, and Israel after; But in "18-20-", Israel first, and Gentiles after. **people** = peoples.

a pure language = a lip purified: i.e. a clean lip in contrast with "unclean" lips (Isa. 6. 5).

pure = separated from that which is impure or unclean. Heb. *barar*, as in Ezek. 20. 38. Isa. 52. 11. Dan. 11. 35; 12. 10. The reference is, to being made fit for the worship of Jehovah, as the next clause shows. Cp. 1. 4, 5.

that they may. Some codices, with Syr., and Vulg., read "and may".

consent. Heb. *shoulder*. Put by Fig *Metonymy* (of Adjunct), Ap. 6, for the service rendered by it. It is not the Fig *Metaphor* as alleged.

10 supplants = worshippers. Heb. *'athar*. Occurs in this sense nowhere else. From *'athar* = to burn incense (Ezek. 8. 11); hence to pray or worship. **the daughter of My dispersed**: i.e. My dispersed People [Israel].

11 transgressed. Heb. *pasha'*. Ap. 44. ix. **because of** = in.

12 trust = flee for refuge to. Heb. *hasah*. Ap. 69. II. Not the same word as in v. 2. **the name**. See note on Ps. 20. 1.

13 for they shall feed, &c. Ref. to Pent. (Lev. 26. 5, 6). Ap. 92.

14 Sing, &c. Fig. *Poenismus*. Ap. 6.

15 enemy. Some codices, with Aram., Sept., Syr., and Vulg., read "foes" (pl.). **in the midst, &c.** Ref. to Pent. (Deut. 7. 21).

see. The Codex Hillel, quoted in the *Massorah*, (Ap. 30 and 93) with some codices, three early printed editions (one Rabbinic, marg), Aram., and Vulg., read, "fear"; but other codices, with nine early printed editions, Sept. (?), and Vulg., read "see", as in A.V.

evil = calamity. Heb. *ra'a'*. Ap. 44. viii.

16 Fear thou not. Ref. to Pent. (Deut. 7. 21).

be slack = hang down.

17 is mighty; He will save. The Heb. accents place the chief pause or emphasis on "save", implying not that He will save at some future time, but that He is an ever-present Saviour. Read "Jehovah thy Elohim is in the midst of thee, mighty to save [at all times]". Ref. to Pent. (Deut. 10. 17).

He will rejoice, &c. Ref. to Pent. (Deut. 30. 9). Ap. 92.

will rest. Heb. will be silent. Sept. reads "will renew thee"

over thee. The Heb. accent places the emphasis on these two words.

18 sorrowful for. Supply the *Ellipsis* = "sorrowful for [the cessation of]". **solemn assembly** = appointed season.

a burden. Some codices, with one early printed edition (Rabbinic, marg.), Aram., and Syr., read "aburden on thee".

19 Behold. Fig. *Asterismos*. Ap. 6.

undo = deal with.

gather = gather out, bring together what has been dispersed. Heb. *kabaz*, as in v.

20. Not the same word as in vv. 8, 18, or as in 2. 1. Ref. to Pent. (Deut. 30. 3, 4). Ap. 92.

20 for I will make you, &c. Ref. to Pent. (Deut. 26. 19). Ap. 92.

aforetime. See note on Deut. 30. 3,

saith = hath said.

I will get them, &c. Ref. to Pent. (Deut. 26. 19).

turn back your captivity. Heb. pl. Idiom for restoring blessings as