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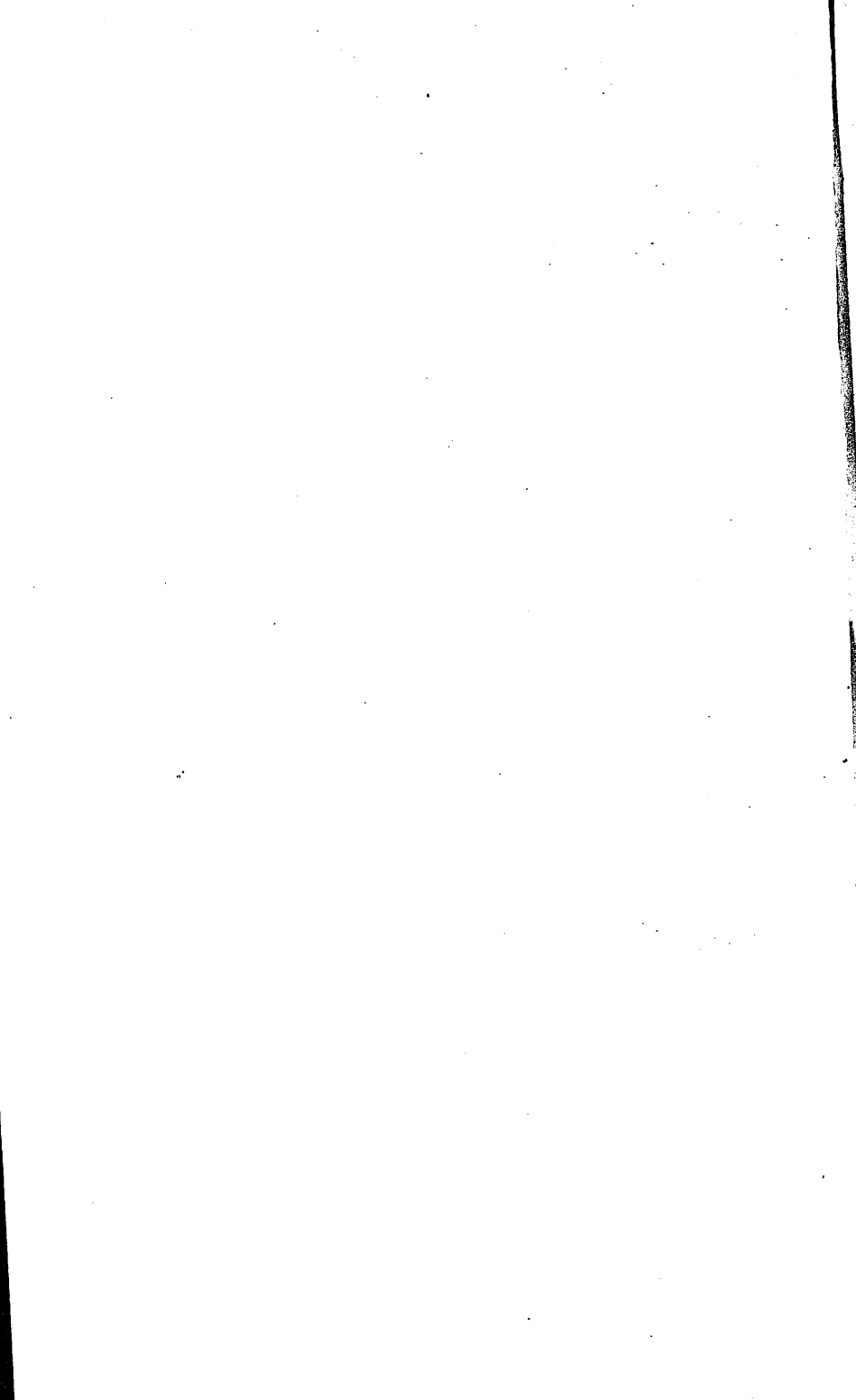
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**BIBLICAL CRITICISM**

ON

**THE FIRST FOURTEEN HISTORICAL BOOKS**

OF

**THE OLD TESTAMENT.**

*g*

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# BIBLICAL CRITICISM

ON THE

FIRST FOURTEEN

HISTORICAL BOOKS

OF

## THE OLD TESTAMENT;

ALSO,

ON THE FIRST NINE

## PROPHETICAL BOOKS.

BY

SAMUEL HORSLEY, LL.D. F.R.S. F.A.S.

LORD BISHOP OF ST. ASAPH

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THE high estimation in which Bishop HORSLEY'S "Biblical Criticism" is held, notwithstanding the disadvantages under which a large portion of it first appeared as a posthumous publication, has encouraged the Publishers to spare no pains in rendering the present edition of the work more worthy of the reputation of its eminently learned Author, and better adapted to the use of students in theology. Great care has been taken in correcting the Greek and Hebrew quotations, and in rectifying the punctuation. In these Volumes will be found three valuable disquisitions which were published in the lifetime of the Bishop, and which had undergone his correction and revision. The first of these is, A General View of the first Three Chapters of Genesis, together with an Inquiry into the etymology and import of the Divine names of ELOAH, ELOHIM, EL, JEHOVAH, and JAH, as it originally appeared in the British Critic of 1802, in a review on Dr. Geddes' Critical Remarks on the Hebrew Scriptures.—The second is A Critical Disquisition on the Eighteenth Chapter of Isaiah. The third is A Translation of the Prophecy of Hosea.

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Words of Jacob, of the Song of Moses and the Children of Israel, of the Ode on the Conquest of Sihon's Kingdom, of Balaam's Prophecies, and of the Song of Moses. They had eluded the search of the former Editor, but have since been happily recovered, and will be found in their proper places among the rest of the Sacred Songs. At the close of the work are three Indexes, specially designed for the convenience of the theological student, and necessary to the completeness of a work of this description.

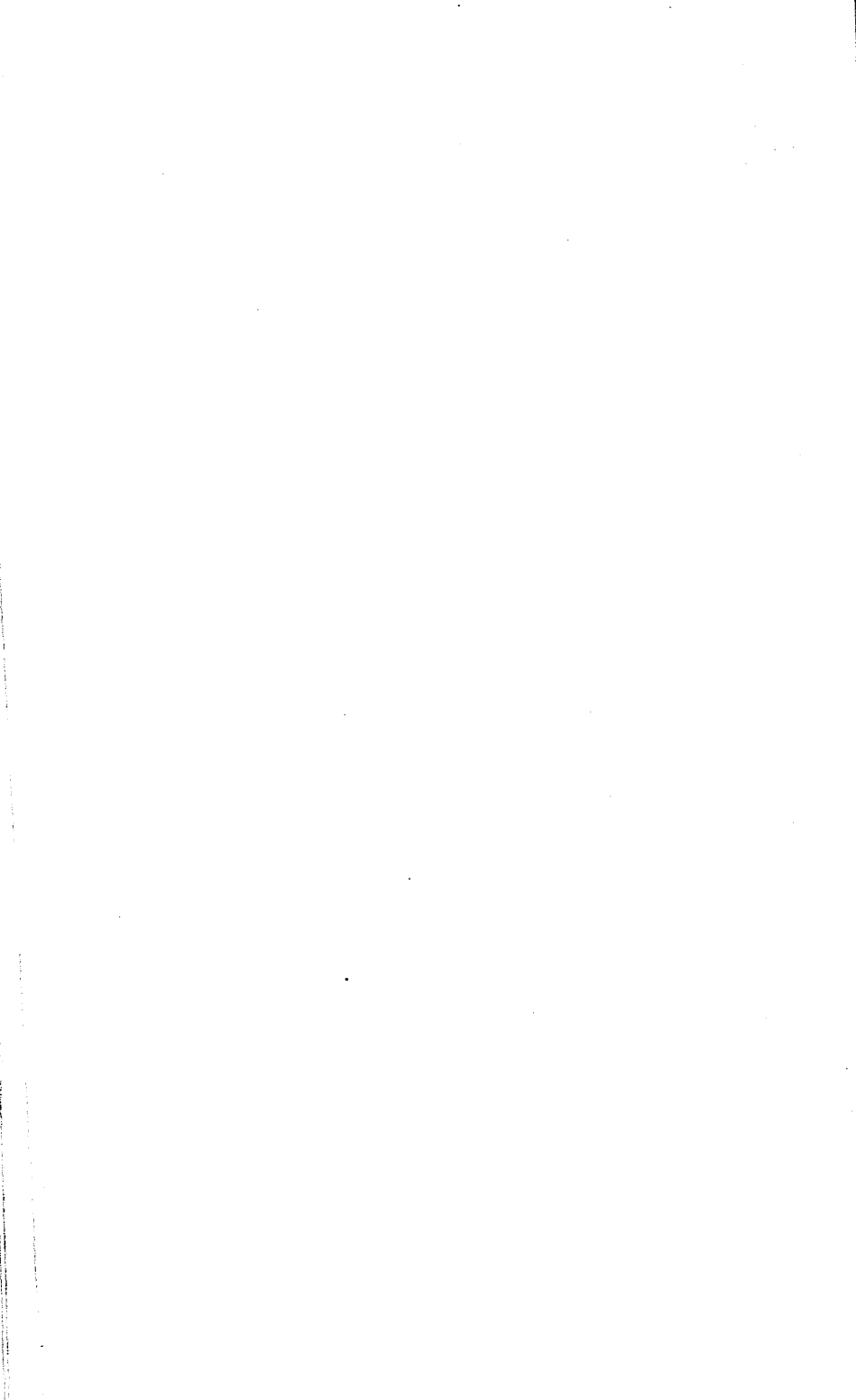
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# BIBLICAL CRITICISM,

&c.

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## GENERAL VIEW OF THE THREE FIRST CHAPTERS OF GENESIS.

### CHAPTER I.

THE Mosaic history of the commencement of the world consists of three principal parts, delivered in as many separate chapters. The first part is an account of the creation of the whole world, contained in the first chapter of Genesis. The second is an account of the first state of man, and the origin of civil society; and this is contained in the second chapter of Genesis. The third part is the history of the origin of evil, and the change it made in man's condition: and this is the subject of the third chapter.

The creation of the world, as it is described in the first chapter of Genesis, was not a single instantaneous act, but a work performed by gradual stages, in the time of six successive days, or entire revolutions of the globe of the earth upon its axis; which six days begin to be counted from the first emersion of light from the chaos. The interval between the production of the matter of the chaos, out of which the universe was formed, and the formation of light, is undescribed and unknown; because there was no motion to mark and measure it. For the first motion was nothing more than an undulation, excited upon the surface of the chaos by the

Spirit of God: and although it is highly probable, that this impression on the surface gave both the spherical figure, and the rotation upon the axis, yet this rotation, while all lay in darkness, as all must have done till light was, produced no sensible change, and afforded no measure of duration. But the moment that the divine command gave birth to light, we find day and night succeed in regular vicissitude.

It may seem, perhaps, improper to speak of any change, as sensible or not sensible, when no being was yet in existence to perceive external things by sense. But the sacred historian describes the progress of the work by the phenomena, such as they would have successively presented themselves to a spectator, had a spectator been in existence. Or, we may say, he describes the work in its different stages, to a *supposed* spectator. Perhaps in no other way could the history have been made intelligible to men.

The narrative of the beginning and the progress of the work, taken as real history, affords an historical confutation of all systems of materialism and idolatry; as it contradicts, in one point or another, all the principles upon which any such systems can be founded: and in this light, but not in this light only, it is of importance to man, not only as conveying a curious piece of knowledge, but practically as the basis of religion.

1. The world has not been from eternity; for it had a beginning; and its beginning was, that God made it.

2. The world, such as we now behold it, arose not out of chaos from any fortuitous concurrence of the atoms of the matter thrown together in that chaos. Concurrence supposes motion; and there was no motion in the matter of the chaos, till the Spirit of God excited a motion on the surface. No fortuitous motion therefore; no fortuitous concurrence; nor, when motion was once excited, was the formation and distribution of the parts of the universe the effect of any random combinations, which that motion might be supposed to produce.

3. Neither the sun, nor any of the celestial luminaries were in being, when light was produced. For light was a work of the first day; the luminaries of the fourth. The luminaries therefore are not the cause, nor the makers of

light, as the principles of materialism require; but merely the receptacles, or magazines of light previously made.

4. The atmosphere was not produced by vapours exhaled from the chaos by the sun's heat. For the atmosphere was made before the sun was in being to give heat and cause exhalations.

5. The continents and greater islands were not formed by a deposition, from the chaotic mass, of a thick mud, gradually hardened by the heat of the sun, after the thinner fluid was exhaled; or swept off the surface by the force of winds; or collected into fissures in the mud; which fissures, enlarging by degrees, became the beds of rivers. For the waters were gathered into one place, and the dry land at once appeared, before there was any sun to dry or harden; and the land must have existed in a state of considerable consistency under the waters, before they were gathered into their appropriate place. For the waters were no sooner removed than the *dry land* appeared; and the surface was fit for the purposes of vegetation the very same day.

6. However the sun may now contribute by his light and heat to the support and maintenance of vegetable and animal life, he was not the original cause of either. For the surface of the earth was stored with vegetables, flourishing and bearing fruit and seed, before the sun had existed; and the water, the air, and the land, were all replenished with their proper animals, propagating each its kind, before the sun had existed long enough to warm the mud, which the returning waters, it is supposed, might in many places leave behind them.

7. The celestial bodies were set in the firmament in their respective places, when they were first created; and they were at the same time appointed to be "for lights, to give light upon the earth; and to be for signs, and for seasons, and for days, and for years." At this same time therefore, that is, when these bodies were first created, the motions in the orbits were impressed. The notion that our earth was a lump, by some means knocked off from the body of the sun, is an idle dream; for the earth was already four days old when the sun was first made. Nor less idle is the dream, that our moon was originally a comet, stopped in its fall towards the sun by the attraction of the earth, which it

chanced to approach too nearly: and so was compelled to become the satellite of the earth, in its annual journey round the sun, itself describing a narrow monthly orbit round the earth. The moon was originally created for the purpose she now serves, to give light upon the earth in the night, and to mark and measure periods of time.

8. The earth being stored with vegetables, and the firmament lighted up, the terraqueous globe was fit for the habitation of animals; and only then, and not before, animals were created. In this progress of the work, every thing bears the mark of design and wisdom; nothing of chance.

9. Man was created in the image of God. The notion therefore, that he originally existed in a savage state, is a falsehood, and an idle fiction.

10. Man was no sooner created, than he had intercourse with the Creator; in which he was informed of his rank in the creation, and received directions concerning the means of supporting life. From these early communications, the first man received his first knowledge of God. The notion, therefore, of a religion of nature, prior to revelation, is a falsehood, and a wicked fiction.

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## CHAPTER II.

IN this chapter, the history proceeds to relate the first condition of the newly created man. He was placed in a spot prepared by the Creator for his residence; a garden it is called, which God Himself had planted, causing to grow out of the ground every tree that was either beautiful to the sight, or good for food. In this garden the man was placed, with orders to dress it and to keep it. The free use of the fruits of the garden was permitted to him, with a prohibition however, with respect to the fruit of one tree, which he was not to taste upon pain of death. Thus he was in a condition of ease and abundance, but not of inactivity, for he was to cultivate his garden; of great liberty, and independence of every thing around him, but not without a strong mark of subjection to God. For the prohibition laid upon him was

positive; no reason was assigned for it; but death was to be the punishment of disobedience.

In this situation he was at first solitary, for he could find no companion among the animals, his inferiors. He was suffered, it should seem, to be so long and no longer alone, as to feel by experience, that even in his paradise of plenty and delight he could not be happy without society: but he no sooner understood that he wanted a companion, than a companion was provided for him, in a woman formed out of the substance of his own body, and presented to him by the Creator.

Many, both among Jews and Christians, have so little understood the importance of a true history of the beginning of the world, and of the human race, as the only sure foundation of the true religion, and have so little relished the simplicity of this narrative, or have found it so contrary to preconceived opinions of their own, borrowed chiefly from the Greek philosophy, that they would have it considered as history in the disguise of allegory, and not to be taken in its literal meaning. It is a sufficient confutation of this notion, that if the Mosaic history be an allegory, it is an allegory without a key, which no man can interpret; and delivering his history in this disguise, the inspired teacher of the chosen race has in truth given no information, and might as well have left his tale untold, as have told it in so obscure a riddle; which is neither calculated to convey any moral truth, or to serve any political purpose the author might be supposed to have in view. If paradise was not literally such a garden as Moses has described, but the condition of the first man represented under that image, what then was the reality which that image represents? What were the particulars of the first man's first condition? If the prohibition imposed upon him was not simply that of tasting the fruit of a particular tree, but of something else, what was that something else really forbidden? If the woman was not formed out of a portion of the body of the man, what was the actual manner of her formation, which is enigmatically so described?

We may add another consideration. The narrative of this chapter must be either all plain matter of fact, or all allegory.



It cannot be matter of fact in one part, and allegory in another. For no writer of true history would mix plain matter of fact with allegory in one continued narrative, without any intimation of a transition from the one to the other. If, therefore, any part of this narrative be matter of fact, no part is allegorical. On the other hand, if any part be allegorical, no part is naked matter of fact: and the consequence of this will be, that every thing in every part of the whole narrative must be allegorical. If the formation of the woman out of man be allegory, the woman must be an allegorical woman. The man therefore must be an allegorical man; for of such a man only the allegorical woman will be a meet companion. If the man is allegorical, his paradise will be an allegorical garden; the trees that grew in it, allegorical trees; the rivers that watered it, allegorical rivers: and thus we may ascend to the very beginning of the creation, and conclude at last, that the heavens are allegorical heavens, and the earth an allegorical earth. Thus the whole history of the creation will be an allegory, of which the real subject is not disclosed; and in this absurdity the scheme of allegorizing ends.

With respect to the particulars of the story of this second chapter, it is remarkable, that the geographical situation of the garden of Eden is described with much appearance at least of precision; and, as the most judicious critics have thought, with so much clearness, that it is not difficult at this day to point out the spot upon the map. The united stream of the Euphrates and the Tigris seems to have been the river that watered the garden, which lay upon the eastern bank, in the space between the confluence of the streams, at the place where the city of Apamea in after ages stood, and their separation again at the spot which became the site of the town of Asia. But be this as it may, admitting that the situation of the garden may be now doubtful, by reason of the changes introduced in the surface of the globe, partly by art, and partly by nature in the course of so many ages, yet the geographical characters in themselves are the most exact and precise; such as must have marked the spot with certainty, so long as they were extant. Now this accuracy of geographical description is one of the strongest historic characters; so clear an indication of the author's intention

of passing off his narrative for fact, that either the narrative is true, as a plain matter of fact, or the author is entitled to no credit.

The placing therefore of the man in the garden is an historical fact; and, by the principles we have laid down, the other parts of the narrative must be equally facts of history.

This point being settled, as the former chapter affords an historical confutation of all atheistical philosophy, this contains a similar confutation of atheistical politics. The account which it gives of the beginning of the human race, contradicts all the fine theories of the formation of civil society, by compact out of multitudes living previously unassociated, and without government, in what is absurdly called a state of nature. The manner in which God was pleased to give a beginning to the human race, was such as barred the possibility of the existence of mankind in an unassociated state, previously to a state of society. The whole race, according to this history, is the offspring of the first pair. Their earliest offspring were born in society, and under the relations of the nearest consanguinity. Family society, implying domestic subordinations, was the true state of nature; out of which, as men gradually multiplied, political society would grow, under monarchy erected on the basis of paternal authority and the natural rights of primogeniture. Government, therefore, was prior to all voluntary compact and confederation; and the derivation of power from the people, and of the rights of sovereigns from the will of the governed, is an absurd and wicked fiction.

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### CHAPTER III.

IN the third chapter we have an historical solution of that great question, which philosophy could never solve, *πόθεν τὸ κακόν*; Evil was introduced, according to this history, by the self-will of the creature, arrogating to itself independence on the will of God, taking upon itself to judge of the utility of the restraints laid upon it; and choosing, like a God, its own means of happiness. This was the introduction of moral

evil; and moral evil, by the appointment of the Creator, drew after it physical. Thus the race of man, by the disobedience of the first pair, was involved in calamity, from which it could no otherwise be extricated, than by the immediate act of the God who had been offended.

Our first parents were drawn into a violation of the prohibition laid upon them, by the arts of a seducer. The woman was approached by a serpent, who opened a conversation with her, by asking her, "whether it was really true, that God permitted them not to eat of every tree of the garden?" The manner in which the question was put, implied that any restriction in the use of the fruits of the garden seemed so harsh and unnatural to the proposer of the question, that he could not believe any such had been imposed; and he made the inquiry of Eve to satisfy his doubts. When she told him that they had the free enjoyment of all the fruits of the garden, except that of a single tree, which was forbidden, with a warning that if they touched it they should surely die, the serpent told her, that no such effect would follow the eating of the forbidden fruit; that, on the contrary, their faculties would be immediately quickened and enlarged, "and ye shall be as Gods, knowing good and evil:" and this, he said, God, who had laid them under the prohibition, knew. The woman was persuaded to make the fatal experiment, and the man was enticed by his wife to follow her example.

According to this account of the delinquency of our first parents, it began in infidelity, and amounted to nothing less than an apostasy from God, to join with a being evidently at variance with Him, who suggested to them a mistrust of God's goodness, and taught them to disregard his threatenings.

After the commission of the crime, Jehovah came down to examine the delinquents. The fact was confessed: the man had nothing to plead but the persuasions of his wife; the woman, the seduction of the serpent; and the serpent attempted no defence. On him the Judge pronounces an unqualified curse. The woman and the man were informed of circumstances of deterioration, that were immediately to take place in their condition; and the man was told, that,

after a life of hardship and toil, he should return to the dust, from whence he had been taken. Hope, nevertheless, of a final restoration was held out to them, in an intimation contained in the terms of the curse upon the serpent, that, after a long enmity between him and the human race, his entire defeat would be accomplished by the seed of the woman. This was certainly but a reserved and obscure intimation of the Saviour. But the promise was very fully opened and explained by subsequent communications, and by the immediate institution of a form of worship, which consisted in symbolical rites, referring to the method of redemption by the blood and merits of the incarnate Saviour. Of these symbolical rites, animal sacrifice was a remarkable feature; and the early mention of such sacrifices, is a proof of the very early institution of that symbolical worship, in which they were so essential a part.

This history of the fall is the basis of the whole religion of the fallen creature; and it is the principle of unity, which makes one consistent whole of the various revelations and religious institutions of different ages. The patriarchal revelations; the call of Abraham; the mark set upon his family; the promises to him, his son, and grandson; the deliverance of the Israelites from the Egyptian servitude; the Mosaic dispensation; the lessons of the Hebrew prophets, are all only different parts of one grand scheme, for the restoration of man, by the gradual discipline of revealed religion, and by the merits of the Redeemer, from the ruin of the fall. The fall is the fact which is the basis of the whole superstructure, and unites the various parts; which, without reference to a ruin by man's disobedience, and to a restoration by God's mercy, in a manner consistent with his justice, have no agreement or consistency the one with the other; insomuch, that it is difficult to conceive, that any man can in good earnest believe the Gospel, who can find no vestige in this third chapter of Genesis, "of a seducing devil, or a redeeming Saviour."

It is indeed very remarkable, that in this history of the fall the seducer is never mentioned by any other name than that of the serpent; nor is any intimation given, according to any of the versions, that a creature of another order lurked under

the disguise of the serpent form : and this may seem to afford no light objection to the literal acceptation of this history, which we would uphold, and upon which all our deductions from it depend. For, if the serpent be an allegorical serpent, why may not every thing else, in this part of the history at least, be allegorical? Indeed, upon the principles we laid down in defending the literal sense of the preceding chapter, every thing else must be allegorical, if the serpent be an allegorical personage.

But to this we answer, first, that the serpent was no allegory ; it was the tempter in his proper person, in the form which he chose to assume, or assumed perhaps by necessity, being permitted to assume no better than that of a mean reptile. Still in that form he was the tempter in his own person, as much as if he had appeared, as painters draw him, with his horns and tail and cloven feet : and the narrative is not the less a plain narrative to be literally taken, because it relates things as they really passed, without any comment of the writer. Secondly, we answer, that although the tempter is called by no other name than that of the serpent, it is not true that no intimation is given in the narrative, that any other being lurked under the serpentine form. This is true only of the narrative as it appears in translations. In the original, we apprehend, so plain an intimation is given in the very opening of the narrative, as rendered the mention of it again in any subsequent part, or the description of the tempter by any other name, unnecessary : for the true rendering of the first verse of this third chapter would be in these words : “Now *a certain* serpent was cunning beyond any beast of the field, which Jehovah God had made ; and he said,” &c. —“a certain serpent” הַנָּחֹשׁ. This is often the force of the prefixed הַ, as Is. vii. 14, הַעַלְמָה—“*A certain* virgin shall conceive,” &c. Many more instances may be found in Noldius. It is not, therefore, the subtlety of the serpent kind that is in question. But the historian tells us, that “*a certain* serpent” was cunning beyond any beast of the field, whether of the serpent or of any other kind. This certain serpent, therefore, was no common serpent of the field, for he differed from them all. He could be no other than that apostate spirit, who in the serpent form executed his strata-

gem upon man; and to whom, for that exploit of wicked cunning, the name of "the serpent," and "the old dragon," has ever since been applied in derision and reproach. Hence it will follow, that the going upon the belly, and the eating of dust, in the malediction of the serpent, must be understood as applying specially to that certain serpent. These are certainly figurative expressions, describing, in images taken from the life of the common serpent of the field, a state of degradation and perpetual mortification of appetite, to which the deceiver stands condemned. Perhaps the condition of a spirit, whether in happiness or in misery, cannot be described to man otherwise than in figures; and such description is, in that case, as plain and literal as the nature of the subject will admit: and the use of such necessary figures in the narrative of a transaction, in which a created spirit bore so principal a part, can never be supposed to turn the whole substance of the narrative into allegory and fiction.

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A CRITICAL DISQUISITION ON THE ETYMOLOGY AND IMPORT OF THE DIVINE NAMES, ELOAH, ELOHIM, EL, JEHOVAH, AND JAH.

I. OF THE NAMES ELOAH AND ELOHIM.

What may be the true etymology of these words, and what the notion radically involved in them, are questions which have never yet been satisfactorily resolved; and we pretend not to clear them entirely of their difficulties. They are of the number of those in which it is much easier to detect error than to discover the truth; and if the truth be discovered at all, it can only be by the slow process of the method of exclusion. We reject, therefore, without the least hesitation, the wild conjectures (for they deserve no better name) of Abarbanel, who makes either word a piece of patchwork, made up of the word לָא, with letters of the Tetragrammaton added to it; and with another addition, in the case of the latter word, of which he can give no rational account. Particular objections to these derivations, which amount indeed

to a confutation of them, will appear in the sequel: but at present we set out with rejecting them, as the mere guess of a grammarian of a late age, who had nothing to allege, either of authority or of reason, in support of his conjecture.

With equal confidence we reject all derivations of these Hebrew names of God from other languages; the Persian or the Arabic. For all such schemes of derivation seem to involve a principle, which we cannot but condemn, that the chosen people of the true God, the depositaries of the primeval faith, borrowed their names for the object of their worship from idolaters. It is not to be denied, that light is often to be thrown upon a Hebrew word, by comparing its senses in the different dialects of oriental speech, the Hebrew, the Samaritan, the Chaldee, the Syriac, the Persian, and the Arabic; for we consider all these as various dialects only of one language, of which the Hebrew was not, like the *lingua communis* of the Greeks, the youngest, but the most ancient, and the parent of the rest. In words that run through all, or several, of these dialects, it may certainly happen, that the primary sense of a word, on which all its other senses depend, may be preserved in the application of the word in the latter dialects, when, for some reason not now to be discovered, that primary sense went into disuse, and was lost in the parent tongue. Yet in such cases it would be absurd to consider the word in the parent language, as derived to it from that dialect, in which the primary sense is found. For the circumstance may be owing only to the imperfect state in which all these languages (with the exception of the Arabic and Persic) now remain; and the number and class of writers that are come down to us in each.

But with respect to the words which are the immediate objects of this disquisition, no such information, as we have supposed to be in many cases attainable, is to be derived from the use of them in the various dialects of the East. The word אלה, as a name of God, runs through them all; but we shall not find, in any one of them, any other sense of the word, which may be supposed to have given it the power of signifying "God," rather than to have been derived to it from that, as a prior signification. We except not from this remark even the Hebrew root אלה, if that should be found to

have any connexion with Eloah [אֱלֹהִים] or Elohim [אֱלֹהִים] the names of God. As to the Arabic roots אלה and אלי, the first a verb signifying “to be awe-struck,” the second a noun denoting “beneficence;” it is obvious, that either of them is more likely to be derived from the Hebrew name of God, than that name from them. For God is the object of *awe*, and the source of *beneficence*; and the Hebrew is by far the more ancient language. Setting out therefore with these negations, that these two words are neither compounds of more simple Hebrew roots, nor derived to the Hebrew from any foreign language, we may proceed another step, and venture to assert, that אֱלֹהִים and אֱלֹהִים are words of one and the same etymon, whatever that may be. For אֱלֹהִים is manifestly the plural of אֱלֹהִים and nothing else. That it is a plural, appears from the numberless instances in which, *in regimine* or taking suffixes, it undergoes those changes which plurals masculine in those situations regularly undergo; dropping the termination ם, and, with the suffix of the first person singular, blending its plural *Jod*, by crasis, with the pronoun. The word therefore is plural, and it can be the plural of no other singular than אֱלֹהִים [Eloah].

We must here interrupt the progress of our philological reasoning to make a remark, not quite foreign even to that subject; that whatever may be the etymology of these two words, and whatever the true interpretation of either, it cannot be without some reason; it cannot be, as some have pretended, from the mere caprice of language, that the plural word is much oftener used in the Scriptures, as a name of God, than the singular. That the plural word is used with the design of intimating a plurality in the Godhead, in some respect or other, it is strange that any one should doubt, who has observed, that it is used in places in which, if there be in truth no plurality in the Godhead, the inspired writers must have been determined, by the principles of their religion, studiously to avoid the use of a plural; especially as they had singulars at command. The plural is used in that very precept which prohibits the worship of any God but one: “I Jehovah am thy Gods, that brought thee out of the land of Egypt, out of the house of bondage.”—“Be not unto thee



other Gods beside me:" and in every subsequent part of the Decalogue, where God is mentioned, the plural word is introduced. In the second commandment, "For I Jehovah am thy Gods:" in the third, "Take not the name of Jehovah thy Gods in vain:" in the fourth, "The Sabbath of Jehovah thy Gods:" in the fifth, "The land which Jehovah thy Gods is giving thee." Whoever will suppose, that this plural appellation of God, thus constantly used in the language of the law, which of all language should be the most precise and accurate, thus used in laws asserting and upholding the single Deity of the God of the Israelites, has no reference to the plurality of persons in the Godhead, should be able to demonstrate some other plurality in the Godhead, to which the expression may refer.

It is pretended by Abenezra, who has been followed in this notion by some Christian divines and critics of great note, that this plural word is used of God "for honour's sake," according to a usage of the language. But neither Abenezra, nor any of his followers, have ever shown, what they pretend, that it was really any usage of the Hebrew language, "to honour individuals," by speaking of them in the plural number: nor is it true, that it was customary for a great man, in the early ages, to speak of himself in the plural. The only proof which the learned Drusius, who adopts and defends this notion of Abenezra's, attempts to give of the existence of this pretended usage, is the frequent application of the noun Adonai [אֲדֹנָי], a plural noun as he imagines, to a single person. But the truth is, that Adonai, so applied, is not plural. The final י, in this, and in many other nouns, is not a plural termination; but, as is now allowed by the best grammarians, formative either of a collective in the singular number, as in the noun דְּוִבִי, "a swarm of locusts;" or of a noun expressing something great, or excessive in its kind, בְּלִי, "a great miser," from אֲדֹנָי: בְּלִי [Adonai] "a great Lord<sup>1</sup>." If Adonai were really a plural, by idiom applied to a single person for honour's sake, the word without a suffix, and not otherwise, *in regimine*, might be expected to occur in that application, in the absolute form, Adonim: and

<sup>1</sup> See Schroeder, Inst. ad Fund. Ling. Heb. p. 152.

it has been imagined that the word so occurs in two passages, Is. xix. 4, and Mal. i. 6. But, in the first passage, the syntax, as we apprehend, has been greatly mistaken. The singular adjective is joined in the order of construction, not with the plural אֲדֹנָיִם, but with the singular noun substantive יְד, "The Egyptians I will give over into the harsh authority of masters"—*in duram dominorum potestatem*. In the second passage, the plural אֲדֹנָיִם is indeed in apposition with the pronoun singular אֲנִי; but the person speaking is Jehovah: and this apposition of the plural noun with the singular pronoun is only an instance of a like insinuation of a plurality of persons in the Unity of the divine essence, by the anomalous construction of this plural appellative, as we contend for in the similar construction, which so much more frequently occurs, of the plural Elohim. Other appellatives are occasionally constructed in the same manner, when applied to God.

But the same Abenezra, who, upon Gen. i. 1, takes up this false notion, that by the usage of the Hebrew language a great person is spoken of in the plural number, upon another place, Ps. xi. 7, says, that the plural of this word Elohim, in the application of it to God, involves a deep mystery. Not that he acknowledges the mystery of a plurality of persons in the Godhead. He was too much an enemy to Christianity to acknowledge what was not unknown to his forefathers. He expounds the mystery of the plural word, of what is certainly no mystery at all; of the plurality of powers or virtues emanating from God upon the substances of the external world. But this is nothing more than the plurality of the effects of God's creating power. It is no plurality in God himself; nor any reason that he should be perpetually mentioned by a plural name, more than the logical predicability of the One in Many indicates that plurality is involved in the nature of Unity itself, or is a reason that ONE should be called ONES.

We have, however, the admission of this learned Jewish grammarian, that deep mystery is involved in the plural form of the divine name Elohim. What mystery that may be, but some plurality in the Godhead, it is not easy to divine. One cannot but suspect, that it is to avoid a confes-

sion of the Christian doctrines, that he pretends to help us over the difficulty, by alleging a plurality, not in God, but in external things. But we have a right to challenge those, who follow him in this admission, to allege some other plurality in God Himself, than that of the persons, to which the word may allude. But, to return to our immediate subject.—

The derivation of the singular אֱלֹהִים [Eloah] and the plural אֱלֹהִים [Elohim] from the Hebrew verb אלה, “to swear, or bind by an oath,” which we find first in some of the Jewish grammarians, after them in Cocceius, and last of all in the Hutchinsonian school, commends itself at first sight by two circumstances. 1. Its great simplicity, inasmuch as it rejects all fanciful and uncertain compositions of more roots than one. 2. In that it is, or at least means to be, purely Hebrew; not going to search the archives of idolatry for the theological phraseology of the true religion. The interpretations of the words, derived from this etymon by those who have adopted it, are various. That of the Jewish grammarians is by far the most simple, but manifestly false. Conceiving that the plural Elohim is used in Scripture for men in power and authority, particularly for judges, they connect this sense with the root אלה, by observing that it is the particular office and prerogative of judges and magistrates to administer oaths. This power they make the first principle of judicature or magistracy. Hence they say Elohim signifies judges or magistrates generally; and, by pre-eminence, God; as the first of all judges, to whom all other judges are subordinate, and from whom they derive their authority. But unfortunately for this plausible interpretation, not a single unquestionable instance is to be found in the whole Bible, of the supposed application of the word to princes, rulers, magistrates, or judges (see Parkhurst אלה, II. 5.) This interpretation therefore we reject (without deciding at present upon the etymon) as founded upon, at the best, a very doubtful application of the word.

The interpretation which Cocceius would build upon the same derivation of the word, the hint of which he seems to have taken from the former Rabbinical exposition, is upon

two accounts exceptionable. First, that it is unnatural and far-fetched; inasmuch as it makes the primary idea of sovereignty the right of malediction: and, secondly, that thus describing the sovereignty of God, and making this the leading notion of Deity, it sets forth God as an object of mere terror. Surely Plato came much nearer to the truth, when he made Ἀγαθὸν [Good] the deifying principle, as it were, in the Godhead; affirming that God is therefore God because He is τ' Ἀγαθὸν, the Good.

These objections derive much confirmation from the actual use of the words in Holy Writ. The plural Elohim in particular is introduced in innumerable passages, in such a manner as to import a certain relation between God and the true servants of God, the very reverse of that, which alone subsists between a sovereign ruling with inexorable rigour by the extreme severity of punishment, and the subject so ruled. Elohim, in innumerable passages, is so used, as to import a relation productive of love, hope, and confidence, on the part of the believer. Every one of these passages would seem absurd and contradictory, if it were paraphrased according to Cocceius's notion of the signification of the word. A few instances may suffice. "Our God (*i. e.* our *curser*) turned the curse into a blessing." Neh. xiii. 2.—"Fear thou not, for I am thy God." (*i. e.* thy *curser*), Is. xli. 10.—"Blessed be Jehovah thy God (*i. e.* thy *curser*) which delighted in thee." 2 Chron. ix. 8.—"For Jehovah thy God (*i. e.* thy *curser*) is a merciful God." Deut. iv. 31.—"For-sake me not, O Jehovah, O my God (*i. e.* O my *curser*), be not far from me." Psal. xxxviii. 21—"O God (*i. e.* O *curser*) be not far from me; O my God (*i. e.* O my *curser*) make haste for my help." lxxi. 12. Such examples, which are shocking in their very sound, might be multiplied without number; and it may be added that, in such expressions as these, "God of my salvation," and "salvation of God," the supposed idea of cursing, in the word Elohim, cannot be connected or reconciled with the adjuncts.

The divines, however, of the Hutchinsonian school, from this same etymology, which they adopt in common with Cocceius, deduce interpretations of the two words very different from this, and certainly not liable to the same excep-

tions. Deducing both these words, as Cocceius deduces them, from אלה, "to swear," they put a great difference between the two; making the plural Elohim active in its signification, and the singular Eloah passive. In the plural Elohim they understand a reference to a certain transaction and compact between the persons of the Holy Trinity, relating to the great work of man's redemption before the world began, which is certainly represented, both in the Old and New Testament, under the notion of an oath; and the singular, Eloah, they expound as the appropriate title of the second person in the Trinity, characterizing Him by the part which He engaged to sustain in the wonderful scheme of mercy.

These interpretations certainly rise very naturally out of the etymology, being founded on the primary and literal sense of the word, which these divines, with Cocceius, take to be the root. Their exposition of Elohim is conformable to the view which the Holy Scriptures give, of the first plan and project (if it be allowable so to speak) of redemption: and it has this particular advantage, that it holds forth (in conformity with the whole tenor of the Scriptures) such a foundation of the relation of love, mercy, gratitude, between God and the pardoned sinner, as particularly suits the innumerable passages in which, as hath been before shown, the plural Elohim seems to be introduced as involving, in its proper signification, such a relation: and though some have affected to be shocked, at the manner of the application of the singular Eloah, in the Hutchinsonian scheme of interpretation, to the second person, there is nothing in it, but what may be fully justified by the manner in which the Holy Scriptures speak of the incarnate God, as submitting to be made a curse for man.

Plausible however as these interpretations seem, and unexceptionable as they are, as they regard doctrine, the difficulties, in the etymological part of the business, are much greater than has yet appeared.

It is absolutely necessary to the Hutchinsonian scheme of interpretation, and this they themselves admit, that of the two nouns the singular should be passive, the plural active. That the singular אלה, Eloah, is passive, they infer from the

ı between the 5 and the 7, the second and third radical. But this will not of necessity make the word passive: for innumerable verbals are to be found formed with the epenthetic Vau, between the second and third radicals, without any thing passive in their signification, as will be manifest to any one who will take the trouble to examine the long list of verbals in Buxtorf's *Thesaurus Linguæ Sanctæ*; or the more accurate list, as some perhaps may think it, in Schroeder's *Institutiones ad Fundamenta Ling. Heb.* This indeed amounts not to proof that the word is not passive; but it makes the matter doubtful: and unless it be *proved*, which we believe will not easily be done, that the exposition of it, as applied in a passive sense to the second person of the Trinity in particular, in the passages in which the word occurs, produces some particular emphasis or propriety in all, or at least in many of them, that exposition, and that appropriation of the word, will remain very questionable. But, secondly, if we admit that Eloah is passive in its signification, new difficulties will arise. If the singular Eloah be passive, Elohim, being merely the plural of Eloah, must be passive too. This puts an end to the Hutchinsonian interpretation of this plural word; to the truth of which it is indispensably requisite, that the word Elohim should signify actively. Of this the ablest supporters of that interpretation are themselves so sensible, that one of them, a man of sound piety and extensive learning, and a critic of no common penetration, but of too fiery a zeal, scruples not to pronounce the poor Jew accursed, whose "cursed hand first applied the Cholem to the 5:" conceiving that this was done with the fraudulent design of disguising the active signification of the word. He allowed himself not to recollect, that the absence of the Vau in the plural word makes it not of necessity active, any more than the presence of the Vau or of the Cholem makes either it or the singular Eloah passive. He considered not that the absence in the plural word of the Vau, which appears in the singular, is to be accounted for from that custom of the language, very justly remarked by Dr. Geddes, that the accession of a new syllable to a word usually eliminates a Vau. But then, by a rule laid down by the Jewish grammarians (not without exceptions), in nouns making the last syllable in the singular

in ה, though the Vau may disappear, the Cholem remains. According to this rule, the anomaly of this word, if indeed it be at all anomalous, will not consist in the introduction of the Cholem point, but rather in the suppression of the sustaining Vau: and we may safely acquit the honest Jew of any ill design in supplying the Cholem. Upon the whole, the interpretation, which the school of Hutchinson has devised of these two words, is inconsistent with itself in its different branches. The word Eloah, for any thing in the form of the word, may be either active or passive. If it be passive, as these critics would have it, then the plural Elohim must be passive too; and there is an end of their interpretation of that word founded on its supposed active meaning. Again, the plural Elohim, for any thing in the form of the word, may be either active or passive. If it be active, as these critics would have it, then the singular Eloah must be active too; and there is an end of the interpretation founded upon its supposed passive meaning.

These insuperable difficulties lie in the way of the Hutchinsonian scheme of interpretation, otherwise, as far as it regards the plural word at least, in itself very plausible; but these are the difficulties it has to encounter, even upon the supposition that the etymology on which it is founded, deriving both the words in question from the verb אָלַה "to swear," or "give an oath," is legitimate. But if the etymology itself should be found to be erroneous, all interpretations built upon it will fall with it to the ground.

Now that this etymology is false, appears from these considerations. 1. From whatever verb (if from any) the words Eloah [אֱלֹהִי] and Elohim [אֱלֹהִים] are derived, the derivation is from the verb in Kal: for they are not from the Piel, because the ה is not Dageshed; nor from the Niphal or Hiphil, because no Heemantic is prefixed. 2. If אָלַה, "to swear," be the verb from which they are derived, they are derived from the Kal of a verb quiescent Lamed He. For such a verb is אָלַה. 3. No verbal of the masculine gender, derived from the Kal of a verb quiescent Lamed He, and retaining the final ה unchanged, is found with a Vau quiescent in Cholem, between the second and third radical; but such is

the state of the ו in the masculine noun Eloah, אֱלֹהִים. Therefore this noun is not a verbal from אָלַהּ: and this is further evident, inasmuch as the final ה is Mappiked, which never happens to the quiescent mutable ה. 4. With respect to the plural noun Elohim אֱלֹהִים, not to insist upon its connexion with אֱלֹהֵי, of which it is manifestly the plural, but considering it in itself, this plural word cannot come from the root אָלַהּ: because both the Benoni of any verb quiescent Lamed He, and all masculine verbals from such a verb, which retain the final He in the singular number, all without exception drop that He in the plural.

It may seem that all these objections rest entirely on the Masoretic punctuation: and it may be said that the punctuation shows indeed, that, in the judgment of the Masoretes, these words are not derived from the verb אָלַהּ, "to swear:" but their judgment might be wrong in that, as it unquestionably has been in many instances: and instead of arguing from their points against an interpretation which has much to recommend it, we ought rather to correct the pointing. But to this it may be answered; 1. With respect to the plural word, the reasoning depends not at all upon the pointing, but upon the grammar of the consonants. For by that the *plural* noun, if a masculine from the verb אָלַהּ quiescent Lamed He, ought to drop the ה in the plural. 2. It is readily granted, that the Masoretic points are no part of the sacred text; that they were an invention of critics of very slender talents (though of no small industry) in a very late age; and that they are of no authority at all, as affecting the words of any particular text. It is certain that the inventors of these points intend to distinguish the different senses or the different applications of a word, which without any alteration of the letters might admit a variety of senses, or might be variously applied, sometimes as a noun, sometimes as a verb, sometimes as a participle; the Masoretes, it must be confessed, meaning to distinguish these different senses or applications by differences of points, have in innumerable instances distinguished erroneously. Mistaking the sense or application of a word, they have applied one set of points, when by their own princi-



ples they ought to have applied another: insomuch, that in common words of ordinary use in a variety of senses, their points may be altered without scruple; or, which comes to the same thing, the word may be considered in its bare letters, and rendered as may best suit the context, without any attention to the points which the Masoretes may have affixed to it. Nevertheless, when it is observed that so remarkable a word as one of the names of God is always, when it is so used, and only when it is so used or understood at least by them to be so used, pointed by the Masoretes in a very particular way, it seems but a fair conclusion, that they had some very sound and weighty reason, though it may not be clearly discoverable at this day, for their particular way of pointing in that instance; and that what is intimated to us under the cypher of their points, concerning the etymology of the word, is what had come down to them by tradition from more informed critics in the earlier ages of the language. It is true, they may have pointed such a word in some instances erroneously. They may have taken it as the name of God in a passage where it is really something else; or they may have taken it as something else where it is really the name of God. It is very remarkable, however, that with respect to the word Eloah, they have not been guilty of any such error either way. They have been suspected indeed of an error in the first way in one passage, but without sufficient reason. It has been supposed, that in Deuteronomy xxxii. 17, they have mistaken the pronoun relative for the singular name of God, written defectively without the ה, and have given אֱלֹהִים, when they should have given אֱלֹהֵ. But besides, that in this place many MSS. have אֱלֹהֵ, if the word were the pronoun, the order of the words would have been the contrary to what it is. It would have been לֹא אֱלֹהִים אֱלֹהֵ. But even upon the supposition that they have mispointed the word in many instances, yet it will not follow, that what the particular punctuation which they apply to it, used as the name of God, declares of its etymology in that signification, was not the true notion of the etymology, and ought not to be received as at least of higher authority than any modern hypothesis. Now what the Masoretic punctuation declares of the words

Eloah אֱלֹהִים and Elohim אֱלֹהִים, used as names of God, is, that neither of them is derived from any verb quiescent Lamed He: therefore not from the verb אָלַה, "to swear."

But this same Masoretic punctuation, giving to it no more authority than fairly belongs to it in this instance, will carry us, if we attend to it, another step. The final ה in the singular noun, being Mappiked, cannot be a Paragogic ה. The word אֱלֹהִים is not a noun formed by the addition of ה to any other root; the root אלו for instance, or אל, or איל. It follows, therefore, that the three letters, א, ל, and ה, are severally radical, and אלה itself must be the root.

Otherwise than in the words Eloah and Elohim, this root is obsolete in the Hebrew language; nor is it used for any thing but God in the Chaldee or the Syriac: except that the Syriac forms from it a feminine noun, to signify a goddess; and both the Syriac and the Chaldee have another feminine noun, rendering "Deity," or "Divinity." It is natural to suppose that the Hebrew root had originally some leading sense, which is involved in the use of these verbals as names of God. But what that sense may be, is only to be conjectured, and that but obscurely, from attending to the application of them in various passages of Holy Writ. Previous to any other remark upon that subject, we would observe, that the use of the singular Eloah, as a name of the true God, is very rare, in comparison with that of the plural, in the Hebrew Scriptures. The singular occurs only fifty-seven times in all (the Chaldee both of Daniel and Ezra being set out of the question), and as a name of the true God only fifty-two times. Of the fifty-seven passages in which the word is found, forty-one are in the single Book of Job; of the remaining sixteen, two are in the Book of Deuteronomy, (xxxii. 15. 17), *i. e.* in the Song of Moses, and not another in the whole Pentateuch; one is in the Second Book of Chronicles (xxxii. 15), and one in Nehemiah, and no more in the historical Books. In Chronicles it is put into the mouth of Senacherib, speaking of *any* God, and putting any and all upon a level with Jehovah. In four passages it is found in the Book of Psalms, in one in the Proverbs, in one in Isaiah, in four in the Hebrew of Daniel; but in three of these

four it is applied to the false god of the wilful king. In two passages it occurs in Habakkuk, but in one of the two (chap. i. 11) it is applied to the false god of the Chaldeans. It appears, therefore, that the singular noun Eloah occurs only twice as a name of the true God, in any of the prose parts of the Scripture; once in Nehemiah and once in Daniel. Hence it should seem a safe conclusion, that the plural Elohim is the true prose word; that the other is a word of poetry, and was not used as a name of God in prose, till the Jews in their captivity had learned to Chaldaize. The plural Elohim, therefore, is the word, in the application of which we may search for vestiges of the leading sense of the obsolete root, if it is anywhere to be found.

In general, it is very obvious that the word Elohim is expressive of relation. Another, but only one other of the divine names, namely, אֱלֹהִים El, occasionally expresses relation. But it is only occasionally and rarely that El is so used. Whereas Elohim, as a name of the true God, is so constantly used as a term of relation, that it is reasonable to think the idea is involved in the very meaning of the word. It is not, however, expressive of a relation between equals; nor is it an appellation for both parties in common, in the relation it denotes. It is the name of the superior party. The superiority is evidently the most absolute; the dependence on the side of the other party most complete and entire. But the superiority is mixed with love and benevolence on the side of the superior; and the awe of a dependent state with grateful attachment on the other side. A slight attention to the general use of the word is sufficient to discover that these are the circumstances in the relation it denotes, and that it is the name for the superior in that relation; but the relation is more fully opened by the argument our Saviour builds upon it for the certainty of the resurrection. Our Saviour argues from the strict sense of the words, "I am the God of Abraham," &c. from the force of the Hebrew word Elohim, that Abraham, Isaac, and Jacob must rise again; because Jehovah is their Elohim, and He cannot hold the relation of Elohim to dead men. Therefore these, to whom He holds that relation, must live. The relation, therefore, is that in which the donation of life and well-being is implied,

and the perpetuity of the donation. God in this reasoning is set forth as the giver of life to whatever lives : and in such sort the free unchanging giver of it, that he to whom God is Elohim cannot but live. All this is inferred from the word ; for our Lord reasons *ex vi terminorum* : all this, therefore, is included in the meaning of the word. The same seems to be implied in many passages of the Old Testament ; which seem too to intimate something of a relation of the Almighty even to the inanimate parts of the universe, as depending upon Him for their existence and for all their properties and powers. In the 100th Psalm, we are told to “know that Jehovah he is Elohim :” and by this we are to know it, “that he hath made us”—“we are his people, and the sheep of his pasture.” *Making*, therefore, and providential care and government of the creature made, are given in proof, that Jehovah is properly denominated Elohim ; and these acts must be included in the meaning of the word. Again, Isaiah, xl. 28, &c. Israel is asked, “Hast thou not known, hast thou not heard? Elohim everlasting is Jehovah, Creator of the ends of the earth. He never is weary—he never toileth—unsearchable is his understanding. Ever giving to the weary strength, and to him that is nothing in vigour he increaseth force.” Here it is first generally predicated of Jehovah, that he is Elohim everlasting. Then the particulars involved in that general predication are opened in the sequel ; namely, that He created the earth, assigning to it its proper size and figure : (for this is creating the ends of the earth.) It had been mentioned in the 26th verse, that He created the starry host, arranged the celestial bodies in due order, impressed their rapid motions, and invested them with their efficacious physical powers. Therefore this is not repeated here ; and in these great operations no toil or difficulty attends the exertions of his might, nor fatigue follows it ; and his understanding is beyond all comprehension. He is ever supplying power and strength to those that need it. The phraseology of the original expresses that He is doing this incessantly : and these particulars are the Prophet’s exposition of the appellation, “Elohim everlasting.”

From this, and other passages to a similar effect, it should seem that Abarbanel, however absurd his etymology of the

word may be, has given the true sense of the word, when he says, that as the word "Jehovah" is to be expounded of the divine essence in itself, Elohim on the other hand is to be understood in relation to external things; that it is a name of God with respect to effect, production, creation, and influence upon all things in the universe, which receive from God their being, are maintained by Him in a state of well-being, and in the vigour of their respective natures. In short, it should seem that all those perfections of the Deity which are displayed in his actions upon created things are, in some manner or other, comprehended, and, as it were, concentrated and wound up, in the primary sense of the ancient root אלה: and since goodness is certainly at the head of all those perfections, and is the principle which puts them all in action, it is no very improbable conjecture (but we can call it nothing more) that the "Good" (τὸ Ἄγαθόν) was the original sense of the root; which sense is still preserved in a derivative from it, the noun אלו in the Arabic language.

The application of the word Elohim to other things besides God, may seem to be a great objection to this interpretation. For it may be said, that whatever is included in the proper meaning of the word, must be understood of every thing to which the name is applied: and the whole assemblage of perfections which we imagine to be contained in it as applied to the true God, we must equally ascribe, not only to the holy angels and to great men, to whom the same appellation is said sometimes to be given, but even to Chemosh, the Elohim of the Moabites, and to other idols. But it may be answered, 1st, That this objection proceeds upon an assumption, that the word is never used but in its full and proper meaning; a thing which cannot be affirmed with truth of any word in any language, except perhaps of the two Hebrew names of God, יה and יהוה. 2. If the sacred writers may be allowed to be good expositors of their own language, the word Elohim is not to be understood in the same manner, when applied to any other than God. For Jehovah says, by the Prophet Isaiah, (xliv. 6,) "Beside me there is no Elohim;" which could not be said with truth if any other were Elohim, in the same sense with Jehovah.

It is to be taken, therefore, in some narrower and lower sense, when it is applied to any other than Jehovah. If it be asked, what is that narrower and lower sense in which it is to be taken in those other applications? the answer is, that it will necessarily vary with the subject. 1. When the holy angels are called Elohim, as they certainly are in Ps. viii. 6, and xcvi. 7; the Apostle, telling us what the angels are, leads us to the exposition of the word in this use of it: "They are all ministering spirits, sent forth to minister for them who shall be heirs of salvation." They are all, therefore, under the supreme direction and control of God, benefactors of his servants upon earth. They are ever employed in good offices for them; and though no one of them is τὸ Ἄγαθόν, THE GOOD, they are all in a subordinate degree, δωτῆρες ἐάων, givers of good things; not as having any thing of their own to give, but as conveying to us the good gifts of God: and, in this secondary sense, they are Elohim. 2. In a sense still more reduced, the word might be applied to great men, princes, rulers, judges; for all these are "ministers of God for good" in civil society. But it has been already observed, that not a single unquestionable instance is to be found in the whole Bible of the application of the word to any such person. In Exodus, when it is said of Moses that "he should be Elohim to Pharaoh, and Aaron his prophet," the use of the word is evidently figurative; and nothing more is meant, than that Moses should appear to Pharaoh as possessed of powers more than human: conferring blessings, and inflicting plagues (both supernatural), at his own pleasure, and employing Aaron as his instrument. 3. When the word is applied to idols, it is to be considered, whether it be in the speech of idolaters or of the faithful, that this use is made of it. If in the former, it is only that idolaters impiously apply to the objects of their own worship the titles of the true God. If in the latter, it signifies only that the idol was set up as Elohim by its worshippers. Thus Chemosh is the Elohim of the Moabites, because Chemosh was honoured by them with the name of the true Elohim, and the worship due to Him. The modifications of the sense of the word according to the subject, and even the misapplications of it, make no solid objections to

what we have seen reason to give as its absolute and proper sense, when applied to its first and proper object.

The like answer is to be given, if the inference of a plurality in the Godhead from the plural form of the noun Elohim, and its construction sometimes with plural, sometimes with singular verbs and pronouns, is denied, on account of a similar application of the word (very rarely to be found) to individuals not of the divine essence. The proper sense and import of the word is not at all in question in any such catachrestic uses of it. An objection much more plausible has been founded on the application of the word in two passages to one of the persons of the Godhead. The first is in Judges xiii. 22; the second in Ps. xlv. 7. The first is alleged by some as an instance in which the word Elohim is applied to a single angel. Manoah says to his wife, "We shall surely die because we have seen Elohim;" giving that name to the Being that had appeared to his wife and him in such manner that they both at first mistook him for a man. But Manoah gives him not the appellation of Elohim, till he had been made to understand, by a mysterious title which the person appearing assumed (ver. 18), and by his visible ascent into heaven in the flame of the sacrifice, which Manoah had offered to him, that he was no man, nor indeed any created angel, but the Jehovah-Angel, *i. e.* Jehovah Himself. For when "Manoah knew (saw and understood, more especially by the manner of his disparition) that he was the JEHOVAH-ANGEL, then Manoah said unto his wife, We shall surely die, for we have seen Elohim." Judges xiii. 20. 22. In the second passage, it is indisputable, from the Apostle's citation of that text (Heb. i. 8), that the word Elohim is applied to the second person in his individual character, as it may be called, of the incarnate God. At the same time, it appears by the passage, at least by its immediate context both in the original and in the citation, that the name is common to Him with other persons. "Thy throne, O Elohim, is for ever and ever—Thou lovest righteousness, &c.—therefore, Elohim, thy Elohim hath anointed thee," &c., ver. 7, 8. Nothing can be more evident, than that the Elohim of the eighth verse, who anoints, must be another person, or other persons, than the Elohim of the seventh, who receives the unction. It

must be granted, however, that in both these passages, the one in the Book of Judges, the other in the Psalms, the name of Elohim is given to a single person; and cannot, it should seem, in those instances, imply a plurality of persons. The solution of the difficulty is, that the passages are only two, and in both we must admit a degree of catachresis. The unity of the three persons in the essence is so strict and intimate, that any general appellation of the Godhead may be applied to any one, reminding us of the plurality by that application, though not implying, to be sure, a plurality of persons in the single person, which would be a contradiction in terms. That this is the true account of the matter is evident, from what has been already remarked upon the second passage taken in connexion with its context; and it is confirmed by what our Lord Himself said to St. Philip, "He that hath seen me, hath seen my Father also." Thus Manoah, having seen the Jehovah-Angel, said with truth he had seen Elohim. We may add, with respect to both these passages, what Mr. Parkhurst has remarked of the second, that the word Elohim is applied to the second person singly, *as the representative of the whole Trinity*. This application of the word to Christ singly, seems to have been the difficulty of principal weight with Bellarmine and Drusius, which induced both these consummate critics to reject the inference from the plural form of the word, which the Master of the Sentences first taught the Christian world to draw. They make it indeed a further objection, that he was the first; that we meet with no such inference in the Fathers, not even in Origen or St. Jerome. But this will appear an argument of little weight to those who consider how little the Fathers in general were acquainted with the Hebrew Scriptures; how little they concerned themselves with verbal criticism; and how much the learning and sagacity, even of Origen and St. Jerome, left to be explored by the industry of later critics.

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## 2. OF THE NAME EL.

It has been observed, that of the divine names, **אֱל**, El, as well as Elohim, sometimes admits relation. For it takes the



suffix of the first person singular, but that suffix only. We read "my El," but never "our El," nor "thy," nor "your," nor "his," nor "her," nor "their El." The form of the word Eloah, אֱלֹהִים, as clearly contradicts the derivation of El from that word, as of that word itself from El. For the Mappiked ה, as it cannot be Paragogic, neither can it be omitted in derivatives. Michaelis seems to be right in condemning the derivation of this divine name from אֱלִי. It appears to come from the root אָלַף, in its primary sense of "approaching or coming close to," *accedere*, whence also descends the preposition אֶל. According to this etymology, it will more particularly express the omnipresence of God, under the notion of a "proximity," or "coming close up to every thing." When it takes the suffix of the first person singular, it expresses the suppliant's sense of God's constant proximity to him. It will be found, that in all the passages where this name or title of God is used, the recollection and mention of his omnipresence in some, of his perpetual closeness to the individual in others, is peculiarly proper and emphatic. Thus, in Joshua xxii. 22, the Transjordanic settlers swear in these awful terms: "Omnipresent is Elohim Jehovah, omnipresent is Elohim Jehovah. He knoweth, and Israel he shall know," &c. In Psalm xxii. Messiah prays thus: "My EL, my EL," *i. e.* Thou that art usually close beside Me, "wherefore hast thou forsaken me?" In the opening of the 50th Psalm the omnipresence of God is held forth with particular emphasis, when the whole earth is summoned from the rising up of the sun to his going down, to hear the general promulgation of the new revelation of the Gospel, and witness the execution of judgment upon the Jews.

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OF THE DIVINE NAMES JEHOVAH AND JAH.

יְהוָה יְהוָה

Of all the explications that have been attempted of this sacred name, "Jehovah," the one that supposes that it is merely the third person future of the substantive verb, with

the middle ' changed into a ך, to give the word the semblance of a noun, is beyond all comparison the most unlearned, incorrect, and contemptible.

The word is a noun, not derived from the verb substantive הִיָּה, but from the verb הוּוּה; a word considerably differing from the verb substantive in its signification. I cannot easily be persuaded that the initial ' is merely formative of the proper name, as it is in many proper names of men; though Cocceius, Julius Bate, and other considerable grammarians, have been of this opinion: but this never was the opinion of the most learned of the Jewish grammarians. They always speak of the word as a quadriliteral root. We, therefore, strongly incline to the opinion of Hutchinson, Parkhurst, and many others, that the word is really a compound; for all quadriliteral roots are compounds; and that it is compounded of the Divine name יְהוָה, and הוּוּה, the Benoni of the root הוּוּה.

The difference between this root הוּוּה, and the verb substantive הִיָּה, we take to be this: the verb substantive implies either εἶναι or γίνεσθαι: either simply to be, or to be by generation, or production, out of some other thing previously subsisting. But הוּוּה imports simply to be, without generation or production; εἶναι ἀνευ τοῦ γίνεσθαι. The Benoni, therefore, of the verb הוּוּה, properly expresses τὸ ὄντως ὄν: and the import of the compound name יְהוּוּה, will be "Jah the self-existent." We cannot, however, agree with Hutchinson, and the majority of his followers, that יְהוּ is a noun, meaning οὐσία, or essence, derived from the verb substantive הִיָּה. One great objection is, that the final ה in יְהוּ, is Mappiked; which is an argument that the root is not quiescent Lamed He, which is the case of the verb substantive. But, besides this, we are by no means satisfied that it is true, as is asserted by Hutchinson and his disciples, that verbals from roots Phe He, usually drop the initial ה. On the contrary, we are inclined to think such verbals never drop the initial, without assuming some heemantic in the place of it. For these reasons, we would either, with Cocceius and Vitranga, derive יְהוּ from the root יְהוּה, or take it as a root by itself. The name we take to signify, as it is explained by Cocceius and Vitranga,

whatever is lovely, fair, and admirable in the divine nature. But it is a name describing God, not barely as possessing these perfections in Himself, but as putting them forth in act, for the protection and benefit of the godly. (See Vitringa, upon Isaiah xii. 2, and xxvi. 4.) It cannot be adequately rendered in any language. In the Targum it is rendered by אלהים; in Greek it might be, in some degree, expressed by *Ἀυτόκαλον*, *αὐτὸ καθ' αὐτὸ καλόν*: in English, by All-glorious, or All-adorable: and thus the import of the compound name יהוה will be, “the All-glorious self-existent.”

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## GENESIS.

CHAP. i. 1.—*Created*, ברא.—This word, on the authority of Maimonides, Abenezra, and other Jewish grammarians, has been considered as implying what theologians call an absolute creation out of nothing. In the Hebrew language, we have three verbs, ברא, עשה, and יצר, each having its proper meaning; and though, in the negligence of common speech, the adjacent words may sometimes be used the one for the other, the extremes never can. ברא is properly to *create* in the highest sense; to produce out of nothing the whole thing both matter and form. יצר is “to fashion,” in the lowest sense: to give external shape and figure. עשה is a word of a middle meaning between the other two; signifying properly to induce form (not external form, but the *τὸ τί ἦν εἶναι* of the thing) upon a pre-existing material. The peculiar force of the verb ברא seems to be put out of doubt by the use of it, Is. xlv. 7. In this text, Jehovah describes Himself as “he that fashioned (יצר) the Light, and created (ובורא) Darkness.” Light was a mere formation out of the matter of the chaos previously formed. But חשך, which we render *darkness*, was evidently that matter in its first undigested stagnant state. That therefore was, strictly speaking, “created.” Again, in the latter part of this same verse, “making (עשה) peace, and creating (בורא) evil.” Peace is a thing of order and arrangement. But evil consists in the

want of order and arrangement, and in the want of a direction of every thing to its proper end. Of this the God of good and order is indeed the Creator (producing the material of which it is made); but He is not the formal cause. In the 21st verse of this first chapter of Genesis, and thrice in the 27th verse, the word ברא is used, when, if the difference we here have noted between the words be real, עשה might seem more proper. But although the materials out of which whales and men were made, were indeed in existence at the time to which these texts immediately relate; yet, if these materials were, as we assert, the production of a creative power, the word ברא is not used altogether improperly, nor probably without design. Some account for the use of ברא in another way. They say that the materials out of which animals and men were made, are quite different from any of the elements of the material world, and were *created* at the very times to which these texts assign the creation of whales and man respectively. With respect to the materials of the bodies either of men or brutes, this cannot be admitted. But, in the fabric of man, or even of an animal, the soul being considered as an integrant part of the entire thing, it may.

In reasoning upon the expressions in Isaiah, xlv. 7, I take the word חשך as signifying, both in that passage and in the second verse of the present chapter, not common darkness, but the matter of a fluid in a state of perfect torpidity and stagnation; deriving the noun from the verb חשך, "to restrain." The Masoretes make two roots, חשך, "to be dark," and חשך, "to restrain;" but I believe the distinction to be all their own. In Gen. i. 2, if חשך is to be understood of common darkness (*privation mere of light and absent day*): this, before light was, must have been as much in one place as another; and why does the sacred historian assign the surface as its place? Add to this, that the next thing we hear of is the production of motion; before which all must have been still and stagnant.

In Isaiah, if חשך be not some substance, God describes Himself as making a nonentity: which is equally absurd, whether the making be understood of creation in the highest sense, or only of the superinducement of form, or of the giving of external figure.

With respect to the text in Genesis, it may be objected to us, that stagnation was as much every where before the production of motion, as darkness was every where before the production of light. The objection is of some weight, though not unanswerable; but it applies not to the passage in Isaiah.

*Verse 2.* "And the Spirit of God,"] I would not too confidently assert that רוח אלהים in this passage signifies the Holy Ghost Himself, because I am aware that men of great learning and piety have been of the contrary opinion; but yet I find it difficult to make sense of the passage taking it otherwise. As for a late critic's interpretation of it, "an over-sweeping wind," whence, or how, shall we raise it? Wind is a stream of air setting in some certain direction; or, in the case of eddies and whirlwinds, a mass of air turning on an axis. Air therefore is the matter of wind, and motion is its form. Now, at the time of Dr. Geddes's imaginary wind, there was no air but what lay buried in the general mass of the chaos, dead and torpid. Who raised it out of that mass, to act upon the surface? And, when it was brought to the surface, who gave it motion? The answer, from any but a philosopher of the French school, must be, God. If God, then the Spirit of God; for the Holy Spirit is that person who is the agent in all immediate actions of God upon external things. Thus, whether Dr. Geddes will or no, the Holy Spirit must be introduced to raise his "mighty over-sweeping wind;" for, at the period to which this relates, no wind could be raised without Him.

The same objection, or nearly the same, will lie against every interpretation that takes רוח אלהים for any material force. The Hutchinsonians expound the רוח אלהים in this passage, of *their* elementary spirit; but this spirit of the Hutchinsonians (upon their own principles) is nothing but רושך, thrown into motion by the power of God. God therefore must have acted upon the stagnant matter of the chaos, before this elementary spirit could exist: and much the same objection lies against this interpretation, as against that of Dr. Geddes. According to either, the first action of Divine power upon created matter is implied in this passage, not explicitly mentioned. But take רוח אלהים in its proper

sense, of *the Holy Spirit of God*, and then we have in this passage, what we should expect to find in a true history of the Creation, explicit mention of that first act of God upon matter; and we are told what it was; namely, the production of motion in the torpid inert mass. For thus the Hebrew should be rendered, "and *the Spirit of God* raised a tremulous motion on the surface of the waters." In the preceding verse we are told, that the surface of the abyss was stagnant; then the Spirit of God causes a "motion" on that stagnant surface: and this was the first step in the inducement of form. For by this motion the general form of fluidity is brought upon the chaos, which immediately takes the name of מַיִם, "waters," and loses that of אַבְיִס, "the abyss." Observe also the great importance of this fact, which is such as to demand an express, not barely an implied, notification of it. It overthrows the atheistical scheme of producing the world by the fortuitous concourse of atoms. For there could be no concourse, while the atoms all lay still; and according to Moses they all lay perfectly still, till *the Spirit of God* moved them.

It is very remarkable that Dr. Geddes, producing Aristotle's explanation of the word *πνεῦμα*, to prove that it signifies wind, has taken no notice of that part of Aristotle's explanation of the word, which to a divine might seem of the most importance. Having said that "wind is sometimes called *πνεῦμα*," Aristotle adds, that the same word *πνεῦμα* is used also in another sense; "namely, for that substance which in plants and animals is the principle of life and fecundity, and pervades all things." The principle of life and fecundity, which not only is in plants and animals, but pervades all things, is clearly a description of the Spirit of God, according to the corrupt notions which the heathen philosophers entertained of that Divine Person, making Him the soul of the world. For that Divine Person the word *πνεῦμα*, according to Aristotle, is a name in Greek.

Aristotle's observation may be extended perhaps to all languages. In all, at least that we recollect, the principle of intelligence, life, and fecundity, in created things, and the analogous principle in the Divine nature itself, the Lord and Giver of life, is expressed by words which literally render

*wind, breath, air.* The reason is obvious. The air being imperceptible, or nearly so, by the sight, touch, or any of the senses, is an apt image of the invisible, intangible, immaterial principle. Besides this, the air *διὰ πάντων δῖηκει*. It insinuates itself between the smallest sensible parts of all bodies, and is active every where by its pressure, or by its elasticity. Hence it is an apt image of that which is every where present, though not corporeally, and every where active.

CHAP. xi.—According to the Greek chronology of the patriarchs after the flood, we find a very regular process in the contraction of human life, and the acceleration of the season of Pædogony. Human life underwent a diminution of about 120 years in the time of Peleg; though the season of Pædogony did not take place before the age of 130. In the days of Nahor, human life lost 120 years more, and he was the last who attained to 200 years (for the 205 years ascribed to Terah, instead of 145, is a manifest error). From this time, the season of Pædogony began before the 80th year, in Jacob's time about the 40th, and in the days of Jacob's sons the human constitution seemed to be reduced nearly to its present standard, though what we should now call old age was still a very common thing.

According to the Hebrew numbers, all is confusion. Immediately after Shem, Pædogony takes place between 30 and 40; and yet human life suffers no diminution till the time of Peleg, when it loses 220 years. Men continue to beget children at 30 or earlier, till Terah's time, who has no son before 70. Isaac is not married till he is 40, and Jacob not till he is 64. From the history of Abraham it is evident, that though 100 was then become old age for a man, and 90 for a woman, yet it was in the course of nature that a man should beget a child between 80 and 90, and a woman retain her beauty between 70 and 80. For Abraham was 85 when Sarah, imputing their want of children entirely to the misfortune of her own constitution, proposed to him that he should take Hagar to his bed; and it was after the birth of Ishmael, consequently after the 76th year of her own age, that her person inspired Abimelech the king of Gerar with desire. All this is very consistent with the chronology of

the LXX, and totally inconsistent with the Hebrew reckoning of the time from the flood to Abraham.

CHAP. xiv. 1.—“In the days of Amraphel.” Rather, “In those days Amraphel.”

Verse 15.—“And he divided himself against them, he and his servants by night.” Rather, “And he came upon them by stealth in the night, he and his servants.” The verb  $\text{קָלַף}$  signifies not only ‘to part,’ ‘to divide,’ ‘to distribute,’ but to be ‘smooth,’ or ‘soft;’ and, in Hiphil, ‘to polish,’ ‘to sooth,’ or ‘flatter.’ And from this sense it may naturally take another, of doing any thing by stealth. So in Jer. xxxvii. 12, it signifies to remove from a place by stealth, “leniter et placide se subducere.” And here I think it means that Abraham came upon them in the night by stealth and surprise, probably while they were asleep, as Josephus says he did, which accounts for his putting an army, that must have been numerous, to flight with so small a force. It is not however to be supposed, that the 300 men of Abraham’s own household made the whole of his force. Ashcol and Ener were with him, see verse 24; and in their march through the country up to Dan, where they first came up with Chederlaomer, they probably gathered force.

CHAP. xvii—xxi.—In this part of the narrative the order of time is not observed. Abraham’s removal to Gerar was certainly before his 99th year; for when he was 99 Sarah was an old woman, whereas she was in beauty, and an object of desire, when he first settled in Abimelech’s country. I apprehend, therefore, that the appearance of Jehovah, related in the xviiith chapter, took place in that country; and that the appearance related in the xviiiith chapter, and the destruction of Sodom described in the sixth, were prior to Abraham’s removal. This is in some measure confirmed by the beginning of the xviiiith chapter, which distinguishes the appearance of Jehovah related in that chapter, by this circumstance, that it was in the plains (or rather by the grove) of Mamre; which implies, that the appearance related in the xviiith chapter happened at some other place. The chapters therefore, reduced to the order of time, would stand thus: xvi. xviii. xix. xx. xvii. xxi.

CHAP. xxi. 14. — “and took bread, and a bottle of



water, and gave it unto Hagar (putting it on her shoulder) and the child." The Hebrew seems to express that the boy was set upon his mother's shoulders, as well as the bread and water. So the LXX understood it; and the expression of "casting the child under one of the shrubs," in verse 15, confirms this interpretation. Ishmael was not less than fourteen when Isaac was born. At this time, therefore, he must have been at least in his fifteenth year. It is to be remembered that human life, although by this time much contracted, still extended beyond the double of its present length: and as the length of infancy, and of every other stage of life, must always have borne some certain proportion to the extent of the whole, when men lived to 150, and even beyond it, it may reasonably be supposed that they were weak and tender at fourteen or sixteen years of age. This we must conclude, I think, from this story, to have been the case in the times of Abraham and his sons. And so Josephus thought; for he says expressly, that Ishmael at this time could not go alone. But things altered much in the three next generations: for Joseph, Abraham's great-grandson, at the age of seventeen, took part with his brethren in the business of feeding their father's flocks, and, at the age of thirty, interpreted Pharaoh's dream, and became his prime minister.

*Verse 20.* — "and he grew." He seems to have lived upon good terms with Isaac after Sarah's death. (See xxv. 9 and 18.) The turning of Ishmael and his mother out of doors seems to have been a temptation imposed upon Abraham, of the same kind, in a lower degree, with the command to sacrifice Isaac. And it seems probable that it came to a similar conclusion; and that, after Abraham had shown his faith and trust in God, by resigning Ishmael to the protection of his providence, he was directed to furnish his discarded concubine and her child with a liberal support. This is certain, that Ishmael made a great marriage; that his twelve sons were the progenitors and heads of a great Arabian nation; that he lived respected, and in friendship with Isaac, and, as it should seem, with Abraham. And there seems no reason to imagine, that Abraham neglected Ishmael, when he gave gifts to the other sons of his concubines. (See xxv. 6.)

CHAP. xxii. 2.—"Take now thy son," &c. The types and

promises showed "that one of the line of Abraham was (by the obligation of the antemundane oath) to be sacrificed, and to be a blessing to all the race of Adam. The person in Abraham's time was not described; he was ordered to sacrifice his son; he complied with the precept, not doubting, but as he was directed to sacrifice him, that he was the person who was to redeem man. . . . Thus he was a shadow of the Essence, the Supreme Father, who gave his Son, of the Son of that Father, who really redeemed his brethren; and though he was not offered, the will of each performed his part, and in that sense Isaac was offered, and Abraham offered." (*Hutchinson*, vol. vii. p. 325.)

CHAP. XXV. 1.—"Then Abraham took a wife, and her name was Keturah." In the Book of Chronicles, Keturah is called Abraham's concubine; and such, for many reasons, it is probable she was, *i. e.* a servant of his family with whom he cohabited. The sacred historian's silence about her pedigree and condition favours this opinion. The improbability that Abraham would make an alliance with any family of the Canaanites (and his kindred were all at a distance); the improbability that any princess of Canaan would accept of him in his old age, when the whole inheritance was to go to Sarah's son: all these circumstances, added to the expression used in the Book of Chronicles, make it probable that Keturah was Abraham's concubine. Might not his cohabitation with her commence, without any imputation on his continence according to the standard of the morality of those days, before Sarah's death? Was the interval sufficient, between Sarah's death and Abraham's, for six sons to be born to him of one woman, and grow up to manhood, when manhood hardly took place before the age of thirty at the soonest? In the charge that Abraham gives his servant about marrying Isaac, he talks like an old man preparing to leave the world. Is it likely that after this he should take a concubine, and beget six children? There is nothing in the original properly answering to the word "Then," at the beginning of this chapter, or to mark succession. The original expresses only that Abraham conversed with another woman besides Sarah and Hagar, who had been mentioned before; and that he had children by her. From xxii. 19, and xxiii. 2, it should

seem that Abraham and Sarah lived apart for some time before Sarah's death. For Abraham dwelt at Beersheba, and Sarah died at Kiriath-arba, which is Hebron; and Hebron and Beersheba, according to Reland, were twenty miles distant. It seems probable, that during this separation Abraham took Keturah to his bed.

*Verse 8.* — “an old man, and full of years.” Rather, “an old man and full,” not of years only, but of all the blessings of life. *Plenus vitæ conviva.*

CHAP. xxviii. 6, 7, 8.

*Verse 6.* When Esau saw that Isaac had taken leave of Jacob, and sent him to Padanaram, in order to take him a wife from thence, according to his parting charge; and had enjoined him, saying, Thou shalt not take a wife of the daughters of Canaan;

*Verse 7.* And that Jacob had obeyed his father and his mother, and was set out for Padanaram:

*Verse 8.* Then Esau understood that the daughters of Canaan were in disesteem with Isaac his father.

CHAP. xxix. 2. — “three flocks of sheep,” עֶרְרֵי צֹאן. Perhaps רֹעֵי צֹאן, “three shepherds.” (See Kennicott.)

*Verse 8.* — “until all the flocks”—rather, “all the shepherds.” (Sam. LXX. Arab. Houb. Kennicott.)

CHAP. xxxi. 38. “These twenty years.”

*Verse 41.* “Thus have I been twenty years.”—Dr. Kennicott thinks that different periods of twenty years are mentioned in these two verses: the one composed of the fourteen years' service for the two daughters, and six years' service for cattle; and the other a distinct period. Thus the whole time of Jacob's residence at Haran will have been forty years. Dr. Kennicott assigns unanswerable reasons for this opinion. (See the Posthumous Volume of his Remarks.)

CHAP. xxxii. 3. — “unto Esau his brother, unto the land of Seir, the country of Edom.

CHAP. xxxiii. 14. — “unto my Lord, unto Seir.”

*Verse 16.* — “on his way unto Seir.”

It appears from chapter xxxvi. that Esau lived in the land of Canaan till Jacob's return, and went to settle in Seir afterwards.

CHAP. xxxv. 4. — “all the strange gods,”—rather,

“all the gods of the strangers,” *i. e.* of the captivated Shechemites.

*Verse 11.* See *xlvi. 4*, and the note upon that passage.

*Verse 13.* — “in the place where he talked with him.” These words seem of no significance here; they may have crept into this place from the following verse.

*Verse 15.* — “Bethel.” God appeared to Jacob and conversed with him at Luz, on his journey into Mesopotamia, *xxviii. 19*. And, upon that occasion, and not after his return, he gave the place the name of Bethel. Jacob’s name was changed to Israel on his return from Mesopotamia, by the man who wrestled with him by the ford of Jabbok: And Jacob called the place of this extraordinary colluctation, not Bethel, but Peniel, *chap. xxxii. 24*. Therefore that appearance of God to Jacob, which is related in the six preceding verses, being at the time when Jacob’s name was changed, was not at Luz, but by the ford Jabbok. And to this place Jacob gave the name, not of Bethel, but of Peniel. I conjecture, therefore, that in this 15th verse, for Bethel we should read Peniel.

Again: when Jacob removed from Shalem to Bethel, it was in consequence of a command from God to go and  *dwell*  at Bethel, *ver. 1*. Surely then he journeyed not from Bethel after he arrived there; and, in the 16th verse, for Bethel we should again read Peniel.

But why does the sacred historian, in this place, repeat the narrative of the appearance at Peniel, which he had so distinctly related in its proper place? (*chap. xxxii.*) My conjecture is this: that having brought down the history of Jacob to his settlement at Bethel, where the Patriarch continued till he removed into Egypt, he goes back to mention some facts which he had omitted; namely, the death of Rachel, Reuben’s conversation with Bilhah, and the death of Isaac. The first of these events, the death of Rachel, happened upon the journey from Peniel to Ephrath; and therefore, to mark the time of it, the historian resumes the mention of the memorable appearance of God at that place.

*Verse 22—26.* “Now the sons of Jacob born to him in Padanaram.” All this seems out of its place. It should

follow the words, "These are the generations of Jacob," chap. xxxvii. 2.

CHAP. xxxvi. 6. — "the country." The name of the country into which he went seems wanting.

Verse 24. — "this was that Anah that found the mules," &c. Rather, "this was that Anah that fell in with the Emims," &c. (*Bochart.*) The allusion is to some notable exploit of this Anah against a band of the Emim, which he fell upon unexpectedly in the wilderness. For אֲנָח, the Samaritan has אֲנָחִי.

CHAP. xxxvii. 2. (See xxxv. 22—26. *note.*)

Verse 3. "Now Jacob loved Joseph," &c. The sacred historian begins the story of Joseph's life with telling us in the preceding verse that, in his seventeenth year, he began to take part with his brethren in the business of feeding his father's flock; and that he received ill usage from them, which obliged him to complain of them to his father. In this 3rd verse he goes back to an earlier part of Joseph's life, to explain the ground of the ill treatment which he met with from his brethren, which was his father's partial fondness for him; and his own dreams, which, with the simplicity of a boy, he could not refrain from disclosing. This resumptive narrative takes up the 3rd and the eight following verses; and, in the 12th, the sacred historian proceeds in the story he had begun in the 2nd.

Verse 10. — "shall I and thy mother." Joseph was certainly too young for such dreams as these before his own mother's death. Leah therefore must be meant; the sole surviving wife; the *mater familias* therefore, though not Joseph's natural mother, and properly represented by the moon.

Verse 23. — "feed the flock in Shechem." I imagine, therefore, that Jacob removed not from Shalem to Bethel till after Joseph was sold into Egypt.

Verse 25. — "a company." Rather, "a caravan."

CHAP. xxxviii. 15. — "he thought her to be an harlot, because she had covered her face." That she had covered her face, could be no reason for thinking her a harlot. It would have been a much stronger ground for this suspicion

had her face been uncovered. For it was the ancient practice for all women to wear veils; and the loose part of the sex were the first who disused them. Πρώτον μὲν ἔξω πόλεως, καὶ προσωπεῖα περικείμεναι, αἱ ἑταῖραι ἐξεμίσθουν ἑαυτὰς τοῖς βουλομένοις· εἴθ' ὕστερον καταφρονήσασαι ἀπέθεντο τὰ προσωπεῖα, καὶ ὑπὸ τῶν νόμων μὴ ἐπιτρεπόμεναι εἰσιέναι εἰς τὰς πόλεις, ἔξω ἦσαν αὐτῶν· πλείονος δὲ τῆς διαστροφῆς γενομένης, ὅσημέραι ἐτόλμησαν καὶ εἰς τὰς πόλεις εἰσελθεῖν. ταῦτα δὲ Χρυσίππος φησιν ἐν τῇ περὶ Ἀγαθῶν καὶ Κακῶν εἰσαγωγῇ.—Origen contra Cels. Lib. iv. p. 206. Observe that Tamar's covering seems to have been a veil, such as modest women used, not a mask; for Rebecca's veil is mentioned by the same word, Gen. xxiv. 65. Perhaps the place where she sat might be the ground of Judah's suspicion.

The LXX have ἔδοξεν αὐτὴν πόρνην εἶναι· κατεκαλύφατο γὰρ τὸ πρόσωπον αὐτῆς, καὶ οὐκ ἐπέγνω αὐτήν. Perhaps something answering to the words, καὶ οὐκ ἐπέγνω αὐτήν, has been accidentally lost out of the Hebrew text.

Verse 29. — “How hast thou broken forth! this breach be upon thee.” Rather, “with thee be breaking forth.” (See Parkhurst, γῤῥ.)

CHAP. xxxix. 11. “And it came to pass about this time, that”—וַיְבִיחַ הַיּוֹם כִּי יִהְיֶה. Ἐγένετο δὲ τοιαύτη τις ἡμέρα, εἰσηλθεν. The LXX therefore understood, that by this phrase a particular kind of day was denoted, on which the men-servants of the family were necessarily absent from the house. Hence, probably, Josephus took the hint to make the last attempt of Potiphar's wife upon Joseph's chastity to have been on a day of public religious festivity.

CHAP. xl. 4. — “the captain of the guard.” This captain of the guard should be Potiphar himself; for Potiphar is styled *Captain of the Guard*, xxxvii. 36. And the Hebrew words, as well as the English, are the same in that place which are used here. The LXX, however, have ἀρχιμάγειρος in the former place, and ἀρχιδεσμώτης here. If the Hebrew text may be relied on, Potiphar either still thought that Joseph might be trusted with every thing but his wife, or had detected the lady's treachery.

Verse 10. — “and it was as though it budded.” Rather, “and it was upon the point of putting forth its blossoms.”

The sense seems to be, that the butler in his dream saw the whole progress of the fruit. The vine at first appeared in the state of putting forth the buds of the blossom, the blossoms then appeared in full blow, the fruit set and ripened.

CHAP. xli. 15. — “that thou canst understand a dream to interpret it.” Literally, “thou hearest a dream to interpret it;” *i. e.* “you no sooner hear a dream than you can interpret it.”

Verse 16. — “it is not in me; God shall give.” Read, with Houbigant, בל בלערי, “Not without God can any one give, &c.”

Verse 27. — “shall be seven years of famine.” For רבע שני רעב read שנים שבע — “they are seven years.” (See Houbigant.)

Verse 34. — “and take up the fifth part.” חזקו, as a verb, signifies to set in order, and is properly applied to military array. Hence it may easily signify to lay a country out into districts, according to some fixed rule. This I take to be the meaning of it here. And this agrees well with what follows. “And let him lay out the land of Egypt in districts, during the seven years of the plenty.”

Verse 35. Between the words פרעה and אכל, I would insert ונתנו. (See v. 48.) “And lay up corn under the controul of Pharaoh, and lay up food in the cities, and save it.”

Verse 40. — “and, according unto thy word, shall all my people be ruled.” Rather, “and according to thy word shall all my people put themselves in motion.” *Ad os tuum discurret populus meus.* (Houbigant.)

CHAP. xliii. 32. Οὐτ' ἀνὴρ Αἰγύπτιος οὔτε γυνὴ ἄνδρα Ἑλληνα φιλήσει ἂν τῷ στόματι, οὐδὲ μαχαίρα ἀνδρὸς Ἑλληνος χρῆσεται, οὐδ' ὀβελοῖσι, οὐδὲ λέβητι, οὐδὲ κρέως καθαρῶ βόδου διατετμημένου Ἑλληνικῇ μαχαίρα γεύσεται. Herodot. Lib. II. 41.

CHAP. xliv. 5. At the beginning of this verse, supply from the LXX., “wherefore have ye stolen my cup, the silver cup?”

— “and whereby indeed he divineth?” Rather, “and he is making strict inquiry after it.” (See Parkhurst, שח, and compare Houbigant *ad locum.*)

Verse 15. — “wot ye not that such a man as I can

certainly divine?" Rather, "were ye not aware that such a man as I would make strict inquiry?"

CHAP. xlv. 7. — "to preserve you a posterity in the earth, and to save your lives by a great deliverance." The grammatical construction is not easily made out, unless the word שארית be taken in a very unusual sense, namely, not for the remnant preserved, but for the means of preserving it.—"To establish in the land the means of your preservation [to lay a sure foundation for it], and to save [me] alive for you, for a great deliverance." *Ut vobis essem sospitatori magno.*

Verse 17. — "lade your beasts." Rather, "spur your beasts." (See Parkhurst, טען.)

CHAP. xlvi. 15. — "all the souls of his sons and daughters were thirty and three." The number of names is thirty-four, including Dinah. That Dinah should be included, appears from the enumeration of Zilpah's children, in which Sarah, the daughter of Asher, is one of the 16.

Verse 27. — "threescore and ten." Namely,

Reuben's sons . . . . . 4	Joseph's sons . . . . . 2
Simeon's . . . . . 6	Benjamin's . . . . . 10
Levi's . . . . . 3	Dan's . . . . . 1
Judah's . . . . . 3	Naphthali's . . . . . 4
his grandsons . . . . . 2	—
Issachar's . . . . . 4	56
Zebulun's . . . . . 3	The twelve Patriarchs, with
Gad's . . . . . 7	their sister Dinah and
Asher's . . . . . 4	their father Jacob . . . 14
his daughter . . . . . 1	—
his grandsons . . . . . 2	70

CHAP. xlvii. 19. The original should be thus stopped:—  
למה נמות לעיניך : גם אנחנו גם אדמתנו קנה אתנו ואת אדמתנו

&c. בלחם ונהיה : אנחנו ואדמתנו עבדים.

But for אנחנו, after the first גם, I would read אותנו.—  
"Wherefore should we die before thine eyes? Take possession both of us and our land: of us and our land for bread, that we may live. We and our land will be in servitude to Pharaoh; only give us seed," &c.

Verse 21. — "he removed them to cities." For העביר



אָתוּ לַעֲבָדִים, read, with Sam. LXX and Houbigant, דֵּעֲבָדִים, read, with Sam. LXX and Houbigant, "he made them slaves."

CHAP. xlviii. 4. — "and I will make of thee a multitude of people"—וְנִתְּתִיךָ לְקָהָל עַמִּים. *Kaì ποιήσω σε εἰς συναγωγὰς ἔθνῶν*, LXX. The promise to which the Patriarch alludes, occurs above, chap. xxxv. 11. גּוֹי וְקָהָל גּוֹיִם יִהְיֶה מִמֶּךָ — ἔθνη καὶ συναγωγὰς ἔθνῶν ἔσονται ἐκ σοῦ. It is evident that the LXX, in both places, for קָהָל read תְּלָהָל, which I take to be the true reading; but not as the LXX understood it, the plural rendering "gatherings," but the singular rendering "the gatherer," ἐκκλησιαστήν. The two passages should be thus rendered, chap. xxxv. 11, "A nation, and the gatherer of nations, shall arise from thee."

CHAP. xlviii. 4. "I have appointed thee for a gatherer of the peoples." Here then we have a prophecy of the Messiah, in the character of the gatherer. In the last indeed of the two passages, it is said of Jacob himself, that he was appointed for a gatherer. But it is no hard figure in the prophetic language, to speak of the ancestor as appointed to an office to be borne by the descendant. The like figure occurs chap. xlv. 4, and xlviii. 22. (See this subject treated at length in my Sermons on John iv. 42.)

CHAP. l. 4. It should seem that the prince who had promoted Joseph by this time was dead, and a new one upon the throne, since Joseph found it necessary to apply to the king through his courtiers.

Verses 17, 18. The 18th verse, and the final clause of the 17th, seem to have changed places. The true order I take to be this.

17. ——— "God of thy father. 18. And his brethren also went and fell down before his face, and they said, Behold we be thy servants. 19. And Joseph wept when they spake unto him. And Joseph said unto them, Fear not, for am I in the place of God?"

— "am I in the place of God?" to take upon me to execute vengeance. In this sense I heard the passage expounded, in an excellent sermon on Forgiveness, delivered in Park-street chapel, November 26th, 1783.

## EXODUS.

CHAP. ii. 22.—To this verse Houbigant and Kennicott add from Syr. Arab. and Vulg. “She also bore another son to Moses, and he called him Eliezer; saying, The God of my fathers hath been my helper, and delivered me from the hand of Pharaoh.”

CHAP. iii. 13.—“Behold, when I come—and shall say unto them—and they shall say unto me”—Literally, “Behold, I go—and have said unto them—and they have said”—*i. e.* “Suppose I go—and [suppose] I have said unto them—and that they have said to me—what shall I, &c.”

CHAP. iv. 25. — “and cast it at his feet, and said, Surely a bloody husband art thou to me.” Rather, “and embraced his feet [Jehovah’s feet, in the attitude of adoration] and said [to Jehovah], Surely a father-in-law by blood [by this bloody rite] art thou to me.” Zipporah the Midianitess, by this act of faith, incorporated herself with the family of Israel, from which she was by birth an alien, and so became, more truly than by her marriage with Moses, a daughter-in-law of Jehovah. The Hebrew word חתן never signifies the relation of the husband to the wife herself, but that of the wife’s parents and family to the husband, and reciprocally that of the husband’s parents and family to the wife. (See Parkhurst and Bates, under the word חתן.)

CHAP. vii. 11. (See v. 22.)

Verse 22. “And the magicians of Egypt did so with their enchantments.” When Moses had turned all the water of the country into blood, where did the magicians of Egypt find water, upon which they might try the force of their art? They fetched it from Goshen, the district of the Israelites, say commentators, to which region the plague reached not. But I apprehend the sacred writer means not to affirm, that the magicians, *upon this occasion*, displayed their power in turning water into blood; but this was one of the wonders which they were accustomed to perform: not indeed upon all the water of the country, or even of a single lake or river, but upon small vessels of water: and as the sacred historian

mentions it as a remarkable circumstance in Moses's miracle, that the water in all sorts of vessels was equally affected by it, I should guess, that when the magicians pretended to make this wonderful transmutation, it was a requisite that the water should be in a vessel of some certain kind. However, to make an apparent change of water in small quantities, and in certain circumstances, into blood, was one of the common tricks of Egyptian magic. Pharaoh, therefore, not adverting to the universality and completeness of Moses's miracle, thought it nothing more than what he had often seen done by his magicians, and hardened his heart. This I take to be the sense of this 22nd verse; and in like manner I would interpret the 7th of the following chapter.

CHAP. viii. 9. "Glory over me." For הוֹתַפְאֵר עָלַי, Houbigant would read אַתָּה בֹּאֵר עָלַי, "Do thou thyself expressly fix the time for me."

*Verse 12.* — "because of the frogs which he had brought against Pharaoh." Rather, "about the matter of the frogs which he had settled with Pharaoh." Moses prayed to God to effect the removal of the frogs, for which Moses had passed his word to Pharaoh. (Compare LXX and Vulg. and Houbigant.)

*Verse 18.* This production of lice the magicians had often tried, but had never been able to succeed.

CHAP. ix. 15, 16. "For now had I stretched out my hand, and smitten thee and thy people with pestilence, thou wouldst even have been cut off from the earth. 16. But for this cause have I preserved thee, &c."

CHAP. x. 21. — "even darkness which may be felt." Literally, "that darkness may be handled," *i. e.* that they may be obliged to feel out the way by groping with their hands.

#### PLAGUES OF EGYPT.

I. Water turned into blood . . . . .	Exod. vii. 19—25.
II. Frogs . . . . .	viii. 1—15.
III. Lice . . . . .	16, 17.
The magicians confess this to be the finger of	
God . . . . .	18, 19.

IV. Flies . . . . .	Exod. viii. 20—24.
V. Murrain of Cattle . . . . .	ix. 1—7.
VI. Boil . . . . .	8—12.
VII. Hail . . . . .	13—26.
VIII. Locusts . . . . .	x. 1—20.
IX. Darkness for three days . . . . .	20—23.
X. Death of the first-born . . . . .	xi. xii. 29, 30.

CHAP. xii. 12. — “and against all the gods of Egypt I will execute judgment.” For אלהי Houbigant would read אלהי—“and in all the habitations of Egypt I will execute judgment.”

Verse 33. “And the Egyptians were urgent.” Rather, “And Egypt was urgent,”—Egypt, the whole country. That the word מצרים, here renders the country (by metonymy for the inhabitants of the country) is evident from the singular feminine verb רחוק.

Verse 48. “And when a stranger,” &c. Except that the Ammonites and Moabites were afterwards incapacitated by a special law, on account of their unkindness to the Israelites in the desert. (See Deut. chap. xxiii.)

CHAP. xiii. 2. — “all the first-born,” i. e. the males. (See v. 12.)

