

with either reading. The text of Jeremiah 48:37 has the latter, diminished. The former reading is found in twelve of Dr. Zennicott's MSS., forty of De Rossi's, and two of my own. A great number of editions have the same reading.

Verse 3

With sackcloth - $\text{x}\text{c}\text{x}\text{s}$ (sak). The word is in the plural $\text{x}\text{c}\text{x}\text{s}\text{x}^{\text{TM}}\text{x}$ (sakkim), sacks, in one of De Rossi's MSS.

Verse 4

The armed soldiers - The very loins - So the Septuagint, $\alpha\frac{1}{4}\iota\ \hat{\iota}\zeta\hat{\iota}\hat{\iota}\hat{\iota}\dots\hat{\iota}$, and the Syriac. They cry out violently, with their utmost force.

Verse 5

My heart shall cry out for Moab - The heart of Moab crieth within her - For $\text{x}\text{c}\text{x}'\text{x}^{\text{TM}}$ (libbi), my heart, the Septuagint reads $\text{x}\text{c}\text{x}'\text{x}$ (libbo), his heart, or $\text{x}\text{c}\text{x}'$ (leb); the Chaldee, $\text{x}\text{c}\text{x}'\text{x}$ (libbo). For $\text{x}'\text{x}^{\text{TM}}\text{x}-\text{x}^{\text{TM}}\text{x}$ (bericheyha), the Syriac reads $\text{x}'\text{x}^{\text{TM}}\text{x}-\text{x}$ (berocheh); and so likewise the Septuagint, rendering it $\hat{\iota}\mu\hat{\iota}\frac{1}{2}\ \hat{\iota}\pm\hat{\iota}\dots\hat{\iota},\hat{\alpha}\zeta f$, Edit. Vat: or $\hat{\iota}\mu\hat{\iota}\frac{1}{2}\ \alpha\frac{1}{4}\hat{\iota}\pm\hat{\iota}\dots\hat{\iota},\hat{\alpha}\zeta f$, Edit. Alex. and MSS. I., D. II.

A heifer of three years old - A young heifer - Hebrew, a heifer three years old, in full strength; as Horace uses equa trima, for a young mare just coming to her prime. Bochart observes, from Aristotle, Hist. Animal. lib. 4 that in this kind of animals alone the voice of the female is deeper than that of the male; therefore the lowing of the heifer, rather than of the bullock, is chosen by the prophet, as the more proper image to express the mourning of Moab. But I must add that the expression here is very short and obscure; and the opinions of interpreters are various in regard to the meaning. Compare Jeremiah 48:34.

Shall they go it up - They shall ascend - For $\text{x}^{\text{TM}}\text{x}\text{c}\text{x}\text{x}$ (yaaleh), the Septuagint and a MS. read in the plural, $\text{x}^{\text{TM}}\text{x}\text{c}\text{x}\text{x}$ (yaalu). And from this passage the parallel place in Jeremiah 48:5 must be corrected; where, for $\text{x}^{\text{TM}}\text{x}\text{c}\text{x}\text{x}$ $\text{x}'\text{x}^{\text{TM}}$ (yaaleh bechi), which gives no good sense, read $\text{x}^{\text{TM}}\text{x}\text{c}\text{x}\text{x}$ $\text{x}'\text{x}$ (yaaleh bo).

Verse 7

Shall perish - $\text{x}\text{x}'\text{x}$ (abadu) or $\text{x}\text{x}'\text{x}$ (abadeh). This word seems to have been lost out of the text: it is supplied by the parallel place, Jeremiah 48:36. The Syriac expresses it by $\text{x}\text{c}\text{x}'\text{x}$ (aber), praeterit, he hath passed; and the Chaldee by $\text{x}^{\text{TM}}\text{x}^{\text{a}}\text{x}'\text{x}-\text{x}-\text{x}\text{x}$ (yithbazezun), diripientur.

To the brook of the willows - To the valley of willows - That is, to Babylon. Hieron. and Jarchi in loc., both referring to Psalm 137:2. So likewise Prideaux, Le Clerc, etc.

Verse 9

The waters of Dimon - Some have Dibon, others have Ribon and Rimon. St. Jerome observes that the same town was called both Dibon and Dimon. The reading is therefore indifferent.

Upon him that escapeth of Moab, etc. - Upon the escaped of Moab, and Ariel, and the remnant of Admah - The Septuagint for $\text{x}\text{c}\text{x}^{\text{TM}}\text{x}$ (aryeh), read $\text{x}\text{x}^{\text{TM}}\text{x}\text{x}$ (ariel). Ar Moab was called also Ariel or Areopolis, Hieron. and Theodoret. See Cellarius. They make $\text{x}\text{x}^{\text{TM}}\text{x}$ (Admah), also a proper name. Michaelis thinks that the Moabites might be called the remnant of Admah, as sprung from Lot and his daughters, escaped from the destruction of that and the other cities; or, metaphorically, as the Jews are called princes of Sodom, and people of Gomorrah, Isaiah 1:10. Bibliotheque Orient. Part v., p. 195. The reading of this verse is very doubtful; and the sense, in every way in which it can be read, very obscure. - L. Calmet thinks there may be a reference to 1 Chronicles 11:22, where it is said, Benaiah slew two lion-like men of Moab, or the two Ariels of Moab, and would therefore translate, will bring down the remnant of Moab like Ariel, (which Benaiah smote), and them that are escaped like Adamah. They shall be exterminated, as were the inhabitants of those two cities. Ariel was a double city - the river Arnon dividing it in two. This is the two Ariels of Moab - not two lion-like men, much less two lions. See Calmet on this place.