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## TRANSLATIONS FROM THE PROPHETS.

## IX.

## JEREMIAH XXX.—XXXI.

*Promises of Restoration.*

XXX. <sup>1</sup> The word that came to Jeremiah from Yahweh, saying, <sup>2</sup> Thus speaketh Yahweh, the God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. <sup>3</sup> For, lo, the days come, saith Yahweh, that I will turn the captivity of my people Israel and Judah, saith Yahweh; and I will bring them back unto the land that I gave to their fathers, and they shall possess it.

<sup>4</sup> And these are the words that Yahweh spake concerning Israel and concerning Judah.

*A Day of Judgement is coming upon the World, out of which, however, Israel will be delivered.\**

<sup>5</sup> For thus saith Yahweh: (Ye say,) 'A voice of trembling have we heard; there is terror, and no peace.'† <sup>6</sup> Ask ye, now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?‡ <sup>7</sup> Ah! for that day is great; whence is any like it?§ and it is a time of trouble for Jacob; but he shall be saved out of it. <sup>8</sup> And it shall come to pass in that day,

\* Comp. the description in Isa. 13. 6-15 of the terrors accompanying the day of Babylon's fall, which is also (14. 1 f.) to end in Israel's deliverance; and the judgement described in Isa. 24, which ends similarly (*vv.* 14 f., 23, 25. 1-8).

† Yahweh is represented here as quoting the words in which the people are supposed to express their consternation when the judgement breaks upon the earth.

‡ Men do not suffer the pains of child-bearing; what, then, is the cause of the terror and agony which they are all displaying?

§ So the Heb. text. Or, with other vowel-points (A.V., R.V.), so that none is like it (י'נשׁ for י'נשׁ).

saith Yahweh of hosts, that I will break his yoke from off his\* neck, and will burst his \* thongs ; and strangers shall no more use him as their servant : †<sup>9</sup> but they ‡ shall serve Yahweh their God, and David their king, § whom I will raise up unto them. <sup>10</sup> And thou, fear thou not, O Jacob, my servant, saith Yahweh ; neither be dismayed, O Israel : for, lo, I will save thee from afar, and thy seed from the land of their captivity ; and Jacob shall return, and shall be in rest and at ease, and none shall make him afraid. ||  
<sup>11</sup> For I am with thee, saith Yahweh, to save thee : for I will make a full end of all the nations whither I have scattered thee, only of thee will I not make a full end : but I will correct thee with judgement, ¶ and will in no wise leave thee unpunished.\*\*

*Israel, for her Sins, has suffered greatly : Ruin and Exile have fallen upon her : but now Yahweh will heal her Wounds, and she will be freed from her Oppressors.*

‡<sup>12</sup> For thus saith Yahweh, Thy breach, (O Zion,) †† is incurable, and thy wound grievous. ††<sup>13</sup> There is none to

\* So LXX (except that the pron. is plural, 'their'). The Heb. text has *thy* (an error due probably to a scribe who supposed Israel to be addressed, and who also, perhaps, had Isa. 10. 27 in his mind : see, however, the next clause).

† Heb. *work with* (or *by*) *him*. See in the Heb. 22. 13 ; also 25. 14, 27. 7, where this is to be the fate of the Chaldaeans themselves.

‡ I.e. the Israelites.

§ The second David, the ideal king of the future, as David was of the past : cf. Hos. 3. 5, Ezek. 34. 23, 24, 37. 24, 25.

|| Or, *disturb him*. The expression is used of sheep lying undisturbed upon their pastures (Isa. 17. 2) ; and of people, Lev. 26. 6, Ezek. 34. 28, 39. 26, Mic. 4. 4, Zeph. 3. 13.

¶ I.e. in a judicial spirit, not in anger (Ps. 6. 1, 38. 1), tantamount to *in measure* (A.V.).

\*\* Or, *hold thee guiltless*.

†† See v. 17. In vv. 10-17 the pronouns are throughout feminine, showing that 'Zion,' i.e. not the place, but the personified community, the 'daughter of Zion,' is addressed. Cf. on 7. 29, 10. 7.