Verses 3, 4, 5. — “there shall no unleavened”—— “Therefore it shall be”——. 3. “No leavened bread shall be eaten,” upon the day when ye came out, in “the month Abib. 5. Therefore it shall be ——.” Or thus, according to the Samaritan copy. “3. No unleavened bread shall be eaten 4. this day. Twas in the month Abib ye came out. 5. Therefore it shall be ——.” The two ו's, ואתם and והיה have the force of “twas” and “therefore.”

Verse 8. — “This is done because of that which the Lord did unto me, when I came forth out of Egypt,” : בעבור זה עשה יהוה לי בצאתי ממצרים : “It is because Jehovah did this unto me, when I came forth out of Egypt;” i. e. because Jehovah at that time made me do this, which I now do, i. e. He made me eat unleavened bread. (See Houbigant.)

Verse 12. “That thou shalt set apart unto the Lord,” והעברת. “Then thou shalt *make over* unto Jehovah”——

“the males shall be the Lord’s,” allotted to the priests and their families exclusively. (See Numb. xviii. 15—18, and compare Deut. xiv. 23—27, and xv. 19—23.)

*Verse 18.* — “and the children of Israel went up harnessed”—(“Harnessed,” *armati*, Vulg., and to the same effect Syr. and Chald.) “Qui potuissent arma parare, et secum tollere Israelitæ, qui festinatione tantâ egrediebantur, ut ne ad panem quidem faciendum tempus habuissent?” (Houbigant *ad locum*.)

Houbigant, therefore, for *מחשיב* reads *מחשב*, and renders *profecti sunt festinanter*, referring the word *מחשיב* to the root *חש*, “to hasten,” or “make haste,” and alleging Judg. xviii. 9, as an authority for the word, and for this exposition of it. But, in that place, the word *מחשיב* derives from *חשה*, and signifies the very reverse of haste. But there is no necessity for any alteration of the word *מחשיב*, which signifies “marshalled.” The children of Israel went up out of Egypt “in orderly array;” not in the array of battle, but of a religious procession. (See Fuller *apud* Poole.)

*Verse 21.* — “to go by day and night”—“that they might march day and night.” *Eo ut nocte dieque iter facerent.* (Houbigant.)

CHAP. xiv. 2. — “that they turn;” rather, “that they sit down”—“between Migdol and the sea, over against Baal-zephon.” These words describe the situation of Pi-hahiroth.

*Ibid.* — “before it,” namely, Pi-hahiroth.

*Verse 7.* — “six hundred chosen chariots, and all the chariots.” For the second *רכב* [chariots] the LXX seem to have read *סוס*—“six hundred chosen chariots, and all the cavalry.”

*Ibid.* — “over every one of them;” rather, — “over the whole of it.”

*Verse 9.* For *כל סוס רכב פרעה ופרשיו*, read, as in verse 23, *כל סוס פרעה רכבו ופרשיו*. — “all the cavalry of Pharaoh, his chariots and his riders, and his [whole] array.”

*Verse 20.* — “it was a cloud and darkness [to them], but it gave light by night [to these].” Nothing about “them” and “these” in the original. The Hebrew words might be thus rendered—“And though it was a cloud and

darkness [i. e. a dark cloud], yet it gave light by night; and the one came not near the other all the night." But I am rather inclined to suspect that two words are lost out of the text after *והחשך*, or *החשך*, for so the Samaritan reads without the *ו*. I would amend the passage thus:

&c. *ויהי הענן והחשך את היום ויאר את הלילה ולא קרוב*.  
 —“And it was a dark cloud all the day, but it gave light by night; and the one came not near the other all the night.” The cloud, placed in the rear, hid the army of the Israelites in the day-time, and, in the night, presented a line of fire to the pursuers, which they durst not attempt to penetrate.

*Verse 25.* — “took off;” for *ויסר*, read with Sam. *ויאסר*, “bound,” or “clogged.”

CHAP. xv. 2. Read *וזמרת יי*. (See Kennicott, De Rossi, Houbigant.)

*Ibid.* — “and I will prepare him an habitation.” Rather, “and I will make him my home.” (See Parkhurst, *נוה*, and compare Ps. xc. 1.)

*Verse 8.* “And with the blast of thy nostrils the waters were gathered together,”—were gathered together, *ויערמו*. The translation supposes this word to be the third person plural preterite Niphal of the verb *ויערם*. But I take the verb to be *ויער*, and *מו* to be the affixed pronoun plural, rehearsing *קמויך* in the 7th verse. “And with the blast of thy nostrils the waters shook them off;” namely, off their seats, in their chariots or on their horses. (See chap. xiv. 27.) The apparent discord of the verb and noun, in this exposition of the passage, is no objection; *מים* being one of those plural nouns that are sometimes constructed with a singular verb. (See Gen. ix. 15.)

*Verse 11.* — “fearful in praises;” rather, “striking with amazement in sudden manifestations.” So I would render *נורא תהלת*. (See Mr. Parkhurst under the root *הלה*.) I am inclined to think with him that the word *תהלת* here alludes to what is mentioned chap. xiv. 24. The word *נורא* is applied to whatever excites admiration or amazement, though unmixed with fear. Therefore I render it striking with amazement; though the particular *תהלה*, here alluded to, was terrible, and produced a pause.

*Verse 25.* — “there he made for them a statute and ordinance;” rather, “there he appointed for them [or prescribed to them] an express rule.” “An express rule”—so I would render חק ומשפט, in this place, for the thing meant is the general rule laid down in the next verse—“and there he proved them”—for there they “tempted him,”—the people by their murmurs tempted God.

CHAP. xvi. Houbigant places the 11th and 12th verses between the 3rd and 4th, and subjoins the 13th, and all that follows it, immediately to the 10th, which I believe is right. But then the words ויאמר יהוה אל משה, at the beginning of the 4th should be omitted. Some other emendations seem necessary in the 7th and 8th verses; for, besides the confusion arising from unnecessary repetitions, it is said in the beginning of the 7th verse, that after some experience of Jehovah’s power in the evening, promised in the 6th, which appears from what follows to be the miraculous flight of quails, they should see the glory of Jehovah in the morning. Whereas, by the relation of the event in the 10th and 13th verses, it appears that the glory of Jehovah appeared to them before the quails came up. I would read the 6th, 7th, and 8th verses thus :

6. ויאמר משה ואהרן אל כל בני ישראל ערב וידעתם כי יהוה הוציא אתכם מארץ מצרים : 7. ובקר ושבעתם בתת יהוה לכם בערב בשר לאכל ולחם בבקר לשבע : 8. וראיתם את כבוד יהוה בשמע יהוה את תלנתיכם אשר אתם מלינים עלי ונחנו מה כי תלנו עלינו לא עלינו תלנתיכם כי על יהוה :

*Verse 6.* And Moses and Aaron said to all the children of Israel, At even, then ye shall know that Jehovah hath brought you out from the land of Egypt.

*Verse 7.* And in the morning then shall ye be fed to the full : inasmuch as Jehovah is about to give unto you in the evening flesh to eat, and bread in the morning to the full.

*Verse 8.* And ye shall see the glory of Jehovah ; inasmuch as Jehovah heareth your murmurings that ye murmur against him : for what are we that ye should murmur against us ? Your murmurings are not against us, but against Jehovah.

*Verse 34.* It is evident that the two clauses of this verse have been transposed. Read, "So Aaron laid it up before the testimony to be kept, as Jehovah had commanded Moses."

*Ibid.* — "before the testimony," *i. e.* before certain sacred emblems, of the same sort with those which were afterwards within the tabernacle, which at this time were in the tent mentioned chap. xxxiii., which seems to have been the moveable sanctuary of the Israelites, before the new tabernacle was made by Moses.

CHAP. xvii. 6. It seems to be a general opinion that the water issuing from the rock formed a stream, which followed the Israelites through the desert, till they arrived, in the 40th year, upon the borders of the Moabite. I believe it stands upon no better ground than the traditions of the Jews, and a misinterpretation of 1 Cor. x. 4, which St. Jerome interprets to that effect. But St. Chrysostom, with more sagacity, observes, that the "following" there mentioned by the Apostle is to be understood of Christ, which seems to imply that he understood it not literally of the water from the rock.

*Verse 16.* "Because the Lord hath sworn that." For כב, read, with Castalio, without further emendation, נכ. "Because the hand of Jehovah is upon the standard. Jehovah will have war against Amalek from generation to generation." Mr. Batès's attempt to explain the common reading is ingenious, but it is founded on the assumption of a fact not mentioned in the story. (See Parkhurst, כב.)

CHAP. xviii. From the account which Moses gives of the first institution of Judges, in the first chapter of Deuteronomy, 6—18, compared with this chapter, the conclusion seems inevitable, that this visit of Jethro to Moses must have been made in the second year of the Exodus, just before the Israelites removed from Sinai to encamp in Paran, Numb. x. 11, 12.

CHAP. xix. 3. (See Kennicott's various readings.)

*Verse 12.* "And thou shalt set bounds unto the people round about." The Samaritan reads, והגבלת את ההר סביב, ואל העם תאמר "And thou shalt draw a line all round the



mountain, and say unto the people—" For עלות read, with Houbigant, מעלות.

*Verse 25.* To this 25th verse should be subjoined the words which we find out of their place in the first verse of the following chapter, את כל הדברים האלה, and the first verse of the following chapter should stand simply thus: וידבר אלהים לאמר.

*Verse 25.* "So Moses went down unto the people, and spake unto them all these things."

CHAP. xx. 1. "And God spake, saying."

CHAP. xxi. 6. — "shall bring him unto the judges."—*προσάξει αὐτὸν—πρὸς τὸ κριτήριον τοῦ Θεοῦ, LXX.*

*Verses 7—11.* This law relates only to virgins purchased of their parents. Other female slaves were upon equal footing with the men. (See Deut. xv. 17.)

*Verse 8.* — "who hath betrothed her to himself—" Rather, "who hath not betrothed her to himself—"

*Verse 10.* "And if he do not these three unto her—" *i. e.* if he fail in any one of the three things prescribed, namely, to send her back to her friends for a ransom, or to give her in marriage to his son, if he marries her not himself, or, having married her himself, to neglect her for another wife.

*Verse 13.* — "I will appoint him a place whither he shall flee." (See Numbers xxxv. 13—29, and Deut. xix. 1—13.)

*Verse 22.* — "and he shall pay as the judges determine;" rather, "and he shall pay it before the judges." So Houbigant. He was to pay down the mulct in open court.

CHAP. xxii. 8, 9. — "unto the judges—before the judges—whom the judges shall condemn"—*ἐνώπιον τοῦ Θεοῦ—ἐνώπιον τοῦ Θεοῦ—ὁ ἀλὸς διὰ τοῦ Θεοῦ, LXX.*

*Verse 13.* — "then let him bring it for a witness, and he shall not make good that which was torn." Rather, "then let him conduct him [*i. e.* the owner] to the torn carcass, and he shall not make it good."

*Verse 26.* For תשיבנו read, with Sam. and Houbigant, תשיבנה.

*Verse 27.* For הוא כסותה read, with Sam. and Houbigant, היא כסותו, and after לבדה, for הוא, read, with Houbigant, היא. (Compare Deut. xxiv. 12, 13, and 17.)

CHAP. xxiii. 2. — “a multitude”—“many.” Rather, in both places, “the great.” (See Houbigant.)

Verse 5. — “and wouldest forbear to help him, thou shalt surely help him”—וְהִדַּלְתָּ מֵעֹז לִי עֹזב תֵּעֹזב עִמּוֹ. For לִי Bochart would read לֹא, joining it to the latter clause. And certainly, without introducing the negative into the latter clause, it is inexplicable by any known sense of the word עֹזב. I would read וְהִדַּלְתָּ מֵעֹזב לִי עֹזב לֹא תֵעֹזב עִמּוֹ—“then thou shalt forbear to leave him to himself: Thou shalt by no means leave him by himself.” (Compare Deut. xxii. 4.)

Verse 9. — “the heart;” rather, “the feelings.”

Verses 10, 11. Compare Lev. xxv. 1—7, and Deut. xv. 1—18.

Verse 19. “The first of the first fruits,” *i. e.* the first fruits of the barley, which was the earliest corn. (See Parkhurst, בכר.)

Verse 27. — “and will destroy;” rather, “and will strike with a panic.” To this effect the LXX, ἐκστῆσω.

CHAP. xxiv. 2. “And Moses alone shall come—shall not come—neither shall—go up—” All these futures should be preterites. For Moses alone had approached to Jehovah, but they had not approached; neither had the people gone up with him. But Moses came back, &c. In these two verses, the second and third, we are told in what manner the laws contained in the two preceding chapters were delivered to the people. The five following verses relate the ceremony of a sacrifice, and a solemn covenant of obedience, which was performed the day after the delivery of these laws was finished. Then in the ninth, the history returns to what was done in consequence of the order mentioned in the first.

CHAP. xxvi. 1. — “with cherubims of cunning work shalt thou make them.” Cunning work—ἐργασία ὑφάντου, LXX. *Opere textili intertextis*, Houbigant, “interwoven work.” The phrase describes tapestry.

Verse 4. — “in the coupling.” For בחברת, read, with the Samaritan, במחברת, as below, and again, chap. xxxvi. 11. By מחברת I understand not the place of joining, but the joined piece, the great sheet formed of the five breadths sewed together. This whole verse should be thus rendered:

“And thou shalt make loops of sky-blue upon the edge of that curtain which is at the extremity of the joined sheet; and the like shalt thou do at the edge of the curtain, the outermost in the second joined sheet.”

*Ibid.* — “that curtain which is at the extremity.”  
הִרְיעָה הָאֶחָת מִקֶּצֶה, “the curtain, that one at the extremity.”

*Verse 6.* — “fifty taches,” קֶרֶם 50, “hooks.” Since the two sheets were fastened together, whenever the tabernacle was set up by the loops and the hooks, and there were fifty loops upon each sheet, but only fifty hooks in all, it is obvious that one hook must have served each pair of loops. And this is remarked by all commentators. But how this was effected I have nowhere found explained in an intelligible manner. I think it must have been thus. The fifty hooks were all set upon one sheet; each hook was set immediately behind a loop; then the loop immediately before the hook was passed through the opposite loop on the other sheet, and being drawn back, was hitched upon the hook behind it: thus the edge of the sheet on which the hooks were not set would be made to lap a little over the edge of the other, and a close, firm, neat joining would be formed.

*Verse 9.* — “thou shalt double the sixth curtain.” Thus the seams of this and of the under covering of linen would not fall the one upon the other, and the whole would be more weather-tight.

*Verse 10.* For בחֲבֵרֶת and החֲבֵרֶת read במִּחְבֵּרֶת, see verse 4. The Samaritan text supports the emendation in the latter of the two words. “And thou shalt make fifty loops on the edge of that curtain, the outermost in the joined sheet, and fifty loops on the edge of the curtain in the second sheet.” I once thought that this verse required a further emendation, by putting מִקֶּצֶה for הִקְצִנָה, after אֶחָת, in the first clause, and by inserting הִקְצִינוּה between הִרְיעָה, and במִּחְבֵּרֶת in the second. Thus the phraseology would be brought much nearer to that which is used to describe almost the same thing in the fourth verse. The most material part of the emendation is the insertion of הִקְצִינוּה in the second clause: and this, upon consideration, I believe is unnecessary, since, when once the breadths were sewed together, the outermost in each

sheet was the only one that showed an edge. The edge, therefore, of the curtain, in the second joined sheet, is necessarily the edge of the outer curtain in that sheet.

ועשית מכסה לאהל ערת אלה מאדמים ומכסה ערת

תחשים מלמעלה:

“Est אלה ἀπὸ κοινῶν, et τὸ תחשים parallelum est τῷ מאדמים, utrumque significans vellerum nativum colorem.

— Non significari verbo תחשים animalia ex eo probatur, quod non additur cujus coloris, ut mox additum est in pelli-bus arietinis.” (Houbigant *ad locum*.)

Verse 31. — “of cunning work with cherubims shall it be made.” For עשה read, with many MSS., תעשה. “With cherubims of interwoven work shalt thou make it.”

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GENERAL REMARKS ON THE STRUCTURE AND DIMENSIONS  
OF THE TABERNACLE.

I conceive that the boards were placed with their breadths transverse to the length of the tabernacle. So that the whole length was formed by the thickness of the boards, and the intervals left between them. And this, as appears from the measures of the breadth, both of the linen and the goats' hair curtain, was 40 cubits on the outside, and probably 36 or 37½ within<sup>1</sup>.

The tenons and the silver sockets were at the two ends of the breadth of each board at bottom; so that one tenon and one socket of each board was within the tabernacle, the other tenon and the other socket without.

The boards of each side were held together by five bars thus disposed. Rings were fastened to the middle, of the thickness of the planks at the top and at the bottom, on the inside and on the out. Thus four parallel rows of rings were formed for each side, two within and without. Two of the bars were passed through the two outer rows, two through the two inner, and the fifth bar run from end to end through

<sup>1</sup> Josephus makes the length only thirty cubits.

the substance of the boards, bored exactly in the middle for that purpose<sup>2</sup>.

To the length of the boards we must add, as I conceive, the height of the silver sockets, to obtain the whole height of the tabernacle. What the height of these sockets was, we are not informed. A cubit seems a proper allowance for it. The height, therefore, from the ground will have been eleven cubits.

The breadth of the tabernacle, in the outside dimensions, I take to have been fourteen cubits, and eleven in the inside. In the 13th verse we are told that a cubit remaining on each side, "of the length of the curtain of goats' hair, was to be suffered to hang loose over the sides of the tabernacle, on this side and on that, to cover it." It is very evident, from this text in particular, and indeed from the whole description both of the linen and the goats' hair curtains, that the length of the stuff was laid over the breadth of the tabernacle. And it may seem, at first sight, as if a cubit only remained of the length of the goats' hair, on each side, to hang down over the upright boards. If this were the case, the breadth of the tabernacle, in the outside dimensions, must have been twenty-eight cubits; which would make the inside breadth, by which I mean the breadth measured between the inner edges of the opposite boards in the two sides, twenty-five cubits. But so great a breadth, when the whole length of the tabernacle came to be divided by the vail, would have made two awkward ill-proportioned rooms, of a very mean aspect. But the word which in this 13th verse is rendered "tabernacle," is *משכן*, and that which is rendered "tent" is *אהל*. Now it is remarkable (though not observed, as far as I can find, by any commentator), that, in this chapter, neither of these words signifies either the room within, or the whole structure of the tabernacle without. But *משכן* is the appropriate name of the

<sup>2</sup> Josephus supposes that the bars for the north and south sides were composed of five pieces each, the length of each piece being five cubits, and that the ends of these pieces were made to screw together to form the entire bar. That the bars of the western end were made of one entire piece the whole length, which projected at each end, where they were bored sideways, to receive the extremities of the bars of the longer sides. But not a word of this in Moses.

awning of linen, and אהל is the appropriate name of the other awning of goats' hair, as particularly appears from verses 1 and 6, compared with verses 7 and 11. This being understood, it appears evidently from this 13th verse, that this משכן had two sides; consequently, that some part of its length hung down over the upright posts, to form those two sides of it; and the אהל hung not barely a cubit down the upright posts, but a cubit lower on each side than the sides of the משכן. Consequently, that more than two cubits of its length hung over in the whole, and that less was left of the thirty than twenty-eight to cover the whole breadth of the tabernacle. The breadth therefore in the outside dimensions was less than twenty-eight cubits, and of consequence the inside breadth less than twenty-five.

But the אהל could not hang so low, on each side, as to reach down to the silver sockets. Had it hung so low, ten cubits of its length must have been taken up on each side, in this dependent part, *i. e.* twenty cubits in all, and ten only would have remained to cover the whole breadth of the tabernacle. Thus the outside breadth would have been but ten cubits, and the inside would be reduced to seven, which would make the two rooms, the Holy of Holies, and the Holy Place, much too narrow.

Suppose the אהל hung down within two cubits of the silver sockets. It hung down then eight cubits on each side. The two dependent sides made sixteen cubits of its whole length, and fourteen remained to cover the whole breadth of the tabernacle. The outside breadth, therefore, was fourteen cubits; and three cubits being taken up by the breadth of the boards on the two sides, the inside breadth between board and board was eleven cubits. And this seems a very probable estimation of the breadth: not only as it would make the two rooms well proportioned, but as it is very consistent with the number of the end-boards, which we are told were eight.

I have said that the length of the tabernacle was composed of the thicknesses of the planks with the intervals between them. That the planks were not set close together, so as to form a continued wainscot, is evident from this circumstance,

that had they been so placed, the curious work of the linen tapestry (as is well observed by Houbigant) would have been hidden; so much at least as hung down, which made the half of it. What the thickness of the planks might be, is not mentioned by Moses. But I think a handbreadth, or one-sixth of a cubit, a probable measure. Now the length of the whole structure was forty cubits, *i. e.* 240 handbreadths in the outside dimensions. The twenty thicknesses made twenty handbreadths. Suppose the interval between every pair was eleven handbreadths, then the nineteen intervals made 209 handbreadths. I imagine that the angular planks were made out of one plank, doubled as it were in the middle of its breadth, at right angles, and so placed that the external face of one half plank might be flush with the outer edges of the twenty, and the external face of the other half flush with the external edges of the six, the edges of these angular planks being set to face the breadths of the other. So that each of these angular planks added four and a half handbreadths to each side, and each of them the same measure to the west end of the tabernacle, in the outside dimensions. And the interval between the angular column and the next to it of the twenty, might be six and a half handbreadths, *i. e.* one cubit and half a handbreadth. Thus we shall have the length of the tabernacle thus made out:—

	Cub.	Handsbr.
Thickness of twenty planks . . . =	3	2
Nineteen intervals . . . . . =	34	5
Twentieth interval to angular plank =	1	0½
Angular plank . . . . . =	0	4½
	<hr/>	
Total length . . . . .	40	0

Now the six end-planks make up one cubit, or six handbreadths in the breadth; and their five intervals, at eleven handbreadths each, give nine cubits one handbreadth. The two angular planks give four and a half handbreadths each, that is, both together, one cubit three handbreadths; and if we make the intervals next the angular planks, as in the sides, one cubit and half a handbreadth each, we shall make up the whole breadth thus:—

	Cub.	Handsbr.
Thickness of six planks . . . . . =	1	0
Five intervals . . . . . =	9	1
Two intervals to angular planks . =	2	1
Two angular planks . . . . . =	1	3
	<hr/>	
Total breadth . . . . .	13	5

which is one handbreadth only shorter than our former estimation. This handbreadth might be made up by widening the intervals next the angular planks, each by half a handbreadth. Upon the whole, fourteen cubits in the outside dimensions, and eleven in the inside, seem a probable breadth<sup>3</sup>.

The vail being hung up under the hooks (verse 33), that is, under the hooks of the linen awning, for no other hooks were visible within, divided the length of the tabernacle into two equal parts, and the Holy of Holies and the holy place were two equal rooms<sup>4</sup>.

CHAP. xxvii. 10. — “their fillets,” חשקיהם. “Their rods.” Rods that extended from pillar to pillar, being fastened to the tops of the pillars by the hooks. Over these rods the hangings were slung. (See Cocceius, חשק, and Parkhurst under the same root.)

Verse 17. — “filleted with silver.” Rather, furnished with rods of silver.”

Verse 18. Read the whole verse thus:—

ארך החצר מאה במאה ורחב חמשים בחמשים וקמה חמש  
אמות קלעים שש משור ווי העמודים וחשקיהם כסף וארניהם  
נחשת:

“The length of the court shall be an hundred cubits every where, and the breadth fifty cubits every where, and the height five cubits. The hangings shall be of fine linen of twisted thread, the hooks of the pillars and their rods shall be of silver, and their sockets of brass.”

<sup>3</sup> Josephus supposes that the breadth and height were equal; but he makes each twelve cubits.

<sup>4</sup> Josephus makes the Holy of Holies a third part only of the whole; but this is manifestly inconsistent with Moses's account of the division of the awning, and the situation of the vail.



*Verse 19.* For *לכל כלי*, read, with the Samaritan, *ועשית את כל כלי*.

CHAP. xxviii. 4. — “and a broidered coat.” Rather, “and a close coat.” A garment that sat close to the body, and had tight sleeves. Houbigant’s conjecture that *תשבץ* should be *משבץ*, seems very probable.

*Verse 7.* For *והחבר*, at the end of the verse, read, with the Samaritan, *יחבר*. “It shall be of two pieces joined together. At the two edges of it, it shall be joined” [or drawn close]. The first joining is the joining of two breadths of the stuff to make the entire mantle. The edges of it are the edges of the entire mantle so made. And the joining of them is the bringing them close together in front, when it was worn. *חבר* is applied to any kind of connexion, either a sewing together to make one inseparable piece of two, or the fastening together for a time, by buttons and loops, or otherwise.

*Verse 8.* — “the curious girdle;” perhaps, “the facing.” (But see chap. xxix.)

*Verse 11.* — “and thou shalt make them to be set in ouches of gold.” Literally, “with surroundings of studs of gold shalt thou make them.”

*Verse 13.* — “ouches;” rather, “studs.”

*Verse 36.* — “a plate of pure gold;” rather, “a flower-bud of gold.” (See Parkhurst, *צץ*, III., and compare Josephus’s description of this ornament, Lib. iii. cap. 7, and 8.) From which it appears, that this flower-bud formed the top of the mitre. (See also chap. xxxix. 31.)

*Verse 39.* “And thou shalt embroider the coat of fine linen:” rather, “And thou shalt make a strait coat of fine linen.”

CHAP. xxix. 5. — “the coat, and the robe of the ephod, and the ephod and the breast-plate.” Read, with the Samaritan, “the coat, and thou shalt gird him with the girdle, and put upon him the robe, and over it thou shalt put the ephod and the breast-plate.” (Compare Leviticus, viii. 7.)

*Ibid.* — “and gird him with the curious girdle of the ephod.” Rather, “and thou shalt bind the ephod upon him, *בחשב*, with the band.” Or, “and thou shalt draw the ephod close upon him by the added piece.” This passage, I think, proves that *חשב* here, and in verse 8, and in verses

27, and 28, of the preceding chapter, signifies something by which the ephod was drawn close together in front. Probably a broad slip of the same stuff of which the ephod was made, fastened to the edge, or to both edges in front.

*Verse 36.* This verse is very obscure. I think **כַּפְרִיִּם**, rendered "atonement" in our English Bible, signifies the persons for whom atonement was to be made, namely, Aaron and his sons. **עַל הַכַּפְרִיִּים** pro expiandis. The whole perhaps might be thus rendered:—"And thou shalt offer every day a bullock, as a sin-offering for those for whom atonement is to be made. A sin-offering too for the altar, when thou art making atonement for it. And thou shalt anoint it to sanctify it."

CHAP. xxx. 21. "So they shall wash," &c. **Λοῦνται δὲ [οἱ ἱερεῖς] δις τῆς ἡμέρης ἐκάστης ψυχρῶ, καὶ δις ἐκάστης νυκτός.** Herodot. lib. ii. 37. — **Τρις δὲ τῆς ἡμέρας ἀπελούοντο ψυχρῶ, ἀποτεκοίτης, καὶ πρὸ ἀρίστου καὶ πρὸς ὕπνον.** Chæremon. ap. Porphyr.

*Verse 34.* "Take unto thee sweet spices," &c. The Egyptians burnt incense to the sun three times in the day: resin at sun-rise, myrrh at noon, kuphi at sun-set. Kuphi was a compound of sixteen ingredients. (Plut. De Is. et Os.)

*Ibid.* — "of each there shall be a like weight," **בְּכֶל בְּבַר יְהִיָּה בְּבַר**. Literally, "there shall be one by itself for one by itself," *i. e.* the substances shall be mixed in equal parts.

*Verse 35.* — "tempered together." Margin, "salted." Both I think wrong; **מָלַח**, as a verb, is properly to dissolve. Hence **מֶלַח**, as a noun becomes a name for salt, from its characteristic property of solubility. The word **מַמְלַח**, used here, probably signifies a substance of the most easy and perfect solubility, *i. e.* a volatile substance, which in the fire would be perfectly dissipated, without leaving any cinder or ash. "And thou shalt make of it an incense of perfume; a perfume the work of the perfumer: a volatile substance, pure, holy."

CHAP. xxxi. 8. — "and the pure candlestick," **הַמְנֵרָה הַטְּהוֹרָה**. Houbigant thinks **הַטְּהוֹרָה** here, is equivalent to **הַצְהָרָה**,

the shining candlestick. Perhaps הַצֶּהֱרָה may have been the original word.

*Verse 10.* “And the clothes of service,” בְּגָדֵי שָׂרָד. Our translators seem to follow the Samaritan שָׂרָת for שָׂרָד. But שָׂרָד I take to be the true reading, though I am much in doubt what these בְּגָדֵי שָׂרָד might be. They are clearly distinguished in this place from the vestments of the priests. And still more clearly in other places where they are mentioned, viz. chap. xxxv. 19, and chap. xxxix. 1. 41. Some understand by them the hangings of the tabernacle. Some the wrappers for covering the sacred furniture and utensils, when the camp moved. (See Numbers, chap. iv.) Some the ordinary garments of the priests, *quæ ex utis pontificalibus residuæ erunt et reliquæ*. Some certain loose frocks which they threw over the sacred vestments, to keep them clean, when they were washing out the vessels, or sweeping the court of the tabernacle, or engaged in other services of the like kind. The chief objection I have to any one of the three last interpretations is, that no directions have been given about the material or the make of any such things.

CHAP. xxxii. 4. — “and fashioned it with a graving tool.” Rather, “and fashioned it in a mould,” *in formâ fusoriâ*. (See Houbigant.) *Formavit opere fusorio*, Vulg.

*Verse 18.* “And he said, It is not the sound of the shout of victory, nor the sound of the cry of defeat, the sound of the shout [which] I hear.”

*Verse 25.* — “that the people were naked, for Aaron had made them naked,” &c. Rather, “that the people were broken loose, for Aaron had given them occasion to break loose, so as to bring a reflection upon them from their adversaries.”—Broken loose from the true religion, had apostatized. (See Parkhurst, פָּרַע.)

CHAP. xxxiii. 3. “Unto a land flowing,” &c. Read with LXX וְהֵבִיאֲךָ אֶל אֶרֶץ, “And he shall lead thee unto a land;” “he,” viz. the angel.

*Verses 4, 5.* These two verses are evidently transposed. In the first three verses God speaks to Moses, but gives him no message to the people. In the 5th verse God gives him a message to the people, and the 4th and 6th relate the effect

of the message upon the people, and what they did in consequence of it.

5. "And Jehovah said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people. For a single moment were I among you, I should consume you. Therefore now put off your ornaments, and I will declare what I will do unto you.

4. "And when the people heard this sad message they mourned, and no man wore about him his ornaments.

6. "But the children of Israel divested themselves of their ornaments at the mount Horeb.

7. "And Moses took the tabernacle," &c.

All that follows in this chapter is symbolical of God's dealings with the nation of the Jews, and with mankind in general, and the private conference with Moses at the tabernacle, when the cloud hid him from the sight of the people, seems to have ended in a vision of the Messiah, in his incarnate state, and mediatorial office, vouchsafed to Moses.

The removal of the tent to a place without the camp typifies God's removal from his residence as it were among the nation of the Jews, upon their rejection of the Son of God. Moses, the type of Christ, goes into the presence of God (as Christ is gone into heaven), and, rendered invisible to the people by the cloud, intercedes for them. While the people anxiously look after him, and wait his return, as Christians now anxiously wait their Lord's return, relying on the effect of his intercession (verses 7—13). God promises Moses, the mediator, that his person shall go with him, and give him rest (v. 14). Moses having obtained the promise for himself, urges his intercession for the people, and requests that he and God's people may be separated and distinguished from all the people upon the face of the whole earth; as Christ came to separate from the wicked world a peculiar people (v. 16). This is granted for the sake of Moses the mediator (v. 17). Moses desires that God would show him his glory (v. 18). Jehovah promises to make all his *goodness* pass before him. To favour him with a scene exhibiting the whole scene of Divine Mercy for fallen man. To exhibit Himself to him in the act of intercession. "I will call upon the name of Jehovah before thee (v. 19). He

declares his purpose of general gratuitous mercy, and promises that Moses should see his back parts; rather, his hinder parts; see Him as He was to be seen in the hindmost, *i. e.* in the latter ages of the world. (Compare Houbigant on the 5th and 14th verses.)

*Verse 19.* — “and I will proclaim the name of the Lord before thee.” Rather, “and in thy presence I will call upon the name of Jehovah.”

CHAP. xxxiv. 19. For תזכר, or תזכיר, the LXX and Vulg. seem to have read הזכר. But see Parkhurst, זכר. For וכל I would read either מכל or ומכל.

*Verse 26.* “The first of thy first-fruits.” (See chap. xxiii. 19.)

CHAP. xxxv. 31. — “knowledge, and in all manner of workmanship.” Omit the ו prefixed to בכל, which is omitted in Kennicott’s MS. 389. B.—“knowledge in all manner of workmanship.”

*Verse 32.* “And to devise,” &c. “And to design designs to be executed in gold, and in silver, and in copper. 33. And for graving of stone for setting, and for carving of wood, to execute designs in every sort of workmanship.”

*Verse 35.* — “and of the weaver.” In this verse the word ווארג is certainly out of its place. The weaver should certainly be mentioned with the other workmen. ווארג therefore should probably follow רקם. “He hath filled them with wisdom of heart, to execute all manner of work, of the engraver and embroiderer, and needle-worker, and weaver in sky-blue, and in purple, and in scarlet, and in white; workers of all manner of work, and designers of designs.”

CHAP. xxxvi. 1. “Then wrought.” Rather, “Then set to work.”

CHAP. xxxvii. 17. — “and his branch.” The branch mentioned here and in the parallel place, chap. xxv. 31, in the singular number, though in the English Bible the word in that other place is plural, is certainly a different thing from the six lateral branches mentioned in the next verse, and in chap. xxv. 32. This branch is certainly a part of the main column of the candlestick, of which what is called the shaft is another part. The two ירך and קנה form the whole middle pillar of the candlestick. ירך was the lower part, or

haunch, as it might be called; the קנה, a mere slender rod rising from the haunch, which might be called the leg. The Hebrew names seem to allude to the thigh and the bone of the leg in the human body. (See Arias Montanus's figure and description of the candlestick.)

CHAP. xxxviii. 14, 15. "Hangings fifteen cubits on this side and on that side of the gate of the court. On the one side hangings fifteen cubits; their pillars three, and their sockets three. 15. And on the other side hangings fifteen cubits, their pillars three and their sockets three." (See Houbigant's emendation of the original.)

Verses 21, 22, 23. These verses are unquestionably misplaced. The 22nd and 23rd should follow the 20th, and the 21st should come in between the 23rd and the 24th.

Verse 21. "This is the sum." Rather, "These were the contributions."

Ibid. — "as it was counted,"—"what was contributed."

Ibid. — "for the service." For עבדות, read, with Houbigant, הַעֲבָדָה, "by the ministry."

Verse 24. "All the gold, 29 talents and 730 shekels" . . . . . = £34,112 19 8

Verse 25. "All the silver, 100 talents and 1775 shekels" . . . . . = 7,904 2 7.1

Total . . . £42,017 2 3.1

According to Michaelis's estimation of the Mosaic shekel, and reckoning the gold worth what the same weight of gold would be worth now. But the truer way would be to value the gold by the proportion which gold at that time bore to silver, which could not be more than 10 to 1. By this way of reckoning, the gold will have amounted to no more than . . . . . £22,978 7 1  
 And the silver being as before . . . . . 7,904 2 7

The whole will have been . . . £30,882 9 8

CHAP. xxxix. 31. — "to fasten it on high upon the

mitre." Rather, "to fasten it upon the mitre, at the very top." This flower-bud formed the apex of the mitre. (See chap. xxviii. 36, 37.)

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## LEVITICUS.

CHAP. i. 1. "If any man of you —— flock." Rather, "If any man of you bring an offering to Jehovah of cattle, of the herd and of the flock shall you bring your offering." God does not command that an offering should always be of beasts; but, when any one shall choose to make an offering of beasts, He prescribes what beasts they must be; namely, kine, sheep, or goats; not asses, swine, horses, dogs, &c.

*Verse 3.* — "of his own voluntary will." Rather, "to be a propitiation for him," or, "to obtain favour for him;" and so the LXX and Vulg. And, in confirmation of this sense, see chap. xxii. 20, 21. 23. 25. 27.

CHAP. ii. 11. — "ye shall burn no leaven."—"Farinam fermenti imbutam attingere ei fas non est." Massurius Sabinus de Flamine Diali, apud Ayell, lib. x. c. 15.

*Ibid.* — "nor any honey." On the contrary, in the great Egyptian sacrifice, the body of the heifer which was offered to Isis was stuffed with bread, honey, dried grapes, frankincense, myrrh, and other perfumes.

*Verse 12.* — "ye shall offer them;" *them*, i. e. honey and leaven. These substances were to make a part of the offering of first-fruits, but they were not to be burnt upon the altar.

*Verse 13.* — "the salt of the covenant of thy God." Rather, "the salt, the purifier of thy God," *i. e.* "the purifier appointed by thy God."—"Salt added to the sacrifices, was a type of the purity or sinlessness of Christ, and of that which purifies believers. Now that which purifies believers is faith in Christ and his atonement, and a consequent hope of seeing God through Him. Salt was therefore a type of that purifying faith and hope which is the gift of the Holy Spirit. And believers themselves, inasmuch as they contri-

bute to propagate these heavenly graces, and thereby purify the corrupted mass of mankind, are sometimes called salt." (Parkhurst, מלח, 2.)

CHAP. iii. 4. — "the caul above the liver." More probably, "the gall-bladder." (See Parkhurst, יתר.)

CHAP. iv. 3. — "according to the sin of the people." Rather, "so as to bring the people into blame." (LXX, Vulg. Houb.) The faults here intended seem to be inadvertencies in some of the public rites and offices of religion.

Verse 14. — "a young bullock." This law seems to have been altered afterwards. For, in Numbers xv. 24, the atonement for a sin of ignorance of the congregation, is a bullock, with the proper minutia and libation for a burnt-offering, and a kid for a sin-offering. Unless the atonement required here is for doing what was forbidden, and the atonement exacted Numbers xv. is for omitting something commanded.

Verse 20. — "as he did with the bullock for a sin-offering." In the original, after דקטאת, insert either הראשון (as in verse 21) or הכהן—"as he did with the first bullock for the sin-offering;" or, "as he did with the bullock for the sin-offering of the priest."

Verses 23 and 28. For או הודע, read ונודע; and, in the English translation, for, "Or if," read "And." (See Houbigant.)

CHAP. v. 1. — "sin, and hear." The word תדע seems to have no signification; it rather embarrasses the meaning of the passage, which would be perfectly conspicuous, if this word, and the copula prefixed to the following, were omitted. ונפש כי שמעה קול אלה, "The soul which hath heard the words of adjuration."

CHAP. vi. 9. — "It is the burnt-offering, &c." Rather, "The burnt-offering must remain upon the burning fuel upon the altar all night, unto the morning, and the fire upon the altar must be kept alive." For הוא, Houbigant would read הוי esto. The emendation, whether it be necessary or not, gives the true sense of the passage.

Verse 10. — "and take up the ashes which the fire hath consumed with the burnt-offering on the altar."



: והרים את הדשן אשר תאכל האש את העלה על המזבח :

I take the construction to be this :

: והרים את הדשן אשר תאכל את העלה על המזבח :  
—“and take up the ashes of the fire which hath consumed the burnt-offering upon the altar.”

*Verse 14.* — “shall offer,” הקרב. The Samaritan reads הקריבו.

*Verse 15.* — “of it—upon the altar.” For ממונו, the Samaritan reads ממונה; and for המזובה, the Samaritan has המזובחה.

*Verse 27.* For עליה and תבבס, the Samaritan has עליו and יבבס, which seem to be right.

CHAP. vii. 21. — “or any abominable unclean thing.” For שקץ, read with the Samaritan, and several of Kennicott’s MSS., שרץ; “or any unclean reptile.” (Compare chap. v. 2.)

*Verse 35.* — “the portion of the anointing.” Rather, “the perquisite of office.” (See Houbigant.)

CHAP. viii. 7, 8. Houbigant proposes a transposition here, which he thinks suggested by Exodus xxix. 5. (But see my note there.)

*Verse 31.* — “as I commanded, saying.” Rather, “as I was commanded, when it was said unto me.” (See chap. v. 35.)

CHAP. ix. 6. “This is the thing which the Lord commanded that ye should do: And the glory of the Lord shall appear unto you.” Rather, “This is the thing which Jehovah hath commanded: Do it, and the glory of Jehovah shall appear unto you.”

CHAP. x. 18. — “as I commanded.” Rather, “as I was commanded.”

*Verse 5.* — “and carried them in their coats,” &c. The fire, therefore, which destroyed these priests, had consumed neither the bodies nor their garments. It was therefore of the nature of lightning.

*Verse 18.* “Behold, the blood of it was not brought in within the Holy Place,” &c.

It appears by the preceding narrative, that neither the blood of the sin-offering for the congregation, nor of that for Aaron and his sons, were carried into the Sanctuary. But

this was no violation of the laws concerning the sin-offerings delivered in chap. iv. For those laws relate to specific expiations for individual sins, committed through ignorance at the time, and coming to light afterwards. The expiations offered upon this occasion were not of any particular sins, but of sinfulness in general.

CHAP. xi. 3. — “and is cloven-footed;” and “makes a perfect fissure of the two hoofs,” *i. e.* the two parts of the hoof.

Τῶν μὲν ἐκτὸς Αἰγύπτου γινομένων βρωμάτων τε καὶ πότων οὐ θέμις ἦν ἄπτεσθαι. Τῶν δὲ κατ’ αὐτὴν τὴν Αἴγυπτον, ἰχθύων τε ἀπέχοντο πάντων, καὶ τετραπόδων ὅσα μώνυχα καὶ πολυσχίδη ἢ μὴ κερασφόρα πτήνων δὲ ὅσα σαρκοφάγα. (Chæremon apud Porph.)

Verse 5. — “the coney,” ἰβω. Not a rabbit, but an animal greatly resembling it, which abounds in Syria, Palestine, and Mount Libanus. The Daman Israel, or Israel’s Lamb. (See Parkhurst.)

Verse 7. “And the swine.” Ἵν δὲ Αἰγύπτιοι μιὰρὸν ἠγοῦνται θηρίον εἶναι· καὶ τοῦτο μὲν, ἦν τις ψαύση αὐτῶν παρῶν ὕδς, αὐτοῖσι τοῖσι ἱματίοισι ἀπεὼν ἔβαψε ἐωῦτὸν βὰς ἐπὶ τὸν ποταμόν· τοῦτο δὲ οἱ συβῶται, ἔόντες Αἰγύπτιοι ἐγγενέες, εἰς ἱρὸν οὐδὲν τῶν ἐν Αἰγύπτῳ εἰσέρχονται μοῦνοι πάντων· οὐδέ σφι ἐκδίδοσθαι θυγατέρα οὐδεὶς ἐθέλει, οὐδ’ ἄγεσθαι ἐξ αὐτέων· ἀλλ’ ἐκδίδονται τε οἱ συβῶται καὶ ἄγονται ἐξ ἀλλήλων. Herodot. lib. ii. c. 47. He adds, that they sacrificed swine to none of the gods, except on the day of the full moon, to the Moon and Dionysius; and at that time, and no other, they tasted of the flesh. For which, he says, they assigned a reason unseemly to be related.

Ἡ ὕς καὶ τῶν ἰδίων τέκνων ὑπὸ λαίμαργίας ἀφειδῶς ἔχει καὶ μέντοι καὶ ἀνθρώπου σώματι ἐντύχουσα οὐκ ἀπέχεται, ἀλλ’ ἐσθίει. Ταύτη τοι καὶ ἐμίσησαν Αἰγύπτιοι τὸ ζῶον ὡς μιὰρὸν καὶ πάμβορον. Ælian.

Verse 16. — “the night hawk,” οὐκίτη. A carnivorous owl, particularly fierce and ravenous. (Parkhurst.)

*Ibid.* — “the cuckow,” ἠρηπη. Some bird remarkable for its leanness, perhaps the sea-gull. (Parkhurst.)

Verse 17. — “and the cormorant,” ἰβηπη. The plun-geon. (See Parkhurst.)

*Verse 17.* — “and the great owl,” הַיַּנְשׁוּף. Perhaps the bittern. (See Parkhurst.)

*Verse 18.* “And the swan,” הַתְּנִשְׁמַת. The goose. (Michaëlis.)

*Ibid.* — “the gier eagle,” הַרְחֹם. Probably some species of waterfowl.

*Verse 22.* All the creeping things mentioned in this verse are locusts, of one species or another.

*Verse 30.* Different species of lizards.

*Verse 34.* “Of all meat which may be eaten, that on which [such] water cometh shall be unclean.” Rather, “Of every sort of food which is eaten, any on which water is come shall be unclean.” The sense I take to be, that if any kind of food had been put into such a vessel, and water had been poured upon it, in order to prepare it for a meal, it should become unclean if one of these dead chanced to fall into that water. But the dry food was not to receive any contamination from the like accident. (See verses 37, 38.)

*Verse 36.* “Nevertheless a collection of water in a fountain or well shall be clean.”

CHAP. xii. 2. — “according to the days.” Rather, “as in the days.” The law is, that the woman should be unclean, not the same space of time, but in the same degree, and to the same effect, as during the menstrual discharge. (Compare v. 5, and see Houbigant’s judicious note.)

CHAP. xiii. This chapter describes the symptoms of various species of the leprosy. The leprosy of the person, v. 1—28, 38, 39; the leprosy of the hair or beard, 29—37, 40—43; the leprosy of garments, 47—59. The leprosy of the person was of different sorts. It began either with a tumour or with a tetter, or an angry pimple; and it sometimes broke out in the place of a boil that was healed, or in a part of the skin affected with the erysipelas, or St. Anthony’s fire.

From v. 2 to v. 8, the sacred writer describes the symptoms of the tetter leprosy; from v. 9 to v. 17, the symptoms of that which began with a tumour; from 18 to 23, of that which broke out in the place of a boil; and from 24 to 28, of that which appeared in a part affected with St. Anthony’s fire. In v. 38, 39, he describes a species of the disease not infectious, called *Bohak*. (See Parkhurst, בֹּהַק.)

*Verse 2.* — “the plague.” Rather, “the sore,” or “the spot.” And one of these two words should be every where substituted for “plague” in this chapter.

*Verse 3.* — “the plague in sight.” Rather, “the surface of the sore.”

*Verse 4.* — “in sight.” Rather, “the surface.”

*Ibid.* — “shall shut up him that hath the plague.” Literally, “shall shut up the sore,” *i. e.* shall cover it to keep the air from it. And so in other parts of this chapter where shutting up is mentioned. (See the LXX and Syr.) It should seem from v. 45 of this chapter, that a person affected with the leprosy in its worst stage was not literally shut up, though excluded from the camp. (But see Numbers xii. 14, 15.)

*Verse 5.* — “shut him up,” or, “*it* up;” shall cover the sore again.

*Verse 6.* — “the plague be somewhat dark.” Rather, “the sore, or spot be contracted,” or, “shrivelled,” or, “withered.”

*Verse 12.* — “and the leprosy cover all the skin of him that hath the plague, from his head even to his foot.” דגנע is omitted in one of Kennicott's MSS., and another for דגנע, gives בשרו. This is probably the true reading: “And the leprosy cover all the skin of his flesh, from his head to his foot.”

*Verse 20.* — “it be in sight lower.” Rather, “the surface be lower.”

*Verse 24.* — “there is a hot burning,” “there is an erysipelas,” or “St. Anthony's fire.”

*Verse 25.* — “and be in sight deeper.” Rather, “and the surface be deeper.”

*Verses 26. 28.* — “somewhat dark,” or, “withered,” or, “shrivelled.”

*Verses 25. 28.* — “burning.” The erysipelas.

*Verse 30.* — “if it be in sight deeper.” Rather, “if the surface of it be deeper.”

*Verse 31.* — “it be not in sight deeper.” Rather, “the surface of it be not deeper.”

*Ibid.* — “shut him up that hath the plague.” (See v. 4.)

*Verse 32.* — “and the scall be not in sight deeper.” Rather, “and the surface of the scall be not deeper.”

*Verse 33.* — “shut up him that hath the scall.” Rather, “cover up the scall.” (See v. 4. 31.)

*Verse 34.* — “nor be in sight deeper.” Rather, “and the surface of it be not deeper.”

*Verse 39.* — “a freckled spot.” (See Parkhurst, בֹּהֶק.)

*Verses 48, 49, 51, 52, 53, 56, 57, 58, 59.* — “warp,” or “woof,” שֵׁטִי, as opposed to עֵרֵב in these passages, seems to signify a uniform, simple web, made of threads of one material size and colour, in opposition to a piece woven of threads of different materials intermixed, as woollen and linen, or differing in size and colour. (See Houbigant's note on v. 48.)

*Verse 50.* — “shut up it that hath the plague.” Rather, “cover up the spot.” (See v. 4. 31.)

*Verse 56.* — “the plague be somewhat dark.” Rather, “the spot be somewhat contracted.”

CHAP. xiv. 5. — “over running water.” Rather, “over spring-water,” *i. e.* water in the earthen vessel, which had been taken from a running spring. (Compare v. 51, by which it appears that the blood of the bird was mixed with the spring-water.)

*Verse 19.* — “the sin-offering,” *viz.* the ewe-lamb, v. 10. (See chap. iv. 28, and compare below, v. 31.)

*Verse 37.* — “which in sight are lower than the wall.” Rather, “and the surfaces of them be lower than the wall.”

CHAP. xv. 23. “And if [it be] on her bed.” A verb is certainly wanting in the original, which Houbigant supplies by changing הוּא after הַמִּשְׁכָּב into יָנֵע. The emendation seems plausible, “and if he come near her bed.”

*Verse 24.* “And if any man.” Rather, “And if her husband.” Any other man was to suffer death. (See chap. xx. 18.)

CHAP. xvi. 10. — “to make an atonement with him, and to let him go.” Rather, “to make an atonement for him, that he may be let go.” The live goat personated the congregation, whose sins were atoned by the sacrificed goat, and the other piacular offerings. The ceremonies of purgation used by Epimenides, to put a stop to the plague of Athens,

may seem to bear some remote resemblance to the scape-goat. (Vid. Diog. Laërt. lib. i. § 120.)

*Verse 14, 15.* — “upon the mercy-seat eastward.”

*Verse 15.* — “upon the mercy seat.” For the first הפרת, in both places, הפרכת, “upon the veil.” (See Houbigant’s judicious note. One of Kennicott’s MSS. has הפרכת in the 15th verse.)

CHAP. xvii. 1—7. This restriction, so far as it respected animals killed for food, was temporary, and was taken off by express law upon the settlement of the Israelites in Canaan. (See Deut. xii. 15, 16. and 20—27.)

CHAP. xviii. 11. — “thy father’s wife’s daughter, begotten of thy father.” The marriage of a sister in half blood, whether of the same father by another wife, or of the same mother by another husband, is prohibited v. 9. I am inclined to think, therefore, that the word מוולדת, in this place signifies “brought up,” or “fostered,” rather than begotten. The law prohibits the marriage of the daughter of the father’s wife by a former husband, if she was brought up in the father’s family, as a child of his own.

*Verse 23.* — “to lie down.” Rather, “to excite its lust.”

CHAP. xix. 9. — “the corners.” Rather, “the sides, or edges.”

*Verse 13.* — “defraud.” Rather, “oppress.”

*Verse 16.* — “a tale-bearer.” Rather, “an informer by trade.”

*Verse 18.* — “bear any grudge.” Rather, “watch opportunities.”

*Verse 19.* (See Deut. xx. 9, 10, 11.)

*Verse 20.* “And whosoever,” &c. Read, with the Samaritan, תהיה לו לא ימות. “And if a man get a woman with child, and she be a slave, and was violated by the man, and not redeemed nor set free, there shall be an inquiry against him (*i. e.* he shall be liable to a trial). He shall not be put to death, because she was not free.” Had the woman been free, or manumitted, or redeemed, the man who had in this sort ill-used her would have been liable to death. But the woman being in the condition of a slave, the crime was capable of expiation. (See the two following verses.)

*Verse 23.* “When ye shall come into the land, and shall plant every tree for food, and shall prune the redundance of it (*i. e.* of every such tree), the fruit of it for three years shall be unto you prunings—[it shall be deemed part of the redundant growth to be cut off and thrown away]—it shall not be eaten.”

*Verse 25.* — “that it may yield unto you the increase thereof.” For להוסיף the Samaritan has להאסף, “collecting [in your store-houses] the produce thereof.” To the same effect the Vulg.

*Verse 26.* — “with the blood.” ἐπὶ τῶν ὀρέων, LXX. For הדם, their MSS. undoubtedly had הדרי.

*Verse 28.* “Ye shall not make,” &c. “Mulieres genas ne radunto, neve lessum funeris ergo habento.” XII. Tab.

“Moris fuerat ut ante rogos humanus sanguis effunderetur, vel captivorum, vel gladiatorum, quorum si forte copia non fuisset, laniantes genas suum effundebant cruorem, ut rogis illa imago restitueretur.” Servius, in Æneid. xii. *et roseas laniata genas.*

“Varro dicit, mulieres in exequiis et luctu, ideo solitas ora lacerare; ut sanguine ostenso inferis satisfaciant.” Jos. Scaliger, ex Servio.

CHAP. xx. 18. — “and both of them shall be cut off.” This extended not to husband and wife. (See chap. xv. 24.)

*Verses 24. 26.* — “from [other] people.” מן העמים, “from the peoples.”

CHAP. xxi. 4. — “[being] a chief man,” בעל בעמו. Read, with Castalio and Vulg., “He [that is, the priest] shall not defile him for a chief man of his people.”

*Verses 7. 14.* — “profane.” Rather, “one that has been known of man.”

*Verse 12.* — “for the crown of the anointing oil of his God is upon him.” Rather, “for he is separate; the anointing oil of his God is upon his head.”

*Verse 18.* — “or he that hath a flat nose.” Rather, “or one maimed.”

*Verse 20.* — “or a dwarf.” (See Houbigant.)

*Ibid.* — “or hath his stones broken.” Rather, “or overspread with a foul humour.”

CHAP. xxii. 19. 29. — “at your own will.” Rather,

“in such manner as to be accepted for you;” or, “to obtain favour for you.” And so this expression, לְרַצְוֹנְךָ ought to be rendered throughout this book, where the rites of sacrifice are the subject.

CHAP. xxiii. 2. “Speak unto the children of Israel, and say unto them, The stated festivals of Jehovah, which ye shall notify by proclamation, they [are] holy assemblies. These are my stated festivals.

Verse 4. “These are the stated festivals of Jehovah, holy assemblies, which ye shall convene by proclamation at their appointed seasons.”

Verse 5. Τῷ δὲ μηνὶ τῷ Ξανθικῷ ὃς Νισὰν παρ’ ἡμῖν καλεῖται, καὶ τοῦ ἔτους ἐστὶν ἀρχὴ, τέσσαρες καὶ δεκάτῃ κατὰ σελήνην, ἐν κριῶ τοῦ ἡλίου καθεστῶτος, τούτῳ καὶ τῷ μηνὶ καὶ ὑπ’ Αἰγυπτίους δουλείας ἠλευθερώθημεν, καὶ τὴν θυσίαν, ἣν τότε ἐξιόντας Αἰγύπτου θῦσαι προείπου ἡμᾶς, Πάσχα λεγομένην, δι’ ἔτους ἐκάτου θύειν ἐνόμισε. Joseph. Antiq. p. 124. Hudson.

*Ibid.* — “the first month.” The above passage of Josephus determines the time of year whereupon this first month fell, when the Sun was in Capricorn.

Verse 24. — “a sabbath, a memorial of blowing of trumpets.” Rather, “a sabbath of commemoration, a blowing of trumpets.”

Verse 27. “Also on the tenth day of this seventh month, there shall be a day of atonement, it shall be a holy convocation unto you.” Rather, “Also on the tenth day of this seventh month (that is, the day of atonement), you shall have a holy convocation.”

Verse 37. (See v. 2.)

CHAP. xxiv. 1. — “pure.” Rather, “transparent,” or “bright.”

Verses 2, 3. — “continually, without the veil of the testimony, in the congregation, shall Aaron order it.” Rather thus, “continually, without the veil of the symbols of the tabernacle of the appointed meeting, Aaron shall set it in order.”

Verse 7. — “pure.” Rather, “bright.”

Verse 11. — “the Name [of the Lord],” *the Name*, יְהוָה, the representative of the Godhead, the angel in



whom Jehovah had put his name, that is, Christ. (See Parkhurst, כש, ix.)

*Ibid.* — “and cursed.” Rather, “and reviled,” *i. e.* used irreverent language.

*Verse 14.* — “him that hath cursed,” את המקלל, “that reviles.”

*Verse 16.* “curseth.” Rather, “revileth,” or “speaketh irreverently of.”

CHAP. XXV. 1—7. Compare Exodus xxiii. 10, 11, and Deut. xv. 1—18.

*Verse 29.* “And if any man sell a dwelling-house in a walled city, it shall be redeemable. Until the year of its sale be completed is the time it shall be redeemable.”

*Verse 30.* — “the house that is in the walled city.” For לא, read with LXX, a MS. of Kennicott, and Houbigant, לו.

*Verse 33.* “And if a man purchase of the Levites, then the house that was sold, and the city of his possession.” For אשר לא יבאל, read, with Vulg. and Houbigant, אשר לא יבאל, and for ועיר, read, with LXX and Houbigant, העיר, and for אחוזתו, read, with LXX, אחוזתם. “And if it be not redeemed by any of the Levites, then the house that was sold in the city of their possession.”

*Verse 35.* — “yea, though he be a stranger or a sojourner.” Read, with LXX, Vulg. and Houbigant, בגר. (One MS. of Kennicott’s has בגיר.) “You shall entertain him with all courtesy and tenderness, as a stranger would be entertained, according to the rules of hospitality.”

*Verse 38.* — “your God—you forth—to give you—your God.” The personal suffix in the original in the three preceding verses is singular: but here it is plural, intimating that Jehovah is the God in common of him who is ordered to administer, and of him who is to receive relief; that the land of Canaan was given in common to both.

CHAP. XXVI. 16. — “appoint over you terror.” For בהלך, read with the Samaritan text and Houbigant, בחלך, “visit upon you with disease, namely, atrophy and the burning fever, consuming the eyes and causing moaning of the heart.”

*Verse 31.* — “and bring your sanctuaries unto desola-

tion. Read with the Samaritan text, and a great number of Kennicott's best copies, וְהִשְׁמַתִּי אֶת מִקְדָּשְׁכֶם, "and bring your sanctuary to desolation."

*Verse 35.* "Hæc non dicuntur translate, sed proprie ex historiæ veritate. Numerantur ab Saule ad Bab. captivitatem anni fere 490, per quos fluxerunt annorum sabbata 70. Atqui Bab. captivitas annos duravit 70, per quos annos terra Israel quievit. Itaque in Bab. captivitate tot annos terra requievit, quot sabbatis quiescere debuisset, si legem de terræ sabbatis Judæi observassent." (Houbigant *ad locum*.)

*Verse 40.* "If." Rather, "Then."

*Verses 40, 41.* — "and that also they have walked — and that I also have walked." Rather, "and how they walked — [How] I also walked."

*Verse 41.* — "if then their uncircumcised hearts be humbled, and they then accept. For אָז אָז, read וְאָז, "and then their uncircumcised hearts shall be humbled, and then they shall accept."

*Verses 42, 43.* — "and I will remember the land. And the land also shall be left of them," &c. Rather, "and the land I will remember. And the land shall be relinquished of them, and shall be enjoying her sabbaths, while she lieth desolate, void of them, and they are accepting."

*Verse 44.* "And yet for all that." Or, "When things are even at this pass."

There seem to be five distinct stages or periods of judgment mentioned in this chapter:—

1. Disease and death in consequence of hostile incursions, and subjection to a foreign power, v. 16, 17.
2. Unseasonable weather and famine, v. 19, 20.
3. Wild beasts, v. 21, 22.
4. Foreign invasion, pestilence, and dearth.
5. Famine, desolation of the country, by the ravages of a conqueror, destruction of the sanctuary, dispersion.

CHAP. xxvii. 2. — "when a man shall make," &c. Rather thus: "when any one would accomplish a vow unto Jehovah, by a valuation of persons." If a man was desirous to discharge a vow by paying a sum of money, instead of

making over the persons themselves, then the valuation was to be made by the rules that follow.

*Ibid.* — “thy estimation.” Rather, “a valuation.” The second כ in ערכך is formative of the noun, by reduplication of the third radical: it is not the pronominal suffix. This mistake runs through the whole chapter in the English translation.

*Verse 12.* — “as thou valuest it, who art the priest.” Rather, “according to the valuation of the priest.”

*Verse 16.* — “a field of his possession.” Rather, “a field of his patrimony: and for the word *possession* substitute *patrimony*, v. 21—24.

*Verse 23.* — “the worth of thy estimation.” Rather, “the proportional part of the valuation,” *i. e.* so much of the whole value of the fee-simple as the possession might be worth to the time of the next jubilee. This was all the holder of such property by purchase had to dispose of.”

*Verse 26.* — “the firstling of the beasts, which should be the Lord’s firstling,” *i. e.* the first male offspring of its dam; for such only were properly Jehovah’s, making a part of the priest’s allotted portion. (See Deut. xiv. 23.)

*Verse 29.* — “of men.” “Non alios licebat anathemate voveri, quam Chananæos; quos jusserat Deus ad intericionem deleri.” (Houbigant *ad locum.*)

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## NUMBERS.

CHAP. i. 2. — “after their families by the house of their fathers.” The house of the ancestor was the principal division of the people; the families were the subdivision of the house. So that all the families descending from a common ancestor, taken together, composed the house of that ancestor.

*Verse 3.* — “by their armies.” The word צבא sometimes signifies an army; but here it is used in a wider signification, to signify the whole mass of men, women, and children of each house: out of which mass the army was selected, by the muster of every male above 20 [and under 60]. (See

chap. ii. 4.) The command that Moses and Aaron out of the entire mass of each house should muster all the males above 20, and capable of bearing arms, registering the name of each individual of that description under the family to which he belonged, and entering each family under its proper house. The word "host," therefore, would better render צבא in this place, "throughout their hosts."

DIVISION OF THE ARMY.

NORTH.

Standard of Dan. 4.  
 Dan, 62,700. Abiezer.  
 Asher, 41,500. Pagiel.  
 Naphthali, 53,400. Ahira.

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157,600.

Standard of Ephraim. 3.  
 Ephraim, 40,500. Elishan.  
 Manasseh, 32,200. Gamaliel.  
 Benjamin, 35,400. Abidan.

108,100.  
 WEST.

EAST.  
 Standard of Judah. 1.  
 Judah, 74,600. Nashon.  
 Issachar, 54,400. Nathaneel.  
 Zebulun, 57,400. Eliab.

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186,400.

Standard of Reuben. 2.  
 Reuben, 46,500. Elizur.  
 Simeon, 59,300. Shelumiel.  
 Gad, 45,650. Eliasaph.

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151,450.

SOUTH.

CHAP. ii. 2. — "by his own standard, with the ensign." Rather, "by his own ensign, under the standard."  
*Ibid.* — "far off about." Rather, "facing on every side," *i. e.* they were to pitch all round the tabernacle, and each division was to face to it.

*Verse 3.* — “throughout their armies.” Rather, “with their entire hosts.” “Nimirum mulieres, pueri, et puellæ, in suâ tribu cum maritis suis et parentibus erunt in eâdem statione castrorum.” (Houbigant, ad v. 4.) The translation requires the same correction, v. 10. 18. 25.

*Verse 4.* “And his host, and those that were numbered of them.” Rather, “And his host, that is to say, those of them that were numbered;” “that is to say,” this is the force of the copula ו in this place, restraining the sense of host to the military host, or signifying that the sacred writer would be understood to speak only of that part in stating the numbers. “Aliud significatur in צבא, aliud in פקדיהם. Nam צבא multitudinem omnem notat mulierum, puerorum, et virorum quibus tribus Juda constabat, פקדיהם eos qui in censu numerati sunt.” (Houbigant *ad locum*.) The same remark and emendation of the translation is to be applied, v. 6. 8. 11. 13. 15. 19. 21. 23. 26. 28. 30.

*Verse 9.* — “these shall first set forth.” For ראשונה I would read לראשונה, “these shall set forth in the front.” (See v. 31.)

CHAP. iii. 1. — “of Aaron and Moses.” Houbigant omits Moses, whose sons or descendants are not mentioned in the whole chapter.

*Verse 25.* — “the covering thereof.” The Samaritan reads ומכסו, “and the covering thereof.” I should prefer ומכסיו, “and the coverings thereof;” “the tabernacle;” “the linen awning;” “the tent;” “the awning of goats’ hair;” “the coverings thereof;” “the coverings of rams’ skins and badgers’ skins.” (See Exodus xxvi.)

*Verse 26.* — “and the cords of it.” The cords were under the care of the Merarites, v. 37, and are omitted by the LXX in this place, and again in chap. iv. 26.

*Verse 28.* — “eight thousand six hundred.” For שש, read, with Houbigant, שלש, “eight thousand three hundred.”

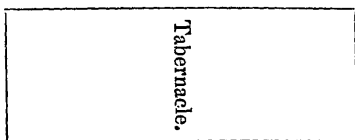
*Verse 31.* — “and the altars.” Read, with the Samaritan, and some of Kennicott’s best MSS., והמזבחות.

STATIONS OF THE LEVITES.

NORTH.

Standard of Dan. [*An Eagle.*]  
 Dan. Asher. Naphtali.

Merarites. Zuriel. v. 35.



Kohathites. Elizaphan. v. 29, 30.

Standard of Reuben. [*A Bull.*]  
 Reuben. Simeon. Gad.

SOUTH.

EAST.  
 Standard of Judah. [*A Lion's Whelp.*]  
 Judah. Issachar. Zebulun.

Moses and Aaron. v. 38.

Gershonites. Eliasaph. v. 23, 24.

WEST.  
 Standard of Ephraim. [*A Boy.*]  
 Ephraim. Manasseh. Benjamin.

CHAP. iv. 4, 5. — “about the most holy things—the covering vail.” A noun seems to be wanting after the participle הַמִּסְכָּה in the 5th verse; and the words קִדְשׁ קִדְשִׁים seem to stand awkwardly at the end of the fourth. Suppose, then, that these words are misplaced, and that they ought to follow the participle הַמִּסְכָּה as the objective noun, then the rendering of these two verses will be thus:—

Verse 4. “This shall be the service of the sons of Kohath in the tabernacle of appointed meeting.

Verse 5. “When the camp setteth forward, Aaron and his sons shall enter and take down the vail which covereth the Holy of Holies, and cover the ark of the testimony with it.”

Verse 6. — “the covering of badgers’ skins.” Rather, “a covering of badgers’ skins.” (See v. 25, and compare v. 8. 10, 11, 12. 14.)

*Verses 10. 12.* — “a bar,” המוט. In 1 Chron. chap. xv. 15., the word in the plural, מוטות, is used as equivalent to בַּד־ים, “staves.” If indeed מוטות be not the plural of מוטה rather than מוט. The singular word is often used for the cross bar of a bullock’s yoke; but here the word seems to be used for something different from the staves on which the ark, the table of shew-bread, and the altars were borne; and the packages here described were such as could not be carried conveniently on a single pole. The word probably signifies a “hand-barrow,” or what our chairmen call a “horse.”

*Verse 14.* Here the Samaritan and LXX add, “And they shall take a scarlet cloth, and cover the laver and its base, and they shall put them in a wrapper of badgers’ skins, and place them on a hand-barrow.”

*Verse 25.* — “and the tabernacle of the congregation.” I am persuaded that the word מויער אהל in this place is an interpolation, and that the true reading has been ואת ואת אהל מכסהו: “And they shall bear the curtains of the tabernacle (*i. e.* the silken curtains), and the tent (*i. e.* the curtains of goats’ hair), its covering (*i. e.* the covering of rams’ skins), and the covering of badgers’ skins which is over all, and the hanging for the door of the tabernacle of appointment.” Without this emendation we have no mention of the curtains of goats’ hair among the articles which the Gershonites had in charge, though they were certainly a part of the burthen of that family, for they are not mentioned among the things committed to either of the other two, and evidently belong to that assortment which was assigned to the Gershonites, and they are indeed mentioned (under the name of אהל) as a part of their charge in the preceding chapter, v. 25. On the other hand, the Gershonites had no charge of any part of the tabernacle of appointment, besides the articles mentioned in this verse, according to this emendation. For the furniture of the tabernacle and the sacred utensils were assigned to the Kohathites; and the boards, pillars, sockets, and cords to the Merarites. The word מויער is not found in Kennicott’s MS. 80.

*Verse 26.* — “and all that is made for them so shall they serve.” I think the Hebrew might be thus rendered:

“And all that is to be done about these things they also shall perform.” The sense is, that the Gershonites were not only to carry the things enumerated in this and the preceding verse, but it was to be their business also to take them down, and prepare them for carriage. The express mention of this might be the more necessary, because a contrary injunction had been laid upon the Kohathites, to carry only, not to pack up: and the other families might have been very ready to understand this restriction generally, that they might throw the whole labour of package on the priests.

*Verse 27.* For עלהם, read with the Samaritan, and many of the best MSS., עליהם. In this verse, for במשמרת, the LXX certainly, and the Vulgate probably, read בשמורת, which probably was the true reading. “And ye shall appoint unto them by name all their burthens.”

CHAP. V. 10. Houbigant’s translation seems to give the true sense of this verse. “Habebit sacerdos sua quisque sancta, nempe ea quæ ab singulis sibi afferentur.”

*Verse 14.* — “the spirit of jealousy come upon him.” Literally, “come across him,” which is exactly the English idiom.

*Verse 17.* — “holy water.” (See chap. xix. 9.)

*Ibid.* — “and of the dust,” &c. There seems to have been nothing poisonous in the preparation of this water.

*Verse 18.* — “the bitter water,” מי המרים. The true sense of the word המרים will best be ascertained by reference to the 24th and 27th verses, where we read, “The water that causeth the curse shall enter into her and become bitter;” but in the original, ובאו בה המים המאוררים למרים; where it is evident that the noun מרים, under the prefix ל, the preposition of the final cause, expresses the effect which the drinking of this water produced in the constitution of the guilty woman, and of the guilty woman only, v. 27, 28. Now, since there was nothing poisonous in the composition of the drink, where should we so reasonably look for this effect as in the mind or imagination of the patient? And what effect does the word so naturally import as bitterness of soul, dejected spirits, a nervous anxiety or melancholy, which, in the female constitution, often produces uterine



disorders, which end in sterility, the very effects which a very similar process is known at this day to produce on Negro women. מַי הַמָּרִיִּם, therefore, renders “water of sadness,” or, “water of melancholy,” *mæroris aquæ*.

*Verse 22.* — “thy belly to swell and thy thigh to rot [or fall].” These expressions are to be understood literally. The belly was to swell with the scirrhus tumour of a diseased ovary, while the flesh of the thigh, which in the healthy state is firm and plump, should waste with disease, and become flaccid.

*Verse 23.* — “he shall blot them out with the bitter water,” καὶ ἐξαλείψει εἰς τὸ ὕδωρ, LXX, “shall wash the curses which are written into the water in the vessel.” Marginal note in Barker’s Bible. “*Literas inscriptas erasit et abstersit, et rasuram ipsam in aquam misit, ut mulier maledicta hauriret.*” Malvenda et Oleaster apud Poole. Confer Houbigantium ad locum.

*Verse 29.* “This is the law of jealousies,” &c. Malvenda says, that Achilles Tatius, in his novel of the Loves of Clitophon and Leucippe describes a similar rite of trying a wife’s chastity in the Stygian fountain. But the single circumstance of similarity is, that water was the instrument of trial in both cases. But the manner of applying it was very different. In the examination by the Stygian fountain, the suspected lady took an oath that she was innocent. The oath was put into writing, and the writing was hung by a string to her neck. With this she went down into the water, which, in the natural state of the well, hardly rose to the middle of the leg. If she was innocent, the water remained quiet; but if she was guilty, it was suddenly agitated, rose up to her neck, and covered the writing. (See Achill. Tat. de Cl. et L. Amor. lib. viii. p. 510—515. Salmasius’s edition.)

CHAP. vi. 3. — “any liquor of grapes.” Rather, “any preparation of grapes.” Ὅσα κατεργάζεται ἐκ σταφυλῆς, LXX.

CHAP. vii.—GOLD AND SILVER OFFERINGS.

	<i>Shek.</i>	<i>Lib.</i>	<i>Oz.</i>	<i>Grs.</i>		<i>£</i>	<i>s.</i>	<i>d.</i>
Silver chargers, 12, weight of each . . .	130	= 1	1	85.8	Val. of each	3	8	1.194
Silver bowls or sprink- lers, 12, weight of each	70	= 0	7	46.7	— —	1	16	8.02
Silver of each Prince's of- fering . . . . .	200	= 1	8	132.5	— —	5	4	9.21
<b>Total Silver . . .</b>	<b>2400</b>	<b>= 20</b>	<b>3</b>	<b>160</b>	<b>— —</b>	<b>£62</b>	<b>17</b>	<b>2.6</b>
Gold spoons, 12, weight of each . . . . .	10	= 1	1	6.6	— —	2	12	4.6
<b>Total Gold . . .</b>	<b>120</b>	<b>= 1</b>	<b>0</b>	<b>80.0</b>	<b>— —</b>	<b>£31</b>	<b>8</b>	<b>7.3</b>
<b>Total value of Gold and Silver . . . . .</b>						<b>£94</b>	<b>5</b>	<b>9</b>

CHAP. viii. 7. — “and let them shave all their flesh.”  
Οἱ ἱρέες τῶν θεῶν τῇ μὲν ἄλλῃ κομέουσι, ἐν Αἰγύπτῳ δὲ ξυρῶν-  
ται. Herodot. lib. ii. c. 36. Οἱ δὲ ἱρέες ξυρῶνται πᾶν τὸ  
σῶμα διὰ τρίτης ἡμέρας, ἵνα μήτε φθῆρ, μήτε ἄλλο μυσαρὸν  
μηδὲν ἐγγίνηται σφί θεραπεύουσι τοὺς θεούς. Lib. ii. c. 37.

CHAP. ix. 14. “And if a stranger,” &c. An exception  
was afterwards made of the Ammonites and Moabites; on  
account of their ill treatment of the Jews in the desert, an  
Ammonite or Moabite was utterly incapacitated to be incor-  
porated with the Jewish nation.

Verse 16. — “the cloud covered it by day.” After כסו  
in the original add עמו. (Vulg., LXX, Houbigant.)

Verse 19. — “the children of Israel kept the charge  
of the Lord.” “Tabernaculi, quod erexissent, cæremoniis  
vacabant; quod non faciebant, si paucos dies nubes insiste-  
ret. Nam quam longa futura esset nubis statio, docente  
Mose, resciebant, ut mox videbitur.” (Houbigant ad locum.)

Verse 22. “Or whether it were two days or a month or  
a year.” Read,

או ימים או חדש ימים או בהארץ ימים הענין &c.

“Whether some days, or an entire month, or for a longer  
time, that the cloud spent over the tabernacle, abiding over  
it, the children of Israel,” &c. (Compare Vulg., LXX, and  
Houbigant.)

*Verse 23.* — “they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses,”—“kept the charge,” see v. 19.—“by the hand of Moses,” *i. e.* “Mose docente populum, quando nubes subsistebat fore ut longo tempore eodem in loco degeret, esse adeo tabernaculum. Neque enim id rescire Israelitæ aliter poterunt, nube ipsâ non monstrante quantum temporis in singulis stationibus esset commoratura.” Houbigant ad locum.

CHAP. X. 2. — “of a whole piece.” Rather, “of beaten work.”

*Verse 6.* “When you blow an alarm the second time, the camps that lie on the south side shall take their journey” — the LXX add, *καὶ σαλπιεῖτε σημασίαν τρίτην, καὶ ἐξαροῦσιν αἱ παρεμβόλαι αἱ παρεμβάλλουσαι παρὰ θάλασσαν· καὶ σαλπιεῖτε σημασίαν τετάρτην, καὶ ἐξαροῦσιν αἱ παρεμβόλαι αἱ παρεμβάλλουσαι πρὸς βορρᾶν.*

*Verse 10.* Between this and the 11th verse, the Samaritan inserts the same words that we have in verses 6, 7, 8, of the first chapter of Deuteronomy. Houbigant remarks that the same passage was found here in the Samaritan Code in the age of Procopius.

*Verses 5, 6.* — “shall go forward; — shall take their journey; — for their journeys.” Rather, “shall decamp; shall decamp; for their decampments.”

*Verse 12.* “And the children of Israel took their journeys out of the wilderness of Sinai.”

— “took their journeys,” *ויסעו בני ישראל למסעיהם*.

“And the children of Israel decamped according to their decampments,” *i. e.* according to their proper decampments; that is, in due order; for that this is the force of the word *מסעיהם* appears from the use of the word *מסעי*, without the prefix and suffix, in verse 28, where the enumeration of the successive decampments of the four great divisions of the whole body is closed with these words, *אלה מסעי*. “These were the decampments,” &c., where the pronoun *these* can refer to nothing but the decampments described in the thirteen preceding verses, and consequently *מסעי* can be understood of nothing else. The due order was the order prescribed by God, chap. ii. All that follows, to verse 28, is a proof of this assertion, that the Israelites decamped in due

order, by a particular description of the order of the successive decampments. This 12th verse, therefore, should be thus rendered: "And the children of Israel decamped in their due order from the wilderness of Sinai; and the cloud took its station [again] in the wilderness of Paran." Paran<sup>1</sup> was the name of a large tract, of which the wilderness of Sinai made but a small part.

*Verse 13.* "And they first took their journey," &c. These English words seem to assert one or other of these two things, either that this was the first time that they decamped in consequence of God's command delivered to them by Moses, or in the order presented through Moses by God; or that, though they followed the Divine order in this first decampment from Sinai, where they had pitched so long, they were not strictly observant of it afterwards. The first assertion would be palpably false (see *Exod. xvii. 1*); and of the second there is no proof. It is a further objection to this rendering, if not a confutation of it, that it assigns different senses to the word *בראשונה* in contiguous sentences (viz. in verses 13 and 14), in which sentences this same word is constructed in the same manner with the very same verb. I think this verse is to be taken as the *LXX*, the *Vulgate*, and *Syriac* take it, in connexion with the 14th; thus,—

13. "And foremost decamped according to the commandment of Jehovah by Moses."

14. "Foremost, I say, decamped the standard," &c.

— "I say." The *ו* prefixed to the verb at the beginning of the resumptive clause is perfectly equivalent to the English phrase "I say." The variation of the number of the verb in the two clauses is no objection to this rendering, because it is in two distinct clauses, not in one and the same.

*Verses 14. 18. 22.* — "according to their armies." Rather, "with their entire hosts." (See *chap. ii. 3*.)

*Verse 25.* — "throughout their hosts." Rather, "with their entire host." Not that the prefix *ל* properly renders *with*; but it is not in this place at all distributive. It connects *דגל* with *צבאתם*, expresses the relation of the standard to the host, as appropriated to the host, as the ensign

<sup>1</sup> See the margin of Barker's Bible.

which the host was to observe and follow. And this force of it is better rendered by the preposition of concomitance "with," than by the distributive preposition "according to."

*Verse 28.* "These were the journeyings of the children of Israel according to their armies, when they set forward." Rather, "These were the orderly decampments of the children of Israel, according to their hosts, when they decamped."

*Verse 36.* "Return," &c. If the ' in אֶלֶף may be merely paragogic, I would render the passage thus, "Return, O Jehovah of myriads, thou Leader of Israel." "Jehovah of myriads" is an expression equivalent to Isaiah's "Jehovah of hosts."

CHAP. xi. 1. "And when the people complained, it displeased the Lord." The passage would be better rendered, "And the people murmured wickedly in the ears of Jehovah." καὶ ἦν ὁ λαὸς γογγύζων πονηρὰ ἔναντι Κυρίου, LXX. "Interea ortum est murmur populi quasi dolentium pro labore, contra Dominum," Vulg.

*Verse 4.* — "and the children of Israel also wept again." Rather, "and the children of Israel also sat and wept." (See LXX, Vulg., and Sam.) If the verb שָׁבוּ must be referred to the root שָׁב rather than שָׁב (for which I see no reason), the passage were better rendered, as by Queen Elizabeth's translators, "And a number of people that was among them fell a-lusting, and *turned away*, and the children of Israel also wept," &c.

*Verse 7.* — "bdellium," *i. e.* pearl. (Compare Exodus xvi. 31.)

*Verse 22.* "Shall the flocks and the herds," &c. Rather, "Should the flocks and the herds be slain for them, would there be sufficient for them?" Or, "Should all the fish of the sea be gathered together for them, would there be sufficient for them?"

*Verse 31.* — "and as it were two cubits high." Rather, "and at intervals of about two cubits." (See Parkhurst, הלש, vi.)

CHAP. xii. 3. "Now the man Moses was very meek." With what truth this character might be ascribed to Moses, see Exodus ii. 11—14; v. 22; xi. 8; xxxii. 19—22; Num-

bers xi. 11—15; xvi. 15; xx. 10—12. Render this passage, therefore, with Schultens: "Now the man Moses gave forth more answers than," &c.; *i. e.* more oracular answers—"erat responsor eximius præ omni homine." (See Kennicott's remarks, p. 57.)

*Verse 8.* — "will I speak—shall he behold." These futures should be presents; "I speak—he beholdeth."

*Verse 12.* — "as one dead." Rather, "as a still-born," for that is the comparison intended.

*Verse 16.* The Samaritan text has a passage here corresponding with Deuteronomy i. 20—23.

CHAP. xiii. 3. "And Moses," &c. Rather thus, "And Moses sent them from the wilderness of Paran, according to the commandment of Jehovah; all of them were chief men of the sons of Israel." This was the circumstance in which God's directions were particularly observed, that all the men who were sent were chiefs in the several tribes.

*Verse 33.* The Samaritan text has a passage here corresponding with Deuteronomy i. 27—33.

CHAP. xiv. 12. — "and disinherit them." Rather, "and bring them to nothing."

*Verse 14.* "And they will tell it to the inhabitants of this land." Instead of *ואמרו אל* at the beginning of this verse, the LXX seem to have read *ואף גם כל*; "And also all the inhabitants of this land." I have sometimes thought that the verb *שמעו* in this and the preceding verse should be in the Hiphil form; thus, the 13th, *והשמיעו*, 14th, *ישמעו*.

*Verse 13.* — "then the Egyptians will spread the report, that thou didst bring up this people by thy might from among them; 14. Also all the inhabitants of this land will spread the report that thou, Jehovah, wast among this people: thou, Jehovah, being seen face to face, and thy cloud standing over them, and that thou wast going constantly before them, in a pillar of cloud by day, and in a pillar of fire by night; 15. And that thou didst kill this people as one man. Then the nations which shall have heard the fame of thee," &c. ["the fame of thee," *i. e.* the reports spread by the Egyptians, and the inhabitants of Palestine.]

*Verse 17.* — "be great." Rather, "be magnified, or, greatly displayed."

*Verse 32.* — “But as for you, your carcasses shall fall in this wilderness.” וּפְגָרֵיכֶם אֶתֶם יִפְּלוּ בַמִּדְבָּר הַזֶּה. A colon should be placed at אֶתֶם. אֶתֶם is not the pronoun of the second person, but the first person singular of the future Kal of the verb תִּם. “And your carcasses I will consume; they shall fall in this wilderness.” Compare Houbigant, who takes אֶתֶם for a verb, but renders it differently.

*Verse 33.* — “forty years,” to be counted, not from the present time, but from their departure from Egypt. (See chap. xxxiii. 38.)

*Verse 40.* — “for we have sinned.” Here the Samaritan text has a passage corresponding with Deuteronomy i. 42.

*Verse 45.* The Samaritan text agrees more nearly with Deuteronomy i. 44.

CHAP. xv. 15. The word הַקְהָל at the beginning of this verse seems to have no meaning.

*Verses 22–24.* See Levit. iv. 14. Quomodo differt hæc Lex ab eâ, Levit. iv. 2–13? *Resp.* “Hic loquitur de iis qui non faciunt quæ fecisse oportuit; at in Levit. de iis qui faciunt quæ non fecisse oportuit.” Ainsworth apud Poole.

*Verse 25.* — “and they shall bring their offering.” וְהֵם הֵבִיאוּ, “and they *have* brought.” This is a further reason alleged for the forgiving of the crime. “It shall be forgiven them;” for, in the first place, they did the thing ignorantly, and, secondly, as such, they have made the legal atonement for it.

*Verse 27.* See Levit. iv. 27, and compare Levit. iv. 22, 23.

CHAP. xvi. 9. — “to minister unto them.” Rather, “to perform their service.” The Levites ministered not *unto* the congregation, but *for* them. The service of the tabernacle was a service incumbent upon the whole congregation of the Israelites, which the Levites, by the special appointment of God, were to perform for their brethren. In this duty they were the deputies or proxies of the whole people.

*Verse 18.* — “with Moses and Aaron.” Omit the ו fixed to the name of Moses, with LXX, Vulgate, Syriac, and a MS. of Kennicott’s.

“And they took every man his censer, and put fire in them, and laid incense thereon; and Moses and Aaron stood at the door,” &c.

*Verses 37, 38.* — “for they are hallowed. The censers of these sinners against their own souls.” Rather, “for they are hallowed, the censers of these sinners, in their own souls;” *i. e.* the censers of these miscreants, the instruments of their audacious appeal to Jehovah against his chosen servants, which drew on them a miraculous destruction, are by this transaction sanctified. It is meet they should be preserved among the *κειμήλια* of the tabernacle, as monuments of the crime of their owners, and of God’s vengeance.

CHAP. xvii. See this story of the rods more circumstantially related in the First Epistle of Clemens Romanus, cap. xliii.

CHAP. xviii. 2. — “bring thou with thee.” Rather, “take thou near unto thee.” (See LXX and Houbigant.)

*Verse 8.* — “the charge.” Rather, “the inalienable right.”

— “by reason of the anointing.” Rather, “as a perquisite of office.” (See Levit. vii. 35. *εἰς γέρας*, LXX.)

*Verse 10.* “In the most holy place.” The most holy place was within the veil, where certainly nothing was eaten. The place appointed for eating these things was in the court of the tabernacle, beside the altar of burnt-offering. In the preceding verse, for *שקדב*, the Samaritan has *שקדב*. I have sometimes been inclined to think this the true reading, and, in this verse, for *שקב*, we should read *שקב*, and that the two verses should be thus rendered:

9. “And this shall be unto thee most holy, of things from the fire; every oblation of theirs, of meat-offering of every sort, of sin-offering of every sort, of trespass-offering of every sort, which they shall render unto me. This is most holy. It is for thee, and for thy sons.”

10. “Among the most holy things thou shalt eat it,” &c. The precept refers to a distinction between most holy and holy things. The “most holy” were to be eaten by the males of Aaron’s family only; the “holy” by any of his family, male or female, who were clean.

*Verse 16.* — “according to thine estimation for the



money of five shekels." Rather, "for a set value in silver of five shekels."

*Verse 29.* Inexplicable.

CHAP. xix. 4. — "directly before." Rather, "directly towards." — "resperget in aërem vultu ad tentorium converso." Houbigant. He observes, in a note, "Addimus 'in aërem,' ex sententiâ; quia non in ipsum tentorium. Nam sacerdos extra castra morabatur, nec hujus vaccæ sanguinem ad tabernaculum portabat. Cæremonia hæc omnis extra castra peragitur."

*Verse 5.* "And one shall burn the heifer in his sight." For לְעֵינַי, read לְעֵינֶיךָ. "And he [Eleazar] shall burn the heifer in thy sight."

*Verse 8.* "And he that burneth her." Rather, "And he that hath burnt her;" *i. e.* whosoever hath taken part in that business: for it could not be done by any one person.

*Verse 9.* — "a water of separation," or, "a water of sprinkling." LXX, Vulgate, Syriac, Queen Elizabeth's Bible, and Houbigant, from the Chaldee sense of the root נָדַח.

*Verse 17.* — "and running water shall be put thereto." Read with Samaritan, LXX, Vulgate, and Houbigant, וַיִּתְּנוּ, "and they shall put thereto running water."

*Verse 21.* — "unto them." For לָהֶם, read with Samaritan, LXX, Syriac, some MSS., and Houbigant, לָנוּ, "unto you."

CHAP. xx. 12. — "to sanctify me." Rather, "to procure me honour." The crime of Moses and Aaron seems to have been, that, from some impatience or distrust, they were not so punctually observant as they should have been of the Divine injunction; which was not to strike the rock, but to speak to it. Water had been brought from the rock by a blow before. Jehovah would have now performed what might have seemed a greater wonder. He would have had the waters flow at the bare command of the Prophet, without any appearance of mechanical impulse. But this gracious purpose Moses and Aaron, by their impatience, turned aside, and did not so much as they were enjoined to do for God's glory.

*Verse 13.* — "he was sanctified in them." He main-

tained his glory, or, as we might say of a man, his credit among them. Here the Samaritan copy has a long passage reciting a prayer of Moses to be permitted to pass over and see the promised land; God's refusal of the prayer, with a permission, however, to Moses to take a distant prospect of the land from the top of Pisgah; and the injunction not to do violence to the Edomites; which we find in Deuteronomy ii. 2—6.

*Verse 21.* "Thus Edom refused." A similar message was sent to the king of Moab, who gave the like answer. (Judges xi. 17.) It should seem, however, that both the Edomites and Moabites were divided at this time into several distinct states, governed each by itself, and pursuing their separate schemes of politics. For while these kings of Edom and Moab refused the Israelites a passage through their respective territories upon terms of friendship, the Edomites that dwelt in Seir, and the Moabites that dwelt in Ar, acceded to the terms proposed. (See Deut. ii. 29.)

CHAP. xxi. 1. — "by the way of the spies." Rather, with LXX, "by the way of Atharim."

*Verse 3.* See Josh. xii. 14. The vow was made now; but the execution of it is told in this place proleptically. For it took place when the Israelites, under Joshua, possessed themselves of the promised land.

*Verse 4.* — "by the way of the Red Sea." The route of the Israelites from Mount Hor was certainly not towards the Erythræan Sea, but rather in the contrary direction. The preposition מ in מִזְרַח influences the word יַרְדֵּן, as it were repeated before it. "And they departed from Mount Hor, turning out of the road of the Red Sea, to go round the land of Edom." — "turning out of" — This I take to be a just use of the preposition מ. The Israelites had come straight from Eziongeber to Kadesh; and had they proceeded in the same direction, they would have passed through the heart of the territory of the Edomites to the south of Palestine. This road, leading straight from the ascent of Acrabbim to Eziongeber, on the Arabian Gulf, is called the way to the Red Sea. And in Deut. ii. 8, it is called the road from Elath and Eziongeber. The Israelites having kept this road as far as Mount Hor, turned out of it at that place, the king

of Edom not consenting that they should cross his territory. Their turning out of this road is expressed in the parallel passage, Deut. ii. 8, by the preposition **ב** prefixed to **דָּרַךְ**.

*Verse 11.* — “toward the sun-rising.” The Samaritan adds, “And Jehovah said unto Moses, Thou shalt not distress Moab,” &c. Deut. ii. 9.

*Verse 12.* — “Zared.” The Samaritan adds, “And Jehovah spake unto Moses, saying, Thou art this day to pass the border of Moab,” namely, Ar, “and thou wilt come nigh unto the children of Ammon: thou shalt not distress them,” &c. Deut. ii. 19.

*Verse 13.* — “on the other side of Arnon.” “The other side” is to be understood with respect to the situation of the Israelites removing from their encampment near the brook Zared. It signifies, therefore, the western side; and so the LXX understand it, — *εἰς τὸ πέραν Ἀρνῶν*. The Israelites marched round the territory of Moab, to the east of it (Judges xi. 18), till they came up to the north-east corner of it, near Ar, where it joined the territory of Ammon; there they crossed the Arnon, that they might not trespass either upon the Moabites or Ammonites, into the country west of Arnon, possessed by the Amorites; and from Kedemoth, a place unquestionably on the western side of that river (see Joshua xiii. 18), they sent messengers to Sihon. (See Deut. ii. 13—26.)

*Verse 13.* — “that cometh out of the coasts,” *i. e.* “which joins to the border,” or, “begins at the border.”

*Verse 14.* — “of the Lord, what he did,” &c. Kennicott would read the original thus:

יְהוָה אֶתְּוּ חִבַּב סוּפָה

וְאֵתָה נַחֲלֵי־אֲרֻנּוֹן:

חִבַּב Arabicè, profectus est.

Jehovah went with him to Suph<sup>2</sup>,  
 And he came to the rivers of Arnon.  
 Even to the branch of the rivers which bendeth towards  
 the seat of Ar,  
 And leaneth upon the border of Moab.

<sup>2</sup> See Deut. i. 1.

—“Rivers of Arnon.” *Rivers*, in the plural, because the river was composed of several branches: one of which, taken by itself, is called אַשְׁד.

—“which bendeth,” &c. Near Ar, the main stream of the river Arnon makes an angle with its first direction, which is from north to south, and runs almost due west to the Jordan, or the Dead Sea. If Ar was situate on this lower reach of the river, somewhat below the angle, the stream might properly be said to bend towards that place: and it was, I suppose, from this angle westward, that it formed the boundary between the Moabites and the Amorites.

*Verse 18.* — “by the direction of the Lawgiver, with their staves.” במחקק במשענותם. The two words מחקק and משענות are both under the government of the same preposition ב. The one as well as the other properly signifies a sceptre, or staff of authority. It is probable, therefore, that the first as well as the second is the name of something which was used as a tool in digging the well. The Samaritan has the copulative ו prefixed to the latter of the two words; and in the copies used by the LXX, the first as well as the second had the pronoun of the third person plural suffixed. Read, therefore, במחקקיהם ומשענותם; “with their sceptres, and with their staves.”

— “and from the wilderness;” for וּמִדְבָּר, read, with the LXX, וּמִבְּאֵר, “and from the well.”

*Verse 20.* — “Jeshimon.” The Samaritan adds, “Then Jehovah said unto Moses, Arise,” &c. Deut. ii. 24, 25.

*Verse 23.* — “his border.” The Samaritan adds, “Then Jehovah said unto Moses, Behold,” &c. Deut. ii. 31.

*Verse 24.* — “unto Jabbok, even unto the children of Ammon.” For עַד after יִבְק, read, “unto Jabbok, and unto,” &c.

— “for the border of the children of Ammon was strong.” Perhaps the LXX may be right: “for Jazer was the border of the children of Ammon.”

*Verse 26.* — “out of his hand.” I am persuaded that יָד is a corruption of the proper name of some place which originally belonged to the Moabites, and from which Sihon’s conquests extended to the Arnon.

*Verse 28.* — “Ar of Moab.” For ער, the Samaritan, LXX, and a MS. or two, read ער, “even unto Moab.” But it seems difficult to understand in what sense the fire might be said to consume *as far as* Moab, which consumed nothing else. May not the true reading have been ער עד? “even unto Ar of Moab.” The fire of the war reached so far, and there it stopped. For Ar was not taken; but between Heshbon and Ar nothing escaped.

— “of the high places;” rather, “of the chapels.”

*Verse 30.* “We have shot at them; Heshbon is perished,” &c. The two former verses celebrate the conquests of the Moabites by Sihon: in this, the Israelites triumph over the conqueror. Read thus,

ונירם אבד חשבון  
עד רבון ונשם עד נפח  
אש על מידבא :

ניר and חשבון are in apposition. נשם is the passive verb, used impersonally, *vastatur*; and the order is, נשם עד רבון ועד נפח. The whole verse may be thus rendered :

But Heshbon, their bright lamp, is destroyed ;  
Devastation is spread as far as Dibon and Nophah :  
The fire reaches to Medeba <sup>3</sup>.

CHAP. XXV. 4. Read with Houbigant and Kennicott,  
קח את כל ראשי העם ויהרגו איש אנושיו הנצמורים לבעל פעור

<sup>3</sup> The whole passage may be thus rendered :

- 27 Come unto Heshbon : let it be built up.  
And fortified be the city of Sihon.
- 28 Truly a fire is gone forth from Heshbon,  
A flame from the city of Sihon :  
It hath devoured Ar of Moab,  
The Baalim of the chapels of Arnon.
- 29 Wo unto thee, O Moab !  
O people of Chemosh, thou art undone !  
He hath given up his sons to be fugitives,  
And his daughters into captivity !
- 30 But Heshbon, their bright lamp, is destroyed ;  
We have laid waste as far as Dibon :  
Unto Nophah the fire reacheth, unto Medebah.

וְהוֹקֵעַ אוֹתָם &c. "Take all the heads of the people, and let them slay each his men that were joined unto Baalpeor; and hang them up before Jehovah against the sun, that the fierce anger of Jehovah may be turned away from Israel."

