

families of the earth be blessed." This could never be. The promise was sure. And its certainty implied as a consequence the overthrow, in due season, of the enemies of God's people. We thus perceive the connection indicated by the word "for." The Chaldeans shall not prevail to the extent of their unbridled wishes. They shall not utterly destroy the Jewish nation. That nation "shall not die;" but their oppressors shall themselves perish, reaping the just reward of their crimes, in order that the Jews, whom they have carried captive, may be restored to their own land; and that Jehovah's gracious purposes to mankind,—purposes bound up with the preservation of the Jewish people,—may receive their accomplishment: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

VER. 15.—"Woe unto him that giveth his neighbour drink,
That putteth thy bottle to him,
And maketh him drunken also,
That thou mayest look on their nakedness!"

Though intemperance (see ver. 5) was a prevailing sin among the Babylonians, yet it seems plain that the language in this and the succeeding verse is not to be taken literally. The Chaldeans made the surrounding nations "drunk" by the tremendous inflictions with which they visited them. They held the cup of violence and outrage to their lips, and forced them to drink its contents. In like manner, they "looked upon the nakedness" of these nations, by exposing them to every species of disgrace. For this a woe is denounced against them. It is intimated that they should suffer similar things. The calamities to be inflicted upon Babylon were to be the counterpart of those which she had been the means of inflicting.*

* Compare the prophecy regarding Edom (Lam. iv. 21): "Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz: the cup also shall pass through unto thee; thou shalt be drunken, and shalt make thyself naked;"—and the prophecy regarding Nineveh (Nahum iii. 5, 11):