‡‡ Heb. *made sick*. Cf. 10. 19.

plead thy cause: [there are no] medicines for the sore;\* there is no plaister for thee. <sup>14</sup> All thy lovers† have forgotten thee; they seek not thee:‡ for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one; because of the greatness of thine iniquity, (and because) thy sins were increased. <sup>15</sup> Why criest thou because of thy breach? thy pain is incurable: because of the greatness of thine iniquity, (and because) thy sins were increased, I have done these things unto thee. <sup>16</sup> Therefore§ all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.|| <sup>17</sup> For I will bring up fresh flesh for thee,¶ and I will heal thee of thy wounds, saith Yahweh; because they have called thee Outcast, (saying,) ‘It is Zion; she hath none to seek (after her).’\*\*

*The Exiles will return, Jerusalem will be rebuilt, and again enjoy Prosperity, under the Rule of an independent Prince of David's Line.*

<sup>18</sup> Thus saith Yahweh: Behold I will turn the captivity of Jacob's tents, and have compassion on his dwelling-places; and the city shall be builded upon her own mound,†† and the palace shall be inhabited‡‡ after its accustomed manner. <sup>19</sup> And out of them shall proceed thanksgiving and the voice of those that make merry: and I will multiply them, and they shall not be

\* Properly, *a compressed place*, i.e. a *bound up wound*. So Hos. 5. 13; cf. the verb ‘bound up’ in Isa. 1. 6.

† I.e. thy allies; cf. 22. 20.

‡ Or, ‘care not for thee’ (the pron. is emphatic); cf. v. 17.

§ Viz., because of the extremity of thy need.

|| With the thought of this verse, comp. Isa. 14. 2, 51. 22 f.

¶ See 8. 22.

\*\* Or, *care (for her)*. See Deut. 11. 12, Ps. 142. 4 (where the Heb. verb is the same); and comp. the opposite in Isa. 62. 12.

†† I.e. upon its former site.

‡‡ Heb. *shall sit*: see on 17. 25.

diminished;\* I will also glorify them, and they shall not be small.† <sup>20</sup> Their children also shall be as aforetime, and their congregation shall be established before me,‡ and I will punish all that oppress them. <sup>21</sup> And their noble shall be of themselves, and their ruler shall proceed from the midst of them: § and I will cause him to draw near, and he shall approach unto me; || for who is he that (else) hath had boldness ¶ to approach unto me? saith Yahweh. <sup>22</sup> And ye shall be to me a people, and I will be to you a God.

*The Approach of the Judgement upon the Wicked.\*\**

<sup>23</sup> Behold the tempest of Yahweh, fury is gone forth, a sweeping tempest: it shall whirl round upon the head of the wicked. <sup>24</sup> The fierce anger of Yahweh will not return, until he have executed, and till he have performed, the intents of his heart: in the latter days ye shall understand it.

*A Promise of Restoration to the Israelites of the Northern Kingdom.*

XXXI. At that time, saith Yahweh, I will be a God unto all the families of Israel, and they shall be to me a people. <sup>2</sup> Thus saith Yahweh: The people which survived the sword hath found grace in the wilderness: †† I will go that I may

\* Cf. 29. 6.

† I.e. be of small account. Comp. Job 16. 21 Heb.

‡ I.e. under my eye and care (Gen. 17. 18, Hos. 6. 2); cf. Ps. 102. 28.

§ I.e. no foreigner will rule over them: they will be under the rule of a native prince.

|| I.e. their future native ruler will have the right of access to the altar, and enjoy priestly privileges; comp. the same two verbs in Num. 16. 5; Lev. 21. 21, 23; Ezek. 44. 13.

¶ Heb. *hath gone surety for his heart* (courage); i.e. who has ever guaranteed to himself the courage to do this of his own accord, unauthorized by me? Cf. Est. 7. 5 (lit. 'whose heart [courage] hath filled him to do so').

\*\* Vv. 23. 24 are repeated, with slight verbal differences, from 23. 19, 20.