*Verse 5.* — "slay ye." Read with Houbigant, וַיְהַרְגוּ. "So Moses spake unto the judges of Israel, and they slew every one his men," &c.

*Verse 6.* — "and brought unto his brethren a Midianitish woman;" or, "and brought unto his brother, *i. e.* unto one of his brethren." See the LXX.

CHAP. xxvi. 3, 4. This passage is undoubtedly corrupt. דָּבַר אֶתָם, in the 3d verse, is an unusual construction; and the sense in the 4th is defective. The easiest emendation will be thus: at the beginning of verse 3d, for וַיְדַבֵּר, read וַיְסַפֵּר; at the end of the verse expunge לְאִמּוֹר, or rather, for לְאִמּוֹר, read כִּלְזָכָר; and instead of the full stop between the verses, place only a comma. In the 4th verse place a full stop at מוֹשֶׁה. Then the two verses may be thus rendered:

3. "And Moses and Eleazar the priest numbered them in the plains of Moab by Jordan-Jericho, every male, 4. From twenty years old and upwards, as Jehovah had commanded Moses. Now the children of Israel who came forth out of Egypt [were these]: 5. Reuben," &c.

*Verse 51.* — 601,730. The sum found at the former enumeration (chap. i. 46) was 603,550. The diminution, therefore, during the wandering in the wilderness, was 1,820, or  $\frac{1}{331}$  nearly.

CHAP. xxvii. — "And it shall be unto the children of Israel a statute of judgment," &c.; rather, "so it was a settled rule of decision to the children of Israel," &c. See Houbigant.

*Verse 23.* — "by the hand of Moses." The Samaritan copy goes on, "And he said unto him, Thine eyes have seen what Jehovah hath done unto these two kings. So shall Jehovah do unto all the kingdoms yonder, whither thou art going. Fear them not, for Jehovah, your God, he wageth war for you."

CHAP. xxviii. 9. "And on the Sabbath-day two lambs," &c. On the Sabbath the daily offering was doubled, as it should seem, both morning and evening.

*Verse 15.* — “beside the continual burnt-offering,” &c. It is probable from what follows, verses 23 and 24, that these additional sacrifices were all offered in the morning. Be that as it may, it is certain that two bullocks, one ram, seven lambs, and one kid, with their meat-offerings and libations, made the whole additional sacrifice of the day.

*Verse 27.* — “two young bullocks, one ram, seven lambs.” This was an offering in addition to the daily burnt-offering (verse 31), and probably offered with it in the morning. The sacrifice required (Levit. xxiii. 18), consisting of seven lambs, two rams, one bullock, and a sin-offering of one kid, and a peace-offering of two lambs, was another. It was offered on the same day, but at a different time of the day, namely, with the loaves of the new flour.

CHAP. XXIX. 18. — “according to their number, after the manner.” Rather, “for their number according to the rule.”

CHAP. XXXI. 15. “Have ye saved all the women alive?” Rather, with the Samaritan, “Wherefore have ye saved all these women alive?”

*Verse 21.* “And Eleazar the priest said unto the men . . . . Moses. 22. Only the gold . . . . lead. 23. Every thing . . . . water. 24. And ye shall wash . . . . camp.”

In the Samaritan the passage stands thus,

21. “And Moses said unto Eleazar the priest, Say unto the men . . . . Jehovah commanded. 22. Only the gold . . . . lead. 23. Every thing . . . . water. 24. And ye shall wash . . . . camp.” “Then Eleazar the priest said unto the men of war who went to the battle, This is the ordinance of the law which Jehovah hath enjoined Moses. Only the gold, and the silver, and the brass, and the iron, and the tin, and the lead, every substance that may abide the fire, ye shall cause to pass through the fire, and it shall be clean. Nevertheless it shall be purified with the water of separation. And every thing that abideth not the fire, ye shall cause to pass through water. And ye shall wash your clothes on the seventh day, and ye shall be clean; and afterward ye shall come into the camp.”

First, Moses lays down the ordinance to Eleazar; then Eleazar, according to Moses’s command, reports it to the army.

*Verse 52.* — “16,750 shekels,” *i. e.* in value, £4,387.  
3s. 1d.

CHAP. xxxii. 34. — “and Aroer.” Not Aroer by the Arnon, which fell to the lot of the Reubenites, but another Aroer, near Rabba of the Ammonites. See Joshua xiii. 15, 16, and 24, 25.

*Verse 38.* — “and gave other names unto the cities which they builded.” Read, with LXX, בַּשְׁמוֹתָם, “and called the cities which they builded by their own names.”

CHAP. xxxiii. 4. “As for the Egyptians, they were burying what Jehovah had smitten among them; all their first-born. For upon their gods had Jehovah executed judgment.”

*Verse 16.* The encampment at Taberah, between Sinai and Kibroth-hattaavah, seems omitted here. See chap. x. 33. and xi. 3.

*Verse 36.* Compare the LXX.

*Verse 51.* — “when ye are passed over Jordan into the land of Canaan.

*Verse 52.* “Then ye shall drive out,” &c.

Rather thus, 51. — “ye are passing over [*i. e.* ye are just about to pass over] Jordan into the land of Canaan; 52. Drive out,” &c.

— “their high places.” Rather, “their consecrated places,” or their chapels.

CHAP. xxxiv. 2. — “when ye come into the land of Canaan.” Rather, “ye are going into the land of Canaan.”

— “this is the land that . . . with the coasts thereof.” Rather, “according to the boundaries thereof.” This sentence should not be marked as a parenthesis. The sense is this; “Ye are upon the point of entering the land of Canaan.” “This,” *i. e.* the country hereafter described, “is the land that is to be your inheritance; even the land of Canaan according to its boundaries.” That this is the true meaning of the place is evident from verse 12; where, the description of the country being finished, it is added, “This,” *i. e.* the country above described, “shall be your land, according to its limits every way.”

*Verse 3.* — “the outmost coast.” Rather, from the extremity, “the border shall be from the extremity of the



Salt Sea eastward:" *i. e.* it shall begin on the east from the extreme corner of the Asphaltite lake. The sacred writer describes the line of the southern border from east to west. Its eastern extremity, therefore, he calls its beginning, and this was the southern extremity of the Asphaltite lake.

*Verse 4.* "And your border shall turn from the south." A line running from the extremity of the Salt Sea to the Hills of Scorpions (Acrabbim) runs to the south, instead of turning from it. The passage should be thus rendered, "And your southern border shall go round by the Hills of Scorpions.

—"and the going forth thereof shall be from the south to Kadesh-barnea." Rather, "and the southernmost point of it shall be at Kadesh-barnea." Or thus, "and its point shall be to the south of Kadesh-barnea." The boundary was to run so far southward.

—"its point;" so I render תוצאתי; for this word always signifies either the extremity of the boundary line, or the place where it takes a new direction. "Its point" expresses either.

The fact is, that from the salt sea to Kadesh-barnea, the boundary line bore all the way a little to the south. But from Kadesh-barnea it ran due west, through the village called Ader, to Azmon; from Azmon it took a turn again southward, round by the river of Egypt.

*Verse 11.* — "shall reach unto the side." Rather, "shall take a sweep by the side."

CHAP. XXXV. 4. — "from the wall of the city and outward, a thousand cubits round about." Rather, "from the centre of the city every way." This verse describes the whole area of the city and the suburban space taken together. See Houbigant.

*Verse 5.* — "from without the city." Rather, "upon the outside of the city."

*Verses 10, 11.* — "when ye be come over Jordan, into the land of Canaan; then ye shall appoint unto you cities, to be cities of refuge for you." Rather, "ye are going over Jordan, into the land of Canaan, and ye will build yourselves cities. You shall have cities of refuge." See Deut. xix. 1—13.

*Verse 14.* — “three cities on this side Jordan.” See Deut. iv. 41—43.

*Verses 17, 18.* — “wherewith he may die.” Rather, “likely to give a mortal wound.”

*Verse 20.* — “or hurl at him.” After עליו, add, with LXX, Houbigant, and a MS. of Kennicott's, כל בלי. Compare verse 22. — “or hurl any thing at him.”

*Verse 24.* — “according to these judgments.” Rather, “according to these distinctions,” or “these cases.”

*Verse 30.* — “but one witness shall not testify against any person, to cause him to die.” See Deut. xvii. 6. and xix. 15.

CHAP. xxxvi. 2. — “The Lord commanded my lord—and my lord was commanded by the Lord.” Rather, “Jehovah commanded my lord—and my lord commanded by the direction of Jehovah.”

*Verse 9.* — “but every one of the tribes of the children of Israel shall keep himself to his own inheritance.” For ממות ידבוקו ממות, I would read ממותו ידבוקו; “but every one of the children of Israel shall keep himself to the inheritance of his tribe.” See verse 7. The LXX have nothing corresponding to the word ממות.

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## DEUTERONOMY.

CHAP. i. 1. “These be the words,” &c. *i. e.* These words, related in this book of Deuteronomy, are what Moses spake unto the children of Israel, at these different places; namely, on the banks of Jordan, in the wilderness, in the plain beside the Red Sea, and upon their journeys between Paran and Tophel, &c. In this verse, as I understand it, the route of the Israelites is described in a retrograde course from their present situation on the banks of Jordan, back to Kadesh-barnea.

*Verse 2.* This verse seems misplaced; it should come in between verses 19 and 20. See Kennicott, and Dr. Wall.

*Verse 9.* “I spake unto you at that time,” &c. See Exod. xviii. and Numb. x. 11, 12, and 29—32.

*Verse 13.* "Take ye in your several tribes men of learning, intelligence, and skill, that I may make," &c. See Houbigant ad locum.

*Verse 19.* "Kadesh-barnea." See verse 2.

CHAP. ii. 8. "And when ye passed by," &c. Rather, "And we crossed over from our brethren, the sons of Esau, dwelling in Seir, out of the way of the plain from Elath and Eziongeber; and we turned, and went the way of the wilderness of Moab." Compare Numb. xxi. 4.

— "we crossed over" — "et discessimus, postquam nimirum per ipsorum terram transissemus." Houbigant ad locum. See his whole note.

The Samaritan, to this 8th verse, prefixes the message sent to the king of Edom, and his answer. "And I sent messengers unto the king of Edom, saying, Let me pass," &c. Numb. xx. 17, 18.

*Verse 29.* "As the children of Esau, which dwelt in Seir," &c. "Non concesserunt Israelitis Idumæi ut per fines suos transirent, ut liquet ex Num. cap. xx. 21. Eam difficultatem omnes interpretes vident, quam superest ut solvant. . . . Nodum solvit pagina ipsa sacra, non omittens *הַיְשָׁבִים בְּשַׁעִיר*, ut illi filii Esau, qui nunc aguntur, distinguantur ab aliis, qui vocantur Edom, qui transitum denegant, quique in libro Numerorum non dicuntur, ut hoc loco habitantes in Seir." Houbigant ad locum.

*Verse 36.* "From Aroer, which is by the brink of the river Arnon, and from the city that is by the river." Rather, "From Aroer, which is upon the banks of the river, even the city which is in the river." So, in Josh. xii. 2, and xiii. 9 and 16, and 2 Sam. xxiv. 5, this city is described as in the midst of the river. If the river divided itself into two branches just above the city, which united again just below it, the situation of the city on the island formed by the two arms of the river, would be literally on the banks of the river, and in the middle of the river. See Bishop Patrick on this place, and Reland's Palestine, p. 118.

CHAP. iii. 15, 16. "Gilead." Houbigant thinks, not without reason, that Gilead, in these two verses, must be the name of a town, or something more determinate than the great tract of mountainous country which went under that

name. I have a suspicion that it is the very city of which we read in other places by the name of Ramoth Gilead.

*Verse 16.* "half the valley;" תוך הנחל. The word נחל sometimes signifies a long, narrow, stony hollow, resembling the bed of a torrent. But I doubt whether it ever is applied to a broad vale, like that which extended from the mountains of Gilead on the east, to Jordan on the west; the southern half of which, between the Arnon and Jabbok, was the lot of the Reubenites and Gadites. I am inclined to suspect that these two words are misplaced, and that many others are wanting. The next verse describes the extent of the portion of the Reubenites and Gadites, from north to south, on the western side. I guess that this verse described the extent from north to south, on the eastern side; so that the two verses together completely defined the boundaries of that tract of land. I would read,

ארנן: וגבל מן יבק הנחל גבול בני עמון ועד ערער אשר  
בתוך הנחל ארנן:

— "Arnon; and the border is from the river Jabbok, the border of the children of Ammon, unto Aroer, which is in the middle of the river Arnon."

*Verse 17.* "and the coast thereof, from." Rather, "and the border is from."

*Verse 18.* "you;" for אתכם, I would read אתם, "them;" for it was to the Reubenites, Gadites, and half-tribe of Manasseh, only that this charge was given.

CHAP. iv. 15—18. Upon this passage Origen finds his absurd opinion, that the arts of painting and sculpture were prohibited among the Jews. (*Contra Cels. lib. iv. p. 181.*) Why should these be more prohibited than the arts of tapestry and casting in metal, which were employed both by Moses and Solomon for the adorning of the tabernacle and the temple? If painting and sculpture were not employed, it is probable they were of a later age than the temple. All that is forbidden here, and by the second commandment, is the use of images and likenesses of man's own appointment and selection, as symbols of the Deity.

*Verses 29—31.* "But from thence thou shalt seek Jehovah thy God, and shalt find him, when thou shalt seek him with all thy heart, and with all thy soul, in thy affliction.

And when all these things shall come upon thee in the latter days, then thou shalt return to Jehovah thy God, and shalt be obedient unto his voice<sup>1</sup>. For Jehovah thy God is a merciful God; he will not forsake thee," &c.

*Verse 37.* "in his sight." Rather, "in his own person." (See Exod. xxxiii. 14, 15; 2 Sam. xvii. 11.)

*Verse 29.* "thou shalt seek," ובקשת, Samaritan, "and shalt find him," ומוצאתו, Samaritan.

*Verse 48.* "Sion." Rather, "Sijan."

CHAP. v. 20. (Heb. 18.) At the end of this verse the Samaritan copy has the same addition about the stones to be erected on Mount Gerizim, as in Exod. xx. 17.

CHAP. vi. 1. "which the Lord your God commanded to teach you." — "quæ mandavit Dominus Deus vestèr ut docerem vos," Vulg. — "quæ præcepit mihi," Syr. I would read, therefore, צוה לי יהוה, "which Jehovah your God commanded me to teach you."

*Verse 2.* "which I command thee." The Samaritan and LXX add, "this day."

*Verse 3.* "in the land." Read בארץ.

*Verse 12.* "forget the Lord." Read with LXX, Samaritan, and many MSS. "Jehovah thy God."

*Verse 13.* "and serve him." Read with LXX, Vulgate, and Kennicott Posth. ואתו לברו תעבד. Compare Matt. iv. 10, and Luke iv. 8; "and him only shalt thou serve."

CHAP. ix. 28. For יאמרו הארץ, read with Samaritan, LXX, Vulgate, &c. and Houbigant, יאמרו עם הארץ.

CHAP. x. 6—9. These four verses are certainly out of their place here. Dr. Kennicott, after correcting the two first by the Samaritan copy, to make the description of the route of the Israelites given here consistent with Numbers xxxiii., would insert all the four in the second chapter after the first verse. (See his Posthumous Remarks.)

<sup>1</sup> That is, "then do thou return," &c. Moses forewarns the people that they would revolt, and that the curses he had threatened would, in consequence of their revolt, overtake them. But he exhorts them not to be discouraged from returning. On the contrary, "Return," he says, "and be obedient." For which he gives the reason in the following verse. "For Jehovah is merciful, and will receive his servants returning to their duty."

CHAP. xi. 2. "And know you this day, for I speak not with your children." Neither the Hebrew nor the LXX have any thing to answer to the English word "I speak." The ellipsis of a word so necessary to the sense is harsh and unusual. Houbigant's emendations deserve attention. For וידעתם, he would read והודעתם. והודעתם he would change into יום, and כי לא into ולילה. "And teach your sons, day and night, what they have not known, and what they have not seen, the discipline of Jehovah," &c.

Verse 14. "I will give." For ונתתי, read with Samaritan, LXX, Vulgate, and Houbigant, ונתן, "he will give."

Verse 15. "And I will send." For ונתתי, read again with Samaritan and Houbigant, ונתן, "And he will send."

Verse 24. "from the river, the river Euphrates." For בן, read with Samaritan and LXX, ובן. Then read with LXX, Vulgate, and a MS. of Kennicott's, and another of De Rossi's, הנהר הגדול נהר פרת, "and from the great river, the river Euphrates."

CHAP. xii. 15. In the wilderness, neither ox, nor lamb, nor goat, was to be slaughtered for food any where, but at the door of the tabernacle; where the animal was to be offered as a peace-offering, and its blood was to be sprinkled and its fat burnt upon the altar by the priest<sup>2</sup>. But upon the settlement of the people in the promised land, when they were no longer encamped in a body round the tabernacle, but distributed in various cities over a great tract of country, this restriction was to be taken off.

Verse 21. "If the place," &c. Rather, "Inasmuch as the place which Jehovah thy God shall choose, to put his name there, may be distant from thee; therefore thou shalt kill of thy herd and of thy flock, which Jehovah hath given thee, as I have given thee permission," &c.

The permission is not conditional, as our English Bible makes it, but universal. "Nec usquam legimus," says Houbigant, "allatas fuisse ad tabernaculum pecudes ad esum mactandas ex urbibus iis quæ vicinæ erant loci ubi arca Dei habitabat."

<sup>2</sup> See Levit. xvii.

CHAP. xiii. 6. "If thy brother, the son of thy mother." Read with Samaritan, LXX, and Houbigant, "If thy brother, the son of thy father, or the son of thy mother."

CHAP. xiv. 1. "nor make any baldness between your eyes;" *i. e.* "non avelletis capillum in fronte, sicut non jam possit frontem supremam vestire cæsaries anterior." Houbigant ad locum.

*Verse 23.* "And thou shalt eat before the Lord thy God . . . . the firstlings of thy herds and of thy flocks." The firstlings of kine, sheep, and goats, were the allotted portion of the priest equally with the wave-breast and the right shoulder. See Numb. xviii. 15—18. But the firstlings mentioned here, and in chap. xii. 6. 17, 18, and chap. xv. 19—23, were a eucharistic offering, of which the offerer and his family were to partake. The priest's firstlings were those which opened the matrix, *i. e.* the first male offspring of every individual female in the three species of kine, sheep, and goats. But these other firstlings seem to have been the firstlings of the year, not coming within the former description; that is to say, the first calf of the whole herd, the first lamb or kid of the whole flock, in each year, not being the first male offspring of the dam. In confirmation of this, see particularly chap. xv. 20. Some have imagined that the firstlings of which the offerer himself might eat were the first offspring of the dam when it chanced to be of the female sex. But such, as I conceive, the owner was not required to offer at all, unless they chanced to be also firstlings of the year. Not being males, they made no part of the priest's allotment; and if they were not firstlings of the year, they made no part of the eucharistic offering required by this law. Indeed, comparing this passage with chap. xv. 19, 20, it seems very doubtful whether the female offspring made a part of the firstlings, in either sense.

CHAP. xv. 14. "of that wherewith the Lord thy God." For אֲשֶׁר, read with Samaritan, LXX, and Houbigant, כִּאֲשֶׁר; "according as Jehovah thy God."

*Verse 17.* "unto thy maid-servant thou shalt do likewise." The law, Exod. xxi. 7—11, respects only female slaves purchased of their parents in their virginity.

CHAP. xvii. 1. "Thou shalt not sacrifice any bullock or sheep, wherein is blemish or any evil favouredness;" except as is excepted in Levit. xxii. 23.

Verse 18. "And it shall be when he sitteth." Rather thus, "And it shall be, that so soon as he is seated upon the throne of his kingdom (*i. e.* upon his first accession), then he shall write him a copy of this law, according to the book which is in the custody of the priests the Levites."

CHAP. xviii. 8. "beside that which cometh of the sale of his patrimony." Unintelligible. The English must be wrong. For what patrimony could a Levite have?

Verse 19. "unto my words." For דברי, read, with Samaritan, LXX, and Vulgate, דברי; "unto his words."

CHAP. xix. 1—10. Compare Numb. xxxv. 6. 9—34, and Deut. iv. 41—43.

Verse 2. "Thou shalt separate three cities." The cities of refuge, upon the first division of the land of Canaan, were to be six in all: three on the one side of Jordan, and three on the other. Numb. xxxv. 14. But the three on the east of Jordan were already assigned. Chap. iv. 41—43. Therefore the orders now given relate only to the other three west of Jordan.

Verses 11—13. "But if any man hate his neighbour." (See Exod. xxi. 14, and Numb. xxxv. 16—21.)

CHAP. xx. 8. "lest his brethren's heart faint as well as his heart." Read, with Samaritan, LXX, and Vulgate, ימים; "lest he make his brethren's heart to faint like his own heart."

Verse 9. "that they shall make captains of the armies to lead the people." Very strange! that they should have to appoint the leaders at the very eve of the battle, and that these inferior officers (שטרים) should have the appointment of the highest. The Vulgate gives a very different and consistent sense, which cannot, however, be brought out of the Hebrew text as it now stands. "Cumque siluerint duces exercitus et finem loquendi fecerint, unusquisque suos ad bellandum cuneos præparabit." I guess this translator's reading was thus, ופקדו שרי צבאות בראשיהם את העם. "Then let the leaders of the armies marshal the people by their companies." — "per cohortes instruant," or perhaps "manipulatim instruant."



*Verse 16.* "But of the cities of these peoples," &c. Of the cities of the nations within the promised land, that were obstinate and stood a siege, not even the women and children were to be spared. But that the Israelites were to offer these cities terms, before they proceeded to extremities, is evident from Josh. xi. 19, 20.

*Verse 19.* "for the tree of the field is man's life," &c. Rather thus, "For why? Is the tree of the field a man, that it go from thee into the besieged town?" or, "into the ramparts?" See LXX, and Vulgate. Καὶ τοῖς Ὀσιρην σεβομένοις ἀπαγορεύεται δένδρον ἡμερον ἀπολλῦναι. Plutarch. de Is. et Os.

CHAP. xxi. 14. "thou shalt not make merchandise of her." Rather, "thou shalt not play the tyrant over her." To this effect the Vulgate. —"nec opprimere per potentiam." She was neither to be sold for a slave, nor detained in the family to undergo the ill usage of a husband grown indifferent to her person, but she was to be at liberty to go where her own inclination might lead her.

*Verse 23.* "for he that is hanged is accursed of God." Jerome says, that these words were thus rendered by the Hæresiarch, Ebion, —ὅτι ὕβρις Θεοῦ ὁ κρεμάμενος. He says, that the Hebrew, who was his preceptor in the Hebrew language, thought that they would bear another sense. "Deus contumeliosè suspensus est." Ebion's translation seems exact. Jerome thinks the text has been tampered with by the Jews: but his reasons for that suspicion seem insufficient. Vid. Hierom. ad Gal. iii. 13.

CHAP. xxii. 12. "Thou shalt make thee fringes," &c. Rather, "Thou shalt make thee tassels, upon the four corners of thy covering, wherewith thou coverest thyself." Covering, *i. e.* the blanket or coverlid of the bed. So Houbigant understands this text. It is quite different from the precept about fringes on the garments, Numb. xv. 38.

CHAP. xxiii. 1. "shall not enter into the congregation of the Lord." He could not be permitted to partake of the passover, or to make any offering, or enjoy any of the privileges, civil or religious, of a native Jew. This is certainly the true force of not being permitted to enter into the congregation of Jehovah here and in the two following verses, not-

withstanding that the Jewish lawyers expounded the expression in a more confined sense. But such a person, I suppose, was admitted as a proselyte of the gate to pray in the outer court.

*Verse 2.* "A bastard"—Not a person begotten in simple fornication, but the offspring of those connexions which were prohibited by the law, under the penalty of excision. Levit. xviii. See Bishop Patrick on this place.

*Verse 3.* "even unto their tenth generation." Perhaps an interpolation, occasioned by the mention of the tenth generation in the preceding verse. Kennicott. Posth.

*Verse 4.* "Because they met you not," &c. But see chap. ii. 29.

*Verse 13.* "upon thy weapon." Rather, "at thy girdle." LXX, Vulgate.

*Verse 18.* "the hire of a whore, or the price of a dog—for both these are an abomination." From the manner in which the hire of a whore, and the price of a dog, are here connected, they certainly denote things of a similar kind, both abominated upon one and the same principle. The word כלב, therefore, is a dog in moral impurity, a male who prostituted his person for gain. Compare Apoc. xxii. 15. "Thou shalt not bring the hire of a whore, nor the fee of a male prostitute, into the house of Jehovah thy God, upon the pretence of any vow."

CHAP. xxiv. 7. "and maketh merchandise of him, and selleth him." Rather, "and he overpowereth him, and selleth him." — και καταδυναστεύσας αὐτὸν ἀποδώται, LXX.

*Verse 17.* "of the stranger, nor of the fatherless. Read, with LXX, two MSS. of Kennicott's and some of De Rossi's, גר יתום ואלמנה, "of the stranger, the fatherless, nor of the widow."

*Verses 18. 22.* "therefore I command thee." Rather, "therefore I forbid thee."

CHAP. xxv. 1, 2. "If there be a controversy . . . And it shall be, if the wicked." Better rendered in Queen Elizabeth's Bible, "When there shall be strife between men, and they shall come into judgment, and sentence shall be given upon them, and the righteous shall be justified and the wicked condemned; Then, if so be, the wicked"—

*Verses 2, 3.* “according to his fault, by a certain number. Forty stripes he may give him, and not exceed.” Rather, “according to his fault. To the number of forty stripes he may give him, [but] not exceed.” See LXX.

*Verse 5.* “If brethren dwell together”— “In eâdem nimirum vel domo, vel civitate, vel jurisdictione. Nam hæc tria significare possunt hæc verba ‘simul habitabunt;’ ut lege excipi videantur illi tantum fratres qui domicilium longo intervallo remotum haberent, ut frater superstes mortui uxorem ducere non posset, nisi solum verteret et sua prædia desereret.” Houbigant ad locum. Vide Gen. xiii. 5, 6.

—“shall go in unto her.” Rather, “shall go unto her.” —“nam legitur עליה, non אליה, nec tangitur usus matrimonii nisi verbis sequentibus.” Houbigant ad locum. The sense of the law seems to be, that the younger brother, or next akin, should go to the widow in the deceased man’s house, take up his residence there, and take possession of the whole family, as the representative of the deceased.

—“and take her to him to wife.” See Gen. xxxviii. 8.

*Verse 9.* “and loose his shoe from off his foot.” Was this an act by which she claimed her dead husband’s patrimony, which should have descended to her eldest son by the next of kin fulfilling this law, and acquired a right of transferring it to another husband? It appears by the book of Ruth, that the transfer of property was confirmed by the voluntary delivery of a shoe. See Ruth iv. 7. From this ancient custom, perhaps, the proverb “of standing in a person’s shoes,” meaning to represent him, to bear his rights and his burdens.

CHAP. xxvi. 3. “unto the Lord thy God, that”—For ליהוה כי, read, with Houbigant, ליהוה אלהי כי, “unto Jehovah my God.”

*Verse 16—19.* These four verses seem to come in abruptly here. See xxix. 9.

CHAP. xxvii. 2. 4. “plaster them with plaster.” Rather, “cement them with mortar.” See Houbigant.

*Verses 12, 13.* “These shall stand upon Mount Gerizim to bless the people, when ye are come over Jordan; . . . . And these shall stand upon Mount Ebal to curse.” Rather, “When ye have passed over the Jordan, these shall

stand by Mount Gerizim, at the blessing of the people;— And these shall stand by Mount Ebal at the cursing.” It appears from the relation of the execution of this command (Joshua viii. 30—35), that the people were not stationed upon these hills, but upon the plain below, half of the whole congregation opposite to the one hill, and half to the other. The curses were pronounced by the Levites only, all the people confirming each malediction with their amen; and this was all the share that any of the tribes, except that of Levi, had in denouncing either the blessing or the curse. By whom were the benedictions pronounced? Not by the Levites; verses 12. 14. Probably by Joshua. See Josh. viii. 34.

—“upon Mount Ebal.” For בהר עיבל, three MSS. of De Rossi’s have על הר עיבל.

CHAP. xxviii. 1. “the Lord thy God will set thee on high above all nations.” And again, verse 13, “And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath.” “Significatur non quidem ‘aliis imperabis,’ ut Clerico videbatur, sed aliis eris superior florentibus rebus tuis, et famâ illustri, ut te populi vicini revereantur.” Houbigant ad locum.

Verse 32. “and [there shall be] no might in thy hand.” Rather, “and [they shall] not [be] within the help of thy hand;” *i. e.* it shall not be in thy power to deliver them.

Verse 52. “land: and he shall besiege thee in all thy gates, throughout all thy land, which the Lord thy God hath given thee. 53. And thou shalt eat,” &c. Rather, “land. When he shall besiege thee in all thy gates throughout all thy land, which Jehovah thy God hath given thee; 53. Then thou shalt eat.”—

Verse 57. Read with Houbigant,

ובשלה את היצאת מבין רגליה ובניה

“And she shall cook that which cometh out from between her feet, and her children which she shall bear, because she would eat them secretly,” &c. The reading of ובניה, for וּבְבִנֶיהָ, is confirmed by Kennicott’s MSS. 1.

Verse 68. “with ships.” Rather, “with lamentation.” See Isaiah xxix. 2, and Lament. ii. 5. To say that they should return in ships, the way they came, were contradiction.

CHAP. xxix. 1. "These are the words of the covenant," &c. "These," *i. e.* the words contained in the two preceding chapters, the xxvii. from verse 11, and the xxviii. This verse is properly made the last of chapter xxviii. in the Bibles of Athias.

*Verse 6.* "that I am the Lord your God." Omit יי, with LXX, and one MS. of Kennicott's; "that Jehovah is your God."

*Verse 9.* "Keep therefore," &c. I cannot see the want of connexion, of which Houbigant complains, between this exhortation and the recital of what God had done for them in the seven preceding verses. The recital is the ground of this exhortation. "You have in various instances, for a length of time, experienced God's providential care. Keep therefore the articles of the covenant which ye have this day made; since ye have in what is past an earnest of the performance on God's part."

I am inclined to think that the true place for the 16th, 17th, 18th, and 19th verses of chap. xxvi. is here, between this and the 10th verse.

*Verses 16, 17.* "For ye know . . . among them." Not a parenthesis.

— "ye know." Rather, "Surely ye know."

*Verse 18.* "Lest there should be . . . lest there should be." Rather, "Let there not be . . . let there not be."

*Verse 22.* "So that the generation to come," &c. There seems to be little connexion between the sequel of this chapter and what immediately precedes. The four preceding verses relate to the apostasy of individuals, and threaten individual apostates with severe judgments. The sequel describes the severity of national judgments for national apostasy. The ו therefore is ill rendered in this place by "so that."

It is to be observed further, that a particular remote generation is the subject of this verse. For the exact rendering would be thus: "And the latest generation of your sons, which shall arise out of your posterity, and the stranger that shall come from a distant land, shall say," &c. And the 24th and the following represent this last generation of Jews, and the strangers of other countries, as concurring in the

opinion that the apostasy of the Jewish nation had provoked God's judgment. From all these circumstances, I think it is evident that the judgments here intended are the last judgments upon the Jewish nation, which it is now suffering. I conclude, therefore, that the whole sequel of this chapter, from this 22nd verse inclusive to the end, is misplaced, and should be immediately subjoined to the 68th verse of the preceding chapter.

*Verse 26.* "and whom he had not given unto them." Rather, "and whose portion [they] were not;" literally, "and [were] not a portion unto them." — "et quibus non fuerant attributi," Vulg.

CHAP. xxx. 1. "And it shall be when all these things have come upon thee, the blessing and the curse, which I have set before thee, then thou shalt return to thy right mind in all the nations whither Jehovah thy God shall have driven thee. 2. And thou shalt return," &c.

—"then thou shalt return to thy right mind"—והשבת לבבך אל — "ad cor tuum reverteris," Houbigant. The phrase is used in the same sense, 2 Chron. vi. 7, and Isaiah xliv. 19. In both those places, the verb, though it hath no accusative, is in the Hiphil form. And in this place the Samaritan text has והשיבות. Probably והשיבת is the true reading.

—"thou shalt return to thy right mind in all the nations." The Prophet seems to predict an universal conversion of the dispersed Jews in all parts of the world at once. Upon this whole chapter, see the excellent notes of Houbigant.

*Verse 4.* "If any of thine be driven out." Rather, "Although thy banishment be." — "si fuerit exilium tuum in finibus ultimis cœlorum," Houbigant. 'Εὰν ἧ ἡ διασπορά σου, LXX.

*Verse 11.* "is not hidden from thee." — "non supra te est," Vulg. — "non est supra captum tuum," Houbigant.

*Verses 12, 13.* "that we may hear it, and do it." Rather, "and explain it unto us, that we may do it." וישמענו אתה. וישמענו is not the first person plural future in Kal (as it ought to be according to our version, for that should be ונשמע), but it is the third person singular future in Hiphil, with the pronoun נו affixed. — "and shall make us understand it." So

Aquila understood the word, — καὶ ἀκουσθήν αὐτὴν ἡμῖν ποιήσει, and Queen Elizabeth's translators, — “and cause us to hear it, that we may do it.” And a great number of Kennicott's best MSS. give the verb in the complete Hiphil form, וישמיענו.

CHAP. xxxi. 7. “for thou must go with this people.” For תבוא, read, with Samaritan and Vulgate, תביא; “for thou shalt introduce this people.” Many of Kennicott's best MSS. write the verb defectively, תבא, without either ׳ or ן, and two give תביא.

Verse 11. “to appear.” Read, with Samaritan, להראות.

Verse 15. The 23rd verse is certainly misplaced: it should be subjoined to this 15th verse.

Verse 21. “which I swear,” add, “unto their fathers.” See LXX, Samaritan, and one MS. of Kennicott's.

Verse 23. This 23rd verse is certainly misplaced. It interrupts the narration about the song. Besides the verb “gave,” at the beginning of the verse, as it now stands, has no subject but Moses; whereas if this verse were placed at the end of the 15th, with which the matter of it is connected, the subject of the verb “gave” will be Jehovah, as it should be. For it is for Jehovah, not for Moses to say, what the giver of this charge says at the end of the verse, “thou shalt bring the children of Israel unto the land which I swear unto them, and I will be with thee.” If the verse be allowed to keep its present place, we must either read ויצו יהוה at the beginning of the verse, or at the end of it אשר נשבע יהוה לך להבוא והוא יהיה עמך. The former emendation might derive support from the Vulgate, and the latter from the LXX. But the verse being once removed from this place to the end of the 15th, no emendation of it will be necessary.

Verse 25. “the Levites.” See Houbigant's note.

CHAP. xxxii. Contents. “Moses' song.” This is rather God's song, than Moses's. In the preceding chapter God commands him to write this song, and to teach it to the children of Israel, that it might be a witness against them. It seems therefore to have been a form of words dictated by God himself. The last words of Moses, which he uttered as a prophet, in his own person and in his own character, we have in chap. xxxiii.

Verse 2. "as the small rain." Rather,

"As showers upon the grass,  
As dew-drops upon the herbage."

Verse 4. "He is the Rock," הַצּוּר. This word צוּר occurs six times in this song as an appellation of the Deity, or something taken for a deity; namely, in this place, in verses 15 and 18, twice in verse 31, and once again in verse 37. In all these six places it is an appellation of the true God, except in the second place of verse 31, where it is applied to the gods of the Gentiles. But in none of these six, either the LXX or the Vulgate express it by a word rendering "a Rock;" but the LXX express it by Θεός, and the Vulgate by *Deus*. Aquila expressed it by στρεπτός, Symmachus and Theodotion by φύλαξ. (See Hexapl. v. 31.) Aquila's translation is the best, as it gives the exact sense, without losing the image of the original word. The original word expresses the immutability of purpose, the unassailable strength of power in God, and the stability of effect, under the image of the solidity of a rock. Queen Elizabeth's translators render it, in verse 15, "the strong God," in verse 31, simply "God," and in the three other places, "the mighty God." The English language has certainly no word that will clearly and adequately convey the same idea under the same image. The different expressions of "The Almighty," "The irresistible God," "The unchangeable God," "The Strength," may be used, as one or another of them may best suit the particular passage where the word occurs. Here,

The Almighty! his work is perfect.

Verse 5. Read with Samaritan, LXX, Houbigant, and Kennicott,

שחתו לא לו בני מום

"They are corrupted; they are not his; children of pollution."

Verse 6. Divide the two last lines, and place the stops thus,

הלוּא הוּא אבִיךָ קנָד הוּא  
עשָׂךְ ויכננך :



“Is he not thy father? Thy owner he?  
He made thee, and set thee in order.”

The making and setting in order intended here, are the making of the Jewish nation, and the setting in order of their polity.

—“set thee in order.” —“proportioned thee,” Queen Elizabeth’s Bible.

*Verses 8, 9.* “he set the bounds,” &c. Read thus,

בהנחל עליון גוים  
בהפרידו בני אדם  
יצב גבולת עמו  
למספר בני ישראל:  
כי חלק יהוה יעקב  
חבל נחלתו עמים:

“When the Most High assigned the heathen their inheritance,  
When he separated the sons of Adam,  
He set the bounds of his own people,  
According to the number of the sons of Israel.  
For the portion of Jehovah is Jacob,  
The peoples are the measured lot of *his* [Israel’s] inheritance.”

I bring the word עמו from the 9th verse into the place of עמים in the 8th, and the word עמים I carry into the 9th, but I place it after יעקב.

I take the suffixed ו נחלתו in ו נחלתו, at the end of the last line, as rehearsing “Jacob,” not “Jehovah.” And without altering a tittle of the Hebrew text, except in the transposition of עמים and עמו, I bring out the sense expressed in this translation.

—“his inheritance,” that is, Jacob’s; according to the constant strain of prophecy, that ultimately Jacob is to inherit all the nations. Thus the passage describes the call of the Gentiles as their incorporation with Israel, not without an implied allusion to the exaltation of the natural Israel above all the nations of the earth in the last ages.

*Verse 10.* “He found him,” &c. Read with Samaritan and Houbigant, ישמנחו and יאמצו.

“He sustained him in a desert land,  
And in the howling waste he fed him plenteously with luscious food.”

— “fed him plenteously with luscious food.” This, and nothing less, I take to be the force of the word שִׂמְנָהוּ, “saginavit eum.”

Verses 11, 12. “spreadeth abroad her wings, taketh them, beareth them on her wings; [so] the Lord alone did lead him.”

— “taketh them, beareth them.” The pronominal suffixes of the two verbs in the original are singular, and can rehearse no other noun than “Jacob,” or “Israel,” as the singular suffixes of the verbs in the preceding verse. The young of the eagle is expressed by the plural noun גּוֹלִים, which could only be rehearsed by plural pronouns. Instead, therefore, of “taketh them,” and “beareth them,” we should read “taketh him,” “beareth him.” “Him,” namely, “Jacob.” Jacob, therefore, being the person taken and borne, Jehovah, not the eagle, must be the taker and bearer; and the whole should be thus rendered,—

- 11 “As the eagle stirreth up her nest,  
Hovereth over her young;  
He stretched his wings, he took him up,  
He bore him on his pinions,  
12 Jehovah alone conducted him,” &c.

The passage is rightly rendered by the Vulgate, and Houbigant.

Verse 14. “and rams of the breed of Bashan, and goats.” Literally,

— “and rams,  
Sons of Bashan, and goats.”

“Sons of Bashan,” I take, with the LXX and Kennicott, to be “young bullocks.”

— “the pure blood.” Rather, “the rich blood;” or, perhaps, “the inebriating juice.” — “sanguinem uvæ mēracissimum,” Vulg.

Verse 15. Change the order of the lines with Houbigant, and insert the line omitted from Samaritan; thus,—

. . . . . 14

. . . . .

. . . . .

. . . . .

וְדָם עֹנֵב תִּשְׁתֶּה חֹמֶר

שְׂמֵנֶת עֵבֵית כְּשֵׁית :

15 יֹאכַל יַעֲקֹב וַיִּשְׁבַּע

וַיִּשְׁמֵן יִשְׁרוּן וַיִּבְעַט

&c.

14 . . . . .

. . . . .

. . . . .

. . . . .

And thou didst drink the rich blood of grapes,

Thou wast fed plenteously with luscious food, thou wast corpulent  
and plump.

15 Jacob did eat and was filled,

And Jeshurun was fattened and kicked.

See Houbigant.

*Verse 17.* "to devils, not to God." Rather, "to benefactors, which were not God." Jehovah was the true שְׂרִי, or Pourer-forth of Good. But they neglected Him, and worshipped fictitious שְׂרִיִּים, which were not God, and had no just pretensions to the title of pourers-forth of good. See Parkhurst, שְׂרִיָּה.

*Verse 20.* "for they are a very froward generation." Rather, "surely they are a generation of perversity."

*Verse 22.* "For." Rather, "Verily."

*Verse 24.* Literally,

"Leanness of famine, and devourings of burning heat,  
And bitter plagues of the solstitial disease,  
And the tooth of beasts I will send upon them,  
With the venom of the serpent of the dust."

— "of burning heat," רִשְׁף, perhaps the plague fever.

— "bitternesses;" *i. e.* of soul; extreme melancholy.

*Verse 27.* "I feared the wrath." Rather, "I was cautious of the insult."

— “should behave themselves strangely.” Rather, “should affect ignorance.”

Verse 28. “For.” Rather, “Verily.”

Verse 30. “shut them up.” Rather, “given them up.”  
And so LXX.

Verses 32, 33. “Their vine . . . . their wine;” *i.e.* the vine, and the wine of the enemies of God and his people.

32. “and of the fields.” Rather, “and of the burnt fields.” I am much inclined to think that something is wanting in the text after the word Gomorrah, the parallelism of the verses being manifestly incomplete. I would read,

כִּי מִגֶּפֶן סוּדֹם גַּפְנִים  
וּמִשְׂדֵּמוֹת עֲמֹרָה עֲנִבֵיהֶם  
עֲנִבְמוֹ עֲנֵבֵי רֹאשׁ  
וְאִשְׁכַּל מִרְרַת לָמוֹ:

“For their vine is of the vine of Sodom,  
And their grapes from the burnt fields of Gomorrah :  
Their grapes are grapes of gall,  
Their clusters are perfect bitterness ;  
Their wine is the poison of dragons,  
And the baleful venom of asps.”

Verse 35.

“To me belongeth vengeance, and retribution.  
The time shall come when their foot shall slip.  
Verily the day of their debility draweth near,  
And what is prepared for them hasteneth.”

Verse 36.

“But Jehovah shall take up the cause of his people,  
And comfort himself in his servants.”

Verse 37. “And he shall say, Where are their gods?”  
Rather, “When it shall be said, Where is their God?”

The 37th and 38th verses contain the taunts of the enemies of God and his people, related in the third person, in verse 37 and the first line of verse 38, but in the sequel of that verse delivered in the person of the enemies speaking. This change of person is highly animated and poetical. The word אֱלֹהִים, though the true God is meant, yet, in the

speech of the heathen, is constructed with plural verbs as with plural adjectives and participles, 1 Sam. iv. 8.

36 But Jehovah will take up the cause of his people,  
And comfort himself concerning his servants,  
When he seeth that their power is gone,  
And that none is left immured or at large.

37 When it is said, Where is their God,  
The Rock, with whom they took shelter?

38 The gods, which ate the fat of their sacrifices,  
And drank the wine of your libations?  
Let them rise up, and help you,  
And be your hiding place.

39 Behold now, &c.

*Verse 43.* "with his people." One MS. of Kennicott's certainly, perhaps another, has את עמו; and this was certainly the reading of St. Paul, Rom. xv. 10.

CHAP. xxxiii. 2—5.

יהוה מסיני בא  
וורח משעיר למו  
הופיע מהר פארן  
ואתה מרבת \* קדש  
מימינו <sup>1</sup> אשדת למו:

אב <sup>2</sup> חבב עמים  
כל קדשים <sup>3</sup> בידך  
והם תנו לרגלך †  
וישאו <sup>4</sup> מדברתיך:

תורה צוה לנו <sup>5</sup>  
מורשה קהלת יעקב  
ידי <sup>6</sup> בישרון מלך  
בחתאסף ראשי עמים <sup>7</sup>  
יחד שבטי ישראל:

\* מרבות, Samaritan, and more than 80 of Kennicott's best Codd.

† לרגלך, Samaritan, and a great number of Kennicott's best Codd.

Jehovah came from Sinai,  
 And his uprising (*a*) was from Seir,  
 He displayed his glory from Mount Paran,  
 And from amidst the myriads came forth the Holy One ; (*b*)  
 On his right hand streams [of fire].

O loving Father of the peoples,  
 All the saints are in thy hand,  
 And they are seated at thy feet,  
 And have received of thy doctrine.

To us he prescribed a law ; (*c*)  
 Jacob is the inheritance of the Preacher. (*d*)  
 He shall be king (*e*) in Jeshurun, (*f*)  
 When the chiefs of the peoples gather themselves together  
 In union with the tribes of Israel.

(1) This is the only alteration that is made in this stanza. Upon the authority of the Samaritan, two words of the Masoretic text, *אש דת*, are joined in one. Perhaps it were better written *אשרות*, which has the countenance of some copies of the Samaritan text<sup>3</sup>. I take the word to be plural, and nearly equivalent to *ῥύακες*, which is the specific word of the Greek language for the torrents of fire which issue from volcanoes. But, I confess, I know no instance in which it is used in this sense, without the addition of *πυρός*.

(2) Samaritan. The next word, too, is *דוּבב* in the Samaritan. But I consider this as no variety, because the Cholem of the Masoretic text supplies the place of the absent Vau. It shews, however, that the word was taken for a participle. *דוּבב* is found to be the reading of four of Kennicott's Codd.

(3) LXX, and Vulgate.

(4) The LXX render the verb in past time, though in the singular number. The Samaritan text has the plural number, but the preterite tense turned into future by the Vau conversive. The Vulgate is conformable to this reading. But Dr. Kennicott alleges the authority of the Samaritan, Syriac, Arabic, and Chaldee Versions, in support of the reading which I have adopted.

<sup>3</sup> It since appears that *אשרת*, in one word, is the reading of a great number of the best Codd.

- (5) I omit the name of Moses.  
 (6) The LXX and Vulgate render the verb in future time.  
 (7) LXX.

(a) "His uprising was from Seir." זרר in this line, as אשרת in the fifth, I take to be a substantive, and in both places I suppose an ellipsis of the verb substantive. The נו, at the end of both lines, I take for the pronoun of the third person singular, and the proper name Jehovah I take to be the noun which it represents. Of this use of נו, for י, Bishop Lowth has produced several instances in his Third Prælection. The construction of the Hebrew, according to my notion of it, may be more exactly represented in the Latin language than in the English. Exortus ei erat a Seir . . . . a dextrâ ejus prorumpabant ei [ignes].

(b) "And from the midst of the myriads came forth the Holy One." "Il est sorti d'entre les dix milliers des saints." Ostervald's Bible. This translation seems to give the true force of the prefix נ in this place. If to bring out the sense which I have expressed, it should seem necessary to read קרוי, instead of קדש, this would not be a greater alteration than Dr. Kennicott would make, to get the proper name of Meribah-kadesh. To Dr. Kennicott's correction I have two objections. The one is, that the appearance at Meribah-kadesh was not public; but to Moses and Aaron by themselves. The other and the more important is, that the attendance of the angels is a circumstance which the sacred writers usually touch upon, whenever they have occasion to speak of the promulgation of the law; which makes it very improbable that so great a circumstance should be passed over unnoticed here: and this will be the case, if Dr. Kennicott's alteration be adopted. I must add, that his emendation is purely conjectural. The change of קדש into קרוי, if it be necessary, may have some support from the parallel passage in Habakkuk. It is the reading of three of Kennicott's Codd.

(c) "To us He prescribed a law." He; the Holy One, mentioned in the last line but one of the first stanza. The whole second stanza is a parenthesis: and this first line of the third is to be connected with the last distich of the first.

Father Houbigant, not considering how naturally in this species of sacred song compellation and narrative may be interwoven, nor perceiving the connexion of this third stanza with the first, was at a loss, I suppose, to find any subject for the verb צוה, if משה should be expunged, and has recourse, as is too much his practice, to a violent expedient. He carries this and the following line back to the beginning of the chapter, and understands it to be part of the title of the song. This transposition of the whole distich, to so great a distance, seems a greater liberty than the omission of a single word; especially if the great resemblance be considered between the word we would omit, and that which comes immediately after it. (See Dr. Kennicott.) Besides that, in this new arrangement the connexion is lost, which this distich in its proper place forms between the commemoration of past mercies in the second stanza, and the prediction of future in the three subsequent lines of this. Father Houbigant would perhaps reply, that the connexion is not wanted; because the distinction in his notion of the passage does not exist: that the second stanza is prophetic, and the three last lines, which with him is the whole of the third, prophetic too; expositive of the prophecy delivered in the second, in more general terms. (For Houbigant understands the three last lines, as I do, to be a prophecy of that conversion of the Jews, which is to take place when the fulness of the Gentiles shall be come in.) I can only say, that according to my exposition of the different parts of this proem, the order and connexion of the thoughts is more natural, and the whole is more one thing. What could be more natural than that the recollection of the delivery of the law at Sinai should dispose the Prophet's mind to look back upon past mercies, and forward upon future ones? In Houbigant's view of it, this extraordinary passage consists of two parts, which are nothing more than two poetical fragments, upon two different subjects, without any union. The first, a fragment about the law, which is a narrative that wants its end; the second, a fragment about the gospel, which is a prophecy that wants its beginning. *Ἱστορία ἀτελής. προφητεία ἀκέφαλος.*

(d) "Jacob is the inheritance," &c. This is the reason of the institution of the law, that the knowledge of the true



God might be preserved in one family at least by miracle. That it should be preserved somewhere in the world was necessary. The degeneracy of mankind was come to that degree, that the true religion could nowhere be preserved otherwise than by miracle. Miracle, perpetual miracle, was not the proper expedient for the general preservation of it, because it must strike the human mind too forcibly to be consistent with the freedom of a moral agent. A single family, therefore, was selected, in which the truth might be preserved in a way that generally was ineligible. And by this contrivance, an ineligible way indeed was taken, of effecting a necessary thing (necessary in the schemes of mercy); but it was used as wisdom required it should be, in the least possible extent. The family that for the general good was chosen to be the immediate object of this miraculous discipline, had they understood their situation, enjoyed no small privilege, and is called with great propriety 'the inheritance of the preacher;' and in St. John's Gospel, *his own*.

(e) "He shall be king," *i. e.* the preacher shall be king. Dr. Kennicott here follows the Masoretic text, and renders the passage, "And he became king," which he expounds of God, who at the same time that he gave the Israelites a law, became their King. The proposition, it must be confessed, is true. But I much doubt whether the terms in which it is supposed to be contained, are those which Moses would have used to convey this meaning. I remember no passage that describes the relation between God and the Israelites, in which God is simply called their King. "They shall be to me a people, and I will be to them . . . what? a King? . . . more than a king . . . a God." This I think is the constant language. The expression in 1 Sam. viii. 7 cannot be allowed to make an exception. The occasion required only that the Israelites should be reminded that God to them was *instar Regis*. In Hosea xiii. 10 we read, "I will be thy King," Jehovah speaks to Israel. But the Greek translator had another reading, which Dr. Lowth prefers: and so had Jerome in his *Hebrew* text, as is very evident from his double translation, "Ubi est rex tuus?" from the Hebrew; "Ubi est rex tuus iste?" from

the Greek. According to these readings, Jehovah is not the king intended. A further objection to Dr. Kennicott's translation is, that there is very little significance in the definition of the manner in which this monarchy was erected, which, in this view of the passage, is contained in the subsequent distich. The gathering together of the chiefs with the tribes is surely a frigid periphrasis for a general assembly.

(f) "In Jeshurun." The LXX render שְׂרוּן by ὁ ἡγαπημένος, which is very consistent with the senses they give to the root. *The justified* seems to be the exact meaning of the word. In either sense, of "the well-beloved," or "the justified," it denotes the whole family of the elect, and it is no patronymic of the Israelites. When it is applied to them, it is in their spiritual character, as for a time they made the whole of God's acknowledged Church.

*Verse 6.* "and let [not] his men be few." If the Hebrew words have any meaning, it seems to be the reverse; — "and let his men be few." But the passage is probably corrupt. See LXX, and Houbigant.

*Verse 7.* "let his hands be sufficient for him, and be thou," &c. For יָדוֹ, the Samaritan, and one MS. of Kennicott's, has the singular יָד; and one MS. of De Rossi's has יָדוֹ, with the points of the singular number.

"His power shall be great for himself;  
And thou shalt be [his] helper against his enemies."

These two last lines are so evidently characteristic of the Messiah, who, with a sufficiency of power of his own, in his human nature depended upon God's support, that some commentators have supposed that the proper name of Judah is here to be understood of Christ. See Poole's Synopsis, and Houbigant. "Hæc unice conveniunt," says Houbigant, "in eum Judam, de quo Jacob; 'Judas adorabunt te filii patris tui,' quem Judam optat Moses advenire ad populum suum, *i. e.* in terras venire et cum hominibus conversari." But it is not true that the Messiah is designed under the name of Judah in the last words of Jacob. Judah and the Messiah are mentioned by the patriarch, under different appellations, as distinct persons. And there is no reason to think they are confounded here.

Dr. Kennicott imagines an emphatical reference of the pronoun *him* [bring him] to Christ.

“Bring Him unto his people, *i. e.* bring unto his people, in thy good time, Him, the King, the Shiloh of the tribe of Judah.” Kennicott’s Posth.

Passages, I believe, may be produced, in which the mention of the Messiah is first introduced by a pronoun, carrying an emphasis like that of the Greek and Latin pronoun, *ἐκεῖνος*, or *iste*, when they demonstrate some very remarkable personage not mentioned before. But then this emphatical reference of the pronoun must be made evident by a construction of the sentence, which shall exclude the reference of it to any person or thing expressly named. In this case, the pronominal suffix of the verb in תביאנו naturally rehearses Judah, mentioned in the preceding line.

But there will be no necessity for this unnatural reference of the pronominal suffix, or for any mystic exposition of the proper name of the tribe; by which the tribe itself, as the declared subject of the blessing, must be intended here, when the second verse is delivered from the obscurity with which the Masoretic points have covered it. There the Messiah is mentioned under an appellation that most properly belongs to him, which the Masorites have turned into a preposition.

7 Hear, O Jehovah, the voice of Judah,

ואל עמו תביאנו

ו And אל עמו תביאנו bring thou unto him the mighty one of his people;

Great for himself shall be his power,

And thou shalt be his helper against his enemies.

תביאנו, “bring him,” *i. e.* bring unto him. The verb ‘bring,’ and some others, which in Latin require a dative of the person and an accusative of the thing, in Hebrew, as in English, often admits two accusatives, one of the thing, and another of the person.

אל עמו, “the mighty one of his people.” So Ezekiel xxxi. 11, אל גוים, “the mighty one of the heathen.” אל, applied to men, seems to be something more than גבר. See Ezekiel xxxii. 21. The plural אילים, is frequently used for “leaders;”

and here perhaps, and in Ezekiel xxxi. 11, the singular לֵאשֶׁר might be rendered "the leader, the captain, the chief." But I prefer "mighty one," because the Hebrew word seems to involve the idea of pre-eminence in valour, and power to help, rather than in rank.

*Verses 8—11.*

- 8 And unto Levi he said,  
Thy Thummim and thy Urim belong to the Man, thy Holy One,  
Whom thou didst prove at Massah,  
And with whom thou didst contend at the waters of Meribah.
- 9 To him who saith of his father and his mother, I have never seen him,  
Who owneth not his brethren,  
And his sons he acknowledgeth not,  
[But saith] Let them observe thy word,  
And let them keep thy covenant.
- 10 They shall teach thy judgments unto Jacob,  
And thy law unto Israel.  
They shall place incense at thy nostrils,  
And holocausts upon thy altar.
- 11 Bless, O Jehovah, his persevering virtue,  
And be propitious to the work of his hands.  
Smite the loins of them that rise against him,  
And of them that hate him, that they rise no more.

"In hæc de Levi benedictione opponitur sacerdotium Levi sacerdotio Messiaë futuro. Sic dicit igitur Moses, 'Thumim tuum, et tuum Urim, Viri Sancti tui est, quem tu tentasti.' Perfectio illa et doctrina illa, quam præ se ferunt tui sacerdotes, non tua est, ut illam vel in te habeas, vel aliis imperitarius; illa erit propria Sancti tui, ejus quem Dominus non dabit videre corruptionem, quem tu tentasti; eundem de quo Paulus apostolus 'Neque tentemus Christum;' quem Moses tentavit, cum percussit petram hesitanter; quem Aaron simul et Moses, cum Moses dixit, 'Nam poterimus aquam de petrâ hæc educere.' Qui dicturus est patri et matri 'Non novi eum;' idem qui sic aiebat, 'Quæ est mater mea? etc. qui facit voluntatem Patris mei hic meus frater et soror et mater est.'" Houbigant ad locum. Compare Kennicott's Posth. and Spencer de Leg. Hebr. lib. iii. diss. vii. cap. 8.

9. "To him who saith of his father," &c. See Matt. xii. 46—50; Mark iii. 32; Luke ii. 48, and viii. 21.

— "[But saith] Let them observe," &c. Houbigant would insert אַחַר after כִּי, and he connects this with what precedes thus:—"Ille filios suos non alios cognoscet, quam eos qui verbum tuum custodient." But the emendation is quite unnecessary. The force of כִּי here is imperative or hortatory, and might be rendered in Latin by *scilicet*, or *nempe*. A full stop should be placed at יָדַע, at the end of the preceding line; and הָאָמַר, at the beginning of the verse, is to be understood again at the beginning of this verse, before כִּי.

10. "They shall teach." They who shall have observed God's word, and kept his covenant, and shall accordingly be acknowledged by Christ as his brethren and his sons, "they shall teach," &c.; they shall be employed by him in the propagation of his religion, and called even to the priest's office.

11. "his persevering virtue." See Cocceius, and Parkhurst, חָזַל.

Verse 12. "and the Lord shall cover him," &c. Read,

עֲלֵינָהּ חֹפֶף עֲלֵי כָל הַיּוֹם

"The Most High shall overshadow him all the day,  
And rest between his shoulders."

See Houbigant's excellent note.

Verse 13. "for the dew." For מַטֵּל, some MSS. have מַעַל. מַעַל would be a reading I should greatly prefer; "the heaven above."

Verses 18, 19.

18 And of Zebulun he said,  
Rejoice, Zebulun, in thy goings abroad,  
And Issachar in thy tents.

19 They shall call the peoples to the mountain,  
Where they shall sacrifice sacrifices of righteousness.  
Verily they shall suck the abundance of the seas,  
And the hidden treasures of the sand.

18. "in thy goings abroad;" *i. e.* in thy foreign commerce; "in thy tents," in thy domestic occupations.

19. "They shall call the peoples," &c. See Matt. iv. 13—  
 16. The Gospel was first preached and the first converts  
 made in these parts.

*Verses 20, 21.*

20 And of Gad he said,  
 Blessed be he that enlargeth Gad ;  
 He repositeth like a lion [in his lair],  
 When he has torn the shoulder and the head.

21 And he provided a prime part for himself ;  
 When the commissioner appointed the portions, he was housed,  
 And had lodged the heads of the people.  
 He executed the just decrees of Jehovah,  
 And his judgments, with Israel.

21. "a prime part for himself." In the land of Gilead.  
 See Numb. xxxii. 1—5. 33.

—"When the commissioner appointed the portions, he  
 was housed." Gad had received his inheritance in the land  
 of Gilead, and was settled in it before the general division of  
 the promised land. See Numb. xxxiv. 13—15.

—"the commissioner," מְחֹקֵק. A delineator, one who  
 traces and marks out, a definer, or determiner, and hence  
 perhaps a lawgiver. But in this place the word denotes a  
 public officer appointed to set out the boundaries of the  
 allotments of the different tribes. One such person was  
 named by Moses out of each of the tribes and half-tribe ;  
 among whom the land of Canaan was to be distributed, after  
 the tribes of Reuben and Gad, and the half-tribe of Manasseh,  
 were *housed* in the conquered kingdoms of Sihon and Og,  
 Numb. xxxiv. 17—29. And in the progress of the business,  
 after the death of Moses, when the tabernacle was placed at  
 Shiloh, three were appointed out of each of the seven tribes  
 which at that time remained unsettled. Joshua xviii. It  
 appears that these persons made a survey of the country, and  
 marked out the districts in a map. Joshua xviii. 9. Each of  
 these persons was literally מְחֹקֵק, a tracer of boundaries. I  
 use the word 'commissioner,' as the only one for the office  
 which the English language affords. It is the name given in  
 acts of parliament for the inclosure of commonable lands, to  
 the persons authorised to make allotments of such lands

among the different proprietors, or persons in any way interested in the lands, according to their respective interests. If a word might be coined for the occasion, 'determinator' would more properly denote the office, and better correspond with the etymology of the Hebrew word.

— "appointed the portions." I take **מש** for the verb, not for the adverb of place. **מחוקק** is the nominative case before the verb, and **חלקת** the accusative after it.

— "housed," **ספן**. The three verbs **צפן**, **שפן**, and **ספן**, seem nearly allied. **צפן** signifies, generally, to hide in any way, or under any sort of cover. **שפן** to hide in holes in the ground. But **ספן** is a term of architecture, and signifies to form the inside covering of a house, to line the sides and top with boards. The participle **ספון**, applied to a building, signifies this finished state of it, wainscoted and ceiled: applied to a person (of which application this text is I believe the only instance), it would literally signify that he was comfortably lodged in a house so finished. It is here used figuratively, and expresses the complete settlement of the tribe of Gad in the "prime portion" he had chosen for himself in the plain on the east of Jordan; not without allusion to the sheltered situation of that country under the towering hills of Gilead on the east and north-east.

— "and had lodged the heads of the people," viz. in the principal cities of the conquered country. See Numb. xxxii. 34—36.

— "had lodged," **ויתא**; from the sense of the noun **תא**, "a chamber."

— "the people." I read with Samaritan **הע**; for the individual people of the tribe of Gad is meant.

— "he executed," &c. *i. e.* this tribe, in conjunction with the rest of the people of Israel, executed God's judgments upon the Canaanites. See Numb. xxxii. 18—32; Josh. i. 12—16, and iv. 12, 13, and xxi. 43 to xxii. 6.

*Verse 22.*

And of Dan he said,  
Dan is a lion's whelp,  
Which leapeth from Bashan <sup>4</sup>.

<sup>4</sup> That is, like a lion of the strongest kind. For this circumstance of leaping from Bashan is an adjunct of the lion, not of Dan.

Dan had no share in Bashan. But the lions of Bashan were fierce and strong.

*Verse 23.* "possess thou;" rather, "he shall possess." ש"ר, Samaritan.

— "the west and the south." Certainly the tribe of Naphtali had, in a literal sense, no possessions either in the west or south. But almost all the Apostles, says Houbigant, were Naphtalites, and their preaching spread through every quarter of the world.

*Verse 26.* "the God," or, "the Mighty One."

— "who rideth upon the heaven in thy help." Rather, "thy helper rideth on the heavens." Compare Exod. xviii. 4; and see the translation of the LXX and Vulgate, here, and in that place.

*Verse 27.* "refuge." Rather, "shelter."

— "Destroy [them]," or "perish." Ἀπόλοιτο, LXX.

*Verse 28.*

And Israel shall dwell in security,  
The issue of Jacob all alone <sup>5</sup>,  
Upon a land of corn and wine;  
His skies also shall distil the thick small rain.

CHAP. xxxiv. 7. "nor his natural force abated." Rather, "nor his bloom gone."

## JOSHUA.

CHAP. ii. 1. "And Joshua the son of Nun sent." Rather, "had sent;" for since the passage of Jordan was to be in three days after the order issued (chap. i. 11) to prepare for the march, and the two spies passed three days in the mountains near Jericho; they must have been sent before that the order to prepare for the march was given. Probably the order was given after their return. See chap. iii. 2.

*Verse 7.* "unto." For על, read with many MSS. עד.

— "and as soon as." Omit אחר, with three MSS., one of

<sup>5</sup> That is, without any ally but God.



which is of good authority. See Houbigant, Kennicott, and De Rossi.

*Verse 15.* "upon the town-wall." The phrase קִיר הַחוֹמָה seems to want explanation. It probably carries some more definite meaning than that of the town-wall. May it not signify a joint, or angle of the wall, the place where two sides of it meet?

CHAP. III.

- 2, 1. 1. And it came to pass after three days, that they removed from Shittim, and came unto Jordan, Joshua and all the children of Israel, and there they passed the night, before they passed over.
5. 2. And Joshua said unto the people, Sanctify yourselves, for to-morrow Jehovah will perform wonders among you.
- 1, 7. 3. And Joshua arose early in the morning; and Jehovah said unto Joshua, This day will I begin to magnify thee in the eyes of all Israel, that they may understand that as I was with Moses I will be with thee.
8. 4. And thou, command the priests that bear the ark of the covenant, saying, When ye enter the brink of the water of Jordan, then stand ye still in Jordan.
2. 5. And the officers went through the camp;
3. 6. And they commanded the people, saying, So soon as ye shall see the priests, the Levites, take up the ark of the covenant of Jehovah your God, then ye shall march from your place, and go after it.
4. 7. Only there shall be a space between you and it. Ye shall not approach it within the distance of full two thousand cubits, in order that ye may know the way which ye must go, for ye have not passed this way heretofore.
6. 8. And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. So they took up the ark of the covenant, and marched before the people.

9. 9. And Joshua said unto the children of Israel, Come hither, and hear the words of Jehovah your God.
10. 10. And Joshua said, By this ye shall know that the living God is among you, and assuredly he will drive out before you the Canaanite, and the Hittite, and the Hivite, and the Perizzite, and the Amorite, and the Jebusite.
11. 11. Behold the ark of the covenant of the Lord of the whole earth goeth on before you into Jordan.
13. 12. And it shall be, as soon as the soles of the feet of the priests bearing the ark of Jehovah the Lord of all the earth, shall rest in the waters of Jordan, the waters of Jordan shall be intercepted, the waters that come down from above, and they shall stand up in one heap.
14. 13. And it came to pass, when the people marched from their tents to pass over Jordan, with the priests bearing the ark of the covenant before the people ;
15. 14. When they that bare the ark came unto Jordan, and the feet of the priests bearing the ark were dipped in the water upon the brink (now Jordan is swollen over all his banks all the season of harvest) :
16. 15. Then the waters which came down from the upper parts [of the river] stood still<sup>1</sup> ; they rose up in one heap to a great distance above the city Adam<sup>2</sup> ; which is hard by Zaredan. And those that were going down toward the sea of the plain, the Salt Sea, ran quite off, being separated [from the upper stream]. So the people crossed over opposite to Jericho.
17. 16. And the priests bearing the ark of the covenant of Jehovah stood firm upon dry land in the midst of Jordan. And all Israel crossed over upon dry land, until the whole army had crossed over Jordan.

N.B. The 12th verse of this chapter is evidently an interpolation, being indeed nothing more than the 2nd verse of

<sup>1</sup> The current was stopped.

<sup>2</sup> אַדָּם is the reading of many MSS.

the following chapter misplaced. See Houbigant's note on 4. 2.

CHAP. IV. from verse 11 to verse 19 inclusive, according to Calmet and Houbigant.

- 11, 15. 11. And it came to pass when all the people were clean passed over, that Jehovah spake unto Joshua, saying,
16. 12. Command the priests that bear the ark of the testimonials, that they come up out of Jordan.
17. 13. Joshua therefore commanded the priests, saying, Come ye up out of Jordan.
18. 14. And it came to pass when the priests that bare the ark of the covenant of Jehovah were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and overflowed all his banks as they did before.
14. 15. On that day Jehovah magnified Joshua in the sight of all Israel; and they feared him, as they had feared Moses, all the days of his life.
11. 16. And the ark of Jehovah and the priests marched on before the people.
12. 17. And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, marched in companies before the people of Israel, as Moses had commanded them.
13. 18. About forty thousand armed for battle marched before Jehovah into the plains of Jericho to wage war.
19. And the people came up out of Jordan, &c.

I am much at a loss about the 9th verse of this chapter, how to correct or where to place it; for incorrect, or misplaced, or both, it must be. Houbigant contends that the twelve stones of this verse are different from the twelve stones of the 3rd, 8th, and 20th verses, and that these twelve were actually erected in the midst of the bed of the river; and in this opinion he is supported by the version of the LXX and

the Vulgate. But to what purpose were stones erected where they would be invisible, and by what means were they secured against the impetuosity of the stream? Sensible of these difficulties, Kennicott contends that the twelve stones of this verse are no other than the twelve already mentioned, verses 3 and 8; and again, verse 20, that they were not set up in the midst of the river; and the expression which seems to assign them that strange situation, בתוך הירדן, is corrupt, and should be הירדן. "And Joshua set up twelve stones [taken] from the midst of Jordan, from the place," &c. But if this correction be adopted, the place where they were set up is not named, or described in this verse at all, and there is nothing in the sentence to which the adverb "there" [שם] in the last clause of it may be referred; whereas this word is never used as an adverb of place, but with a definite reference to some place named or described. I observe that the words בתוך הירדן are entirely omitted in one of Kennicott's MSS. Taking the verse with this omission, the words תחת מצב רגלי הכהנים נשאי ארון הברית will be the description of the place where the stones were set up, to which שם may refer. I have sometimes thought that the verse corrected by the omission of these two words might be subjoined to the 18th (the 14th in Calmet's arrangement); — "the place where the feet of the priests stood," in that arrangement of the text, will be the place upon the bank where they stood when they first came out of the bed of the river; and the sense will be, that besides the twelve stones which by God's command were taken out of the river, and afterwards set up at Gilgal, Joshua set up other twelve upon the spot where the carriers of the ark first set footing on the bank. But Josephus makes no mention of any such monument erected on the river's brink, or for any other twelve stones than the twelve set up at Gilgal.

Upon the whole, I am much inclined to suspect that this 9th verse and the 20th are only different readings of one and the same passage, in its true place at the 20th verse, but imperfect; corrupt and misplaced here. I would therefore expunge the 9th verse, that the 10th may connect immediately with the 8th, and the 20th I would complete from the 9th in this manner:—

ואת שתים עשרה האבנים האלה אשר לקחו מן הירדן תחת  
 מצב רגלי הכהנים נשאי ארון הברית הקים יהושע בגלגל  
 ויהי שם עד היום הזה :

*Verse 20.* "And those twelve stones which they took out of Jordan from the place where the feet of the priests stood, which bare the ark of the covenant, Joshua set up in Gilgal, and there they are unto this day."

CHAP. v. 1. "we were passed over." Read with LXX, Vulgate, and a great number of the best MSS. עברם — "they were passed over."

*Verse 2.* "the second time." This, therefore, was the second general circumcision of the people. At what time was the first? Certainly before the celebration of the Passover at Sinai. (Numb. ix.) For it appears by the sequel of this chapter that there had been a general circumcising of all the males that came out of Egypt, verse 5, but no general circumcising before this of the males born in the wilderness. (*Ibid.*) But since no uncircumcised person was to eat the Passover, the males that came out of Egypt must have been circumcised before the celebration of the Passover at Sinai. This, therefore, must have been the first general circumcision, in respect of which this is called the second.

Houbigant contends that the verb שׁוּב, addressed to Joshua, commanding him to repeat or do again, necessarily implies, that what it bids him do again, must have been done by him before; that this, therefore, must have been the second general circumcision performed by Joshua. The former one he supposes to have been performed when the two tribes and half-tribe received their allotment east of Jordan. But the sacred history in this chapter explicitly denies any general circumcision, by Joshua, or any one else, except of the individual generation that was delivered from the Egyptian bondage. That generation was gone before the settlement of the two tribes and half-tribe, and must have been circumcised before the celebration of the Sinai Passover.

Houbigant's criticism, however, upon the verb שׁוּב is not entirely to be disregarded, though it will not warrant the

conclusion he draws from it. But in every instance of this use of the verb as a command to repeat, the person to whom it is addressed is certainly considered, in some sense or another, as the doer upon a former occasion of that which is to be done again now. In this place the word is addressed to Joshua in his public capacity, of leader of the Israelites; and in that capacity he may properly be addressed as the doer of that which had been done by his predecessor in office. Nor is it improbable that he might have had a considerable share in the management of the business upon the former occasion at Sinai, as Moses's first aide-de-camp, which he seems to have been at that time.

*Verse 6.* "us." Read, with three MSS. of Kennicott's, and several of De Rossi's,  $\square\eta\delta$ , "them."

*Verse 9.* "the reproach of Egypt." — τὰ αἰδοῖα ἄλλοι μὲν ἔωσι ὡς ἐγένοντο, πλὴν ὅσοι ἀπὸ τούτων ἔμαθον. Αἰγύπτιοι δὲ περιτάμνονται. Herodot. lib. i. — τὰ αἰδοῖα περιτάμνονται καθαριότητος ἕνεκεν. Herodot. Diodorus, speaking of the Jews and Colchians, διὸ καὶ παρὰ τοῖς γένεσι τούτοις ἐκ παλαιοῦ παραδεδῶσθαι τὸ περιτέμνειν τοὺς γενωμένους παῖδας, ἐξ Αἰγύπτου μετενηνεγμένου τοῦ νομίμου. Again, τὰ αἰδοῖα πάντες οἱ Τρωγλοδύται παραπλησίως τοῖς Αἰγυπτίοις περιτέμνονται. It should seem that circumcision was neglected among the Israelites during their oppression in Egypt, and that the Egyptians reproached them with their uncircumcision.

*Verse 14.* "And he said, Nay." For  $\eta\delta$ , the LXX, and many of the best MSS. read  $\eta\delta$ . "And he said unto him."

—"but as captain of the host of the Lord am I now come." Rather, "Verily, I am the prince [or leader, or captain] of the host, Jehovah. Now am I come."

This is a more literal rendering of the Hebrew than any other; and it connects the appearance of this personage with the rest of the narrative, with which it seems, according to any other interpretation, to have no connexion. For to what purpose was this appearance, unless the person appearing was the same who converses with Joshua, in the express character of Jehovah, in the following chapter? But for what purpose did Jehovah appear? Certainly to encourage Joshua, and to prescribe the very extraordinary means by

which the town of Jericho was to be reduced. But why "now?" "Now, at this season, am I come." What rendered this extraordinary appearance particularly seasonable at this time? Surely the situation of the Israelites, and their recent dedication of themselves to the God of their father Abraham, in the rite of circumcision, and to their redeemer from the Egyptian servitude in the celebration of the Passover. The Israelites having entered the promised land, and thus devoted themselves to the true God, Jehovah comes in person to give them seisin, as it were, of their inheritance, and prepared to dispossess the Canaanites by force. It was the opinion of Eusebius, that the person who appeared upon this occasion to Joshua was no other than the Son of Gōd. And this rendering of the Hebrew text removes the principal objection, which some of the Fathers, reasoning from the interpretation of the LXX, alleged against that opinion. But Eusebius's argument was beyond the reach of any objection; namely, that the person appearing to Joshua claims the very same homage which Jehovah claimed when He appeared to Moses in the bush, which neither the archangel Michael, nor any but Jehovah, would have done.

*Verse 15.* "And the captain of the Lord's host." Rather, "And the captain of the host, Jehovah."

The division of the chapters here is injudicious. The first five verses of the following chapter should be joined to this. And the sixth chapter should begin with the sixth verse.

CHAP. vi. 1. "straitly shut up." Rather, "was shut and blockaded." The city was shut by the inhabitants, that none might enter, and it was blockaded by the enemy, that none could get out. — "shut up, and closed," Queen Elizabeth's Bible.

*Verses 4. 6. 8. 13.* "trumpets of rams' horns." Rather, "trumpets of jubilee." See Vulgate, and Parkhurst, יבל.

*Verse 5.* "ram's horn." Rather, "jubilee horn."

*Verse 7.* "And he said." Many of the best MSS. have ויאמר.

*Verse 9.* "that blew." For תקעו, some of the best MSS. have תקעו.

*Verses 9. 13.* “the priests.” Expunge these words, which are not in the Hebrew. The Hebrew expresses that the whole rear blew with trumpets as they marched along; and this is the sense given by the Vulgate.

*Verse 18.* “lest ye make yourselves accursed when ye take of the accursed thing.” Rather, “lest when ye should utterly destroy, ye purloin aught of the devoted thing.” —“ne forte, si quidquam delendâ urbe de anathemate subtraxeritis.” Houbigant. Est Hiphil החרים “anathema facere, seu morte omnia delere.”

CHAP. vii. 5. “unto Shebarim;” probably some broken, craggy rocks, so called.

*Verse 17.* “Zarhites, man by man; and Zabdi was taken.” For הזרחי לביתים וילכד את בית זבדי, read הזרחי לגברים וילכד את בית זבדי —“Zarhites by households, and the household of Zabdi was taken.” The change of לגברים into לבתים is supported by MSS.

*Verse 21.* “two hundred shekels of silver, and a wedge of gold of fifty shekels weight.”

Value of silver . . .	£5 4 9
———— gold . . .	13 1 11
—————	
Total gold and silver .	£18 6 8

*Verse 25.* “and burned them with fire after they had stoned them with stones.” Not in the LXX.

CHAP. viii. 12, 13. It seems very improbable that 5000 men should now be placed in ambush on the very same side of the city where 30,000 had already taken their station. The LXX makes no mention of this second ambush of 5000 men. Houbigant, therefore, omits the first six words of the 12th verse; and for the seventh, ארוב, he reads וארוב. In the 13th verse, for אשר, he reads ראש; and after the second לעיר he introduces the first four of the six words omitted at the beginning of the 12th verse, thus;

&c. לעיר ויקח יהושע כחמשת אלפים איש וילך בלילה —

With these very probable emendations, the two verses may be thus rendered:

12. “And the ambush was on the west side of the city.



13. And the people so ordered the whole camp, that the van (רשא) was on the north of the city, and their rear (עקביו) on the west side of the city: and Joshua took about five thousand men, and went that night into the midst of the valley."

*Verse 26.* This whole verse is omitted in the LXX. The circumstance indeed is very improbable. The stretching out of his spear was plainly a signal for the ambush to rise, and there was no reason to continue it so long. The interpolation was probably made to produce a resemblance between this story and the defeat of the Amalekites, Exod. xvii. But the two stories are altogether different. The holding up of Moses's hands made that victory miraculous. God chose to show the Jews, in the instance of the first enemies they had to deal with, that their success depended not on their own might and valour, but on his favour and protection.

*Verse 32.* "upon the stones;" *i. e.* the stones which he set up pursuant to the command given in Deut. xxvii.; not upon the stones in the altar.

I cannot but suspect that the last six verses of this chapter are misplaced, not only because the 29th verse connects well with the 1st verse of the following chapter, and that these six verses break the connexion, but because the transaction related in them could hardly take place at this time. Joshua's station was yet at a great distance from Mount Ebal, namely, at Gilgal, where he made his head-quarters till the total reduction of the southern quarter of the country. See chap. ix. 6; x. 6, 7, 9, 43. The erection of the altar and the pillar at Mount Ebal was probably after the conquest of the northern kingdoms, when the land rested from war, for the remainder of Joshua's days. I should conjecture that these six verses should be annexed to chap. xi. after the words "and the land rested from war."

CHAP. x. 13. "in the midst of heaven." בְּחִצֵּי הַשָּׁמַיִם "in the division of the heavens," *i. e.* upon the horizon. The battle must have been fought a day or two before the full moon, when the moon appeared above the eastern horizon, at the same time that the sun was upon the point of setting in the west. Joshua, when he gave this command to the sun and moon, must have had Gibeon to the west,

and the valley of Ajalon to the east; so this valley of Ajalon must have lain eastward of Gibeon.

*Verse 15.* Omit this verse with the LXX.

*Verse 40.* “all the country of the hills, and of the south, and of the vale, and of the springs.” I would read—כל החר והשפלה האשדות הארץ הנגב החר “all the country of the south, the mountain, and the plain, and the springs.” It is true that in the next chapter, verse 16, ואת כל נגב החר follows. But in that passage, it is evident from the context that החר signifies the mountainous country to the north, and the whole south country is mentioned as distinct from it. But the whole country in question in this place is the southern quarter of the promised land.

CHAP. xi. 2. “and of the plains south of Cinneroth,” *i. e.* the plain of Jezreel.

*Verse 8.* “Misrephoth-maim—the burnt lands westward.” Were these burnt lands a solfa terra, or were they limekilns?

*Verse 13.* “the cities that stood still in their strength.” Rather, “the cities that stood upon hanging steepes.” — “quæ erant in collibus et in tumulis sitæ,” Vulg.

*Verse 16.* “all that land, the hills, and all the south country.” All that land, the immediate subject of the preceding narrative, the land of the confederate kings, described in verses 1—3, which consisted chiefly of the mountainous country northward; and he had before made himself master of all the south country, &c.

*Verse 23.* “according to their division by their tribes.” Rather, “by their portions according to their tribes.” See note, chap. viii. 32.

CHAP. xii. The first six verses of this chapter seem to have suffered much dislocation. In the sixth verse we find the pronoun “it” without any antecedent which it may rehearse. If this verse were subjoined to the 1st, the pronoun “it” in the English, or the feminine suffix ה of the verb ויתנה would rehearse הארץ in the 1st verse, and the order of the narrative respecting the land east of Jordan would be similar to that which the sacred writer observes with respect to the land on the western side of the same river; the division of which is mentioned in the 7th verse,

before the kings are enumerated. And in that 7th verse, the pronoun ה suffixed to the verb ויתן rehearses the word הארץ at the beginning of the verse, understood of the country west by Jordan, just as the same suffix in this 6th verse, subjoined to the 1st, would rehearse הארץ in the 1st verse, understood of the country east by Jordan. But this 6th verse must not be immediately subjoined to the 1st. The 3rd verse seems also misplaced. As it stands, it ought to make part of the description of Sihon's territory. But Sihon's territory extended not to the sea of Cinneroth, its northern boundary being the river Jabbok. This 3rd verse, therefore, will not be a true description of the boundaries of Sihon's kingdom, but is part of a description of the boundaries of the conquests of the Israelites east by Jordan. The true order of the verses, therefore, I take to be this, 1, 3, 6, 2, 4, 5, 7, &c. But the verses being restored to this order, the ו prefixed to הערבה, at the beginning of verse 3, must be omitted. One of Kennicott's MSS. omits the whole word, which might indeed be spared. The ו likewise prefixed to מתימן, with one MS. I would omit. And at the beginning of the 4th verse omit, with the LXX, the word גבול; or rather, join the words עני וגבול at the beginning of the 4th verse to the end of the 3rd, as a farther description of Jabbok. Then at the beginning of the 4th add עני. Then the whole passage will stand thus:

1. 1. Now these are the kings of the country which the children of Israel smote, and whose land they possessed east by Jordan; from the river Arnon unto mount Hermon, and all the plain on the east:
2. 3. The plain [I say] to the sea of Cinneroth on the east, and to the sea of the plain, the Salt Sea, [*i. e.* from the sea of Cinneroth to the Salt Sea,] the way to Bethjeshimoth in the south, under the springs of Pisgah.
3. 6. Moses, the servant of Jehovah, and the children of Israel, smote them; and Moses, the servant of Jehovah, gave it for a possession unto the Reubenites, and the Gadites, and the half-tribe of Manasseh.
4. 2. Sihon king of the Amorites, who dwelt in Heshbon. He ruled from Aroer, which is upon the bank

of the river Arnon, and in the middle of the river, and over the half of Gilead unto the river Jabbok, the border of the children of Ammon, and the border of Og.

5. 4. Og the king of Bashan, of the remnant of the Rephaim, that dwelt at Astaroth and at Edrei.

6. 5. And he reigned over mount Hermon, and over Salchah, and all Bashan, unto the border of the Geshurites and Maachathites, and over half Gilead, unto the border of Sihon<sup>3</sup> the king of Heshbon.

7. 7. And these are the kings, &c.

*Verse 7.* "according to their divisions." Rather, "by portions to each."

CHAP. xiii. This chapter seems to have suffered much, from false punctuations, and other errors of transcribers.

*Verse 3.* "Sihor which is before Egypt." This river seems to be described by its vicinity to Egypt, in order to distinguish it from another Sihor near mount Carmel, Sihor Libnath.

This third verse ought to end with the word והעקרוני. The word העוים should stand at the beginning of the next verse, and in that verse, without any stop between העוים and מתימן, or between מתימן and כל, a full stop should be placed at הכנעני. Then the whole may be thus rendered:

2. "This is the land that yet remaineth; all the borders of the Philistines, and all Geshuri;

3. "From Sihor, which is towards Egypt, unto the borders of Eckron northward (this is reckoned into the land of Canaan), five lordships of the Philistim, the Gazathites, the Ashdodites, the Eshkalonites, the Gathites, and the Eckronites.

4. "And the Avim<sup>4</sup> to the south of all the land of the Canaanites; and the champaign that belongs to the Zidonians, as far as Aphek, [*i. e.*] as far as to the borders of the Syrians."

<sup>3</sup> For סיחון גבול הגלעד, read with one MS. of Kennicott's, הגלעד עד גבול סיחון.

<sup>4</sup> See Deut. ii. 23, and 2 Kings xvii. 31. Some remains of the ancient Avim probably settled to the south of Canaan, when their country was overrun, and the race in great part extirpated by the Capthorim.

*Verse 6.* "All—and all"— Read in both places, with one or more MSS., וְכֹל, "And all—and all."

*Verses 7, 8.* These two verses, as they stand in the modern Hebrew text, and in our public translation, are inconsistent with the history. For the half-tribe of Manasseh, which had received its inheritance with the Reubenites and the Gadites on the east of Jordan, was not to have another settlement in *this* land, on the west of the river; but the other half of that tribe was to be settled here. The true sense of the passage, as it was originally written, is unquestionably preserved in the version of the LXX, which is to this effect: "And now divide this land for an inheritance to the nine tribes, and to the half of the tribe of Manasseh. From Jordan unto the great sea thou shalt assign it. The great sea shall be the boundary. For to two tribes, to Reuben and to Gad, and to half of the tribe of Manasseh, Moses had given their allotment on the other side Jordan. On the east he had made their allotment."

*Verse 14.* This 14th verse is certainly an interpolation. We find it again in its proper place at the end of the chapter. I suspect that by some unaccountable blunder of very early transcribers it has here displaced the sentence, which in the version of the LXX stands at the beginning of the 15th verse, and makes a very proper introduction to the narrative of the whole sequel of the chapter. "Now these are the shares which Moses assigned to the children of Israel in the plains of Moab on the other side Jordan, over-against Jericho. And Moses gave," &c.

*Verse 21.* "whom Moses smote with the princes of Midian—Reba." It appears by the book of Numbers, that it was some considerable time after the conquest of Sihon and Og, that the war against the Midianites was undertaken, in which the five princes named in this passage were slain. For it was in consequence of the conquest of the Amorites by the children of Israel, that the league was formed against them between the Moabites and the Midianites, Numb. xxii. 2. And it was in revenge of the calamities brought upon the Israelites by the machinations of the Midianites, and the advice of Balaam, that the war against the Midianites was undertaken (Numb. xxxi. 1—7), in which these five princes and Balaam

were slain (verse 8). They were not slain, therefore, together with Sihon, who was conquered and put to death before any hostility took place between the Midianites and Israelites, and before Balaam had done the Israelites any harm. In this 21st, therefore, after בַּחֲשׁוֹן, I would read,

אֲשֶׁר הִכָּה מֹשֶׁה אֹתוֹ וְאֶת נְשִׂאָיו וְאֶת שְׁבִי הָאָרֶץ

—“in Heshbon, whom Moses smote, him and his great men, and the inhabitants of the land.” See Numb. xxi. 34, 35.

The 22d I would omit entirely.

*Verse 23.* “Jordan and the border thereof.” After הִירְדֵן, omit with Vulgate וּגְבוּל. “Jordan. This was the inheritance,” &c.

*Verse 25.* “and half the land of the children of Ammon.” The Israelites were strictly forbidden to meddle with the Ammonites, and are told they should have no part of their land, Deut. ii. 19. Accordingly, it is said that they meddled not with their land, verse 37. The Hebrew text, therefore, in this place must be corrupt. Perhaps for וְחֲצֵי אֶרֶץ the true reading may be מְחוּצַת לְאֶרֶץ; “and all the cities of Gilead that lay without the land of the children of Ammon.” Some of the cities of Gilead belonged to the Ammonites. See Deut. ii. 37.

*Verse 26.* “of Debir.” Rather, “of Lodebir.” 2 Sam. ix. 4, 5.

*Verse 27.* “Heshbon, Jordan and his border,” &c. For הִירְדֵן וּגְבוּל, I would read הִירְדֵן גְּבוּל. “Heshbon. Jordan was the boundary to the end of the sea of Cinneroth, east by Jordan.”

*Verse 32.* “These are the countries which Moses did distribute for inheritance.” Rather, “These are they to whom Moses gave inheritance.”

CHAP. xiv. I am persuaded that between the first and second verses of this chapter we ought to find an enumeration of the tribes (the nine tribes and half) that were settled west by Jordan, ending with the half tribe of Manasseh, and that the first verse should be thus rendered:—

1. “These are the children of Israel who received an inheritance in the land of Canaan, to whom Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of

the tribes, assigned their respective inheritances." To this effect it is rendered both by the LXX and by Houbigant. And this is the natural sense of the Hebrew word, in which there is no ellipsis; for the order of construction in the first clause is this,

: ואלה בני ישראל אשר נחלו בארץ כנען

The manifest deficiency of the narrative, without apodosis of the pronoun 'these' by an enumeration of the tribes, put our English translators upon devising another sense for the passage, by supposing an ellipsis of the word 'countries.' It did not occur to them that in this sense of the passage the narrative will be equally deficient, without an apodosis of the pronoun 'these' by an enumeration of the countries.

*Verse 6.* "Then—came," &c. Rather, "Now—had come." The sacred historian is going back to facts antecedent to the time of this division of the land.

*Verse 12.* "then I shall be able to drive them out." "Cum supra narretur, xi. 21, 22, Josuam expulisse Enacæos ex monte Hebron, nec ullos fuisse superstites nisi in Gath, in Gaza, et in Ashdod, satis intelligitur quæ in hoc capite narantur antea evenisse quàm quæ in fine cap. xi. Nec tamen propterea crediderim ordinem fuisse perturbatum. Nam hæc de Caleb memorantur, occasione acceptâ, de sortibus quæ ducendæ erant; ut lectores doceantur, quomodo Caleb Hebron possedisset; nempe non sorte, sed Mosis de eo promissis re complendis, et quanquam regio in quâ est Hebron, tribui Judæ in quâ natus erat Caleb, non sorte obtigisset, tamen futurum fuisse ut Caleb Hebron possideret, ne non staret id quod Moses promiserat. Sed sortes Deus ita temperavit ut promissa Mosis starent. Denique non pugnat id quod narratur cap. xi. Josuam expulisse Enacæos, cum eo quod hic promittit Caleb se eos expulsurum. Nam recte attribuitur Josuæ id, quod ipso imperante fecit Caleb, et quod ipse Caleb non fecisset, nisi ei Josua copias suppeditasset." Houbigant ad locum.

CHAP. xv. 1. "This then was the lot," &c. Rather, "Now the lot of the tribe of the children of Judah according to their families was upon the border of Edom, towards the wilderness of Sin southward, at the southernmost extremity [of the whole land]."

This first verse is a general account of the situation of the lot of the tribe of Judah. The writer then proceeds to a particular description of its limits.

*Verse 4.* "this shall be your south coast." For לַכֶּנֶסֶת, read with LXX and Houbigant לַהַר, "this was their southern border."

*Verse 7.* "Gilgal." See chap. xviii. 17.

*Verse 18.* "she moved him to ask of her father a field;" *i. e.* she solicited him to permit her to ask. See the sequel of the verse. Without the husband's consent the wife had no right to make such a request. See Houbigant.

*Verse 32.* "all the cities are twenty and nine." See Reland's Palestine, 143—147.

*Verse 47.* "and the great sea and the border thereof." Read וְהַיָּם הַגָּדוֹל הַגָּבוּל, "and the great sea was the boundary."

CHAP. xvi. xvii. I despair of making out the chorography of these two chapters. In general, it appears that the entire allotment of the sons of Joseph, west of Jordan, was a triangle, the base of which was the coast of the Mediterranean from Japho to Dor, and the vertex a point on the western bank of Jordan due east of Jericho. The nook left between the river, and a line drawn from this vertical point to Dor, made part of Issachar's portion. The partition line between Ephraim and Manasseh was a curve, concave on Manasseh's side, and convex towards Ephraim's. Upon this curve, or near it, stood the towns of Ataroth-adar, and the Upper Beth-horon. Upon the southern leg of the triangle, extending from the vertical point Japho, was Jericho, Naarath, the hill of Beth-el, the towns Archiataroth, Janoah, Taanath-Shilo, Japhleti, Gezer. On the upper leg, extending from the vertex of the triangle to Dor, Tappuah and Michmethah.

CHAP. xviii. 4. 8. This part of the narrative seems to have suffered great disarrangement. Houbigant has brought it into better order.

4. 4. Give out from among you three men for such tribe, (6) and bring them hither to me, (4) and I will send them, and they shall arise, and go through the land, and describe it according to your inheritances, and return to me.



5. 5. And they shall divide it into seven parts, (7) for the Levites shall have no part among you, for the priesthood of Jehovah is their inheritance; and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance east by Jordan, which Moses the servant of Jehovah gave them.
5. 6. Judah shall abide upon his territory in the south, and the house of Joseph shall abide upon their territory to the north, (6) and I will cast lots for you here before Jehovah our God.
8. 7. So the men arose, and set out. And Joshua charged them that went to describe the land, saying,
8. 8. Go, and walk through the land, and describe it. (6) Ye shall describe the land in seven parts, (8) and return unto me. And I will cast lots for you here before Jehovah in Shiloh.

*Verse 14.* "And the border was drawn thence, and compassed the corner of the sea southward, from the hill," &c. Rather, "And the border on the west side was drawn, and went round to the south from the hill," &c.

*Verse 15.* "And the south quarter was from the end of Kiriath-jearim, and the border went out on the west." Rather, "And the south side was from the extremity of Kiriath-jearim, where the western boundary ended."

CHAP. xix. 34. "and to Judah upon Jordan toward the sun-rising." For וביהודה, Houbigant would read ובגדות, "and to the banks of Jordan." But see Reland's Palestine, tom. i. p. 32—37.

*Verse 47.* "And the coast of the children of Dan went out [too little] for them." For ויצא, at the beginning of this verse, Houbigant reads ויאץ. A happy conjecture. "And the border of the children of Dan was too narrow for them." See Judges xviii.

CHAP. xxi. 5, 6. "out of the families of the tribe." For ממשפחת מטה, in both places, read לשפחותם מומטה; "by their families out of the tribe."

*Verse 36.* "of Reuben, Bezer with her suburbs;" read with several MSS.

—ראובן את עיר מקלט הרצה את בצר ואת מגרשיה

—“of Reuben the city of refuge for the manslayer, Bezer and her suburbs.” Or,

—ראובן את עיר מקלט הרצח את בצר במדבר ואת מגרשה—

—“of Reuben, the city of refuge for the manslayer, Bezer in the wilderness and her suburbs.”

*Verse 39.* “four cities in all.” כל ערים ארבע. Omit, כל, with Houbigant, three MSS. of Kennicott’s, and one of De Rossi’s;—“four cities.”

CHAP. xxii. 7, 8. See Houbigant. The emendations he proposes deserve attention, though not absolutely necessary to the sense of the passage.

*Verse 10.* “a great altar to see to.” —“in appearance a great altar.” Why in appearance? Because the building was in the form, but not intended for the purposes of an altar. See verse 23, and 26—29. It was rather the model of an altar, than an altar. And so the words might be rendered, “the model of a great altar.”

*Verse 11.* “over against the land of Canaan.” Rather, “upon the edge of the land of Canaan.” “Nihil erat in his verbis cur crederet Edmundus Calmet fuisse id altare ad orientem Jordanis erectum, non autem ad occidentem; nam de alterutrâ ripâ Jordanis æque intelligi potest אל מול.” Houbigant ad locum.

*Verse 14.* “among the thousands of Israel;” or, “among the leaders of Israel.” χιλιαρχοι, LXX.

*Verse 21.* “the heads of the thousands of Israel.” —“the chiefs, the leaders of Israel.”

*Verses 22, 23.* There is certainly some confusion in these two verses. It might be remedied by a transposition of the first six words of the 23d verse, prefixing to the fourth [לשוב] the word ואם: thus,

22 — יהוה הוא ידע וישראל הוא ידע לבנות לנו מזבח אם  
במרר ואם במעל ביהוה ואם לשוב מאחרי יהוה אל הושיענו  
היום הזה:  
23 ואם להעלות &c.

