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21). "Rejoice and
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 (Nahum iii, 5, 11):

VER. 16.—"Thou art filled with shame for glory:

Drink thou also, and let thy foreskin be uncovered:
 The cup of the Lord's right hand shall be turned unto thee,
 And shameful spewing shall be on thy glory.

" 17.—For the violence of Lebanon shall cover thee"—

"The violence of Lebanon" is, the violence done to Lebanon; and Lebanon again is poetically put for the land of Judea. This is beautifully illustrated by the language of the prophet Ezekiel, who represents the invasion of Judea by Nebuchadnezzar under the emblem of an eagle coming to Lebanon and breaking off the branches of its cedars: "A great eagle" (Nebuchadnezzar) "with great wings, long-winged, full of feathers, which had divers colours, *came unto Lebanon*, and took the highest branch of the cedar" (Jehoiachin, king of the Jews, whom Nebuchadnezzar made captive). "He cropped off the top of his young twigs, and carried it into a land of traffic," &c. The violence done to Lebanon,—to the land of Judea,—"covered" those who wrought it, by returning in overwhelming retribution upon their heads.

"And the spoil of beasts, which made them afraid"—

Having used Lebanon as an emblem of Judea, the prophet now, by a natural extension of the figure, likens the inhabitants of Judea to the animals abounding in the forests of that great mountain: "The spoil of beasts, which made them (the beasts) afraid," means, the ravages committed among them by the spoiler; the ravages, that is, inflicted upon the Jewish people. The two following lines declare literally what has just been expressed in figurative language:

"Because of men's blood, and for the violence of" (done to) "the land,
 Of" (done to) "the city, and of" (done to) "all that dwell therein."

The utter inability of the idols which the Chaldeans worshipped to deliver them out of the hand of Jehovah in the

"I will discover thy skirts upon thy face, and I will show the nations thy nakedness, and the kingdoms thy shame. . . . Thou also shalt be drunken."