†† The 'wilderness' is here fig. of the land of exile: and the meaning

cause Israel to rest. 'From afar \* hath Yahweh appeared unto me,† (saying,) And with everlasting love have I loved thee : therefore draw I thee with kindness.' Again will I build thee, and thou shalt be built, O virgin of Israel : again shalt thou adorn thee with thy timbrels,‡ and go forth in the dances of them that make merry. <sup>5</sup> Again shalt thou plant vineyards upon the mountains of Samaria : the planters shall plant, and enjoy§ (the fruit thereof). <sup>6</sup> For there *will* be a day when the (vineyard-)keepers|| in the highlands of Ephraim shall cry, 'Arise ye, and let us go up to Zion unto Yahweh our God.'¶

*Ephraim's happy Return from Exile.*

<sup>7</sup> For thus saith Yahweh : Ring out with gladness for Jacob, and cry aloud\*\* at the head of the nations ; publish ye, praise ye, and say, 'Yahweh hath saved his people,††

is that such of the long-exiled Israelites as have escaped destruction will now find favour from Yahweh in their banishment. The past tense, 'hath found,' is the 'prophetic' past, the prophet viewing the future as accomplished, and describing it accordingly.

\* I.e. from Zion,—the people being supposed to be in the land of their exile.

† If 'me' is right, the people in exile must be supposed to be suddenly introduced as speaking in this verse. But LXX has *unto him* (לו for 'ל) i.e. unto Israel, which is very possibly right. The inverted commas will then disappear.

‡ Or, *hand-drums*, i.e. a ring of wood or metal, covered with a tightly drawn skin, held up in one hand, and struck by the fingers of the other. Cf., in connexion with dances, Ex. 15. 20, Jud. 11. 34.

§ Heb. *treat as common*—the first produce of fruit-trees being regarded as sacred, and not used for food (see Lev. 19. 23–25). The same word is used in the same sense in Deut. 20. 6, 28. 30.

|| Or, more generally, (*orchard-keepers*). Such seems to be the only legitimate rendering of מִנְצָרִים : see Job 27. 18, and cf. Isa. 27. 3, Prov. 27. 18. So 2 Kings 17. 9=18. 8 (the '*keepers*' tower'). נָצַר is to *keep* : it does not mean to 'watch' in the sense of *to look out*, but only to 'watch' in the sense of *to guard*.

¶ A mark that the schism between the Northern and Southern kingdoms is ended.

\*\* So R.V., for the same Heb., Isa. 12. 6, 24. 14, 54. 1.

†† So LXX, Targ. The Heb. text has, *save thy people*. But the verse is evidently intended as a thanksgiving for the deliverance *accomplished* (cf. Isa. 48. 20b).

the remnant of Israel.' <sup>8</sup> Behold, I will bring them from the north country, and gather them from the uttermost corners of the earth, among them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall they return hither. <sup>9</sup> They shall come with weeping, and with supplications will I lead them: I will bring them unto streams of water,\* in an even way wherein they shall not stumble: for I am become (again) a father to Israel, and Ephraim is my first-born.

<sup>10</sup> Hear the word of Yahweh, O ye nations, and declare it in the isles afar off; and say, 'He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.' <sup>11</sup> For Yahweh hath ransomed Jacob, and redeemed him from the hand of him that was stronger than he. <sup>12</sup> And they shall come and ring out (their joy) in the height of Zion, and flow together unto the bounty of Yahweh, to the corn, and to the must,† and to the fresh oil, and to the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not pine ‡ any more at all. <sup>13</sup> Then shall the virgin rejoice in the dance, and the young men and the old together; and I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. <sup>14</sup> And I will satiate § the soul || of the priests with fatness,¶ and

\* Cf. Isa. 49. 10b.

† See on this rendering the note in my *Joel and Amos*, p. 79 f.

‡ See Lev. 26. 16 (R.V. 'make the soul to pine away'), Deut. 28. 65 (R.V. 'pining of soul'), Ps. 88. 9 ('wasteth away').

§ Lit. *saturate*, Isa. 55. 10 (where 'watereth' is not quite strong enough; cf. v. 12 above, properly a *saturated* or *thoroughly moistened* garden), often used fig. for *fill fully*: e.g. Isa. 43. 24, Lam. 3. 15 (R.V. 'sated'), Ps. 36. 8 ('abundantly satisfied').

|| I.e. the *appetite*,—the 'soul' being viewed by the Hebrews as the seat of desire, and in particular of *appetite*: cf. Num. 11. 6, Mic. 7. 1, Ps. 107. 18, Job 33. 20, Prov. 23. 2 (where 'a man given to appetite' is בעל נפש, lit. *a possessor of soul*), 27. 7; and see further the Glossary to my *Parallel Psalter*, p. 460.