<sup>5</sup> Upon the authority of LXX and Vulgate, I read, with Houbigant, הושיענו in the third person instead of תושיענו in the second.

22. "AL Aleim Jehovah, Al Aleim Jehovah; let him know, and Israel let him know, concerning the building us an altar; if it was in rebellion or in transgression against Jehovah, or if [it was] for the purpose of turning from following Jehovah, let him not save us this day.

23. "Or if [it was] for the purpose of offering thereon burnt-offering," &c.

But what is the amount of the proposition so solemnly repeated at the beginning of the 22nd verse, Aleim Jehovah is AL? It is calling the Omniscient God to witness their innocence. I agree with Mr. Parkhurst that the word אל, used as a title or name of God, is descriptive of the omnipresence and omniscience of the Divine Nature. And the accused tribes preface the asseveration of their innocence with a solemn recognition of this attribute.

"Omnipresent and omniscient is God Jehovah. Omnipresent and omniscient is God Jehovah. Let him know," *i. e.* let him judge, &c.

Verse 26. "Let us now prepare to build us an altar." Rather, "Let us now provide for ourselves by building an altar." —"provide for ourselves," *i. e.* in this case, in these spiritual concerns. See Parkhurst, עשה, ii.

Verse 30. "thousands of Israel." See verses 14. 21.

Verse 31. "now ye have delivered the children of Israel out of the hand of the Lord." Rather, "on the contrary, ye have," &c. namely, by the measures you have taken to prevent such criminal quarrels in future times between you and the other branches of the nation, as might draw down the Divine judgments upon the whole community.

Verse 34. "Ed." The word עד should certainly be restored in the original. See Kennicott's Collations.

CHAP. xxiii. 6. "very courageous." Rather, "very resolute," or "very firm."

Verse 9. "For the Lord hath driven." Rather, "Then will Jehovah drive."

— "but as for you, no man hath been able to stand before you unto this day." For עמד, I would read, with Vulgate, and one MS. of Kennicott's, יעמד; and at the end of the verse I would omit, with Vulgate, the words עד היום הזה, which seem to have crept in by repetition from

the preceding verse. "And as for you, no man shall stand before you."

CHAP. xxiv. 1. "and presented themselves before God," namely, at Shiloh. (See chap. xviii. 1.) I see no sufficient reason to suppose that Shiloh was at this time a town. It was the name of the place where the tabernacle was erected. By the mention of the daughters of Shiloh, Judges xxi. 21, it should seem that it was the name of a district, rather than a town. And the situation of the spot, where the tabernacle stood, is described, Judges xxi. 19, by its bearings with respect to other towns, as if there were no town upon the spot itself. If there was no town there, Shechem might be of all the neighbouring towns the most convenient at this time for a general assembly of the people, and the site of the tabernacle might be much nearer to this ancient town of Shechem, than the town of Shiloh was to the Shechem of St. Jerome's time.

Beth-el was another of the three towns mentioned Judges xxi. 19, so near to Shiloh, that it is sometimes mentioned as the place of the ark, when the ark was unquestionably at Shiloh. And persons going to consult the divine oracle at Shiloh are said to go up for that purpose to Beth-el. See Judges xx. 18. 26, 27.

Mizpeh of Benjamin was another town, though not one of the three mentioned in Judges xxi. 19, so near to Shiloh, that the people are said to be assembled at Mizpeh before Jehovah (Judges xx. 1; and xxi. 5), when the tabernacle and the ark were certainly at Shiloh. And a religious ceremony performed before Jehovah, that is, at the tabernacle at Shiloh, is said to have passed at Mizpeh, where the people were at the time assembled, Judges xi. 11. Beth-el, however, was so much nearer to Shiloh than Mizpeh, that persons going from Mizpeh to consult the Divine oracle at Shiloh, are said to go up for that purpose to Beth-el. See Judges xx.

It is remarkable that at the time the ark was at Shiloh, though we read that individuals went up thither to worship or consult the oracle, yet we never read of any public assembly of the people at that place, but either at Shechem or Mizpeh; except indeed the stated feast mentioned in Judges xxi. 19.

*Verse 4.* "Egypt." The LXX add, —καὶ ἐγένοντο ἐκεῖ εἰς ἔθνος μέγα καὶ πολὺ καὶ κραταῖον, καὶ ἐκάκωσαν αὐτοὺς οἱ Αἰγύπτιοι.

*Verse 13.* "for which ye did not labour." Rather, with Queen Elizabeth's translators, "wherein ye did not labour;" *i. e.* which ye had not tilled.

*Verse 20.* "If ye forsake—then he will turn." Rather, "For ye will forsake—and he will turn."

*Verse 32.* "of Gaash." The LXX add, —καὶ ἐκεῖ ἔθηκαν μετ' αὐτοῦ εἰς τὸ μνημεῖον, ἐν ᾧ ἔθαψαν αὐτὸν ἐκεῖ, τὰς μαχαίρας τὰς πετρίνας, ἐν αἷς περιέτεμε τοὺς υἱοὺς Ἰσραὴλ, ἐν Γαλγάλοις, ὅτε ἐξήγαγεν αὐτοὺς ἐξ Αἰγύπτου, καθὰ συνέταξεν Κύριος· καὶ ἐκεῖ εἰσιν ἕως τῆς σήμερον ἡμέρας.

*Verse 33.* "Ephraim." The LXX add, —'Ἐν ἐκείνῃ τῇ ἡμέρᾳ λαβόντες οἱ υἱοὶ Ἰσραὴλ τὴν κιβωτὸν τῆς διαθήκης τοῦ Θεοῦ, περιέφερον ἐν ἑαυτοῖς. καὶ Φινεὲς ἱεράτευσεν ἀντὶ Ἐλεάζαρο τοῦ πατρὸς αὐτοῦ ἕως ἀπέθανε, καὶ κατωρύχθη ἐν Γαβαὰρ τῇ ἑαυτοῦ. Οἱ δὲ υἱοὶ Ἰσραὴλ ἀπήλθοσαν ἕκαστος εἰς τὸν τόπον ἑαυτῶν, καὶ εἰς τὴν ἑαυτῶν πόλιν. Καὶ ἐσέβοντο οἱ υἱοὶ Ἰσραὴλ τὴν Ἀστάρτην, καὶ τὴν Ἀσταρώθ, καὶ τοὺς θεοὺς τῶν ἐθνῶν τῶν κύκλῳ αὐτῶν. καὶ παρέδωκεν αὐτοὺς Κύριος εἰς χεῖρας Ἐγλῶμ τῷ βασιλεῖ Μωάβ, καὶ κατεκυρίευσεν αὐτῶν ἕτη δεκαοκτώ.

Houbigant esteems this addition, as well as what we find subjoined to the 4th and to the 32nd verses, an original part of the sacred text, which was extant in the copies used by these translators. But this last addition is, in my judgment, entirely discredited by the very first part of it, about the removal of the ark from place to place; which is false. For the ark was never moved from Shiloh till the time of Eli, when it was carried to the camp at Ebenezer, in hopes that its presence might secure the victory to the Israelites over the Philistines, 1 Sam. iv. 3, 4. 7. Again, in the latter part, the mention of Astarte and Astaroth as different divinities betrays both the ignorance and the late age of the interpolator.

## JUDGES.

CHAP. i. 10—15. The capture of Jerusalem, though it took place in the lifetime of Joshua, and is related in its proper place, in the 10th chapter of the Book of Joshua, is very properly mentioned in the 8th verse of this chapter, to explain how it came to pass that the victorious Israelites should carry the captive king Adonibezek to that place. The expulsion of the three sons of Anak from Hebron by Caleb is mentioned for a particular reason in the 20th verse; but no reason can be assigned for the mention of it here in the 10th verse, or for the repetition in the five following of Othniel's expedition against Kiriath-sepher, and his marriage with Achsah. I much suspect that these six verses are an interpolation, and should be expunged.

*Verse 20.* The sacred writer having said in the preceding verse that Judah could not drive out the inhabitants of the valley, finds it necessary to the accuracy of his narrative, to make an exception of Hebron, from whence, though it was situated in a valley, the inhabitants were driven out by Caleb. For this reason, the capture of Hebron, which had been related in its proper place, in the 14th chapter of the Book of Joshua, is mentioned again here.

CHAP. ii. 22. "therein." For בם, read בה, with many MSS.

CHAP. iii. 3. "and all the Canaanites." All the Canaanites were not left, for many of them were subdued; some by Joshua, some after his death perhaps. After הַכְּנַעֲנִי, I would insert יְשֵׁבֵי הָעֵמֶק, "and all the Canaanites that inhabited the valley." (See chap. i. 19.)

*Verse 13.* "and possessed the city of Palm trees," *i. e.* Jericho. Josephus says that Eglon built a palace there, and made it his residence. The Moabites certainly made a considerable settlement in the country. (See verses 28, 29.)

*Verse 16.* "of a cubit length." Rather, "of a short length." (See Parkhurst, גֹּמֵר.)

—“under his raiment.” — ὑπὸ τὸν μανδύαν αὐτοῦ, LXX.  
—“subter sagum,” Vulg.

*Verse 22.* “and the dirt came out.” Rather, “and it [the dagger] came out through the passage of the excrement.”

*Verse 23.* “through the porch.” Rather, “into the gallery.” (See Parkhurst, סדר.)

*Verse 25.* “till they were ashamed.” Rather, “till their patience was tired out.”

*Verse 29.* “all lusty.” כל שמן — “unctos omnes, oleo nimirum palæstræ.”

CHAP. iv. 11. “unto the plain.” Rather, “by the oak.”

*Verse 18.* “a mantle.” Rather, “a blanket.”

CHAP. v. See a translation of this chapter, and notes thereon, among the translations of “Sacred Songs” in Volume II.

CHAP. vi. 4. “for Israel, neither sheep, nor ox, nor ass;” *i. e.* “for Israel, neither for sheep, nor for ox, nor for ass.”

*Verse 25.* “even the second bullock.” Rather, “and a second bullock.” He was ordered to take two bullocks.”

*Verse 26.* “in the ordered place,” במערכה.

*Verse 28.* “the second bullock was offered.” What had been done with the first?

*Verse 32.* “he called him Jerubbaal, saying, Let Baal plead against him.” Rather, “he was named Jerubbaal, meaning, that Baal might contend with him.”

CHAP. vii. 3. “from Mount Gilead.” (See Houbigant, who proposes, after Le Clerc, to read “Gilboe.”)

*Verse 18.* “The sword,” &c. (See verses 14. 20.)

*Verse 19.* “and they had but newly set the watch.” Rather, “and the moment the sentinels awoke.” To this effect the LXX, Vulgate, &c.

CHAP. viii. 13. “before the sun was up.” מלמעלה החרם. The LXX, Aquila, Symmachus, and Theodotion, and after them Houbigant, all take this for the name of a place, from a spot near the going up to Hares. — “from a spot near to the going up.” מעלה, the going up; למעלה, what is near to the going up; מלמעלה, from what is near to the going up. So I analyze the word.

*Verse 16.* "he taught." For וידע, the LXX and Vulgate read וידש; "he tore." (See v. 7.)

*Verse 26.* "a thousand and seven hundred shekels of gold;" that is, in weight lbs. troy 14.3634258, in value 445*l.* 5*s.* 3*d.* very nearly.

CHAP. ix. 2, 3, 6, 7, 18, 20, 23—26, 39. "men of Shechem." Rather, "governors of Shechem." (See Houbigant.) These בעלי שכם seem evidently distinguished from the common people in verse 6.

*Verse 6.* "and all the house of Millo." Might this be rendered, "and the whole house of assembly?" (See Poole's Synopsis.)

—"by the plain of the pillar." Rather, "by the oak of the pillar." (See Josh. xxiv. 26.)

*Verses 9, 11, 13.* "to be promoted over the trees." Literally, "to shake myself over the trees," or, "to wave over the trees." (See Houbigant.)

*Verse 17.* "far." Rather, "without reserve;" in the most open manner.

*Verse 20.* "house of Millo." (See v. 6.)

*Verse 22.* "had reigned." Rather, "had ruled over;" or, more literally, "had lorded it over." He was neither judge nor lawful king, but a usurper and a tyrant.

*Verse 28.* "is not he," &c. It is not easy to bring the words as they now stand to any tolerable sense. The versions of the LXX and the Vulgate particularly incline me to correct the passage thus:

. הלא בן ירבעל הוא וזבל עבדו והפקיד אתו לאנשי . &c.

The alteration consists only in the insertion of הוא after ירבעל, upon the authority of the LXX; the transposition of the words עבדו and פקידו; and the alteration of the letter in והפקיד, of את into אתו, and the prefixing of ל to the word אנשי, by conjecture, founded, however, on the version of the Vulgate.—"Is not he the son of Jerubbaal, and Zebul his slave; and him he hath set over the men of Hamor the father of Shechem?"

From all the circumstances of the story, it appears that Shechem was at this time in the possession of an idolatrous



race; at least, that an idolatrous faction had the upper hand, and were the first promoters of Abimelech's exaltation. This Gaal, who seems to have been an idolater too, flatters these idolatrous governors of Shechem, by speaking of them as the genuine descendants of the original Shechemites, although the fact was, that the race of the Shechemites was extirpated by the sons of Jacob, in their father's lifetime.

*Verse 29.* "and he said." For ויאמר, the LXX seem to have had in their version ואמר in the first person, — "and I would say."

*Verse 31.* "privily." Rather with the margin, "to Tor-mah," the same place which in verse 41 is called Arumah.

*Verse 44.* "and the company that was with him rushed forward, and stood . . . city; and the two other companies," &c. — "and stood." For ויעמדו, two of Dr. Kennicott's Codd. have ויעמד in the singular, which I am persuaded is the true reading.

"And Abimelech, and the companies that were with him, sallied forth; and he took his post at the entrance of the gate of the city. And the two [other] companies sallied forth upon all the people," &c.

*Verse 48.* "a bough from the trees." שוכת עצים, φόρτιον ξύλων, Aquila; "a load of wood," *i. e.* as much as a man could carry. This is probably the true rendering.

*Verse 49.* "his bough." Several of Kennicott's MSS. read שוכו, or שכו; "his burthen," or, "his load." (See verse 48.)

CHAP. X. 4. "that rode on thirty ass colts, and they had thirty cities." To ride on an ass seems to have been the privilege of a governor of a city, and a mark of his authority. It perhaps became so, because the word עיר signifies either an ass's colt, or a city. Hence, in the hieroglyphic system, an ass's colt might be the symbol of a city. (Compare Judges v. 10.)

*Verse 8.* "that year." Is the year of Jair's death meant?

*Verse 12.* "the Maonites." Rather, "the Meunim." These Maonites, or Meunim, are not acknowledged by the ancient versions. The Alexandrian LXX, instead of them, has "the Midianites" between the Zidonians and Amalekites. Other copies of the LXX have "the Midianites" in the third

place, after Zidonians and Amalekites. Other copies, again, have "Canaan." And with these Symmachus and the Vulgate agree. But I doubt not but these "Meunim" are the people mentioned by the same name, 2 Chron. xxvi. 7, where they are called by the LXX "Minæi." The same people were probably mentioned in another place, namely, 2 Chron. xx. 1, where the LXX calls them by the same name, "Minæi." But by a transposition of the  $\mu$  and  $\gamma$ , the modern Hebrew text has turned them into Ammonites, which makes great confusion in that text. But if, for  $\text{מִזְעֵמוֹנִים}$ , we read with LXX  $\text{מִזְעֵמוֹנִים}$ , all is clear. (See Bishop Patrick on this place.) There were two nations called Minæi, in different parts of Arabia: the one in Arabia Felix<sup>1</sup>, the other in Arabia Deserta. The latter must be meant here. Their territory probably bordered upon Reuben's portion. (See Numb. xxxii. 38.)

CHAP. xi. 11. "before the Lord in Mizpeh." (Compare 1 Sam. xi. 15.)

Verse 18. "on the other side of Arnon." (See note, Numb. xxi. 13.)

Verse 31. "whatsoever." Rather, "whosoever." — "and I will offer it up for a burnt-offering;" or, "and I will offer him [*i. e.* to him, to Jehovah] a burnt-offering." Dr. Randolph.

Verse 39. "and it was a custom in Israel." Rather, "and it became a precedent in Israel;" *i. e.* this perpetual virginity of Jephthah's daughter became a precedent among the Israelites to be followed by women devoted as she was to the service of Jehovah. The word "that," by which this clause is connected with the following verse in the English Bibles, is not in the original, nor in the LXX, nor in the Syriac, Arabic, or Targum. (See Dr. Randolph's Sermon.)

Verse 40. "to lament;" "to converse with," perhaps "to condole with."

CHAP. xii. 4. "Ye Gileadites are fugitives," &c. Houbigant has made the best of this obscure passage. But it is certainly corrupt. The word  $\text{פְּלִטִים}$  signifies persons escaped from some extreme danger. It never signifies "fugitives"

<sup>1</sup> Vide Bochart, Geograph. lib. ii. cap. 22.

in an opprobrious sense. I suspect that this verse and the next have been by some accident intermixed; and that this passage relates to the situation of the Ephraimites at the ford.

*Verse 7.* "in one of the cities of Gilead." For בערי, read with LXX and Vulgate, בעיר; "in his city, Gilead."

*Verse 14.* "nephews." Rather, "grandsons." — "that rode on threescore and ten ass colts."—See chap. x. 4.

CHAP. xiii. 6. "but I asked him *not* whence he was." The LXX and Vulgate agree in the contrary, that she asked, but obtained no answer. For ולא, their copies had ולו, and omitted the suffix הו after the verb שאלתי. The Masoretic seems the better reading.

*Verse 18.* "secret." Rather, with the margin, "wonderful." But for פלאי, read with several MSS. פליא.

*Verse 19.* "the Lord: and the angel did wondrously," &c. Rather, "to Jehovah, who did a wonderful thing, while Manoah and his wife looked on." For ומופלא, a great number of Kennicott's best MSS. have ומופליא. I have sometimes thought that the true reading might be המופליא, to be in connexion with לעשות, as a title of Jehovah, and that the words ומונוח ואשתו ראים have crept in, improperly, in this place from the following verse. So that the whole of this 19th verse should stand thus:

19. "So Manoah took a kid, with a meat-offering, and offered it upon a rock to Jehovah, who is wonderful in operation. 20. And it came to pass," &c.

*Verse 21.* "Then Manoah knew," &c.; *i. e.* he was convinced. By his conduct, by his offering sacrifice, and by the title he applied to Jehovah (if the conjecture concerning the true reading of the 19th verse be well founded), it should seem that he had some suspicion who the angel was, as soon as the angel declared that his name was Wonderful.

*Verse 23.* "nor would as at this time have told us such things as these." Rather, "nor would have revealed unto us *what by the time has actually taken place.*" כזאת . . . בעת. This conversation seems to have taken place at some little distance of time after the last appearance of the angel of Jehovah, when Manoah's wife found herself pregnant, and knew by the state of her pregnancy that her conception must

have commenced since the time the angel of Jehovah first promised it. To the particular fact of her pregnancy she alludes by the word כּוֹזֵאת, and to the time of it by the word כִּעֵת. These two things taken together, that she was now pregnant, and that her conception was posterior to the angel's promise, make a complete proof, that she and her husband were still objects of the angel's favour, and had nothing to apprehend.

CHAP. xiv. 10. "and Samson made there a feast." The LXX add "for seven days."

— "young men," *i. e.* bridegrooms.

Verse 15. "on the seventh day." The LXX say, "the fourth," which is more consistent with the context. The difference between the textual reading הרביעי and השביעי, which must have been the reading of their copies, lies only in the letters ש and ר.

— "unto us." For לנו, the LXX and Vulgate had לך, "unto thee," which is the better reading.

— "have ye called us, to take that we have? Is it not so?" For הלא at the end of the verse, read הלאה, "have ye called us hither to take that we have?" (See Houbigant.)

Verse 18. "before the sun went down." This is the proper rendering of the words בטרם יבא החרסה. Nothing can be more ridiculous and absurd than the interpretation proposed by some of the divines of the Hutchinsonian school, "before it went towards the sunward," which, they say, is the literal rendering of the words, taking the final ה for the suffix of local motion, or of the place to which. See Spemman's Inquiry, p. 205. But how will they expound the pronoun *it*? That sunset is the time meant is pretty generally agreed. Now, what is it that, at the season of sunset, goes to the sunward? Would they say, "the day?" But in what sense does the day go sunward at sunset? If by day, they would say we are to understand that part of the atmosphere, which is agitated and *put in a bustle* by the solar light falling upon it, which they with great truth contend to be the proper sense of the word יום, I ask, how this *day* goes sunward at sunset, or at any other season? That part of the atmosphere, which is *now* day, at sunset is carried *from* the sun by the diurnal

rotation, and ceases to be day; and another part is brought sunward, or brought under the sun, and receives his rays, and becomes *day*. So that the day, which now is, can with no propriety of speech be said to go sunward. But what is now night is *coming* sunward. The word חרם occurs for the sun only in three places, perhaps only in two (see Judges viii. 13), of which this is one. In the other two it is masculine. But in this the final ה is purely paragogic. I would not say it is the feminine termination, because the word is the nominative of a masculine verb. At the same time, nouns truly feminine are in many instances connected with verbs of the masculine form. Granting, what the Hutchinsonians contend, that חרם properly denotes the fire in the sun; yet since at sunset the heat of the sun, no less than his light, is withdrawn for the night season from any particular place to which he sets, the solar fire may, with little less propriety than his light, be said to depart at sunset from every such place. For even the light departs not from the place, but the place from the light. For although the light, emitted from the sun, be indeed in motion in every region of the universe, except where it is intercepted by the intervention of opaque bodies, yet it is not by *that* motion that light is taken away from any particular place upon the earth's surface, but the place, by the earth's motion, is taken away from the light. And by the same means it is taken away from the warmth of the sun; which warmth is the effect of the fire burning in the sun. To say, therefore, that the warmth of the sun goes from a particular place, is no greater impropriety of speech than to say his light goes, an expression which the sacred writers confessedly use: and to say that his fire is gone, when the thing meant is that his warmth is gone, is only to use a metonymy; it is to put the name of the cause for the name of the effect: but to say the day goes sunward, were to use no intelligible figure of speech at all, but to talk nonsense.

The learned Mr. Parkhurst, aware, it may be supposed, of these objections, takes another method to avoid the impropriety of speech, which is supposed to be involved in the expression, according to the common interpretation of it. He supposes that the time meant is not sunset, but the forenoon of the day. And he says the words should be rendered,

“before *it* [the place or city] came towards the solar orb ;” *i. e.* to the meridian ; before mid-day or noon. See Parkhurst, בָּא, I. But the objection to this exposition is, that no place or city has been mentioned in the context, in the whole preceding part of this story (taking the beginning of it from the eighth verse), which may be understood here as the nominative of the verb בָּא, or which the pronoun ‘it’ in English may rehearse. And nothing can be more unreasonable than to suppose that the name of a place, not once named, is to be understood as the nominative of a verb, for which the sentence itself presents a nominative ; when the impropriety of speech, to be avoided by this unnatural construction, is nothing more than that, according to the more obvious construction of the words, a relative motion of the solar warmth will be described in terms, which, taken strictly, would imply that an absolute motion was competent to the solar fire. Which impropriety, as has been observed, is very little more than is actually used by the sacred writers, when in the very same terms they ascribe the same sort of motion to the solar light, to which they in those terms perpetually ascribe it.

Some copies of the LXX, instead of *πρὶν ἢ δύναι τὸν ἥλιον*, have *πρὸ τοῦ ἀνατεῖλαι τὸν ἥλιον*. But it is absurd to suppose that the company assembled before sunrise on the last day of the banquet to settle the wager. Nor is it likely that it was settled before noon. It is more natural to suppose that Samson’s thirty guests, having ensured their own success, partook of his hospitality, and kept him in expectation of winning to the last moment. Sunset, therefore, is the season intended by the sacred writer, as it is indeed the season, which his expressions, in their most obvious construction, naturally describe ; and the certain conclusion from this passage is, that the distinction set up by Mr. Hutchinson between שָׁמֶשׁ and חֶרֶס is imaginary ; at least, that whatever foundation there may be for it in the etymology of the words, it was not nicely observed by the sacred writers ; that the two words, as used by them, are only different names of the same thing, the sun.

I mean not, however, to insinuate that all Mr. Hutchinson’s etymological distinctions are equally groundless ; on the con-

trary, his writings (though he is often mistaken, often rash, and always too positive) deserve great attention.

CHAP. XV. 4. "foxes." See Merrick on Ps. lxi.

*Verse 7.* This verse is thus rendered by the LXX and Theodotion: Καὶ εἶπεν αὐτοῖς Σαμψὼν ἐὰν ποιήσητε οὕτως οὐκ εὐδοκῆσω, ἀλλὰ τὴν ἐκδίκησίν μου ἐξ ἑνὸς ἐκάστου ὑμῶν ποιήσομαι. Whence Houbigant conjectures that the words יַתְּצַח יָא should be restored, as the reading of their MSS., between the words יָאֵת and כִּי. "Although ye have done this, I am not satisfied without I take my revenge upon you, and afterwards I will be quiet." The agreement of the LXX and Theodotion gives great probability to the emendation.

*Verse 8.* "in the top;" rather, "in a cleft."

*Verse 15.* "a new jaw-bone." חֵרֶט, "green and moist, the jaw-bone of an ass but lately dead." See Bochart, Hieroz. vol. i. 202—205.

*Verse 16.* "heaps upon heaps." Rather, "I have made havoc of them." See LXX, Vulgate, Parkhurst, Houbigant. The text requires no emendation.

*Verse 19.* "an hollow place that was in the jaw-bone." Rather, "the mortar-hole, which is in Lehi." See Parkhurst, כַּתַּח.

CHAP. XVI. 2. "And it was told." At the beginning of the verse, read, with the LXX and Houbigant, וַיִּגַּד.

*Verses 13, 14.* It is very evident that much is wanting at the end of the 13th and the beginning of the 14th verses. The deficiency may be supplied from the version of the LXX, which is to this effect:

13. "and he said unto her, If thou braid the seven locks of my head with yarn, and fasten them with a peg unto the wall, then I shall be weak as any other man.

14. "So she laid him to sleep, and braided the seven locks of his head with yarn, and hammered them with pegs into the wall, and said unto him," &c.

*Verse 27.* "there were upon the roof," &c. What was the form of this banqueting-house, or temple, that 3000 persons on the flat roof could have a sight of Samson below, when at the same time two central pillars made the support of the whole building?

*Verse 29.* “and on which it was borne up, of the one,” &c. Rather, “and strained against them, the one with his right hand, and the other with his left.”

CHAP. xvii. 2. “that were taken from thee, about which thou cursedst, and spakest of also in mine ears.” The order is certainly disturbed. I would read, however, with less alteration than Houbigant proposes, in this manner:

אשר לקח לך וגם אמרת באזני ואתי אלית

—“that were taken from thee, of which thou spakest also secretly unto me, and didst put me to my oath.”

*Verse 3.* “And he had restored.” Rather, “And he restored.”

— “his mother said.” It should seem from all the circumstances of the story, that the son, not the mother, had devoted this money to religious uses. When it was restored to the mother, she applied a small part of it for her son, to the purposes of his vow. For ותאמר אמו, therefore, I would read, ויאמר לאמו, “and he said unto his mother.”

— “for my son.” The man had a son, whom he made his priest, ver. 5. But for לבני, the LXX here read לבדי, καταμόνας.

— “now therefore.” Rather, “now however,” or, “but now.”

*Verse 4.* “Yet.” Rather, “So.”

*Verse 5.* “And the man Micah had an house of gods.” I think Houbigant’s conjecture very probable, that והאיש at the beginning of this verse is a corruption of ויעש. “And Micah made for himself a house of God.”

*Verse 7.* “of the family of Judah, who was a Levite.” A Levite could not be of the family of Judah. The words therefore ממשפחת יהודה are properly expunged by Houbigant as a manifest interpolation. I have sometimes suspected that they belong to another place, and should stand at the end of the first verse of chapter xix. after the word יהודה, as part of the account of the Levite’s concubine.

CHAP. xviii. 2. “from their coasts.” מקצותם, “of their body.” See קצה.

*Verse 7.* “and saw the people,” &c. Read thus, ויראו את העם אשר בקרבה יושב לבטח כמשפט צידיים שקט ובטח ואין מכלים דבר בארץ ירש עצר ורחוקים &c.



—“and saw the people that was therein, living in security, with the manners and customs [כְּמִשְׁפַּט] of the Sidonians, quiet and secure, and no one offered them harm in any thing, confined within the land of [their] inheritance; and they were far from the Sidonians, and had no business with any man.”

—“living.” With Le Clerc and Houbigant, I expunge the ת at the end of the word יִשְׁבֵּת.

—“offered them harm.” See 1 Sam. xxv. 7. 15.

—“confined;” *i. e.* confining themselves; staying at home; engaging in no enterprize of war or commerce.

Verse 21. “and the carriage.” Rather, “the heavy baggage.”

Verse 29. See Josh. xix. 47.

Verse 30. “of the land.” For הָאָרֶץ, read, with Houbigant, הָאָרֶן. The verse immediately following sufficiently justifies, demands indeed the emendation.

CHAP. xix. 1. “out of Bethlehem Judah.” See note, chap. xvii. 7.

Verse 2. “played the whore against him.” ὠργίσθη αὐτῷ, LXX. For תוֹנָה, it should seem their copies of the Hebrew gave תוֹרָה; “took a dislike to him,” or, “became indifferent to him.” See Parkhurst, זרה, VIII. This is far more consistent with the sequel of the story than the sense which the textual reading gives. The emendation differs from the present text in a single letter only, and is for that reason preferable to Houbigant’s, though his is to the same effect.

Verse 10, “saddled.” Rather, “laden.”

Verse 28. “but none answered.” The copies used by the LXX, and perhaps by the Vulgate, seem to have had וְאֵין עֲנָה; “but none answered, for she was dead.”

Verse 30. “consider of it.” For לָכֵן, I would read with several MSS. לְבַנְנָם, or לְבָנָם.

CHAP. xx. 1—3. The transposition of the clauses proposed by Houbigant might make the narrative somewhat more orderly and distinct, but seems not absolutely necessary, and has not the authority of any of the ancient versions to support it.

Verse 1. “unto the Lord in Mizpeh.” Compare chap. xi. 11. If the tabernacle at Shiloh was within sight of the town

of Mizpeh (which I take to have been the case), the people resorting to or assembled at Mizpeh might be said to go to, or to be before, Jehovah. The like remark will apply to Shechem. See Josh. xxiv. 1, and the notes there.

*Verse 9.* “we will go up by lot against it.” Read with LXX, נעלה עליה בגורל. The similitude of the two words נעלה and עליה occasioned the omission of the former.

*Verse 10.* “that they may do, when they come to Gibeah of Benjamin.” For לעשות לבואם, read, by transposition, לבואם לעשות; “while they go to do unto Gibeah of Benjamin.”

*Verse 15.* “of Gibeah, which were numbered seven hundred chosen men. 16. Among all this people there were seven hundred chosen men, left-handed,” &c. Read,

הגבעה: והתפקדו מכל העם הזה שבע מאות איש בחור אטר יד מימי. &c.

15. “of Gibeah. 16. And of all this people were mustered seven hundred, every one a choice man, left-handed.” &c.

*Verses 18. 26. 31.* “to the house of God.” Rather, “to Bethel.” It seems probable that Shiloh was at this time a district belonging to the town of Bethel, and contiguous to it, so that the tabernacle being pitched in Shiloh, was said to be in Shiloh or at Bethel indifferently. See Josh. xxiv. 1, and the notes there.

*Verses 31—33.* The matter of these verses seems to lie in great disorder. Perhaps it should be arranged thus,

31 ויצאו בני בנימן לקראת העם ובני ישראל אמרו ננוסה ונתקנהו מן העיר אל המסלות:

32 הנתקו מן העיר ויחלו להכות מהעם כפעם בפעם חללים בשדה במסלות אשר אחת עלה בית-אל ואחת גבעתה כשלישם איש בישראל:

33 ויאמרו בני בנימן ננפיים הם לפנינו כבראשונה וכל איש ישראל קומו. &c.

31. “And the children of Benjamin went out against the people: and the children of Israel said, Let us flee, and draw them away from the city, to the highways.

32. “They were drawn away from the city, and they

began to smite of the people, as before, repeatedly. The slain in the open field, in the highways, of which the one goeth up to Bethel, and the other to Gibeah, were about thirty, men of Israel.

33. "Then the children of Benjamin said, They are smitten before us, as at the first: But all the men of Israel rose up," &c.

— "rose up out of their place." The word קם sometimes signifies to stand firm, to maintain his ground. This I take to be its sense here. — "stood firm every one in his station." When the Benjaminites began to exult in their supposed victory, the Israelites suddenly halted, faced about, and presented an orderly line to their pursuers.

"out of the meadows of Gibeah." מַמְעָרָה. Meadows could afford no situation for an ambuscade. The word must bear some other sense, if it be the true reading. Houbigant's emendation of מַמְעָרָה is not easily to be admitted, though it is supported by the versions of the LXX and Vulgate, because the ambuscade was not placed on any particular side of the town, but all around it. See ver. 29.

Verse 34. "against." Rather, "from over against." ἐξἑναντίας τῆς Γαβὰ, LXX. These 10,000 seem to be a third body, distinct both from the ambuscade, and from the army engaged with the Benjaminites in Baal-Thamar.

Verse 35. In this verse the sacred writer relates the event of the battle in general terms. In the sequel he resumes the story, giving the particulars of the battle, and the consequences of the victory, more in detail.

Verse 36. "smitten, for the men of Israel gave place," &c. Rather, "smitten. For the men of Israel had given place," &c.

Verse 37. "drew themselves along." Rather, "advanced."

Verse 38. "that they should make a great flame, with smoke to rise up out of the city." The word מִשְׂאֵת is rendered πυρσός by the LXX: and by πυρσός they certainly understood not a single torch, but a pile of combustibles on fire. The words הרב להעלות מִשְׂאֵת העשן are not easily reduced to any regular construction. Perhaps the original reading may have been thus, הרבותם מִשְׂאֵת להעלות עשן.

“Now it had been agreed upon between the men of Israel and the ambuscade, that they [the persons of the ambuscade] should make a large pile, to send up smoke from the city.” The alteration consists only in a transposition of the two words **להעלותם** and **משאת**, which brings the accusative of the transitive verb **הרב** next to its verb, which is its proper place; a removal of the letters **תם** from the end of the word **להעלותם** to the end of the word **הרב**, with an insertion of **ו** between **ב** and **ת**, to make the infinitive in Hiphil of the verb **רבה** in the regular form; and, lastly, a change of **ה**, prefixed without any meaning to **עשן**, into a **ת**, for the termination of the next preceding word, the infinitive **להעלות**. See Jer. vi. 1.

*Verse 40.* “But when the flame began to arise up out of the city with a pillar of smoke.” Rather, “But when the pile began to send up from the city a pillar of smoke” — “the flame.” Rather, “the conflagration.”

*Verse 41.* “But when the men of Israel—the men of Benjamin were amazed.” Rather, “And the men of Israel faced about, and the men of Benjamin were panic-struck.”

*Verses 42, 43.* “but the battle overtook them—and them——. Thus they inclosed—round about, and chased them,” &c. Read,

והמלחמה הדביקתהו ואשר מהערים משחיתים אותו בתוכה :  
כתרו

“But the army pressed hard upon them, and the people from the cities, destroying them in the midst.

“They surrounded the Benjaminites without ceasing, they trode them down,” &c.

The change of **בתוכו** into **בתוכה** (which is the only alteration) has the authority of a MS.

CHAP. xxi. 2. “to the house of God.” Rather, “to Bethel.” See chap. xx. 18.

*Verse 4.* “and built there an altar;” probably because the altar of burnt-offerings at the tabernacle was too small for the sacrifices of the whole army. See 1 Kings viii. 64.

*Verse 11.* “hath lien by man.” The Vulgate adds, — “but save the virgins.”

*Verse 17.* “there must be an inheritance for them that are

escaped of Benjamin," &c. Rather, "The right of inheritance to Benjamin belongs to them that are escaped;" or, "The escaped have the right of inheritance to Benjamin, and a tribe must not be abolished in Israel." The sense is, that the few that remain were the rightful heirs of the possessions of the whole tribe, and that it would not be lawful to suffer the tribe to become extinct, and to divide its property among the rest.

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## R U T H.

CHAP. i. 12. "if I should say," &c. Rather, "suppose that I should say, I have hope, that I were even to be married this very night, and were even to bear children [this night]."

*Verse 13.* "for them — for them." For להן, read, with Houbigant, the masculine, להם.

*Verse 14.* "and Orpah kissed her mother-in-law." The LXX add, — "and returned to her people." Unquestionably they found in their MSS. between the words לחמותה and ורות, the words ותשב אל עמה. See Houbigant.

*Verse 19.* "they two." שתיהם. Read with a great number of MSS. שתיהן.

CHAP. ii. 13. "though I be not like unto one"—. For לא, read, with Houbigant, לו; — "but would I were as one" —

CHAP. iii. 1. "rest for thee, that it may be well with thee." Rather, "a settlement for thee, which may be for thy happiness." The original expresses that the settlement should be both advantageous and agreeable to her inclination.

*Verse 2.* "winnoweth barley to-night in the threshing-floor." Rather, "winnoweth this night a floor of barley."

*Verse 3.* "put thy raiment upon thee, and get thee down." For ושמתי and וירדתי, read ושמתי and וירדת. MSS.

*Verse 4.* "and lay thee down." ושכבתי, read ושכבת. MSS.

*Verse 5.* "sayest unto me." Read תאמרי אלי MSS.

CHAP. iv. 4. "but if thou wilt not redeem it." For וואם לא תגאל, read וואם לא תגאל MSS.

*Verse 5.* "what day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabiteſs." For וימאת, read וואת; and for קניתי, read with many MSS. קנית. — "what day thou gettest poſſeſſion of the field at the hand of Naomi, thou muſt take poſſeſſion of Ruth the Moabiteſs." See the ancient verſions. Compare verſe 10, and ſee Houbigant.

*Verse 7.* "a man plucked off his ſhoe." That is, the man who transferred the property plucked off his own ſhoe, and delivered it to him to whom the transfer was made. Therefore the kinsman ſaid unto Boaz, Buy it for thyſelf, and plucked off his own ſhoe [and gave it to Boaz, in token of his voluntary transfer of his right to Elimelech's patrimony]. See LXX. Upon this ancient form of a transfer of property, the law, Deut. xxv. 7—9, ſeems to have been founded.

*Verse 11.* "make the woman—like Rachel and like Leah—and do thou worthily in Ephratah, and be famous in Bethlehem." Rather, "grant that the woman—may be like Rachel and like Leah—and ſet a good example in Ephratah, and that her name may be famous in Bethlehem." "Acquire fame," קרא שם, read קרא שמה, as in verſe 14, קרא שמו. The ſubject of this whole 11th verſe is Ruth, not Boaz. "Qui ſi ageretur in his verbis חיל ועשה חיל, legeretur וואתה, 'tu vero,' עשה חיל, 'fac virtutem,' ut ope pronominis transitus fieret ad Boaz ab ipſâ Ruth, de quâ mox ſermo erat. Ita interpretatur cum Vulgato Syrus. Vide ipſum, non autem Latinum ejus interpretem." Houbigant ad locum.

— "which two." שתיהם, read שתיהן. MSS.

*Verse 14.* "a kinsman." גאל here ſeems to mean the ſon which Ruth had borne, Naomi's grandſon.

— "that his name may be famous." Rather, "and may his name be famous."

## I. SAMUEL.

CHAP. i. 3. "yearly." Rather, "at stated times."

*Verse 5.* "a worthy portion." מנה אחת אפים, "a particular portion of dressed meats." "Particular," for herself: that is the force of the adjective of אחת. Besides the portions which he sent to Peninah and her sons and daughters in common, he sent a special portion of meats ready dressed [literally, 'baked,' אפים] to Hannah, for herself.

The copies used by the LXX seem to have had another reading.

ולחנה יתן מנה אחת כי אין לה ילד אפס כי חנה אהב  
 "And unto Hannah he sent a single portion, because she had no child. Nevertheless he loved Hannah, although," &c. But there is no necessity to depart from the textual reading.

— "but the Lord." Rather, "although Jehovah."

*Verse 16.* "Count not thy handmaid for a daughter of Belial." Houbigant's emendation, though merely conjectural, is very plausible. For לפני בת, he would read לפניך כבת.

*Verse 23.* "his word." דברו. The LXX read דברך, "thy word."

*Verse 24.* "with three bullocks." It appears by the following verse that they took with them but one bullock. For בפריים שלשה, therefore, read, with Houbigant, upon the authority of the LXX, בפר משלשה, "with a bullock of the third year."

*Verse 25.* "a bullock," את הפר, "the bullock."

CHAP. ii. See a translation of the first ten verses of this chapter, which is Hannah's thanksgiving, with notes thereon, in Volume II.

*Verse 25.* "the judge shall judge him." Rather, "God shall judge him."

*Verse 29.* "in my habitation." מעון. The word has certainly no meaning here. Houbigant would read תעוון, "ye do wickedly."

Verse 31. "thine arm, and the arm." Rather, "thy seed, and the seed."

Verse 32. "And thou shalt see an enemy in my habitation," &c. Here again the word מֵעוֹן is inexplicable. Houbigant would read עוֹן; and with this emendation he renders the passage thus: "And thou shalt behold whatever good shall happen unto Israel with sorrow and envy, for there shall not be," &c.

CHAP. iii. 3. "And ere the lamp of God went out," &c. "The lamps of the candlestick in the sanctuary burnt in the night-time only." See Exod. xxvii. 21; xxx. 7; 2 Chron. xiii. 11.

Verse 21. "And the Lord appeared again," &c. It should seem that for the sins of Eli's sons, the oracular voice in the sanctuary had been for some time discontinued. Eli, we find, is warned of the destruction of his family (chap. ii. 27, &c.) not by a voice from the cover of the ark, but by a prophet. But from the first call of Samuel, the oracle was regularly uttered in the sanctuary as in former times. See Exod. xxv. 22, and Numb. vii. 89. There seems to be no necessity for Houbigant's emendation here, but the first sentence of the following chapter should certainly be joined to the end of this.

"And Jehovah was manifested again in Shiloh; for Jehovah revealed Himself to Samuel in Shiloh, by the word of Jehovah, and the word of Samuel came to all Israel."

— "by the word of Jehovah;" *i. e.* by the voice between the cherubim. Jehovah spake immediately to Samuel, and Samuel reported to the people, what Jehovah said to him; and in this manner, Jehovah was again, as in former times, manifested in Shiloh.

CHAP. iv. 8. "with all the plagues in the wilderness." Between the words מַכָּה and בְּמִדְבָּר insert, upon the authority of the Chaldee and Arabic versions, וְהַעֲשִׂים נִפְלְאוֹת; "with all the plagues, and wrought wonders in the wilderness."

Verse 13. "Eli sat upon a seat by the wayside, watching." Read,

עֲלֵי יֵשֵׁב עַל הַכִּסֵּא בְּעַד יַד הַשַּׁעַר דֶּרֶךְ מִצְפָּה

— "Eli sat upon the seat close by the side of the gate, watching the road." See the version of the LXX, and



compare verse 18. The change of  $\eta$  into  $\eta'$  is justified by many of Kennicott's MSS.; but this alone is not a sufficient emendation.

*Verse 21.* "(because . . . husband)." I am inclined to think that the whole of this parenthesis is an interpolation.

*Verse 22.* "And . . . Israel: for . . . is taken." Rather, "Now . . . Israel, because . . . was taken."

CHAP. v. 6. "and smote them with emerods." Rather, "smote them in the fundaments." See LXX, Vulgate, Aquila, and Symmachus. The Vulgate adds to this verse, — "Et ebullierant villæ et agri in medio regionis illius et nati sunt mures, et facta est confusio mortis magnæ in civitate." The LXX have an addition to the same effect. Houbigant and Kennicott with good reason suppose that the corresponding words have been lost from the Hebrew text. See chap. vi. 4, 5.

*Verse 9.* "and they had emerods in their secret parts." Rather, "and their fundaments became ulcerous." See Vulgate and Aquila.

*Verse 12.* "were smitten with the emerods." Rather as in verse 6, "were smitten in the fundaments."

CHAP. vi. 4. "five golden mice." In the LXX, according to the Vatican, the number of mice is not mentioned. The mice must have been many more than five, for they were according to the number of towns and cities, not of lordships. See verse 18.

*Verse 18.* "the great stone of Abel, whereon," &c. For אבל, two or three of Kennicott's MSS., and one of De Rossi's, have אבן, and this was the reading of the LXX. — "the great stone, whereon," &c.

*Verse 19.* "fifty thousand three score and ten men." Only three score and ten, according to the reading of three MSS. of Kennicott's, confirmed by the authority of Josephus. See Kennicott's Dissertation.

CHAP. vii. 2. "And it came to pass," &c. Rather,

2. "Now it was so, that from the day the ark was placed at Kiriath-jearim, the time was long, for it was twenty years, that all the house of Israel pined after Jehovah. 3. Then Samuel spake," &c.

The sense is not, what our English Bibles seem to express,

that the whole time of the residence of the ark at Kiriath-jearim was only twenty years. It was certainly much longer. For the ark continued there all the reign of Saul, and part of David's reign. See 2 Sam. vi. and 1 Chron. xiii. But the sacred historian affirms in this place, that from the first placing of the ark at Kiriath-jearim, twenty years passed of anxious expectation of Jehovah's interposition for the deliverance of his people, before Samuel gave them any hope. That at the expiration of that time Samuel promised them deliverance upon their complete renunciation of their idols. This is the sense clearly expressed in the original, and rendered in the version of the LXX and Vulgate.

*Verse 14.* "Ekron," &c. See Josh. xv. 45, 46; xiii. 3.

This seventh chapter seems to contain a general account of things in Israel, from the twentieth year after the settlement of the ark at Kiriath-jearim, to Samuel's death. The subsequent chapters to xxv. 1, give the history of the same period in detail. It was from the end of the twentieth year that Samuel's government commenced. These twenty years formed an interregnum between Eli's death and Samuel's entrance upon the office of judge. The victory at Mizpeh was his first military exploit. The victories mentioned afterwards, by which Ekron and other cities were recovered, took place undoubtedly after Saul's elevation to the throne, and made a part of his victories<sup>1</sup>. For it cannot be supposed that, after the recovery of those towns, the Israelites should be without sword or spear, except what were in the hands of the king and his sons. See chap. xiii. 22.

CHAP. viii. 16. "and your goodliest young men." "Goodliest young men" seem oddly coupled with "asses." For *בְּחֵרֵיכֶם*, the LXX certainly read *בְּקָרֵיכֶם*; "and your best herds."

CHAP. ix. 9. This parenthesis is certainly misplaced. It would come in properly between the 11th and the 12th verse, where Houbigant places it.

*Verses 12. 14. 19. 25.* "high place." Rather, "house of worship."

<sup>1</sup> I think there is great room to doubt whether the victory at Mizpeh was before it. See chap. ix. 16.

*Verse 14.* "city: and when they were come into the city," &c. Rather, "city. As they were going along through the middle of the city," &c.

*Verse 18.* "in the gate." בתוך השער. Rather with LXX, בְּתוֹךְ הָעִיר; "in the middle of the city."

*Verses 23, 24.* Houbigant corrects this perplexed passage by bringing the words קראת' העם לאמר from the middle of the 24th verse, where they have no meaning, to the end of the 23d.

23. "And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by, saying I had invited the people.

24. "So the cook took up the haunch, with what belonged to it, and set it before Saul, and said, Behold what was reserved is set before thee; Eat, for it was kept for thee for this occasion. So Saul ate with Samuel that day."

*Verses 25, 26.* "Samuel communed with Saul upon the top of the house. 26. And they rose early: and it came to pass," &c.

Read, with LXX, : וירפדו לשאול על הגג וישכב :

25. "and they made a bed for Saul upon the house-top, and he lay down. 26. And it came to pass," &c. Compare Vulgate; and see Houbigant, who proposes a much greater alteration of the text.

CHAP. X. 1. "over his inheritance." The LXX add, "[over Israel; and thou shalt bear rule over the people of Jehovah,] and shalt deliver it from the hands of its enemies round about. 2. And this shall be a sign unto thee, that Jehovah hath anointed thee for a ruler [over his inheritance]. When thou art departed," &c. The Vulgate, with the omission only of what is put between [ ] and with the words "his people," instead of the pronoun after the verb "deliver," has the same addition, which certainly belonged originally to the text. See Houbigant.

*Verses 5. 13.* "high place." Rather, "house of worship."

*Verses 5. 10.* "a company." Rather, "a string."

*Verse 12.* "But who is their father?" "But who is his father? Is not Kish?" LXX.

*Verse 19.* "unto him, Nay." See LXX, Vulgate, and Houbigant.

Verse 21. "the family of Matri was taken." The LXX add, —"and they brought the family of Matri man by man."

Verse 25. "the manner of the kingdom." משפט המלכה; *jus regni*; the constitutional authority and duties of the kingly office. This was a different thing from המשפט המלך, the manner of the king, mentioned in chap. viii. 9. 11.

CHAP. xi. 8. "the children of Israel . . . the men of Judah." How happened it that Israel and Judah were separately numbered?

Verse 12. "Who is it that said, Shall Saul," &c. Read, with Vulgate, השאול.

Chap. xii. 11. "Bedan," read "Barak," LXX; or rather, "Deborah (Arabic and Syriac) and Barak" (LXX).

— "Samuel," read "Samson." Arabic, and Syriac.

Verse 14. "then shall both ye, and also the king that reigneth over you, continue following the Lord your God." Rather, "and both ye, and the king that reigneth over you, continue following Jehovah your God [it is well]."

Verse 15. "against you, as it was against your fathers." Read בנכם ובמלככם כאשר היתה באבותיכם — "against you and your king, as it was against your fathers." See LXX, and Houbigant.

Verse 22. "And turn ye not aside, for then should ye go after." After תסורו, omit כי, with MSS., LXX, and Vulgate. "And turn ye not aside after."

CHAP. xiii. 1. "Saul reigned one year," &c. בן שנה. שאול במלכו. *ἑὶς τριάκοντα ἔτων Σάουλ ἐν τῷ βασιλεύειν αὐτοῦ.* Hexaplar versions. Their copies had בן שנה שלשים. שאול במלכו. "Saul was thirty years old when he became king."

Verse 3. "the garrison of the Philistim that was in Geba." The Philistim therefore yet had stations on the border: they were not therefore yet subdued in the manner described in chap. vii. 13.

Verse 5. "thirty thousand chariots." Bochart and Houbigant would read, with Syriac and Arabic, "three thousand."

— "horsemen." What were these horsemen? It is remarkable that the number of these horsemen was just the

double of what is taken to be the true number of the chariots. See Isaiah xxi. 9, and the notes.

*Verse 6.* “for the people were distressed.” Rather, “for the numerous army was very near.”

*Verse 8.* “Samuel had appointed.” Read, with several MSS. אשר שם שמואל.

*Verse 12.* “I forced myself therefore.” “Necessitate compulsus,” Vulg. βιασθῆς, Symm.

*Verse 22.* “neither sword nor spear.” Their weapons therefore must have been arrows, slings, clubs, sharp stakes hardened in the fire.

CHAP. xiv. 4. The original gives the idea of a ford of a river, which run between the stations of the Philistim and the Israelites, which Jonathan had to pass: the course of the river from east to west. In the middle of the channel two pointed rocks: the one, nearer to the northern bank, on which Michmash was situate; the other to the southern, where Gibeah stood.

*Verse 7.* “behold I am with thee, according to thy heart.” Read, with LXX and Houbigant, כלבבך כלבבי; “behold I am with thee; my heart as thy heart.”

*Verse 15.* “so it was a very great trembling.” Rather, “and it was a panic [sent] of God.” To the same effect the LXX.

*Verse 18.* “for the ark of God was at that time with the children of Israel.”

—“with the children”— וּבְנֵי. The conjunction ו never renders ‘with.’ One MS. of Kennicott’s has עִם בְּנֵי. The LXX read לְפָנַי. But what was this ark of God, which was at hand in the camp, which Saul commands the priest to bring? The ark of the covenant was at Kiriath-jearim, and certainly not to be moved but by the express command of God, or upon signal given for its removal, as in the wilderness. The Israelites, in the latter end of Eli’s time, had suffered for their presumption, when they removed it from Shiloh to the field of battle, without any previous command or permission on the part of God. See chap. iv. It is not likely that they would so soon repeat the same crime, or that Saul, so lately seated on the throne, would give so extraordinary an order. The word הַגִּישָׁה is ambiguous, and may

render either 'bring hither,' or 'go to.' Aquila and Symmachus render it in the latter sense: *πρόσελθε καὶ κιβωτῷ τοῦ Θεοῦ*: but then they add expressly, that this ark, to which the priest, according to their version, is to resort, was in the camp; *ἦν γὰρ σὺν τοῖς υἱοῖς Ἰσραὴλ ἐν τῇ παρεμβολῇ*. And upon another occasion we read of an ark in the camp, which cannot be understood of the ark of the covenant. 2 Sam. xi. 11. From the latter part of this first book of Samuel it appears, that during Saul's life, both Saul and David were possessed at the same time of the instruments of oracular consultation, of which an ark, with the cherubic emblems, seems to have been an essential part. Mr. Hutchinson's conjecture, therefore, that the Israelites, in these times, had more emblematic arks than one, deserves great attention, though the exposition which he offers of this verse is inadmissible. See his Works, vol. vi. p. 148—151. And his reasoning upon a very forced interpretation of Numb. ii. 17, compared with Numbers x. 33, is weak and ill-founded.

*Verse 21.* "Moreover the Hebrews," &c. Read, with LXX, *והעבדים אשר היו לפלשתים אשר עלו עמם במחנה נסבבו* &c. גם חמה להיות

"And the slaves that belonged to the Philistim before that time, which went up with them to the camp, they also changed sides [deserted] to take part with," &c.

*Verse 22.* "in the battle." The Vulgate adds, — "et erant cum Saul quasi decem millia virorum." The LXX have the like addition, but they place it at the end of the following verse.

*Verse 25.* "And all they of the land came to a wood." For *וּכְלֵי הָאָרֶץ*, one MS. of Kennicott's has *וּכְלֵי הָעָם*; "and the whole army came to an *apiary*."

*Verse 26.* "into the wood." Rather, "into the apiary."

*Verse 41.* "give a perfect lot." See LXX, Vulgate, and Houbigant.

*Verse 48.* "he gathered a host." Rather, "he had good success."

CHAP. xv. 16. "stay." Rather, "give me leave." Samuel asks permission of the king to speak his mind freely.

*Verse 17.* "when thou wast little . . . wast thou not made

the head?" Rather, "although thou wast little . . . art thou not the head?"

*Verse 23.* "For rebellion," &c. Rather, "For the crime of divination is disobedience, and the sin of idolatry is obstinacy."

CHAP. xvi. 7. "for the Lord seeth not as man seeth." Read, with LXX and Houbigant,

כי לא אשר יראה האדם ראה אלהים :

"for not as man seeth, seeth God."

*Verses 14—23.* See chap. xvii. 12—31.

*Verse 16.* "Let our lord now command thy servants, which are before thee, to seek out." Read, with Vulgate and Houbigant, ועבדיך. "Let our lord now command, and thy servants, which are before thee, will seek out."

*Verse 18.* "a mighty valiant man." Rather, "a man of worth." It should seem, by the character given of David in this verse, which describes him as a man of full age, and of established reputation for probity, valour, and discretion, that several years must have passed since Samuel anointed him. "Hæc demonstrant aliquot annos intercessisse inter Davidis pueri pastoris inaugurationem et ingressum ejus ad aulam Saulis."

*Verse 20.* "an ass laden with bread." חומר לחם, an homer of bread. See LXX, Houbigant, and Parkhurst, חומר, vi.

CHAP. xvii. 4. "whose height was six cubits and a span." His height, therefore, in English measure, was 11 feet 10.277 + inches.

*Verse 5.* "and the weight of the coat was 5000 shekels." 5000 shekels of the Mosaic standard is equal to 42 lb. 2 oz. 453 grs. Troy.

*Verse 7.* "And the staff." For וַחֲזֵק, read, with Masora and many of the best MSS. וַעֲזֵק.

—"600 shekels" is equal to 5 lb. 40 grs. Troy.

*Verses 12—31.* These twenty verses are omitted in the Vatican copy of the version of the LXX. From this circumstance, corroborated in some degree by others in themselves of less weight, Dr. Kennicott condemns this whole passage of the history as an interpolation, and makes himself so sure of the conclusion, as to suggest that, in the next revisal of

our public translation, these twenty verses should be omitted. But I hope that whenever a revision of our public translation shall be undertaken, the advice of this learned critic in this instance will not be followed. It appears, indeed, from many circumstances of the story, that David's combat with Goliath was many years prior in order of time to Saul's madness, and to David's introduction to him as a musician.—1st. David was quite a youth when he engaged Goliath (verses 33, 42); when he was introduced to Saul, as a musician, he was of full age (chap. xvi. 18).—2dly. His combat with Goliath was his first appearance in public life (verse 56), [על מלחמה]; when he was introduced as a musician, he was a man of established character (chap. xvi. 18).—3dly. His combat with Goliath was his first military exploit (verses 38, 39); he was a man of war when he was introduced as a musician (chap. xvi. 18). He was unknown both to Saul and Abner at the time when he fought Goliath. He had not, therefore, yet been in the office of Saul's armour-bearer, or resident in any capacity at the court. Now the just conclusion from these circumstances is, not that these twenty verses are an interpolation, but that the ten last verses of the preceding chapter, which relate Saul's madness and David's introduction to the court upon that occasion, are misplaced. The true place for these ten verses seems to be between the 9th and the 10th of the eighteenth chapter. Let these ten verses be removed to that place, and this seventeenth chapter be connected immediately with the 13th verse of chapter xvi., and the whole disorder and inconsistency that appears in the narrative in its present arrangement will be removed.

*Verse 15.* "But David went, and returned from Saul;" *i.e.* that whilst his brethren remained constantly with the army, David went, and came. It is not implied in this verse that David had previously resided at the court of Saul, and left the king upon the occasion of this war. This and the preceding verse are to be taken in connexion. And the fact asserted is, that David's three eldest brethren were in the army, but David was there only now and then, when his curiosity brought him.

*Verse 29.* "Is there not a cause?" Rather, "Was it more than a word?"



*Verse 39.* “and he assayed to go,” &c. Rather, “and he was awkward in going;” or, “and he moved awkwardly, because he was not accustomed. And David said unto Saul, I cannot stir in these, for I have not been accustomed.”

— “he was awkward in going,” or, “he moved awkwardly.” תַּכְּלֵל לְאִי. ἐκοπίασεν περιπατῆσαι, LXX. καὶ ἔσκαζεν ἄπειρος ὦν, Symmachus. καὶ ἐχώλαιεν Δαβὶδ ἐν τῷ βαδίζειν, Hexaplar versions. I refer the verb לְאִי to the root לָא. (See that root in Parkhurst’s Lexicon.)

— “because he was not accustomed.” כִּי לֹא נִסְהָה — כִּי לֹא יָדָע. ὅτι οὐ πεπείραμαι, LXX. ἄπειρος ὦν, Symmachus. ὅτι ἄπειρος ἦν, Hexaplar.— “non enim habebat consuetudinem, quia non usum habeo,” Vulg.

CHAP. xviii. 9. “eyed.” Read, with Masora and MS. עָוַי.

Between this and the next verse, the ten last verses of chapter xvi. should be inserted.

*Verse 10.* “on the morrow.” On the morrow of what day? The difficulty of answering this question would not be increased by the proposed insertion of the ten last verses of chapter xvi.

— “and he prophesied in the midst of the house. וַיִּתְנַבֵּא. — “per ædes baccharetur,” Castalio. Literally, “he played the prophet;” *i. e.* he was frantic. נִבֵּא, in Kal, “to prophesy.” In Hithpael, “to imitate the prophetic ecstasy;” which imitation may be either voluntary, as in the case of imposture, or involuntary, as in the case of possession. The latter is the case here; and the verb is well rendered by Castalio by the Latin “bacchari.” Sometimes the verb in Hithpael may signify no more than to join in the worship of the prophets. (See chap. x. 10, 11, and xix. 20, 21.)

*Verse 18.* — “and what is my life [or] my father’s family in Israel?” Rather, “and what is the condition of my father’s family in Israel?” (See Houbigant.)

*Verse 19.* “But the fact was, that at the time when Merab the daughter of Saul was given [*i. e.* was offered] to David, she had been already given to Adriel the Meholathite to wife.” The king’s proposal to David was wholly fraudulent. Had David escaped the dangers of the war, and performed the condition, still he could not have had this daughter of Saul.

*Verse 21.* "in the one of the twain." Rather, "in one way or another."

*Verses 26, 27.* "law: and the days were not expired. 27. Wherefore David arose," &c. Rather,

26. "law. 27. And before the time was expired, David arose." So the LXX, Vulgate, Castalio. A time it seems was set, within which David was to perform the condition.

CHAP. xix. 13. 16. "an image." Rather, "the teraphim."

13. — "and put a pillow of goats'-hair for his bolster." וְאֵת כְּבִיר הָעֵזִים; "and the network of goats'-hair, שְׂמָה מִרְאשׁוֹתָיו, they placed about its pillows."

— "the network of goats'-hair;" *i. e.* the mosquito curtains. (See Parkhurst, כְּבִיר, iv., and רֵאשׁ, xii.

— "with a cloth." Rather, "with a coverlid."

16. "an image," &c. Rather, "the teraphim in the bed, with network of goats'-hair about its pillows."

CHAP. xx. 1. "And David fled from Naioth in Ramah."

The death of Samuel might be the occasion of David's removal from Naioth. That Samuel was dead at the time of David's final flight from Saul's court, which is recorded in this chapter, seems probable from this circumstance; that from this time forward it appears not that David, upon any occasion, either sought or received advice from Samuel. When he flees from Saul's court, he repairs to Nob, where he is entertained, not by Samuel, but by Abimelech the priest. (chap. xxi.) Afterwards, when he is advised to remain within the territory of Judah, the advice is delivered, not by Samuel, but by Gad (xxii. 5). He consults Abiathar, not Samuel, about the defence of Keilah (xxiii. 9—12). In short, Samuel appears no more in the whole story, till we read of his death, chap. xxv. For what reason the mention of his death is reserved for that place appears not.

*Verse 6.* "a yearly sacrifice." Rather, "a stated sacrifice."

*Verse 9.* "for if I knew," &c. Rather, "for if I know for a certainty that it is determined on the part of my father to bring evil upon thee, and I tell it thee not." "Suspensa est sententia, ut solet esse in ejusmodi juramentis." (Houbigant ad locum.)

*Verse 12.* Between דוד and יהוה, two MSS. of Kennicott's have ח.י.

מחר שלשית, "the morrow of the third day;" *i. e.* the day after to-morrow. ולא, "necne," or, "not."

The entire passage I would render thus:

12. "And Jonathan said unto David, as Jehovah God of Israel liveth, I will surely sound my father [כעת] at a convenient season [מחר השלשית] the day after to-morrow, and behold it is either well with David or not; then I will send unto thee, and give thee information.

13. "So Jehovah do to Jonathan, and much more, if it please my father to do thee mischief, I will accordingly give thee information," &c.

Jonathan engages for two things: to give David notice if any immediate mischief is intended, and to give him notice if it should be intended at any time hereafter. That the affirmative form of asseveration is used after the execration: "So Jehovah do to me, and more." (See 1 Kings xix. 2.)

*Verse 14.* [ולא] "And it shall not be [אם עודני חי] so long as I may chance to live [ולא תעשה עמדי חסד יהוה], that thou shalt not religiously shew me kindness, that I die not."

חסד יהוה, "kindness of Jehovah;" *i. e.* religious kindness, to which thou art bound by the tenor of thy oath.

*Verse 15.* "But also thou." Rather, "And thou."

*Verse 16.* This 16th verse may be understood as the close of Jonathan's adjuration, and should be thus rendered: "But let Jonathan be cut off with the house of David, and Jehovah require it at the hand of David's enemies." He desires to be considered as united to David's family, that his fortunes may thrive or decline with those of David's house, and his calamities be revenged upon David's enemies.

CHAP. xxi. 2. "and I have appointed." Read, with LXX, Vulgate, Symmachus, and Houbigant, יעדותי.

*Verse 5.* "and the vessels of the young men are holy, and the bread," &c. The passage is certainly obscure. But this is certain, that David never uttered the nonsense which this translation puts into his mouth. Castalio gives the probable meaning of the place: — "suntque corpora famulorum casta. Quod si profectio ipsa profana fuerit, at hodie quidem

lustrabitur in corporibus<sup>3</sup>.” This version he explains in a note, in these words: — “si forte mei famuli, tum quum profecti sunt, fuerant cum uxoribus, at hodie quidem parierunt, quoniam hic dies tertius est, quod temporis spatium lustrandis corporibus est destinatum.”

בלי, “vessels,” the body, more especially a particular member of the body: as the corresponding *σκαῦτος* is used in the New Testament. (See that word in Parkhurst’s Greek Lexicon.)

יקדש, “lustrabitur;” impersonally, sanctification shall be made in their vessels.

CHAP. xxii. 14. “and goeth at thy bidding.” וסר אל כמשמעותך. A very obscure phrase. If I were to venture upon a conjectural emendation, it should be וסב for וסר; “and always ready at thy summons.” The readiness which this word would particularly express, would be a readiness for military service. (See Parkhurst, סב, II.)

Verse 15. “nor to all.” Read ובכל, with three or four of Kennicott’s Codd.

CHAP. xxiii. Between the 1st and 2nd verse, the 6th should be inserted. (See Houbigant.)

Verse 9. “that Saul secretly practised mischief against him.” Rather, “that Saul was coming against him, intent upon mischief.” There was no secrecy in Saul’s present practices. (See Houbigant.)

Verses 15, 16, 18, 19. “wood.” חרשה, “in the most solitary recess.”

Verse 25. “Saul also,” &c. Rather thus, “For when Saul and his men set out to search for David, then they told David, and he went down to a rock, and abode in the wilderness of Maon. And Saul heard it, and pursued after David in the wilderness of Maon.”

— “to search for David.” I read with some of Kennicott’s Codd. לבקש את דוד.

<sup>3</sup> Queen Elizabeth’s translators render the passage to the same effect. They render כי ואף by ‘how much more,’ which were better rendered by ‘nevertheless,’ or ‘yet for certain.’ Otherwise their translation differs not from Castalio. The alteration, in our public translation, like many others, for the worse, was made, as I suspect, upon the authority of no better critic than Le Clerc.

CHAP. xxiv. 3. "in the sides of the cave." בִּירְכַתִּי הַמְעֵרָה ἐσώτερον τοῦ σπηλαίου, LXX. — "in interiore parte speluncaë," Vulg.

Verse 10. "and some bade me kill thee." Rather, with Vulgate, "and I thought to kill thee."

— "but mine eye spared thee." Read, with Vulgate and Houbigant, וְתַחַם עֵינַי עָלֶיךָ.

CHAP. xxv. 1. "And Samuel died."—See note, chap. xx.

According to Josephus, Samuel was judge, after Eli's death, for the space of twelve years before Saul was king. He lived, after Saul became king, eighteen years. Saul by this account must have survived Samuel ten years.

Verse 3. "churlish and evil in his doings." Rather, "harsh and ill-mannered."

Verse 24. "Upon me, my lord," &c. Rather, "in me, my lord, there is blame." Abigail's language is merely that of humble acknowledgment.

Verse 27. "And now this blessing . . . let it even be given." Read, with Vulg. and LXX, וְעַתָּה קַח נָא הַבְּרִכָּה הַזֹּאת; "And now, I pray thee, accept this small present . . . and let it be given."

Verse 33. "blessed be thy advice." Rather, "blessed be thy gentle manners," ὁ τρόπος σου, LXX.

CHAP. xxvi. 8. "with a spear, even to the earth at once." Read, בַּחֲנִיתוֹ בְּאַרְצָא; "with his own spear to the earth at one stroke."

CHAP. xxvii. 7. "Philistim was a full year and four months." The Vulgate makes the time only four months, as if his copies omitted the word יָמִים after פְּלִשְׁתִּים, and the conjunction ו prefixed to אַרְבַּעָא. The omission of יָמִים is supported by one MS. of Kennicott's, that of ו by three, if not by four. The LXX give the same time of four months; yet their version plainly confirms the reading of some word for ἡμέρας after פְּלִשְׁתִּים, but without the ו prefixed to אַרְבַּעָא. I think the true reading likely to be thus, פְּלִשְׁתִּים יָמִי אַרְבַּעָא חֳדָשִׁים — "Philistim, was the exact space of four months." Houbigant would insert the word שָׁנָא between פְּלִשְׁתִּים and יָמִים. But the authority of the ancient versions, confirmed in some degree by Kennicott's collations, seems in this case the safest guide.

*Verse 8.* "for those nations," &c. Very obscure in the original: the sense doubtful.

*Verse 10.* "Whither have ye made a road to-day?" Read, with LXX, Vulgate, and Houbigant, אֵל מִי פִשְׁטָתָם הַיּוֹם; "Upon whom have ye made an incursion to-day?"

CHAP. xxviii. 12. "And when the woman saw Samuel, she cried with a loud voice," &c. "Quia videlicet Samuel insperato adveniebat, et antequam magicis suis artibus uteretur. Propterea Samuel post de Saule, non de sagâ, conqueritur, qui molestus sibi esset, et eventum belli, qualis futurus esset, consilio tam inutili quàm pravo inquireret. Ex quo sequitur, Samuelem, non magicis artibus, sed Dei numine fuisse excitatum." Houbigant ad locum.

*Verse 16.* "and is become thine enemy." The LXX and Vulgate seem to have read וַיְהִי עִמּוֹ רֵעַךְ. But the Masoretic reading (which appears to have been the reading of Aquila, Symmachus, and Theodotion) may stand, and is very good sense, if for לוֹ, in the following verse, we read לָךְ, which is the reading of three of Kennicott's Codd. and three of De Rossi's.

*Verse 17.* "to him." Rather, "to thee." See the preceding verse.

CHAP. xxix. 3. "since he fell [unto me];" rather, "since he deserted," *i. e.* from Saul, his master.

*Verse 6.* "and thy going out and thy coming in with me in the host is good in my sight." Well paraphrased by Houbigant: "et mihi maxime placeret, ut operam tuam militarem tu mihi dares."

CHAP. xxx. 8. Read, with two MSS. of Kennicott's, הָאָרְדִּי.

*Verses 9, 10.* The text seems to have suffered here by transposition. I would read,

9. "So David went, he and the six hundred men that were with him, and came to the brook Besor. And David pursued, he and four hundred men.

10. "And the rest stayed behind: even two hundred men stayed behind, who were so faint, that they could not go over the brook Besor." See Houbigant.

*Verse 17.* "from the twilight unto the evening of the next

day;” *i. e.* from the morning twilight to the following evening: for that is all the words necessarily signify.

*Verse 20.* This 20th verse is certainly corrupt. I should guess that the sense of it, as it stood originally, hath been, that David recovered his own flocks and herds, and that they were driven in triumph in the front of the recovered spoil, and proclaimed to be David’s own property. Perhaps the true reading may be thus :

וַיִּקַּח דָּוִד אֶת כָּל הַצֹּאֵן וְהַבְּקָרָו וְהָגָו לִפְנֵי

“And David took all his flocks and his herds. They drove before him all that cattle, and they said, This is David’s spoil.”

CHAP. xxxi. 7. “on the other side of the valley—on the other side Jordan.” Rather, with Houbigant, “beside the valley—on the banks of Jordan.” The valley meant, I think, must be the valley of Jezreel.

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## II. SAMUEL.

CHAP. i. 9. “for anguish is come upon me, because my life is yet whole in me.” Baruk says, this should be rendered—“for I am seized with convulsions, for nothing of life remains in me.” With respect to the first clause, “I am seized with convulsions,” he is right. In the latter, his sense cannot be drawn from the Hebrew words. The passages which he alleges to prove, that כל is used to signify ‘nothing at all,’ are not to the purpose. אין כל is ‘nothing at all,’ and לא כל is ‘not any.’ But כל, not connected with a negation, is ‘all.’ His note, however, is worth reading, p. 64—69.

A translation of David’s lamentation over Saul and Jonathan, with notes thereon, will be found in Volume II.

CHAP. ii. 23. “with the hinder end of the spear.” Rather, “with a back-stroke of the spear.”

CHAP. iii. 6. “make himself strong.” Rather, “made himself of consequence.”

*Verse 7.* "Ishbosheth." Read, with LXX, "Ishbosheth, the son of Saul."

*Verse 8.* "against Judah," not in LXX.

*Verse 18.* "I will save." Read, with many of Kennicott's Codd. אושיע.

*Verse 22.* "came from pursuing a troop." Rather, "returned from a pillaging party."

CHAP. iv. 6. There can be no doubt that this verse has suffered some great corruption. In the 7th verse the murder of Ishbosheth seems to be related a second time without necessity, and after the mention of the escape of the two assassins. But in the version of the LXX, this 6th verse relates the circumstance by which the two assassins were enabled to make their way unperceived to the king's chamber, namely, that the servant, who kept the gate, was fallen asleep while she was winnowing wheat. Then the 7th verse describes the murder in its proper place. See LXX, and compare Vulgate.

CHAP. v. 6—8. See these three verses well rendered and explained by Mr. Parkhurst in his Hebrew Lexicon, under the word צנר.

*Verses 14—16.* To the eleven names mentioned here, the writer of the book of Chronicles adds two more, Elpalet and Nogah; 1 Chron. xiv. 5, 6.

CHAP. vi. 5. "on all manner of instruments made of fir-wood." Read, as in the parallel place of the first book of Chronicles, בכל עז ובשירים; "with all their might, and with songs, and with harps," &c.

*Verse 6.* "for the oxen shook it;" perhaps "for they were loosing the oxen;" in order to put in fresh oxen. But the whole distance from Kiriath-jearim to Jerusalem seems to have been too short to make a change of cattle necessary.

*Verse 7.* The account which David gives of the cause of this judgment upon Uzzah, 1 Chron. xv. 13, seems to confute Mr. Hutchinson's notion of Uzzah's crime, vol. vi. p. 151—155.

*Verse 13.* "And it was so," &c. Rather, "And it was so, that they marched, bearing the ark of Jehovah, in six divisions, [or rather, as the LXX have it, "in seven divisions,"] and he [i. e. David] sacrificed oxen and fatlings." Josephus,



too, affirms, that the company marched, or probably danced, before the ark in seven divisions.

CHAP. vii. 6. "but have walked in a tent and in a tabernacle." Rather, "but have been going about under an outer and inner covering." See the appropriate senses of the words אהל and מושכן, *Exod. xxvi.*

*Verse 7.* "of the tribes." שבטי, "the sceptred rulers."

*Verse 10.* "I will appoint—will plant—that may dwell—and move no more—neither shall." Rather, "I have appointed—have planted—and they dwell—and are disturbed no more—neither do."

*Verse 11.* "Israel, and have caused thee to rest." Rather, "Israel: and I have given thee rest."

*Verse 14.* "if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 15. But my mercy shall not depart away from him;" &c. Rather, "insomuch that when guilt is laid upon him, although I chasten him with the rod of men, and with the stripes of the children of men; 15. Yet my mercy shall not depart from him," &c.

— "when guilt is laid upon him." בהעויות. בהעויות is the gerund, in the Niphal form, of the verb עוית. Now the verb, in Piel, signifies 'to find guilty,' or 'to condemn,' in a judicial process<sup>1</sup>. Hence, in Niphal, it should signify 'to be found guilty,' or 'to be condemned.' Here it denotes the imputation of guilt to the Messiah.

— "the rod of men," the rod due to men. See Kennicott's *Posthumous Dissertations*.

This rendering of this clause entirely removes its apparent incoherence, as it has been generally understood, with the rest of the prophecy. This clause, as it has been generally understood, is inapplicable to the Messiah. All the rest of the prophecy is applicable to Him, and some parts of it, in the full extent of the terms, are inapplicable to any one else. It is very remarkable, however, that the whole clause, "if he commit iniquity — men," is omitted in the parallel place in the first book of Chronicles.

*Verse 16.* "before thee." Read, with LXX, and some MSS. of Kennicott's and De Rossi's, לפני, "before me."

<sup>1</sup> See *Ps. cxix. 78.*

—“thy house—thy kingdom—thy throne”—“his house—his kingdom—his throne”—. LXX.

This whole verse is conceived in much stronger terms in the parallel place of the first book of Chronicles, xvii. 14.

“But I will establish him in MY house and in MY kingdom for ever, and his throne shall be firm for evermore.”

Verse 19. “and is this the manner of man, O Lord God?”

וַזֹּאת תּוֹרַת הָאָדָם אֲדֹנָי יְהוִה 2 Sam. vii. 19.

וּרְאִיתִנִּי בְתוֹר<sup>2</sup> הָאָדָם הַמְעֵלָה יְהוִה אֱלֹהִים 1 Chron. xvii. 17.

When these two passages are considered in their respective contexts, it is manifest that they are exactly parallel; and both, when rightly understood, must render the very same sense. The varieties in the expression being only such as the writer of the Book of Chronicles has introduced, according to his manner, for the sake of greater accuracy in relating the words of another, or to explain words and phrases that might seem doubtful in the narrative of the more ancient author. Hence it is to be inferred, that the words תּוֹרַת in Samuel, and תּוֹר in the Book of Chronicles, are words of the very same import, and are to be referred to the same root, differing only in the gender, which is feminine in Samuel, and masculine in Chronicles. The writer of the Book of Chronicles probably preferred the masculine form to prevent the necessity of referring the noun to the root יָרָה, from which the feminine תּוֹרָה may, but the masculine תּוֹר cannot, be derived. The true root, therefore, in the judgment of the inspired writer of the Book of Chronicles, was תּוֹר; and the two passages may be thus expounded:

2 Sam. vii. 19. “And this [namely, what was said about his house in distant times] is the arrangement about The MAN, O Lord Jehovah.”

1 Chron. xvii. 17. “And thou hast regarded me in the arrangement about The MAN that is to be from above, O God Jehovah.” That is, in forming the scheme of the Incarnation, regard was had to the honour of David and his house as a secondary object, by making it a part of the plan, that the Messiah should be born in his

<sup>2</sup> Some of Kennicott's MSS. have בְּתוֹר, which seems to be the better reading of the two. The sense according to either will be the same.

family. This is indisputably the sense of both passages, though far more clearly expressed by the later writer. Compare Dr. Kennicott's Posth. Dr. Kennicott, not perceiving the identity of the two words תורת and תור, was not aware that the two passages render the very same sense, with no other difference than the advantage of perspicuity, and perhaps of accuracy, in reciting David's very words, on the side of the author of the Book of Chronicles. I owe, however, to Dr. Kennicott the important hint, that האורים, in Samuel, and האורים המעלה, in Chronicles, allude to Christ, and to none else, which led me to the right understanding of both passages.

*Verse 23.* "to do for you." Read, with Vulgate and some MSS. להם; "for them."

— "for thy land," &c. For לארצך, which has no meaning, read לגרשך. See 1 Chron. xvii. 21. And for ואלהיו at the end of the verse, read, with a MS. ואלהים. — "that thou mightest drive out from before thy people, which thou hast redeemed unto thyself from Egypt, nations, and their gods."

CHAP. viii. 1. "Metheg-ammah," — "frænum tributi," Vulg. — "the bridle of bondage," Queen Elizabeth's Bible. Whatever may be the meaning of the name, Gath is the place meant. See 1 Chron. xviii. 1.

*Verse 2.* "casting them down to the ground." Rather, "laying them along upon the ground."

*Verse 3.* "to recover." Rather, "to establish." 1 Chron. xviii. 3, LXX, and Vulgate.

*Verse 4.* "a thousand chariots, and seven hundred horsemen, and," &c. The word chariots is very properly inserted upon the authority of the parallel place in Chronicles, and the version of the LXX here. In the parallel place in the book of Chronicles, and in the version of the LXX, the number of horsemen is 7000, instead of 700, as we read here in the Hebrew text. I am much inclined to think that the true reading in both places is thus, "seven hundred chariots and a thousand horsemen." If these horsemen were, as I vehemently suspect, men riding astride on the horses that drew the cars, if each car was drawn by a pair of horses, the number of horsemen, if all were taken, should be double the number of the cars. See 1 Sam. xiii. 5. But of

1400 such horsemen it may easily be imagined 400 were killed.

— “houghed all the chariot-horses.” Rather, “crippled all the chariots, except that he reserved of them,” &c. ‘Crippled,’ namely, by breaking the wheels, or the axles. See LXX, Queen Elizabeth’s Bible, and Parkhurst, עקר.

— “shields.” See LXX, and Aquila.

Verse 8. “Betah — Berothai,” called Tibhath and Chun in the parallel place in the book of Chronicles.

Verse 13. “Syrians.” From the parallel place in Chronicles, namely, 1 Chron. xviii. 12, it is evident that this slaughter in the Valley of Salt was a slaughter of Edomites. And instead of ארם, the LXX, in this place, read אדם. But the passage seems to require further correction. I would read thus,

ויעש דוד שם נשבו מהכותו את ארם ויך מאדם בניא מלח

“And David acquired fame upon his return from his defeat of the Syrians. For he smote of Edom, in the Valley of Salt, eighteen thousand.” The similitude of the words ארם and מאדם was the occasion that some early transcriber overlooked the two words ויך מאדם after ארם, and thus the word ארם came into immediate connexion with בניא.

Verse 18. “was over both.” Read, as in the parallel place in Chronicles, על הכרתי; “was over the Cherethites,” &c.

— “chief rulers.” See 1 Chron. xviii. 17, where the writer of that book *expounds* the word כהנים as used here.

CHAP. ix. 11. “As for Mephibosheth [said the king], he shall eat at my table as one of the king’s sons.” For שלחני, I would read שלחן המלך; “So Mephibosheth ate at the king’s table as one of the king’s sons.” See LXX.

CHAP. x. 6. Upon comparing the parallel places in this chapter and in the nineteenth chapter of the first book of Chronicles, there is much reason to suspect that the numbers are corrupt in both. In this passage, the whole number of the hired troops appears to have been 33,000; in 1 Chron. xix. 7, the chariots alone are 32,000, a number altogether incredible. In the 18th verse of this chapter, David kills only 700 men fighting in chariots, and 40,000 horsemen. If

in these armies there were no horsemen but such as rode (postilion-like) upon the horses which drew the cars, 40,000 of such horsemen is out of all proportion to 700 fighting in the chariots, or even to 7000, which is the number in 1 Chron. xix. 18. The true numbers were probably these,

Infantry hired of the Syrians . . . . .	32,000
Chariots of Maacah, with their proper appointment of fighters and riders . . . . .	1,000
Infantry slain by David of the whole army under Shobach, which, with the additions of Syrians from Mesopotamia, was more numerous than the hired army of the Ammonites . . . . .	40,000
Belonging to the chariots . . . . .	700

CHAP. xi. 1. For **חזולאכיים**, read, with LXX, Vulgate, the parallel place in Chronicles, and many of the best MSS., **חזולכיים**.

CHAP. xii. 18. "how will he then," &c. Rather, with Houbigant, "How shall we tell him that the child is dead, and that the evil is complete?"

*Verse 30.* Compare 1 Chron. xx. 2.

— "a talent of gold." In value 785*l.* 15*s.* 3*d.*, according to the weight of the Mosaic talent, but not more than 471*l.* 9*s.* 2*d.* if the royal standard was now in use, which was probably the case.

*Verse 31.* "and put them under saws," &c. See Parkhurst upon the word **נִשַּׁר**.

CHAP. xiii. 4. "And when the woman of Tekoah spake"—. For **וּתְאֹמַר**, read, with LXX, Vulgate, and MSS., **וּתְבוֹא**; "And the woman of Tekoah came to the king, and she fell," &c.

*Verse 9.* "And she took a pan, and poured them out before him." Rather, "And she took what she had dressed, and set it out before him." **אֵת הַמִּשְׁרַת**, "quod coxerat," Vulg.

*Verse 16.* "And she said unto him, There is no cause," &c. Might not this verse be thus rendered? "And she said unto him, There is no motive for this outrageous injury, after what thou hast done with me, to turn me out of doors," &c.

*Verse 39.* "And the soul of king David longed to go forth unto Absalom." Perhaps, for **וּתְכַל**, the true reading

may have been ויתבל. "And David the king restrained himself from pursuing Absalom." To this effect the Vulgate.

CHAP. xiv. 11. "let the king remember the Lord thy God, that thou wouldest not suffer the revengers," &c. — "let the king swear by Jehovah thy God, not to give authority to the revengers."

— "not to give authority." מִזְרֵבִית, "not to make them great."

Verses 15—17. These three verses seem to be misplaced. They should intervene between the 7th and 8th verses; for they are evidently part of the woman's speech about her own pretended affair; and the 18th verse should follow the 14th immediately.

Verse 20. "To fetch about this form of speech." See Vulgate and Symmachus.

Verse 26. "at every year's end." Rather, "at stated times."

— "200 shekels after the king's weight," equal to 12 oz. 80 grs. Troy.

CHAP. xv. 7. "after forty years;" read "after four years." See Kennicott's Posth.

Verse 8. "in Syria;" probably "in Edom." See Kennicott's Posth.

Verse 17. "and tarried in a place that was far off." Rather, "and halted at Bethmerchach." See Houbigant.

Verse 24. "and they set down the ark of God; and Abiathar went up, until all the people," &c. Rather, "and they set down the ark of God (and Abiathar was come up) until all the people," &c. I cannot, however, but suspect that ויצקן is a corruption of ויצגו, and ויעל of ויעלי. Thus, the sense will be, — "and they set down the ark of God, and close by it [stood] Abiathar, until all the people," &c.

Verse 31. "And one told David." For ודוד, read ולדוד, "And it was told unto David."

CHAP. xvi. 2. For ולהלחם, read והלחם.

Verse 14. "came weary." Rather, "came to Ephim."

CHAP. xvii. 3. "And I will bring back," &c. This verse, as the Hebrew text now stands, is not reducible to any sense at all. Accordingly, the words of our translation, in which

the Hebrew is literally rendered, have no meaning. By the version of the LXX, their copies seem to have given the passage thus :

ואשיבה כל העם אליך כשוב כלה לאישה : איש אחד אשר אתה מבקש נפשו : לכל העם יהיה שלום :

“ And I will make all the people return unto thee, as a bride returneth to her husband : He is one man whose life thou art seeking : Let the people in general have peace.”

הכל האיש might be changed into כלה לאישה, by the omission of one ל, and a transposition of the other letters. The word נפשו might easily be omitted after מבקש, and the omission of the prefix ל is not uncommon.

*Verse 9.* “and it will come to pass, when some of them be overthrown at the first.” Rather, “and it will come to pass, that when he first falls upon them.” To this effect the LXX. I observe that for בנפל, three of Kennicott’s Codd. have בנפול. Perhaps the true reading may be בנפלו.

*Verse 19.* “ground corn.” Rather, “burglé.” See Parkhurst, רפה, II.

*Verse 20.* “the brook of water.” Rather, “the shallow water.” See Parkhurst, כל, VI.

*Verse 29.* “cheese of kine,” or, “potted flesh of kine.” See Parkhurst, שפה, III.

CHAP. xviii. 3. “but now thou art.” For עתה, read, with LXX, one MS. of Kennicott’s, and one of Rossi’s, and with Houbigant, אתה, “but thou art.”

*Verse 6.* “in the wood of Ephraim.” Some wood on the eastern side of the Jordan, which might take the name, either as the spot where Oreb and Zeeb were captured by the Ephraimites, or as near the spot where the Ephraimites were slaughtered by Jephthah.

*Verse 13.* Kennicott’s best Codd. read with the Masora, בנפשי.

*Verse 22.* “seeing thou hast no tidings ready.” Rather, “the tidings will fetch thee nothing.” Compare LXX.

*Verse 26.* “unto the porter.” For אל, the Vulgate seems to have read על. — “the watchman upon the gate called.”

*Verse 29.* “when Joab sent the king’s servant, and me thy servant.” For ואת עבדך, read, with several Codd. את עבדך. — “when Joab the king’s servant sent thy servant.”

CHAP. XIX. 10. The LXX add to this verse, "and the speech of all Israel came to the king." This intelligence was the occasion of the message related in what immediately follows.

*Verse 11.* "seeing the speech," &c. As the king's intelligence of the good inclination of the Israelites was the occasion of his message to the tribe of Judah, so it is now urged as an argument with the men of Judah. These words, therefore, are very properly repeated here.

*Verse 18.* "And there went over a ferry-boat." Rather, "And a bridge of boats [עֵבְרָה] was thrown across, to make a passage for the king's household."

—"and to do what he thought good." These words seem to be out of their place. I think they should be carried back to the end of verse 15.

*Verse 40.* "conducted." Read, with many MSS. and Masora, הָעֵבְרִי.

*Verse 43.* "and we have also more right in David." Rather, "and we are also more nearly related to David;" or, "and we also belong to David more."

—"that our advice should not be first had in bringing back our king." Rather, "Was not the proposal originally ours to bring back the king?" See verses 9—11. See the margin of Queen Elizabeth's Bible.

CHAP. XX. 6. "and escape us." וְהָצִיל עֵינָנו. καὶ σκιάσει τοὺς ὀφθαλμοὺς ἡμῶν, LXX.

*Verse 8.* "Amasa went before them." Rather, "Amasa came in sight."

—"and Joab's garment that he had put on was girded unto him." וַיֵּאָבֵב חֲגוּר מְדוּ לְבָשׁוֹ. "And Joab had a jacket girded over his garment." "A jacket." מְדוּ signifies a particular military garment, for which we have no word in our language. The LXX render it by *μανδύα* and *μανδύα*, according to the lexicographers, was a military jacket, which was intended for a coat of mail. Hence Josephus says that Joab had on a breast-plate: *θώρακα ἐνδεδυμένος*.

—"and upon it a girdle, with a sword fastened to his loins in the sheath thereof." צַמִּיד, in Hebrew, is a bracelet, or circular plate of metal, which was clasped for ornament round the wrists, arms, or ankles. But, in Arabic, the noun



צַמֵּר is a swathing-band, roller, girdle, or belt; and, in Syriac, the verb צַמֵּר is to gird round with such a band, belt, or girdle: and this I take to be the primary meaning of the word. Hence the noun צַמֵּרָת may signify a belt, and צַמֵּרָת עַל מַתְנִיִּים a girdle upon the waist. The passage, therefore, may be rendered thus:—"and over it he was girded with a sword [מַצְמֵרָת עַל מַתְנִיִּים] [hanging] from the girdle at his waist in its scabbard." Or, perhaps מַצְמֵרָת may render a sword for a belt, a belt-sword as distinguished from another sort of sword which was hung from the shoulders. Both were in use among the warriors of antiquity.

Ἀμφὶ δ' ἄρ' ὤμοισι βάλετο ξίφος ἀργυροῦλον. IL. β', 45.

—φάσγανον ὄξυ ἐρυσσάμενος παρὰ μηροῦ. IL. α', 190.

Taking the word מַצְמֵרָת thus, as an adjunct of the verb קָרַב, the passage may be thus rendered:—"and over it he was girded with a belt-sword at his waist in its scabbard."

—"and he went forth, it fell out." Rather, "and it was coming out, and ready to fall." See Houbigant's note.

Verse 14. "And he went"—"he," *i. e.* Bichri. "Went." Rather, "had passed."

Verse 15. "in the trench." Rather, "close to the trench."

Verse 18. "they shall surely ask counsel," &c. Bethmaacah was probably an oracular temple, which might give rise to the proverb.

CHAP. XXI. 8. "Michal," read, with Houbigant, "Merab." See 1 Sam. xviii. 19.

—"brought up." Rather, "bare," or "had borne."

Verse 18. "at Gob;" read, as in 1 Chron. xx. 4, "at Gezer."

Verse 19. "at Gob;" read again, "at Gezer."

—"where Elhanan . . . the Gittite." Upon comparing this with the parallel place, 1 Chron. xx. 5, I would read, with Houbigant, "and Elhanan the son of Jair, a Bethlehemite, slew Lechami the brother of Goliah the Gittite."

Verse 22. "These four were born." In the parallel place, 1 Chron. xx. 8, we read only "These were born." In the book of Chronicles no mention is made of Ishbibenob. And the omission of the numeral "four" in this place looks as if the story of Ishbibenob were omitted by design.

Verses 16. 18. 20. 22. "the giant." הרפה, or הרפא. In

these and the parallel places in the book of Chronicles, this word is taken by Queen Elizabeth's translators as a proper name, "Haraphah." It is so taken by the LXX in these places, but otherwise in the Book of Chronicles.

CHAP. xxii. See Psalm xviii.

*Verse 36.* "thy gentleness." Rather, "thy humiliation," *i. e.* the humiliation proceeding from thy decree.

CHAP. xxiii. See a translation of the first seven verses of this chapter, containing the last words of David, with notes thereon, in Volume II.

CHAP. xxiv. 5. "on the right side of the city that lieth in the midst of the river of Gad and toward Jazer." For הַגֵּר יַעֲרֹר וְאֵל יַעֲרֹר, I would read יַעֲרֹר הַגֵּר וְאֵל, "and by Jazer of Gad." They crossed the Jordan, and pitched first on the right of Aroer, and next by the banks of the Jazer. Aroer was the city in the midst of the river, and the river in the midst of which it lay was the Arnon. (See note on Deut. ii. 36.) Arnon was not, but Jazer was, a river of Gad's territory.

*Verse 9.* "in Israel eight hundred thousand . . . Judah five hundred thousand." The numbers in 1 Chron. xxi. 5, are more probable, *viz.*, "Israel eleven hundred thousand . . . Judah four hundred and seventy thousand."

*Verse 13.* "seven years." 1 Chron. xxi. 12, "three years."

*Verse 23.* "Araunah as a king." The LXX, Syriac, and Arabic, have nothing to express הַמֶּלֶךְ. It was not expressed in the Vulgate before the correction of the Latin text by Sixtus, nor in the Chaldee paraphrase in the time of Kimchi. Araunah is mentioned in Scripture in fourteen places, but this is the only one in which he is called a king. (See Bochart. Hierozoic. vol. i. p. 378.)

*Verse 24.* "fifty shekels of silver." 1 Chron. xxi. 25, — "six hundred shekels of gold by weight."

50 shekels of silver, by the royal

standard . . . . . = £0 15 8.58333

600 shekels weight of gold, by

ditto . . . . . 94 5 10

If the price was weighed by the Mosaic standard,

50 shekels of silver . . . . . = £1 6 2.3055

600 of gold . . . . . = 157 3 0.666

## I. KINGS.

CHAP. ii. 22. "even for him, and for Abiathar the priest, and for Joab the son of Zeruah." The LXX express a different and much better reading: thus, ולו אביתר הכהן ולו יואב בן צרויה השר צבא רעה: "And he has Abiathar the priest, and he has Joab the captain-general of the army, his friend." The sense will be the same if, without the addition of the words השר צבא רעה (which, however, upon the authority of the LXX, I prefer), Dr. Robert's emendation be adopted, which is, instead of ולו ולאביתר, to read ולו אביתר, and instead of וליואב, to read ולו יואב. (See Kennicott's Posth.) — "and Abiathar the priest is on his side, and Joab the son of Zeruah is on his side."

*Verse 45.* "shall be blessed . . . shall be established." Rather, "was blessed . . . was established." This verse is evidently misplaced. It should follow the 46th, and close the chapter. This arrangement Houbigant has adopted.

CHAP. iii. 2. "Only the people," &c. Rather, "The people sacrificed in high places only."

*Verse 3.* "only he sacrificed," &c. Rather, "he sacrificed and burnt incense in high places only."

This is not mentioned as a circumstance of blame either in the people or the king. For had they not sacrificed and burnt incense in high places, they could not have sacrificed or burnt incense at all. And it appears by the sequel that the sacrifice at Gibeon was acceptable.

*Verse 4.* See 2 Chron. i. 3—6.

*Verse 21.* "I had considered it." Rather, "I had set myself to examine it narrowly."

CHAP. iv. 19. "he was the only officer which was in the land." This seems inconsistent with verse 13. I would read ישרר ארצו — "and each governor ruled his district." (See Houbigant.) To this verse Houbigant annexes the 27th and 28th.

*Verse 21.* "from the river unto the land of the Philistim." Read, as in 2 Chron. ix. 26, מן הנהר ועד הארץ.

—“they brought presents.” Rather, “they were compelled to bring presents.” The מנשׁ is passive.

Verse 23. “fat oxen.” Rather, “stalled oxen.”

—“roebucks.” Rather, “antelopes.”

—“fallow deer.” Rather, “buffaloes.”

