

shows that the American Standard Version rendering of the preceding phrase is preferable.

The first half of verse 10 is identical in the two versions. It points out the cause of the disaster. The people have forgotten God, from whom they received the strength to overcome the Canaanites and to get possession of the land in the first place.

The verbs in the last part of verse 10 and the first part of verse 11 are rendered as future in the King James Version. The American Standard Version takes them as frequentatives, showing what the people of the Northern Kingdom are doing rather than what they will do in the future. This is an equally possible rendering of these verbs, and it makes far better sense in the context. The result of turning away from God is described as follows: "Therefore thou plantest pleasant plants, and settest it with strange slips. In the day of thy planting thou hedgest it in, and in the morning thou makest thy seed to blossom." These words describe the attitude of the people in building up their own clever schemes instead of looking to the God of their salvation for help. The result of their activities is described by the American Standard Version in these words: "But the harvest fleeth away in the day of grief and of desperate sorrow." The King James Version translates it: "But the harvest shall be a heap in the day of grief and desperate sorrow." Here the King James Version is preferable. Only a heap of ruins will remain, to show the result of their efforts.

"Thou settest it with strange slips" is an interesting phrase. The word rendered "slip" occurs five times in the Old Testament. In the other four it is translated "branch." Here "slip" seems better, since it describes something just planted. In the preceding phrase, "pleasant plants," the word rendered "pleasant" is one which is sometimes applied to the god Adonis, who is also called Tammuz. In Ezekiel 8:14 the prophet sees women in Jerusalem "weeping for Tammuz," and thus learns of the practice in Jerusalem of heathen rites common in Mesopotamia and Syria. It is impossible to say with certainty whether our passage is alluding to the worship of this false god. While this is possible, it would seem rather likely that it is not what is meant here, since the prophet is denouncing the wicked alliance with the Syrians, rather than