

speedily follow. For the sin of adding house to house and field to field, the men of Judah would lose their homes, and their lands would be smitten with the curse of barrenness.

(2.) The second woe is pronounced against revelling and drunken carousal (vv. 11-17). The lovers of strong drink, and wine, and song, and the feast, would be given over to their life of carnality and its inevitable concomitant spiritual insensibility. God was not in the thoughts of these people. In their stupidity they could not see how wrong-doing must meet with its day of reckoning; they could not hear the mutterings of the thunder which in deafening peals would soon crash over their heads. Amid drunkenness, and song, and feasting, a recognition of divine claims was practically ignored. But the time of retribution was approaching. "Therefore my people are gone into captivity (v. 13). The prophetic preterite is used גָּלוּ, so surely would the prediction be accomplished. Sheol, with insatiable craving, would open her mouth and gulp down this sensual people, whether low or high, with all their pomp and glory; abandoned and ownerless fields would become pasture ground for wandering shepherds; and God would be exalted by his righteous judgments.

(3.) The third woe is against those who are slaves to sin and blasphemers,—who are hardened sinners and noted for a defiant unbelief (vv. 18, 19). While they are bound to wickedness as with a cart rope, determined to work iniquity, they impiously challenge Jehovah, calling him through mimicry "The Holy One of Israel," to prove that he can execute his threatenings: "Let him hasten his work that we may see it."

(4.) The fourth woe is against the subverters of morality (v. 20). They would obliterate all distinctions between right and wrong. The law of God must be allowed no place as the basis of morals. Let caprice, inclination, habit, in short any thing but the divine will shape man's conduct.

(5.) The fifth woe is against those who pride themselves in their knowledge (v. 21). Probably, as Driver conjectures, they were those who, satisfied with their fancied astuteness, conceived that their management of affairs was above criti-