—“fowl.” Rather, “game.”

Verse 26. “forty thousand stalls.” Read, as in Chronicles, “four thousand stalls.”

CHAP. v. 11. “twenty measures.” (See 2 Chron. ii. 10.)

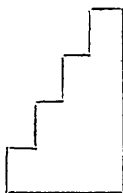
Verses 15, 16. It appears from 2 Chron. ii. 17, 18, that these 70,000 porters and 80,000 hewers of wood were all aliens, dwelling in the land of Israel. The officers set over them were aliens too, and the number of these officers was 3600. This must be the true number, for  $3600 \times 50 = 80,000 + 70,000 = 150,000$ . And it is very probable that an officer was appointed over every 50 men. The whole number of labourers is not divisible by the number 3300.

CHAP. vi. 5. “he built chambers.” Rather, with Queen Elizabeth’s translators, “he built galleries.”

—“he made chambers.” צלעות. Rather, “joists.” The word, I think, expresses the principal timbers of any part of a building, joists in a floor, uprights in the walls, rafters in the roof.

Verse 6. “narrowed rests”—מגרעות—“for he placed stays with retractions against the house.”

מגרעות, “stays with retractions;” *i. e.* upright pillars cut into ledges at proper heights, upon which the lateral timbers [צלעות] of the floors of the galleries were to rest. Thus,



Verses 7—9. These three verses seem to be out of the proper order, which I take to be this, 8, 9, 7.

8. “for the middle chamber.” For הצלע התיכונה, read היצוע התחתונה, “of the nethermost gallery.”

9. "and covered the house with beams and boards of cedar." — "and covered the house. The rafters and the uprights were of cedar."

Thus far the sacred writer describes the building of the *היכל*, though he names it *הבית*, except in the 3rd verse. But in the next following verse, the 10th, *כל הבית* is to be understood in the proper sense of the words, of the whole space within the outmost wall, the building with the courts belonging to it.

*Verse 10.* "chambers." Rather, with Queen Elizabeth's translators, "galleries." These were galleries built upon the outer wall on the inside, as I conceive. The outer wall of stone might well support these galleries, though the weight of those mentioned in verses 5 and 6, had it rested on the wooden wall of the temple, might have endangered the building.

*Verses 15, 16.* In these two verses the sacred writer gives a more particular description of the inside of the building, which he had described in general terms in the latter part of the 9th verse. This resumed description of the inside of the building in general, makes a proper introduction to the description of the Holy of Holies in particular, which is the subject of the narrative from verses 16 to 32.

15. "And he built the walls of the house on the inside with uprights of cedar, from the floor of the house to the beams; lining with a flat surface [*צפה*] of wood on the inside; and he laid the floor over the joists with deal."

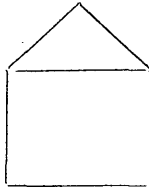
— "the beams." For *קירות*, I would read *קיר*. *קיר* (plural *קירות*) is a wall; but *קורה* (plural *קורות*) is a beam of a wall. The beams meant here I take to be beams at the upper part of the wooden wall receiving the tops of the uprights in mortices, and running parallel to the ground-plinths.

— "lining." *הספן*, participle Hiphil.

16. For *הקירות*, I would read, as in the preceding verse, *הקרות*; and for *לובית לדבר*, *ויבן לו מבית לדבר*.

"So he built twenty cubits (*i. e.* to the height of twenty cubits) of the sides of the house with uprights of cedar from the floor to the beams. And he fitted up *in the innermost part* [*למבית*] for an oracle, for a Holy of Holies."

This verse informs us of the height to which the wainscoting described in the preceding verse was carried, namely, to twenty cubits only. Comparing this with verses 2 and 9, it appears that the outer roof was formed of boards fastened to rafters meeting in a ridge, at the height of thirty cubits from the ground. But in the inside there was a flat ceiling of boards, at the height of twenty cubits only from the ground. So that a loft was left in the roof between the rafters and the flat ceiling, of the height of ten cubits.



Vertical section.

*Verse 20.* "And the oracle in the forepart was."

— "in the forepart," ולפני. The Vulgate omits this word, which seems only to confuse the description.

— "and so covered the altar, which was of cedar." Rather, with Queen Elizabeth's translators, "and covered the altar with cedar."

CHAP. vii. 2. "four rows." Read "three rows." (See verse 3.)

*Verse 12.* "both for the inner court." Perhaps for ולחצר, we should read כהחצר; "like the inner court." (See Houbigant.)

*Verse 15.* "eighteen cubits high." In 2 Chron. iii. 15, we read "thirty and five cubits high." If the number there were twenty-five, the two accounts might easily be reconciled, by the supposition that the writer of the Book of Kings gives the height of the cylindrical column by itself, without the lily above the cylinder, and the chapter upon the lily; and that the writer of the Book of Chronicles gives the whole height from the ground to the summit of the ball.

*Verse 17.* "wreaths." Rather, "tassels."

*Verse 18.* In this verse the words הרמנים and העמודים, "pillars" and "pomegranates" have certainly changed places.

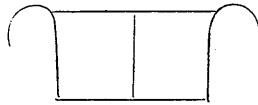
“And he made the pomegranates, even two rows all round upon one network, to cover the chapters which were upon the top of the pillars.”

*Verse 19.* Dr. Lightfoot’s conjecture, that this lilywork was not on the chapter, but was the finishing of the top of the column itself, is indisputably confirmed by verse 22. But the words of this verse are out of the proper order, and should be thus arranged:

וכתרת אשר על ראש העמודים באלום מעשה שישן ארבע  
אמות :

“And the chapters [that were] upon the top of the pillars [were] *in a socket* [באלום] of the shape of a lily, of four cubits.”

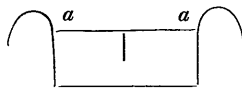
These four cubits are to be understood, I think, of the general breadth of the lily below the expansion of the leaf.



Vertical section of a lily.

*Verse 20.* “And the chapters upon the two pillars were still above (*i. e.* above the lily) from the region of the bulge, which was over against [or even with] the network, and the pomegranates, being two hundred, were set in rows round either chapter.”

— “the bulge,” *הבטן*. This I take to be the place of the utmost swell of the leaf of the lily; the circle in which lie the apsides of all the curves (*a a*) formed by the vertical section of the flower of the lily.



I imagine that the network upon the spherical chapters covered the zone that lies between the tropics. That when

the chapter was placed upon the socket, it went just so far in, that the lower edge of this zone was in contact with the bulge of the lily all round, and so much of the globe was visible above the lily as lay above this circle.

I find by computation that the whole diameter of the sphere being five cubits, the portion of the axis which, upon this supposition, would rise above the bulge of the lily, and belong to the visible segment of the sphere, would be three and a half cubits. Now if the depth of the lilyform socket below the bulge was likewise three and a half cubits, this socket, with the visible segment of the sphere, would make a height of seven cubits, which, added to eighteen, the length of the cylinder below the lily, would make the whole height twenty-five cubits. (See note on verse 15.)

-- "the pomegranates." It appears by 2 Chron. iii. 16, that the pomegranates were strung upon chains. There must have been two chains for each chapter, and 100 pomegranates upon each chain. Thus there would be 200 pomegranates upon each chapter, as is said here, and 400 in all. (See verse 42.)

Did these chains form the edges or terminations of the network zones, or were they drawn obliquely across the zone in either chapter, marking the track of the ecliptic?

Verse 26. "two thousand baths." 2 Chron. iv. 5, "three thousand."

Verse 29. "and upon the ledges," &c. Rather, "and so it was upon the ledges: above and below the lions and the bulls were compound figures of *sunk work*." -- "of sunk work," *i. e.* intaglia.

Verse 30. "plates." Perhaps "axletrees."

-- "undersetters." Rather, "shoulder-pieces." These, I imagine, were rectangular prisms, placed within the corners, to bear the weight of the laver, lest the angles of the base should give way under it.

-- "at the side of every addition." Rather, "each over against a compound figure." These shoulder-pieces went just so far down within the base as to be upon a level with the compound figures on the outside.

Verse 31. ופיהו. "And the cavity of it [*i. e.* of the laver, which held the water,] was within a chapter [*i. e.* a hollow



on the top of the base made to receive it], and rose above it by a cubit. And the cavity was round, of exact workmanship (or shape), a cubit and half a cubit [in the whole depth]. And also upon the cavity were sculptures. And the borders of it (I read *מסגרותיה*) were not round, but four-square." The round bowl was set in a square frame; which square frame rested upon the shoulder-pieces, while the bowl itself went into the circular chapter of the base, rising only a cubit above it.

*Verse 35.* "a round compass of half a cubit high," called a chapter in verse 31.

*Verse 36.* "according to the proportion of every one." Rather, "every one in its natural action."

—"additions," "compound figures."

*Verse 38.* "and every laver was four cubits." This is omitted in some of Kennicott's best Codd. The number four must be erroneous.

*Verse 50.* "hinges."

CHAP. viii. 8. "And they drew out the staves," &c.—See this verse well explained in Mr. Parkhurst's *Lexicon* under the word *אָרֶךְ*.

*Verse 16.* See 2 Chron. vi. 5, 6.

*Verse 22.* "before the altar of the Lord."—"upon a brazen scaffold," 2 Chron. vi. 13.

*Verse 34.* "and bring them again unto the land." They are not supposed driven from the land: for they are supposed to make supplication "*in this house*," verse 33. Perhaps for *והשבתם*, or *והשביתם*, which is the reading in the parallel place in Chronicles, we should read *והשביתתם*.—"and give them rest in the land."

*Verse 64.* "the brazen altar."—See 2 Chron. iv. 1, and vii. 7.

*Verse 66.* "On the eighth day."—Compare 2 Chron. vii. 9, 10.

CHAP. ix. 8.—Compare 2 Chron. vii. 21.

*Verse 23.* "five hundred and fifty." 2 Chron. viii. 10, "two hundred and fifty."

*Verses 26, 27.*—Compare 2 Chron. viii. 17, 18.

*Verse 28.* "four hundred and twenty talents." 2 Chron. viii. "four hundred and fifty talents."

420 talents of gold, by the royal

standard . . . . . = £198,012 10 0

450 ditto . . . . . = 212,156 5 0

CHAP. X. 5. "and his ascent by which he went up to the house of the Lord." Rather, with the ancient versions, "and the offerings which he offered up in the house of Jehovah."

*Verse 10.* "one hundred and twenty talents of gold." By the royal standard, = £ 56,575 0 0

*Verse 14.* "six hundred and sixty-six talents of gold." By the royal standard, = £313,991 5 0

*Verse 16.* "six hundred shekels of gold." In value £9 8s. 7d.

Value of the 200 targets, £1885 16s. 8d.

*Verse 17.* "three pound." = 300 shekels. Value, £4 14s. 3½d.

Value of 300 shields, £1414 7s. 6d.

Value of targets and shields, £3300 4s. 2d.

*Verses 28, 29.* In this obscure passage, the word מִקְוֵה, or מִקְוֵה, as it is written in 2 Chron. i. 16, is taken by the LXX, in this place, and by the Vulgate, both here and in Chronicles, as the proper name of a place, with the prefix מ. For מִקְוֵה וְרַעְלָה וְרַעְלָה at the beginning of verse 29, we read in the parallel place, 2 Chron. i. 17, וְרַעְלָה וְרַעְלָה.

28. "And the exportation of horses for Solomon was from Egypt, even from Coa. The king's merchants took [them] from Coa at a fixed duty.

29. "For they went and brought a chariot from Egypt for six hundred [shekels] of silver, and a horse for one hundred and fifty. And upon the same terms for all the kings of Syria, they exported through their hands."

—"fixed duty," בְּמִחְרֵי. That מִחְרֵי, in this place, cannot signify the price of the commodity is evident, because all horses could not be sold at one price. That it cannot signify the hire of a vehicle to carry goods from Egypt to Jerusalem, appears from the smallness of the sum; namely, £0 18 10.3 for a carriage, £0 4 8.7 for a horse. It signifies, therefore, a duty imposed by the king of Egypt upon all horses sold to foreign dealers.

—"they went;" namely, to Coa. A public mart, as I

suppose, in the part of Egypt nearest to Palestine, where the Egyptian horses were exposed to sale, and the king of Egypt had a custom-house for the receipt of his duties. This place might sink into obscurity, when Judea ceased to be the channel of the commerce between Egypt and Syria; which may be the reason that we hear no more of it in history, sacred or profane.

— “a chariot;” *i. e.* a chariot with its set of four horses.

Bochart's explanation of this difficult passage is to the same effect, and differs only in the exposition of the word מִקוּחַ, which he takes as an appellative, and his notion is, that Solomon's merchants paid an annual rent to the king of Egypt instead of the duties upon each article. See Hieroz. lib. ii. cap. ix. 171, &c.

CHAP. xi. 13. “one tribe.” See chap. xii. 20. But compare chap. xii. 21, and 2 Chron. xi. 1. 13—17.

Verse 15. “when David was in Edom.” For בַּהֲיִיתָ, Houbigant, upon the authority of the LXX, reads בַּהֲכִיֵּיתָ. “When David smote Edom.”

Verse 25. “besides the mischief;” &c. Very inexplicable; probably corrupt. See Houbigant.

Verse 28. “of valour.” Rather, “of activity.”

Verse 33. “they have forsaken . . . have worshipped . . . have walked.” These three verbs are singular in the LXX and Vulgate, as they ought to be, and as the two first are in some of Kennicott's Codd.

CHAP. xii. 2, 3. Read and render as in 2 Chron. x. 2, 3.

Verse 15. “the cause was from the Lord.” Rather, “the turn,” or, “the bringing about;” *i. e.* the event was from Jehovah.

Verse 31. “of the lowest of the people.” Rather, “of the people at large,” without discrimination of any particular tribe.

Verse 33. “of his own heart.” For מִלְּבָבוֹ, many of Kennicott's Codd. have מִלְּבוֹ.

CHAP. xiii. 23. “for the prophet whom he had brought back.” In the 20th verse these same words are understood to express “the prophet who brought him back;” and in the 26th verse, the words הַנְּבִיאַ אֲשֶׁר הֵשִׁיבוֹ necessarily bear that meaning. The LXX finish the sentence with the word

לנביא; and what follows they read וישבו וילך, and they began the 24th verse with the word ויבצארו.

— “that he saddled the ass for him,” for the prophet: “so he returned and went away.”

24. “And a lion met him,” &c.

By this reading the impropriety is avoided of taking the same phrase in opposite senses.

*Verse 33.* “of the lowest of the people.” Rather, “of the people at large.” See chap. xii. 31.

CHAP. xiv. 3. 12. 17. “the child.” Rather, “the youth;” for it appears by what is said of Abijah, verse 13, that he was past the age of childhood before he died.

*Verse 21.* “Rehoboam was forty and one years old when he began to reign.” We find the same age ascribed to Rehoboam when he began to reign, 2 Chron. xii. 13. But there is much reason to suspect that the number forty-one is erroneous. For besides that his conduct, upon his accession, was that of a giddy young man, see what is said of him by his son Abijah in 2 Chron. xiii. 7.

CHAP. xv. 6. For “Rehoboam,” read with eight MSS. of Kennicott’s and six of De Rossi’s, “Abijam;” and expunge the repetition at the end of verse 7, for which there is the authority of one MS. of Kennicott’s.

*Verse 10.* “his mother’s name was Maachah, the daughter of Absalom.” Rehoboam married Maachah the daughter of Absalom, and by her had Abijam; 2 Chron. xi. 20—22. Therefore Abijam’s mother’s name and family is rightly described, verse 2. And this passage, where the same person is mention as Asa’s mother, must be corrupt. Again, the 2d verse of 2 Chron. xiii. must be corrupt, where Michaiah the daughter of Uriel is mentioned as Abijah’s mother. Nothing seems so probable as that some confusion has been made between these two women, and that Michaiah the daughter of Uriel was Asa’s mother.

*Verse 13.* “an idol in a grove.” Rather, “a phallus for Ashera.” אשרה, Venus.

— “her idol;” — “her phallus.”

CHAP. xvi. 7. Houbigant, with much appearance of reason, places this verse immediately before the 5th.

“And also.” Rather, “Thus also.” The word of Jeho-

vah, as it had come by a prophet against Jeroboam and his family, came against Baasha too and his family by the prophet Jehu.

*Verse 15.* "did Zimri reign seven days." The actions ascribed to Zimri seem too much for seven days.

*Verse 18.* "into the palace." Rather, "into a turret."

*Verse 23.* "In the thirty and first year of Asa," &c. The passage must be corrupt. The sense seems to be, that the whole of Omri's reign, reckoned from Zimri's death in the twenty-seventh of Asa, to his own in the thirty-eighth (see verse 29), was almost twelve years. That he became master of the whole kingdom of Israel by Tibni's death, in the thirty-first of Asa; and that in the sixth year of his own reign, *i. e.* in the thirty-second of Asa's, he removed from Tirzah, where he had resided during the life of Tibni, to his new city, Shemron.

CHAP. xvii. 1. "Elijah the Tishbite, of the inhabitants of Gilead." Rather, "Elijah the Tishbite, of Tishbi of Gilead."

CHAP. xviii. 21. "halt ye between two opinions?" literally, "hop ye between two boughs?" See Parkhurst, חָסַף.

*Verse 27.* "either he is talking, or he is pursuing." Rather, "either he is in deep thought, or he is absent." "Absent," אָשׁוּי, absent in thought; — "aut quiddam meditatur, aut aliud agit." Houbigant.

*Verse 45.* "And it came to pass in the mean while that the heaven was black with clouds and wind." Rather, "And it came to pass that in every quarter the skies grew black [with] clouds and wind." Houbigant proposes a transposition of the words, which seems unnecessary.

CHAP. xix. 3. "And when he saw that, he arose." Rather, "And he was afraid, and arose."

*Verses 9—11.* "What doest . . . said." All this seems to be the conversation between God and the prophet, related in its proper place in the 13th and 14th verses, and by some error of the transcribers anticipated here. The word of Jehovah comes to the prophet in the cave, bids him go forth out of the cave, and gives him certain signs, by which he is to be advertised of the presence of Jehovah.

9. "and he said unto him, (11.) Go forth and stand."

11. "the Lord passed by . . . . rent . . . . brake in pieces." Rather, "passeth by . . . . rendeth . . . . breaketh in pieces." These presents denote instant futurity. "Jam mox transiurus est Jehovah."

— "not in the wind," &c. "Olim extiterant in monte Horeb venti et ignes, et terræ motus, quibus Deus presentiam suam in veteri lege manifestabat. Nunc significat Eliæ angelus, non sic olim fore, neque illum Deum, quem Elias cæterique veri Israelitæ expectabant, mediis ignibus, ventis, et terræ motibus adfuturum, sed ejus adventum lenis auræ susurro similem futurum." Houbigant ad locum.

Verse 17. "shall Elisha slay." "Per famem, quæ annos tres Samariæ grassata est, Elizæo vaticinante, propter quam causam Joram, rex Israel (2 Reg. vi. 31), statuerat Elizæum capite truncare." Houbigant ad locum.

CHAP. XX. 5, 6. "Although I . . . . thou shalt deliver . . . . yet I will send," &c. "Thou shalt deliver." He had sent no such message. His former message was simply the claim of the lord paramount. Encouraged by Ahab's ready submission, he now attempts a tyrannical exaction, artfully giving the sense of a demand to his former message, and reproaching Ahab with non-compliance. I am inclined to suspect that the word ולא has been lost between לי and תרתן, at the end of the 5th verse. "Inasmuch as I sent unto thee, saying, Thy silver, and thy gold, and thy wives, and thy children, are mine, and thou hast not given up. (6.) Assuredly, therefore, I will send," &c.

Verse 30. "and there a wall fell upon twenty and seven thousand," &c. For החרומה, read with many of Kennicott's best Codd. החרמה; "and there the burning wind fell upon twenty and seven thousand."

CHAP. XXI. 10. 13. "blaspheme God and the king." Rather, "bless the gods and Moloch." See Parkhurst, ברך.

CHAP. XXII. 1. "And they continued three years without war," &c. Rather, "And three years went off without war," &c. See Houbigant.

Verse 34. "at a venture." ἐνστόχως, LXX.

Verse 47. "a deputy was king." A governor appointed by the king of Judah, for as yet the Edomites were in subjection to the Jewish kings. See 2 Sam. viii. 14; 1 Chron.

xviii. 13; and 1 Kings xi. 15, 16. But compare 2 Kings iii. 9. 12; viii. 20; and 2 Chron. xxi. 8.

*Verse* 48. "made ships." For עֶשֶׂר, read, with many of Kennicott's best Codd. עָשָׂה.

*Verse* 51. "the seventeenth year;" perhaps "the nineteenth." See Houbigant.

## II. KINGS.

CHAP. i. 17. "and Jehoram reigned in his stead." Read, with Vulgate, וַיִּמְלֹךְ יֹרָם אָחִיו תַּחְתָּיו, "and Jehoram his brother reigned in his stead."

— "in the second year of Joram the son of Jehoshaphat." The commencement of Joram's reign in Israel could not be later than the twenty-second (I rather think it was in the twenty-first) of Jehoshaphat himself. See Houbigant.

CHAP. ii. 14. "Et pallio Eliæ, quod ceciderat ei, percussit aquas, et non sunt divisæ: et dixit, Ubi est Deus Eliæ etiam nunc? Percussitque aquas, et divisæ sunt huc atque illuc, et transiit Elisæus." Vulg.

CHAP. iii. 1. "the eighteenth year." See note, chap. i. 17.

*Verse* 9. "the king of Edom." See 1 Kings xxii. 47.

*Verse* 13. "Nay; for the Lord" —. The Vulgate makes it a question: "Quare congregavit Dominus?" Their reading must have been על מִה, instead of אל כִּי: unless כִּי, which would be nearer to the modern text, may interrogate.

*Verse* 16. "ditches." Rather, "banks."

*Verse* 23. "this is blood; the kings are surely slain." Rather, with the Vulgate, "this is blood of the sword; the kings have fought."

*Verse* 24. "but they went forward smiting the Moabites, even in their country." Read, with Houbigant, וַיֵּבְאוּ בְּאֵיִם, וַהֲבִיִּים אֶת מִיאֵב הַמֹּאבִּיטִים; "and they went on, going on and smiting the Moabites."

CHAP. iv. 38. "were sitting before him." Rather, with

Vulgate and Queen Elizabeth's Bible, "dwelt with him." Compare chap. vi. 1.

CHAP. vi. 22, "wouldst thou smite?" Rather, "Art thou about to smite?" The force of the question is this, Are they whom thou art about to smite captives made by thy own sword and thy own bow? The prophet would insinuate that the king of Israel had no right over these persons, and so the Vulgate takes it. "Non percuties; neque enim cepisti eos gladio et arcu tuo, ut percutias."

Verse 23. "So the bands of Syria came no more into." Rather, "So the Syrians came no more in pillaging parties into."

Verses 31, 32. "Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day. And he sent a man from before him. 32. But Elisha was sitting in his house, and the elders were sitting with him. Then ere the messenger came to him, he said," &c. See Houbigant.

Verse 33. "and he said" —. Who said? certainly the king; for that the king himself came after his messenger, appears from what Elisha says in the preceding verse, and from chap. vii. 17.

CHAP. vii. 2. For למלך, several good MSS. have המלך.

Verse 13. It is difficult to make sense of this verse as it stands. Many of Kennicott's best Codd., after the words אשר ישראל, omit these seven, אשר המון ככל הנם בה נשאר אשר. With this omission, the text may render the sense expressed by Josephus, προσαριθμήσεις δὲ φησι τοῖς ὑπὸ τοῦ λιμοῦ τεθνηκόσι τοὺς ἰππεῖς, κὰν ὑπὸ τῶν ἐχθρῶν ληφθέντες ἀπόλωνται. Lib. ix. cap. iv. § 8.

Verse 17. "who spake" —. Three of Kennicott's Codd. omit the two words אשר דבר. Another, for אשר דבר, repeats the expression כאשר דבר of the preceding clause. And this I take to be the true reading,—“as the man of God had said, as he said when,” &c.

Verses 18, 19. "For it was so, that when the man of God spake to the king, saying, Two measures . . . Samaria:

"Then that lord answered the man of God," &c.

CHAP. viii. 10. "Go, say unto him, Thou mayest certainly recover." According to the Chetib, the sense is just the



reverse: "Go, say, Certainly thou shalt not recover." Dr. Kennicott prefers the Chetib, and I agree, notwithstanding the consent of the ancient versions in the sense given by the Keri. Houbigant's observation, that the repetition of the verb in the phrase לא היה תחיה is a form never used but in affirmation, is erroneous. See Gen. iii. 3.

*Verse 16.* "Jehoshaphat being then king of Judah." Expunge these words, with two Codd. of Kennicott's.

*Verse 20.* "In his days Edom revolted . . . and made a king over themselves." The king of Edom, therefore, mentioned in chap. iii. must have been a vassal of the kings of Judah, perhaps of their appointment; the same who, in 1 Kings xxii. 47, is called a deputy.

*Verse 21.* "which compassed him about," *i. e.* the Edomites adjacent to his border.

*Verse 25.* Compare ix. 29.

CHAP. ix. 21. "and they went out against Jehu." Rather, "to meet Jehu;" for as yet they had no suspicion of his hostile intentions.

*Verse 22.* "Is it peace, Jehu?" — ἐπυνθάνετο εἰ πάντα ἔχοι καλῶς τὰ κατὰ τὸ στρατόπεδον. Joseph. lib. ix. cap. vi. § 3. In the same manner he takes this expression in verses 17 and 18. And that this is the true sense of it, appears from verse 23, which seems to intimate, that Jehu's reply to this salutation gave the king of Israel the first suspicion of treachery. Instead of "Is it peace?" therefore, the English should be "Is all well?"

— "What peace?" Rather, "How well?"

*Verse 24.* "between his arms," *i. e.* between the shoulders.

*Verse 27.* Compare 2 Chron. xxii. 9.

— "smite him also in the chariot; and they did so." Read נגם אתו הכו ויכוהו אל המרכבה; "smite him also; and they smote him in the chariot."

*Verse 29.* See chap. viii. 25.

CHAP. x. 1. "of Jezreel;" — "civitatis," Vulgate; Σαμαρείας, LXX; שמרון, one MS. of Kennicott's. Jezreel must be a false reading.

*Verse 15.* "Is thine heart right?" literally, "is right with thy heart;" *i. e.* Art thou a warm friend to justice? But I would read the whole passage thus:

ה'ש את לבבך ישר כאשר את לבבי : ויאמר יהונדב יש  
לבבי עם לבבך : ויש תנה &c.

“Is justice in thy heart as in my heart? And Jonadab said, It is; my heart is with thy heart. Since it is, give thy hand,” &c.

*Verse 22.* “vestments for all the worshippers of Baal.” See Lowth, the father, on Zeph. i. 8.

*Verse 26.* “the images . . . burnt them.” Rather, with LXX and Vulgate, “the image . . . burnt it.” The ו is omitted in the word מצבות in many of Kennicott’s best MSS. which give the singular מצבת, and the pronominal suffix is singular in the printed text.

*Verse 36.* “twenty and eight years;” *i. e.* twenty-eight years complete. See chap. xiii. 1.

CHAP. xi. 4. The story of Jehoiada’s conspiracy in favour of the infant king Joash is much more distinctly related in the second book of Chronicles, chap. xxiii.

*Verse 5.* “And he commanded them.” The commands given to the end of the 8th verse were given to the priests and Levites; for none but the priests and the Levites upon duty were to enter the sanctuary. See 2 Chron. xxiii. 4—8.

Houbigant’s transposition of the 8th verse is plausible: he subjoins it to this 5th verse.

*Verse 6.* “of the house that it be not broken down.” הבית מוסח — “in atrio ejectionum.” Houbigant.

*Verse 8.* See note on verse 5.

*Verse 12.* “and put the crown upon him, and gave him the testimony.” Rather, “and put upon him the crown and the ensigns of royalty.” — “Insigne regium.” Houbigant. See 2 Chron. xxiii. 11.

*Verse 13.* “of the guard and of the people.” Read, with the LXX, the Vulgate, and the parallel place in Chronicles, העם הרץ, “of the people running.”

*Verse 14.* “by a pillar.” על העמוד. 2 Chron. xxiii. 13, על עמודו. So of Josiah, chap. xxiii. 3, על העמוד; and 2 Chron. xxxiv. 31, על עמודו. The LXX, in this place, have ἐπὶ τοῦ στύλου in the parallel place, 2 Chron. xxiii. 13, ἐπὶ τῆς στάσεως αὐτοῦ in chap. xxiii. 3, πρὸς τὸν στύλον in

2 Chron. xxxiv. 31, ἐπὶ τὸν στῦλον. The Vulgate, in this place, has "super tribunali:" in 2 Chron. xxxiv. 31, "in tribunali suo:" in chap. xxiii. 3, and in 2 Chron. xxiii. 13, "super gradum." Tremellius thinks that this pillar was Solomon's brazen scaffold, mentioned in 2 Chron. vi. 13.

CHAP. xii. 2. "all his days, wherein Jehoiada the priest instructed him." Rather, "all his days whilst Jehoiada the priest instructed him." Compare 2 Chron. xxiv. 2.

*Verse 4.* "All the money," &c. In the second book of Chronicles, chap. xxiv. we are told that the priests and Levites were sent through the country to collect a tax, which seems to have been the half-shekel tax paid by every one who attained the age of twenty. The money mentioned here is what was paid for the redemption of vows (Levit. xxvii.), or given as an offering of free will. The chest, with the hole in the lid, in Chronicles, is set at the gate, on the outside. The chest here was to contain the redemption money and the voluntary offerings. It should seem, therefore, that, in this place, and in 2 Chron. xxiv. we have different parts of the story, and that the whole progress of the business was after this manner:

First, the king sent the priests and Levites through the country to collect the poll-tax, and gave in charge to apply the money raised to the reparation of the temple. The priests and Levites embezzled the money, and nothing was done to the temple in the space of almost twenty-three years. The king, therefore, took the business out of their hands. He contracted with architects for the repairs, and he prepared two boxes, each with a hole in the lid, to receive the money. The one was placed at the entrance of the gate of the temple to receive the poll-tax, which the people were ordered by proclamation to bring thither. The other was placed within the temple, near the altar of burnt-offering, on the right hand of those who were entering, to receive the money payable to the priests for the redemption of vows, and any voluntary vows. Each priest was to put into this box the money which he received from every bargain of redemption, and every voluntary gift, as each sum came in, and not to keep it to accumulate in his own hands.

— "even the money of every one that passeth the account."

Rather, "the money which every one maketh over," by virtue of the bargain of redemption made with the priest.

*Verse 5.* "every man from his acquaintance."—ἀνὴρ ἀπὸ τῆς πράξεως αὐτοῦ, LXX. For מִכְרֵוּ, they seem to have read מִמְכְרֵוּ, "every man from his sale." By the sale, I understand the bargain made for the redemption of a vow. Each priest was to have the custody of the money arising from the bargains which he made.

*Verse 7.* "no more money of your acquaintance;"—"no more money from your sales," LXX. See verse 5.

*Verse 13.* "Howbeit there was not made . . . of the money that was brought into the house of the Lord." By the money brought into the house of the Lord, I understand what was collected in the box within the temple. The whole of this was expended on the repairs, and part of the poll-tax collected in the box without the gate. But of this there was a remainder, which was laid out upon the furniture of the sanctuary. See 2 Chron. xxiv. 14.

*Verse 15.* "for they dealt faithfully." Rather, "for they dealt upon honour."

*Verse 18.* "and sent it to Hazael king of Syria, and he went away from Jerusalem." This therefore was an invasion of Hazael, earlier than that related in 2 Chron. xxiv., in which the princes were slain, a great army was conquered, and the city pillaged.

*Verse 21.* "in the city of David," but not in the royal sepulchre. See 2 Chron. xxiv. 25.

CHAP. xiii. 1. "In the three and twentieth year of Joash," &c. Hence it appears that Jehu reigned twenty-eight years complete, and died in his twenty-ninth. For the seventh of Jehu was the first of Joash. See chap. xii. 1; and compare chap. xi. 3, 4, and 2 Chron. xxii. 12, and chap. xxiii. 1. Therefore the twenty-third of Joash was the twenty-ninth of Jehu.

*Verses 5—7.* The text here has suffered some disarrangement, for the 7th verse connects not at all with the 6th. It were better that they stood in this order, 7, 5, 6. But what I should like best of all would be, that these verses should be removed to another part of the chapter; the 7th inserted between 22 and 23, and the 5th and 6th between 24 and 25.

*Verse 10.* "In the thirty and seventh." Read, with the Aldine LXX, "thirty and ninth." Compare chap. xiii. 1, and xii. 1, and xiv. 1.

CHAP. xiv. 3. "yet not like David his father." See 2 Chron. xxv. 14—16.

*Verse 10.* "thine heart hath lifted thee up; glory of this." For הכבוד, read, as in the parallel place, 2 Chron. xx. 19, להכבד; "thine heart hath lifted thee up to boast; but tarry at home," &c.

CHAP. xv. 19. "a thousand talents of silver;" *i. e.* at the lowest estimation, 47,145*l.* 16*s.* 8*d.*

*Verse 30.* "in the twentieth year of Jotham the son of Uzziah." Jotham the son of Uzziah did not reign twenty years. And what historian ever reckoned by the years of a deceased prince, unless some remarkable event of his reign gave rise to a new era? It appears, too, that Hoshea did not begin his reign before the twelfth, or at the earliest the tenth, of Ahaz (see chap. xvii. 1), which was the twenty-seventh, or twenty-sixth, from the beginning of Jotham. It seems certain, therefore, that this verse has suffered some great corruption. Perhaps it might be "smote him and slew him in the twentieth year;" *i. e.* in the twentieth year of Pekah's own reign. This is the most natural emendation of this verse; rejecting the words "and reigned in his stead" as the interpolation of some careless transcriber, or injudicious critic, and the words "of Jotham the son of Uzziah" as introduced either by accident from the 32d verse, or inconsiderately inserted, as a necessary exposition of the twentieth year. If this be the true emendation of this verse, Hoshea slew Pekah in the twentieth year of Pekah's reign, which was the fourth or fifth of Ahaz king of Judah, but did not establish himself in the kingdom in less than seven or eight years after Pekah's death.

One MS. of Dr. Kennicott's omits the words בשנת עשרים עונה, "in the twentieth year of Jotham the son of Uzziah."

CHAP. xvi. 2. "Twenty years old was Ahaz when he began to reign, and he reigned sixteen years."

If Ahaz was twenty when he began to reign, and reigned only sixteen years, he was but thirty-six when he died. But

we read, chap. xviii. 2, and 2 Chron. xxix. 1, that Hezekiah the son of Ahaz was twenty-five years old when he began to reign. Now Hezekiah seems to have succeeded immediately upon his father's death. If these numbers therefore are correct, Hezekiah must have been born in the twelfth year of his father's age, which is highly improbable. It is probable that Ahaz was older than thirty-six, if his son was twenty-five at his death. But dying in the sixteenth year of his reign, he must have been more than twenty when he began to reign, if he died more than thirty-six. For twenty years, therefore, read, in this place, "twenty and five," which is the reading of the Vatican LXX in the parallel place, 2 Chron. xxviii. 1.

*Verse 3.* "made his son to pass through the fire." Compare 2 Chron. xxviii. 3.

CHAP. xvii. 9. "And the children of Israel did secretly," &c. אַחַד מִן. I think the passage might be thus rendered: "And the children of Israel put on things [wrapt themselves up in things, made a merit of things] which were not right towards Jehovah." They made a merit of these things, inasmuch as they were done under the pretence of religion, and of many, even of their idolatrous rites, Jehovah, in the first institution, was the ultimate object; as of the worship of the calves at Dan and Bethel.

*Verse 23.* There seems to have been a transposition of the parts of this chapter. From the 7th verse to the 23d inclusive, the corrupt manners of the people of Israel are described. From the 24th to the 33d inclusive, the new inhabitants, placed by the king of Assyria in Samaria, are the whole subject of the narrative. At the 34th, the narrative returns abruptly to the manners of the Israelites, which are described such as they were after the captivity. In the 41st verse the subject of the new inhabitants is as abruptly resumed. I am persuaded that the seven verses from the 34th to the 40th inclusive, should come immediately after the 23d, and the 41st after the 33d.

CHAP. xviii. 1. "in the third year of Hoshea." The first of Hoshea is said to have been the twelfth of Ahaz, chap. xvii. 1. If, therefore, Ahaz lived to the sixteenth year of his own reign (chap. xvi. 2, and 2 Chron. xxviii. 1), Hezekiah could not reign before the fifth of Hoshea.

*Verse 4.* Read, with a great number of Kennicott's best Codd., המצבות in the plural.

*Verse 31.* "make [an agreement] with me by a present." Rather, "make submission before me."

CHAP. xix. 23. "the lodgings of his borders." For מלון, read, as in the parallel place in Isaiah, מרום; and for קצה, קצו; "the height of his border."

*Verse 25.* "ruinous heaps." Rather, "sprouting heaps." That is, heaps of rubbish sprouting with spontaneous vegetation. See Parkhurst, נצה. "to make fenced cities sprouting heaps."

CHAP. xx. 13. "all the house of his precious things;" margin, "spicery," נכרו; perhaps "all the house of his mint," where his coin was stamped. See Parkhurst, כרת.

CHAP. xxi. 3. 7. "a grove;" אשרה, "a Venus;" so the word should be rendered, I believe, in most places where it occurs in the singular number. The same idol, in 2 Chron. xxxiii. 7, is called סמל.

CHAP. xxii. 9. "have gathered the money." Rather, "have poured out the money;" namely, from the chest in which it was collected. See Parkhurst, נתר.

CHAP. xxiii. 3. "and all the people stood to the covenant." Compare 2 Chron. xxxiv. 32.

*Verse 4.* "and for the grove." Rather, "and for Venus."

— "unto Bethel." Bethel belonged to the kings of Judah, from the time of Abijah. See 2 Chron. xiii. 19.

*Verses 5. 8, 9. 13. 15. 19, 20.* "high places." Rather, "chapels." The chapels in verse 9 are to be understood of chapels for the service of Jehovah; but in all the other places of idolatrous chapels.

— "and to the planets." The Hebrew word seems rather to express the physical influences of the planets.

*Verse 6.* "the grove." Rather, "the Venus."

*Verse 8.* "of the gates;" perhaps "of the sylvan deities," satyrs, fawns, &c.

*Verse 9.* The priests who had officiated at the provincial altars were put upon the same footing with those who had personal blemishes. See Levit. chap. xxi.

*Verse 15.* "the grove." Rather, "Venus."

*Verse 17.* "What title." Rather, "What dry heap."

*Verse 29.* "the king of Assyria." *Μήδοις πολέμων καὶ τοῖς Βαβυλωνίοις οὐ τὴν Ἀσσυρίων κατέλυσαν ἀρχὴν*, says Josephus; which explains who is meant by the king of Assyria, namely, the Babylonian. Nineveh was destroyed, and the Assyrian monarchy finally extinguished, about four years before Josiah's death.

*Verse 30.* "dead." Rather, "dying;" for he died at Jerusalem. See 2 Chron. xxxv. 24.

*Verse 33.* "put him in bonds . . . that he might not reign." For *וַיִּסְרְרוּ*, read, as in 2 Chron. xxxvi. 3, *וַיִּסְרְרוּ*; and for *בְּמֶלֶךְ*, read, with many of Kennicott's best MSS., *מִמֶּלֶךְ*. "Deposed him . . . from being king."

CHAP. xxiv. 6. "So Jehoiakim slept with his fathers." In chap. xii. 21, we read of Joash that he was buried with his fathers in the city of David. But the author of the second book of Chronicles takes care to inform us, chap. xxiv. 25, that this is to be understood only of an interment in the city of David, but not in the royal sepulchres. It appears, therefore, that the notion of an honourable interment is not necessarily included in the phrase that "a man was buried with his fathers," nor by consequence in the equivalent phrase of "sleeping with his fathers." This Jehoiakim was made a prisoner by Nebuchadnezzar, 2 Chron. xxxvi. 6; and, as it should seem from Jer. xxii. 18, 19, and xxxvi. 30, he died at a very small distance from Jerusalem, as they were carrying him in chains to Babylon, and his dead body was left unburied upon the ground. See Bishop Patrick upon this place, and Lowth, the father, upon Jer. xxii. 19.

*Verse 12.* "in the eighth year of his reign;" *i. e.* the king of Babylon, in the eighth year of his own reign, captivated Jehoiachin. Hence it appears that the first year of Nebuchadnezzar's reign coincided (in part at least) with the fourth of Jehoiakim, the father of this Jehoiachin, or, as he is called by Jeremiah, Coniah, or Jechoniah. And by this coincidence, which is confirmed by Jer. xxv. 1, sacred chronology is connected with profane; for the first year of Nebuchadnezzar was the 143d of the æra of Nabonassar, as appears by Ptolemy's canon.

*Verse 15.* "and the mighty." For *אֱלִי*, read, with a great number of Kennicott's best Codd., *אֱלִי*.



CHAP. XXV. 4. "fled by night by the way." Read, as in Jer. lii. 7, "fled, and went forth out of the city by night, by the way."

— "and [the king] went." Read, as in Jer. lii. 7, "and they went."

Verses 6, 7. "they gave . . . they slew . . . and put out." These verbs are all singular in the LXX and Vulgate, as they are in the original in the parallel place of Jeremiah, and as the first is here in many of Kennicott's best Codd., and the last in the printed text.

Verse 8. "on the seventh day." Jer. lii. 12, "in the tenth day." He might arrive at Jerusalem on the seventh day, and the temple might not be burnt till the tenth. See Bishop Patrick on the place.

— "the nineteenth year of king Nebuchadnezzar," *i. e.* the year of Nabonassar 161.

Verse 19. "five men." Jer. lii. 25, "seven men."

Verse 27. "in the seven and thirtieth year of the captivity of Jehoiachin," *i. e.* in the year of Nabonassar 186; for the first year of Jehoiachin's captivity was the year of Nabonassar 150. See chap. xxiv. 12. Observe, too, that this 37th year of Jehoiachin's captivity would have been the 44th of Nebuchadnezzar's reign, had Nebuchadnezzar been alive and upon the throne at the time: since the 1st of Jehoiachin's captivity was the 8th of Nebuchadnezzar. (Chap. xxiv. 12.) But this 37th year of Jehoiachin's captivity, being the 1st of Evil-merodach the successor of Nebuchadnezzar, was the year of Nebuchadnezzar's death, or the year next after it. Nebuchadnezzar therefore reigned forty-three entire years, which is the time assigned to his reign in Ptolemy's canon. The difference, which some have supposed, between the canon, and the reckoning of the sacred books on this point, is imaginary, and owes its birth to an erroneous computation.

— "on the seven and twentieth day of the month." Jer. lii. 31, "in the five and twentieth day of the month." The resolution was taken on the 25th, and executed two days after. See Bishop Patrick on the place.

## I. CHRONICLES.

CHAP. xii. 19. "but they helped them not;" read, "but helped them not." David is the subject of the negation. The verb is singular in the original, and is rendered by a singular verb both by the LXX and Vulgate. The pronoun 'them' rehearses the Philistim. The reference is evidently to the fact narrated, 1 Sam. xxix.

CHAP. xix. 7. See 2 Sam. x. 6.

CHAP. xxi. 25. See 2 Sam. xxiv.

CHAP. xxiii. 11. "therefore they were in one reckoning." These two families had the service only of a single family allotted to them.

*Verse 26.* "And also unto the Levites: they shall no more carry." Rather, "And for the Levites, there shall be no more occasion to carry," &c.

*Verse 27.* "For by the last words," &c. Rather, "Therefore by the last order of David there was a numbering of the Levites," &c. "there was," הָיָה, instead of הָמָה. See Houbigant.

CHAP. xxiv. 3. "And David distributed them (now Zadok was of the sons of Eleazar, and Abimelech of the sons of Ithamar) according," &c.

*Verse 6.* "one principal household," &c. For אָדָוָה, read, in the three places, אָדָוָה; "each principal household one by one for Eleazar, and one by one for Ithamar." See Houbigant.

CHAP. xxv. 1. "And David and the chiefs of the host made a division, according to service; of the sons of Asaph, of Heman, and of Jeduthun, who were to perform divine service [or to perform as prophets] upon the harps, psalteries, and cymbals: and the numbering of them was made by classing performers according to their services." That is, the method of the numeration was, to reckon up the performers in each part of the service. For instance,

Harpers, . . . . . so many.

Cymbalists, . . . . . so many.

*Verse 2.* "under the hands of Asaph, which prophesied

according to the order of the king." Rather, "under the order of Asaph, who was a prophet in the king's service."

CHAP. xxvii. 2, 3. The order is disturbed. Read, "Over the first course the first month was Jashobeam the son of Zabdiel, of the children of Perez, chief of the captains of the host for the first month. And in his course were twenty-four thousand." See Houbigant.

CHAP. xxviii. 8. "Now therefore in the sight," &c. The words **לכֹּחַ**, or to that effect, must have been lost out of the text after **ועתה**. "Now therefore I charge you in the sight," &c. See Houbigant.

Verse 18. "and gold for the pattern of the chariot of the cherubim." For **ולתבנית**, I would read, **ותבנית**. "And the pattern of the carriage of the cherubim of gold."

## II. CHRONICLES.

CHAP. i. 16, 17. See 1 Kings x. 28, 29.

CHAP. iii. 1. "in mount Moriah, where," &c. The order of the words in the original is certainly perverted. Read thus,

המזריה במקום אשר נראה לרודי אביו אשר הכין דוד בגרן ארנו  
חיבוס:

— "in mount Moriah, in the place which was shown to David his father, which David had prepared, in the threshing floor of Ornan the Jebusite." See Vulgate, Queen Elizabeth's Bible, and Houbigant.

Verse 3. "Now these are the things wherein Solomon was instructed for the building," &c. "Et hæc sunt fundamenta quæ jecit Solomon, ut ædificaret." "Now these are the principles which Solomon laid down for the building." To the same purpose Queen Elizabeth's Bible: "And these are the [measures whereon] Solomon grounded to build." The dimensions of the principal parts are the principles or elements of a building, in the same sense in which the length of the transverse axis, the eccentricity, &c. are called the principles or elements of the orbit of a planet.

— “after the first measure.” Perhaps, “according to the ancient standard.” Probably a change had taken place in the public measures of the Jewish people, between the days of Solomon and the compilation of these books.

*Verse 4.* “an hundred and twenty.” Kennicott’s MS. 80, omits the word מאה and the ו prefixed to the next word עשרים. The Alexandrine LXX has ὑψος πηχῶν εἴκοσι, as if for מאה ועשרים the reading had been אמות עשרים. The main body of the building was but thirty cubits high. What probability is there that the height of the porch was four times as much? See Houbigant.

CHAP. iv. 22. “and the entry of the house.” For פתח, read, with Capellus and Houbigant, as in the parallel place 1 Kings vii. 50, והפתות.

— “and the hinges.” But in what follows, for דלתותיו, read לדלתותיה; and for ודלתיו, read ודלתיה.

CHAP. v. 14. “with a cloud [even] the house.” For בית, read, with LXX and Houbigant, כבוד; “with the cloud of the glory of Jehovah.”

CHAP. vii. 20. “pluck them up—given them.” The pronouns should be of the second person; “pluck you up—given you.”

CHAP. ix. 21. This triennial voyage to Tarshish seems not to have been the same with that to Ophir. The cargo was different. Gold was brought from both places; but the rest of the cargo from Ophir was almug-trees and precious stones (1 Kings x. 11); from Tarshish, silver, ivory, apes, and peacocks.

CHAP. xi. 18. “to wife, [and] Abihail.” The conjunction copulative is not in the original. The 19th verse speaks of one woman only that bare children, and the 20th of one wife only before Maacah. From these circumstances I am inclined to think that Abihail is the name, not of another wife, but of the mother of Mahalath; and that Kennicott’s MS., 176, gives the true reading, בת אביחיל.

18. “And Rehoboam took him Mahalath the daughter of Jerimoth the son of David, to wife, the daughter of Abihail.”

CHAP. xvi. 1. “In the six-and-thirtieth year of the reign of Asa.” Baasha’s reign extended only to the twenty-sixth of Asa’s. See 1 Kings xv. 33, and xvi. 8.

CHAP. xx. 1. "and with them [other] beside the Ammonites." For מִהַעֲמוֹנִים, read מִהַמְעֹנִים; "and with them certain of the Meunites." See Judges x. 12.

Verse 2. "on this side Syria." One MS. of Kennicott's has מֵאֵדוֹם, "from Edom." See also Houbigant.

Verse 22. It appears from the 23d verse that the Ammonites and Moabites, with their joint forces, destroyed the inhabitants of mount Seir, and having done this, fell to fighting one with another. This plainly shows that this 22d verse wants emendation. Probably it should stand thus,

— נתן יהוה מארבים על בני עמון ומואב הבאים מחר שער ליהודה ויגפּו

— "Jehovah provided those who should fall unawares (מֵאֲרִבִּים, insidiatores) upon the sons of Ammon and Moab, [namely] those who were coming from mount Seir against Judah.

23. "Then the children of Ammon," &c.

It should seem that these inhabitants of mount Seir were not originally of the confederacy. But hearing of the intended attack upon the Jewish territory, rose spontaneously to take part in it, and when they came within sight of the forces which they meant to assist, mistook them for the Jewish army.

CHAP. xxi. 2. "king of Israel," read "king of Judah." Vulgate, LXX, and many MSS.

Verse 12. "from Elijah." Houbigant scruples to change Elijah into Elisha, because the chronology of these kings of Judah is in his opinion so ill settled, that it affords no certain ground on which we may proceed. But although the precise time of Elijah's ascension is not ascertained by the history, yet it seems indisputable, that Elisha was become the principal prophet, and that Elijah was removed before the death of Jehoshaphat. See 2 Kings iii. 2.

CHAP. xxii. 2. "Forty and two." Read, "twenty and two," as in the parallel place, 2 Kings viii. 26. For Jehoram the father of Ahaziah was but forty years old when he died. See chap. xxi. 5, and 2 Kings viii. 16, 17.

Verse 6. "because of the wounds." For כִּי, read, with several MSS., מִן.

Verse 11. "of the king," *i. e.* of king Jehoram. See 2 Kings xi. 2, and the latter part of this verse.

CHAP. xxv. 8. "But if thou wilt go—battle." Rather, "For if thou goest to battle making up strength." God required that the king should rely entirely on the strength of God. He was doing the contrary, when he hired troops of the king of Israel. See LXX and Vulgate.

Verse 23. "the son of Jehoahaz." Read "the son of Ahaziah." The names are confounded in the original (the printed text, and some MSS., give the true radix) by a mere transposition of the letters.

Verse 24. "And he took all." Read, as in 2 Kings xiv. 14, ולקח את כל.

Verse 28. "of Judah." Read, with the LXX, Vulgate, parallel place, and some MSS. "of David."

CHAP. xxvi. 7. "and the Meunim." See chap. xx. 1.

CHAP. xxviii. 1. "Ahaz was twenty years old." More probably "twenty-five." See 2 Kings xvi. 2.

CHAP. xxxi. 6. "and the tithe of holy things." Some words must be lost between "tithe," מעשר, and "holy things," קדשים. For the tithe of "holy things" was not sufficient; the whole was to be offered. The Greek of the LXX justifies the suspicion of a defect in the original, but suggests not any probable emendation. — ἐπιδέκατα μόσχων καὶ προβάτων, καὶ ἐπιδέκατα αἰγῶν. But goats are included in תא. Probably the lost words expressed the fruits of the earth.

CHAP. xxxiii. 11. "Wherefore the Lord," &c. If Manasseh was taken by the Assyrians, who were sent by Esarhaddon to complete the deportation of the Israelites, as Archbishop Usher, with great probability, conjectures, his captivity must have happened in the twenty-first or twenty-second year of his reign. For the twenty-first of Manasseh was the sixty-fifth from the delivery of Isaiah's famous prophecy, if it was delivered in the first year of Ahaz. If that prophecy was not delivered till the second year of Ahaz, which is the latest date that can be assigned to it, then the twenty-second of Manasseh was the sixty-fifth from the prediction, and the year for the utter demolition of the kingdom of Israel. Accordingly the twenty-second of Manasseh is made the year of his captivity in Seder Olam Rabba, and other Jewish tracts cited, as Usher says, by Kimchi, upon Ezek. iv.

CHAP. xxxiv. 10. "the hand of the workmen." For עֲשָׂה, read, with many MSS. עֲשֵׂי. After, for אֲשֶׁר I could wish to read לְאֲשֶׁר. "And they put into the hand of the architects that had the superintendence of the house of Jehovah; and the architects gave it to those that worked," &c.

Verse 12. "work faithfully," *i. e.* upon honour, 2 Kings xii. 15.

— "and other of the Levites all that could skill." Rather, "Levites, all skilful in instruments of music." Vulgate, Castalio, Tremellius.

Verse 13. "Over the bearers of burthens also were overseers; over all the workmen according to the several branches of their work. Of the Levites also were scribes, officers, and porters." LXX, Castalio.

CHAP. xxxvi. 6. "to carry him to Babylon." But he died by the way." See Jer. xxii. 18, 19, and xxxvi. 30. And see note on 2 Kings xxiv. 6.

## ISAIAH.

TABLE OF KENNICOTT'S MSS. OF THE TENTH, ELEVENTH, AND TWELFTH CENTURIES.

10th Century.	11th Century.	12th Century.	12th Century continued.	12th Century continued.	12th Century continued.
1	39	4	201	366	584
590	527	30	210	416	591
	536	84	216	418	602
		154	220	461	609
		162	224	512	616
		180	225	528	625
		185	226	530	634
		188	293	531	638
		191	294	534	685
		193	326	537	
		196	356	580	
2	3				42

The whole number of MSS. collated by Dr. Kennicott for the various readings of the text of Isaiah was 203; namely, 72 throughout, and 131 in particular passages.

## CHAP. I.

All that the Prophet says in this chapter, either in his own person or Jehovah's, hath reference to a scene exhibited to his imagination. The scene seems not to represent the manners of the Jews in any one of the four reigns in which he prophesied. For of the four kings named in the title of the book, the first two and the last were godly princes, and in their reigns there was no heavy complaint against the people. But in the reign of Ahaz idolatry was established, and the temple-service neglected. In his reign, therefore, there could be little of that hypocritical attachment to the ritual service, with which the people are reproached, verses 10—17; whereas this was the great crime of the Jewish people in our Saviour's days. Vitringa indeed argues with great ability, that idolatry had taken root so deep among the Jewish people in the reign of Ahaz, that it is not to be supposed that Hezekiah's reformation was much more than a restoration of the external form and order of the true religion. The majority of the people in their hearts were still idolaters, and might justly be taxed with hypocrisy in the profession and exercise of the religion which was countenanced and protected by their king. But it seems to me that the language of the Prophet describes not the flattery of courtiers, but that serious sort of hypocrisy, which, without any true principles of religion in the heart, is much in earnest in the rites which it performs, and values itself on the merit of that legal righteousness.

*Verse 7.* "and it is desolate as overthrown by strangers." Rather, "and it is a perfect waste, like a country ravaged by strangers;" *i. e.* by foreign armies. The *λαῶν ἀλλοτριῶν* of the LXX is a good paraphrastic rendering of *יְרֵמִי*, and is no indication of a various reading. The Layman's conjecture, that the first *יְרֵמִי* should be *יְצַרִי* is plausible.

— "burnt . . . . devoured." Rather, "are burning . . . . are devouring." This is the language of a man describing a scene lying before him.



*Verse 9.* This 9th verse must allude to some greater desolation of the country than can be supposed to have been effected by Sennacherib's invasion.

*Verse 12.* "at your hand to tread my courts." Rather, "at your hand. Tread my courts no more." LXX, and Bishop Lowth. St. Jerome divides the sentence in the same manner: but he understands the latter clause, (as indeed the LXX understood it,) not as a prohibition to tread the courts, but as a prediction that the courts of the temple at Jerusalem should be no more trodden; which he makes an argument, that the prophecy respects the last destruction of the temple by the Romans, rather than the former by the Babylonians. For after the former destruction the temple was rebuilt, and its courts trodden again for a long series of years. The words in the Hebrew have certainly more the form of a prediction than a prohibition. But who shall say, that the temple may not be again rebuilt, and its courts again trodden, though vain oblations shall no more be offered? The latter part of the chapter gives the Jews a hope of a restoration from the ruin threatened in this prophecy. Nevertheless, I agree with St. Jerome, that the ruin threatened is that which took place after our Lord's ascension and the publication of the Gospel, rather than the prelusive judgments executed by the Babylonians. The whole section, from the 10th to the 15th verse, seems to allude to the abolition of the Mosaic law, though the expressions are too general to be understood in that sense by the Jews of Isaiah's time. Indeed, the whole of the vision, exhibited to the prophet, seems to have been a general view of national guilt, punishment, reformation, pardon, and restoration; and the prophecy is a general prediction of guilt, and threatening of punishment, and, in some degree, received a completion in every great judgment that fell upon the people. At the same time, the allusions to the particular guilt of the Jews, in their treatment of our Lord, though oblique, are now so evident, and the description of their punishment corresponds so much more exactly with their final dispersion than with any previous calamity, that little room is left to doubt that these were the things principally in view of the inspiring Spirit.

*Verse 17.* "seek judgment." The Jewish government

never was more guilty of a perversion of judgment than in the case of our Lord.

*Verse 23.* "companions of thieves." — "associated with thieves." Judas was a thief; with him the princes of the Jews were associated.

*Verse 24.* "I will ease me of mine adversaries." Rather, "I will take satisfaction upon mine adversaries."

*Verse 25.* "and purely purge away thy dross." For כִּבֵּר, Archbishop Secker, Dr. Durell, and Bishop Lowth, agree to read כִּבֵּר; "in the crucible;" but the alteration is by no means necessary. See Parkhurst, כִּבֵּר, ix.

*Verse 29.* "For they shall be ashamed of the oaks," &c. This may allude to the idolatry of the reign of Ahaz.

The whole of this chapter should be distributed into parts, between Jehovah and the Prophet, in this manner. After the exordium, "Hear, O heavens," &c. Jehovah speaks to the end of the 3rd verse. In the six following verses, the Prophet, in terms of concern, astonishment, and horror, describes the degeneracy of the people, and their rejection. In the 10th verse he calls upon them again to hearken to Jehovah, who speaks in his own person to the end of the 20th. In the 21st, the Prophet, still contemplating the scene which lies before him of the future degeneracy of his countrymen, renews his lamentation, which goes on to the end of the 23rd. In the beginning of the 24th, Jehovah is introduced again, and speaks in his own person to the end of the chapter.

CHAP. ii. 3. "many people." Rather, "many peoples."

4. "And he shall judge among the nations,  
And rebuke many people."

Rather,

- "And he shall govern<sup>1</sup> among the nations,  
And work conviction in many peoples."

See Vitringa and Bishop Lowth.

— "plough-shares." Rather, "coulters."

*Verse 6.* "Therefore thou hast," &c. "Surely [or verily] thou hast forsaken thy people! the house of Jacob!"

<sup>1</sup> "Verbum judicandi Hebræis per synecdochen pro 'gubernare' vel 'regere' accipitur." Calvin. ad locum.

The 5th verse is an invitation, addressed by the peoples resorting to the place of God's worship, to the Jews to accompany them. To their amazement they find the Jews refuse to join in this worship, and are smarting under the heavy punishment of their apostasy, and in this first part of the 6th verse they express their astonishment. This circumstance, the devotion and acceptance of the *peoples* [the Gentiles], and the apostasy and rejection of the chosen people, the Jews, clearly proves the necessity of referring this prophecy to the times of Christianity, and confutes those commentators, who think to find its completion in the restoration of the temple after the Babylonish captivity.

*Verse 6.* "house of Jacob, because they be replenished," &c. The sentence ends with the word Jacob. Thence the Prophet takes up the discourse, assigning the cause of that rejection, which struck the Gentile worshippers with so much astonishment. "Yes—they are replenished from the east." The Prophet's discourse is addressed to the Gentiles, being an answer to their expressions of surprise, to the end of the 9th verse.

— "replenished from the east;" *i. e.* "they are full of the eastern manners," as Queen Elizabeth's translators rendered it; full of the corruptions that reigned chiefly in the eastern parts. I see no absolute necessity for the alterations proposed by Houbigant and Bishop Lowth. If I were to make any alteration of the text as it now stands, it should be, in conformity to the version of the LXX, to omit the ׁ prefixed to the word עֲנִיִּים, and to prefix כ to מִקְדָּם. — "Yes, they are filled, as of old, with astrologers, like the Philistim."

Vitringa endeavours to expound the passage as it stands by a particular sense which he invents for the word מְלֵא, but his exposition does not satisfy me.

Upon repeated consideration of this passage, I am persuaded it requires no emendation, nor any forced interpretation of any of the words. It describes a general *taste* among the Jews for the abominations of their heathen neighbours on all sides, east and west, and represents them as taking pride in the general prevalence of the manners of idolaters. For the "children of strangers" are those who had revolted from

their God, and forsaken his worship, to worship the idols of the heathen with heathen rites.

“They are filled from the east! they are even astrologers, like the Philistim!  
They take pride and glory in an alien brood.”

— “take pride and glory.” So I paraphrase the word שפיקו. שפק literally signifies to ‘smack the hands together,’ in an ecstasy of joy and approbation; and the literal rendering of this line would be,

“And at children of aliens they clap their hands.”

The Jews were much addicted to magic in the time of our Saviour.

*Verse 8.* “full of idols.” Bishop Lowth (with Vitringa) imagines that “the idols here spoken of must be such as were designed for a private and secret use.” For as this seems to have been one of the first of Isaiah’s prophecies, it must have been delivered in the reign either of Uzziah or Jotham; and in their time the public exercise of idolatrous worship was not permitted. But the prophet, in this passage, is describing that general corruption of the Jewish nation, which occasioned their final rejection, upon the publication of the Gospel. And there is no reason to suppose that the particulars of that description consist in crimes actually subsisting at the time when the prophecy is delivered. They might take their beginning in a much later period, and yet, having taken root among the people, might be among the causes of the final punishment of the nation.

The description of the guilt which drew down the judgment is made up chiefly of those crimes which directly express a neglect of God’s commands and promises, and a reliance on other means of strength and support than the Divine favour.

*Verse 9.* “And the mean man boweth down, and the great man humbleth himself.” The very same words occur in chap. v. 15, where the verbs are necessarily passive. Bishop Lowth takes them as passives here; but I think here they are active. They describe the corruption as so general,

that men of all ranks, high and low, prostrate and humble themselves before idols.

—“forgive them not.” The LXX render the verb in the first person: “I will not forgive them.” If this verb was originally in the first person, God is the speaker from the middle of the 8th verse [“Yes, they are replenished,” &c.] to this place. And the Prophet’s admonition, which begins in the next verse, is founded upon the accusation which God, in his own person, brings against the Jews in this speech.

*Verses 10, 11.* See Durell’s and Bishop Lowth’s emendations.

*Verse 12.* “For the day of the Lord of hosts shall be,” &c. לַיְהוָה is properly the dative case, and the literal rendering of the Hebrew words is thus: “[Est] enim Jehovah exercituum dies adversus superbum et altum,” &c. “For there is unto Jehovah a day [*i. e.* Jehovah has appointed a day] against all pride and loftiness.”

CHAP. iii. 2. “and the prudent.” Rather, “the diviner,” Bishop Lowth; “ariolum,” Vulgate.

*Verse 3.* “artificer.” This word is ill changed into *artist* by Bishop Lowth. An *artificer* is one that is employed in common handicraft works: a carpenter, a mason, a tailor, &c. An *artist* is a very superior workman; one that employs himself in the fine arts, painting, music, sculpture, &c.

—“and the eloquent orator.” Rather, “the skilful in incantation.” — “prudentem eloquii mystici,” Vulgate; and to the same purpose Theodotion and Symmachus.

*Verse 6.* “When.” Rather, “Therefore,” Bishop Lowth.

I think Bishop Lowth’s conjecture, that the word רִאשׁ has been lost out of the text between the words בְּאֵזְרֵי and בֵּית, is very probable. But see Bishop Stock.

After שְׂמֹלֶה, read, with Houbigant and Bishop Lowth, לְאֹמֵר. See LXX and Vulgate.

“Therefore shall a man take his brother, the head of his father’s house, by the garment, saying, Be thou,” &c.

*Verse 7.* “In that day shall he swear, saying,” שָׁא בְיוֹם. It should seem, from St. Jerome’s note upon this passage, that the word שָׁא was not found in his copies; and that for לְאֹמֵר, they had יֹאמֵר.

—“I will not be.” Rather, with Queen Elizabeth’s translators, “I cannot be.”

*Verse 10.* “for they shall eat.” Bishop Lowth, upon the authority of the Vulgate and one ancient MS. reads יאכל in the singular, “he shall eat;” *i.e.* the just shall eat. But there is no necessity to reject the plural verb, which has the suffrage of St. Jerome and the LXX. If אמרו be the true reading at the beginning of the former clause, the whole verse should be rendered thus :

“Say unto the just one, it is well :  
For *they* shall eat the fruit of their deeds.”

*They, isti.* This is the thing which the just one is told “is well,” that those sinners shall eat the fruit of their evil deeds. For צדיק, one good MS. of De Rossi’s has לצדיק. But upon these three verses (9, 10, 11,) see the notes of the Layman: his emendations, founded on the LXX, deserve great attention.

*Verse 12.* “As for my people, children are their oppressors, and women rule over them.”

Δαός μου οἱ πράκτορες ὑμῶν καλαμῶνται ὑμᾶς  
Καὶ οἱ ἀπαιτοῦντες κυριεύουσιν ὑμῶν. LXX.

ἀπαιτοῦντες. Aq. ἀπαιτοῦντας. Theod. δανείστᾶς.

“Populum meum exactores sui spoliaverunt,  
Et mulieres dominatæ sunt eis.” St. Jerom. et Vulg.

Hence it should seem that the reading of the LXX was thus :

עמי נגשיך מעולליך  
ונשיך<sup>2</sup> משלו בך :

“O my people, thy oppressors are gleaning thee,  
And thy usurious creditors lord it over thee.”

The copies of St. Jerome and the Vulgate gave the passage with less variation from the modern Masoretic text :

עמי נגשי מעולליי  
&c. ו

<sup>2</sup> Or, ובנושיך.

“ My people, their oppressors glean them,  
And women,” &c.

Unless the use of the noun *מעולל*, for “ a child,” can be supported by examples, the reading of the LXX seems to deserve the preference. It is to be remarked, that the principal variation of the reading of the LXX from the modern text is in *וימושיך*, instead of *ונישים*; and in this their reading has the concurrent testimony of Aquila and Theodotion.

— “ destroy the way of their paths.” — “ efface the track of their paths.” The track of their paths is the *line of moral conduct* prescribed by God’s law, or of political conduct advised by his prophets; which line the wicked leaders here mentioned effaced and obliterated, by bad advice and bad example. *בלע*, properly signifies to swallow up; thence to cause in any way to disappear; to destroy, so as to leave no vestige remaining. According to the different things to which it is in this sense applied, it may be rendered by the English words, to devour, to swallow up, to annihilate, to raze, expunge, efface, obliterate. In Numb. iv. 20, it is rendered in our modern Bible, *to cover*, and in Queen Elizabeth’s, *to fold up*. But that verse should be rendered thus: “ But let them not go in to see, when the sanctuary is taken to pieces, lest they die.” When the camp was to break up, the tabernacle was to be taken down, and the sacred utensils packed up by the priests, before the Kohathites approached. The taking of the sanctuary to pieces, and the packing up of its parts and furniture, was an entire abolition of its figure and form; a making of it to disappear. Hence the word *בלע* signifies to take such an erection to pieces.

*Verse 13.* For *עמו*, the LXX and Bishop Lowth read *עמו*.

“ Jehovah appears to plead,  
He rises up to enter into litigation with his people.”

*Verse 17.* “ will smite with a scab.” Rather, “ will humble,” the LXX and Bishop Lowth. But there is no necessity for altering the reading of the Hebrew text. (See Parkhurst’s Lexicon, voce *שפח*.)

CHAP. iv. 2. “ the branch . . . the fruit of the earth.”

For a particular exposition of these phrases, as describing Christ by his divinity and his incarnation, see Vitringa.

Verse 5. For

על כל מכון הר ציון —  
ועל מקראה

read, with Bishop Lowth,

על מכון הר ציון —  
ועל כל מקראיה

The reading of *מקראיה*, for *מקראה*, is confirmed by many MSS. and editions. And *כל מקראיה* is the reading of Ken- nicott's MS. 1. (See De Rossi.)

This fourth chapter and the two preceding clearly form one entire discourse. The general subject is, the first establishment of the Christian Church, and the rejection of the Jewish people. The second opens with a view of the resort of all nations to the house of Jehovah, and the rejection of the house of Jacob. This is represented as the consequence of their own sins, and the effect of a scheme of Providence for the utter abasement of the power of the irreligious faction, the humiliation of all spiritual pride and hypocrisy, and the eradication of idolatry. For under the notion of such a scheme Christianity is described, chap. ii. 11—21. The third chapter, with the 1st verse of chap. iv., describes the judgments to be executed upon the Jews by foreign enemies, with particular allusion to the first in order of time, the Assyrian and Babylonian captivities. The last verse of chap. ii., containing a general maxim, which the Prophet makes the moral, as it were, of his representation of God's scheme for the humiliation of his enemies, makes the transition easy from that discourse to the particular prediction of these judgments. The five last verses of chap. iv. describe the first plantation of the Christian Churches.

CHAP. v. 1. "my well-beloved . . . of my beloved . . . my well-beloved." In the version of the LXX the pronoun *my* is not once expressed. If upon that authority the pronominal suffix in the original may be thrown away, this verse might be thus rendered:

"Now will I sing for the beloved a tender song concerning his vineyard."



—“sing for the beloved,” *i. e.* in the person of the beloved.

לידי. “Jarchii animadversio est, literam ל præfixam hic significare posse substitutionem; ut לידי sit ידי, loco dilecti mei, et instar legati vicem ejus occupantis. Elegans est expositio, quam non sperno; imo amplexum quoque eam esse video Liranum, Jarchio familiariter usum.” Vitringa ad locum, vol. i. p. 112.

—“a tender song.” שר דודי “Carmen amabile,” Castalio; “a song of loves,” Bishop Lowth; who thinks דודי an error of the transcribers for דודי. Houbigant would read דודי, “amoris ejus,” which I think an elegant emendation. “A tender song” conveys the idea.

*Verse 2.* “My well-beloved.” The LXX again omit the pronoun. Ἀμπελὼν ἐγενήθη τῷ ἡγαπημένῳ. “The well-beloved hath a vineyard,” &c. It certainly is not usual with the prophets to use the familiar phrase of *my beloved*, in speaking either of God the Father, or of Christ. This second verse is a narration, containing the general argument of the song. In the 3d, 4th, 5th, and 6th verses, the song proceeds in a mixed strain of tender complaint and threatening. In the 7th, the Prophet, resuming the discourse in his own person, explains the allegory; and in the sequel of the chapter he specifies the principal crimes which drew down judgment on the Israelites, by the denunciation of six distinct woes.

1st, Woe to the avaricious, in verses 8, 9, 10.

2d, Woe to the voluptuary; 11, 12.

3d, Woe to the libertine, who makes a jest of the threatenings of future wrath; 18, 19.

4th, Woe to the philosophical infidel, who pretending to reason upon the nature of good and evil, justifies all manner of iniquity by confounding the distinctions of right and wrong; 20.

5th, Woe to the deist, who sets up the authority of human reason against revelation; 21.

6th, Woe to wicked magistrates, who neglect their public duty to pursue riotous pleasure, and abuse their authority for private gain; 22, 23.

*Verse 6.* “I will also command the clouds,” &c. St.

Jerome, with his usual sagacity, remarks, that this menace was not accomplished in the Babylonian captivity; “inasmuch as Jeremiah and Ezekiel prophesied among their countrymen, after the city was taken; Daniel also, and the three children, as history relates, either prophesied or performed wonderful signs in the captivity. And afterwards, Haggai and Zachary afforded comfort to the people in servitude by predictions of future things.”

*Verse 7.* The transition from the song to the prophet's comment is highly artificial and elegant. It is so contrived, that the conclusion of the song so necessarily introduces the comment, that the two seem one thing: and the spirit of the poetry is not less in the exposition than in the song itself.

—“I will command the clouds that they rain no rain upon it.” Who is this that talks of overruling nature, and controlling the elements? is the sentiment that this conclusion naturally suggests. Truly, replies the prophet, He who hath all nature and the elements under his control. “For the vineyard of Jehovah,” &c.

—“a cry,” — “of the oppressed,” says Bishop Lowth. But it may mean the cry of the rabble; by which justice was overborne, and judgment perverted. So St. Jerome understood it, with particular allusion to the oppression of our Lord, and the cry of the rabble against Him. Certainly צעקה signifies any loud cry or vociferation, not the cry of distress only.

*Verse 8.* “that lay field to field.” שדה בשדה יקריבו. Bishop Lowth would read תקריבו, to answer to the verb following; and he thinks he has with him the authority of the Vulgate. But it is by no means certain from the Latin of the Vulgate, that the Hebrew copies, from which that version was made, had תקריבו. It might seem a safer conclusion from the Greek of the LXX, that their copies had the participle מקריבי to answer to the preceding participle מניעי, to which, not to the following verb, the word in this place might be expected to answer. Οὐαὶ οἱ συνάπτοντες οἰκίαν πρὸς οἰκίαν, καὶ ἀγρὸν πρὸς ἀγρὸν ἐγγιζόντες, LXX. And the version of the Vulgate might be formed upon the same reading. “Væ qui conjungitis domum ad domum, et agrum agro copulatis!” “Qui conjungitis . . . et [qui]

copulatis." Here the participle מְגִיעִי is resolved by the interpreter into the pronoun and verb, 'qui conjungitis;' whence it might seem probable that the verb 'copulatis,' with the pronoun understood, tacked to the former verb and pronoun by the conjunction copulative, which is not in the Hebrew, is a similar resolution of the participle מִקְרִיבִי. In short, their version is just what it ought to have been had מִקְרִיבִי been the reading of their Hebrew text.

But after all, there is no necessity for any alteration in the text as it stands in our modern copies. The form of the expression is the very same which occurs again in verse 11;

הוֹי מִשְׁכִּימֵי בִבְקָר שֹׁכֵר יִרְדְּפוּ

"Woe unto them that rise up early in the morning—they follow strong drink"—where the LXX, as in the former woe, render both the participle in the first clause, and the verb in the second, by a participle. Οὐαὶ οἱ ἐγερόμενοι τὸ πρῶτον, καὶ τὸ σίκερα διώκοντες, which entirely destroys the certainty of the conclusion that their copies, in the 8th verse, had מִקְרִיבִי, instead of יִקְרִיבוּ. The Vulgate, in the 11th verse, render the verb יִרְדְּפוּ, and the participle מֵאֲחֵרֵי in the next line, the one by a participle in *du*, with a preposition, the other by a gerund. "Væ qui consurgitis mane ad ebrietatem sectandam, et potandum usque ad vesperam!" In short, these two passages, the 8th and 11th verses, are instances in which the turn of the expression in the original is neglected both by the Greek and the Latin interpreter, and show what caution should be used in altering the text upon the authority of versions, which may easily be imagined where it is not. The use of the second person in the Vulgate seems to have betrayed Bishop Lowth into this unnecessary alteration.

—"that they may be placed alone in the midst of the earth." The LXX, Aquila, Symmachus, St. Jerome, and the Vulgate, all take this clause as a question: "Would you dwell yourselves alone in the land, or in the earth?" *i. e.* you who are taking to yourselves all the room, would you wish to be the sole inhabitants of the earth, or of the land?

This whole verse should be thus rendered:—

"Woe unto them that join house to house;  
They lay field to field till no room is left.  
Would ye dwell yourselves alone in the midst of the earth?"

*Verse 13.* “their honourable men—their multitude,” “their nobles—their plebeians.” Bishop Lowth.

*Verse 14.* “their glory and their multitude,” “her nobility and her populace.” Bishop Lowth.

—“and their pomp,” “and her busy throng,” Bishop Lowth; “and her riotous throng.”

*Verse 17.* “Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers [rather, strange ones] eat.”

“Mysticum esse, quod hic dicitur, omnes fere viderunt interpretes . . . Recurre itaque ad principia nostræ fidei, eventu comprobata. Sint agni in hoc loco tenelli discipuli Christi Jesu, Antiochiæ Christiani dicti, electi ex Judæis, mansueti, innocui, moribus puri, persecutioni et oppressioni potentium Judææ rectorum obnoxii; magnam partem, עניי, pauperes; non multi sapientes, potentes, divites secundum carnem, qui per spiritum moniti et erepti his calamitatibus, hoc ipso tempore, quo pingues et superbi experirentur severitatem judiciorum divinorum, suos de more celebrarent cœtus, et regnum Jesu Christi promoverent, et deplorarent Judæorum obstinatam duritiem. Illi à prophetâ dicuntur agni et oves; et præcipue à Christo Jesu, certissimo hujus nostri oraculi interprete, in oratione apud Joannem, cap. x. quâ existimem ad hanc pericopam alludi. Id enim maxime suadet sequens hemistichium, quo ‘advenæ desolata pinguium comesturi’ dicuntur. Sunt enim ‘advenæ’ oves advenæ sive peregrinæ. In Hebræo est גְּרִימִים formâ participii גְּרִימִים.

Quæ oves advenæ comesturæ dicuntur חֲרִבּוֹת desolata pinguium, hoc est, ovium pinguium. Sensus est, gentes adducendas et adductas ad communionem ecclesiæ gavisuras esse beneficiis, prærogativis, bonis, quibus Judæi carnales, divites, potentes, quales homines diserte appellantur ‘oves pingues,’ apud Ezechielem, cap. xxxiv. 16, exciderent. Quod Christus Dominus his expressit verbis apud Joannem, ‘Habeo et alias oves, quæ non sunt ex hâc caulâ, quas me quoque oportet adducere.’ Sunt illæ quod ad ortum suum ξένοι και πάροιχοι, quæ reprobatis et ejectis Judæis locum illorum occuparent in regno cœlorum.” Vitranga ad locum. Every thing is exact, yet easy and natural in this exposition of the text.

The emendations proposed by Bochart, Capellus, and Bishop Lowth, are by all means to be rejected. I think Houbigant's substitution of ערבות for חרבות deserves consideration.

— “after their manner:” “after their own manner.” The Christian Church is released from an anxious observance of the letter of the Mosaic law, and has authority to prescribe her own ceremonies.

*Verse 23.* “of the righteous.” The LXX, the Vulgate, St. Jerome, the Syriac, and Arabic, all give the noun in the singular; and a good MS. of De Rossi's has הַצַּדִּיק, with the article prefixed; “of the Just One.”

*Verse 24.* “because they have cast away the law of the Lord of hosts, and despised,” &c. *i. e.* says St. Jerome, “they have cast away that law which the Lord promises by Jeremiah, saying, Behold the days come, saith the Lord, when I will strike a new covenant with the house of Israel and the house of Judah,” &c. And it is notorious that the Jews never openly renounced the Mosaic law; and the crimes specified in this chapter as the cause of the threatened judgment, are all crimes against the evangelical law of everlasting righteousness, not mere infringements or violations of the Jewish ritual.

*Verse 25.* “Therefore,” &c. Rather, “Although the anger of Jehovah hath been kindled against his people, and he hath stretched out his hand against them, and he smote them that the mountains trembled, and their carcasses were as soil in the street; for all this his anger is not turned away,” &c. After all the former judgments executed upon them by the Assyrians and Babylonians, further and heavier punishment was to be inflicted for their subsequent rejection of his word, preached by Messiah and the apostles.

*Verse 26.* “And he will lift up,” &c. “Si de Babylonis esset sermo,” says St. Jerome, “juxta consuetudinem prophetalem dixisset, ‘Vocabo eum qui ab Aquilone est,’ eo quod juxta Judææ situm, Assyrii atque Chaldæi in septentrionali plagâ sint; vel certè apertius Babylonios Assyriosque describeret. Nunc vero dicendo, ‘Levabit signum in nationibus procul et sibilabit ad eum de finibus terræ,’ gentes longè positas significat, et quæ in terræ finibus commorantur;

haud dubium quin Romanos, et omnes Italiæ Galliarumque et Hispaniæ populos, qui sub Vespasiano et Hadriano Romano imperio subjacebant.”

— “to the nations from far, and will hiss unto them—their loins—their shoes—whose arrows—their bows—their horses—their wheels—their roaring—against them.” In every one of these expressions the pronoun, in the original, and in the Latin of St. Jerome, and of the Vulgate, is the singular masculine of the third person: also the verbs “shall come—shall slumber—sleep—shall roar—shall roar and lay hold—shall carry away,” are all singular in the original, and in the versions of St. Jerome and the Vulgate. Whence it should seem that either the plural noun גוֹיִם is used here for some one particular nation, and should be rendered “a nation.” “And he will set up a standard for a distant nation, and hiss unto it.” Or, if גוֹיִם has a plural sense rendering many nations, the singular pronoun respects some one person not named, who is also the subject of the singular verb. “And he will set up a standard for distant nations, and hiss unto *him* [*i. e.* to the Roman emperor, the leader of those nations] from the extremity of the earth. And, behold, he shall come,” *i. e.* the Roman emperor shall come, &c. And this, as I guess by his translation and his commentary, was St. Jerome’s notion of the passage.

*Verse 30.* “they shall roar against them;” literally, “he shall roar over him;” *i. e.* he, the person described under the image of the lion, shall roar over him, *i. e.* over the prey. The pronominal suffix in עָלָיו rehearses טָרַף. This is the only way in which I can expound the passage.

— “if one look unto the land.” The mention of the roaring of the sea introduces a new image of distress, that of mariners in a coasting vessel (such as all the vessels of the ancients were) overtaken with a storm, and looking for the nearest land, which the darkness of the storm conceals, so that darkness and danger alone may be said to be visible. The darkness, however, is mystical; a darkness of religious light and comfort.

— “in the heavens thereof.” Rather, “in its defluxions.” See Parkhurst’s *Lexicon*, עָרַף, and Vitranga upon the place. The heavens and the luminaries are so totally invisible, that

it seems as if the light were choked up in its first emanations;—"and the light is confined in its defluxions."

CHAP. vi. 2. "Above it stood the seraphim." St. Jerome remarks, that this is the only passage in the canonical scriptures in which the word שרפים occurs, as denoting attendants of the Divine presence.

—"the seraphim." Observe that the original has nothing answering to *the*. "Above it seraphim were standing."

"Above it (or above him)—stood." The word עמד does not necessarily express the posture of standing upright upon the feet, but only the being present. See Parkhurst's Lexicon. From what is said afterwards, it should seem that the posture of the seraphim was that of hovering, on the expanded wings, over the throne of God. The passage might be rendered, "Over it (or him) seraphim were attending."

"six wings." The cherubs in the temple had but two wings, and Ezekiel's but four.

Verse 9. "hear ye indeed . . . and see ye indeed." Rather, "hear a report—and see a sight." שמוע, audiendum quid; ראו, videndum quid.

Verse 10. "Make the heart of this people fat," &c. Rather, "The heart of this people is made fat, their ears blunted, and their eyes shut." To this effect Symmachus, the LXX, and St. Matthew xiii. Nothing but the points make it necessary to take the verbs השמן, הכבד, השע, for imperatives in Hiphil, rather than indicatives in Hophal. But if the verbs were indicatives in Hophal, the two הכבד and השע ought to be plurals, השעו and הכבדו. But the sentence admits another grammatical exposition, which will bring it to the same, or even to a stronger sense. Let the verbs be taken as indicatives in Hiphil; take away the Makkaph between לב and העם; take עם as the nominative of each of the Hiphil verbs, and לבי, אוני, and עיני, as accusatives after them respectively.

"This people hath made gross the heart,  
And blunted their ears, and closed up their eyes."

The LXX and St. Matthew (Symmachus's varieties I have not at present at hand) take the first verb השמן in Hophal, and the two following in Hiphil; but there is no necessity

for this difference. They may be all in Hiphil. So I find Symmachus takes them as he is quoted by Parkhurst.

- 13 "And yet a tenth part shall remain in it,  
 But again it shall be [appointed] for destruction.  
 Like the ilex and the oak, which  
 At the casting of the leaf have their trunks standing,  
 A holy seed shall be the trunk of this nation."

CHAP. vii. 2. "Syria is confederate with Ephraim." Houbigant's emendation, נלוח for נחה, is unnecessary. See Vitrिंगa upon the place.

נחה אֶרֶם עַל אֶפְרַיִם "Syria is confederate with Ephraim," Public; or, "Syria was supported by Ephraim;" Lowth; "Syria is arm in arm with Ephraim," Stock. But the verb נחה is somewhat difficult of exposition. At first sight it appears to be the third person preterite masculine of the verb נחה in Kal. But how to bring the sense of "confederate with," or "supported by," or "arm in arm with," out of the verb נחה, or any sense that may suit this place, it is not easy to explain. But I take the word to be the feminine singular of the participle Benoni in Kal of the verb נוח, regularly formed according to the rule of conjugation of the verbs Ain ו. It is feminine to agree with אֶרֶם, which, taken as the proper name of a country, is feminine; and the literal rendering would be, "Syria is reposing upon Ephraim;" and the sense is, that the Syrian relied with confidence on the support of Ephraim as a powerful ally. Lowth's rendering, therefore, "Syria was supported by Ephraim," is very good. There is nothing in the original to convey the image which Bishop Stock introduces of two persons walking arm in arm. And this image is at variance indeed with the original, for it gives an idea of strict alliance indeed, but at the same time of entire equality between the allies; whereas the idea of the original is that of a weaker relying on a stronger for support. And for the same reason, Bishop Lowth's is much to be preferred to the public version.

Verse 4. "these smoking firebrands." Firebrands smoke when they are upon the point of going out. Smoking firebrands, therefore, are an expressive image of the two kings of Ephraim and Syria upon the verge of their ruin.



— “with Syria.” Read, “of Rezin, and the son of Remaliah,” omitting “of Syria,” with the Syriac, and Bishop Lowth.

*Verse 5.* “Because of Syria, Ephraim, and the son of Remaliah,” &c. I suspect that the words *ובן רמליהו* have crept in from the preceding verse, and should be expunged in this place; and the rest of this verse should be thus arranged:—

עַן כִּי יַעַז עֲלֶיךָ רָעָה  
אִפְרַיִם וְדָמָשְׁקִים וְאָמַר

“Inasmuch as Ephraim and Syria have devised evil against thee, saying.”

*Verse 6.* “and let us make a breach therein for us.” Rather, “and let us cleave it asunder for ourselves;” or, “split it between us.” The scheme was to divide the greater part of the dominions of the king of Judah between the two confederate kings, and leave a vassal-king in the country to take care of their interests.

*Verses 8, 9.* “For the head of Syria,” &c. The text here hath certainly suffered a transposition. The true order seems to be this:—

- 8 For Damascus is the head of Syria,  
And Rezin is the head of Damascus;  
9 And Samaria is the head of Ephraim,  
And the son of Remaliah is the head of Samaria.  
And within sixty and five years Ephraim shall be broken that he be no more a people.

Houbigant thinks that a line is lost between the last line of the 8th verse and the first of the 9th, which lost line fixed the time of the approaching subversion of the kingdom of Syria by the Assyrians.

— “within sixty and five years.” This prediction was delivered, perhaps in the first, certainly not later than in the second year of Ahaz; for in his third year the Syrians of Damascus were subdued, and Rezin, their king, was slain by Tiglath-pilezer, the Assyrian. Salmanassar’s conquest, therefore, of the ten tribes was within twenty, or at the utmost within twenty-three, years of the delivery of this prediction.

What then is this period of sixty-five years, which the prophecy seems to assign for the duration of Ephraim as a people? Various solutions of this question have been attempted. The Hebrews, as St. Jerome relates, counted these sixty-five years, not from the delivery of this prophecy of Isaiah's, but from the earlier prediction of Amos, who first of all, as these expositors conceived, foretold the overthrow of the kingdom of Israel; assigning the twenty-fifth of Uzziah for the time of that prophecy of Amos. But Amos delivered his prophecies, as we learn from the title of his book, at the time when Uzziah reigned in Judah and Jeroboam in Israel. But Jeroboam king of Israel died in the fourteenth or fifteenth of Uzziah, namely, in the year of the Julian period 3922. This, therefore, is the latest time that can be assigned to Amos's prediction; and the interval between that prophecy and the conquest of the ten tribes by Salmanassar in the year of the Julian period 3995, could not be less than seventy-three years. Add to this, that the assumption is false, that Amos's was the first prediction of the overthrow of the kingdom of Israel. The thing had been foretold, as Vitringa well observes, long before Amos, by the prophet Ahijah, in the reign of the first Jeroboam. See 1 Kings xiv. 15. For these, and other reasons, this interpretation of the Hebrews could not be admitted, were it reasonable to suppose that the phrase "within sixty-five years" could refer to a period taking its commencement from a past time, not mentioned by the speaker.

Archbishop Usher conceives, that it was not by Salmanassar's conquest that Ephraim was "so broken as to be no more a people." It appears, from Ezra iv. 2, that the settlements mentioned in 2 Kings xvii. 31, were made by Esarhaddon. Hence Archbishop Usher infers, that although Salmanassar captivated the greater part of the Israelites, a few were allowed to remain; and that among these some shadow of a polity subsisted, till the settlement of Esarhaddon's colonies, when the deportation of the old inhabitants was completed by that prince. This, the learned prelate thinks, was the complete excision of the kingdom of Israel; and supposing that it took place about the twenty-second of Manasseh, the year of Manasseh's own captivity, or the year of the Julian

period 4040, he conceives this to be the event which the Prophet refers to the sixty-fifth year from the time of his prediction. This is the best interpretation of these sixty-five years that has yet been given. It is not, however, without its difficulties, as Houbigant hath shewn; which, however, are not so great as to justify the liberties which that learned critic would take with the sacred text.

Vitringa's conjecture deserves attention. He supposes the passage might be originally written thus, ובעוד שש' וחמש שנה; that is, in words at length, ובעוד שש עשרה וחמש שנה; — "and as yet sixteen and five (*i. e.* twenty-one) years." From 'שש', ignorant and careless copyists might easily make ששים. From the beginning of Ahaz's reign to Salmanassar's conquest of the ten tribes was twenty-one years. But that this prophecy was delivered in the first of Ahaz is highly improbable, as Houbigant has clearly shewn.

*Verse 11.* "ask it either in the depth or in the height above." והעמק and הגבה are verbs; Hiphil imperative. "Go deep to the grave [rather to Hades], or mount on high." Aquila, Symmachus, Theodotion, and Bishop Lowth.

*Verse 12.* "But Ahaz said, I will not ask," &c. This is not an answer of pride or irony, but of consternation; a consternation, however, little less criminal than pride, as bespeaking, if not a positive disbelief and contempt of God's promises made by the Prophet, yet the want of that reliance and trust in them, which would have laid the fears of a true believer quite asleep. Accordingly the answer offends, and draws menaces of God's wrath from the Prophet.

*Verse 14.* "Therefore the Lord himself shall give you a sign," &c. A sign of what? A pledge of the truth of the prediction which promises the ill-success of the confederate kings in their expedition against Jerusalem? No: of that favour the irreligious king of Judah had shewn himself unworthy. But God, wearied out with the disloyalty of David's degenerate sons, will at the due season of himself exhibit such a sign of his own power, his sovereignty, and his providential care of men, as shall strike idolaters and unbelievers like thee, O Ahaz! with dismay. That sign shall be the miraculous birth of that promised Seed, who, by the

proofs of his own deity, shall overthrow the credit of these imaginary gods, in whom thou hast put thy trust.

—“a virgin shall conceive.” “Ergo עלמה non solum puella vel virgo, sed cum ἐπιτάσει virgo abscondita dicitur et secreta, quæ nunquam virorum patuerit aspectibus, sed magnâ parentum diligentîâ custodita sit. Linguâ quoque Punicâ, quæ de Hebræorum fontibus manare dicitur, virgo, Alma appellatur. Et ut risum præbeamus Judæis, nostro quoque sermone, Alma, sancta dicitur . . . Et quantum cum meâ pugno memoriâ, nunquam me arbitror עלמה in muliere nuptâ legisse, sed in eâ quæ virgo est; ut non solum virgo sit, sed virgo junioris ætatis, et in annis adolescentiæ. Potest enim fieri ut virgo sit vetula, ista autem virgo erat in annis puellaribus: vel certe virgo non puellula, et quæ adhuc virum nosse non posset, sed adhuc nubilis.” Hieronym. ad locum.

“A certain virgin.” “A certain;” this is the force of the prefixed ה.

*Verse 15.* “Butter and honey,” &c. This text clearly describes the truth of the human nature in the Child to be miraculously born. His infancy shall be nourished with the ordinary food of that tender age, and He shall gradually grow in stature and discretion.

*Verse 16.* “For before the child shall know . . . the land which thou abhorrest shall be forsaken of both her kings.”

“For before this child shall know  
To refuse the evil and choose the good,  
The land shall become desolate,  
By whose two kings thou art distressed.”—*Bp. Lowth.*

This is certainly the most exact translation of the passage as it stands, if יק be the participle passive of the verb יק. But the land which Ahaz abhorred, according to the common translation, must be Samaria, or Syria, or both. But these were two distinct lands, under two distinct, though confederate, kings. The two kings by whom Ahaz was distressed, according to Bishop Lowth’s translation, were the kings of these two distinct lands. But the words of the Prophet describe some one land which had two kings.

Father Houbigant removes this difficulty by changing

מלכיה into מלכי. Then he renders the passage thus: "Sed puer nondum sciet respuere malum et eligere bonum, cum terra hæc, de quâ tu nunc auferis propter duos reges, libera dimittetur." This sense the words so amended will bear; and it must be confessed that three MSS. of no great antiquity (see De Rossi), and the version of the LXX, favour the emendation.

If this be the true sense, it is a promise to the king of Judah of the deliverance of his own land from the danger which threatened it from the kings of Samaria and Syria, before a certain child should begin to distinguish between good and evil. The Prophet says "before this child." This expression seems to refer to the child last mentioned, the Emanuel, the Son of the Virgin. But a prediction of deliverance from a present danger, before a child, not to be born for many centuries, should attain a certain age, would be a promise affording little comfort. It would rather give room to apprehend that the danger would continue till the birth at least of that child; and that till that period, however distant, the land of Judah would be harassed with incessant wars with the confederate kings of Samaria and Syria. For the reasonable conclusion from the terms of the promise would be, that the danger was to last till the time set in the promise for the deliverance should come. According to the common translation, or to Bishop Lowth's translation, the same difficulty occurs about the child.

Expositors, therefore, have supposed that the child spoken of in this verse is a different child from that which was the subject of the last. Some tell us that Isaiah, when he uttered this 16th verse, pointed to his son Shear-jashub; assuming, what they certainly cannot prove, that Shear-jashub was at this time an infant in arms. But if the Prophet had pointed to any child, he would have said, not simply הַנֶּעַר, but הַנֶּעַר הַזֶּה. Father Houbigant, aware perhaps of this objection, makes no use of Shear-jashub, but imagines that the child of this 16th verse is a child not mentioned before; namely, the Prophet's son, Maher-shalal-hash-baz, not yet born, or begotten. But that the phrase "this child," introduced just after the mention of a particular child, should not rehearse that child, but signify another child not yet expressly

mentioned, and to be mentioned hereafter in a very distant part of the discourse, is a very unnatural supposition. I should sooner embrace the interpretation of those who understand הנער, not of any individual infant, but generally of the whole infancy of Palestine at that time; as if the Prophet had said, Before our infant children arrive at an age to distinguish between good and evil, the land of Judea shall be delivered from its present dangers.