¶ Or, *richness*. (Not the usual word for *fat*; but often used fig. of rich

my people shall be satisfied with my bounty, saith Yahweh.

*The Prophet hears in Imagination Rachel, the Mother of Joseph and Benjamin, bewailing from her Grave, near Ramah, the Exile of her Sons: but Yahweh bids her stay her Grief; there is still Hope for her Sons' Return.*

<sup>15</sup> Thus saith Yahweh: A voice is heard in Ramah,\* lamentation, (and) bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not. <sup>16</sup> Thus saith Yahweh: Refrain thy voice from weeping, and thine eyes from tears: for there is a reward for thy work, saith Yahweh; and they shall return from the land of the enemy. <sup>17</sup> And there is hope for thy latter end, saith Yahweh; and (thy) children shall return to their own border.

*The Ground of this Hope is Ephraim's Penitence, which enables Yahweh to welcome his Prodigal Home with Affection.*

<sup>18</sup> I have surely heard Ephraim bemoaning himself, (and saying,) 'Thou hast corrected me, and I let myself be corrected, as a calf untrained: † O bring me back, ‡ that I may return (to thee); for thou art Yahweh my God. <sup>19</sup> For after that I turned (from thee), § I have repented; and after that I was brought to knowledge, I have smitten upon my

satisfaction: see Isa. 55. 2 *end*, Ps. 36. 8; and cf. the cognate verb in Prov. 11. 25, 13. 4, 15. 30, 28. 25.)

\* Ramah was five miles north of Jerusalem. Rachel's grave (see 1 Sam. 10. 2, 3) was on the north border of Benjamin, not far from Bethel (which was ten miles north of Jerusalem), and, to judge from the present passage, at no great distance from Ramah either (see *D.B.* s.v. RACHEL).

† Which has to be taught by punishment to work and bear the yoke.

‡ I.e. take me back (15. 18), like a prodigal but repentant son. Or the words may be rendered, *O turn me, and I will turn* (in penitence): but *v.* 19 seems to show that Ephraim is pictured as *already* penitent, at the time when he is represented as speaking these words.

§ For the two opposite senses of 'turn' in the same context, cf. 3. 12, 14, 22, 8. 4.



thigh : \* I am put to shame, yea, even confounded, because I do bear the reproach of my youth.' <sup>20</sup> Is Ephraim my dear son ? is he a delightsome child ? that as often as I speak against him, I do earnestly remember him still ? therefore my bowels yearn † for him ; I will surely have compassion upon him, saith Yahweh.

*Let exiled Ephraim, then, bethink herself of her Journey Home.*

<sup>21</sup> Set thee up waymarks, make thee guide posts ; set thine heart toward the highway, even the way by which thou wentest : ‡ return, O virgin of Israel, return to these thy cities. <sup>22</sup> How long wilt thou go hither and thither, § O thou backturning daughter ? for Yahweh hath created a new thing in the earth, A woman shall compass a man. ||

\* A gesture of grief, Ezek. 21. 12.

† Cf. Isa. 63. 15 (R. V.).

‡ I.e. turn thy thoughts to the way by which thou wentest into exile, that thou mayest not miss thy way back.

§ Viz. in hesitation and uncertainty.

