

cism In this connection may be read verses 14 and 15 of Chapter xxix.

(6.) The sixth woe is against dissolute judges (vv. 22, 23). As in verses 11 and 12 drunkards in general were described, so here the sin is spoken of as practised by a certain class, the judges who drank heavily, and who, under the influence of intoxicating drinks, perverted judgment, justifying him who was in the wrong and condemning him who was in the right.

Some regard verse 23 as denouncing a class distinct from the persons referred to in the preceding verse. But against this view is the fact that verse 23 commences with a plural participle in the construct state, showing that the verses are in apposition: "Woe to them who are strong to drink, who are the justifiers of the wicked מְצַדִּיקֵי רָשָׁע for reward."

The announcement of the first two woes (vv. 8 and 11) is followed by a statement of the punishment. But the third, fourth and fifth woes (vv. 18-21) have no such detailed punishment. Verses 24 and 25 which specify punishment would seem to refer not merely to the sixth woe in verse 22—although they may have been suggested by that so to speak last straw on the camel's back.—but to all the sins which had been enumerated. Because Judah and Jerusalem had trampled upon the law of the Lord they would be consumed as the stubble. In view of the frequency of the occurrence of the prophetic preterite in this part of these prophecies, verse 25 which starts with עַל־בֵּן חָרָה

may be regarded as another instance of its occurrence, and not as a past referring to judgments already inflicted.

Since the refrain at the end of verse 25, "For all this his anger is not turned away, but his hand is stretched out still," occurs in Chap. ix. 12, 17, 21, and in Chap. x. 4, Ewald, who is followed by Cheyne and others, supposes that the occurrence here should be connected with these passages. But for such a view there is no good reason, since similar phenomena occur elsewhere. For example, compare Chap. ii. 9 and Chap. v. 15, passages which contain an assertion essentially the same without proving that originally they stood side by side.

In noticing the prophet's terrible arraignment of the sins of