The learned Vitringa, who gives that translation of this 16th verse which Bishop Lowth has adopted, is clear in the opinion, that the "this child" of this verse cannot be expounded of Shear-jashub, or of Maher-shalal-hash-baz, or of any other child than the Emanuel of the 14th verse; and yet he understands this verse as a prediction of the overthrow of the kingdoms of Syria and Israel as a thing near at hand. To draw this signification of the proximity of the event, from what should seem to set it at so great a distance, the reference of it to the times of the Emanuel, he has recourse to this expedient. He says, that to the imagination of the Prophet, in ecstasy, the Emanuel was present as already born; and therefore in his mouth the words, "Before this child shall know to refuse the evil and choose the good," describe only the ordinary interval between the birth of a child and the opening of its mental faculties, reckoned, not from the future birth of the Emanuel, but from the time when the prophecy was uttered, with which the birth of the Emanuel to the prophet, in the ecstatic vision, seemed coincident. "Id vult Jesaias, non esse plus lapsurum temporis, inde a quo hæc locutus est verba, usque ad terram, cujus duo reges Judæos vexabant, spoliatam ac desertam, quàm elaberetur a tempore concipiendi et nascituri Immanuelis, usque ad illud ætatis ejusdem tempus, quo ratio vires suas in ipso perfectius exereret." It might perhaps be an objection of little force against this interpretation, to observe, that the Hebrew adverb בטרם, like the English "before," is descriptive simply of priority or precedence of event, not of length of intervening time. For it were easy to reply, that the same force of ecstasy which presented remote futurity as present to the Prophet's imagination, would necessarily influence his language; insomuch that his expressions were to

be interpreted, not by the common rules of grammar, but with relation to his particular state of mind. But it should be recollected, that though the Prophet was in ecstasy, those, to whom the prophecy was delivered, were in their ordinary state of mind. They therefore would be little aware of the presence of the Emanuel as actually born, or as just now to be born, to the entranced imagination of the Prophet; consequently the Prophet's words would not convey his own meaning to his hearers. Or if any of them were quick-sighted enough to discern, that the force of ecstasy rendered the Emanuel present as already born to the Prophet's imagination, by what means could they discern, that the deliverance which he referred to the times of the Emanuel's infancy, was not an event in reality equally remote, and present, or imminent, to the Prophet only in the ecstatic vision? This seems indeed the just and natural view of the whole prophecy, if Vitringa's hypothesis be admitted, that the Prophet, in the ecstatic vision, contemplates the Emanuel as already born, and under that prepossession, as it were, refers the events of his own time to the life of the Emanuel. And this proves that his hypothesis is inadmissible, since it makes the amount of the supposed promise nothing more than this, that before the end of the period of the Emanuel's infancy, the kingdom of Judah would see the downfall of confederate enemies, by whom, however, it would be harassed till the season of the Emanuel's birth. And this would have been a prophecy nugatory in itself, and inconsistent with the event.

But it is a further objection to this, in common with every interpretation yet mentioned, that it makes this 16th verse a promise of providential deliverance, abruptly introduced in the midst of a comminatory discourse. The prediction of the birth of the Emanuel, addressed to Ahaz, an idolatrous prince, was certainly, with respect to him, a threat (although it is not considered as such by Vitringa). The whole discourse, subsequent to the 16th verse to the end of the chapter, is threatening. It is certainly strange, if a promise is introduced among these threats without any thing in the connexion of the sentences to mark the transition from threatening in the 15th verse to promise in the 16th, or back again from promise to threatening. The want of which, in

the latter instance, was so strongly felt by Houbigant, that he makes a conjectural emendation of the text at the beginning of the 17th verse, to produce that mark of transition, which he was aware was necessary in the scheme of interpretation which he adopted.

It seems to me that all this confusion may be avoided, and all obscurity of the passage removed, if the word קָץ be taken for a noun substantive in apposition with the pronoun אִתָּהּ. For the passage may be thus rendered,

“Surely before this child shall know  
To refuse evil, and set his choice upon good,  
This land of which thou art the plague<sup>2</sup> [literally, *the thorn*]  
Shall be left destitute of both her kings.”

— “before this child.” The child just mentioned, the Emanuel.

— “this land.” Palestine, the country of the speaker and of him to whom he spake. Of this land Ahaz was the thorn, or plague, by his wickedness, which brought that train of calamities on the Jewish nation, which ended in the Babylonish captivity. See 2 Kings xvi. and 2 Chron. xxviii. “Before this wonderful child, whose birth I now predict, shall attain to an age to distinguish between good and evil, this land, of which thou art the plague and scourge, shall be left destitute of both her kings.” That is, no king shall remain in either branch of the Jewish nation, but the monarchies both of Israel and Judah shall be demolished. Thus this 16th verse is a prediction, that both these monarchies should be brought to an end, before the Emanuel should have passed his infancy. Accordingly, the last of the two, at that time extending over the dominions of both, the kingdom of Judah was extinguished in the second year of our Lord’s age, by the death of Herod the Great. For although it was ten years later before Judea was reduced to the form of a province, Archelaus, with the title of ethnarch, was in the mean while the mere vassal of the emperor, who assigned him, for the short time he suffered him to govern, but the half of his father’s dominions.

The chief objections that may be made to this interpreta-

<sup>2</sup> Compare Ezek. xxviii. 24.



tion I take to be these two. *1st*, That the word קץ, written defectively without the ך, occurs in no other place as a noun substantive, in the singular number; though קציים, for *thorns*, is frequent. *2dly*, That the better Hebrew phrase for “of which thou art the plague,” would be אשר אתה קוץ לה. But these objections seem less considerable than the difficulties which press the other interpretations.

The learned Dr. Sturges, in his letter to the Layman (printed for Cadell, 1791), in defending Bishop Lowth’s translation as preferable to the Layman’s, says, “that מפני cannot properly be constructed with תעוב, but may very properly with קץ.” If this criticism be just, it makes equally against my translation and the Layman’s, and should be mentioned as a third grammatical objection. The objection, however, seems pretty strongly overruled by the united authorities of the LXX, Theodotion, Symmachus, and Aquila. Every one of these interpreters evidently construes מפני with תעוב. See Bahrdt’s Hexapla.

If it be said that, according to this interpretation, Ahaz receives no sign of the truth of the prediction contained in the 7th, 8th, and 9th verses, the answer is, that none was meant to be given him, after the offence which he gave by declining the Prophet’s offer. The Prophet is sent to dispel the king’s fears by assurances that the confederate kings of Samaria and Syria would be frustrated by God’s special interference, in the hopes they had formed of the conquest of Judah. The Prophet executes this commission; and then, in the 10th and 11th verses, the Prophet, in the name of God, invites Ahaz to ask whatever sign might best please him of the certainty of the predictions delivered to him. Ahaz, not relieved from his apprehensions by the promise of God’s protection, in terms which indicate something of superstitious fear of the Divine power, mixed with incredulity, refuses the Prophet’s offer, in verse 12. The Prophet, taking fire at the secret mistrust of God, which the continuance of the king’s fears, strongly marked in the language of his reply, betrayed, attacks the miserable idolater in a strain of stern rebuke and threatening. Since he declined to receive a sign, a token of the certainty of the deliverance promised, God Himself, he tells him, would in due season exhibit such a sign of his

own power and of his government of the world, and care of man, as the heart of man never could have conceived. That the downfall of the Jewish kingdom, in both its branches, would be completed upon the exhibition of that sign. After the general prediction of this final calamity, he goes into the detail of that train of miseries which were to lead to it, and were now beginning. Thus it is true, the word *sign* is used in different senses in the 11th and 14th verses: in the 11th, for a pledge of the truth of a particular prediction; in the 14th, for a token of God's power and providence in the general. This play, if it may be so called, between different, but cognate senses of the same word, is one of the proper symptoms of animated speech, and never creates obscurity when feelings are excited in the hearer's or the reader's mind, to correspond in any degree with those of the speaker.

*Verse 17.* "even the king of Assyria." Omit these words with Houbigant, Archbishop Secker, and Bishop Lowth.

*Verse 19.* "bushes;" perhaps "brilliant flowers." See Parkhurst, נהל.

CHAP. viii. 1. "Take thee a great roll." I cannot find that the root גלה signifies 'to polish.' And I much doubt the sense which Bishop Lowth, from that supposed meaning of the root, gives the word גלין in this place, 'a mirror.' It is true, the word גליני, for which some MSS. have גליני, is rendered 'the glasses,' chap. iii. 23. But from the other things with which it is there connected, it should seem that it rather signifies some transparent garments. So the LXX understood it; and this sense naturally connects with some of the most usual senses of the root, גלה. See Mr. Parkhurst's Lexicon. But the word גלין seems rather to be referred to the root גל, and to signify 'a roll.'

— "with a man's pen." If there be any truth in what is said by some of the Rabbin, (vide Huetius Demonstrat. Evan. Prop. iv. cap. xiii. § 10,) that the Jews before the captivity had a double character, one in which the sacred books were written, another for common use, "to write with a man's pen" may signify to write in the common character, that the writing might be legible to all.

— “concerning Maher-shalal-hash-baz.” — “and write in it with a man’s pen, To a swift one, the spoil; one that hasteneth, the prey.”

*Verse 6.* “this people;” *i. e.* the people of the kingdom of Israel. “Quia populus decem tribuum magis voluit Resin et filio Remaliæ, *i. e.* Damasci et Samariæ regibus esse subjectus quam stirpi David, quæ meo cœpit regnare iudicio, faciam eum nequaquam his regibus quos assumpsit, sed regi servire Assyrio.” Hieron. ad locum.

— “the waters of Shiloah that go softly.” It is difficult to reconcile this “going softly” of the waters of Shiloah with St. Jerome’s description of that stream. He says that it is a periodical spring, “which bubbles up at the foot of mount Sion, not perpetually, but at stated times; — ‘non jugibus aquis, sed in certis horis diebusque;’ and runs with great noise through hollows under ground and the caverns of a rock of extraordinary hardness.” Perhaps at its rise it may rush through the orifices of the rock at the foot of the hill with considerable noise and impetuosity, but issuing in no great quantity; at some small distance from its source it may form a scanty, gentle, silent stream.

*Verse 8.* “he shall pass through Judah.” Rather, “and he shall run on into Judea, flooding and overflowing.” The Assyrian is described under the image of a flood, first overwhelming the territory of the ten tribes, and thence proceeding in its irresistible course till it enters the land of Judea. The progress of the flood from one place to another is expressed in the word חָלַף; very imperfectly rendered in English by the words “pass through.”

— “shall fill the breadth.” And the extension of his wings (*i. e.* the length of his extended wings) [shall be] the full breadth of thy land, O Emanuel.

*Verse 9.* “O ye people.” Rather, “O ye peoples.” Upon the mention of Emanuel, greater scenes open to the Prophet’s view, and he breaks out in strains of triumph, for the final victory of the Emanuel over the confederated branches of the apostate faction, idolaters, atheists, profane men, and evil spirits.

*Verses 10, 11.* “for God is with us. For the Lord spake

thus to me, with a strong hand." I cannot but much incline to the transposition proposed by Houbigant,

כי עמנו אל בהזקת יד :  
כי כה אמר יהוה אלי  
&c.

"For with us is God, with a mighty hand,  
For thus saith Jehovah unto me"—

Rather, without any transposition, render the 11th verse thus,

"For thus spake Jehovah unto me,  
What time he took me by the hand, and turned me aside  
From walking in the way of this people, saying"—

*Verse 12.* "Say ye not a confederacy," &c. I see no difficulty in this passage, nor at all perceive the necessity of the change proposed by Archbishop Secker, and adopted by Bishop Lowth, of קשר into קדש. God warns the Prophet, *i. e.* He warns the faithful in the person of the Prophet, not to be a party in the confederacies of the Jewish people, but to put his whole trust in God. In this warning, the more immediate object may be the ruinous alliance which Ahaz formed with the Assyrian. But, in a higher sense, the caution may respect the iniquitous confederacy of the Jewish priests and rulers against our Lord, and the confederacy of Jews and heathens against his religion upon its first appearance. If I were to propose any change, it should rather be of תקדשו, in the beginning of the next verse, into תקשירו. "Jehovah of Hosts make him your confederate."

— "neither fear ye their fear." The fear of the people of Judea at the time when this prophecy was delivered, was a fear of the allied forces of Rezin and Pekaiiah. The fear of the Jews in the time of our Saviour, was "that all men would believe in him, and that the Romans would come and take away their place and nation." John xi. 48. And the fear of the heathens, upon the first promulgation of the gospel, was a fear of the vengeance of their imaginary gods.

*Verse 13.* "Sanctify." See the note on the preceding verse.

*Verse 14.* "he shall be for a sanctuary"—והיה למקדש

read, with Vulgate and Bishop Lowth, וְהָיָה לָכֶם לְמִקְדָּשׁ.  
 “And he shall be to you for a sanctuary.”

— “to both the houses of Israel;” *i. e.* to both the branches of the Jewish nation.

*Verse 16.* “Bind up the testimony”—תְּעוּרָה, “the oracular warning.” — “among my disciples.” Rather, “for my disciples.” — “pro illis qui docentem me audient,” Houbigant. This command to the Prophet to bind up this prediction, and seal the command, or doctrine, as a thing to be laid by, for future use, together with the Prophet’s declaration that immediately follows, that he will *wait* for Jehovah, &c., clearly shows that these oracular warnings and admonitions, which he is commanded to bind up and seal, relate to the events of distant times.

*Verse 18.* “Behold, I,” &c. The application of this passage in the Epistle to the Hebrews, to prove the truth of the human nature in the Redeemer, is very extraordinary. It shows that from the 16th verse the Prophet personates the humanity of the Messiah.

*Verse 19.* “for the living to the dead?” After יִדְרֹשׁ, Houbigant would insert אִם יִדְרֹשׁ; Bishop Lowth הִיִּדְרֹשׁ. The version of the LXX in some degree justifies the conjecture. The words, if not inserted, must be understood.

*Verse 20.* “To the law and to the testimony.” To the revealed doctrine and the oracular warning. See verse 16.

— “if they speak not according to this word, it is because there is no light in them.”

אִם לֹא יֹאמְרוּ כְדִבְרֵי הַזֶּה  
 אֲשֶׁר אֵין לֹא שֹׁהַר

Bishop Lowth makes this the beginning of a new period, connecting it with what follows.

“If they will not speak according to this word [the word of the command and the testimony, as the Bishop understands it],  
 In which there is no obscurity,  
 Every one of them shall pass through,” &c.

But the word שֹׁהַר, though it denotes a black swarthy

colour, never signifies the perfect darkness of the night, but the imperfect feeble light of the break of day. It is not used, that I can find, to denote the last stage of the evening twilight, but the first of the dawn. It expresses nascent, not evanescent light. Therefore אין שחר is more properly "no light" than "no obscurity," and seems to be used here as a proverbial expression for writings in which the sense is supposed to be studiously concealed under harsh metaphors and dark ænigmata. The words כדבר הזה may be understood to relate to this proverbial expression which follows them, full as naturally as to the word of God mentioned before under the appellations of the doctrine and the oracular warning. לא א is a phrase of asseveration; 'See if I do not,' or, 'See if they do not,' according to the person of the verb: or of interrogation, 'Nonne.' Sometimes, but less frequently, it signifies 'If not.' The whole verse may be thus rendered:

"To the doctrine and the testimony  
See if they do not say, according to the proverb, that there  
is not a ray of light in it."

The first line is an admonition, in opposition to those who advise a consultation with wizards and diviners. "Rather consult the doctrine and predictions of your sacred books. But see," says God to the Prophet, "when they are referred to these, if they do not complain of their utter obscurity." Or the sense of the passage may be, what our public translation seems to give: "If they [*i. e.* those whom you are advised to consult] do not speak according to this word [the word of the revealed doctrine and the oracular warning], it is because there is no glimmering of light in them [no glimmering of the light of Divine knowledge]."

What follows is very difficult. The feminine pronoun בה has no antecedent. Houbigant, for בה, reads ביהודה; and for the participle נקשה, he would read מכשל, observing that the sentence requires a noun in this place. The Vulgate, Symmachus, and the Chaldee, seem to have had in their copies some word derived from the root כשל. Bishop Lowth thinks it was the participle נכשל. But I agree with Houbigant, that the sentence wants a noun in this place, to be either the object or the nominative of the verb. I would

(with much less alteration of the text than Houbigant proposes) read

ועבר בהם קשי ורעב

or rather,

אעבר בהם קשי ורעב

According to the first emendation, קשי and רעב are subjects of the verb עבר.

“And there shall come upon them stubbornness and famine.”

According to the second emendation, which I greatly prefer, these two words are objects of the verb אעבר.

“I will bring upon them stubbornness and famine.”

Not a famine of meat and drink, but of religious knowledge and comfort. In this and all that follows to the word לָהּ in the 23rd verse, according to the Hebrew, or the words “her vexation” in the 1st verse of the following chapter, according to the English Bible, the prophecy respects the religious blindness and obstinacy of the Jews, in the days of our Lord’s appearance in the flesh, and the judgments which fell upon them. I render the whole thus :

“I will bring upon them stubbornness and famine ;  
And it shall be that he that is famished shall fret within himself,  
And blaspheme against his king and his God,  
And shall look upwards.”

22 “And towards the land he shall earnestly look.  
But behold tribulation and darkness,  
Weariness, distress, and a solid mist.  
For weariness [is] not [incident] to him, who layeth the distress upon her.”

— “he that is famished,” בִּי יָרַעַב, quisquis premitur fame. כִּי is often used for the pronoun אֲשֶׁר. (See Masclef. Gram. Heb. cap. xxv. No. vi. § vii.)

— “his king and his God,” Jesus Christ, the King of the Jews.

— “look upwards;” look to heaven, for a sign from thence, which the unbelieving Jews demanded of our Lord.

“And towards the land he shall earnestly look.” With

amazement and dismay, and anxious for the event, this stubborn famished Jew shall look to the land, the land of Judea, contemplate the state of his country.

“— a solid mist.” Literally, a *thrusting* mist: a mist that strikes against you; darkness that might be felt.

— “upon her;” upon the land.

From the beginning of the 19th verse to this place, it seems that God is the speaker. What follows, to the end of the 7th verse of the following chapter, the Prophet utters in his own person. Here therefore the eighth chapter should end.

CHAP. ix. 1. “when at first he lightly afflicted . . . and afterwards did more grievously afflict.” “Fuit superiore tempore aliquod levamentum terræ Zabulon et terræ Nephtalim, sed postremo tempore omnia gravissima erunt in viâ maris secus Jordanem in Galilæa Gentium,” Houbigant. The verb קלה, with the mention of some specific burthen, of service, affliction, or whatever else may be described under the image of a burthen, signifies to take off from that burthen, and make it lighter. But no instance can be found in which that verb, used transitively, signifies to *lay on* a light affliction, to afflict in a small degree, or to lay on a light burthen of any sort. Again, the verb כבד, with the mention of some specific burthen, may signify to aggravate its weight. But the verb by itself never signifies to afflict grievously. Vitringa was in the same opinion: “Voces הקל, הכבד, in Scripturâ occurrere pro ‘levius et gravius affligere’ non putem.” Vol. I. p. 233. Father Houbigant thinks הקל is used impersonally in Hophal, and changing the Hiphil הכבד into Hophal הכבד, he says that verb is similarly used. The *levamentum*, in his view of the passage, was the shelter which the kingdom of Judah afforded to many individuals of the tribes of Zabulon and Naphtali at the time of Tiglath-pileser’s invasion of their territory: the *gravissima omnia*, the calamities which that country suffered, when the rest of the ten tribes were finally captivated. But no other instance is to be found in which the Hophal verbs הקל and הכבד are used impersonally, the one to express alleviation, the other aggravation of a burthen of misery, with an accusative of the person relieved or afflicted. These verbs, therefore, unquestionably render the sense which Bishop



Lowth, with Vitringa, affixes to them, — ‘debased,’ — ‘made glorious.’ And the whole passage may be thus translated :

“As the former crisis debased  
The land of Zabulon and the land of Naphtali ;  
The latter, on the contrary, hath made glorious  
The coast of the sea, the banks of Jordan, Galilee of the Gentiles.”

— “the former crisis,” Tiglath-pileser’s invasion ; “the latter,” our Lord’s appearance in the flesh.

*Verse 3.* “Thou hast multiplied the nation, and not increased the joy ; they joy,” &c. I see no necessity for any alteration of the text. The Prophet’s discourse refers to a shifting scene exhibited to his imagination, of a country thinly inhabited, unfruitful, wrapped in mists, suddenly illuminated by a bright sun, filled with new inhabitants, at first struggling with great difficulties, and shortly attaining the height of prosperity ; their enemies vanquished in battle, and the accoutrements and weapons of the slain burnt in heaps upon the field. This shifting scene is emblematical of the state of religious knowledge before the Gospel, of the improvements made by the Christian revelation, of the variable fortunes of the Church from its first establishment to its final triumph over all its enemies ; of the troubles of its infancy, and the peace and prosperity of its later days. The Prophet’s discourse is not a description of this scene composed by recollection after he was recovered from the trance, but short remarks upon the parts of it as they pass before him. “*Propheta est in raptu,*” says the learned Vitringa upon another passage, “*variasque coram oculis pictas habet imagines, quarum altera succedit alteri, quasque ipse ut vidit in ecstasi nobis pariter contemplantas exhibet.*” Hence his discourse changes as the scene shifts ; and when contrary images succeed, in this emblematical exhibition of futurity, his words, considered in themselves, will seem incoherent and contradictory. First, he sees a sudden light burst over the region of Galilee, and dispel the mists which for ages had enveloped it ; figurative of the light of the Gospel which first appeared in that country, and shed its splendour over the world walking in the darkness of spiritual ignorance. He sees the nation (of the true Church) multiplied (by the influx

of the Gentile converts), but the joy (at first) not increased; the nation so multiplied struggling for some time under the greatest difficulties. But in an instant these scenes of sorrow pass away, and a picture succeeds of national prosperity and public joy, and of victory obtained, not by the prowess of man, but the sensible and special interposition of God, like Gideon's victory over the Midianites.

*Verse 4.* "the yoke of his burden;" *i. e.* the yoke with which he was burthened. — "jugum quod ferebat." Houbigant.

*Verse 5.* This verse must remain in some obscurity, till the sense of the word נִדָּם is more clearly ascertained. Bishop Lowth's "caligâ caligati" is certainly the best guess that has been yet made, but yet it is not quite satisfactory.

If the word לָּ be taken as a verb, the passage may be thus rendered :

"For destroyed is the greave of the greaved warrior, with its rattling noise,

And the garment rolled in blood :

And shall be for burning-fuel for the fire."

— "with its rattling noise." So Bishop Stock.

*Verse 6.* "The mighty God." Rather, "God, the mighty Man."

*Verse 7.* "Of the increase of his government." Literally, "[His] government is for increase;" *i. e.* it shall perpetually increase. "Propagabit latè imperium suum," Houbigant.

— "upon the throne." I think Houbigant's conjecture not improbable. He would read וַעֲלֵ עַל כִּסֵּא; "He shall ascend the throne." The verb לַחֲבֹן, as Houbigant observes, wants a preceding verb to govern it.

CHAP. ix. 8,—x. 4. A prophecy against the ten tribes.

8. "The Lord sent a word into Jacob." Rather, with Bishop Lowth, "Jehovah hath sent a word [*i. e.* an oracular word, a prophecy] against Jacob." This oracular word I take to be the denunciations of judgment upon the disobedience of the Jewish race uttered by Moses, and preserved in the book of Deuteronomy. These judgments, at the time when Isaiah delivered this prophecy, were lighting upon Israel; they were then about to take effect upon that

branch of the Jewish nation which consisted of the ten tribes.

*Verse 9.* "And all the people shall know." Houbigant and Bishop Lowth propose different emendations of the verb וידעו. I am persuaded no emendation is necessary. The verb ידע is properly to know by sensation, to feel, perceive, experience. The final ו in this place I take, not for the formative of the third person plural, but for the pronominal suffix rehearsing the noun דבר (see verse 13), which noun I take to be also the antecedent of the suffix in בלו. And I would render the passage thus :

" And this people shall feel it, the whole of it,  
Ephraim and the inhabitant of Samaria,  
While they say, in pride and arrogance of heart," &c.

The words "Ephraim and the inhabitant of Samaria" are expositive of "this people." This people, the ten tribes, shall feel the full effect and completion of these ancient denunciations of wrath, at the very time that they are the most swollen with notions of their own greatness and national strength.

*Verse 11.* "set up the adversaries of Rezin against him;" *i. e.* against Rezin. There is no necessity for the change of צרי into שרי, proposed by Houbigant, and adopted by Bishop Lowth. The prophet, in this verse, foretells the overthrow of Rezin, the ally of the king of Israel; and in the next, the calamities of the kingdom of Israel itself. The mention of the Syrian, at the beginning of the next verse, among the devourers of Israel, has led expositors to imagine that it was against Israel that the צרי, or שרי, of Rezin were to be set up; and, accordingly, to refer the pronominal suffix in עליו, not to רצין, which immediately precedes it, but to העם, in the 8th verse. But how were the princes of Rezin, if we adopt the proposed emendation, שרי for צרי, how were they set up, or excited, as Bishop Lowth has it, against Israel? In this manner, says Mr. White: The Assyrian, after his conquest of Rezin, came upon the Israelites "with a mixed army of his own national troops, and those of the vanquished Syrians." But of these vanquished Syrians, which Mr. White has enlisted for Tiglath-pileser in his war against the kingdom

of Israel, the sacred history gives a different account. They were carried away captives, and settled in Kir; 2 Kings xvi. 9. But the name of Aram was not peculiar to Syria Damascena, which was Rezin's kingdom, but common to that country with Mesopotamia and Assyria. "The Syrians before," therefore, or, "the Syrians to the east," were Syrians distinct from Rezin's subjects, and were his enemies.

— "and join his enemies together." Rather, "and protect his enemies;" or, "and set on his enemies." עליו, "against him," being understood, from the former clause. Or, literally, "and he will *anoint* his enemies;" *i. e.* anoint them for the battle, a figure taken from the ancient custom of anointing the naked athletes.

*Verse 12.* "The Syrians." See note on the preceding verse.

*Verse 13.* "neither do they seek the Lord of hosts." Rather, "and the Jehovah of hosts they seek him not." In the preceding clause, the collective noun הַעַם is joined with the singular verb שָׁב; therefore I take the verb דָּרְשׁוּ in this clause, which has the same subject, to be singular, and the final ם to be the pronominal suffix rehearsing אֶת יְהוָה. See verse 9.

*Verse 17.* "for every one is a hypocrite." The word חֲנָף seems rather to render 'a libertine' than 'a hypocrite.' Pollution is the radical idea of the word.

*Verse 18.* "For wickedness," &c. This passage seems to resemble some of Homer's similes, where the poet's imagination for a moment drops the principal object, to dwell upon the particulars of the picture which the image presents. I render the whole verse thus:—

" For impiety makes consumption like a fire,  
Which devoureth the brier and the bramble,  
When it is kindled in the thicket of the forest,  
And the surges of smoke lift themselves proudly aloft."

— "makes consumption," makes a clear riddance. Such is the precise meaning of the word בָּעַר.

— "lift themselves proudly aloft." יִתְאָבְכוּ. Stateliness of motion seems contained in the idea of the word אָבַךְ, which in the Syriac signifies a cock, from his strutting gait.

*Verse 19.* “is the land darkened.” Rather, “wasted in smoke.” The verb עתם seems to denote the dissipation of a solid substance in smoke by the action of an intense fire. See Parkhurst’s Lexicon, and Barker. Mr. Barker thinks the Greek words ἀτμός and ἀμιζω have been derived from this root.

*Verse 20.* “the flesh of his own arm.” For זרעו, read, with Chaldee, Archbishop Secker, and Bishop Lowth, רעו; “the flesh of his neighbour.” Or, if the common reading זרעו be retained, render, “the flesh of his children.” But רעו connects better with what follows. “For Ephraim and Manasseh were neighbours; but neither the seed or progeny of the other, nor either of Judah, nor Judah of them.”

CHAP. X. I.

“Woe to the judges! judges of iniquity!  
And the scribes draw up writings of oppression.”

— “draw up writings.” So I would render כתבו, for the Prophet alludes to writings in judicial proceedings, formed by scribes who were the tools of the iniquity of the judge, to forward his purposes.

*Verse 2.* “to turn aside the needy from judgment.” Rather, “to pervert the cause of the needy.” I take מדין for the accusative after the verb הטות. Compare 1 Sam. viii. 3; and see the LXX in this place.

— “the right.” משפט. The word in this place seems to signify the thing itself which is the object of a right, the thing claimed. — “and to make plunder of the right of the poor among my people.”

*Verse 3.* “and where will you leave your glory?” Rather, with Bishop Lowth, “and where will you deposit your wealth?”

4 “Without me must be a bowing down among the fettered,  
And they must fall among the slain.”

No emendation is required.

“among.” תחת is not properly *among*, but may be so rendered when it is the preposition of the genus or species under which an individual may fall, or of the place or situation to which a thing may belong.

*Verse 5.* "O Assyrian!" Here a new prophecy begins, which extends, not to the end of the twelfth chapter, but to the end of this, or certainly to the 32d verse inclusive. The immediate subject is Sennacherib's invasion of Judea; but in speaking of the miraculous deliverance of the Jews from that calamity, the Prophet's views are sometimes carried forward to the greater and more general deliverance of the elect of God. And in the end he passes from this subject of Sennacherib into an explicit prophecy of the final redemption, which is contained in the eleventh and twelfth chapters. The transition is so artificial, that the two last verses of this chapter may be considered either as the conclusion of this prophecy, or the beginning of the next.

The construction in this verse is embarrassed, and the sense obscured by an erroneous punctuation; which should be thus corrected:

הוי אשור :  
שבט אפי ומטה הוא  
בירם זעמי :

"What ho, Assyrian!  
He is the rod and staff of mine anger;  
In their hands is mine indignation."

*i. e.* the execution of mine indignation is put into their hands. So St. Jerome and the Vulgate. "Virga furoris mei et baculus ipse est, in manu eorum indignatio mea." Bishop Lowth's omission of הוא greatly embarrasses the construction, and enervates the sense.

*Verse 6.* ולשימו. The suffixed ו rehearses not עמ or גוי, but אשור in the preceding verse. This whole verse should be thus rendered:

"Against a polluted nation I will send him,  
Against a people [the object] of my wrath will I commission him,  
That he may gather spoil, and carry off prey;  
And then to make *him* a trampling-under-foot like the mire of the streets."

God opens his whole design; which was to make the Assyrian the tool of judgment upon his own people, and when once he had served that purpose, to bring him to utter destruction for his own crimes. See verse 12.

· Verse 13. “and have robbed their treasures.” Houbigant’s emendation, ששתי for שושתי, is plausible<sup>1</sup>. What follows I would read thus :

ואוריד כאביר יושבי מרום

The Vulgate suggests the emendation: “Et detraxi quasi potens in sublimi residentes.” Compare chap. xxvi. 5.

“I have removed the boundaries of peoples ;  
And I have pillaged their hoarded treasures,  
And, as a mighty one, I have brought down those that are seated on  
high.”

See, however, Mr. Parkhurst’s attempt to explain the passage, without correction, in his Lexicon, under the word שש.

Verse 15. See Bishop Lowth’s translation of this verse, and his excellent note upon it. Of the different passages which he quotes, the 8th verse of the 31st chapter of Isaiah particularly justifies his interpretation<sup>2</sup> of this passage.

Verse 16. Houbigant’s proposed alteration of אש, at the end of this verse, into עץ, is not to be borne. He imagines that the pronoun suffixed to the words שרת and שומר in the next verse, must rehearse some word rendering a forest. But were this criticism just, עץ could not be the word, because עץ signifies either *a growing tree*, or *timber*, and in the plural, *growing trees*, or *pieces of timber* ; but it is never used, either in the singular or plural, to denote a forest. But, in fact, the criticism is not just, as appears from the 18th verse ; in which the same pronoun, evidently respecting the same thing or person, is suffixed to the noun יער. Consequently, if *forest* be the noun rehearsed by the pronoun, יערו will be *the forest’s forest*.

Verse 18. “and of his fruitful field.” With Houbigant, I would remove the full stop from the end of the last verse to the word כרמלו in this.

<sup>1</sup> It is more than plausible ; it is supported by ninety-two of Kennicott’s MSS. Of which number thirty-two have שושית’ ; one has שאסית’ ; nine have שסית’ ; thirty-two have שוסת’ ; and eighteen have שסת’ ; not to mention others in which the second ש is written in a rasure. Probably the true reading has been שסית’.

<sup>2</sup> Which is indeed Vitringa’s.

17. "And he shall consume and devour his bramble  
And his brier, in one day,  
18. And the pride of his forest and of his field.  
From the soul unto the flesh, shall be consumed."

The bramble and the brier are so much the same thing, that it could hardly be otherwise, than that both should be consumed in one day. But the Prophet threatens, that one and the same day should be fatal to the bramble and brier, and to the pride of the forest.

— "and they shall be as when a standard-bearer fainteth."

וְהָיָה כַּמָּסָס נֹסֵס. Which I render verbatim thus; "וְהָיָה (וְהָיָה) And there shall be (נֹסֵס) an entire dissipation (כַּמָּסָס) like a perfect melting." The army shall suddenly be gone and missing like a solid substance lost by evaporation in the melting-pot. See Parkhurst, under the word נֹסֵס<sup>3</sup>.

Verse 21. "A remnant shall return!" Here the Prophet, suddenly inflamed, as it were, by the word remnant, and their attachment of a remnant to Jehovah, rushes into distant times, to speak of the remnant that should return to "God, the mighty Man." See chap. ix. 6. That a deliverance from Assyrian oppressors cannot be the object of this and the two following verses, is evident from this consideration, that the kingdom of Judah was never captivated by the Assyrians. What happened in the reign of Manasseh was far short of a general captivity, and was of very short duration. See St. Jerome on this place.

Verse 22. "the consumption decreed shall overflow with righteousness." This, with the following verse, I would render thus:

- "The accomplishment is decreed; justice<sup>4</sup> overfloweth!  
23. Yes: it is accomplished; and that which is decreed  
Jehovah Lord of Hosts is doing  
In the midst of the land."

<sup>3</sup> It is some confirmation of this interpretation that, for כַּמָּסָס, twenty-one of Kennicott's MSS. have כַּמְסוּס; and for נֹסֵס, twenty have נֹסֵס. Adopting these readings, the rendering should be "and there shall be an entire dissipation, like a thing perfectly melted."

<sup>4</sup> —"Existimo vocem צְדָקָה in hoc loco omnino notare *justitiam Dei punientem*." Vitrina ad locum. But this interpretation is not necessary,



In the latter part of the 23rd verse, with St. Paul, Bishop Lowth, and several MSS., I omit כל.

But see chap. xxviii. 22, where the same expression recurs; and כל is not omitted by the LXX. Nor is it necessary it should be omitted. For כל הארץ may signify here, what it certainly signifies in the other place, and the LXX understand by it here, "the whole habitable world."

*Verse 24.* In this verse the Prophet returns to Sennacherib, his immediate subject.

25. "For yet a very little while and indignation shall come to an end;  
And my wrath (shall be turned) against their wickednesses."

That is, my indignation against you, my people, shall come to an end, and my wrath shall be turned against the crimes of thy heathen oppressors. I take the word תבליתם to express enormous wickedness in general; and so the Vulgate understood it.

*Verse 28.* "and the yoke shall be destroyed because of the anointing." I have no clear view of the meaning of this passage. For מפני שמן, Bishop Lowth and the Layman both read, with the LXX, מושכמיכם.

"Yea, the yoke shall perish from off your shoulders."

But I am persuaded that the verb חבל never signifies 'to destroy,' or 'to be destroyed,' or 'to perish.' In this place, I am inclined to think, with Mr. Parkhurst, that it is a noun, and it is to be taken in its primary sense of 'a cord.' חבל על, 'the cord of the yoke,' is the cord which binds the yoke to the neck.

"And it shall be in that day  
His burden shall be removed from thy shoulder,  
And his yoke from thy neck,  
And the cord of the yoke, because of the anointing."

*Verse 29.* For לנו, read, with Houbigant and Bishop Lowth, למנו.

if this passage be understood of the Gospel; especially when it is considered, that even the judgments executed upon the Jews were the means conducive to the end of general mercy.

33. "Behold, Jehovah the Lord of hosts  
Rendeth the boughs with a hurricane!  
And the tall stems shall be broken off,
34. And the lofty shall be laid low.  
And the thicket of the forest he shall clip all round with the  
iron tool,  
And Lebanon shall fall by a mighty hand."

— "a hurricane." The noun *מַעֲרִיצָה* may signify any vehement concussion. From the root *עֲרָץ* certainly comes the French *orage*, thence *ouragan*, thence *hurricane*.

— "the tall stems"— literally, "the high of upright stature." This I take to be a periphrasis for the upright stem of a tree. The former verse describes the havoc of storm among the branches of the trees; this describes the falling of the trees themselves. The participle *גִּרְעִים* properly, I believe, expresses the snapping of the huge body of the tree close to the ground. Though the Assyrian army under Sennacherib is the immediate object of these two verses, they seem to contain a general threatening of God's vengeance on the potentates of the world, who harass and persecute the professors of the true religion: and thus they make a most beautiful and artificial connexion of this with the following prophecy. While the proud oaks of Lebanon are lopped of their branches, and at last snapped in sunder, or torn up by the roots by the violence of the storm, amidst all this rage and devastation of the hurricane, a twig shall shoot from the stool of Jesse.

CHAP. xi. 1. "And there shall come forth a rod from the stem of Jesse, and a branch."

— "a rod;" *דָּוָר*, a sprig. — "the stem;" *גִּזְע*, the stump of a tree cut down close by the ground. I know no proper word for this in the English language. The farmers in Surrey call it "the stool." — "a branch;" *נֶצֶר*, a plant. This mention of the stump of Jesse shows that the royal house of Judah is considered as one of the trees that was to be thrown down by the hurricane described in the two last verses of the preceding chapter, and this proves the general extent of that prophetic commination.

Verse 2. "the Spirit of the Lord;" *i. e.* the gift of prophesy. See Vitringa.

*Verse 3.* “And shall make him of quick understanding in the fear of the Lord.” Rather, “And shall make him quick-scented in the fear of Jehovah.” See Vitringa. That is, he shall be endowed with a preternatural insight into the real dispositions of men, and with singular sagacity of discerning the genuine principle of religious fear of God, even when it lies dormant in the heart of the yet unawakened sinner.

*Verse 4.* “and reprove with equity for the meek of the earth.”

“And with equity shall he work conviction in the meek of the earth.”

Vitringa and Bishop Lowth.

*Verse 5.* I think, with Bishop Lowth, that for אזור, in the second line of this distich, it is probable the original word was חגור. (But see Bishop Stock’s note.) For the sense of this distich, Bishop Lowth has explained it better in three lines, than Vitringa in as many folio pages. — “a zeal for justice and truth shall make him active and strong in executing the great work which he shall undertake.”

*Verse 7.* “And the cow and the bear shall feed, their young ones shall lie down together.” Read, with the LXX, the Syriac, and Bishop Lowth,

ופרה ודב תרעינה יחדו  
יחדו ירבצו ילדיהן

and see Bishop Lowth’s translation.

*Verse 9.* “for the earth shall be full of the knowledge of the Lord.” For דעה את יהוה, Houbigant would read דעת ויראת יהוה; — “of the knowledge and fear of Jehovah.” But the change is unnecessary. “Hebræa phrasis videri posset insolentior iis qui ignorant, nomina verbalia apud Hebræos imitari modum constructionis verborum, sive casum verbi sui regere.” Vitringa ad locum.

*Verse 10.* “to it shall the Gentiles seek, and his rest shall be glorious.”

— “to it—shall seek”— ידרשו; “of him shall the Gentiles inquire.” The verb דרש signifies generally *to seek* or *inquire*; but specifically, *to inquire in a religious sense*, to resort to the prophet, or to the oracle, for advice in difficulties. It is the

specific word for this sort of consultation, like *χρᾶσθαι* in the Greek language. It bears this peculiar sense in no less than forty-three out of one hundred and fifty-five passages in which it occurs in the Old Testament, and this text makes the forty-fourth. This sense of the word is not at all conveyed in Bishop Lowth's English word "repair," and is totally lost in the Layman's word "hope." — "*his rest*," מנוחתו. The noun מנוחת signifies either the condition, or the place, of rest. The sanctuary of the temple at Jerusalem is called the "house of rest" for the ark, and "the resting place" of Jehovah. The glorious state of the Church, which shall take place when the fulness of the Gentiles shall be come in, is described in this verse, under the image of an oracular temple, to which all nations resort, filled, like the temple at Jerusalem, with the visible glory of the present Deity. Or perhaps Jerusalem in the millenary period may be literally meant.

"And it shall come to pass in that day,  
The shoot-from-the-root of Jesse, which standeth for a standard to  
the peoples,  
Of him shall the nations inquire ;  
And his resting place <sup>5</sup> [his abode] shall be glorious."

The English word 'inquire' is used in the public translation in many passages of Ezekiel to render the verb דרש in its specific sense of oracular inquiry.

Verse 11. "the Lord shall set his hand again the second time"— יוסף אדני שנית ידו. The verb יסף is simply *to add*, *repeat*, or *do again*, without any idea of extending, lifting, or any other specific action as the thing repeated. Some verb, therefore, that may signify *to extend*, or *to lift up*, is necessary after יוסף; for *to repeat his hand*, is no more Hebrew than it is English. I would read either

יוסף אדני ויניף שנית ידו  
or, יוסף אדני לשאת שנית ידו

The resemblance of the omitted word to יוסף, according to the first conjecture, or to שנית, according to the second,

<sup>5</sup> Or, "his residence;" and this is Bishop Stock's word.

easily accounts for the omission. Of the two emendations I prefer the former, because the verb נשא is seldom used to render the *extending* or *lifting* of the hand, to strike an enemy, or perform any act of strength. I find three instances, and only three of this use of the verb in the whole Bible; namely, 2 Sam. xviii. 28, and xx. 21, and Ps. x. 12. It is applied also twice to the lifting of a rod to strike, Isaiah x. 24, and 26. The LXX certainly had some verb in this line subjoined to יסוף.

Verse 11. "and from the islands of the sea." Rather, with Bishop Lowth, "and from the western regions." Vide א. "Ac ne solum orientales populos significare videatur," says St. Jerome, "jungit et reliqua, 'et ab insulis maris.' Insulas autem maris occidentalem plagam significat quæ oceani ambitu clauditur." In this remark St. Jerome anticipates the confutation of Mr. White's senseless criticism, that the Prophet mentions no return of the Jews, from England, Holland, and Germany, where they are now dispersed.

14. "But they shall fly westward on the shoulders of the Philistim :  
 Altogether they shall spoil the children of the east :  
 Edom and Moab shall be an extension of their power,  
 And the sons of Ammon shall obey them."

Verse 15. "shall utterly destroy." For החרים, read, with the Chaldee, Houbigant, and Bishop Lowth, החריב; "shall dry up."

— "the tongue of the Egyptian sea." Vitringa thinks the phrase may denote the Bubastic branch of the Nile. His reasons are very plausible. See vol. i. p. 358, c. 2.

— "and shall smite it in the seven streams." Rather, with Vitringa and Bishop Lowth, "and he shall strike it into seven streams."

— "and make men go over dryshod." For והדרוך, read, with Bishop Lowth and Houbigant, upon the authority of the Vulgate, the Chaldee, and the LXX, והדריכו, "and make it passable בנעלים for men in their shoes."

CHAP. xii. "This hymn seems better calculated," says Bishop Lowth, "for the use of the Christian church than of the Jewish, in any circumstances, or at any time, that can be assigned." Certainly this hymn is not calculated for the

use of the Jewish church in any past times. But I agree with Houbigant, that it is a hymn of thanksgiving of the future Jewish church become Christian, and flourishing in Palestine. "Dices in die illâ, hæc Isaias ad gentem suam, quam capiti superiore alloquebatur, non autem ad omnes populos Christi fidem amplexuros." Houbigant ad locum.

*Verse 2.* For וּמִרְתֵּי יְהוָה, read וּמִרְתֵּי יְהוָה. See the LXX, the Vulgate, Houbigant, and Bishop Lowth.

CHAP. xiii. 2. "that they may go into the gates of the nobles." The verb פתח signifies *to open*, as a door or window, and thence to set at liberty from any kind of restraint, or from subjection and servitude. Hence the participle Paoul of that verb may signify persons emancipated from any constraint or dominion. The word פתחי here, I take for the plural of that participle in regimen before נְרִיבִים. And פתחי נְרִיבִים, the "emancipated of the princes," I take to be princes of Cyrus's army, emancipated from the sovereignty of the Babylonian, to whom they had been tributary. Emancipated not only by their own act, by throwing off their allegiance and rising in arms against him, but by the decrees of Providence, who suggested the enterprise, and had doomed it to success. Thus, פתחי נְרִיבִים is the subject of the verb בא, and the antecedent of the pronoun להם.

"Erect the banner on a lofty mountain :

Raise the voice to them, beckon [to them] with the hand,

And let them come, the emancipated of the chiefs, or the princes  
no longer vassals."

It is difficult to render the idea in English without a periphrasis.

*Verse 3.* "my sanctified ones." "militibus a me conscriptis." Houbigant. "Mine enrolled warriors," Bishop Lowth. See Jer. li. 28; vi. 4; xxii. 7: Joel iii. 9.

"my mighty ones for mine anger." גְּבוּרֵי לְאַפִּי. I take גְּבוּרֵי to be the Paoul of the verb גָּבַר. "Those that are rendered strong for mine anger." The phrase expresses that the persons intended by it were endued with strength and valour by God for the purposes of his wrath. The following phrase is of the like import: עֲלֵי גְאוּרֵי; "those who are made to triumph for my honour." If we might read with

Houbigant, לְגִבּוֹרֵי, the parallelism would be more complete. Houbigant's translation comes nearer to the full sense of the original than any other that I have seen, but not quite up to it: "Vocavi fortes iræ meæ servituros et pro gloria mea triumphaturos." I would render the passage thus,

"I have given command to my enrolled warriors:  
I have also summoned those who are strengthened for my wrath,  
Who are destined to triumph for mine honour."

Thus far Jehovah speaks: in the next verse, the Prophet, to the beginning of the 9th.

*Verse 4.* "of the kingdoms of nations." Read, "of kingdoms, of nations gathered together." Bishop Lowth. Or rather, "of kingdoms, of heathen gathered together."

— "of the battle." Read לְמִלְחָמָה, "for the battle." Bishop Lowth.

*Verse 5.* "to destroy." Rather, "to seize, and to take possession of."

*Verse 8.* "And they shall be afraid: pangs and sorrows," &c. The noun צִרִים, which our English translators render by "pangs," is the nominative to the verb נִבְהָלוּ. The LXX render it by πρέσβεις, but it had been better rendered κήρυκες for it denotes the military heralds, who bring word of the unexpected irruption of an enemy's army, or of its rapid progress and near approach. The Prophet poetically amplifies the alarm of such an event, by describing the consternation of the messengers who bring the first news.

"The heralds are terrified; pangs seize them,  
*As a woman in travail they are pained*<sup>6</sup>;  
One looks in astonishment upon another,  
Their visages have the livid hue of flame."

"Even such a man,  
So pale, so spiritless, so woe-begone,  
Drew Priam's curtain in the dead of night,  
And would have told him half his Troy was burnt."

N.B. For יִדְחוּן, read with Houbigant and Bishop Lowth יִדְחוּן.

*Verse 9.* "to lay the land desolate." Rather, "to make

<sup>6</sup> In Bishop Lowth's translation this line is omitted, by mistake as it should seem, for he has no note upon it.

the earth a desolation." From the beginning of this 9th verse to the beginning of the 17th, the prophecy seems to speak of the judgments generally to be executed in the latter ages.

*Verse 10.* "For the stars," &c. Rather, with Bishop Lowth, "Yea, the stars."

"Yea, the stars of the heavens and their constellations

Shall not vibrate their light :

The solar light shall be darkened <sup>7</sup> at its source ;

The moon shall give no resplendence to its light."

Here Jehovah is the speaker to the middle of the 13th verse.

*Verse 11.* "of the terrible." Rather, "of tyrants." "The prosperity of the proud, and I will bring down the pride of tyrants."

*Verse 13.* In this verse God's speech ends abruptly at "place," and the Prophet goes on.

*Verse 17.* It seems to me that, in this 17th verse, the prophetic threatenings are again particularly turned against the Babylonians; all that precedes, from the beginning of the 9th verse at least, is general. The prophecy opens with a general description of judgment, under the image of Jehovah collecting an army to lead against his enemies. The Prophet threatens (verse 9) that "the earth will be made a desolation, and sinners destroyed out of it." Then Jehovah taking up the discourse, aggravates the menace by describing an entire derangement of the universe, insomuch that the heavens will be convulsed; and the earth will be driven from its orbit, and wander irregularly through the regions of space like a flying fawn, or a flock without a shepherd. After this, to bring the prophecy gradually down to the more immediate object, the image of war, and its havoc, is resumed (verses 15, 16); and in the 17th verse, God, again taking up the discourse in his own person, declares that the Medes shall be employed to overthrow the Babylonian empire.

*Verse 21.* "satyrs shall dance there." "In hoc loco alienum esset de hircis cogitare . . . certissime intelliguntur satyri, gentilibus sic dicti . . . Credebant autem veteres,

<sup>7</sup> Or, "restrained, confined."



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dæmones in nemoribus, sylvis, desertisque locis . . . . solitos esse, noctu imprimis, apparere formâ et specie satyrorum, h. e. capite cornuto, caprinis pedibus, et caudâ etiam porcinâ, quos dæmones, lucorum et silvarum præsidēs, illi satyros, Panes, Ægipanes, Faunos et Sylvanos appellarunt, eosque de nocte inter se convenire, choreas salaces ducere, et sonos edere qualescunque, qui homines terreant. . . . Sententia mea est, traditionem de Satyris originem suam traxisse, exanimantibus quibusdam, vere animantibus hujus speciei, *Αἰγοπιθήκοις*, h. e. simiis caprinæ speciei et satyrorum quales pinguntur simillimis." Vitringa in Is. vol. i. p. 414.

CHAP. xiv. 1. "For the Lord." Rather, "Surely Jehovah."

—"choose Israel." Rather, "set his choice upon Israel." The expression denotes a deliberate and steady predilection.

Verse 4. "the golden city." — "auri tributum," "the tribute of gold," Houbigant. This seems the most natural sense of the word *מדהבה*, which occurs only in this place.

—"against the king of Babylon." In the whole sequel of this chapter, it seems to me that the mystical Babylon is intended, but not in exclusion of the literal.

Verse 6. "smote the peoples . . . ruled the nations." The peoples, therefore, and the nations, were become the objects of God's favour, and their wrongs a cause of Divine judgments at the time when the faithful utter this song of triumph.

—"is persecuted, and none hindereth." The participle *מִרְדָּף* is naturally active; and as such it is properly rendered by the Vulgate, St. Jerome, and Houbigant. — "persequentem crudeliter," Vulgate and Hieronymus. — "quæ, nemine cohibente, persequetur," Houbigant. — "which, when it would persecute, met with no restraint." Vitringa says of this version, "rectè se haberet si scriptum esset *מִרְדָּף* pro *מִרְדָּף*." They therefore who disregard the points, must adopt this exposition, upon the authority of Vitringa. Observe, that the three participles in this verse, *רדה*, *מכה*, and *מִרְדָּף*, are all in apposition with the noun *שֶׁבַט*, in the last.

Verses 7, 8. "They break forth into singing. Yea, the

fir-trees rejoice," &c. Place the stop, with Houbigant, after  
ברושי.

"The very fir-trees break forth in shouts of joy ;  
The cedars of Libanus rejoice over thee."

Bishop Newcome, in his preface to Ezekiel, has given a translation of this ode, in which he follows the same division of this passage ; which Bishop Stock also follows.

*Verse 11.* This 11th verse is categorical, not interrogative. It is rightly rendered in the public translation.

*Verse 12.* "which didst weaken the nations?" חולש על גוים. — "qui vulnerabas gentes," Vulgate and Hieron. ὁ ἀποστέλλων πρὸς πάντα τὰ ἔθνη. — "qui populos sternebas," Houbigant. — "which diddest cast lottes upon the nations," Queen Elizabeth's Bible. — "that didst subdue the nations," Bishop Lowth. Query. May not the verb חלש have some astrological sense, denoting some malign stellar influence ?

*Verse 13.* "the mount of the congregation." Rather, "the mount of the Divine presence." (See Bishop Lowth's excellent note, or Vitringa on the place.)

The schemes of impious ambition, ascribed in this verse to the Babylonian despot, suit exactly with the character of the Man of Sin as delineated by Daniel and St. Paul, and seem to indicate that the prophecy extends to much later times than those of the Babylonian empire. The Babylonian monarchs were in some measure types of Antichrist, as they seem to have affected Divine honours. (See Judith iii. 8.) Vitringa conceives that there is a manifest allusion to Antichrist in this passage.

*Verse 14.* "clouds." The word in the original is עב in the singular.

*Verse 16.* "consider thee." Rather, "meditate upon thee." — "hæc secum reputabunt," Houbigant.

*Verse 19.* "and as the raiment of those that are slain." I am of opinion, with Houbigant, that the word לבש, whether it be supposed to render the noun *raiment*, or the participle *clothed*, gives no sense at all in this passage. *To be clothed* with the slain, is a strange image to express the situation of one carcase covered with others. For לבש, I would read

לבאש; — “to the stench of the slain.” By this alteration, and a transposition, I would reform the whole passage thus:

ואתה השלכת מקברך כנצר נתעב  
 כפגר מובס לבאש הרגים:  
 מטעני חרב ירדי אל אבני בור  
 לא תחד &c.

“But thou shalt be cast out unburied, as an abominable plant<sup>8</sup>;  
 As a carcase to be trodden under foot, to stink among the slain<sup>9</sup>:  
 Those that are pierced by the sword are deposited in the stony  
 sepulchre,  
 But thou shalt not be joined with them in burial,  
 Because,” &c.

N.B. The transposition of the words כפגר מובס is justified by the LXX.

Verse 20. “thy land . . . thy people;” the LXX have “my land . . . my people.” The common reading is more in the spirit of verse 6.

—“shall never be renowned.” Rather, “shall not be named for ever;” *i. e.* the family shall not be perpetuated. (See Vitringa on the place, vol. i. p. 439.)

Verse 21. “that they do not rise . . . cities.” Rather, “that lest they rise and possess the earth, and disturbers fill the face of the habitable globe.” (See this sense ably defended by Vitringa. עריים, *grassatores*.)

With this 21st verse the song of triumph clearly ends. Explicit cantilena; “Propheta suam subjicit sententiam,” says Vitringa.

Verse 23. “and I will sweep it with the besom of destruc-

<sup>8</sup> —“stirps inutilis,” Vulgate; “stirps contempta,” Houbigant: ‘an unpromising shoot,’ cut off by the gardener, and thrown away, when cut, as fit for no use. I cannot agree with Bishop Lowth, that the נצר נתעב signifies a tree on which a man had been hanged. For it appears by his own authorities, that such a tree was always cut down indeed, but then it was buried, to put it out of sight, and would therefore be but a bad image of an exposed unburied carcase. May not נצר נתעב be a periphrasis for a noisome weed? “Surculus abominabilis, venenatæ noxiæ arboris; qui non conditur in terrâ, ut crescat, sed projicitur ut exarescat.” Cocc. in Lex.

<sup>9</sup> Literally, “to the stinking of the slain.”

tion." Rather, with the LXX and Bishop Lowth, "and I will plunge it in the miry gulph of destruction."

*Verse 26.* "This is the purpose which is purposed upon the whole earth," &c. That is, this is a branch of that general scheme of Providence extending over the whole earth from the beginning to the end of time, disposing the fortunes and the fates of all the empires and kingdoms of the world; and it is to be effected by that power which is exerted for the execution of the whole plan. Perhaps this passage may contain an indirect hint that the prophecy had a reference to more general and more distant things than the end of the Babylonian empire.

*Verse 28.* "In the year that king Ahaz died." The Philistim were reduced and kept under by Uzziah. He destroyed the fortifications of their principal towns, and raised fortifications of his own in their territory, 2 Chron. xxvi. 6. In the two succeeding reigns they raised their heads again, and in the reign of Ahaz they got possession of many cities in the south of Judah, 2 Chron. xxviii. 18. But they were again reduced by Hezekiah, and recovered themselves no more. Upon the death of Ahaz, the Prophet denounces their impending fate. He bids them no longer rejoice for their successes in the late reign, the reverse of their fortune being now at hand.

*Verse 29.* "the rod of him that smote thee," of Uzziah.

— "the serpent's root," the stock of Jesse.

— "a cockatrice . . . a fiery flying serpent," Hezekiah, the great-grandson of Uzziah.

*Verse 30.* "the firstborn of the poor shall feed." — "the poor shall feed on his first-fruits." And to the same effect Bishop Lowth. But Vitring renders the words בְּכוֹרֵי דָלִים by 'primogeniti tenuium,' *the firstborn of the poor*; and he expounds the phrase of *the poorest of the poor*, 'qui inter pauperes et egenos primi censeri poterant.' Bishop Lowth's seems a more natural interpretation. The construction, however, of the original (בְּכוֹרֵי in regimen of דָּלִים) is in favour of Vitring's rendering, with which the Vulgate and our public translation agree.

— "I will kill . . . he shall slay." The verbs should both

be in the first person, or both in the third. The first I think preferable.

*Verse 31.* "none shall be alone in his appointed times." — "there shall not be a straggler among his levies," Bishop Lowth. "Quod additur, 'non est solivagus in conscriptis vel conductis ejus,' quisque videt referendum esse ad densitatem agminum, celeritatem motus et promptitudinem militum qui has acies constituerent," Vitranga ad locum, vol. i. p. 457, c. 2.

CHAP. XV. 1. "Because in the night," &c. "Surely Ar is destroyed in a night! Moab is undone. Surely Kir is destroyed in a night! Moab is undone." (See Queen Elizabeth's translators, and Bishop Lowth.)

*Verse 2.* "to Baith and Dibon." Read בית דיבון ; "to Beth-Dibon, to the chapels," &c.

*Verse 3.* "on the tops of their houses," &c. Read, according to Houbigant's elegant transposition,

על גגותיה כלה יליל  
וברחבתיה ירד בבכי :

"On his house-tops every one shall howl,  
He shall go down into his squares to weep."

The true sense of the passage is certainly that which arises from the terms thus transposed. Yet the transposition may be unnecessary. Bishop Lowth produces this distich as it stands, as an instance of parallelism by alternate construction. (See Prelim. Dissert. p. xxiv.)

Should not the pronominal suffix to the nouns גגותי and רחבתי be masculine?

*Verse 4.* "therefore the armed soldiers," &c. May not the compound particle על כן denote *notwithstanding*, or *at the very time when*? If this use of the phrase could be proved, the passage might be rendered thus,

"Although the warriors of Moab shout,  
[Or] At the very time that the warriors of Moab shout,  
His soul is ill-at-ease within him."

I cannot acquiesce either in Houbigant's or Bishop Lowth's translation.

*Verse 5.* In this 5th verse I cannot but think Bishop Lowth's alteration, לְבוֹ, or לָב, for לְבִי, is for the worse. Compare Jer. xlviii. 36. If the words עֲגַלַת שְׁלִשִׁיה were transposed, and inserted between the words יַעֲקֹב and בְּרִיחָה, the whole, I think, might be thus rendered :

“ My heart bellows for Moab like a heifer of three years old.  
*Her nobility*<sup>1</sup> are as far as Zoar ;  
 The steep of Luhith they ascend weeping ;  
 In the way to Horonaim they set up a cry of perdition.”

The Prophet represents the nobles as flying, and having in their flight reached Zoar, the very extremity of the country.

Vitringa thinks that it is a harsh image for sympathy, to say that “ a man's heart bellows like a heifer.” Surely it is not harsher than that employed by Jeremiah, xlviii. 36.

*Verse 7.* See Houbigant ; but compare Vitringa, vol. i. p. 471.

*Verse 9.* “ for I will bring more upon Dimon.” “ More evils,” says Bishop Lowth : but נִסְפֹת may be referred to the root סָפָה, and signify “ an entire sweeping away ;” under which image the depopulation of a country is often represented. But Vitringa says, “ sensus est, quem jam viderat *Æcolampadius et postea Piscator, aquas Dimonis auctum iri rivulis sanguinis interemptorum qui in eas influerent, et ita ad eas accessuras esse accessiones, sive additamenta.*” Vol. i. p. 472, c. 1. The prophecy seems to threaten that the inhabitants of the country should be so swept away, that the few who should be left should not be able to defend themselves against the wild beasts ; unless (which I rather think) Nebuchadnezzar be intended by the lion, whose complete destruction of the country is here predicted as a calamity to fall upon the remnant of the nation which should escape the sword of Sennacherib.

CHAP. xvi. 1. “ Send ye the lamb,” &c. “ Send ye the lamb, O ruler of the land ! from the craggy rock of the wilderness, to the mount of the daughter of Sion.” A manifest

<sup>1</sup> See notes on Hosea.



allusion to the yearly tribute of lambs which the kings of Moab had formerly paid to the kings of Israel. See 2 Kings iii. 4, 5. The Prophet advises the Moabites to submit to the king of Judah<sup>2</sup>, and seek his protection. And in the 3rd, 4th, and 5th verses, the Jews are exhorted to give their protection to the Moabites, in the assurance that all unjust oppressive power will sink under the superior force of that King of David's line, whose throne shall be established in mercy and truth. The Jews, either in Salmanassar's time, or in Nebuchadnezzar's, were so little in a condition to protect themselves, much less their neighbours, against those invaders, that the first five verses of this chapter must certainly refer to times yet to come.

*Verse 2.* "as a wandering bird, cast out of the nest." Rather, "as a wandering bird, as a brood cast out." קן משלח, literally, "a nest cast out," I take to be the young brood, just fledged, and expelled from the nest in which they were hatched.

*Verse 3.* "Take counsel, execute judgment." The Keri, הַבִּיאוּ and עָשִׂי, the feminine singular, for הַבִּיאוּ and עָשׂוּ, the masculine plural, is confirmed by many MSS. See Kennicott. Houbigant rightly observes, that the Prophet in this verse addresses the daughter of Sion, which is strongly marked by the feminine superlative singular.

*Verse 4.* "Let mine outcasts dwell with thee, Moab." "Let the outcasts of Moab dwell with thee."

<sup>2</sup> "Quæris jam—quo jure Propheta hoc officii à Moabitis exigat, cum ad id non viderentur esse obligati? Fuerant enim tributarii regni Ephraimitici, à quo defecerant, quod nihil videtur pertinere ad reges Judæ.—Responsio facilis. Moabitæ subjecti à Davide proprie tributarii facti erant regno Judæorum in successione domûs Davidicæ; atque adeo cum decem tribus se avellerent à regno Judæ, secundum juris et æqui leges, honorarium hoc debebant regibus Judæ, Davide ortis, non vero Ephraimitis: quibus, ut fortioribus visis, cum se metu aut voluntate suâ dediderint; reges Judæ id, iisdem aut similibus de causis, tacitum prætermisisse videntur. . . . Sed cum Moabitæ postea deficerent ab ipso regno Ephraimitico, et jam à tempore Achabi hoc jugum excussissent, contra rationes omnes manifesti et clari juris, Propheta illos monet de officio . . . ad quod si redire hoc tempore, quo accisæ erant res regni Ephraimitici, in animum inducerent, utile id ipsis esse posse ait." Vitringa ad locum, vol. i. p. 476, c. 1.

6. " We have heard of the stateliness of Moab ; exceeding proud is His pride; his arrogance and his fury exceed all proportion of his strength."

: לא בן בדין; לא בן—לא non sic ut ב facultates ejus. See the Vulgate and Houbigant. See also Blayney on Jer. xlviii. 30.

Verses 7, 8. These two verses I would divide and punctuate thus :

7 לכן יליל מואב  
למואב כלה יליל  
לאשישי קיר חרשת :  
8 תהגו אך נכאים  
כי שדמות חשבון  
אמלל גפן שבמה  
בעלי גוים הלכו שרוקיה  
&c. &c.

Then, without any of the alterations proposed by Houbigant, or Bishop Lowth, the whole may be thus rendered :

7. " Therefore shall Moab howl ;  
For Moab every one shall howl,  
For the fortifications of Kir-hareseth.  
8. Surely deeply-afflicted ye shall moan,  
For Heshbon is all-burnt-fields ;  
The vine of Sibmah languisheth,  
Whose fruitful shoots overpowered the lords of the nations <sup>3</sup> ;  
They reached unto Jazer, they overrun the wilderness,  
Her branches were-luxuriantly-spread-abroad, they extended-across  
the sea."

In this rendering, שלוחתיה is the subject of the verbs נגעו and תעו, as well as of נטשו and עברו.

— "fortifications." The word אשישי must be somewhat akin to אשית in Jer. i. 15, on which see Blayney.

— "burnt fields." The word שדמות seems never applied

<sup>3</sup> Or thus :

Whose rich wines overpowered the lords of the nations.  
They reached unto Jazer, they overran the wilderness,  
Her branches, they were-luxuriantly-spread-abroad, they extended-  
across the sea."

to fields but as in a parched and withered state, either from excessive heat, or from actual fire. The idea of the Prophet seems to be, that the once fertile vale of Sibmah was become barren and bare like the country about Sodom and Gomorrah. See Deut. xxxii. 32.

— “overpowered,” knocked down, with the intoxicating juice their fruit afforded. See Bishop Lowth on this place.

9. “Therefore with weeping I will weep for Jazer,  
O vine of Sibmah! I will water thee with my tears,  
[Thee] O Heshbon, and Elealeh!  
For upon thy summer fruits and thy luxuriant vines the soldier is  
fallen.”

Bishop Lowth’s emendations, הַשָּׂדֶה for הַיָּדֵד, and בְּצִירָךְ for קְצִירָךְ, are both unnecessary. See Parkhurst, הָרָה. For הַיָּדֵד, ‘the shouter,’ is a natural expression for a soldier, like *βοηθὺ ἀγαθός*, in Greek; and קְצִירָךְ signifies (besides other things) ‘the redundant branches’ of any kind of tree, such as ought to be cut short.

*Verse 13.* “since that time.” Rather, “with respect to that time.”

CHAP. xvii. 3. Houbigant and Bishop Lowth, for שָׂאֵר read שְׂאֵר, ‘the pride.’ But the change is unnecessary. The words should be rendered, “and the remnant of Syria shall be like the glory of the children of Israel.”

*Verse 9.* Bishop Lowth’s emendations of this verse are unnecessary. Render,

“In that day his strong cities shall be  
Like the leavings of a stubble-field, and a bough, which they leave  
For the children of Israel, and there shall be perfect-desolation.”

See Parkhurst, חָרַשׁ, x.

*Verse 11.* I render the whole verse thus:

“In the day of thy planting thou shalt cause it to flourish,  
And in the morning of thy grafting thou shalt make it bud;  
The produce is gone in the day of inundation [נְחֻלָּה] בַּיּוֹם the day  
of the torrent],  
And the calamity is incurable.”

I think, with Casaubon, that the threatenings against the Jews in this chapter, though the captivity of the ten tribes

might be the more immediate object, have a distant reference, however, to the final dispersion of the whole nation by the Romans, which seems particularly to be the subject of this 11th verse.

After the mention of this ruin of the Jewish nation, the Prophet goes on to declare, that, notwithstanding this visitation of God's people, the schemes of the heathen, who thought, in their destruction, to triumph over the true religion, would be disappointed; and the 14th verse gives the Jews hope of recovery from the calamities threatened in the 11th.

#### CHAP. XVIII.

THIS eighteenth chapter of Isaiah is one of the most obscure passages of the ancient Prophets. It has been considered as such by the whole succession of interpreters, from St. Jerome to Bishop Lowth. "The object of it," says the Bishop, "the end and design of it, the people to whom it is addressed, the history to which it belongs, the person who sends the messengers, and the nation to whom the messengers are sent, are all obscure and doubtful." Much of this obscurity lies in the diction ("propter inusitata verba," says Munster, "propter figuratas sententias,") in the highly-figured cast of the language, and in the ambiguity of some of the principal words, arising from the great variety of senses often comprehended under the primary meaning of a single root. Few, I fear, will have the patience to follow me in the slow and laborious method of investigation, by which I endeavour to dispel this obscurity; which however is the only method by which obscurity of this sort is ever to be dispelled. Discarding all previous assumptions, concerning the design of the prophecy, the people to whom it is addressed, the history, or the times to which it belongs; I enter into a critical examination of every word of which the meaning is at all doubtful: and I consider the meaning of every word as, in some degree, doubtful, which has been taken in different senses by different interpreters of note. I consider the etymology of the word; I inquire in what senses it is actually used, by the sacred writers, in other passages; and I

compare with the original, and with one another, the translations of interpreters, in different languages, and of different ages.

And here I must take occasion to remark, that, among the ancient translations, attention is principally due to the Syriac, to the fragments that are come down to us of Aquila, and to the Septuagint. To the Syriac; because it was the work of Christians in the very earliest age of Christianity: it gives us therefore the sense, which was received by the immediate successors of our Lord's Apostles. To what remains of Aquila's version, for the contrary reason: it was the work of an enemy; and gave that sense of the original (where the sense was at all uncertain) which was the least favourable to Christianity. To the Septuagint; not only because it was a translation made before the Hebrew ceased altogether to be a living language; but, being made by Jews long before the birth of Christ, the authors could be biassed by no prejudice against the particular claims of our Lord Jesus to the character of the Messiah of the Israelites. And whenever it gives a sense particularly favourable to his pretensions, and such a sense it gives in many passages, every such interpretation may be taken as an admission of the adversary. It is much to be lamented that this translation is not come down to us in a more perfect state. Great indeed would its authority be, had we reason to receive it as the genuine unadulterated work of Ptolemy's translators. And yet, even in that perfect state, the authority I should have allowed to it would have been far short, I confess, of what some expositors seem to ascribe to it. I should not have made it my text. I should have claimed for myself, and other men of learning of the present day, a full competence to judge of the sense of the original, in opposition to the sense of the Seventy-two. The fact however is, that this translation having been the most used, both in the synagogue and in the Church, in the first ages of Christianity, has for that very reason been the most tampered with both by Jews and Christians. It has been corrupted, by the very means that were used to preserve and improve it. For I cannot but agree with St. Jerome, though I know how much his judgment in this point has been decried, that Origen's additions and detractions,

however guarded by his asterisks, his lemnisks, and his obelisks, were, in the nature of the thing, a source of inevitable corruption (for I give the name of corruption to any alteration, though for the better, of an author's own words). And in the present state of this Greek version, it is impossible to distinguish, with certainty, what is pure Septuagint, what is Septuagint corrected by Origen, and still more corrupted by careless transcribers, or presumptuous emendators, of Origen's corrected text. Great attention still is due to it: but not more than is due to an imperfect vitiated copy of a venerable original. Which original was but itself a shadow of the Hebrew Verity, the only prototype. It ought always to be consulted in difficulties, and much light is occasionally to be derived from it. But I say without hesitation, that, upon the whole, it represents the sense of the Hebrew text with less exactness, than either the Vulgate or the common English translation.

This eighteenth chapter of Isaiah is one instance among many in which expositors have perplexed themselves by gratuitous assumptions, concerning the general scope of the prophecy, before they attempt to settle the signification of the terms in which it is delivered; and then they have sought for such interpretations of the language, as might suit the applications they had assumed. But it is a preposterous way of dealing with any writer, to interpret his words by his supposed meaning, instead of deducing his meaning from his words. It has been assumed by most interpreters, *1st*, that the principal matter of this prophecy is a woe, or judgment; *2dly*, that the object of this woe is the land of Egypt itself, or some of the contiguous countries; *3dly*, that the time of the execution of the judgment was at hand, when the prophecy was delivered.

I set out with considering every one of these assumptions as doubtful; and the conclusion, to which my investigations bring me, is, that every one of them is false. First, the prophecy indeed predicts some woeful judgment. But the principal matter of the prophecy is not judgment, but mercy; a gracious promise of the final restoration of the Israelites. Secondly, the prophecy has no respect to Egypt, or any of the contiguous countries. What has been applied to Egypt

is a description of some people or another, destined to be principal instruments in the hand of Providence, in the great work of the resettlement of the Jews in the Holy Land; a description of that people, by characters by which they will be evidently known, when the time arrives. Thirdly, the time for the completion of the prophecy was very remote when it was delivered, and is yet future; being indeed the season of the second Advent of our Lord.

It may be said perhaps, that in stating these conclusions here, before I have discussed the difficulties and ambiguities of the language of the sacred text, I am myself doing the very thing I blame in others; that I assume a certain general application, which I mean to confirm by critical reasoning on the holy Prophet's words: but it will be found, that my own conclusions are not assumed in any part of my inquiry, any more than the assumptions of others, which I discard. I consider the words in themselves; and I come to the conclusions by a grammatical examination of the words, independent of all assumed applications. My only reason for stating my conclusions here is, that I think the disquisition, upon which I am entering, will be more perspicuous, and the length and minuteness of it less tedious, if the general result, in which it is to terminate, be previously known. Just as in any mathematical investigation, the analytical process is more luminous and satisfactory in every step, if the theorem, to which it conducts, is distinctly enounced in the beginning.

*Verse 1.* "Woe to the land." הוי ארץ

In the 5th and 6th verses there is allusion to some severe judgment; and from a notion, which may perhaps be found to be erroneous, that the country addressed in this verse is to be the object of that threatened judgment, many interpreters, among these the LXX, Vulgate, and Chaldee, render הוי by 'Woe to.' But the particle הוי is not necessarily comminatory. Sometimes it is an exclamation of surprise; and very often it is simply compellative of persons at a distance: and so it is taken here by Calvin, Castalio; in the Great Bible, the Bishops' Bible, the English Geneva Bible, and by Vitringa.

—“shadowing with wings.” צלצל כנפיים

The word צלצל, which our translators, very judiciously in my opinion, have taken in the sense of ‘shadowing,’ must be confessed, however, to be of doubtful meaning.

The root צל, or צלל, has two principal senses; ‘to quiver,’ like the lips in fear (Hab. iii. 16), and ‘to shade,’ or ‘shelter.’ It is often applied particularly to the ears, and predicates of the ears, that they sing, or tingle. This particular sense arises naturally out of the general sense of quivering; the singing, or tingling of the ear, being a sound produced within the ear itself, when the nerves, and other parts of the organ, are, by any external cause, thrown into a vehement vibratory motion. Hence some nouns derived from this root, are used for the names of such musical instruments as from the readiness with which their parts are thrown into quick vibrations, give a sound particularly shrill and sharp. Of these nouns צלצל is one. It occurs in four passages only besides this; namely, 2 Sam. vi. 5; Psalm cl. 5; Job xl. 26; Deut. xxviii. 42. In the text in Job, indeed, it denotes some implement of a fisherman. In Deuteronomy, ‘the locust;’ whether from the sound of its wings, or from the other sense of the root צל, is doubtful. But in both the other passages, it is evident from the context, that it renders some musical instrument; and it is by most interpreters understood of cymbals. And so it is taken by St. Jerome here. “Væ terræ cymbalo alarum,” is his rendering. That is, “Woe to the land the cymbal of wings.” By the structure of this Latin sentence, the country intended, whatever it may be, is described under the image, or emblem, of a ‘cymbal of wings.’ For *terræ* is a dative in apposition with *cymbalo*. But it is evident from St. Jerome’s commentary, that he neither knew what sort of a thing ‘a cymbal of wings’ might be, or what country was so described.

Symmachus seems to have understood the expression of some adjunct of the particular country intended, described under the image, not of a cymbal, or of any particular musical instrument, but of sounding wings. For his rendering is, οὐαὶ γῆς ὃ ἦχος πτερωτός.

St. Jerome’s notion of the cymbal has been caught up by three commentators of consummate taste and erudition, the



great Bochart, Huetius, and Bishop Lowth. But understanding the כנפ צלצל with Symmachus, as an adjunct of the land, not as an emblem of the land itself, they have added what was wanting of perspicuity to St. Jerome's translation; or rather they have found a meaning for St. Jerome, which he could not find for himself. Their rendering is, "land of the winged cymbal." Then assuming (for they cannot prove it, and Bishop Lowth with his usual candour allows that the thing is doubtful, but assuming) that Egypt is the country intended, they take 'the winged cymbal' to be a poetical periphrasis for the Egyptian sistrum; which differed, as they think, from the common cymbal in certain appendages of its structure, which resembled 'wings;' or at least might be called כנפי, according to the large acceptation of that word in the Hebrew language. For Huetius, I think, was the only one of the three, whose imagination found in the figure of the Egyptian sistrum, with its lateral appendages, an exact resemblance of a bird with expanded wings. Be that as it may, they agreed that the "winged cymbal" was the Egyptian sistrum: and they considered this as a characteristic of the land of Egypt, taken from the frequent use of the sistrum in the rites of her idolatrous worship. This interpretation nowhere makes a better figure than in the elegant paraphrase of Carpentius:

" Væ tibi quæ reducem, sistris crepitantibus, Apim  
 Concelebras, crotalos et inania tympana pulsans,  
 Amne superba sacra tellus"—

And if it were certain that Egypt is the country upon which the Prophet calls, and that these words are inapplicable to Egypt in any other sense, which they may admit; then indeed it would follow, that this must be the true sense of them in this place. But so long as it is at least doubtful, whether Egypt be the country intended; and so long as it is certain, that these words admit of other senses, in which they would be applicable to Egypt, if Egypt were the country intended; it will be reasonable to suspend our judgment, and to seek an exposition of less refinement.

The second principal sense of the root לצ is, 'to shade,' 'to overshadow,' 'to shelter;' and as a noun, 'shade,' 'a

shadow,' 'a shelter;' and this is the sense in which it is most frequently used. It is true, the word in the reduplicate form never occurs in this sense, except it be so used in this place. But in this place it is so taken by the Syriac interpreter, and by Aquila.  $\text{ܠܫܘܒܐ} \text{ܠܫܘܒܐ} \text{ܠܫܘܒܐ}$ . Syriac. *οὐαὶ γῆς σκιὰ πτερόγων*, Aquila. And this rendering is followed by most modern interpreters; by Calvin, Diodati, the Spanish, and our English translators, Castalio, Junius, Ostervald, and the very learned Vitringa; except that instead of a noun substantive for the word  $\text{לצל}$ , which Aquila and the Syriac use, these moderns put either a participle, or something equivalent to a participle. 'Inumbrans alis,' Calvin. 'Shadowing with wings,' Eng. 'Alis umbrosa tellus,' Castalio. 'Terræ umbrosæ oris,' Jun. and Trem. 'Païs qui fait ombre avec de ailes,' Ostervald. 'Terra obumbrata alis,' Vitringa.

It is certainly an objection of no great weight against these renderings, that the word  $\text{לצל}$ , in the reduplicate form, is not to be found in any other text in the sense of shade, shadowing, or overshadowing. According to the principles of the Hebrew language, the reduplication of the letters of a root only gives intensity to the sense, whatever it may be: so that in whatever sense a word in the simple form is used, in the same it may be used in the reduplicate form, if the occasion requires an intension of the signification.  $\text{לצל} \text{כנפיה}$ ,—*latè obumbrans alis*. But taking this as the literal rendering, still the image is of doubtful meaning.

The mention of the rivers of Ethiopia, which immediately follows, has led almost all expositors to look to Egypt as the country addressed. If Egypt be intended, the allusion may be to the geographical features of that country. The wings of Egypt may be understood, as Vitringa, Grotius, and Junius understand them, of the ridges of mountains running from south to north on either side of the Nile; by their divergency, as they advance northward, somewhat resembling a pair of pinions, and overshadowing the intermediate vale of Egypt. But it is by no means certain that Egypt is the country intended; and whether Egypt be intended or not, the image may allude to nothing in the figure of the country, but to something in the national character or habits of the people. So they must have understood it

(and among them are the LXX, Jonathan, and Coverdale), who take the wings for the sails of numerous vessels overshadowing the surface of the ocean. But the shadow of wings is a very usual image in the prophetic language, for protection afforded by the stronger to the weak. God's protection of his servants is described by their being safe under the shadow of his wings. And, in this passage the broad shadowing wings may be intended to characterize some great people who should be famous for the protection they should give to those whom they received into their alliance; and I cannot but think this the most simple and natural exposition of the expression.

I shall therefore dismiss without ceremony those fanciful expositions, which would explain these wings of those of the swallow over the statue of Isis, or of the wings of the idol Kneph. But there is another exposition which demands more attention, as it has dropped from the pen of an able critic <sup>4</sup>. "Lands," he premises, "have been sometimes geographically described by some fancied appearance in their outlines. Thus we read of the Delta in Egypt, of the tongue of the Egyptian sea, &c. In the present instance, we have a description of a land appearing geographically in its outlines with extended wings; something like those of a fluttering bird. Let any one cast his eyes upon a globe, or upon a map of the world (and especially upon one well coloured), and let him see what land does so, and he will find one, and one only, on the whole face of the whole earth, that has that appearance. This land so appearing is France, which has Spain on one side, and Germany on the other, in the form of their outlines like two extended wings <sup>5</sup>."

I confess, I cannot easily be persuaded, that the Prophet takes his images and allusions from things which neither he, nor any one of his contemporaries, had ever seen. Had the critic in question considered, whether a globe, or even a map of the world, in which the appearance of the different countries could have any resemblance of that, which they exhibit upon our modern globes and maps, had ever met

<sup>4</sup> The late Isaac King, Esq.

<sup>5</sup> Supplement, p. 24, 25.

the eye of mortal man, in the time of the Prophet Isaiah? And the notion of Germany and Spain as the wings of France could, according to his own principles, occur only to the imagination of one, who had seen the outlines of these countries, as they are laid down in our globes and maps according to their present boundaries. And even then a little good colouring, he seems to think, might be of great use, though not of absolute necessity to assist the imagination. The invention of geographical charts is generally ascribed by the Greeks to Anaximander, the disciple of Thales, who was at least a century and a half later than the Prophet. In the time of Darius Hystaspes, Aristagoras the Milesian, the countryman of Anaximander, and half a century his junior, when he went to Sparta to persuade the Spartans to attack the Persian monarch, is said to have carried with him a plate of brass, on which was engraven the whole circuit of the dry land, the whole sea, and all the rivers<sup>6</sup>. This is the earliest mention, which occurs to my recollection, in profane history of any thing like a general map of the world; and this was 200 years later than Isaiah. Chorographic charts indeed, or plans of a small extent of country, such as might be formed by the common principles of land-surveying, might be much older. Certain passages in the book of Joshua incline me to believe, that an actual survey was taken of the land of Canaan in Joshua's time, and a plan of it laid down for the purpose of setting out the allotments of the different tribes. As for what was engraved or written on the pillars at Æa by the Egyptians settled there by Sesostris, it might be nothing more, for any thing that appears from the words of Apollonius Rhodius<sup>7</sup>, than a description in words of the track of the fleet along the coasts, and the march of the troops by land; the names of the places in order, where the ships came to anchor, and the army encamped;

<sup>6</sup> Ἀπικνέεται δ' ὦν ὁ Ἀρισταγόρης, ὁ Μιλήτου τύραννος, ἐς τὴν Σπάρτην . . . ἔχων χάλκεον πίνακα, ἐν τῇ γῆς ἀπάσης περίοδος ἐνετέμμητο, καὶ θάλασσά τε πᾶσα καὶ ποταμοὶ πάντες. Herodot. Terpsich. c. 49.

<sup>7</sup> Οἱ δὲ τοὶ γραπτὸς πατέρων ἔθεν εἰρόνται  
Κύρβιας, οἷς ἐνὶ πᾶσαι ὁδοὶ καὶ πείρατ' ἔσιν  
Ἰγρῆς τε τραφερῆς τε πέριξ ἐπινεισομένοισιν.

Apoll. Rhod. lib. iv. 279.

something like the catalogue of the mansions in the thirty-third chapter of the Book of Numbers; and I should not have taken notice of this engraving, or writing, here, had it not been mentioned by the learned Montucla<sup>s</sup>, as a map of the entire conquests of Sesostris. But suppose we carry back the invention of Anaximander to the age of Isaiah; suppose that the Prophet had seen Aristagoras's copperplate, or such another; what resemblance to the accurate picture of the earth's surface exhibited in our modern maps and globes could these delineations of it bear; which must have been made before the positions of the principal points—that is, not only of towns, but of the inland mountains, of promontories, capes, headlands, and bays, upon the coast—were accurately fixed by observations of the latitude and longitude of each? But of this method of pricking down the principal points by longitude and latitude, and of what was previously necessary before this method could be brought into practice, the method of finding differences of longitude by eclipses of the sun and moon, Hipparchus was the first inventor. Hipparchus flourished not before the middle of the second century before our Lord. And Marinus of Tyre, about the year of our Lord 70, seems to have been the first who applied Hipparchus's principle to the construction of general maps: and strange things the maps of Marinus must have been, by Ptolemy's account of them; yet better perhaps than any Isaiah ever saw. Marinus had settled the latitudes of some places, and the longitudes of others; but in very few instances had settled both longitude and latitude of the same place. Ptolemy's own maps were, I believe, the first that gave the surface of the habitable earth in any thing like its real shape, and still not without enormous deviations from the truth in many parts. Of a terrestrial globe, I believe, he was the first constructor. Harduin, I know, in his notes upon Pliny, ascribes that invention to Anaximander; but he is confuted (if so absurd a notion needed confutation, that a globe could be made before latitudes and longitudes were determined) by the very passage of Diogenes Laërtius, which he cites in support of his conjecture, by Pliny's own words, and by the

<sup>s</sup> Hist. des Math. tom. i. p. 106.

words in which other writers mention Anaximander's invention.

Shall we suppose, then, that a terrestrial globe, or a general map, in which the countries of the world were laid down according to their present boundaries,—(this supposition is necessary; for, if we alter the boundaries, the shape of the outline is changed, and upon the outline of the several countries the appearance of Spain and Germany as the wings of France depends,)—shall we suppose that such a globe or map was exhibited to the Prophet in vision? that his mind was enlightened by the inspiring Spirit, to know what it was? and that his attention was particularly directed to France lying between Spain and Germany, like the body of a bird between its expanded wings? There is nothing in the sacred text to warrant such a supposition. It must all be supplied by the reader's imagination. And it appears to me unwarrantable, to found an exposition of the text of an inspired writer upon any such supplement, unless the words taken by themselves without some such supplement were incapable of exposition; whereas, in the present instance, the words admit a most easy and simple interpretation, founded on the usual and frequent import of the like image in other passages of Holy Writ. I prefer therefore taking the sense which the words themselves offer, in preference to any that rests upon precarious assumptions, or, as they seem to me, more precarious imaginations. To judge otherwise would be to fail, in my apprehension, in the respect that is due to an inspired Prophet.

—“beyond the rivers of Ethiopia.” מעבר לנהר-כוש

This seems to have been generally taken for a precise determination of the geographical site of the country, which for this description of its situation chiefly has been supposed to be Egypt. If Ethiopia, or Cush rather, in this text, be the Ethiopia of profane geographers,—or, to speak more accurately, if it be that acquired territory of the Cushites in Africa, which, stretching all along the coast from Ptolemais to Arsinoë (that is, from Derbeta to the straits of Bab el Mandeb), extended inland to the very banks of the Nile, and was washed in its breadth by the Astaboras and the Astapus, to which African territory of the Cushites the name of Cush

in Scripture (commonly rendered Ethiopia by all interpreters before Bochart) sometimes is applied,—the rivers of Cush must be the Nile in its various branches, and its tributary streams. But how was Egypt beyond the rivers of Cush, so understood, with respect to Judea? From Meroë to the head of the Delta, Egypt was not more beyond than on this side of the Nile, for the river divided the breadth of the country. From the head of the Delta to the coast of the Mediterranean, the various branches of the river intersected the whole surface of the country. The preposition *ל מעבר* is used with great latitude of meaning, either for that side, or this side of a river, for *trans* and *ultra*, or *cis* and *citra*. And Vitringa in this place renders it by *citra*. But for the very same reason that Egypt was not *beyond* the Nile with respect to Judea, it was not on this side of it. It was on both sides from Meroë to the head of the Delta; and below the head of the Delta, the country was on all sides of the innumerable streams into which the river was divided. Bishop Lowth therefore rejects the use both of *trans* and *citra*, and conceives that the Hebrew preposition renders ‘bordering on,’ without specifying one side or the other: and this is a sense which unquestionably it sometimes bears. But yet it is not usual, I think, to say of a broad plain intersected by canals, which was the case of Egypt in the part most known to foreigners, that it borders on them. Egypt therefore is positively excluded by every possible interpretation of the preposition *ל מעבר*; and Egypt being out of the question, it is reasonable to understand the preposition in the sense of ‘beyond;’ as it has been understood by all interpreters, except Vitringa, Houbigant, Bishop Lowth, Diodati, and Coverdale. Diodati hesitates between the two senses of ‘on this side’ and ‘beyond.’ Bishop Lowth takes ‘bordering on;’ the other three, ‘on this side;’ but ‘beyond’ is to be preferred. For the contrary sense seems excluded by the distance of the country. The country is evidently distant, because the Prophet calls, or rather hollas, to it. But a country, not Egypt, and yet on this side of these rivers of Cush with respect to Judea, must have lain between Egypt and Judea; consequently, at no such great distance from Judea. And these are the only circumstances of its geo-

graphical situation which the prophecy discovers, that, with respect to Judea, it is far distant, and "beyond the rivers of Cush."

"And so," the critic already alluded to says, "the land of France actually geographically is."

I admit, that in a certain sense it is; but yet I think the Prophet, in the reference which he supposes to a globe, or a general map of the world, could not have so described it. A person, taking his notions of the relative situations of countries, from their appearance on a map lying before him, would observe that no straight line drawn from any point in Judea to any point in France, would cross any one of these Cushean streams; which are all lost, the rest in the main stream of the Nile, and the Nile itself in the ocean, before the line of direction of any one of them meets any such straight line. No one, therefore, contemplating a map of the world, would describe France as beyond these streams of Cush. But my notion of the Prophet's geographical language is, that it is the language of the Phœnician voyagers of his time. And in those times, the most distant voyages being made along the coasts, the Phœnician mariners would speak of every place which lay to the west of the mouths of the Nile, as beyond the Nile; that is, in the poetical language of the Prophet, beyond the rivers of Cush: because, keeping always along the coast, they would pass within sight of the mouth of the Nile, before they reached that western place. According to this nautical phraseology of the voyagers of those times, the circumstance of being beyond the rivers of Cush was applicable indeed to France. But not particularly to France, more than to Spain, Portugal, Great Britain, Ireland, Denmark,—in short, any part of Europe without the straits. Not more to any part of Europe, than to any part of Africa, without the straits. Not more to any part of Europe, or Africa, than to the whole eastern coast of North and South America. The particular situation of the country, therefore, is by no means ascertained by this circumstance.

But in truth it is much more undetermined, than as yet appears. Since the country intended in the prophecy is not Egypt; the Cush of this text, for any thing that appears



to the contrary from the text itself, may be the Asiatic Cush; to which country the name is more frequently applied. Not, indeed, that particular district of Arabia Deserta, to which, as the original seat of the sons of Cush, Bochart would restrict the name. That by itself cannot be the Cush of this place; for that district had no rivers. The four which Bochart gives it, he is forced to borrow for it, as Vitranga has observed, from other countries; and three of the four are mere torrents. But the name of Cush (vulgarly, as hath been observed, rendered Ethiopia) is applied in Holy Writ to a large tract of country comprehending, besides the proper territory of the Cushites, the rest of Arabia Deserta, the whole peninsula of Arabia Felix, and extending east, along the coast of the Persian Gulf, at least as far as the Tigris. The great Bochart would find it difficult to dispute this with me upon his own principles; because he allows, that the Cushites, as they grew more numerous, spread themselves from the territory he assigns to them, as originally their own, into other parts of Arabia, and eastward even into Carmania. Be that as it may, we read in Scripture of a land of Cush, of which the boundary on one side was the river Gihon. "And the name of the second river is Gihon; the same is that which compasseth the whole land of Cush," Gen. ii. 13. No one, I suppose, that has considered what has been written by Calvin, and after him by Huetius, Vitranga, and others, upon the subject of the site of Paradise, can entertain a doubt that Gihon was one of the two branches into which the streams of the Euphrates and the Tigris, uniting at Apamea, part again at Asia; and through which their waters were discharged into the Persian Gulph, before the natural course of those great rivers, in this lower part, was altered by the hand of man. Phison and Gihon, rivers of Eden, were these two diverging streams. Which of the two was the eastern, and which the western branch, is a matter of some doubt; but it is of little importance to the present question. They ran at no great distance from each other: Gihon was unquestionably one of them; and it was the boundary of the Asiatic land of Cush. These, therefore, for aught that appears to the contrary, may be the rivers of Cush in this passage; and the land beyond these rivers of Cush with respect to Judea

will be some country on the coast east of the Tigris. So that, unless we can determine, whether it be the African or the Asiatic land of Cush of which the Prophet speaks, we know not in which quarter to look for the land beyond the rivers of Cush, whether far to the west, or far to the east of Palestine.

But though the geographical site of the country is left thus uncertain,—for very uncertain it would be even if we could tell which Cush is meant,—yet the people of the country are marked, as will appear, by characters, by which they will be distinguished from all other people of the earth, when the time comes.

*Verse 2.* “That sendeth ambassadors by the sea.”

—“ambassadors”— צִירִים. Vitringa, solicitous to find Egypt in every characteristic of the country mentioned by the Prophet, understands the word צִירִים of epistolary dispatches, or pacquets. He expounds the passage of that extraordinary pacquet, which the Egyptians sent annually to the Syrians with the joyful news that Adonis was found. The epistle was put into a sort of flask made of the bulrush, which was committed to the waves to be floated to Byblus. And of this bulrush-flask he understands the ‘vessels of the bulrush,’ of which the mention follows.

But I cannot find a single instance in which the word צִירִים signifies ‘parcels, bundles, or pacquets,’ however consistent this sense might seem with the etymology of the word. Nor is this sense in any degree supported by the version of the LXX. It is true, they render the word צִירִים by the neuter ὄμνηρα. But the neuter ὄμνηρα, instead of the masculine ὄμνηροι, is invariably their word for ‘hostages.’ The masculine ὄμνηροι they never use, and the neuter ὄμνηρα they never use in any other sense, or for pledges of any other sort, than persons pledged: they join indeed with ὄμνηρα in this place, ἐπιστολὰς βιβλίνας, evidently meaning not epistles inclosed in a bulrush-flask, but epistles written on the papyrus. And these words they give not as expositive of the former word ὄμνηρα, but as rendering וּבְכֵלֵי-גִמְזָא (or perhaps their reading might be וּבְכֵלֵי-גִמְזָא without the prefix ב). And when גִמְזָא, or the bulrush, was the substance on which men usually wrote, כֵלֵי-גִמְזָא, according to the wide signification of

the word כלי in the Hebrew language, would be no unnatural phrase for 'epistles.' Though connected as it is here with the notion of floating on the surface of the waters, it seems far more probable that it signifies navigable vessels.

צִירִים is used in another passage of Isaiah (lvii. 9) for confidential messengers; and the singular צִיר is twice used for a person charged with a public message; and in that sense it is taken here by all the ancient interpreters; by the LXX, the Syriac, the Chaldee, the Vulgate, Aquila, Symmachus, and Theodotion. 'Messengers' in this place, in the English, might be better than ambassadors; for the original word may be taken for persons employed between nation and nation, for the purposes either of negotiation or commerce. 'Messengers' is the word in the Great Bible, and in the Bishops' Bible.

— "in vessels of bulrushes."

Navigable vessels are certainly meant; and if it could be proved that Egypt is the country spoken to, these vessels of bulrushes might be understood literally of the light skiffs, made of that material, and used by the Egyptians upon the Nile. But if the country spoken to be distant from Egypt, vessels of bulrush are only used as an apt image, on account of their levity, for quick-sailing vessels of any material. The country, therefore, to which the Prophet calls, is characterized as one, which in the days of the completion of this prophecy, should be a great maritime and commercial power, forming remote alliances, making distant voyages to all parts of the world with expedition and security, and in the habit of affording protection to their friends and allies. Where this country is to be found is not otherwise said, than that it will be remote from Judea, and, with respect to that country, beyond the Cushean streams.

— "saying, Go, ye swift messengers"—

The word 'saying' is not in the original; nor in the LXX, the Vulgate, the Chaldee, or the Syriac, nor in the Great Bible, nor in the Bishops' Bible. It has been inserted in our public translation, and many others of a late date, upon a supposition that the words which follow, 'Go, ye swift messengers,' &c., are a command given by the people, called to in the first verse, to messengers sent by them. But it should

rather seem, that the command to the swift messengers is the Prophet's command, that is, God's command by the Prophet; and that the swift messengers to whom the command is given, are the very people called upon in the first verse; who by their skill in navigation, and their perpetual voyages to distant parts, were qualified to be swift carriers of the message. First, the Prophet calls upon this people; he summons them to attend to him; then he declares for what immediate purpose they are summoned, viz. to be the carriers of a message.

The word 'saying' is not inserted by Vitranga, Houbigant, or Bishop Lowth. Houbigant understands the whole chapter of the Jews, Sennacherib, and Tirhaka; and the swift messengers he takes to be messengers sent by Tirhaka to the Jews, to inform them, that he was upon the march against their enemy Sennacherib.

Vitranga and Bishop Lowth understand the prophecy of Sennacherib. But the command given to the messengers, they take to be the command of God by his Prophet. But the people, summoned in the first verse, they take to be the very people to whom these swift messengers are sent, described by other characteristics in the sequel of this second verse; and the 'swift messengers' they understand of no particular people, nor of any certain persons, but of any the usual "conveyers of news whatsoever," says Bishop Lowth, "travellers, merchants, and the like; the instruments and agents of common fame." "Nuntii hîc sunt obvii quique," says Vitranga. These learned interpreters were all misled by an error common to them all, and to them with many others; that contiguity to the rivers of Cush is one principal circumstance in the Prophet's description of the country, to the people of which he speaks; and nothing but the difficulty, in which every interpreter will find himself involved, who adopts this erroneous principle, could have induced writers of the piety, judgment, and good taste of Bishop Lowth and Vitranga, to take up the strange notion, that God's awful message is committed to any one, and every one, who might chance to be passing to and fro. "Ite nunc obvii qualescunque," says Vitranga, "quibus decretum hoc curiæ cœlestis innotuerit, et denuntiate," &c.