|| I.e., probably, In the new future (Isa. 43. 19, 48. 6, 7, 65. 17) which Yahweh is purposing to create in the earth, the woman, instead of holding aloof and waiting to be sought by the man (typifying Yahweh), will affectionately cling round her divine husband (Hos. 2. 16 ; Isa. 54. 5, 6) : why, then, should Ephraim, the ' virgin of Israel,' defer to yield herself to the Divine purpose ? The word rendered ' compass ' may mean either to *come about* or *surround* (Deut. 32. 10, Ps. 7. 7, 32. 10), or to *go round about* (Ps. 26. 6, 55. 10, 59. 6, 14, Cant. 3. 2). Rashi and Kimchi explain *go about* in the sense of *go about after*, i.e. seek in marriage,—Kimchi, for instance, saying, ' It is the way of mankind for the man to go about after the woman ; but then the woman will go about after her husband, as though to say that the children of Israel will return to their God and He will redeem them : cf. Hos. 3. 5.' Dean Plumtre explains similarly, ' In the normal order of man's life, the bridegroom woos the bride ; in the spiritual relationship which the prophet has in view, this shall be inverted, and Israel, the erring but repentant wife, shall woo her divine husband.' This yields an excellent sense, the only doubt attaching to it being, whether ' to go about ' (not ' to go about after ') would by itself mean definitely ' to woo.' The explanation given above, however, is not substantially different. The Heb. word for ' woman ' is the one commonly rendered ' female.'

*Judah, too, will be restored, as well as Ephraim.*

<sup>23</sup> Thus saith Yahweh of hosts, the God of Israel : Yet again shall they use this speech in the land of Judah and in the cities thereof, when I shall turn their captivity, 'Yahweh bless thee, O habitation \* of righteousness, † O holy mountain !' ‡ <sup>24</sup> And Judah and all the cities thereof § shall dwell therein together ; as husbandmen, and they that move about with flocks. || <sup>25</sup> For I have satiated ¶ the weary soul, and every pining \*\* soul have I replenished. <sup>26</sup> Upon this I awaked, and beheld ; and my sleep †† was sweet unto me.

*Yahweh will then be watchful over His restored People ; and will so transform the Constitution of Society that, whereas now the Children suffer for their Fathers' Sins, then the bitter Consequences of Sin will be confined to the Sinner.*

<sup>27</sup> Behold, the days come, saith Yahweh, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. <sup>28</sup> And it shall come to pass, that like as I have been wakeful over them, to pluck up, and to break down, and to pull down, and to destroy, and to afflict ; so will I be wakeful over them, to build, and to plant, saith Yahweh. <sup>29</sup> In those days they shall say no more, 'The fathers have eaten unripe grapes, and the children's teeth are set on edge.' <sup>30</sup> But every one shall

\* More exactly, *homestead* (2 Sam. 7. 8, Jer. 10. 25, 23. 3) ; used poetically in a more general sense (cf. Exod. 15. 13, and of Yahweh, ch. 50. 7).

† The inhabitants of the restored Jerusalem are pictured as invested with ideal perfections : cf. Isa. 1. 26, 32. 1, 16 f., 61. 3.

‡ The cities of Judah and the temple being rebuilt, pilgrims or others visiting the capital will thus greet Jerusalem and Zion.

§ I.e. their inhabitants. Cf. similarly 11. 12, 26. 2.

|| The men of Judah will then be able to till their land, and move about with their flocks, unmolested. Cf. Isa. 30. 23.

¶ See on v. 14.

\*\* Cf. v. 12.

†† I.e. the dream, or reverie, in which the preceding happy prospects had come before him.

die for his own iniquity : every man that eateth the unripe grapes, his teeth shall be set on edge.

*The Prophecy of the new Covenant. Israel, in the ideal Future, is to be ruled, not by a System of Observances, imposed from without, but by a Law written in the Heart, a Principle operative from within, filling all with the Knowledge of Yahweh, and prompting all to ready and perfect Obedience.*

<sup>31</sup> Behold, the days come, saith Yahweh, that I will make a new covenant with the house of Israel, and with the house of Judah : <sup>32</sup> not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt ; which my covenant *they* brake, although *I* was an husband unto them,\* saith Yahweh : <sup>33</sup> but this is the covenant that I will make with the house of Israel after those days, saith Yahweh : I will put my law in their inward parts, and upon their hearts will I write it ; and I will be to them a God, and they shall be to me a people. <sup>34</sup> And they shall teach no more every man his neighbour, and every man his brother, saying, ' Know Yahweh ' : for they shall all know me, from the least of them unto the greatest of them, saith Yahweh : for I will forgive their iniquity, and their sin will I remember no more.

*Two solemn Promises of the national Permanence of Israel.*

<sup>35</sup> Thus saith Yahweh, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which stirreth up the sea so that the waves thereof roar (Yahweh of hosts is His name) : <sup>36</sup> If these ordinances depart from before me, saith Yahweh, then the seed of Israel also shall cease from being a nation before me for ever.

\* Cf. 3. 14.

<sup>37</sup> Thus saith Yahweh : If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off the whole seed of Israel for all that they have done, saith Yahweh.

*Jerusalem will be rebuilt, even beyond its former Limits, and be holy to Yahweh.*

<sup>38</sup> Behold, the days come, saith Yahweh, that the city shall be built to Yahweh from the tower of Hānan'el\* unto the corner-gate.† <sup>39</sup> And the measuring line shall go out further straight onward unto the hill Gareb, and shall (then) turn round unto Goah.‡ <sup>40</sup> And the whole vale (of) the dead bodies and (of) the ashes,§ and all the fields unto the brook Kidron, unto the corner of the horse gate|| toward the east, shall be holy unto Yahweh; it shall not be plucked up, nor pulled down any more for ever.¶

\* At the N.E. corner of the city: cf. Neh. 3. 1, 12. 39.

† At the N.W. corner of the city: cf. 2 Kings 14. 13; 2 Chron. 26. 9. These two points thus define the N. wall of the city: comp. especially the similar promise in Zech. 14. 10.

‡ Gareb and Goah are not mentioned elsewhere. The hill, Gareb, was apparently some point in the W. wall of the city, where the wall made a turn to the S. till it reached Goah,—presumably at the W. end of the S. wall.

§ Probably the broad open depression (Heb. 'ēmekh') just S. of Siloam, where the Wādy er-Rabābī, the Tyropoeon valley, and the Wādy of the Kidron meet (see the plan in *Encycl. Bibl.*, ii., facing col. 2419-20). This would be at the mouth of the valley of the son of Hinnom, which is doubtless alluded to here (cf. chap. 7. 31, 19. 4-6; 2 Kings 23. 10), whether that were the Wādy er-Rabābī, or, as W. R. Smith argued with considerable force (see *ibid.* col. 2423-4), the Tyropoeon valley.

|| On the E. of Jerusalem, a little S. of the modern 'golden gate' (now walled up), and overlooking the Wādy of the Kidron, at the S.E. corner of the Temple Courts (Neh. 3. 28; 2 Kings 11. 16=2 Chron. 23. 15).

¶ Jerusalem is to be rebuilt, and (v. 40) certain districts on the S. and S.E., excluded from the old city, and regarded as unclean, are to be included in it. The whole city, thus formed, is to be holy to Yahweh (cf. Joel 3. 17; Zech. 14. 20 f.).

#### NOTES.

XXXI. 2. *I will go*, etc. See G.-K. §§ 113*dd*, 131*m*. 'When I went' is not a legitimate rendering of הלך.

18. In the rend. of A.V., R.V., here, 'turn thou me, and I shall be turned' (cf. Lam. 5. 21), 'be turned' is to be understood, not as a passive, but in the *neuter* sense, which it often had in Old English, and which is unquestionably found in A.V.: see especially Jer. 34. 15, where A.V. has 'were turned' for exactly the same Heb. (וְתִשׁוּבוּ) which in *v.* 16 is rendered 'turned'; and Rev. 1. 12, where ἐπέστρεψα is rendered 'I turned,' and ἐπιστρέψας, just afterwards, in the same verse, 'being turned' (comp. Acts 15. 19, by the side of 11. 21, the Greek in both passages being the same). Cf. my *Parallel Psalter*, p. 483.

24. For 'as husbandmen' cf. Job 24. 5 (G.-K. § 118*r*): for 'and they that,' etc., cf. Ps. 22. 29 [Heb. 30] (as in R.V., but with 'and' for 'even'), Mal. 2. 16 (G.-K. § 155*n*): this construction is, however somewhat forced here, and it is simpler to read the participle וְנִסְתָּוּ for וְנִסְתָּוּ (G.-K. § 130*a*), the sense remaining the same.

40. For the construction at the beginning of the verse, see my *Tenses*, § 188. 1, or G.-K. §§ 127*h*, 131*d*.

S. R. DRIVER.