The message certainly is God's. The command to messengers, to go swiftly upon the message, is God's command issued by his Prophet; but the swift messengers charged with the message, are not the 'instruments and agents of common fame,' but the particular people summoned by the Prophet in the first verse to attend him, in order to be charged with the commission he now seems about to give them.

— "to a nation scattered and peeled," or "spread out and polished" (margin).

אל גוי כמושך ומורט. Kennicott's best MSS. have ממושך ומורט; a more regular orthography of the words, producing no alteration of the sense. — *πρὸς ἔθνος μετέωρον, καὶ ξένον*, LXX. — "ad gentem convulsam et dilaceratam," Vulg. — "to a nation that is scattered abroad and robbed of that they had," Great Bible, and Bishops' Bible. — "ad gentem distractam et expilatam," Calvin. — "ad gentem distractam et depilatam," Jun. et Tremell. — "ad distractam direptamque gentem," Castalio. — "á la gente arrastrada y repelada," Span. — "alla gente di lunga statura e dipelata," Diodati. — "vers la nation de grand atirail sans poil," Ostervald. — "ad gentem protractam et depilatam," Vitringa. — "ad gentem quæ raptatur et laceratur," Houbigant. — "the nation drawn out and made bare," Purver. — "to a nation stretched out in length, and smoothed," Bishop Lowth.

Different as these translations are, not one of them can be said to be erroneous. Since no one of them affixes a sense to either of the two participles, which is not in some degree justified, either by the etymology of the word, or by the use of it in other places; except, indeed, that in the version of the LXX, it is difficult to discern any correspondence between their word *ξένον* and the Hebrew מורט, which it should render. The verb מושך signifies 'to draw' in any manner; that is to say, it renders the Latin *trahere*, and every one of its compounds, *attrahere*, *contrahere*, *extrahere*, *protrahere*, *distrahere*, *vi abripere*, to drag forcibly away. מורט renders 'to pluck the hair, to become bald by the falling of the hair, to make smooth by rubbing, to furbish, to fret or gall the skin.'

Vitringa and Bishop Lowth, resolute in the application of the description to Egypt, and supported in this by the authority of Bochart, find in the first of these participles an allusion to the shape of that country; and in the second an allusion either to one of the characteristic customs of the people, the practice of smoothing their bodies by the extirpation of the hair in all parts, or else to the annual smoothing of the surface of the land, by the overflowing of the Nile. But the participle *נמשך*, in the sense of ‘dragged away,’ may be applied to a people forcibly torn from their country, and carried into captivity. And the participle *מורט*, or *ממורט*, ‘plucked,’ may be applied to a people plundered of their wealth, and stripped of their power. Or, as the word is sometimes used for the plucking of the hair of the beard in contumely, it may be applied figuratively to a depressed people, treated every where with insult and indignity. Thus both these participles may be more naturally applied to the Jews in their present condition, than to any other nation of any other time. The sense is perspicuously expressed in the Bishops’ Bible; — “scattered abroad and robbed of that they had.” But the force of the original words is better preserved in the Spanish, than in any other translation; and I question whether it can be expressed, with equal brevity, in any other of the modern languages of Europe; — “gente arrastrada y repelada.” *Arrastrar* is ‘to drag about by force.’ *Andar un hombre arrastrado* is a proverbial expression in the Spanish language, applied to a man who roams about an outcast of society, every where seeking relief, which he no where finds, from the extreme of necessity and poverty. *Repelar* is not only to pluck the hair, but to tear it up by the roots, pulling it against the grain of its growth.

I must observe, that the word *מרט*, which occurs in twelve passages, and no more, in the whole Bible, besides this and the seventh verse of this chapter, is not used in any one of them in a moral sense, answering to the English word ‘polite.’ Nor can I find that it bears that sense in any of the dialects.

— “to a people terrible from their beginning hitherto:” —  
 אל עם נורא מן הווא ודלאה — “to a people terrible,” &c.  
 — “to wit, the Jews,” says the annotator in the English

Geneva Bible, "who, because of God's plagues, made all other nations afraid of the like; as God threatened." Deut. xxviii. 37. And the Jews are certainly the people meant; though interpreters differ much, both in the rendering and in the application of the words. — *λαὸν καὶ χαλεπὸν τίς* (or *τὶ*) *αὐτοῦ ἐπέκεινα*; LXX. The text of the LXX seems to be in some disorder. I suspect the true reading of the entire passage to have been—*πρὸς ἔθνος μετέωρον καὶ ξένον, καὶ λαὸν χαλεπὸν. τίς αὐτοῦ ἐπέκεινα*; *unto a nation of stately stature and strange, and a people hard [to encounter]. What people more so than this?* that is, what people more hard to encounter than this? — *μεθ' ὃν οὐκ ἔστιν ἐπέκεινα*, Symm. — "ad populum terribilem, post quem non est alius," Vulg. — "ad populum formidabilem ab eo et deinceps," Calv. — "ad populum eorum qui sunt ultra ipsum formidabilissimum," Castalio. — "ad populum formidabilem ex eo loco atque ulterius," Jun. et Tremell. — "to a fearfull people, and to a people that is further than thys," Coverdale. — "a fearfull people from their begynnyng hytherto," Great Bible, and Bishops' Bible. — "al pueblo lleno de temores desde su principio y despues," Span. — "al popolo spaventevole, che è più oltre di quella," Diodati. Diodati conceives that the *עַם נוֹרָא*, &c. is another people; for so he explains himself in his notes: — "*al popolo* c. a que' più salvatichi, c' habitano nell' Etiopia interiore, più lontani del mare, più neri, sparuti, horridi, e barbari." — "vers le peuple terrible depuis là où il est, et par delà," Ostervald. — "populum formidabilem, à quo fuit et usque," Vitranga. — "ad populum fractum ærumnis et fatiscentem," Houbigant, applying this character to the Jews of the Prophet's times. But *נוֹרָא* is never used as a participle passive, that is, as applied to the person affected with fear, as Houbigant understands it here. — "the people terrible not only where they are, but further," Purver. — "to a people terrible from the first and hitherto," Bishop Lowth.

Of these renderings some seem to give hardly any sense; some, senses quite foreign to the context. The sense, which most naturally arises from the words, and best suits the context, is that which is given in the Great Bible, the Bishops' Bible, and the Spanish, and is adopted in our later English

translations, and followed by Vitranga and Bishop Lowth. But even in these translations the word נורא is not well rendered by 'fearful,' 'lento de temore,' or 'formidabilem,' or 'terrible.' The word, if I mistake not, is applicable to whatever excites admiration, or awe, with, or without, any mixture of terror. There is no word in the English language which will render it universally. It must be rendered differently in different places, according to its connexion. Majestic, sublime, grand, awful, and sometimes terrible. In this place I would render it 'awfully remarkable.' But with respect to the phrase, מן הוא והלאה, I agree with Vitranga, that it will best suit the context, if it be understood not of place, but of time. But understanding the time described as present by the adverb הלאה (hitherto), of the time present when the prophecy was uttered, he applies the character contained in these words, as rendered by himself and in our public translation, to the Egyptians; of whom he observes with truth, that they had been formidable from the earliest times to the times of the Prophet. But the time present in prophetic vision, is not the time of the delivery, but that of the fulfilment of the prophecy. The people to whom the character is to be applied, must exist, and the character must notoriously belong to them at the time of the accomplishment of the prophecy. If, therefore, the prophecy is not yet accomplished, which will appear to be the case, the application of this character to the people of Egypt must be erroneous. For that people is gone, and has long since ceased to be of any consideration. But the people of the Jews have been from their very beginning, are at this day, and will be to the end of time, a people venerable in a religious sense, awfully remarkable, (in which sense, rather than in that of terrible, as I have observed, I would take נורא here,) on account of the special providence visibly attending them. And, with this correction of the word 'terrible,' I should not much object to Purver's rendering. The words, I think, may bear it. And the sense it gives applies more aptly to the Jews than to any other people. They have been a people awfully remarkable, not only in the part of the world where they were settled, but, since their dispersion particularly, to the utmost corners of the earth.

— "a nation meted out and trodden down;" or, "a nation



that meteth out and treadeth down." Margin. In these renderings, as well as in Vitringa's and Bishop Lowth's; the allusion seems to be to Egypt; but in the original, and in the ancient versions, it is evidently to the Jews.

גוי קו וּמְבוּסָה —. The interpretations of the words are so various, and the manner of application so different, even among those who apply the words to the same people, that it will be proper to state the different renderings one by one; and the order I shall observe in stating them shall be, to begin with those which seem to me the most extravagant.

The first, therefore, I shall mention, is that of Ostervald; because I have not the least conception of his meaning: —“*vers la nation allant à la file, et foulée.*” The next shall be Diodati's: —“*alla gente sparsa qua e la, e calpestata.*” This he applies to the Nomad tribes of Ethiopians and Moors, not settled in walled towns, but scattered in villages. But how *sparsa qua e la* is to be brought out of the Hebrew, קו קו, he has not informed us. The third place is due to Junius and Tremellius: —“*gentem omnibus delineantem et conculcantem.*” They understand these to be the words of Tirhaka, describing the haughty overbearing character of the Assyrian empire. The next in order shall be Grotius: —“*gentem lineæ lineæ et conculcationis.*” “*Id est,*” he says, (his rendering wants an *id est* indeed,) “*gentem quæ paulatim protendit imperii sui terminos, et superbo pede victos proterit,*” applying the character to the Assyrians. Next hear Castalio: —“*gentem alios atque alios limites habentem, attritamque.*” He understands the passage of the countries bordering on the Nile; of which the boundaries, he says, were perpetually changed by the inundations of the river. Next let Vitringa speak: —“*ad gentem canonis et canonis [or præcepti et præcepti] et conculcationis.*” He applies the passage to the Egyptians; and imagines, that the Egyptians are characterised in it by two circumstances; the number of precise rules, to the observance of which they were held in their idolatrous rites, and their practice of trampling in their seed with cattle. Bishop Lowth renders “a nation meted out by line and trodden down.” This he applies to Egypt, expounding the ‘meted out’ of the frequent necessity in that country of having recourse to mensuration, in order

to determine the boundaries after the inundations of the Nile ; and the ‘trodden down,’ of the trampling in of the seed.

I proceed now to those interpretations, which refer the passage to the Jews ; beginning with those, in which the rendering is the most questionable, though the application be right. Among those interpreters, who, rightly applying the passage to the Jewish people, seem to mistake the sense in which it is applied to them, Houbigant must take the lead :—“ ad gentem limitibus angustis conclusam, et proculcatam.” He observes, that the limits of the kingdom of Judea had been often shortened, by the conquests of the Assyrians. Next in order comes the venerable Calvin : —“ gentem undique conculcatam.” He supports this rendering thus : “ קו קו id est, undique ; ac si quis duceret lineas, iisque inter se conjunctis, nullum locum vacuum relinqueret ; vel sulcos duceret in agro, quibus omnes glebas subigeret.” Last in this class are the old translations in our own language :—“ a desperate and pyllled folke,” Coverdale ; badly rendering, not the Hebrew, but the Greek of the LXX. —“ a nacyon troden downe by lytle and lytle,” Great Bible, and Bishops’ Bible. —“ a nation by little and little even trodden under foot,” English Geneva. Would you know by what process of criticism ‘by little and little’ is brought out of קו קו ? Hear Vatablus : “ Metaphora, tracta ab architectis, qui ordinem unum post ordinem alterum collocare solent, *i. e.* cui paulatim conculcatio evenit.”

In all these renderings the sense is far-fetched, drawn by a torture of criticism from the words.

The ancient translations seem far preferable, arising naturally out of the words of the original, without any previous assumptions, or any accommodation to assumptions, by violent efforts of the critical art.

—“ ad gentem expectantem et conculcatam,” Vulg. —*ἔθνος ὑπομένον καὶ συμπεπατημένον*, Aquila. —*ἔθνος ἀέλιπιστον καὶ καταπεπατημένον*, LXX. —“ gente harta de esperar y hollada,” Span. All these versions are to the same effect ; but those of the Vulgate and the Spanish are incomparably the best.

The word קו is unquestionably from the root קוּק. The verb קוּק signifies ‘to stretch, to stretch away.’ Hence the noun קו sometimes signifies a measuring line, sometimes a

straight rule, of the mason or carpenter, and thence figuratively a rule of conduct, or a precept. But the verb  $\eta\eta$  signifies also 'to expect, to look for with eager desire,' (*ἀποκαρδοκεῖν*), from the natural act of stretching the neck to look for a thing coming from a distance. The use of the verb in this sense is far more frequent than in the other: and when used in this sense, the verb in some instances, though it must be confessed in a few, drops the final  $\eta$ . Why therefore may not  $\eta\eta$   $\eta\eta$  render 'expecting, expecting.' It is probable that the true reading of the Vulgate may be *ad gentem expectantem, expectantem, et conculcatam*; for we find the word *expectante* thus doubled, in strict conformity to the original, in the repetition of this description of the people intended in the 7th verse; and Lucas Brugensis testifies that sixteen MSS. repeat *expectantem* in this place. Now, are not the Jews, I would ask, in their present state, a nation "expecting, expecting, and trampled under foot?" still without end expecting their Messiah, who came so many ages since, and every where trampled under foot, held in subjection, and generally treated with contempt? And is not this likely to be their character and condition till their conversion shall take place? The *ἀνελπιστον* of the LXX may signify 'not gratified in their hope.'

The Syriac version appears at first sight to be different from these; but I believe upon examination it will be found to be equivalent:  $\text{ܫܚܪܐ} \text{ܕܫܚܪܐ}$  for which the Latin translation gives "populum fœdum et conculcatum;" but in the Hebrew language  $\text{שכר}$  as a verb, renders 'to be drunk;' as a noun, both in the Hebrew and in the Chaldee dialect, 'an inebriating drink;' and the same sense is given to the Syriac noun  $\text{ܫܚܪܐ}$  both by Schindler and the younger Buxtorf. The judgment of these learned lexicographers is confirmed by the actual use of the word in the Syriac version of Isaiah xxix. 9, where it is put to render the Hebrew  $\text{שכר}$  in the sense of intoxicating drink. Hence it seems reasonable to suppose that the verb  $\text{ܫܚܪܐ}$  may signify, in Syriac as in Hebrew, 'to be drunk,' and the participle  $\text{ܫܚܪܐ}$  'drunken.' Indeed Schindler makes 'fœdum esse' a secondary sense. I suspect that he is right; and that the filthiness, unsightliness, or vileness expressed by the word, is

that sort of unseemliness which disgraces the figure and actions of a drunken man. If I am right in this inference, the Syriac should be rendered *populum temulentum et conculcatum*; "a people drunk, and trodden under foot." The drunkenness is that drunkenness of intellect which makes them blind to the prophecies relating to the Messiah and to themselves, and keeps them to this hour in expectation of another Messiah, than him whom they crucified. "They are drunken, but not with wine; they stagger, but not with strong drink. For Jehovah hath poured upon them the spirit of deep sleep, and hath closed their eyes; their prophets, their rulers, and their seers, hath he covered." Isaiah xxix. 9, 10. The Syriac, so rendered, gives a sense perfectly equivalent to that of the other ancient versions, though under an image borrowed, as it should seem, from other parts of the prophetic writings. But I have a suspicion that this interpreter somehow or other connected or confounded the word קי in this place with the root קאה, or קוא, 'to vomit,' and so brought it to the sense of 'drunken.' Compare Syr. Is. xxviii. 10 and 13.

— "whose land the rivers have spoiled;" or "despise," margin. To this effect the passage is rendered by all interpreters, except Coverdale, the learned Julius Bate, and Bishop Lowth. Coverdale's interpretation deserves to be mentioned only for its singularity, for it is impossible to trace it to any principle; "whose londe is devyded from us with ryvers of water." Julius Bate and Bishop Lowth give the verb בוא, by all others rendered 'spoiled,' a sense directly opposite to that of spoiling. The former in his *Critica Hebraea*, under the word בוא, says, "By the context [viz. in this place] it may be overflow, or enrich, or fatten, or," &c.; and Bishop Lowth renders it by the word 'nourish.'

It is certain the root בוא occurs no where in the Bible but in this one passage; and it passed with all interpreters before Schultens, Coverdale alone excepted, and some one perhaps, or more, of the unknown interpreters whom Coverdale followed, for an unusual form of the root בוא, 'to spoil.' But Schultens thought the change of בוא into בוא would be an anomaly, to which nothing similar is to be found in the whole compass of the Hebrew language. He would refer

the word therefore to the root בִּזָּה, rather than to בָּז. בִּזָּה signifies ‘to slight, to despise, to insult.’ And he thinks that, to say of a river that it despises or insults a country, is a noble metaphor for overflowing and destroying. And he attempts to confirm this exposition by the senses of the verb בָּזָא in the Arabic language. Upon the whole, therefore, Schultens agrees with others in the sense of the passage; only he imagines that the verb בָּזָא expresses, by a metaphor, what all interpreters before him thought it expressed literally.

Bishop Lowth, assenting as it should seem to Schultens’s objection to the usual exposition of this word, gives it the contrary sense of nourishing; upon the suggestion, as he tells us, of a learned friend, who reminded him that the noun ܒܝܘܬ in Syriac, and ביזא in Chaldee, signifies a breast, dug, or teat. This sense of nourishing, the learned Bishop says, would perfectly well suit with the Nile; “for to the inundation of the Nile Egypt owed every thing; the fertility of the soil, and the very soil itself. Besides, the overflowing of the Nile came on by gentle degrees, covering, not laying waste the country.” All this is most unquestionably true. But the mention of it here only shows, that this conjectural interpretation of nourishing, an interpretation not transferred directly to the Hebrew verb from the actual sense of a corresponding word in any of the dialects, but derived indirectly, by critical theory, from the sense of a noun of the same letters in the Syriac; that this conjectural interpretation is put upon the word upon the ground of assumptions, which the learned prelate himself considered as doubtful; 1st, that the word ‘rivers’ in this passage is to be understood literally of some natural rivers; 2dly, that Egypt is the country described in this second verse. Whence indeed it would follow that the Nile in its various branches must be the rivers, and that this clause must be so interpreted as to describe the effects of the inundation of the Nile upon the land of Egypt. But in the same degree that these assumptions are doubtful, the supposed discordance of the received interpretation, and the supposed agreement of this new interpretation, with the subject matter of the prophecy, will be likewise doubtful. Deny these assumptions, and nothing

will be found in the context, to which Julius Bates appeals, and on which Bishop Lowth in effect relies, in favour of this interpretation.

Schultens's objection to the common rendering appears to me, I confess, more subtle than solid. When he says that  $\text{בזזו}$  for  $\text{בזזו}$  "would be an anomaly of which the like is not to be found in the whole compass of the Hebrew language," I conceive he means that an instance is not to be found among the verbs that double the second radical, of a change of the radical so doubled into  $\text{ז}$ . At the same time he seems to admit, in the very next sentence, that among the verbs which end in  $\text{ז}$ , the change of the final  $\text{ז}$  into  $\text{ז}$  is not uncommon. Now we very often find three verbs in the Hebrew differing in their form no otherwise than thus, that the one shall be a verb ain  $\text{ז}$ , the second a verb doubling ain, and the third a verb lamed  $\text{ז}$ . Three such verbs have not only so near a resemblance in the letters, that in the oblique forms the reader will find it difficult to distinguish one from another, otherwise than by the differences of the Masoretic points, which, holding the points to be of no authority, I consider as no distinctions; but though each may have strictly its proper sense, yet in many instances, in the latitude of usage, they have often an intercommunity of signification. When this happens, it is because there is some general radical meaning common to them all, comprehending under it the several specific meanings of each, and producing something of an indiscrimination in the application of them, even in these secondary meanings.

Thus the old lexicographers give us three roots,  $\text{בזז}$ ,  $\text{בזז}$ , and  $\text{בזז}$ .  $\text{בזז}$ , 'to brand with infamy, to disgrace;'  $\text{בזז}$ , 'to despise, to slight;'  $\text{בזז}$ , 'to plunder, to spoil.' It is evident that the difference in sense between  $\text{בזז}$  and  $\text{בזז}$  is not great, the latter expressing an act of the same kind in a less degree, or to a smaller extent. But it is not so obvious, but it is very certain, that  $\text{בזז}$  is the real primary root; for its sense, 'to rob, or plunder,' comprehends under it the senses of both the other. For 'to disgrace a man,' 'to brand him with infamy,' what is it but to rob him, to despoil him of his good name and reputation? And to slight or contemn a man, what is it but not to give

him that respect which is his due? which is the next-thing to robbery. Hence it is not to be wondered if בָּזוּ should sometimes give its own proper meaning to its subordinates, בָּזוּ or בִּזָּה. Accordingly we find בִּזָּה actually used in the sense of בָּזוּ, 'to spoil.' 1 Sam. xiv. 36. This, I confess, is the only passage in which the word occurs in that sense. But one clear unquestionable instance is decisive, and I find the MSS. all agree in the reading. One, indeed, of Kennicott's MSS., but only one, omits the word altogether; but no one of them gives it without the final ה. The instance is one of the strongest that can be. It occurs in a simple historical narrative in prose. The verb is the first person plural of the future in Kal, in which the final ה in the verbs quiescent lamed ה, to the best of my recollection, never is omitted. The verb is transitive. Its object is the detached pronoun masculine of the third person plural with a prefix, so that the final ה can be nothing but radical.

Hence, I think, we may conclude that the verb בִּזָּזוּ in this place is not indeed for בָּזוּ, but for בִּזָּזוּ (or rather בִּזָּזוּ, for so the verb בִּזָּה, according to the rule of conjugation of the verbs quiescent lamed ה, should form the third personal plural preterite in Kal) in the sense of בָּזוּ; and that it renders literally, not by a metaphor, as Schultens imagined, 'have spoiled.'

Perhaps if we knew the laws of the Hebrew prosody as accurately as we know those of the Greek and Latin, we should see that the change of the ך into ם is by a poetic dialect on account of the verse. I must observe, however, that בָּזוּ is found in this place in one of Kennicott's MSS. mentioned by Bishop Lowth, and in three of De Rossi's. "Omnes," says De Rossi, speaking of his three, "priori manu, formâ regulari." If this should be received as the true reading, which would be contrary to my judgment, Schultens' difficulty would disappear, and any solution of it would be unnecessary.

With respect to this particular passage, I shall venture to conclude that the English translation gives the true rendering of the original words; that the original expresses the spoiling of inundation, not by a metaphor, but literally; and, with the greatest deference for the judgment of my late friend

Bishop Lowth, that there is no room in this passage for conjectural interpretations.

Perhaps it may be said that, when I speak of the unanimous consent of all interpreters before Bates and Bishop Lowth, in the sense of this passage which I uphold (I speak of the literal meaning of the words), I ought to qualify the assertion with an exception with respect to the LXX, whose version, from the varieties of the MSS., may be thought in some degree doubtful. But, upon the maturest consideration, I see no reason to think that their version of this clause differed from that of all other interpreters. Their text, as it is given from the Alexandrian MS. in the London Polyglott, is indeed wholly unintelligible. It is equally so in the Roman edition, from the Vatican MS. A version so depraved by the injuries of time, or other causes, as to be unintelligible, is to be considered as neutral, or as conducing nothing to the choice of the critic between two different meanings. But in Breitinger's edition the text is given thus: οὗ διήρπασαν οἱ ποταμοὶ τῆς γῆς πάντες, the two words οὗ διήρπασαν being marked indeed as insertions; the one of the editor from other MSS.; the other, of the Hexaplar edition, as cited by early writers. In the margin of Froben's edition of St. Jerome, printed at Basle, under the patronage of Leo X. in the year 1516, in a note which I guess to be of Erasmus, I find the passage given somewhat differently, thus: ὁ διήρπασαν νῦν οἱ ποταμοὶ τῆς γῆς πάντες, where the pronoun ὁ rehearses ἔθνος. I have no doubt that one or other of these is the true text of the LXX; and in either way it gives the very same sense, which in agreement with almost all interpreters, ancient and modern, is expressed in our English Bible "whose land the rivers have spoiled."

"Rivers," *i. e.* the armies of conquerors, which long since have spoiled the land of the Jews. And so the passage was understood by Jonathan; who, for the metaphor 'rivers,' puts, what he understood to be denoted by it, 'peoples.' The inundation of rivers is a frequent image in the prophetic style for the ravages of armies of foreign invaders. I must observe, however, that the inundation of rivers symbolizes the devastations of foreign armies only, not of intestine commotions; the outrages of invaders, not of intestine commo-



tion ; not the turbulence of the rabble of any nation rising in rebellion against their own government.

Thus it appears that the description of the people to whom the swift messengers are sent, agrees most accurately in every particular with the character and condition of the Jews in their present state of dispersion.

We have now heard messengers summoned ; we have heard a command given to them to go swiftly with the message ; we have heard the people described to whom the message was to be carried. It might be expected we should next hear the message given to the messengers in precise terms. Homer's Jupiter gives the lying spirit of the dream, the message, to be delivered to Agamemnon, in precise terms ; in which terms it is afterwards delivered. This we admire in the epic poet ; because, by the apparent sobriety and order of the narrative, he contrives to give palpable fiction the air of truth. Sacred truth is often delivered by the holy prophets in the loftiest strains of poetry and in the boldest imagery, but without fiction. It needs, therefore, no such artificial colouring. This portion of Isaiah strikes me as affording a remarkable contrast in this particular between the style of sacred and profane poetry. In prophecy, the curtain (if the expression may be allowed) is often suddenly dropped upon the action that is going on before it is finished, and the subject is continued in a shifted scene, as it were, of vision. This I take to be a natural consequence of the manner in which futurity was represented in emblematical pictures to the imagination of the prophet ; and the breaks and transitions are more or less sudden according to the natural turn of the writer's mind. For prophecy was a business in which the intellect of the man under the control of the inspiring Spirit had an active share, and accordingly the composition owes much of its colouring (but nothing more) to the natural genius and taste of the writer. And hence it is that such a variety of style is found in the works of the different authors of the Old Testament, all equally inspired. In Isaiah the transitions are remarkably sudden and bold ; and yet this suddenness and boldness of transition is seldom, I think, if ever, in him a cause of obscurity. In the present instance, the scene of messengers sent upon a message is suddenly

closed with this second verse, before the messengers set out, before even the message is given to them. But the new objects which are immediately brought in view evidently represent, under the usual emblems of sacred prophecy, other parts of the same entire action, and declare with the greatest perspicuity the purport, the season, and the effect of the message. An ensign or standard is lifted up on the mountains; a trumpet is blown on the hills: the standard of the cross of Christ; the trumpet of the Gospel. The resort to the standard, the effect of the summons, in the end will be universal. A pruning of the vine shall take place after a long suspension of visible interpositions of Providence, just before the season of the gathering of the fruits. Fowls of prey and wild beasts shall take possession of Jehovah's dwelling place. But at that very season, when the affairs of the Church seem ruined and desperate, a sudden reverse shall take place. The people to whom the message is sent shall be conducted in pomp, as a present to Jehovah, to the place of his name, to Mount Zion.

*Verse 3.* "See ye . . . hear ye." These imperatives should be future indicatives. So the original words are taken by the Vulgate, the Syriac, the Chaldee, by Calvin, Junius and Tremellius, the English Geneva, and by Vitranga. The prophecy announces a display of God's power and providence which should be notorious to the whole world, and particularly, I think, alludes to a renewed preaching of the Gospel with great power and effect in the latter ages.

*Verse 4.* "For so the Lord," &c.

This verse seems to describe a long suspension of the visible interpositions of Providence in the affairs of this world and in favour of his people, under the image of that stillness and stagnation of the atmosphere which takes place in the extreme heats of the latter end of summer.

—"I will consider in my dwelling place." Rather, with the margin, "I will regard my set dwelling place;" or, with Bishop Lowth, "I will regard my fixed habitation." It is very extraordinary that these verbs, 'I will take my rest,—I will consider,' are imperatives of the second person singular in the Syriac: but they have not that form in the original; nor so taken will they give any sense consistent with the context.

The sentiment is, that notwithstanding a long cessation of extraordinary manifestations of God's power, his providence is not asleep; He is all the while regarding the conduct and the fortunes of his people; He is not forgetful of his promises to his chosen people, but, though often by a silent and secret operation, is at all times directing every thing to their ultimate prosperity, and to the universal establishment of the true religion.

—“like a clear heat upon herbs;” or, according to the margin and Bishop Lowth, “after rain,” עלֵי אֹרֶר. But the word אֹרֶר never signifies rain; for the text cited by Kimchi (Job xxxvii. 11) as an instance of this sense is not at all to the purpose. The physiology of the book of Job lies much too deep for Kimchi's penetration. Nor does the word in the singular number ever signify ‘herbs.’ The sort of heat described in this passage never follows rain, but frequently precedes it. The particle עלֵי denotes only close proximity: applied, therefore, to time, it may as well express the moment just before as the moment just after. The word אֹרֶר in Job xxxvii. 3, certainly signifies lightning: it will bear the same sense in the 11th verse of the same chapter. It signifies lightning in Hab. iii. 4, and Hos. vi. 5. And the sense of lightning will very well apply in this place; for the heat which the prophet describes is of that sort which precedes a thunder-storm.

—“a cloud of dew.” This still heat is often accompanied with a moisture of the atmosphere, and always with a clouded sky.

—“in the heat of harvest.” For בַּחֶם, “in the heat,” several respectable MSS. of Kennicott's collation, and others of De Rossi's, have בְּיוֹם, “in the day of harvest;” and this sense is certainly expressed in the versions of the Syriac, the LXX, and Vulgate. But the received reading gives so clear and strong a sense, that I prefer it.

*Verse 5.* “and take away and cut down.”

—“cut down,” חָתַן. The word occurs in this place only. Instead of a verb in Hiphil, from the root חָתַן, I would take it as a noun substantive, the name of some lopping instrument, with הָ prefixed, and the nominative case of the verb חָתַן. This both simplifies the construction, and, by intro-

ducing a noun corresponding with *מוזרוות*, produces a parallelism between this and the preceding hemistich, which otherwise is wanting. The word is so taken in the Great Bible: — “and he shall cut downe the increace with sythes, and the branches shall be taken away with hokes.”

— “sprigs . . . branches,” *הגנטישות . . . הזוללים*. These words express not simply sprigs and branches, but ‘useless shoots,’ ‘luxuriant branches,’ which bear no fruit, and weaken the plant; and properly such shoots and branches of a vine. A vine, in the prophetic language, is an image of the Church of God; the branches of the vine are the members of the Church; and the useless shoots and unfruitful luxuriant branches are the insincere nominal members of the Church; and the pruning of such shoots and branches of the vine is the excision of such false hypocritical professors, at least the separation of them from the Church by God’s judgments. This verse, therefore, and the following, clearly predict a judgment to fall upon the Church for its purification, and the utter destruction of hypocritical professors of the truth. It is remarkable, that the object of this mystical pruning is not named otherwise than as the species of the tree is implied in the names given to the branches. The reason of this may be, that the Israelites in particular having been often signified in prophecy under the image of the vine, so long as they in particular formed the whole of God’s visible Church on earth, to have named the vine expressly might have given them occasion to appropriate this part of the prophecy to themselves; whereas it is another vine that will be the object of this pruning, as is evident from the season fixed for this visitation.

The season is fixed in the beginning of this verse, “For afore the harvest.” This pruning will immediately precede the harvest and the ingathering. The season of the harvest and of the gathering of the fruit is the prophetic image of that period, when our Lord will send forth his angels to gather his elect from the four winds of heaven; of that period, when a renewed preaching of the Gospel shall take place in all parts of the world, of which the conversion of the Jews will perhaps be the first effect. The purification of the Christian Church by the awful visitations predicted in

this passage seems to be the proper preparative for this renewal of the call to them that are near, the Jews; and to them that are yet afar off, the Gentile tribes not yet converted.

*Verse 6.* "They shall be left together."

That is, the shoots and branches cut off as unfruitful and useless shall be left.

— "summer upon them . . . winter upon them." The pronoun of the third person in the original is singular, 'it;' and is very properly rendered by the singular pronoun by the Vulgate, the Syriac, Calvin, Junius and Tremellius, in the Great Bible, the Bishops' Bible, the English Geneva Bible; by Vitranga, Houbigant, and Bishop Lowth. But the greater part of these interpreters expound this singular pronoun as if in sense it were collective, which brings the passage to the same meaning as if it were plural. But the true antecedent of this singular pronoun in the original is the word מְכוּנִי, 'my dwelling place,' in verse 4; which dwelling place may be understood literally of Mount Sion. It was a prevailing opinion in the primitive ages that Antichrist's last exploit would be, to fix his seat of empire on that holy spot, where he would ultimately perish. To those to whom the prophetic style in the original language is not familiar, but to those, I think, only, it will appear strange that a pronoun should refer to an antecedent at so great a distance.

*Verse 7.* "In that time shall the present be brought," &c.

"In that time." Immediately after this purgation of the Church, at the very time when the bird of prey, with all the beasts of the earth, Antichrist with his rebel rout, shall have fixed his seat between the seas, in the holy mountain, "a present shall be brought," &c.; the nation, described in verse 2, as those to whom the swift messengers are sent, after their long infidelity, shall be brought as a present unto Jehovah. (Compare chap. lxvi. 20.) They shall be converted to the acknowledgment of the truth, and they shall be brought to the place of the name of Jehovah, to Mount Sion: they shall be settled in peace and prosperity in the land of their original inheritance.

This, then, is the sum of this prophecy, and the substance

of the message sent to the people dragged about and plucked. That in the latter ages, after a long suspension of the visible interpositions of Providence, God, who all the while regards that dwelling place, which He never will abandon, and is at all times directing the events of the world to the accomplishment of his own purposes of wisdom and mercy, immediately before the final gathering of his elect from the four winds of heaven, will purify his Church by such signal judgments as shall rouse the attention of the whole world, and in the end strike all nations with religious awe. At this period the apostate faction will occupy the Holy Land. This faction will certainly be an instrument of those judgments by which the Church will be purified. That purification, therefore, is not at all inconsistent with the seeming prosperity of the affairs of the atheistical confederacy; but after such duration as God shall see fit to allow to the plenitude of its power, the Jews converted to the faith of Christ will be unexpectedly restored to their ancient possessions.

The swift messengers will certainly have a considerable share as instruments in the hand of God in the restoration of the chosen people. Otherwise, to what purpose are they called upon (verse 1) to receive their commission from the prophet? It will perhaps be some part of their business to afford the Jews the assistance and protection of their fleets. This seems to be insinuated in the imagery of the 1st verse. But the principal part they will have to act will be that of the carriers of God's message to his people. This character seems to describe some Christian country, where the prophecies relating to the latter ages will meet with particular attention; where the literal sense of those which promise the restoration of the Jewish people will be strenuously upheld; and where these will be so successfully expounded as to be the principal means, by God's blessing, of removing the veil from the hearts of the Israelites.

Those who shall thus be the instruments of this blessed work, may well be described in the figured language of prophecy as the carriers of God's message to his people. The situation of the country destined to so high an office is not otherwise described in the prophecy than by this circumstance, that it is "beyond the rivers of Cush." That is, far

to the west of Judea, if these rivers of Cush are to be understood, as they have been generally understood, of the Nile and other Ethiopian rivers; far to the east, if of the Tigris and Euphrates. The one or the other they must denote, but which, is uncertain. It will be natural to ask, of what importance is this circumstance in the character of the country, which, if it be any thing, is a geographical character, and yet leaves the particular situation so much undetermined, that we know not in what quarter of the world to look for the country intended, whether in the East Indies, or in the western parts of Africa or Europe, or in America? I answer, that the full importance of this circumstance will not appear till the completion of the prophecy shall discover it. But it had, as I conceive, a temporary importance at the time of the delivery of the prophecy, namely, that it excluded Egypt.

The Jews of Isaiah's time, by a perverse policy, were upon all occasions courting the alliance of the Egyptians, in opposition to God's express injunctions by his prophets to the contrary. Isaiah, therefore, as if he would discourage the hope of aid from Egypt at any time, tells them that the foreign alliance which God prepares for them in the latter times, is not that of Egypt, which He teaches them at all times to renounce and to despise, but that of a country far remote; as every country must be that lies either west of the Nile or east of the Tigris.

I shall now sum up the result of these long disquisitions in a translation of the prophecy, illustrated with short notes.

1. Ho! Land spreading wide the shadow of (thy) wings<sup>9</sup>,  
which art beyond the rivers of Cush<sup>1</sup>.

<sup>9</sup> That is, affording aid and protection to friends and allies in remote countries.

<sup>1</sup> The land of Cush in holy writ (commonly, but by mistake, rendered Ethiopia) is properly that district of Arabia where the sons of Cush first settled. But as this race multiplied exceedingly, and spread, not only into other parts of Arabia, but eastward, round the head of the Persian Gulf, to the confines of Susiana; and westward, across the Arabian Gulph, into the region since called Abyssinia, which extended along the coast from Ptolemais to Arsinoë, and inland to the very sources of the Nile: the land of Cush is often taken more largely for a great tract of country,

2. Accustomed to send <sup>2</sup> messengers by sea,  
 Even in bulrush-vessels <sup>3</sup>, upon the surface of the  
 waters !  
 Go, swift messengers <sup>4</sup>,  
 Unto a nation <sup>5</sup> dragged away and plucked,  
 Unto a people wonderful from their beginning hitherto,  
 A nation expecting, expecting, and trampled under  
 foot,  
 Whose land rivers have spoiled.
3. All the inhabitants of the world and dwellers upon  
 earth  
 Shall see the lifting up, as it were, of a banner <sup>6</sup> upon  
 the mountains,  
 And shall hear the sounding as it were of a trumpet <sup>6</sup>.
4. For thus saith Jehovah unto me :

not only comprehending the whole of Arabia Felix, but having for its eastern boundary the branch of the Tigris, below the town of Asia, and for its western boundary the Nile. The rivers of Cush, in this place, may be either the Euphrates and the Tigris on the east, or the Nile, the Astaboras, and the Astapus, on the west. But which of these are meant, it must be left for time to show.

<sup>2</sup> "Accustomed to send." The form of the expression in the original signifies, not a single act of sending once, but the habit of sending perpetually.

<sup>3</sup> Sending by sea, in bulrush-vessels, is a figurative expression, descriptive of skill in navigation, and of the safety and expedition with which the inhabitants of the land called to are supposed to perform distant voyages.

<sup>4</sup> "Go, swift messengers." You who, by your skill in navigation and your extensive commerce and alliances, are so well qualified to be carriers of a message to people in the remotest corners, go with God's message.

<sup>5</sup> "Unto a nation," &c. viz. to the dispersed Jews ; a nation dragged away from its proper seat, and plucked of its wealth and power ; a people wonderful, from the beginning to this very time, for the special providence which ever has attended them, and directed their fortunes ; a nation still lingering in expectation of the Messiah, who so long since came, and was rejected by them, and now is coming again in glory ; a nation universally trampled under foot ; whose lands, 'rivers,' armies of foreign invaders, the Assyrians, Babylonians, Syro-Macedonians, Romans, Saracens, and Turks, have over-run and depopulated.

<sup>6</sup> "A banner—a trumpet." The banner of the cross, to be lifted up more conspicuously than ever before ; the trumpet of the Gospel, to be sounded more loudly than ever before in the latter ages.



I will sit still <sup>7</sup> (but I will keep my eye upon my prepared habitation).

As the parching heat just before lightning,

As the dewy cloud in the heat of harvest.

5. For afore the harvest <sup>8</sup>, when the bud is coming to perfection,

And the blossom is become a juicy berry,

He will cut off the useless shoots with pruning hooks,

And the bill shall take away the luxuriant branches <sup>9</sup>.

6. They shall be left together to the bird of prey of the mountains,

And to the beasts of the earth.

And upon it <sup>1</sup> shall the bird of prey summer,

And all beasts of the earth upon it shall winter.

<sup>7</sup> This 4th verse represents a long cessation of visible interpositions of Providence, under the image of God's sitting still; the stillness of that awful pause, under the image of that torpid state of the atmosphere in hot weather, when not a gleam of sunshine breaks for a moment through the sullen gloom; not a breath stirs; not a leaf wags; not a blade of grass is shaken; no rippling wave curls upon the sleeping surface of the waters; the black ponderous cloud covering the whole sky seems to hang fixed and motionless as an arch of stone; Nature seems benumbed in all her operations. The vigilance, nevertheless, of God's silent providence, is represented under the image of his keeping his eye, while He thus sits still, upon his prepared habitation. The sudden eruption of judgment threatened in the next verse, after this total cessation, just before the final call to Jew and Gentile, answers to the storms of thunder and lightning which, in the suffocating heats of the latter end of summer, succeed that perfect stillness and stagnation of the atmosphere. And as the natural thunder at such seasons is the welcome harbinger of refreshing and copious showers, so it appears the thunder of God's judgments will usher in the long desired season of the consummation of mercy. So accurate is the allusion in all its parts.

<sup>8</sup> The harvest is the constant image of that season when God shall gather his elect from the four winds of heaven, reap the field of the world, gather his wheat into his barns, and burn up the chaff with unquenchable fire. Images, which relate not to the translation of the just to heaven, and the burning of the wicked in hell, but to the placing of the faithful in a state of peace and security on earth, and to the excision of the incorrigible of the irreligious faction.

<sup>9</sup> God in the later ages will purify his Church with sore but wholesome judgments. Compare John xv. 1, 2.

<sup>1</sup> It was a prevailing opinion among the early fathers, that Antichrist is to possess himself of the Holy Land, and that there he is to perish.

7. At that season a present shall be led<sup>2</sup>  
 To Jehovah of hosts,  
 A people dragged away and plucked;  
 Even of a people wonderful from their beginning  
 hitherto,  
 A nation expecting, expecting, and trampled under  
 foot,  
 Whose land rivers have spoiled,  
 Unto the place of the name of Jehovah of hosts, Mount  
 Sion.

I must yet add a few words, to obviate a difficulty which may seem to press with some weight upon the interpretation I have now given of this chapter. How, it may be asked, is this prophecy in any sense, which applies it to the final restoration of the Jews, connected with what precedes and follows it in the context of the Prophet? The burthen of Damascus precedes; the burthen of Egypt follows; the subversion of the kingdom of the Syrians of Damascus by the Assyrian; the detail of the judgments which are to fall upon Egypt in various periods of her history from the time of the Prophet downwards; with what coherence is the final restoration of the Jews brought in between?

I answer, this prophecy is indeed a sort of episode interrupting the regular order of the discourse, and yet not unnaturally introduced.

The burthen of Damascus, opened at the beginning of the seventeenth chapter, naturally brings the Prophet to speak of the subversion of the kingdom of Israel, in those days in alliance with the Syrians, and to be overthrown by the same enemy at the same time. The prediction of the subversion of the kingdom of Israel leads the Prophet to warn the Jewish people in general of the judgments that await them, with manifest allusion in the 11th verse, as Casaubon has observed, to the final dispersion of the nation by the Romans. And the allusion to this final dispersion leads, as it almost always does, to a prediction of the final restoration. This is delivered generally in the 12th, 13th, and 14th verses of

<sup>2</sup> Compare Isaiah lxvi. 20, and Zeph. iii. 9, 10.

chap. xvii. The prophet by a sudden exclamation of surprise (ill rendered "Woe to"), gives notice that a new scene suddenly breaks upon him. He sees the armies of Antichrist rushing on in the full tide of conquest, and pouring like a deluge over the land of God's people (verse 12). He no sooner sees them, than he declares that "God shall rebuke them," that they shall flee with precipitation and in dismay, and "shall be chased as the chaff of the mountains before the wind, and as a rolling thing before the whirlwind" (verse 13). Elated with this glorious scene of the total rout of the apostate confederacy, he addresses his countrymen in words of exultation and triumph: "This is the portion of them that spoil us, and the lot of them that rob us" (verse 14). Having thus in general terms predicted the final success and happiness of his nation, he proceeds, in the eighteenth chapter, to the description of visions more particularly declarative of the manner and of the time of their deliverance, which nevertheless leave much unexplained. In what people of the earth, of the eastern or the western world, the characters of the messenger-people may be found, when the time shall come for the accomplishment of the prophecy, is hitherto uncertain in that degree, that we are hardly at liberty in my judgment to conjecture. The messenger-people is certainly to be a Christian people; for I think, it cannot be doubted that the messenger-people and the leaders of the present to Jehovah to Mount Zion are the same people; and the act of leading a present to Jehovah to Mount Zion must be an act of worshippers of Jehovah, for it is an act of worship. They therefore who lead the present will be true worshippers, performing that service from religious motives; and as such they are most expressly described by the prophet Zephaniah, if I construe his words aright.

מעבר לנהרי כוש עתרי

בת פוצי יובלון מנחת

Zeph. iii. 10.

I take עתרי to be the nominative of the verb transitive יובלון, and בת and מנחת to be accusatives after it, in apposition. And I render the lines thus:

My worshippers, beyond the rivers of Cush,  
Shall conduct, as an offering to me, the daughter of my dispersion  
[i. e. my dispersed nation].

I have an unfashionable partiality for the opinions of antiquity. I think there is ground in the prophecies for the notion of the early fathers, that Palestine is the stage on which Antichrist in the height of his impiety will perish. I am much inclined too to assent to another opinion of the fathers, that a small band of the Jews will join Antichrist, and be active instruments of his persecutions; and I admit that it is not unlikely that this small part of the Jews will be settled in Jerusalem under the protection of Antichrist. But it is not to the settlement of this apostate band that the prophecy of this eighteenth chapter relates. For I must observe, that when the present offered consists of persons, the offered, as well as the offerers, must be worshippers. For to be offered is to be made a worshipper; or, in some instances, to be devoted to some particular service in which the general character of a worshipper is previously implied, both in the person who hath authority so to devote, and in the devoted; as in the instances of Jephthah's daughter, and the child Samuel. The people therefore brought as a present to Jehovah to Mount Sion (if Mount Sion is to be taken literally, as, not from this passage by itself, but by the collation of this passage with many others, I think it is) will be brought thither in a converted state. The great body of the Jewish people will be converted previous to their restoration; and being converted, will be assisted by Christian nations of the uncircumcision in settling themselves in their ancient seats. I am of opinion that some passages, in Zechariah in particular, make strongly for this notion of a previous settlement of worse than unconverted Jews. But I am not without hope, from the same passages, that the great body of the converted Jews returning will find those first settlers broken off from the Antichristian faction in a state of deep contrition, and ready to receive their brethren with open arms. So the whole race shall be offered to Jehovah at Mount Sion, and not one of Israel shall be lost. And so far, but no farther, I can admit an inchoate restoration of the Jews antecedent to their conversion, and a settlement of a small body of

them in the Holy Land by the Antichristian powers. But this, I repeat it, is not the great subject to which the prophecy relates, the general restoration of the Jewish people; a business in which the atheistical faction will have no share.

## CHAP. XIX.

*Verse 3.* "I will destroy the counsel thereof." אֲבֹלַע "I will swallow up." The original word seems to express how all the schemes of man are absorbed, as it were, and lost in the general scheme of God's overruling providence.

*Verse 6.* "and they shall turn the rivers far away." For וְהֵאֲזִיחוּ, I would read וְאֲזִיחֵהוּ, transposing the ה; and I would punctuate the whole passage thus,

וּנְשֵׁתוּ מֵיִם מֵהַיָּם 5  
וְנָהָר יִחְרַב וַיִּבֶשׂ וְאֲזִיחֵהוּ :  
נְהָרוֹת דָּלְלוּ 6  
וְחָרְבוּ יְאֵרֵי מִצְרָיִם :

5 And the waters of the sea shall be exhausted [or absorbed],  
And the river shall waste and become dry, and I will cause it to stink.

6 The rivers are shrunk ;  
And the embanked canals shall be dried up, &c.

Or perhaps the two first lines of this verse might be thus rendered, taking נִשְׁתוּ literally :

And waters from the sea shall be drank,  
For the river, &c.

The sense will be that by the river being dried up, men will be reduced to drink sea-water; and thus the LXX understood the passage.

*Verse 7.* "The paper reeds by the brooks." "The meadow by the canal," Bishop Lowth. I think, with Houbigant, that עֵרוֹת is to be taken here in its natural sense of *nakedness*.

Nakedness upon the river, upon the source of the river.

Nakedness is a very expressive image to describe the appearance of a river, when its bottom is exposed and bare, and its banks are divested of their verdant clothing by long unseasonable drought. This interpretation has the authority of the Vulgate on its side: "Nudabitur alveus rivi."

—“the source of the river.” This is the only passage in which the word פַּי is applied to a river or stream of any kind. The Vulgate seems to have understood it as exactly equivalent to the Latin *os*, which properly denotes, not what in the English language is meant by the *mouth* of a river, the place where it empties itself into the sea, which in Latin is properly expressed by *ostium*, but the source from whence a river takes its rise. For thus the Vulgate renders the whole clause; “*nudabitur alveus rivi a fonte suo.*”

—“shall wither, be driven away, and be no more.” The general sense of this clause I take to be well expressed in the version of the LXX: *καὶ πᾶν τὸ σπειρόμενον διὰ τοῦ ποταμοῦ ξηρανθήσεται ἀνεμόφθορον.* The idea is, that all vegetation, even close to the river’s side, shall be so perfectly withered, as to be scattered in the shape of powder by the wind.

*Verse 9.* “Moreover they that work in fine flax,” &c. Interpreters differ greatly in the sense of the words פִּשְׁתִּים שְׂרִיקוֹת, and none have given a satisfactory exposition. The word שְׂרִיקָה is rendered by the LXX in Gen. xlix. 11, as if it peculiarly signified the tendrils of the vine; and from its affinity in sound to the words שֶׁרֶךְ and שֶׁרֵג, it is not unreasonable to suppose that it may signify any thing pliant, and apt to twist and twine. Hence it may signify the fibres under the bark of the plant from which flax is spun, and perhaps the threads made of those fibres. Taking this sense of the word שְׂרִיקוֹת, for וְאֲרָגִים, I would read וְאֲרָגִים, and then the passage may be thus rendered:

The manufacturers in flax shall be confounded,  
They that weave the fibres into meshes.

*Verse 10.* “And they shall be broken,” &c.

Three words occur in this verse of difficult exposition, which produce a great obscurity of the whole; viz. שְׂרֵתֵיהָ, שֶׁכֶר, and אֲנָכִי. The last, אֲנָכִי, I take, with Kimchi, to be equivalent to עֲנָכִי, in which sense it is used in the Chaldaic and Arabic dialects. שֶׁכֶר I take to be used for פֶּכֶר, and to signify either the dams made to confine the water in artificial pools, or wicker pottles made for catching some particular sorts of fish, which last is the sense that seems best con-

nected with the context. Leaving then the word שתתיה as yet unexpounded, the verse will run thus :

And שתתיה shall be broken to pieces,  
All the makers of fish-pottles shall be sorrowful in soul.

Now for the word שתתיה : the root שות seems to contain in its primary meaning the two ideas of stability and arrangement. It signifies 'to set firm,' and 'in order.' Hence the nouns שת and שתת by their etymology may signify any substantial works of the carpenter or mason, or any other firm orderly arrangements. In Psalm xi. 3, the plural השתות signifies either the principal stones or the main timbers of a building. In the Chaldee dialect, the noun שותא signifies a square oblong beam, plank, or block. In Hebrew, the noun שתי signifies the warp of woven cloth, as distinguished from the woof. In Chaldee, משתיתא is the piece woven. In Syriac, the verb אשתי is 'he wove;' the noun שתיא, the operation of weaving; משתינא, the weaver's beam; and משתיתא, either the operation of weaving, or the shuttle.

In the text under consideration, we have not only to determine the sense of the plural noun שתתים, but to expound the suffix ה. Now this feminine suffix, as Houbigant observes, has no antecedent. Some get over this difficulty by expounding the pronoun of Egypt; but the last mention of Egypt is so far back as in the 3rd verse, in a sentence which has no connexion with this. It seems, therefore, a certain conclusion, that this feminine suffix singular, for which no antecedent can be found, must be a corruption; and this corruption might easily take place by removing the final ם in the masculine suffix plural from the end of this word to the beginning of the next. For שתתיה מדכאים, therefore, I would read שתתיהם דכאים, taking דכאים as the participle Paoul in Kal, or Benoni in Pual. If this alteration, which in part is Houbigant's, be adopted, the person rehearsed by the masculine suffix plural can be no other than 'the manufacturers of flax, who weave the fibres into meshes,' mentioned in the last verse, and the noun שתתים must denote something which belongs to them. Hence we are led to seek the sense of this noun among the materials, the implements, or the effects of the weaver's trade; and among

these we must choose somewhat that may be a fit subject of the verb דכא. We must therefore reject the materials and the effect, the warp and the finished web. For the verbs דך, דכא, דכה, express contusion, not tearing; and hard things only are the proper subjects of these verbs in their literal meaning. The implements therefore remain; the shuttles, or the beams or frames. I rather think the latter are intended in this place. Thus the true rendering of the whole verse will be to this effect:

And their frames shall be broken to pieces;  
All the makers of dams (or of fish-pottles) shall be dispirited.

Vitringa thinks that, under the image of fishermen and their subordinate artificers, the priests of the idolatrous religions of Egypt and their inferior ministers are described.

Verse 14. —“and they have caused Egypt to err in every work thereof.”

בכל מעשהו — The suffix is masculine. But in the clause immediately preceding, and in the latter clause of the preceding verse, Egypt is rehearsed by the feminine suffix. It is true, that in different parts of this chapter Egypt is rehearsed by the masculine and feminine suffix indifferently. But it is hardly to be supposed that the same words should be rehearsed by pronouns of different genders in the very same sentence. [This may easily be supposed in the prophetic style.] I am persuaded that the masculine pronoun suffixed to מעשהו rehearses Jehovah, and I render the whole passage thus:

13 . . . . .

And the pillars of her tribes have caused Egypt to err.

14 Jehovah hath scattered in the midst of her a spirit of giddiness;  
And they have caused Egypt to err with respect to *all his works*,  
As a drunkard staggereth in his vomit.

The rulers of the Egyptians misled the people by erroneous politics. Ignorant of the designs of Providence, they formed false conjectures of the effect of their alliances, of the event of their wars and their treaties, and misinterpreted what Providence brought to pass at every step.



*Verse 15.* “Neither shall there be any work for Egypt,” &c. Literally, “And the work which he shall do, shall not be unto Egypt head or tail, bending or boss.” This is still a declaration of the dulness of the Egyptians to perceive the hand of God in their affairs, and foresee the impending judgment. In things brought about by God’s providence, they will have no apprehension of any scheme or design, no discernment of the connexion of one thing with another, and of consequence no forecast of calamity till it come upon them. All will seem to them chance and confusion. *כפה* I take to be a well-shaped turn or joint in any piece of elegant workmanship; and *אגמון* a round knob or boss, or perhaps something like a vase, for ornament at the extremity. Hence *כפה וזנב כפה ואגמון* are a proverbial expression for the whole and every part of a thing (Is. ix. 14); and to have neither *ראש* nor *זנב* nor *כפה* nor *אגמון*, is to be destitute of all regularity and elegance of workmanship; and applied figuratively to actions, to want design and coherence.

*Verse 23.* “and the Egyptians shall serve with the Assyrians.” The plain sense of the original, however difficult it may be to connect it with the other parts of the prophecy, is this: “and the Egyptians shall serve the Assyrian.” *את*, after the verb *עבר*, is in many instances the sign of the accusative following the verb; but I cannot find a single text in which it is the preposition of the concomitant or adjunct of the subject of the verb, as it is supposed to be here.

Upon second thoughts, I am inclined to believe that the force of *את* may vary according to its position in the sentence; that when it follows a verb transitive immediately, it is always the sign of the accusative; but if another word intervene between the verb transitive and *את*, then the object of the verb transitive may be understood, and *את* may be the preposition of fellowship or concomitance. Thus, had the words in the clause in question stood in this order, *ומצרים עברו את אשור*, they would have rendered this sense only, “and the Egyptians shall serve the Assyrian.” But *ומצרים* being placed between *ועברו* and *את*, the words may bear the other sense: “and the Egyptians shall serve [Jehovah] with the Assyrians.”

*Verse 24.* “a blessing,” *i. e.* an object of benediction.

*Verse 25.* "Whom." Rather, "Which;" *i. e.* which triple object of benediction God shall bless in this form of words.

## CHAP. XXI.

This prophecy of the overthrow of the Babylonian empire by Cyrus, contained in the first ten verses of this chapter, is certainly a masterpiece in the ecstatic style. It opens with a general declaration in the 1st verse of sudden danger from a distant land. In the 2d verse the Prophet signifies that he is speaking with reference to a grievous vision set before him. The particulars of the vision make the whole sequel of the song, except that in the 3d and 4th verses the detail is interrupted with expressions of the horror and distress which the scene creates in the Prophet's mind. The particulars of the vision are these:—1st. The Prophet hears God Himself declaring the crimes of Babylon, national perfidy and violence, and calling the Medes and Persians to execute vengeance (verse 2). Then he sees the festivity of the royal banquet the night that the city was taken; he sees the enemy enter, and gives the alarm (verse 5). Then a watchman is ordered to tell what he sees. The watchman sees a man riding in a military car, drawn by a camel and an ass yoked together, driven by two postilions, one on each beast. (This car is evidently emblematic of the united armies of the Persians and Medes, under their respective leaders; the man in the car, Cyrus: verses 6, 7.) Upon the watchman's discerning the near approach of the man in this car, he proclaims that Babylon is fallen. In the 10th verse the Prophet signifies that he is himself the watchman of the foregoing verses; that his prediction of the fate of Babylon came from God, and is delivered to the Jews for their comfort and edification.

St. Jerome and Bishop Lowth imagine that the Prophet in this effusion speaks in some parts in his own person, and in others personifies Babylon. But they disagree in the distribution of these parts; the one making him speak in his own person what the other supposes to be put into the mouth of Babylon personified; and the contrary. It seems to me that the whole is delivered in the Prophet's

own person; except that in the 2d verse he abruptly recites the order which he hears given by the Almighty for the immediate execution of vengeance upon the perfidious tyrannical nation, without any previous or subsequent intimation that God was the speaker; and yet in this he can hardly be said to speak in another person, but in the height of the prophetic ecstasy he omits a circumstance which the imagination of the hearer or reader would easily supply.

*Verse 1.* "whirlwinds in the south." The allusion is to the hurricanes in the sandy deserts of Africa and Arabia, that sweep up the whole surface of the plain, and bury every thing they overtake.

"The weary traveller, with wild surprise,  
Sees the dry desert all around him rise,  
And, buried in the dusty whirlwind, dies."

In the original, a comma should be placed at בַּנֶּגֶב, for the word לְדַרְלֵיךָ, though it alludes to the devastation of these whirlwinds, belongs to the next clause.

— "the desert;" the champaign between Babylon and Persia.

— "terrible land;" Media. The Medes had long been an object of terror to the Babylonians, insomuch that the security of the country against that powerful enemy had been the principal object of the great works of Nitocris. (See Herodotus, lib. i. c. 185.)

Like hurricanes from the south, for devastation  
It is coming from the desert, from the terrible country.

*Verse 2.* "the treacherous dealer . . . spoileth." This is a declaration of the crimes which brought the judgment upon Babylon.

Or thus, in a different sense;

The treacherous dealer is repaid with treachery, the spoiler is spoiled.

The treachery here seems to denote only military stratagem, which was employed in the reduction of Babylon, but no other fraud.

But perhaps the public translation is to be preferred.

*Verse 4.* “the night of my pleasure”—את נשף חשקי. It may be supposed that the Prophet in his vision made one of the company at the royal banquet, and, as a partaker of that festivity, he calls that evening the evening of his pleasure. But the word נשף, as a noun, properly denotes either the evening or the morning breeze: hence the dawn of day; hence the season of the morning sleep; which, for the refreshment it affords, is a season desired and liked by every man. Thus the words may be expounded without reference to Belshazzar’s feast. “The sweet season that I longed for of the morning sleep, He (*i. e.* God) hath changed into horror by the scene of misery represented to my imagination.”

*Verse 5.* “Prepare the table,” &c. This 5th verse describes the revelling in Babylon the night that the town was taken. The Prophet in his trance is present upon the spot; he has the whole scene before him, the feast, and the sudden irruption of the enemy. The suddenness of the thing is wonderfully expressed by the sudden turn of the discourse from the description of the royal banquet, to an alarm addressed by the Prophet to the Babylonian chiefs. The idiom of the original may be imitated in the Latin language, but cannot be preserved in ours. ‘Ornare mensam; ponere custodias; edere; potare; surgite principes; ungite scuta.’ That these last words are an alarm to the Babylonians, not a call to the enemy, may be presumed, I think, from the mention of the shield only, the defensive weapon.

*Verse 6.* “Go, set a watchman.” It appears from the 10th verse that the Prophet himself was the watchman; therefore, I cannot think that this passage is rightly rendered as a command to the Prophet to set a watchman.

*Verse 7.* “a chariot with a couple of horsemen;” literally, as I think, “one riding a pair of postilions.” פרשים is so often joined with chariots in the Old Testament, that I am apt to think that the military cars of the east, with which the Jews were acquainted, in the earliest times were not of the form which was afterwards in use among the Greeks and the people of Asia Minor (who certainly used cars driven by a charioteer seated on a box, or in the car). I imagine that these more ancient cars were driven by men riding on the beasts that drew them; and that צמד פרשים is a phrase for

such a car<sup>3</sup>. The passage may be rendered more literally in Latin than in English. ‘Videt [quendam] vectum binis equitibus; vectum asino, vectum camelo.’ The last clause affirms that the car was drawn by a pair of different beasts<sup>4</sup>.

*Verse 8.* “a lion.” “Leo, quod brevissimas habet palpebras, unde etiam dormiens vigilare videtur, symbolum est vigilantis excubitoris; soletque adpingi valvis templorum et palatiorum, quasi vigil et custos loci,” inquit Horus Apollo. Tirinus apud Poole.

A comma should certainly be placed after the first אנוכי, which, with the preceding words after ויקרא, makes a distinct clause, in which the verb substantive in the first person is understood. The passage, I think, might receive emendation by a transposition of two words, which would stand better in the next clause than in this.

The passage at present stands thus :

ויקרא אריה על מצפה אדני אנכי  
 עמוד תמיד יומם  
 ועל משמרתִי אנכי  
 נצב כל הלילות :

By transposition I would arrange it thus :

ויקרא אריה אדוני אנכי  
 על מצפה עמוד תמיד יומם  
 ועל משמרתִי אנכי נצב כל הלילות :

*Verse 9.* “And behold,” &c. In the preceding verse the Prophet recited what the watchman said; now he proceeds in the description of what the watchman sees. In the middle of the verse “he answered,” he recites again what the watchman says in consequence of what he had further seen: all

<sup>3</sup> Whether such cars were ever actually in use or no, which, upon further consideration, seems very improbable, such evidently was the car of the prophetic vision.

<sup>4</sup> Some commentators have imagined that the צמד פרשים alludes only to the order in which Cyrus’s cavalry advanced to march up the dry bed of the river. See *Cyropæd.* p. 524, Hutchinson. But the 9th verse evidently describes one man somehow or other drawn by the pair.

along speaking of the watchman as a third person. In the 10th verse he discovers that he is himself the watchman.

*Verse 10.* "O my thrashing." O nation of the Jews, thou object (not of my discipline, for the Prophet certainly speaks in his own person), but of my unremitted pains and solicitude; the object upon which my labour in the prophetic ministry is bestowed.

The translation of the whole is thus :

THE BURTHEN OF THE MARSH.

- 1 Like the sweeping-whirlwinds in the south,  
For devastation from the desert it cometh, from the  
dreaded land !
- 2 A grievous vision is set before me !  
'That perfidious dealeth perfidiously, and that spoiler  
spoileth :  
'Come up, O Elam ! lay siege, O Media !  
'I have put an end to all her vexations.'
- 3 For this my loins are filled with acute pain ;  
Pangs seize me, as the pangs of a woman in travail.  
I am convulsed by what I hear,  
I am astounded by what I see !
- 4 My thoughts <sup>5</sup> wander !  
*Fright* <sup>6</sup> distracts me !  
The sweet season of my morning sleep he appointed to  
me for horror <sup>7</sup>.

<sup>5</sup> Literally, 'my heart : ' but the heart, in the language of the sacred writers, signifies the whole inner man, the thoughts as well as the passions.

<sup>6</sup> "Fright." The word פלצות is a feminine singular, as appears by the form of the verb of which it is the subject.

<sup>7</sup> The original seems to express the regular return of some distracting visions at this season appointed by Nature for a respite from every care. In the following verse the Prophet seems to fall into one of these dreadful trances. The terror carried to the utmost height by the scene of the capture of the city, brings him to himself ; and he awakes from the trance calling to the Babylonian chiefs, to apprise them of their danger.

- 5 The table deckt—the watch set—eat, drink <sup>8</sup>—  
Rise, princes ! gripe the oiled shield <sup>9</sup>.
- 6 For thus hath the Lord said unto me,  
Come, let him that standeth on the watch-tower report  
what he seeth.
- 7 And he seeth one-drawn-in-a-car (רכב) with a pair  
of riders,  
Drawn by an ass, drawn by a camel.  
And he hearkeneth out with great diligence.
- 8 And he crieth, ‘ My Lord, I am a [very] lion ;  
‘ Standing on the watch continually all the day,  
‘ And fixed upon my station every night.’
- 9 And behold, hither cometh  
The man drawn in a car with a pair of riders :  
And thereupon [the watchman] proclaimeth <sup>1</sup>  
‘ Babylon is fallen, is fallen !  
‘ And all the graven images of her gods are dashed in  
pieces against the ground.’
- 10 O my thrashing, and the corn of my floor !  
What I have heard from Jehovah of hosts  
The God of Israel, I have reported unto you.

<sup>8</sup> I have endeavoured to imitate the somnambular phraseology of the original.

<sup>9</sup> Literally, ‘ anoint the shield.’ I suppose these shields were of leather, not overlaid with metal like the shields of Homer’s heroes ; and were oiled to preserve the toughness of the leather, which otherwise growing hard and brittle, would have been apt to split with the stroke of a dart, and to give a passage to the weapon. Compare 2 Sam. i. 21. Or they might be oiled, though covered with metal, to make the surface slippery, that the weapons of the enemy might slide upon them.

<sup>1</sup> Literally, ‘ and he answereth, and saith.’ But ען, ‘ he answereth,’ often signifies only that the speaker speaks in reference to a certain subject, or upon a certain occasion, expressed, or to be collected at least, from the preceding discourse.

## CHAP. XXII.

I agree with Houbigant that the prophecy contained in the first fourteen verses of this chapter relates to the siege and capture of Jerusalem in the reign of Zedekiah. The infidelity and impenitence of the Jewish people mentioned in the 11th and 13th verses, and the utter ruin threatened in the 14th, suit not the times of Hezekiah, nor the event of Sennacherib's expedition. The measures of defence described in the 9th, 10th, and 11th verses, are such precautions as would naturally be used at any time when a siege was apprehended, and cannot be understood to mark the times of Hezekiah in particular, notwithstanding what the sacred history records of his preparations for a siege.

*Verse 3.* "they are bound by the archers—are bound." For אסרו, in both places, read, with Houbigant and Bishop Lowth, חסרו. "They are fled from the bow—are fled." Bishop Lowth.

*Verse 5.* "breaking down the walls, and of crying to the mountain." Mr. Parkhurst's translation of this passage deserves attention: "of confused justling, or hurly-burly, and of shouting on the mountain." See his Lexicon, קרה, i. and קרקר.

*Verse 6.* "with chariots of men and horsemen." For ארם, read, with Houbigant and Bishop Lowth ארם.

And Elam takes up the quiver ;  
On chariots with riders [comes] the Syrian,  
The Cyræan uncovers the shield.

*Verse 8.* "And he discovered the covering of Judah." Rather, "And the veil of Judah shall be [or was] taken off." See Parkhurst, סך.

*Verse 14.* Notwithstanding the difficulty which Bishop Lowth finds in this passage, it seems to me very similar to 1 Sam. ii. 27, and iii. 21 ; and I am persuaded no emendation is necessary. "Jehovah is revealed;" that is, the purpose of Jehovah is revealed.

*Verse 16.* "as he that heweth, &c. . . . a rock." Literally, "hewings on high are his sepulchre, cuttings in the rock his



habitation.” That is, his sepulchre is hewn out on high, his habitation is cut out in the rock.

*Verse 17.* “will carry thee away with a mighty captivity, and will surely cover thee.” The expressions in the original are of very doubtful interpretation.

*Verse 18.* “He will surely violently turn and toss thee like a ball.” Castalio has rendered the original with more exactness, I think, than any other interpreter: —“Convolutum tanquam pilam versando rotabit.”

17, 18. Upon considering the separate senses of the roots *נָטַל* or *נָטַל*, *עָטָה* or *עָטָה*, and *צָנַף*, namely, *נָטַל* or *נָטַל*, ‘to cast forth, to project;’ *עָטָה* or *עָטָה*, ‘to hurry away, to toss away;’ *צָנַף*, ‘to cause to spin like a ball in the air;’ I suspect that the verses should be thus divided :

הנה יהוה מטלטלך מטללה גבר  
ועטך עטה צנוף :  
יצנפך צנופה כדור  
אל ארץ רחבת ידים :

- 17 Behold Jehovah is about to cast thee forth with a giant's force,  
And he will toss thee a spinning toss.  
18 He will send thee spinning like a round ball  
Into a wide open country.

#### CHAP. XXIII.

That the first capture of Tyre by Nebuchadnezzar is the particular subject of this prophecy, is evident from the general tenor of it, the calamity predicted being described as the first the Tyrian state had endured, and in particular from the 12th verse. The Prophet, however, confines not himself to the fortunes of the single town of Tyre, but he touches upon the general blow given to commerce by the destruction of that universal mart, and upon the sufferings of the Tyrians in their distant colonies, under the irresistible arms of the Babylonian conqueror.

- 1 The burthen of Tyre.  
Howl, ye ships of Tarshish !  
For the spoiler is within your port.  
Far as the land of Chittim the news is spread.

- 2 The inhabitants of the sea-port are still ;  
The merchants of Sidon, who traversed the sea, crowded  
*thee*<sup>2</sup>.
- 3 Upon the mighty waters<sup>3</sup> was the seed of the Nile,  
The harvest of the river was her revenue.  
She was the factress of nations.
- 4 Be thou ashamed, O Sidon ; for the sea hath spoken,  
*Even the fortress of the sea*<sup>4</sup>, saying,  
I have travailed not, I have not brought forth,  
I have nourished no youths, [neither] brought up  
virgins.
- 5 When the tidings shall reach Egypt,  
They shall be sorely grieved at the tidings of Tyre.
- 6 Pass ye over to Tarshish : howl, ye inhabitants of the  
sea-port !
- 7 Is this your city rioting [in prosperity],  
Whose antiquity is of the earliest date ?  
Her own feet bear her far away to sojourn.
- 8 Who hath devised this against Tyre,  
The mistress of crowns, whose merchants were princes,  
Whose traders were the honourable of the earth ?
- 9 Jehovah [God] of hosts hath devised it ;  
*To stain the splendour of whatever was haughty*<sup>5</sup>,  
To bring into contempt all the honourable of the earth.

<sup>2</sup> — “ thee,” O sea-port.

<sup>3</sup> — “ the mighty waters ;” *i. e.* the wide ocean. The corn, the growth of the Delta, transported in Tyrian vessels to the ports of various distant countries, was thus scattered over the main ocean ; and the harvest of the banks of the river became the revenue of Tyre.

<sup>4</sup> Or, “ Even the strength of the sea ”— or, “ The tutelary demon of the sea ”— May not 𐤇𐤍𐤁 signify some idol worshipped by merchants as the power presiding over the sea, directing the currents and the winds, as their tutelary divinity ? Hercules was worshipped by the Gauls under the title of Magusan.

<sup>5</sup> To mar the lustre of whatever was haughty.

- 10 Overflow thy land, like a stream, O daughter of  
Tarshish,  
That hath no longer an embankment !
- 11 Jehovah hath stretched his hand over the sea,  
He hath shaken the kingdoms,  
He hath issued a command against Canaan  
To destroy her fortresses.
- 12 And he hath said, Thou shalt no more repeat thy riot,  
O thou deflowered virgin, daughter of Sidon.  
Arise, pass over to Chittim : there also thou shalt have  
no rest.
- 13 Behold the land of the Chaldeans !  
This people was not :  
The Assyrian founded it,  
He set up his beacons for ships.  
Down with her stately palaces : she is appointed to  
destruction.
- 14 Howl, ye ships of Tarshish ! for *your fortress* <sup>6</sup> is laid  
waste !

Here ends the first part of this prophecy. In the sequel the Prophet in a cooler strain defines the duration of the Tyrian captivity, and foretells the restoration of the state, without extending his views to what was to take place in the distant times of Alexander the Great. There is no difficulty in the four remaining verses, and they cannot be better rendered than in Bishop Lowth's or the public translation.

*Verse 1.* "the spoiler is within your port." שׂוֹדֵד מְבִית מְבוֹא. Some of Kennicott's best MSS. and the Bible of Soncinum 1488, have שׂוֹדֵד. The points favour this reading, שׂוֹדֵד. The words שׂוֹדֵד מְבִית taken by themselves, any one would render 'the spoiler is within.' But within what? The sentence has nothing to answer this question but the word מְבוֹא. This word is frequently used as a noun substantive, to signify the entrance into any place : the entrance

<sup>6</sup> Rather, "your strength," or, "your protector."

of a house, a town, a temple, a country. But an entrance, with respect to the ships upon the ocean, must be the port to which they are bound, where they wish to enter. The Prophet's imagination presents to him fleets of merchantmen bound to Tyre, (whether ships of other countries, or merchantmen of Tyre itself, homeward bound, makes little difference, though the former I take to be the better exposition of the phrase 'ships of Tarshish': it is Vitringa's and Bochart's): he warns them not to enter, because they will find the enemy in possession of their harbour. It is some confirmation of this sense that, in Ezekiel's lamentation over Tyre (Ezek. xxvii. 3), מְבוֹאת יָם is clearly the haven of Tyre, considered as the entrance of the sea from the continent.

Bishop Lowth renders this line thus. "For she is utterly destroyed both within and without." In Poole's Synopsis, I find the like interpretation ascribed to Forerius; and there the reader may see by what process that critic would deduce this sense from the Hebrew words, which is adopted with great commendation by Vitringa. But I cannot find a single instance in the sacred writings in which מְבוֹאת, either by itself, or contrasted with מְבֵית, or in any connexion, renders 'without.'

—"Far as the land of Chittim the news is spread."  
מֵאֶרֶץ כְּתִים נִגְלָה לָמוֹ

—"the land of *Chittim*." By the writer of the first book of Maccabees, Alexander the Great is called the king of Chittim. Ships of Chittim, in the book of Daniel, are Roman ships. Hence it should seem that Chittim is a name common to Greeks and Romans. כְּתִים, in Arabic, is 'to hide.' אֶרֶץ כְּתִים therefore I take to be a general name for those parts of our western world which were the least known to the Jews and other eastern nations; the 'terra incognita occidentalis': although Vitringa, with Bochart, takes אֶרֶץ כְּתִים to be the peculiar name of Italy.

"Far as the land of Chittim"—

It may seem strange to suppose that the preposition מֵ should render 'far as.' Noldius cites 2 Sam. vi. 2, as an instance in which מֵ directly renders the preposition of the place *whither*. But he mistakes the true sense of the passage, in which מֵ is clearly the preposition of the place *whence*. He

cites to the same purpose Psalm lxxviii. 30, where כ has quite another meaning; and Cant. iv. 1, where the force of כ will depend upon the sense given to the verb גלש. Upon the whole, I am not satisfied that the prefix כ in any instance directly renders the preposition of the place *whither*. But in describing great distances, the Hebrew and the European languages take contrary ways. The Hebrew language always measures backward from the farthest boundary to the place of the writer or speaker. The Greek and Latin languages for the most part, and the English language always (some texts in the Bible excepted, in which the Hebrew idiom is retained), measure forward from the station of the writer or speaker to the farthest boundary. In either way, the thing expressed is the whole space between the writer's station and the utmost limit mentioned. Hence it often happens, that although the prefixed כ never directly renders the preposition of the place *whither*, yet its effect in describing distance can be no otherwise so perspicuously rendered in English as by *as far as to*, or some equivalent phrase. Thus, in Is. lix. 19, ממוערב and ממזרח שמש in effect render 'to the utmost west,' and 'to the rising of the sun.' The thing intended is the whole surface of the habitable globe, measured first from the utmost west back to Judea, and again from the utmost east back to Judea. Again, in Is. xvii. 13, ממרחק is 'to a great distance'; and in the text, מארץ כתיש describes the whole space between the farthest shores of Chittim and the Tyrian shore. Inde usque a terrâ Chittim fama pervulgata est.

Another difficulty in this line is to expound the pronoun למי. I think it is used indefinitely for all the inhabitants of the space described, whoever they might be, and in whatever part of it. So we might say in English, 'They have heard of the rupture with Spain ere this in the East Indies;' *i. e.* they [who live] in the East Indies ere this have heard, &c.

Some, with the LXX, render the verb נגלה 'it is carried away captive;' ἤκαι αἰχμάλωτος. Others take נגלה for a noun rendering 'captivity;' but I find no authority for this sense of the verb in Niphal, nor for any use of נגלה as a noun.

<sup>7</sup> And see this chapter, verse 7.

*Verse 2.* "are still." The bustle and noise of traffic and business is heard no more in the streets of Tyre. All interpreters have taken the verb *נָמַד* as an imperative; for which I see no reason but the authority of the points.

*Verse 3.* "the factress of nations." See Herodot. lib. i. 1.

*Verse 6.* "Pass ye over to Tarshish." The Prophet addresses his hearers. He has described the consternation of the Egyptians. "Go on (he says) to Tartessus; see the state of things there."

*Verse 10.* "Overflow thy land," &c. "A city," says Bishop Lowth, "taken by siege and destroyed, whose walls are demolished, whose policy is dissolved, whose wealth is dissipated, whose people is scattered over the wide country, is compared to a river whose banks are broken down, and its waters, let loose and overflowing all the neighbouring plains, are wasted and lost." This interpretation (which is indeed Vitringa's) is certainly the most satisfactory that has ever been given of this obscure verse. But I cannot agree with Bishop Lowth (who in this too follows Vitringa) that the daughter of Tarshish signifies Tyre. I believe no other instance can be found, in which the parent state is called the daughter of the colony. The daughter of Tarshish I take to be Tarshish itself, or its inhabitants; as the daughter of Sion and the daughter of Jerusalem are Sion itself and Jerusalem itself, or rather inhabitants described under the image of the children of the towns. Upon occasions of distress and danger the address is to the female sex, as the most obnoxious to alarm and injury. The Prophet describes the distant colonies, Tartessus in particular, as suffering, together with Tyre, by the arms of Nebuchadnezzar. By the testimony of Megasthenes, it appears that the conquests of that monarch extended to the farthest coasts of Spain. Megasthenes, as cited by Strabo, says, that "Nebuchadnezzar, whose reputation among the Chaldeans surpassed that of Hercules, pushed his conquests as far as the Pillars." Strabo, lib. xv. p. 687. As he is cited by Eusebius, from Abydemus, he says, that "Nebuchadnezzar, more valiant than Hercules, led his armies as far as Libya and Iberia; and having subdued these countries, settled a portion of the people on the right of the Euxine."

Euseb. Præp. lib. ix. p. 267. R. Steph. Sir John Marsham indeed understands this Iberia to be the country of that name near the Caspian, and the Pillars to be the pillars which Alexander the Great erected in Sarmatia<sup>s</sup>. But the Iberia mentioned in connexion with Libya could be no other Iberia than Spain; and the Pillars mentioned in connexion with Hercules could be no other than the Pillars of Hercules. And this is further evident from the general purport of the passage of Megasthenes, in which this mention of Nebuchadnezzar's conquests occurs; which, as it appears from Strabo, was to prove that conquest had been pushed to a much greater extent westward than towards the east. Nebuchadnezzar's conquests are given as an instance of distant conquests westward; whereas the conquest of the Asiatic Iberia by a Babylonian had been rather an instance of conquest toward the north. I hold it certain, therefore, that Nebuchadnezzar's conquests, by the testimony of Megasthenes, extended to the western coasts of Spain, and that his conquests there are alluded to by the Prophet in this, and again in the 12th verse, but with another reference there, to greater things and more remote.

Bishop Stock's conjecture, that the Tarshish of this verse is neither Tarsus in Cilicia, nor Tartessus in Spain, but a city on the Persian Gulph, of which, as the mother-city of the Sidonians, Tyre might properly be called the daughter, is very plausible.

*Verse 11.* "To destroy her fortresses." The fortresses of Canaan; not only the towns within the land of Canaan itself, but the distant colonies of the Canaanites.

*Verse 12.* "there also thou shalt have no rest."—"Texit propheta velo paucorum verborum eventus maximorum motuum et calamitatum bellicarum, quas Siculi, Sardi, Corcyraei, Carthaginienses, et Hispani tandem, inter quos populos Tyrii profugi sedem figerent, cum tempore experirentur. Sicilia, et occiduae maris Mediterranei insulae, quae se valde ostentarunt sub imperio Persico, varios jam subierant casus, laetos, tristes, quando tandem Carthaginienses se miscere coeperunt rebus Siciliae Ol. xcii. an. 3<sup>o</sup>. Inde inter utrumque

<sup>s</sup> Vide Can. Chron. ad Sæc. 18, tit. Nabo-col-assams Rex.

populum funestissima bella; et Siciliae tyrannides; et causâ Siciliae Romani mixti Carthaginensibus, natumque est primum bellum Punicum, difficillimum et gravissimum; quod excepit secundum, calamitate translata in Hispaniam; et tertio denique excisa est Carthago, Tyrus altera; quam oraculi antiqui adversus Canaanis posteros per Noachum editi, et horum vaticiniorum Jesaiae et Ezechielis de Tyro fulmina percusserunt, et tandem everterunt, ut filiae eadem sors esset, quae matris. Imo ne nova quidem Carthago, Hispaniensis, Carthaginis Africanæ et Tyri soboles, hanc calamitatem evasit, a Scipione vi expugnata. Atqui hæ ipsissimæ illæ regiones sunt, ad quas fugerent Tyrii, de quibus vates, illos ne ibi quidem quiete acturos esse." Vitringa ad locum, vol. i. p. 703, c. 1.

*Verse 13.* "This people was not;" *i. e.* this people, the subject of this discourse; this Tyrian people.

—"An Assyrian founded it." That the Phenicians, the founders of Sidon and Tyre, were a colony from Idumea, is now so generally allowed by the learned, that the proof of it is unnecessary. See Gesner de Phœnicum extra Columnas Herculis Navigationibus, Prælect. i. § 2. Idumea was one of the many regions enumerated by Strabo, as composing the extent of that vast country which went under the general name of Assyria. It is probable, therefore, that the first founders of the Phenician state, of which Sidon first, afterwards Tyre, was the metropolis, were an Assyrian race. It is remarkable, that Justin, speaking of the original of Tyre, says, "the Tyrian nation was founded by Phenicians, who, leaving their own country on account of an earthquake, settled first upon the *Assyrian Lake* (Assyrium stagnum), in a little while upon the sea-shore." Justin, xviii. 3. By the Assyrian Lake, Gesner understands the Lake of Tiberias. But whence should this get the name of the Assyrian Lake, unless it was that the first that settled in the adjacent country were Assyrians?

Servius indirectly mentions this Assyrian extraction of the Tyrians. Upon these words of Virgil,

— Series longissima rerum,  
Per tot ducta viros primâ aborigine gentis, (*Æn.* i. 645.)



he has this note: —“A Belo primo *Assyriorum* rege—usque ad Belum patrem Didonis.” In which he evidently refers the origin of Dido’s family to the Assyrian Belus.

Again he mentions the Assyrian Belus as the first owner of the golden cup in which Dido makes her libation:

“Hic regina gravem gemmis auroque poposcit  
Implevitque mero pateram; quam Belus, et omnes  
A Belo soliti.” *Æn.* i. 732.

“Belus (says Servius) primus Assyriorum rex.”

—“Down with her stately palaces.” Compare Psalm cxxxvii. 7.

—“she is appointed to destruction.” Literally, “[He] hath appointed her to destruction.” That is, either Jehovah hath appointed her, or the Assyrian hath appointed her. Babylonia was comprehended under the general name of Assyria. Or perhaps it is to be said that a verb in Kal or Hiphil in the third person, without a nominative, is to be rendered by a verb passive, with the object of the verb active for its nominative; and that in the Hebrew language the passive of verbs that have no Niphal is properly expressed by the active verb without a nominative, having for its object what should be the subject of the passive verb.

In whatever way this last clause is expounded, the whole verse intimates darkly, because in the abrupt ecstatic style, that Tyre is to be destroyed by the same race to which she owed her origin.

*Verse 15.* “for them that dwell before the Lord.” Rather, “for them that sit before Jehovah.” —“sit,” *i. e.* as disciples. (See Vitringa on the passage.)

#### CHAP. XXIV.

Those expositors who apply this whole chapter to the Jews, are not agreed among themselves whether it relates to the times of Salmaneser, of Sennacherib, Nebuchadnezzar, Antiochus Epiphanes, or the Romans. Houbigant has clearly shewn that it is inapplicable to any thing earlier in the Jewish history than the final conquest and dispersion of the nation by Vespasian. But the terms of the prophecy

are such as cannot be naturally expounded of any thing less than the general tribulation of the last ages, and the succeeding prosperity of the Church in the end of the world.

“Post specialem singularium gentium correptionem (says St. Jerome) Judæ, Babylonis, Philistim, Moab, Damasci, Israel, Ægypti, Deserti Maris, Idumeæ et Arabiæ, vallis visionis, et ad extremum Tyri . . . nunc quid totus orbis in consummatione passurus sit, propheticus sermo describit, et nequaquam de singulis gentibus, sed de cunctis pariter prophetatur.”

“Solenne est Isaïæ, ut quoties in vaticiniis suis offertur aliqua umbra eorum quæ in novissimis temporibus accident, statim ad illa animum et verba convertat. Erat Tyrus viva totius orbis effigies, cum eò omnia regna confluerent. Cum ergo microcosmi hujus interitus esset a prophetâ descriptus, ad describendam majoris mundi vastitatem assurgit. Sicut Christus ab eversione Hierosolymæ ad mundi excidium et universale judicium sermonem ducit.” Sanctius apud Poole.

The first twelve verses of this chapter seem to describe the extermination of the Jews by the Romans. In the 13th, 14th, 15th, and former part of the 16th verse, the Prophet describes the successful preaching of the Gospel, and the consequent conversion of the Gentiles, by the first Hebrew converts scattered over the whole world; for they seem to be meant by the after-picking of the olive tree, and the gleaning-grapes after the vintage. The remainder of the chapter from the 16th verse describes the commotions in the latter ages of the world, the judgments to be executed upon the adversaries of the true religion, and the final triumph of the Church. In this part the prophecy is very obscure, the accomplishment being yet distant.

*Verse 1.* “the earth.” Rather, “the land.”

*Verse 4.* “The earth.” Rather, “The land.”

— “the haughty people of the earth do languish.” — “excelsa simul et ima terræ collabescunt,” Houbigant. The plural verb אִמְלִלוּ has led interpreters to expound the singular nominative as a collective. The Vulgate seems to have had the singular verb אִמְלַל; and with the singular verb, the most obvious interpretation of this clause would be this: “Together with the earth the heaven is decayed.” מְרוֹם, as we

might say, 'the upper region,' is often used for the heavens, or the sky. It seems to be so used below, verse 21.

*Verse 5.* "The earth." Rather, "The land."

*Verse 6.* "the earth." Rather, "the land."

—"and they that dwell therein are desolate." Rather, "because the inhabitants thereof are found guilty," Vitringa and Bishop Lowth.

—"of the earth." Rather, "of the land."

—"are burnt." If any emendation be necessary here, I should propose for חרו to read נחרו. (See Ps. cii. 4.) The formative ך of the verb might easily be omitted, when the next preceding word ends with the same letter. But compare Job xxx. 30.

*Verse 7.* "The new wine mourneth." "The new wine is become vapid."

*Verse 8.* "the noise of them that rejoice." Rather, "the noise of the riotous."

*Verse 9.* "strong drink." Rather, "the date-wine."

*Verse 10.* "The city of desolation is broken down." Rather, "The city is broken down; it is a ruin." See Bishop Lowth.

*Verse 11.* "all joy is darkened." ערבה. Bishop Lowth, with Archbishop Secker, would read עברה. But I find that the verb ערב in the Arabic language renders these senses: 'abfuit, distitit, longius recessit; ablegabit, extorrem fecit, in exilium expulit, peregrinatus fuit, peregrinus evasit, subtrahit se:' and in the Samaritan, 'expulit, exterminabit, exhæredavit.' See Castell's Lexicon.

*Verse 12.* "and the gate is smitten with destruction." Rather, with Bishop Lowth, "and with a great tumult the gate is battered down."

*Verse 13.* In the original, put a semicolon between הארץ and בתוך.

When thus it shall be in the midst of the land [that is, the land of Judea],

Amongst the peoples [there shall be] as the after-picking of an olive tree,

As the gleaning-grapes when the vintage is finished.

*Verse 14.* "They." Rather, "These," this small remnant.

But these shall lift up their voice, they shall sing :  
Resound, O ye waters, with the exaltation of Jehovah.

*Bishop Lowth.*

I am much in doubt about the latter line. "From the sea," may signify "in the western quarters of the globe," or, generally "from the outmost shores," a cingente omnia oceano.

*Verse 15.* "in the fires," בארים. This word deserves much consideration. Twenty-three of Kennicott's MSS., and among these some of the first authority, have באורים. Houbigant would read באומים, or בעמים. Bishop Lowth and the Layman read באים.

*Verse 16.* "glory to the righteous." Rather, "to the Just One."

— "but I said, My leanness, my leanness," &c. The Prophet, hearing songs of praise to the Just One, is naturally led to think of the general corruption of human nature, and of the base treatment which the Just One met with from the Jews; which two things he pathetically deplores in the sequel of this verse. By his *leanness*, he means the deficiency of his own righteousness, which was such that he had need to clothe himself with the merits of the Just One. The perfidious dealers are the unbelieving Jews of our Lord's time, who, by rejecting their Saviour, became apostates from their God.

*Verse 17.* "Fear, and the pit," &c. Fired with indignation at the scene of the treatment of the Just One, the Prophet threatens the guilty world with instant vengeance.

*Verse 21.* "shall punish the host of the high ones [that are] on high;" literally, "shall visit upon the host of the height in the height," or, "of the upper region in the upper region." "Animadvertet Jova, et in sublimem exercitum in sublimi," Castalio. — "visitabit Dominus super militiam cæli in excelso," Vulg. — ἐπάξει ὁ Θεὸς ἐπὶ τὸν κόσμον τοῦ οὐρανοῦ τὴν χεῖρα, LXX. The antithesis between this "host of the upper region in the upper region, and the kings of the earth upon the earth," clearly shews that heaven is meant by מרום, 'the height, or upper region.' Whether this host of heaven be the visible host (which shall be visited in the latter days, and thrown into much disorder, in the formation of the new heavens and new earth, out of the ruins of the present system), or the host of the rulers of the darkness of

this world, the spiritual wickedness in high places, seems doubtful. St. Jerome and the LXX certainly understood the words of the visible host. "In die illâ, hoc est in die judicii (says St. Jerome), visitabit Dominus super militiam, sive super ornatum cæli, in excelsis, ut non solum terrena sed et excelsa judicet. Quis sit autem ornatus cæli, sive militia, Moyse scribente discamus: cave ne suspiciens cælum, et videns solem et lunam, stellas et omnem ornatum cæli, decipiaris et adores eas: visitabit autem Dominus, secundum idioma scripturarum, quasi ægrotantem militiam et exercitum cæli et ferro et cauteriis indigentem." The kings of the earth, in the next clause, St. Jerome expounds of evil spirits:—"rectores tenebrarum istarum et spiritualia nequitiae in cælestibus. De quibus principibus diversis provinciis præsidentibus et in Daniele scriptum est.—Hos igitur principes qui suum non servaverunt gradum, congregabit Dominus in die judicii quasi in uno fasce pariter colligatos et mittet in lacum inferni." This seems very unnatural.

It may seem difficult to understand the "bundling up of the host of heaven together with the kings of the earth for the pit," and their common imprisonment, mentioned in the 22d verse, of the visible host of heaven, unless it denote some restraint laid upon the physical powers of the heavenly bodies previous to the catastrophe of the present system. At the same time that the governments of the earth shall be broken up, and her potentates spoiled of their power and authority, the objects of idolatrous worship shall be fettered in their physical energies and influences, and the present economy of Nature shall be abolished together with the corrupt polity of men. Wicked princes, the patrons and perpetrators of violence and impiety, shall be bundled up with the rubbish of the worn system, and thrown aside as lumber, till the season shall come for a final visitation of both; when the old materials of the universe shall be wrought anew; and that which may seem good to Infinite Wisdom and Justice shall be the end of the wicked.

Upon the whole, however, I think 'the host of the height' in this place may best be expounded of intelligent beings, the rulers of the darkness of this world. For it is very evident that the Church is to enjoy prosperity on earth, and Jehovah

is to reign in Mount Zion and Jerusalem, after the execution of the judgments here described. The physical convulsions, therefore, mentioned in the 19th and 20th verses, are not such as are literally to put an end to the present system of the world. Perhaps they are mystical. The sun and moon of verse 23 are certainly a mystical sun and moon; and the height or heaven of this verse is a mystical heaven.

*Verse 22.* "as prisoners are gathered in the pit." Rather, with Bishop Lowth, "as in a bundle for the pit."

—"shall they be visited."

"Videtur applaudere amicis meis, qui diabolo et dæmonibus dant pœnitentiam (says Jerome), quod multa post tempora a Domino visitentur. Sed considerent, quod non dixerit apertè scriptura divina, *visitabuntur à Domino*, vel *visitabuntur ab angelis*, sed absolutè *visitabuntur*. Ex quâ ambiguitate verbi, et remedium potest intelligi et correptio: quod postquam justî præmia receperint, illi in pœnis perpetuis visitentur. Est tamen sciendum, quod judicium Dei humana non possit scire fragilitas, nec de pœnarum magnitudine atque mensurâ ferre sententiam, quæ Domini arbitrio derelicta est." It should seem from this last sentence, that St. Jerome, though he scrupled to approve, did not peremptorily condemn the opinion of his friends, and thought the question of eternity of punishment somewhat doubtful.

#### CHAP. XXV.

This chapter contains the Prophet's thanksgiving for the overthrow of the apostate faction, and the establishment of the righteous in everlasting peace.

*Verse 2.* "of a city." The Prophet employs general images of conquest and extermination, and no particular city seems intended. See chap. xxiv. 10, notes.

—"of strangers"—of such as were strangers from the commonwealth of God's people.

3. Therefore the fierce people shall glorify thee,

The city of the heathen; tyrants shall fear thee.

*Verse 5.* "Thou shalt bring down," &c. As the periods are now divided, the best translation of this verse, upon the whole, is certainly St. Jerome's: "Sicut æstus in siti tumul-

tum alienorum humiliabis, et quasi calore sub nube torrente propaginem fortium marcescere facies.” He refers the word בצל to the root צלה, and for יענה he seems to have read תענה. Thus he certainly brings the passage to very good sense. Nevertheless, as the exposition of the word בצל, and the emendation of תענה for יענה are both uncertain; and as the *heat* in the last verse was an image of the tyranny of the wicked, I should rather propose an alteration of the stops, and a new division of the verses; thus,

..... 4  
 כִּי רוּחַ עֲרִיצִים  
 כּוֹרֵם קִיר כְּחֶרֶב בְּצִיּוֹן :  
 שְׂאוֹן זָרִים תִּכְנִיעַ  
 חֶרֶב בְּצֶל עֵב  
 זֹמִיר עֲרִיצִים יַעֲנֶה :

4 .....

For the spirit<sup>9</sup> of tyrants

Is as a flood [against] the wall<sup>1</sup>, as the parching-heat in the desert.

5 The noisy-pride of strangers thou wilt bring low,  
 Withered under the shelter of the cloud  
 The offspring of tyrants shall be humbled.

—“Withered”— I take חרב to be the participle Paoul agreeing with זמיר. That the verb חרב is applied to vegetables, to denote their dried withered state; see Judges xvi. 7, 8. The shoot of a tree withering under the sheltering shade of the cloud, which is naturally friendly to its growth, is an apt image of the wicked brought to ruin; not for want of the natural means of thrift and prosperity, but by the immediate act of God.

—“The offspring”— literally, “the shoot.” I cannot agree with the learned Mr. Parkhurst that the word זמיר, in Cant. ii. 12, evidently “denotes the harmonious singing of birds.” Whence he seems to conclude that the word may signify any other harmonious singing, and may be understood here of a joyful noise, or triumphant singing.

<sup>9</sup> Or, “the fury.”

<sup>1</sup> Or, “as the winter flood.” —“imber brumalis,” Vitringa. קיר for קור, Vitringa, Capellus, and Bishop Lowth.

—"shall be humbled." Bishop Lowth observes, upon another place, that the Hebrew poets delight in the mixture of the proper with the allegorical. The most moderate degree of this mixture is when that is predicated of the figure, which is incident only to the thing figured; or *vice versa*: and thus far the mixture of the proper and the figurative is common in all languages, and this line in the original presents a remarkable instance. The verb ענה, in the sense of humbling, is properly, I think, applied only to men, and the fortunes of men. Here its subject is the young shoot of a tree, put as a figure for the progeny of men. But a shoot, or a branch, shall be humbled, in our language would be a very harsh expression, and hardly intelligible.

*Verse 6.* "unto all people." Rather, "unto all peoples."

—"a feast," a spiritual feast of the blessings of the Christian dispensation. See Bishop Lowth's excellent note upon this verse, in which he shows, with the highest evidence, the necessary reference of this prophecy to the Gospel.

*Verse 7.* "the face of the covering cast over all people." Transpose פני with Houbigant and Bishop Lowth. —"the covering cast over the face of all peoples." The 'covering' and the 'veil' are the mist of ignorance in which the heathen world was buried, till the appearance of our Saviour; particularly the ignorance of a future state, and of the means of obtaining eternal life.

*Verse 9.* "and he will save us." Rather, "and he hath saved us."

"Absorptâ morte in perpetuum, populus Dei, qui de manu mortis fuerit liberatus, dicet ad Dominum, 'Ecce Deus noster quem increduli hominem tantùm putabant.'" Hieron. ad locum.

"Observe—verba prophetæ sic esse constructa, ut nos ultro invitent ad speciatim cogitandum de personâ Filii Dei, magni servatoris et salvatoris, (est enim in hâc voce major emphasis,) qui cum olim populo posterorum Jacobi præstitisset salutem temporalem, in fine dierum appareret in carne ad populo electo impetrandam salutem spiritualem et æternam." Vitringa ad locum, vol. ii. p. 49, c. 1.

*Verse 10.* "and Moab shall be trodden down under him,



even as straw is trodden down for the dunghill;” perhaps “and Moab shall be trodden down under him<sup>2</sup>, as straw is trodden in the waters of Madmenah.” Straw was trodden in water to prepare it for the making of bricks. —“Illi aguntur (says Houbigant) qui mediis in aquis paleas frangunt, ac subigunt, ut conficiantur lateres.” Perhaps Madmenah might be famous for brick-works.

If we follow the Keri, במו for במו (which is confirmed by many of Kennicott’s best Codd.), the common translation may stand; —“as straw is trodden down in the dunghill.” “Solet enim stramen injici sterquilinio, et pedibus calcari, ut fimus fiat.” Schindler apud Vitringam. But the former exposition seems by far more elegant. But the common word for straw is תבן, not מתבן. מתבן may be a thrashing floor, or the place where straw is shattered; and so the LXX understand it here, for they render it by ἄλωσα. מורמונה may come from the root דמה, and signify a roller or corn-drag. And thus the passage will be brought to the sense expressed by the LXX, which seems the best of all: —“and Moab [*i. e.* the land of Moab] shall be trampled under him, as the thrashing floor is trampled by the corn-drag.” See Mr. Parkhurst’s Lexicon, תבן, ii.

*Verse 11.* “And he shall spread forth his hands, &c. . . . swim.” —“Ita Deus potenter extendet manus suas, ut hostes hâc illâc percutiat, et tam facile illos conficiet, quam natator aquam findit.” Quidam apud Poole. —“Qui natant non irruunt toto impetu, sed leviter sese expandunt, et brachia placide deducunt, aquas tamen proscindunt et superant. Ita Deus absque ullo negotio sine strepitu aut tumultu hostes perdit et profligat.” Calvin apud Poole. Compare Zech. v. 3.

—“together with the spoils of their hands.” עם ארבות ידיו —“cum allisione manuum ejus,” Vulg. —“with the sudden gripe of his hands,” Bishop Lowth. —“manuum suarum impressione,” Houbigant. —“and with the strength of his hands shall he bring down their pride,” Queen Elizabeth’s translators. I cannot see how allision or impression

<sup>2</sup> Or rather, “in his own place;” that is, in his own country. So Vitringa.

may connect with any known sense of the word ארב. In the Chaldee dialect ארבות רגלים signifies the thigh, as the most muscular part of the רגל, or whole limb from the head of the thigh-bone downwards. In Arabic, the word ארביתין bears the same signification. Hence some have conjectured that ארבות ידים may denote the arm above the elbow as the most muscular part of the יד, or whole limb from the top of the shoulder to the ends of the fingers. In this case, the word ארבות must be referred to the root רבה, and the א at the beginning of the word must be servile. If עם were ever used as the preposition of the instrument, the Prophet might be supposed to pursue the image of the swimmer dashing the water on one side and the other with his arms; and the passage might be rendered thus: —“And with his brawny arms he shall bring down their pride.” But I find no unquestionable instance of this use of עם, though St. Jerome, Houbigant, and Queen Elizabeth’s translators, must all have supposed it to be so used here. The preposition עם is properly the preposition of the adjunct. ארבות ידיו, therefore, must be either something which was to be brought down together with the pride, or something appertaining to Moab at the time of the bringing down: some adjunct, in short, of Moab, or of Moab’s pride: and the ו suffixed to ידי must rehearse Moab, not God, or the swimmer. The muscular part of Moab’s arm cannot be mentioned here otherwise than as a general image of strength; and in this sense Castalio understood it. His translation is in these words: —“usque adeo illorum fastum *manusque membrasas* deprimet.” Our English translators seem to have understood the word ארבות of the spoils, *i. e.* the gains or acquisitions of fraud and cunning. And Bishop Lowth might mean the same thing by “the sudden gripe of his hands,” if by “his hands” he meant Moab’s hands. The gripe of the hand may signify the thing griped in the hand.

One MS. of Dr. Kennicott’s, of considerable antiquity, for ארבות, has ארכות. This various reading deserves great attention; for with this alteration the passage may be rendered, —“And he shall bring down their pride with the thrift of their hands.” See the word ארך in Parkhurst’s

Lexicon. See another explanation of this text offered by Mr. Parkhurst, אר"ב, II. 5.

*Verse 12.* "And the fortress of the high fort of thy walls shall he bring down."

"As the church is styled the city of God; so the society of infidels, or enemies to God's truth, is represented by the like similitude of a city, and typified under the figures of Sodom, Babylon, and that Jerusalem which killed the prophets. See Rev. xi. 8." Lowth the father upon Is. xxvi. 5.

CHAP. XXVI.

*Verse 1.* As the final overthrow of the apostate faction is described in the last chapter under the image of the destruction of their city, so the final peace of the faithful is here described under the image of the strength and security of a fortified town.

Strong is our city,  
Security is provided, walls and a bulwark.

ישועה, 'the means of security.'

— "is provided." The verb שות hath no Niphal. It is here used in Hiphil, in the third person future singular, without a nominative. The nouns ישועה, דומות, and דל, are accusatives, after the Hiphil verb. See chap. xxiii. 13, notes.

*Verse 2.* "the righteous nation," or, "the nation of the Just One."

*Verse 3.* "Thou wilt keep him in perfect peace whose mind is stayed on thee." יצר סמוך

The word יצר is used to signify 'a thought, imagination, project, or purpose formed in the mind;' in which use of it, however, it is for the most part joined (though not always) with לבב, or some other word that necessarily points to that particular sense. I doubt whether it be ever used to signify either the mind itself, or the settled habit or disposition of the mind: and most of all, I doubt whether it ever signify the good habit or disposition of the regenerate mind; in which sense they must understand it here who render the two words יצר סמוך, 'whose mind is stayed on thee;' or,

with Bishop Lowth, 'stayed in mind.' The word יצר, applied to the thoughts or imaginations of the human mind, is, I think, always taken in a bad sense; for those bad, or at the best foolish projects, which the perverse or inconsiderate mind forms for itself without regard of God.

Queen Elizabeth's translators understood the word יצר here of a purpose in the mind of God; for thus they render the passage: "By an assured purpose wilt thou preserve perfect peace." And this, I think, is the best sense the sentence will bear, if יצר in this passage signifies any purpose. The participle יוצר, in the sense of purposing, is once indeed applied to God, Jer. xviii. 3: but there it is applied to God purposing evil against the Israelites, and denotes an incomplete purpose of punishment, in case the persons threatened should remain impenitent. But in Is. xlvi. 3, the verb יצרת, in the mouth of God himself, signifies simply 'I have purposed,' without implying anything of evil or punishment in the purpose.

In this passage I should rather return to the general sense of the word. The verb יצר is generally 'to form or fashion.' The noun יצר is any thing formed or fashioned. The verb is particularly applied to the forming or making of a people, a polity. See Parkhurst's Lexicon. The faithful are individually "God's workmanship, created in Christ Jesus unto good works." — αὐτοῦ γὰρ ἐσμὲν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς. Ephes. ii. The community of the faithful, the righteous nation, or nation of the Just One, is a city "whose maker and builder is God." This spiritual polity, first made and fashioned by God, is continually supported by his Providence, till it will be brought at last to a state of perfect peace and security. This community, in respect of its divine original and support, is here most emphatically called יצר סמוך; in Aquila's translation, πλάσμα ἐστηριγμένον. Thus expounded, these two words may either be added to the second verse as nominatives, making a further description of the righteous nation, or nation of the Just One: or, if the Masoretic division be retained, which closes the second verse with the word אמונים, they make the accusative under the verb תצר; יצר, in either way, is the noun, and סמוך a participle in apposition. The

sense is very clear; but the construction of the original cannot be preserved, but at the expense of perspicuity either in the Latin or the English languages.

2 Open ye the gates  
And let the nation of the Just One enter,  
Which keepeth the truth, [God's] workmanship so constantly supported.

3 Thou shalt preserve [it] in perpetual peace,  
Because trust hath been placed in thee.  
Or, Because He (that is, the Just One) hath trusted in thee.

Or thus, according to the Masoretic division ;

2 Open ye the gates  
And let the nation of the Just One enter,  
Which keepeth the truth.  
3 Formed and supported [by thee] thou shalt preserve [it]  
In perpetual peace ; because, &c.

*Verses 7, 8, punctuate thus ;*

7 אֶרֶח לְצַדִּיק מִיִּשְׂרָאֵל  
יִשְׂרָאֵל מִזְעַגְל צַדִּיק תִּפְלֵם  
אֶף אֶרֶח מִשִּׁפְטֵיךָ יְהוָה :  
&c. קוֹיֵנוּךְ 8

7 The path of the Just One is perfectly even :  
An even road thou wilt level for the Just One,  
Even the path of thy laws, O Jehovah.  
8 We have expected thee, &c.

*Verse 11.* “for their envy at the people.” “They shall see with confusion thy zeal for thy people.” Bishop Lowth. Is not קנאת עם ‘the envious among the people?’ —“zelantes populi,” Vulgate. If this is not the sense of the expression the true reading must be, “see, and be ashamed of their jealousy of people.”

*Verse 13.* “but by thee only will we make mention of thy name.” I think this might be rendered “[we are] thine only, we will celebrate thy name.”

*Verse 14.* “therefore,” “inasmuch as.”

*Verse 15.* “thou hast removed it far unto all the ends of the earth.” “Thou hast extended far all the borders of the land.” Bishop Lowth after Vitringa.

16 O Jehovah, in tribulation [men] *miss* thee,

They are distressed when thy chastisement comes hastily upon them.

—“are distressed”—צָקוּן, from the root צָק, a word denoting the heaviest pressure of distress. לָחֵשׁ, the infinitive mood, חָשׂ (from the root חָוֵשׂ) with the prefix ל; “when thy chastisement hastens upon them,” *i. e.* comes hastily upon them.

*Verse 18.* “we have not wrought any deliverance in the earth;” literally, “the land is not made security.” ‘The land’ seems here opposed to תִּבְלָל, ‘the world in general.’ It is therefore the country of “the righteous nation,” that land whose borders God had enlarged. The confession is, that their own efforts have been ineffectual for their deliverance; their land is not become a place of security from their enemies; nor are the inhabitants of the wicked world, at enmity with the city of God, subdued: but that salvation, which their own arm had not the power to work, God in the next verse works for them.

The land is not made [a place of] security,  
Nor are the inhabitants of the world about to fall.

*Verse 19.* “dew of herbs.” —“dew of the dawn,” Bishop Lowth.

This verse is not to be understood as an explicit and immediate promise of the resurrection of the dead. Indeed this whole chapter seems rather to relate to a peaceful state of the church, delivered from all enemies from without, and from heresies within, in the latter ages of the world previous to the general judgment. In this verse, the change in the condition of the faithful from persecution to peace and security is described under the image of a resurrection. The land mentioned in the latter part of it, must be the same land which is enlarged in the 15th verse, and opposed to the world in the 18th. And the רְפָאִים of this verse are the same with the יֹשְׁבֵי תִבְלָל of the 18th.

Thy dead shall live; my dead bodies shall arise;  
Awake and sing thou that hast thy lodging in the dust;  
For thy dew is as the dew of dawn;  
And the land shall overthrow the tyrants.

Literally, "make them fall," as in battle. With this verse the chapter should end, and a new chapter begin with "Come, my people;" for these words introduce a repetition of the denunciations of judgment upon the wicked.

CHAP. XXVII.

*Verse 1.* "the piercing serpent." — "the rigid serpent," Bishop Lowth; perhaps "the long serpent," or "the straight serpent." "Leviathan serpentis longi similitudo ducitur ex crocodilo, qui corpus suum, squamis rigidum, sinuare non potest: leviathan autem, colubri tortuosi, ex hippopotamo; utroque adumbrante serpentem, cujus fallaciâ et dolis primus homo lapsus est. Tum enim Deus de eo serpente pœnas ultimas sumet, cum terra non amplius abscondet interfectos suos. Leviathan in libro Job non alius est quàm generis humani hostis; et frustra quidam similitudinem istam, ex aquaticis animalibus ductam, accommodare volunt ad aliquem terræ regem, Judaicæ genti infensum." Houbigant ad locum.

*Verse 2.* "In that day sing ye unto her a vineyard of red wine." חמר, for חמר, seems the better reading.

In that day the vineyard [shall be] lovely:  
Sing ye [thus] unto her.

In that day when the judgments shall be accomplished, which God denounces in the last two verses of the preceding chapter, and the sword shall be drawn against Leviathan; in that day the vineyard, the church of God, purged at last of the weeds of sin and heresy, shall be lovely in the eyes of her Maker. The song that follows is wonderfully obscure. It is unquestionably responsive. But I cannot think that any part of it can contain a complaint against the vineyard, much less threatening: for the song is most explicitly referred by the prophet to the times when all hypocrisy and irreligion shall be abolished, and the church established in perpetual peace. I translate the whole song thus:—

JEHOVAH.

3 I Jehovah am her keeper;  
Every moment I water her:

Lest aught be wanting in her,  
I keep her day and night.

## VINEYARD.

- 4 I have no martial spirit.  
Who will make me brier and bramble for the war?

## JEHOVAH.

I will march forth in her cause,  
I will set her in a perfect flame.

- 5 Where is he that would take hold of my protection,  
That would make peace with me? Peace he shall make  
with me.
- 6 Those that come Jacob shall cause to take root,  
Israel shall put forth blossoms and buds,  
And fill the face of the world with fruit.

— “Lest aught be wanting in her.” To the same effect Houbigant; —“ne quid in eâ desideraretur;” though he mentions the reading of the Syriac as deserving attention.

— “in her cause.” כִּב, propter eam.

— “I will set her in a perfect flame;” namely, to consume her enemies. The image of the brier and bramble is pursued. The vineyard wishes she were brier and bramble to annoy the foe. Jehovah says he will go out to the battle for her, and make her blazing brambles to consume the enemy. Compare Obad. 18; and Zech. ii. 5; xii. 6.

— “Where is he.” For א, I would read א. Or, without altering the reading, render

Would [any one] take hold of my protection?

Would [any one] make peace with me?

— “peace he shall make with me.” Those that submit, and seek my peace, shall obtain it.

— “Those that come.” All such that come, Jacob shall receive and plant them in the holy soil. With this 6th verse the song ends. The prophet meditating on the matter of the song, particularly the gracious promise in which it ends, reflects on the mercy that was constantly displayed amidst the severest judgments on the Jewish people: and he closes the subject, continued from the beginning of the twenty-



fourth chapter, with promises of final mercy, interspersed with threats of previous punishment.

*Verse 7.* "Hath he indeed smitten him, according to the smiting of him that was smitten by him?" *i. e.* Hath God smitten Israel according to the smiting of him who was smitten by Israel? Or, Hath He [God] slain him [Israel] according to the slaughter of those who have been slain by him [Israel]?

The prophet asks, whether amidst all the severity of God's judgments the sufferings of the Israelites have ever been equal to the atrocity of their guilt. The guilt particularly meant seems to be the murder of our Lord and the persecutions of the first Christians.

"Locus iste dupliciter intelligitur. Aut contra Hierusalem, ut dicat eam non a Deo esse percussam, ut ipsa percussit Christum et apostolos ejus: aut contra gentium multitudinem, quòd, illis persequentibus et effudentibus sanguinem Christianum, apostoli et apostolici viri nihilominus salutis eorum curam habuerint, et reconciliaverint eos Deo." Hieron. in locum. The first of these two is certainly the better interpretation.

*Verse 8.* "In measure," &c.

Measure for measure when she is cast out, thou wilt punish her;  
He meditateth in his spirit a severe thing [or severity] in the day of  
the eastern blast.

— "the eastern blast." Dwelling on the image of the vineyard, the Prophet describes the punishment of the out-cast dispersed Jews under the image of noxious winds.

*Verse 9.* "By this," &c.

Yet with all this, the iniquity of Jacob shall be expiated,  
And this is the whole fruit, the removal of his sin.  
When he maketh all the stones of the altar as fine dust,  
The groves and the images, being broken to pieces, shall rise no  
more.

— "this is the whole fruit." The end and purpose and the effect of all God's judgments will be the recovery of his people from their sin.

— "When he maketh," &c. At the same time that the temple of Jerusalem and its altar are demolished, idolatry with that very event shall receive its mortal wound.

*Verse 10.* "the branches thereof;" *i. e.* of the vine; for that image is now resumed.

*Verse 11.* "When the boughs thereof are withered, they shall be broken off." The unbelieving Jews deriving no spiritual nourishment from the holy doctrine committed to them, making no advantage of the means of grace, which for so many ages their nation had exclusively enjoyed, are the withered branches of the vine to be broken off. St. Paul describes the rejection of the Jewish nation under the image of a breaking off of branches; Rom. xi. 17, 19, 20.

But who are the women of the next clause?

*Verse 12.* "shall beat off;" —"shall make a gathering of his fruit," Bishop Lowth.

*Verse 13.* "the great trumpet shall be blown." "Tuba autem magna potest intelligi sermo evangelicus." Hieron. ad locum.

CHAP. XXVIII.

1 Woe to the proud crown of the drunkards of Ephraim,  
And the flower fading in the height of its beauty<sup>3</sup>,  
Which [grows] at the head of the valley of the pampered  
ones<sup>4</sup>,

Stupified with wine.

— "the proud crown," Samaria. See Bishop Lowth.

— "the flower fading in the height of its beauty," the Israelitic monarchy.

— "the head of the valley," allusion to the situation of the town of Samaria, the seat of the Israelitic kings. See Vitringa and Bishop Lowth.

*Verse 2.* For לִאֲרָנִי, we have the authority of many of the best MSS. to read יְרוּחַ; and without any other emendation, the verse as it stands might perhaps be rendered thus:—

<sup>3</sup> ἄνθος ἐκπεσόν ἐκ τῆς δόξης αὐτοῦ, LXX.

<sup>4</sup> Or thus,

Woe to the crown of pride of the drunkards of Ephraim,  
And to the fading flower, the beauty of his splendid form.

That is, of Ephraim's splendid form. תְּפֹאֲרֵתוֹ. I think the word תְּפֹאֲרֵת literally expresses the brilliant appearance of natural beauty set off with the richest ornaments of dress.

Behold might and strength [belong] to Jehovah,  
 Like the hail-storm, the *destructive* solstitial tempest <sup>5</sup>,  
 Like a flood of rapid waters overflowing ;  
 Heavily-he-resteth upon the land with his hand.

—“might and strength”— that is, irresistible strength. The power of God is as irresistible as the strongest physical force. Observe that *חֹזֶק* occurs as a substantive in Haggai ii. 22, and *אֲמִץ* as a substantive in Job xvii. 9 ; and in these texts they are substantives denoting the quality, not the person so qualified.

According to this interpretation, the word *הִנִּיחַ* is the third person singular of the Hiphil preterite, from the root *יָנַח*. Its subject is *הוֹיָא* understood, rehearsing *יָדוּהוּ*.

4 And the flower fading in the height of its beauty <sup>6</sup>,  
 Which [is growing] at the head of the valley of the  
 pampered ones,  
 Shall be as the early fruit, &c.

—“while it is yet in his hand.” —“Solebant enim alias ficus sæpe seponi ut arefierent, et sepositæ majorem etiam maturitatem ac dulciorem acquirerent. . . . Sed cupiditas novi fructus hic supponitur tanta esse, ut ab usu ejus non temperet ille in cuius venerit potestatem. Solent sæpe reges et principes urbes, a se bello expugnatas, servare ac reliquas facere, saltem per aliquod tempus, in usum suum. Sed Assyrii regis Salmanassar in Samariam à se expugnandum is esset affectus, ut eam, instar fructus præcocis carptam, simul ac in potestatem ejus veniret, deglutiret ; *h. e.* everteret et plane deleret, ut absumpta dispareret. Quod idem fatum esset Hierosolymæ jussu Nebuchadnezzaris planè perdendæ, et incendio absumendæ cum ipso templo.” Vitringa ad locum, vol. ii. p. 105, c. 1.

*Verse 6.* “that turn the battle to the gate.” Rather, with Bishop Lowth, “that repel the war to the gate [of the enemy].” —“retundere, retroagere bellum ad portum, sc. hostium unde facta fuerat invasio.” Vitringa from Cocceius. —“Hic respicitur ad Maccabæos . . . quorum [Judæorum]

<sup>5</sup> See *קָטַב* in notes upon Hosea.

<sup>6</sup> Or, And the fading flower, the beauty of his splendid form.

vires tantæ fuere, ut post hunc [Antiochum Sidetem] nullum Macedonum regem tulerint, domesticisque imperiis usi, Syriam magnis bellis infestaverint." Justin, lib. xxxvi. c. 1. I cannot think, however, that this prophecy has any reference to the Maccabees. The first four verses of this chapter threaten the destruction of the kingdom of Israel. The 5th and 6th predict God's merciful protection of the kingdom of Judah for some time after the destruction of the other; for the surviving kingdom of Judah I take to be the "residue of his people," in the 5th verse. The sequel of the chapter denounces the subsequent overthrow of the kingdom of Judah itself, because they also have erred through wine, &c. verse 7.

*Verses 9, 10.* "Whom shall he teach . . . there a little." St. Jerome and Bishop Lowth think that the scoffers mentioned below, verse 14, are here introduced as deriding God's manner of instructing them. But I conceive that the Prophet speaks in his own person. First, he asks,

Whom can he teach knowledge,  
And whom can he make to understand what is delivered?

That is, who can be found among this thoughtless, intoxicated people, intoxicated with libertinism, and leaning on their own understanding, who can be found among them disposed to profit by the Divine instruction. The Prophet answers his own question:

Such as are just weaned from the milk, kept back from the breast:  
For precept must be upon precept.

"Whosoever will not receive the kingdom of God as a little child, he shall in nowise enter therein."

11 Verily by speakers of a strange language and in a  
foreign tongue,  
He will speak unto this people.

—"speakers of a strange language." לעני שפה, 'ridiculous of lip,' seems to be a periphrasis for such as spoke either a strange or a broken language.

12 Inasmuch as he hath said unto them,  
 ‘This is the place of rest, let the weary enjoy it,  
 ‘And this is tranquillity,’ but they would not hear;

13 Although the word of Jehovah was unto them,  
 Precept upon precept, precept upon precept,  
 Line upon line, line upon line ;  
 A little here, and a little there,  
 Therefore they have repeatedly fallen backward,  
 And shall be broken, and snared, and taken.

Thus the passage may be rendered as it stands. The 11th verse, as it lies in the context, seems only to signify that the senseless Jews had no more understanding of the Divine word than if it had been uttered in a foreign language. St. Paul, however, cites it (1 Cor. xiv. 21) as containing at least a prophetic allusion to the miraculous gift of tongues: and upon the authority of his quotation, it should seem that for ידבר we should read אדבר, and that the words ולא אבוא שמוע, or rather אבו שמוע ולא אבו (for אבו is the reading of innumerable MSS.), should be removed from the end of the 12th verse, where they now stand, to the 11th, with the addition of נאם יהוה. Thus,

כי בלעני שפה ובלשון אחרת  
 אדבר אל העם הזה  
 ולא אבו שמוע נאם יהוה :

With this alteration, the whole passage will run thus ;

11 Verily by speakers of a strange language, and in a foreign tongue,  
 I will speak unto this people ;  
 But they will not hear, saith Jehovah :

12 Although he said unto them,  
 ‘This is the place of rest, leave the weary to enjoy it, and here is  
 tranquillity ;’

13 Although the word of Jehovah was unto them  
 Precept upon precept, precept upon precept,  
 Line upon line, line upon line,  
 A little here and a little there : [although the word of the Lord  
 was thus explicitly delivered, still they would not hear] ;  
 Therefore they have repeatedly, &c.

—"leave the weary to enjoy it." I refer the imperative הניח to the root נח.

Verse 15. "the overflowing scourge;" literally, "the scourge of overflowing;" *i. e.* the plague of a flood.

Verse 16. "make haste."—"be confounded." See Rom. ix. 32, and 1 Pet. ii. 6. חוש; Arabice, erubescere. Vide Pococke apud Vitringam ad hunc locum. On this passage see the Layman. From the version of the LXX, confirmed by the citations of St. Paul and St. Peter, the true reading seems to be לא יחיש לו.

Verse 17. "Judgment also," &c.

And I will appoint judgment for the rule,  
And justice for the plummet;  
And the hail, &c.

—"and the hail"—or, "then shall the hail"—

Verse 19. "From the time," &c. Rather thus,

As oft as it comes over, it shall overtake you;  
Verily every morning it shall come over,  
By day and by night.  
And so it will be, dispersion only will make what is delivered to be understood.

The Prophet describes the successive calamities, particularly I think the repeated incursions of the Babylonians upon the surviving monarchy of Judah, after the captivity of the ten tribes, that should from time to time, at certain seasons marked by the prophets, overtake the rebellious Jews, under the image of a flood or tide returning periodically, and making new havoc every time.

—"dispersion"—וועק, 'violent removal.' The word is often used to signify the dispersion of the Jewish people. See Deut. xxviii. 25; 2 Chron. xxix. 8; and Jeremiah *passim*. It seems, indeed, the specific word for that judgment. In Deut. xxviii. 25, it is rendered by the LXX by the word διασπορά.

—"what is delivered"—שמועה; literally, "what is heard." This is a general word for the whole matter of Divine revelation, consisting of doctrine, precept, prophetic warning, promises, and threatenings. Vide supra, v. 9. The Prophet

says that nothing short of their final dispersion will bring the Jews to a due attention to the Divine word, and a right understanding of it.

I have sometimes thought that the words וַהֲיָה רַק, in the last line of this verse, should close the preceding line, and make part of the description of the havoc of the flood. For if a comma only be placed at בְּלִילָה, and a full stop at רַק, thus,

בְּיָוֶם וּבְלִילָה וַהֲיָה רַק :  
זוּעָה הַבֵּין שְׁמוּעָה :

the whole might be thus rendered ;

As often as it comes over it shall overtake you ;  
Verily every morning it shall come over,  
By day, and by night, and there shall be emptiness <sup>7</sup>.  
Dispersion will make what is delivered to be understood.

*Verse 20.* "For." Rather, "Truly."

*Verse 22.* "be made strong." Rather, "be tightened," or "made fast."

25 Surely it is <sup>8</sup> for sowing that the husbandman ploughs  
every day,  
That he opens and harrows his ground.  
When he hath laid smooth its surface,  
Scatters he not the fitches and casteth abroad the  
cummin ?  
And soweth the wheat regularly,  
And the barley and the rye hath its appointed limit <sup>9</sup> ?

26 For his God instructeth him in-the-rules-of [his] art,

27 And teacheth him that the fitches are not to be beaten  
out with the corn-drag,  
Nor is the wheel of his wain to be turned upon the  
cummin.  
But the fitches are to be beaten out with the staff,

<sup>7</sup> That is, perfect devastation. Every thing shall be swept away.

<sup>8</sup> Or, "Is it not." See Noldius, 7, 2, not. 1063—1066.

<sup>9</sup> See Bishop Stock.

And the cummin with the flail: the bread-corn must be threshed.

28 But not for ever must the threshing instrument thresh it,  
Nor the wheel of his wain break it to pieces,  
Nor must his riders beat it to powder.

## CHAP. XXIX.

This chapter is closely connected with the last. The conclusion of the last chapter declares generally that the whole train of God's dealings with the Jews tends to a certain end, which must be brought about. This chapter declares what that catastrophe will be: the destruction of Jerusalem by the Romans; the conversion of the Gentiles; the peace of the Church; and the final conversion of the Jews. The whole chapter has so little to do with Sennacherib's invasion, that I am persuaded it is merely accidental if any expressions occur which seem to carry an allusion to that event.

*Verse 1.* "where David dwelt." —"which David besieged," LXX, Vulgate, Houbigant, Bishop Lowth. See Ps. liii. 6.

—"let them kill sacrifices." —"let the feasts go round in their course," Bishop Lowth and Houbigant.

*Verse 2.* "I will distress"—והציקותי. Read, with many MSS., והציקתי; "I will distress Ariel." Houbigant thinks that Ariel was the ancient name of the town when David took it from the Jebusites. This conjecture gives great spirit to the menace in the latter part of this verse:—"it shall be unto me as Ariel," as a city of heathens and aliens. By the rejection of our Lord the Jews became (for a time) aliens, and are treated as such.

*Verse 3.* "and I will camp against thee round about." For כדור, read, with the LXX, two MSS., Bishop Lowth, and Houbigant, בדור; "I will encamp against thee like David." This verse clearly sets aside the application of this prophecy to Sennacherib, for he never besieged Jerusalem. See Isaiah xxxvii. 33.



—“and will lay siege against thee with a mount.” Rather, “and I will form a blockade around thee.” See Parkhurst, *צב*; and St. Luke xxi. 20.

*Verse 5.* “of thy strangers.” St. Jerome understands this verse of the besieging army, and says that the small dust and chaff represent its numbers, not its weakness. But for *זרין*, the LXX read *זדין*, or *זדיים*; ‘thy proud ones,’ or ‘the proud.’ One of Kennicott’s MSS. gives *זדין*. And with this emendation, the text might be understood of the Jews, and describe their weakness, of which small dust and chaff driven by the wind are natural and scriptural images. But without any alteration, the text may be understood of the Jews considered as apostates and aliens, or outcasts, at the time when these threatenings should take effect. “The multitude of thy outcast race, O Ariel, shall be like pounded dust,” &c.

—“terrible ones”—*עריצים*; the leaders of the lawless bands of Sicarii and Zelotæ which infested Judea during the war and for some time before.

—“it shall be at an instant suddenly.” —“id designat Titum, qui, Ægypto veniens cum legionibus duabus, coegit Cæsareæ copias, Judæosque imparatos oppressit.” Houbigant. But I rather think these words should form the beginning of the following verse, and that this should end with the word “away” in the English, in the Hebrew with *עריצים*.

*Verse 8.* “Hæc similitudo mirificè pingit Romanos pugnaciter obsidentes urbem, et pudore acceptæ cladis factos ferociores,” Houbigant.

—“his soul hath appetite;” —“his soul is all impatience.”

*Verse 9.* “Stay yourselves and wonder, cry ye out, and cry.”

“They are struck with amazement and stand astonished,  
They stare with a look of stupid surprise.”

*Bishop Lowth.*

—“they are drunken, but not with wine,” &c. —“Tales erant Judæi, qui antequam Titus veniret, et urbe jam obsessâ, sic se gerebant, ut homines ebrii aut mente capti, conspiratis factionum partibus, sine certo duce ac sine con-

silio, sine sapientibus, sine prophetis, et aliis alios mutuâ cæde interficientibus. Longe dissimiles fuerant Judæi, cùm Sennacherib eis minabatur." Houbigant.

*Verse 10.* —“and hath closed your eyes; the prophets and your rulers, the seers hath he covered;” —“and hath closed your eyes, the prophets; and your heads, the seers, hath he covered.” This is not applicable to the times of Hezekiah, when Isaiah himself prophesied, and was in high credit with the king and the people.

*Verse 13.* —“and their fear towards me is taught by the precept of men.” For ותהי, Bishop Lowth reads ותהו; and for מלמדה, he reads מלמדים.

“And vain is their fear of me,  
Teaching the commandments of men.”

The emendation is supposed to have the authority of the LXX, Matt. xv. 9, and Mark vii. 7. It is disapproved, however, by Vitringa, who says, “est insolens et incommoda constructio יראתם ותהו יראתם, pro יראתם וולתהו יראתם.” The passage, as it stands, gives the same sense, and is well rendered by Castalio; “estque ejus erga me religio humanæ doctrinæ disciplina:” and by Houbigant; “timorque eorum meus huc redit, ut præcepta hominum discant.” —“Sed non tales fuerunt Ezechiâ regnante Judæi. Nam eos pius rex instituerat ad legem Dei observandam, non ad præcepta hominum Dei legi anteferenda.” Houbigant.

- 14 Therefore behold I will make more wonderful  
This wonderful people;  
And the wonder shall be, that I will destroy the wisdom of its wise  
men,  
And the understanding of its understanding men shall hide itself.

To the same effect Houbigant. The accomplishment of man's redemption was a display of Divine Wisdom, which put all human wisdom to the blush. But this prophecy has received a most literal accomplishment in the extinction of all learning and ability among the Jews from the time of our Saviour. For though some few men of considerable parts have appeared among them, what idiots in letters, sacred and profane, are the rabbins whom they chiefly follow!

*Verse 16.* The beginning of this verse is very obscure, and the first word probably corrupt. Castalio, whom Bishop Lowth follows, has made the best of it: —“O vos perversos! scilicet idem de figulo putetur quod de cretâ, ut neget opus se ab auctore suo factum, aut figmentum appellet fictorem suum imperitum.”

Upon second thoughts, I am inclined to think there is no error in the first word. It makes a sentence by itself. “It is yours to invert the order of things.” —“Invertere vestrum [est]. Invertitis naturas rerum. — Invertitis ipsas rerum essentias, earumque inter se relationes; vos Deo, Deum vobis supponentes.” See Vitringa on the passage.

*Verse 20.* —“the terrible one;” “the persecutor.”

—“all that watch for iniquity;” —“all that are active in iniquity.” —“et excisi sunt omnes *vigilantes* ad iniquitatem.” —“quales illi fuerunt primarii sacerdotes, et scribæ, et seniores populi, quorum principes erant Annas et Caiphas, qui simul consultarunt, ut Jesum dolo prehenderent, et interimerent; et qui dein nocte ipsâ et summo mane (*πρωίας γενομένης*) fuerunt congregati ad illum condemnandum, et Pilato tradendum ad supplicium crucis; idque executi sunt.” Vitringa ad locum, vol. ii. p. 155, c. 2.

*Verse 21.* A very exact description of the treatment our Lord received from the Jews.

—“and turn aside the Just for a thing of nought;” —“and wronged the Just One by a groundless lie.” Our Lord was condemned upon a false accusation, and upon false evidence.

- 23 Not as yet shall Jacob be ashamed,  
 Nor as yet shall his countenance wax pale.  
 When in his sight his children, the work of my hands,  
 In the midst of him  
 Shall sanctify my Name,  
 And sanctify the Holy One of Jacob,  
 And make the God of Israel the object of their dread ;
- 24 Then shall they who erred in spirit come to understanding,  
 And the murmuring race shall learn the revealed-doctrine.

—“his children, the work of my hands;” not his children after the flesh, but the adopted Israel, God’s workmanship,

the Gentile converts, created in Christ Jesus unto good works.

—"in the midst of him;" received promiscuously with the believers of the Hebrew nation into the body of the Church. The example of their piety shall at least touch the heart of the Jewish race. Then shall Jacob take shame to himself for his former folly, and his countenance shall wax pale with horror of the guilt of his apostasy. And thus at last he shall be brought to a right understanding, and to faith in the Gospel.

CHAP. XXX.

The preceding chapter contains general denunciations of wrath against the Jews, with a particular respect to the catastrophe brought about by the Roman arms, and ends with a prediction of the call of the Gentiles, and the final conversion of the Jewish nation. In this chapter the Prophet warns them of the guilt they would incur in not putting an implicit faith in God's counsels under all their affliction, and in particular the ruinous consequences that would follow from their alliance with the Egyptians in the time of Nebuchadnezzar's invasion; and it ends like all the predictions of judgment with a promise of their conversion and restoration to prosperity, and with denunciations of the final vengeance to be executed on the enemies of the true religion. In Hezekiah's time they were not guilty of the crimes with which this prophecy charges them. Upon the alarm of Sennacherib's incursion, Hezekiah's first step was to buy him off; and when this failed, his resort was to Isaiah. It does not appear from the history that he sought the alliance of the Egyptians. Rabshakeh, it is true, reproaches him with that alliance; but it seems to be merely a pretence, which the Assyrian invented, to pick a quarrel with him: and so St. Jerome thought. —"Consideremus ergo verba Rabsacis; ac primum quod dicit, 'Confidis super baculum arundinem confractum istum, super Ægyptum,' falsum est: nulla enim narrat historia quod Ezechias ad Ægyptios miserit, et Pharaonis auxilium postularit." Hieron. ad Is. xxxvi. 6. Nothing, therefore, in this prophecy, suits the times of Hezekiah and

Sennacherib, whatever such interpreters as Mr. White may imagine.

*Verse 1.* "that cover with a covering, but not of my spirit." "Who ratify covenants, but not by my spirit." Bishop Lowth with the LXX. The Bishop thinks that, as *σπονδή* in Greek, so *מסכה* in Hebrew may signify 'a covenant.' See his note. Nevertheless the public translation seems to be right. It is a common image in all languages to say of a man that relies upon particular means of security, that he wraps himself up, or covers himself; and the means on which he relies are called his covering. So 'virtute meâ me involvo.' And 2 Kings xvii. 9, *ויחפאו בני ישראל דברים אשר לא כן על יהוה אלהיהם*: "The children of Israel covered themselves with practices, or wrapt themselves up in practices, [*ἠμψίσαντο*, LXX] which were not right towards Jehovah their God." The version of the LXX in this place (on which Bishop Lowth relies) is a loose paraphrase, which exchanges the general image for the particular instance alleged in the sequel.

*Verse 5.* For *הבאיש*, read *הביש*, without the Aleph. Eight MSS. Chaldee, and Vulgate.

*Verse 7.* "therefore have I cried concerning this, their strength is to sit still." For *הם שבת*, read, in one word, *המשבת*. "Therefore have I called her Rahab the Inactive." Doederlein and Bishop Lowth.

*Verse 8.* "that it may be for the latter day for ever and ever;" rather, "for a testimony for ever." Bishop Lowth, with the Syriac, Chaldee, Vulgate, and LXX, according to a MS. Pach. and another. This, if the prophet may be allowed to be his own expositor, clearly proves that this prophecy had no relation to his own times.

*Verse 12.* "and trust in oppression and perverseness." For *בעשק*, read, with Houbigant and Bishop Lowth, *עקש*; "and trust in a perverse and crooked word."

*Verse 17.* "and at the rebuke of five shall ye flee." Between *חמשה* and *תנסו* insert, with Bishop Lowth, the word *רבבה*; "at the rebuke of five, ten thousand of you shall flee."

*Verse 18.* "For this reason [on account of your profane neglect of him] Jehovah will delay to show you favour."

— “and therefore will he be exalted that he may have mercy upon you.” For ירום, read, with Houbigant and Bishop Lowth, ירום; “and for this reason he will be inactive [*i. e.* slow] to show you mercy.”

*Verse 19.* “For the people shall dwell.” Bishop Lowth, upon the authority of the LXX, reads עום קרוש. This makes very good sense. But the passage is good sense as it stands, without any alteration. “Surely notwithstanding the delay of mercy occasioned by your sins, the people shall dwell in Sion; in Jerusalem thou shalt weep no more.”

*Verse 24.* “clean provender,” — “well fermented maslin.” Bishop Lowth. Certainly right.

*Verse 25.* “when the towers fall.” — “when the mighty fall.” Bishop Lowth.

*Verse 27.* “and the burden thereof is heavy;” — “and the rising flame is violent.”

*Verse 28.* “to sift the nations with the sieve of vanity; and there shall he.” For להנפה גוים, read, with Houbigant and Bishop Lowth, להניף הגוים.

— “to toss the nations with the fan of perdition.” Bishop Lowth, after Kimchi. But after all, Parkhurst’s is probably the true interpretation; — “to stretch [the hand] over the nations with a stretching of destruction.”

*Verse 29.* “as when one goeth with a pipe,” &c. — “Nimirum traditio est ubi primitiæ ex lege solenniter deferendæ essent Hierosolymam, unius tractus qui erant incolæ in primariam aliquam ejus regionis urbem convenisse, et ne polluerentur plateis pernoctasse; primarium vero cœtûs virum, chori ductorem, eos excitando his ferè usum verbis, quæ ad hæc nostra proximè accedunt: ‘Surgite, ac eamus Tsionem, ad Dominum Deum nostrum.’ Processisse autem hoc ordine, ut ante chorum iret taurus, cornibus auratis, et oleæ ramo coronatus: tum quoque tibicen, tibiâ ludens. Procedentes autem, et Hierosolymæ appropinquantes, sæpius repetiisse verba poëtæ sacri, ‘Lætus eram, cum dicerent, Eamus domum Domini.’ Inde vero a populo Hierosolymi tunc faustis acclamationibus, et à sacerdotibus honestè esse receptos, primitiasque, quas in vasis aut corbibus afferebant, solenniter Deo consecrasset, recitatâ confessione secundum formulam à Mose præscriptam.” Vitringa ad locum, vol. ii. p. 191, c. 1.

*Verse 31.* “the Assyrian.” The Assyrian being at this time the most powerful foe, and the terror of God’s people, stands as the type of the head of the irreligious faction. Such was the opinion of Vitringa, notwithstanding that he conceived that all the latter part of this chapter, from the 27th verse to the end, had its first and proximate completion in the judgment executed upon Sennacherib. After a diffuse exposition of the prophecy, as applied to that object, he proceeds thus:—“*Et hæc quidem prima et literalis est expositio hujus pericopæ, sed quæ altiora et sublimiora involvit. Primo enim vates respici hic vult Assyrium ut typum et figuram omnium hostium et persecutorum populi Dei, qui, suis singuli temporibus, per totum tractum sæculorum mundi, à Deo, qualibuscunque suis judiciis prostrati, delerentur atque excinderentur, usque quo ‘omnis iniquitas os suum clauderet.’ Deinde ignem in terris a Deo accensum (intellige judicia omnia in quibus est manifestatio iræ Dei ex cœlo) vult spectari ut figuram ignis infernalis, quo æternum cruciandi sunt impenitentes omnes ecclesiæ persecutores, qui dicitur ἠτοιμασμένος ‘paratus (phrasi ex hoc loco sumptâ) diabolo et angelis ejus.’—Quicquid igitur Chaldæi, Syri, Romani,—quicquid Tartari, Choresmini, Turci, oppugnantes ecclesiam, huc usque singularibus Dei judiciis et casibus experti sunt—quicquid etiam ad consummationem operis Dei hostes ejus in posterum experientur, se in hoc speculo conspiciendum offert.*” Vitringa, vol. ii. p. 195, c. 2.

## CHAP. XXXI.

*Verse 5.* “As birds flying . . . passing over.” See Bishop Lowth’s learned note upon this passage.

*Verse 6.* “turn ye unto him.” I think the verb שׁוּבוּ is an indicative, and not an imperative. The Prophet foresees God’s miraculous interposition for the deliverance and defence of Jerusalem, and the conversion of the natural Israel, as connected and contemporaneous events. “The children of Israel have returned unto him, from whom they have so deeply revolted.”

*Verse 8.* “Then shall the Assyrian fall.” Then, that is, in the day of the general renunciation of idolatry. The Assy-

rian therefore again stands as the representative of some powerful head of the irreligious faction in the latter ages. Sennacherib cannot be meant otherwise than allusively. See an elegant, but perhaps unnecessary emendation of this verse proposed by the Layman.

## CHAP. XXXII.

Lowth the father introduces his notes upon this chapter with a general remark, that whoever attends to the 9th, 10th, and following verses, "will find that they relate to the calamities which the Assyrian invasion brought upon Judea." On the contrary, I think, with Bishop Lowth, that whoever attends to the 9th and 10th verses as they stand connected with the sequel, will see clearly that the threatened distress "belongs to other times than that of Sennacherib's invasion." The threatened calamities were to be of long duration. The distress of Sennacherib's invasion was very soon over. And the season, fixed in the 15th verse, for the termination of the long afflictions with which the thoughtless daughters of pleasure are threatened, is no other than the season of the general conversion of the world to the true religion, and the general effusion of the Holy Spirit. In short, this chapter has no immediate reference to Sennacherib. It is not to be wondered that so dull a man as Mr. White should not be able to discern the scenes of distant futurity exhibited in the Prophet's figurative strains. But it is amazing that the mere name of the Assyrian should have misled the far greater part of the ablest commentators from St. Jerome to the present day. For though few are so short-sighted as Mr. White, to discover nothing in these prophecies beyond the Prophet's own times, yet by fixing upon Sennacherib as the immediate object, and by looking for the immediate and proper completion in the detail and the final issue of his incursion, they make the whole incoherent, perplexed, and obscure; which is exceedingly consistent and perspicuous in every part, when Sennacherib is set out of the question.

This chapter is closely connected with the former. The first eight verses describe the happy state of mankind when



the Assyrian shall be overthrown; *i. e.* when irreligion, or false religion, will lose the support which for some time it will receive from the powers of the world. The seven verses following describe a period of wrath and tribulation, which shall precede that happy state; and the last five verses of the chapter repeat the assurance of the final prosperity of the Church.

*Verse 1.* "Behold, a king." Rather, "Behold, for righteousness kings shall reign, and for equity shall princes rule." The prophet promises that, after the overthrow of the Assyrian, of wicked arbitrary power, exercised by men at enmity with God and truth, the government of the world will be well administered under him to whom the title of King (κατ' ἐξουχῆν) belongs, and the power of subordinate princes will be exercised, not for the purposes of avarice and ambition, but for the advantage of the subject, and the general happiness of mankind.

For וְלִשְׂרִי, I would read, with Bishop Lowth and the ancient versions, וְשָׂרִים. The Layman, by a king, in the singular, understands Christ; by princes, in the plural, the apostles; in which I am much inclined to agree with him. See my notes upon the word מֶלֶךְ, in Hosea.

*Verse 2.* "And a man shall be." 'A man,' אִישׁ. Unusquisque, *i. e.* regum et principum unusquisque, "And every one of them shall be"—or rather, with Bishop Lowth, "the man," *i. e.* the king mentioned before, *i. e.* Christ.

*Verse 3.* "And the eyes of them that see shall not be dim." There is no authority for the sense of being dim here imposed upon the verb שָׁעָה. Bishop Lowth therefore, for the negative לֹא, would read לוֹ, which was Le Clerc's conjecture, conceiving that the suffixed pronoun וְ rehearses that particular king who is the subject of the first verse.

"And him the eyes of those, that see, shall regard."

*Bishop Lowth.*

But I believe no emendation is necessary, and that Bishop Stock has hit upon the true meaning of the word in this place.

*Verse 4.* "The heart also of the rash." Rather, "of the well instructed." The noun מְדַרֵּךְ signifies a person well

instructed in the subject he handles, accomplished in the art he exercises; a person endowed with all necessary knowledge and ability. See Psal. xlv. And in the same sense I take the participle Niphal here.

— “shall be ready” — תמוּדָר — “habilis reddetur ad clarè loquendum;” לִרְבֵּר צוֹחֹת, “quin loquerentur nitidè, disertè, castigatè, eleganter, et, quæ vera vis est vocis, splendidâ uterentur oratione.” Vitringa ad locum.

*Verses 5—8.* The vile person, the liberal, the churl, the bountiful, are mystic characters of the patrons of scepticism and atheism on the one hand, and the champions of the truth on the other. The sceptic and the atheist teach a foolish, sordid, mean doctrine, which perplexes the understanding, and contracting the views of the human soul, lowers man in his own estimation of his rank in the creation, debases his sentiments, and depresses his powers. The preachers of religion, on the contrary, teach a noble, generous doctrine, which enlightens the understanding, and exalting the hopes of the soul ennobles its sentiments, and stimulates the activity of its best faculties.

*Verse 5.* “The vile person.” Rather, “The fool.” And so Bishop Lowth.

The foolish preacher of infidelity shall no longer have the praise of greatness of mind; nor shall the atheistic churl, who envies the believer his hope “full of immortality,” be held in esteem as a patriot struggling for the freedom of mankind held in thralldom by superstitious fears. They and their absurd impious doctrine shall appear to the world in the proper light, and they shall be held in general contempt and detestation.

*Verse 6.* “to practise hypocrisy, and to utter error against the Lord.” Rather, “to practise profligacy, and utter perverse arguments against Jehovah.” These wretches indeed keep empty and unsatisfied the hungry, and deprive the thirsty of their drink, beguiling them of their immortal hopes, or at the best withdrawing from them the rich, savoury viands of God’s word, to feed them with the coarse, lean, meagre fare of natural religion.

*Verse 7.* “he deviseth, &c. . . . right.” “He deviseth subtleties to ensnare the meek with speeches of deceit, but

in the word of the poor man there is judgment." The subtleties (זמורת, see Ps. x. 4) and speeches of deceit, are those refined theories and sophisticated arguments by which atheism and infidelity is supported; which being uttered to the world in an imposing strain, with high and confident pretensions to learning and philosophical penetration, are too often so far successful as in some degree to perplex and disquiet the modest and unassuming, who in diffidence of themselves pay too much deference to the proud claims of others. The word of the poor man is that divine doctrine which is the rule of his faith and of his practice. In this word there is judgment, truth, and wisdom.

*Verse 8.* It is a happy conjecture of Bishop Lowth's, suggested by an acute remark of Archbishop Secker's, that for וְזוֹרֵא in this verse, we ought to read וְשׁוֹעַ.

*Verse 9.* "Vates compellat urbes et vicos Judææ sub nomine mystico mulierum tranquillarum, temporum statusque sui securitati fidentium." Vitringa ad locum.

*Verses 11, 12.* "upon your loins. They shall lament for the teats." Read,

עַל חֲלָצִים עַל שְׁדִים :

"Upon your loins and upon your breasts." *Bishop Lowth.*

And in the beginning of the 12th verse, for סִפְדִים, read, with Bishop Lowth, the LXX, and Vulgate, סִפְדוּ.

*Verse 15.* "and the wilderness be a fruitful field, and the fruitful field be counted for a forest." I have not seen this *mashal* any where so well explained as in the marginal notes in Queen Elizabeth's Bible: —"The field which is now fruitful shall be but as a barren forest in comparison of that it shall be then, as chap. xxix. 17, which shall be fulfilled in Christ's time. For then, they that were before as the barren wilderness, being regenerate, shall be fruitful; and they that had some beginning of godliness shall bring forth fruits in such abundance, that their former life shall seem but as a wilderness where no fruits were."

*Verse 18.* וּבְמִשְׁכְּנֵיהֶם מְבֹטְחִים. Is not the true reading וּבְמִשְׁכְּנֵיהֶם בְּטוּחִים, "and secure in their own dwellings?"

*Verse 20.* "Blessed are ye," &c. This last verse is excellently interpreted by Castalio: —"Felices qui evangelium

toto publicatis orbe, ubicunque est humor; id est, ubi spes est fore ut crescat, et alatur, tanquam humore stirpes, idque facitis immittentes bovis asinique pedem: id est, nullo Judæorum aut exterorum discrimine. Adludit enim ad Mosis præceptum, quo vetat arari bove et asino, hoc est, si præcepti vim penitius consideres, vetat Judæis commercium esse cum reliquis nationibus tanquam cum dispari genere: quemadmodum Paulus præceptum illud de non obturando bovis ore tritulantis, refert ad rem diviniorem, videlicet ad eorum alimoniam qui docent evangelium. Igitur illud discrimen evangelio sublatum est: felicesque sunt evangelii magistri, qui omnes, nullo, neque docentium neque docendorum, gentis discrimine docent."

St. Jerome seems to have taken the passage in the same sense, but he has not explained it so clearly.

## CHAP. XXXIII.

The Prophet still dwells upon the general subject of the final overthrow of the irreligious faction and the prosperity of the Church. But the images in which the prediction is conveyed in this chapter have a more direct allusion to Sennacherib than any yet used.

From the blessing pronounced upon the preachers of the Gospel at the end of the preceding chapter, the discourse passes to threatenings against their adversaries.

*Verse 1.* "Woe to thee that spoilest, &c. This is applicable to Sennacherib; but it is equally the character of all persecutors, that their ill-usage of God's servants is unprovoked.

— "when thou shalt cease to spoil," &c. "When thou hast finished thy spoiling, thou shalt thyself be spoiled; when thou hast carried thy treachery to the height, treachery shall be practised against thee." The enemies of God are threatened with the plague of division and treachery amongst themselves. Or perhaps the arch-enemy is threatened with a spoiling of his power, and a defection of those who had long been attached to him, and, deceived themselves, had been the tools of his deceit.

*Verse 2.* "their arm." For ורעם, read, with the Syriac,

Chaldee, Vulgate, Houbigant, and Bishop Lowth, זרענו, "our strength."

*Verse 3.* "At the noise of thy tumult." For הַמִּוּן, the LXX and Syriac, whom Houbigant and Bishop Lowth follow, read אַמִּיךְ; "At thy terrible voice." But the common reading seems as good.

— "the people;" "the peoples."

The 3d, 4th, 5th, 6th verses, and all to the end of the 9th, is spoken by the prophet to the people.

4 And your gathering of the spoil shall be like the caterpillar's gathering.

And the seizing upon it like the leap of the locust.

This is addressed to the people of God. Vitranga confesses that the Hebrew words are not incapable of this interpretation.

*Verse 6.* At the end of this verse, for אוֹצְרוֹ, read with Symmachus, Houbigant, and Bishop Lowth, אוֹצֵרְךָ.

And wisdom and knowledge shall be

The stability of thy times, the security of salvation.

The fear of Jehovah, that shall be thy treasure.

*Verse 7.* "without." For הַחִוָּץ, read, with the Syriac, Houbigant, and Bishop Lowth, קִשָּׁה, "grievously." The alteration is unnecessary. —"without." The image is, the leaders of an enemy without the walls summoning the town.

*Verses 11. 13,* addressed by Jehovah to the enemies of his people, the besiegers.

*Verse 14.* "The sinners in Zion," &c. The sinners in Zion are the wicked, false professors of the true religion. This verse describes the consternation that shall seize such persons when they see the threatenings of judgments upon the declared enemies of the Church begin to take effect.

—"hypocrites." Rather, "the abandoned."

The following verses, to the 19th inclusive, describe the perfect security of the true servants of God, while his judgments are raging dreadfully against the apostate faction.

*Verse 17.* "Thine eyes," &c. Thine eyes shall see the King Messiah glorified in the prosperity of his Church; they shall see the promised land of immortality afar off; they shall have a cheering prospect of that eternal rest, to which

after a period of peace and happiness on earth in the latter ages the saints shall be finally translated.

*Verse 20.* "a quiet habitation." Could Jerusalem in the time of Hezekiah be called "the quiet habitation, the tabernacle not to be shaken, whose stakes should not be removed for ever, of whose cords not any should be broken," when it was to be destroyed first by the Babylonians, and a second time by the Romans? To suppose that these promises had their accomplishment in the deliverance of the city from Sennacherib, and the prosperity of the remainder of Hezekiah's reign, is to suppose that the prophets describe things comparatively small under the greatest images. And this being once granted, what assurance have we that the magnificent promises to the faithful will ever take effect in the extent of the terms in which they are conveyed? The language of prophecy is indeed poetical and figurative; but the hyperbole is a figure which never can be admitted in the Divine promises; on the contrary, it is always to be presumed that more is meant than the highest figures can express adequately.

21 But there Jehovah shall display his glory to us.

[There] is our place upon flowing rivers, and spacious valleys<sup>1</sup>.

Thither shall come no vessel of war with oars<sup>2</sup>,

Neither shall gallant ship pass by.

*Verse 24.* "shall be forgiven their iniquity." Rather, "have borne their iniquity;" their sufferings are come to an end.

#### CHAP. XXXIV.

"This and the following chapter makes," says Bishop Lowth, "one distinct prophecy, consisting of two parts; a denunciation of divine vengeance against the enemies of the people or Church of God, and a description of the flourishing state of the Church of God consequent upon the execution of those judgments." In the preceding prophecies the Assyrian has been the representative of some powerful

<sup>1</sup> Or thus,

[There is] our place upon rivers, [and] streams wide of channel.

<sup>2</sup> Ships of war among the ancients were of a long make, and moved by oars; merchantmen were broader, and carried sail.

head of the irreligious faction in the latter days. In this prophecy Idumea and Bozra seem to be images of a promiscuous mass of people in the interests of infidelity and irreligion, which will remain to be extirpated after the overthrow of that Assyrian.

*Verse 2.* "he hath utterly destroyed them." Rather, with Bishop Lowth, "he hath devoted them." The original expresses that they are under the extreme malediction of the חרם. In the next clause, for "he hath delivered," "he hath appointed."

*Verse 5.* "For my sword." Rather, "my knife," the knife of sacrifice. "Deus enim hic non comparet ut bellator, Idumæos gladio persecuturus, sed ut eos, instar victimarum cædi destinatarum, jugulaturus et mactaturus." Vitringa ad locum.

— "to judgment;" *i. e.* to execute judgment.

*Verse 7.* "shall come down." Rather, with Bishop Lowth, "shall fall down."

*Verse 11.* "the stones of emptiness." Rather, "the plummet of emptiness."

*Verse 12.* Houbigant's emendation of this verse seems preferable to Bishop Lowth's.

ואין שם מלוכה יקראו  
הריה וכל שריה יהיו אפס :

And there they shall no more mention the kingdom ;  
Her nobles and all her rulers are no more.

*Verse 13.* For ועלתה ארמנותיה, read, with Bishop Lowth and the ancient versions, ועלו בארמנותיה.

*Verse 15.* "the great owl;" "the night raven," Bishop Lowth. Rather, "the darting serpent." "Serpens jaculus," Houbigant. ἄκουτίλας.

*Verse 16.* For פקדו, read פקדה, to agree with the feminine nominative.

*Verse 17.* "for my mouth it." Read, כי פי יהוה הוא. "For the mouth of Jehovah itself hath commanded, and his Spirit itself hath gathered them."

## CHAP. XXXV.

Upon this whole chapter, see Bishop Lowth in his notes, and also his twentieth prelection.

*Verse 1.* For ישׁוּם, read ישׁוּ.

*Verse 4.* “to them that are of a fearful heart.” Rather, “to the docile of heart,” or “to the well instructed.”

—“behold your God will come with vengeance,” &c. Rather,

Behold your God! To avenge he cometh!  
God, who maketh retribution,  
He will come and save you!

*Verse 7.* “in the habitation of dragons, where each lay,” &c.

In the habitation of dragons [shall be] a bed of grass  
Instead of reeds and bulrushes.

—“a bed” רבץ in the masculine is used for a place where cattle, oxen, and sheep, may lie down, Is. lxx. 10; Jer. l. 6.

*Verse 8.* “And a highway shall be there, and a way”—

And a causeway and a way shall be there,  
And it shall be called the way of the Holy One.  
The unclean shall not pass over it.  
But he [that is, the Holy One] shall be with them, walking in the  
way,  
And fools shall not go astray.

These twelve chapters, following the twenty-third, seem to form one entire prophetic discourse, of which the general subject is the final triumph of the Church over the apostate factions, and the previous judgments with which the Jews will be visited.

## CHAP. XXXVI.

*Verse 5.* For אמרת, read, with many MSS., אמרת. See Bishop Lowth.

*Verse 16.* “make an agreement with me by a present.” Rather, “do homage unto me.”



## CHAP. XXXVII.

*Verse 4.* "the remnant that is left." Samaria being already captivated, he calls the two tribes of the kingdom of Judah the remnant.

*Verse 18.* For הארצות, read, with ten MSS. and the parallel place, גוים. See Bishop Lowth.

*Verse 25.* "all the rivers of the besieged places." Rather, "all the streams (that descend) from the rocks." See Houbigant.

*Verse 26.* "to lay waste defenced cities into ruinous heaps." Rather, "to lay waste fruitful hillocks, fenced cities;" to destroy the towns and ravage the adjacent cultivation. "Fruitful hillocks," גלים נאים, "des collines fleurissantes."

## CHAP. XL.

*Verse 1.* "her warfare is accomplished . . . for she hath received of the Lord's hand double of all her sins." "Significantur in primis hoc loco militiae labores, sive mala per bellum invecta, in quibus Judæi pœnas duplices Deo dederant pro peccatis suis. Quæ pœnæ duplices duæ sunt captivitates, una sub Assyriis, altera sub Romanis. Qui interpretes hæc dicta putant de uno reditu ex captivitate Babylonis, parum feliciter explicant, quomodo, Judæis Babylone reversis, completa esset eorum militia. Quot enim et quanta mala postea experti sunt, tum premente eos Antiocho, tum populo Romano eos sub jugum mittente? Neque etiam dici potest Judæorum, cum Babylone redierunt, expiatam fuisse iniquitatem; siquidem Deus de illis, per Romanos, alteras pœnas erat sumpturus." Houbigant ad locum.

*Verse 2.* "The voice of him that crieth in the wilderness." "Nimirum, Joannes Baptista. Neque hæc ad Babylone reditum aptari possunt. Nam paratur via Domini, non Judæorum. Neque etiam Judæi Babylone redeuntes per desertum tantùm iter fecere." Houbigant ad locum.

*Verse 4.* "the crooked shall be made straight, and the rough places plain." Rather, I think, "the rough shall

become smooth, and the hard rocks a cleft;" *i. e.* an open passage shall be cleared through the rocks. See Parkhurst in רכס.

*Verse 7.* "the people." Rather, "this people." Houbigant and Bishop Lowth.

*Verse 10.* "his work." Rather, "the recompense of his work." Bishop Lowth and Houbigant. Where observe, however, that by his reward and the recompense of his work, is meant the reward and the recompense which he hath in readiness to bestow upon his servants. "Quisque videt verba in hunc esse accipienda sensum, Deum Jehovam, in mundo constabiliturum regnum suum, et hostes suos vindicatorum, paratum in manibus habere mercedem et operæ pretium quod repensurus sit ministris suis omnibus," &c. Vitringa ad locum, vol. ii. p. 366, c. 2.

*Verse 12.* "Who hath measured," &c. "Non deserit ineptam rem propheta; imo describit, qualis sit ille, qui modo pastor nominatus est, et de quo urbibus Judæ dicit, 'En Deus vester!' ne Judæi comminiscantur hominem redemptorem, sed hominem Deum. Nam idem, qui modo ut homo descriptus est, nunc ut Deus exhibetur." Houbigant ad locum.

*Verse 21.* "Have ye not known? have ye not heard?" Rather, with Houbigant and Bishop Lowth, in the future, "Will ye not know? will ye not hear?"

21 Will ye not know? will ye not hear of?

Hath he not been declared unto you from the beginning?

Have ye never considered the foundations of the earth? [*i. e.* how the foundations were laid, or the act of laying them.]

22 Him that sitteth, &c.

Him that extendeth, &c.

23 That bringeth, &c.

That maketh, &c.

The words מוֹסְדוֹת הַיֵּשֶׁב, הַנּוֹשָׁה, הַנּוֹתֵן, are all accusatives after the verbs know, hear of, considered, &c. The style is vehement, which accounts for the anticipated introduction of the clause "Hath he not been declared," &c.

*Verse 26.* "by the greatness of his might, for that he is strong in power, supplying abundantly their strength, and confirming their force, not one of them is missing or goeth

astray.” Or rather, “by reason of abundance of force and firmness of strength, not one of them is driven astray.” The Prophet speaks of the sufficiency of the physical forces with which the Creator has endowed the great bodies of the universe, to prevent all disorder and irregularity in its motions. And so I find Vitrिंगa understood him. “Nullum eorum deficere plane id significat, stellas in cœlorum orbe sive fornice fixas, æquè ac erraticas, locum, statumque et ordinem suum constanter tueri, &c. unde vero ipsis hic status, ordo, leges motus, veri vel apparentis, et præcipuè status stabilitas? Ait vates, מרב אונים ואמין כח. Vox און notat interiorem cujusque rei vim, naturalium virium essentiam et ὑπόστασιν, earumque affluentiam et sufficientiam. Vox אמין hic est accipienda ut nomen substantivum.” Vitrिंगa in Is. vol. ii. p. 383, c. 2.

See my notes on Hosea.

*Verse 31.* “they shall mount up with wings as eagles;” —“they shall tower on strong pinions like eagles.” אבר seems to be used adverbially, not as a noun the object of יעלו.

#### CHAP. XLI.

In this chapter, the miraculous propagation of the true religion is alleged as a proof, in the prediction and in the event, of the exclusive Deity of the God of Israel, in opposition to the pretensions of the heathen idols.

*Verse 1.* “Keep silence before me.” For הדרישו, read, with the LXX, הדרישו. “Let the distant nations repair to me with new force of mind.” Bishop Lowth; and see the Bishop’s excellent note. But when did the nations repair to God with new force of mind? Never certainly till the Gospel was preached to them. This compellation, therefore, of the Gentiles, marks the season to which this prophecy relates.

—“the people.” —“the peoples,” Bishop Lowth.

*Verse 2.* “Who raised up the righteous man from the east.” Rather, “Who raiseth up,” who is about to do this.

—“the righteous man.” Cyrus was a just prince; and I think in some passages of the prophecies, that respect the

liberation of the Jews from the Babylonian captivity, we find allusion to the uprightness of his government. But I cannot see how Cyrus merited the great character of the righteous man, which in Scripture signifies much more than a man of moral probity. It always denotes a man righteous in the religious sense of the word, a man attached to the service of the One true God, and justified in his sight. The character of Cyrus is, that though he was supported, and raised to the empire by the providence of God, yet he knew not God, Is. xlv. 4. And the acknowledgement that he makes of the God of heaven and earth, in his edict for the return of the captives (Ezra i. 2) is by no means such evidence of his faith in the sole Deity of Jehovah, as may invalidate this express testimony of his irreligion, and entitle him to the honourable appellation of the righteous man<sup>3</sup>. Abraham was a righteous man. But what can we find in the history of Abraham, to answer to those exploits of universal conquest which the context ascribes to the righteous man who is the subject of this prophecy? It will hardly be said that the rescue of Lot, and the recovery of the spoils from the five kings, was an action in any degree equal to the magnificence of the images. Christ is perpetually described in the prophecies under the image of a conqueror, and the propagation of the Gospel under the image of universal conquest. The Roman people, in Christ's time, were the most considerable of the Gentiles, and lords in a great measure of the whole world; and Rome was at that time the seat and citadel of idolatry. With respect to the idolaters, therefore, of his own time, Christ was the righteous man raised up from the east. And it is reasonable to understand the quarters of the world with reference to the persons spoken to, the Gentiles; not the Jews; to whom this part of the prophecy is not addressed. I have no doubt that Christ is the person meant

<sup>3</sup> Vitringa, who strenuously contends for the application of this prophecy to Cyrus, confesses, that it is not probable that Cyrus in such sort acknowledged the God of Israel, as to have renounced the worship of the gods of his own country. Vitringa on Isaiah, vol. ii. p. 413, note A. Now, I contend that no acknowledgment of the true God short of this, could entitle him to the appellation of "the righteous man" in the language of a Jewish prophet.

under the character of the righteous man raised up from the east.

It is to be observed, however, that the LXX rendered the noun צדק by *δικαιοσύνη*, as if they conceived that righteousness, or the true religion, was personified in this chapter; and I think this notion deserves great attention. It is adopted in the margin of our English Bible. Righteousness was throughout all the Divine dispensations raised up from the east. Paradise was planted in the east of Eden. After the Fall, the symbols of the Divine presence, the cherubim, were placed at the east of the garden. Abraham was called from the east. The chosen people of God were a people of the eastern quarter of the globe. Our Lord was the righteous man raised up from the east.

—“called him—gave—made.” Rather, “calleth him—will give—will make.”

—“he gave them as the dust,” &c. I take *והרבנו* to be the nominative of the verb *יתן*, and that *אתם* understood, rehearsing *מלכים* and *גוים*, is the object of that verb. In the next clause, I take *קשתו* to be the subject of the same verb *יתן* understood, and *אתם* again understood to be the object of the verb.

His sword shall make them like dust,  
And his bow like the driven stubble.

*Verse 3.* “He pursued . . . and passed.” These verbs should be future.

—“pass safely even by the way that he had not gone with his feet.” Of the true religion personified, it is literally true that, by the propagation of the Gospel, it was carried through roads untrodden by it before, into regions which it had never visited. But if Christ be the person intended by the noun צדק, the promulgation of the Gospel by instruments naturally unqualified for the business is proverbially described in these expressions. The first preachers of the Gospel, not bred in the schools of human learning, travelled a road which they had never trodden before, when they engaged in controversy with the Jewish divines and the Greek philosophers, and made their apologies before kings and rulers; and Christ, in

these his emissaries, opened an unbeaten road, and passed through it safely.

*Verse 4.* "Who hath wrought, and done it?" Rather,

Who worketh and bringeth to effect?

The question is generally respecting the incessant universal operation of Providence, not any particular event. Who is it that always worketh, and always bringeth his work to sure effect?

*Verse 7.* I have not the least doubt that this verse is misplaced, and should be annexed to the 20th verse of the preceding chapter. See Houbigant.

*Verse 9.* "from the chief men thereof." Rather, "from the corners thereof." See Bishop Lowth's note.

*Verse 10.* "be not dismayed." Rather, "look not about thee in dismay." The word expresses the gesture and action of a person in danger looking anxiously around for help.

*Verse 17.* "their tongue faileth for thirst." Rather, "their tongue is rigid with thirst."

*Verses 17—19.* The images used in these verses are consecrated by the perpetual usage of the prophets to denote the spiritual blessings and graces of the Gospel. Those who expound them of the miraculous interposition of Providence in favour of the returning captives on their march homeward from Babylon, should justify their interpretation by some clear authentic history of the fact. But in that event God worked secretly on the minds of the Persian monarchs, but performed no miracles that we read of in any wilderness.

*Verse 20.* "That they may see and know." The quick propagation of the Gospel in countries long famished with a drought of the water of life, and the luxuriant growth of its fruits among the idolatrous nations, a soil which had long lain uncultivated, and in the stony hearts of persons sunk in ignorance and sensuality, and suddenly converted, was a proof of the immediate interposition of Providence, not less striking than a total change would be in the face of nature; the eruption of large rivers from the hard rock, or the in-

stantaneous rise of the choicest trees in the parched sands of Arabia.

*Verse 22.* "Let them bring them forth, and show us what shall happen." Rather, "Future contingencies let them bring near, and declare unto us."—"Adducant et indicent nobis quæ fortuito eveniunt," Vitringa. —"quæ casualiter eventura sunt."

*Verse 23.* "that we may be dismayed, and behold it together." Rather, "then the moment we behold we shall be dismayed."

*Verse 25.* I would render the whole verse thus :

I have raised up from an obscure corner, one who shall come from the east ;

He shall call upon my name, and he shall come on.

Princes [shall be] as mortar,

And as a potter shall he trample the clay.

26 Who declared it from the beginning, that we might know,

Or just before that we might say, It is true <sup>4</sup>?

Truly there was no one who declared,

No one who spread the report,

No one [so much as] heareth [attendeth to] your words.

*Verse 27.* "The first shall say to Zion"—

"I first to Sion [give the word], Behold they are here ;

And to Jerusalem I give the messenger of glad tidings."

*Bishop Lowth.*

"Interpres passim sententiam in duo membra divellunt, quando prius accipiunt ut ellipticum, hoc modo supplendum, 'Primus ego Tsioni [dico], Ecce, ecce illa.' Sed Lud. de Dieu observavit, sententiam accipi posse ut integram, cui nihil desit ; modo hic admittatur transpositio vocum, in hâc linguâ mire elegans, sed aliis linguis inimitabilis, in hunc modum : 'Primus dabo Zioni et Hierosolymæ læte annunciantem (præconem nuncii boni dicentem), Ecce, ecce illa !'

<sup>4</sup> Or, "that we might say, The Just One." See the Layman.

Observatio docta est, et nihil hic repugno." Vitringa ad locum.

*Verse 28.* "even among them." For וּמֵאלוֹהִים, read, with the LXX and Bishop Lowth, וּמֵאלֹהִים, "and among the idols."

## CHAP. XLII.

*Verse 1.* "mine elect, in whom my soul delighteth." I see not why the word רִצְתָה may not be taken as a noun—"my chosen one, the delight of my soul."

—"he shall bring forth judgment." Rather, "he shall publish judgment," Bishop Lowth. I have not the least doubt that מִשְׁפָּט here signifies the institution of the Gospel. See Bishop Lowth's excellent note on the various significations of this Hebrew word.

—" 'jus gentibus proferet: ' hoc est, tradet gentibus doctrinam religionis canonicam, rationalem, in principiis conscientiæ fundatam; secundum quam omnis doctrina religionis alia, omnes hominum de religione sensus, omniaque gentium dicta, judicia et actiones judicanda sunt; quæ est doctrina evangelii, canon judicii divini, regula et norma judicii Christi, . . . et omnium ministrorum ejus, qui regnum ejus inter gentes fundarent." Vitringa ad locum.

*Verse 2.* The Layman's conjecture that, for צַעַק, we should read עֲשֵׂה, 'strive,' deserves attention.

*Verse 3.* "quench: until he shall bring forth judgment." Rather, with St. Matthew, "quench; until he shall have published judgment, so as to establish it perfectly," or "until he have published judgment firmly." In the word לְאִמָּת, the prefix לְ signifies 'until,' and is to be understood in connexion with the verb. אִמָּת is used adverbially.

The bruised reed and smouldering flax<sup>5</sup> I take to denote the nation of the Jews, ripe for destruction; on whom our Lord executed not his vengeance till the Gospel had been preached both to them and to the Gentiles, and the foundations of the Church firmly laid.

<sup>5</sup> Or, "smoking wick;" the wick of the lamp going out in smoke.



*Verse 4.* This whole verse I render thus :

He shall not smite, neither shall he crush,  
Until he have planted judgment in the land,  
And the isles place their confidence in his doctrine.

— “the land,” the land of Judea.

— “*the isles*,” the Gentile world.

This verse is only an affirmation of the 3rd, in clearer terms.

*Verse 6.* “have called thee in righteousness.” Rather, with Bishop Lowth, “for a righteous purpose,” or, “for the purposes of righteousness.”

— “and give thee for a covenant of the people, for a light of the Gentiles.” Rather, “and will appoint thee to be a purification (or a purifier) of the people, a light of the nations.” — “the people,” Israel.

*Verses 5–9.* In the 5th, 6th, and 7th verses, as Vitringa properly observes, God speaks to the Messiah; in the 8th and 9th, to mankind.

*Verse 10.* “ye that go down to the sea, and all that is therein.” Bishop Lowth’s conjecture is very probable, that, for וּרְדֵי הַיָּם, we should read, יִרְעֵה הַיָּם, or יִרְעֵם הַיָּם, or יִרְן הַיָּם. See the Bishop’s note.

*Verse 11.* “the wilderness,” Arabia Deserta. — “the rock,” Sela; Petra, the metropolis of the Nabathean Israelites, in Arabia Petrea. — “the mountains,” the mountains of Paran, on the south of Sinai, in Arabia Petrea. See Vitringa and Bishop Lowth.

*Verse 14.* “I have a long time holden my peace; I have been still and refrained myself.” Place a small stop at the first word הַדּוֹשֵׁתִי; and for מְעוּלִים, read, with the LXX, Houbigant, and Bishop Lowth, הַלְעוּלִים. “I have holden my peace. Shall I for ever be silent? Shall I contain myself? Like a woman in travail I will cry out. In the same moment I will draw in and send forth my wrath.” אֲשָׁם, *expirabo*; אֲשַׁאף, *inspirabo*.

— “I will destroy and devour.” — “*expirabo simul aërem et aspirabo*,” Houbigant. And to the same effect Bishop Lowth. And before either of them, Vitringa: — “*simul spi-*

ritum emittam, simul eundem resorbebo:” and in this interpretation he professes himself the follower only of Avenarius, Forerius, and Cocceius. —“נשם אשם exspirabo aërem, ex נשם, anima, halitus, respiratio, ut appositè deinde veniat וואשאף דוד, et aspirabo simul. Nam pingitur hic Deus, ut acuens iras in Judæos, et quasi partu laborans, donec eos a se ejecerit; quomodo mulier, quæ contendit totis viribus ut ejiciat fœtum suum, aspirans altè, atque illico fortiter respirans, enitendo, et quodammodo permiscens simul aspirationem et respirationem.” Houbigant ad locum.

*Verse 15.* This 15th verse is admirably well expounded by Vitringa:—“Agitur hic manifestè de gentibus, earumque idololatriâ, et de pœnâ a gentibus qua idololatriis sumendâ. Sensus emblematis est, quicquid vigebat, virebat, florebat in religione idololatricâ paganâ consumptum iri; idoleia, templa, fana in celebrioribus regnis et rebus publicis destruenda comminuendaque esse; et doctrinas atque institutiones, quarum symbola sunt aquæ, perituras atque abolendas esse; et scholas et gymnasia, superstitioni ac idololatriæ faventia, eandemque promoventia, subversum iri. Oraculorum fontes exaritueros, ut regnum Dei ubique per orbem terrarum commodè fundari, et electi ex gentibus se illi regno aggregare possent.”

*Verse 16.* “I will bring the blind,” &c. —“Pertinent verba ad populum N. T. a Filio Dei, tanquam heroë sive pastore ei præeunte, ducendum in deserto Romani imperii, sustentandum, illuminandum, usque quo occupasset civitatem habitationis.—Per viam quam non noverant, et per semitas quas exploratas non habuerunt, intellige media omnia, eaque varii generis, consilio et providentiâ divinâ ordinata ad ecclesiam Christi Jesu in mundo stabiliendam, destruendam idololatriam, et obtinendam hæreditatem mundi, a cogitatione et consilio carnali valdè remota, a nemine cogitata, quæ in nullius mortalis mentem venerant.—Cæci dicuntur non absolutè, sed comparatè, quod hactenus non perspicerent rationes divinæ providentiæ, quibus utebatur in ecclesiâ suâ administrandâ.—Consilium Dei et Christi, in primâ ecclesiâ ducendâ et sustinendâ in imperio Romano, fuit mirabile; nec exitus ejus nisi eventu perfectè intelligi poterant.” Vitringa ad locum. The blind, in the 18th verse, are quite another set of people.

*Verse 19.* "Who is blind but my servant," &c. In the last verse, the deaf and the blind are unquestionably those who are deaf to religious instruction, and blind to the evidence of its truth. But in this verse, I cannot conceive that the hardened Jews can be described under the appellations of 'God's servant, his messenger, and the perfect one.' Impenitent sinners and infidels are never distinguished by such honourable titles; and admitting that they might in a certain sense be bestowed upon the chosen race even in their apostate state, yet considering that the appellation of 'servant of God' is used in this very chapter as a character of the Messiah, I cannot easily believe that it is here applied to any one else. I conceive that the Messiah's patient endurance of reproach and injury, in the days of his flesh, is here emphatically described under the images of blindness and deafness, and total insensibility. The same thing is described under similar images in Ps. xxxviii. 13, 14. And this meekness and patience of the Messiah is that righteousness of his which is mentioned in such high encomium in the 21st verse.

- 19 Who is blind, but my servant,  
 But deaf as the messenger whom I have sent?  
 Who is blind like the Perfect One,  
 And deaf like the servant of Jehovah?  
 20 Thou hast seen many things, but takest no notice;  
 The ears open, yet thou hearest not.  
 21 Jehovah taketh pleasure in his righteousness,  
 He will magnify the doctrine, and make it glorious.

For עור, in the last line of verse 19, I read, with Symmachus, Houbigant, and Bishop Lowth, and one MS. of Kennicott, חרר. In the 20th verse, for ישמע, I read, with the ancient versions, many MSS. and Bishop Lowth, רשמע.

Vitranga divides this whole chapter into three parts. The first, from verse 1 to verse 9, is paracletic, demonstrating the Messiah as the light of the world and the teacher of the Gentiles. Verse 1 describes his attributes; verses 2 and 3, he thinks, describe his method of teaching; verse 4; its success and effect; verses 5—9 place the foundation of that success and effect in God's counsels. The second part, verses 10—17, is exhortatory, addressed to the Gentiles, exciting

them to praise God for the favour conferred on them. The third part is elenctic, addressed to the Jews, regardless of the proffered mercy. The 19th, 20th, and 21st verses, he understood as a heavy charge of inattention, and negligence of the great salvation offered, against the Jewish nation. But for the reasons I have given, I understand those verses of the Messiah; the 19th and 20th describe his behaviour as a citizen in what personally concerned himself; the 21st declares God's delight in that behaviour of the Messiah. This description and eulogium of this part of Messiah's character is introduced as a parenthesis in the elenctic discourse, but not improperly. For as it made a principal branch of the merit of the Messiah's conduct, so it was a great aggravation of the ill conduct of the Jews. The transition from the mention of the moral blindness and deafness of the Jews to that of the patient blindness and deafness of the Messiah, though in any other kind of writing it might seem abrupt and unnatural, is perfectly in the ecstatic style of prophecy.

*Verse 22.* The emendation proposed by Houbigant and Lowth is not necessary. הַפֹּחַ is the third person preterite Hophal, from the verb פָּוַח. It is the singular number, because כֵּל is its nominative case.

*Verses 24, 25.* These verses unquestionably regard the last destruction of the Jews by the Romans: see Houbigant.

## CHAP. XLIII.

*Verse 1.* Jacob the creation of God, and Israel his formation, is the spiritual Israel, the children of the promise, and heirs of salvation, "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." To this Israel all the promises of protection and deliverance in this chapter are addressed. So they were understood by St. Jerome. And this sense is so very clear, and the distinction between this Israel and Israel after the flesh is so strongly marked, that it is surprising that any other interpretation should have been sought for, or admitted by Christian expositors.

— "I have called thee by thy name." Archbishop Secker suspected that, for קראתי בשמך, we should read בשמי;

“I have called thee by my name.” But the common reading gives very good sense.

*Verse 3.* “I gave Egypt,” &c. These countries had been conquered by Nebuchadnezzar, and made a part of the Babylonian empire at the time that Cyrus became master of it. God therefore, in giving him that empire, gave him these vast countries, its appendages. Observe, that whatever was done by God for the people of the Jews, was ultimately for the advantage of the spiritual Israel, and was done for its sake. This therefore, and other instances, of the interposition of Providence in behalf of the natural Israel, are alleged in this prophecy as pledges of the greater deliverance of God’s true people.

Vitringa, with some probability, conjectures that this passage alludes to that triennial war of the Egyptians and Cusheans with the Assyrians, when Azotus was taken by Tartan, and captives from Egypt and Ethiopia carried away in great numbers into Assyria, young and old, naked and barefoot, &c. Is. xx. The providence of God at that time diverting the Assyrian conqueror from Judea, by presenting Egypt and Arabia to his ambition, made those countries the ransom of his people.

*Verse 4.* “Since.” Rather “Inasmuch as.”

*Verse 5.* “thy seed.” “Semen ecclesiæ hic est semen spirituale, per regenerationem mysticam producendum.—Huc pertinet in emphasi vox אביא, ‘adducam.’ Non dicit enim propheta אשיב, ‘reducam:’ quâ voce frequentes utuntur prophetæ ubi loquuntur de reditu ex exilio: sed אביא, ‘venire faciam,’ quia in emphasi referendum est ad gentes.” Vitringa ad Is. vol. ii. p. 452, 1.

—“from the east . . . . from the west.” “Ex Asiâ, quàm latè in orientem extenditur, et ex insulis maris, *h. e.* Asiâ Minore, Græciâ, Peloponneso, Illyrico, Italiâ, Hispaniâ, Africâ, quæ Hierosolymitani cœli climati sunt ad occidentem.” Ibid.

*Verse 6.* “north . . . . south.” “Designatur conversio Scytharum, Celtarum, Germanorum, Gothorum, sub quibus septentrionales gentes complector; tum quoque Arabum, Ægyptiorum, Libyum, Æthiopum, quæ gentes Judææ sunt ad austrum.” Ibid. 2.

— “from far . . . . from the ends of the earth.” “*Testes sunt inde Æthiopes, sive Habessini; hinc Gothi et Vandali. Sed tu qui sapientiam divinam sedulò scrutaris, ne negliges hic sensum mysticum. ‘E longinquo’ et ‘ab extremis terræ’ in emphasi dicuntur adduci, qui a communione Dei et ecclesiæ, propter vim ignorantix, superstitionis, et idololatriæ et vitiorum longissimè essent remoti.*” *Ibid.* 2.

*Verse 10.* “Ye,” *i. e.* “Ye Israelites.”

*Verse 12.* “when there was no strange god among you.” Rather, “and among you there is no stranger.” “Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond or free.” *Col.* iii. 11.

*Verse 13.* “I will work, and who shall let it?” Rather, “I work, and who shall undo it?” To the same effect Bishop Lowth.

*Verse 14.* “I have sent to Babylon.” The prophecy respecting times much later than the restoration of the Jews from the Babylonian captivity, that deliverance is spoken of in the preterite, and is mentioned only as a pledge of the greater mercies, which are the proper and immediate subject of this discourse. See note on verse 3. To the same purpose the deliverance from the Egyptian bondage, a thing long past when the prophecy was uttered, is mentioned in the 16th and 17th verses. And this interpretation is justified by the Prophet himself, verse 18.

— “the Chaldeans, whose cry is in their ships.” “The Chaldeans exulting in their ships.” Bishop Lowth. See the Bishop’s learned note about the naval strength of the Babylonian empire under her ancient kings, and how it was destroyed by the Persian monarchs.

*Verse 17.* “the power.” “*Robustum quemque,*” Vitringa. “The warrior,” Bishop Lowth.

*Verse 18.* “Remember ye not.” Jehovah having mentioned the deliverance from Babylon, and the deliverance from the Egyptian bondage, bids his people “remember not the former things.” Evidently the deliverance from Babylon is among those former things, which deserved not to be remembered in comparison with the greater things which this prophecy unfolds. This clearly proves that the prophecy respects times long subsequent to the restoration of

the Jews from the Babylonian captivity. "Igitur hoc præcipio vobis; ut inter signa mea atque miracula, quibus Babylon urbs potentissima diruta est, et quibus, in mari Rubro atque Jordane, populo meo aperta est via; nequaquam memineritis veterum, quum in evangelio multo sum majora facturus, quorum comparatione præterita sileri debeant." Hieronym. ad locum. And to the same effect Vitringa: — "Piora hic loci sunt beneficia gratiæ, quæ beneficium temporis Messiæ antecesserant, aut antecessura essent: ut sunt clades Sennacheribi, destructio imperii Chaldæorum, liberatio ex exilio Babylonico, Seleucidarum ecclesiæ persecutorum interitus, et restitutio reipublicæ per Maccabæos.—Per antiqua —intelliges hic loci redemptionem populi ex Ægypto, introductionem in Cananæam, et liberationem ejus ex variis adversis et servitutibus per judices." Vitringa in Is. vol. ii. p. 462, 2.

*Verse 19.* "I will even make a way in the wilderness." "Nequaquam enim ultra in mari Rubro, sed in deserto totius mundi aperiam viam. Nec unus fluvius, sive fons, erumpet de petrâ, sed multa flumina, quæ non corpora, ut prius, sed animas sitientes reficiant, et impleatur illud quod supra legimus, 'Bibetis aquas de fontibus salvatoris.'" Hieronym. ad locum. To understand this of the safe conduct of the returning captives by the hand of Providence through the Arabian desert, is most ridiculous and absurd; when this making of a way in the wilderness is mentioned as a far greater thing than had yet been done; and yet the history records no miracles wrought in behalf of the liberated captives journeying homeward through the Arabian desert, to be compared with the great works exhibited in their long journey through the wilderness from Egypt. I deny not, that in some prophecies, which immediately relate to the restoration of the Jews from the Babylonian captivity, God is poetically represented as marching at the head of his people through a wilderness, as He did of old, when He first led them out of Egypt. But I believe all these prophecies, narrowly examined, will be found to allude at least to a greater deliverance, in which the immediate power of God should be more sensibly displayed in the manner of bringing the thing to pass. In the return from the Babylonian captivity, the agreement

of the event with the promise was indeed a demonstration of the power of God, ordering all the affairs of the world, and using the power and the free agency of its greatest princes, as the instruments of his own purpose. But the thing was accomplished by natural and ordinary means.

It is possible that this passage may allude to a miraculous restoration of the Israelites to their former seats in the latter ages of the world, when the fulness of the Gentiles shall be come in, and Israel after the flesh shall turn again to the Lord. But if that was no where more clearly predicted than in this chapter, the children of Israel, in my judgment, would have little ground for their expectation.

—“I will even make a way in the wilderness, and rivers in the desert.” “Est utique character certus et indubius temporis gratiæ—sensus sententiæ mysticæ est, Deum facturum esse, ut inter gentes, huc usque fluctuantes inter diversissimas et falsas de religione opiniones, certus esset canon fidei et morum, secundum quem incedentes pervenire possent ad communionem Dei in communione ecclesiæ, cujus figura est Zion et Hierosolyma; tum quoque ad hæreditatem mundi. Porro suâ curaturum providentiâ, ut inter gentes doctrinæ salutaris indigas, sitibundas, veræ consolationis et donorum Spiritus Sancti exsortes, copiosa vigeret institutio apta animum reficere et consolari, *ῥέουσα ἐκ διδασκαλίας ἁγίου Πνεύματος.*” Vitringa in Is. vol. ii. p. 463, 2.

*Verse 20.* “The beast of the field,” &c. “Tunc quod nunquam factum est fiet; ut omnes bestię et dracones, et struthiones, qui in solitudine gentium morabantur, et idololatrię sanguine, morumque feritate bestiarum similes erant, glorificent me atque collaudent.” Hieron. ad locum.

*Verses 22—26.* “But thou hast not called upon me,” &c. “Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost.” Tit. iii. 5.

—“thou hast made me to serve with thy sins.” Sin was the cause that made the Son of God assume the form of a servant.

*Verse 27.* “Thy first fathers.” Now He threatens the Jewish nation. “Thy first fathers,” Israel after the flesh. “Thy teachers,” the priests of the earthly tabernacle, the scribes and pharisees, and Jewish doctors.



## CHAP. XLIV.

The first five verses of this chapter Vitranga joins to the preceding, and the 6th he makes the beginning of a new discourse.

*Verse 1.* "Yet now hear," &c. The discourse again turns to the spiritual Israel, the children of the promise.

*Verse 4.* "And they shall spring up as among the grass." Bishop Lowth would read *כבין מים הציר*; and Houbigant, *כבמים הציר*. The alteration that would the least differ from the present text, and would very well agree with the ancient versions, would be *כבעין הציר*; "like grass beside a fountain:" and this would make a gradation of the imagery, from grass to willow trees, and from a fountain to canals. But after all, no emendation is necessary: only in rendering take *כערבים* before *כבין הציר*; "And they shall spring up like osiers among the grass beside canals of water."

*Verse 7.* "the ancient people." Rather, "the everlasting people." — "à quo posui populum æternum; hoc est, ex quo vocavi Abrahamum, cui cujusque posteris dedi tabulas pacti æterni.—Aben Ezra, *עם עולם*, populus primus; Kimchius, *מבריאת העולם*, a creatione mundi. Sed, etiamsi phrasis hanc significationem facile ferat—longè rectius hic quis cogitaret de Noa, ejusque posteris, in gentes et familias per orbem divisas, quibus Deus fœdere æterno condixit inhabitationem hujus orbis, nullis deinceps aquis obruendi *לדורות עולם*, hoc est, ad *συντέλειαν τῶν αἰώνων*, cujusmodi promissum non sanxerat hominibus primi mundi. Et fateor cogitationem mihi altè hæsisse. Sed si phrasin ad ecclesiam transferas, aut ad semen Abrahami non carnale, sed mysticum, interpretatio est nobilior." Vitranga in Is. vol. ii. p. 481. 1.

—"unto them." For *למו*, read, with Bishop Lowth, *לנו*, "unto us."

*Verse 8.* "from that time." From what time? From the time of the appointment of the everlasting people. The context affords no other answer to the question. Now, from the time of the call of Abraham, his family were the depositaries of the promise and prediction of a Redeemer: whereas Cyrus was not heard of in prophecy before the age of Isaiah.

Hence it is evident that the event to the production, the prediction, and the first appointment of which, God here appeals as a proof of his sole Godhead, is the general redemption of mankind by a descendant of Abraham. The deliverance of the Jews by Cyrus is mentioned afterwards only as an earnest of that greater mercy. Vitranga, who makes the deliverance by Cyrus the main subject of this prophecy, and the event particularly alluded to in this and the preceding chapter, expounds "that time," most harshly and unnaturally, of a time not mentioned before, the time in which Isaiah and the succeeding prophets prophesied.

*Verse 9.* "and they are their own witnesses, that they see not, nor know." Rather, "and they are witnesses for them [or against them], that they see not, nor know." That is, they, the workmen, are witnesses against the idols that they make, that they are inanimate and senseless.

*Verse 10.* "Who hath formed." The word כִּי, not standing at the beginning of the sentence, but following the words לִמְעַן יִבְשׂוּ, is not interrogatory, but renders the pronoun 'quisquis.'

*Verse 11.* "and the workmen they are of men." "And the workmen themselves shall colour," *i. e.* be reddened with shame. See Bishop Lowth. But see also Blayney on Jer. x. 14.

*Verse 12.* "The smith with the tongs both worketh in the coals," &c. By comparing this with the first line of the following verse, I am inclined to think that the two first words here, חַרְשׁ בְּרוֹץ, are opposed to the two first of that verse, חַרְשׁ עֲצִים. And as those two describe the workman in wood, the carpenter, so these two describe the workman in metal, the smith. That the מַעְצָד here is opposed to the word קַן in the following verse, and is the name of the tool with which the smith begins his work, as קַן is the name of the tool with which the carpenter begins his work. And I suspect that a verb, answering to נָטָה in the 13th verse, is lost out of the text here, which should express how the smith first employs that tool. The tool is certainly some cutting, cleaving instrument, not tongs.

*Verse 13.* "with a line." בִּשְׂרָד, "with a pencil." See Parkhurst's Lexicon, שָׂרָד.

*Verse 14.* For לִכְרַת, read with the LXX, Vulgate, Houbigant, and Bishop Lowth, כְּרַת, or יִכְרַת, or ויִכְרַת.

—“which he strengtheneth for himself in the trees of the forest;” literally, “and he getteth strength to himself in the trees of the forest.” That is, he layeth in great store of timber. See Bishop Lowth. For וַיֵּאמֶץ, one MS. gives וַיִּתְאַמֵץ, in Hithpael.

*Verse 21.* “thou shalt not be forgotten of me.” Rather, “forget me not.” So the LXX, Vulgate, and Houbigant.

*Verse 24.* In the sequel of the chapter Jehovah confirms his promises to the Church, by various instances of his omnipotence. Among these the exaltation of Cyrus, and the restoration of the Jewish people, of which he was the instrument, are mentioned as seals of the greater deliverance. At the end of this 24th verse, for מִיֵּאֲתִי, read מֵאֲתִי.

*Verse 25.* “the tokens of liars.” Rather, “the signs of astrologers.” “בְּדִים homines vitam agentes solitariam, se commercio publico subducentes, et vacantes contemplationi rerum divinarum—אוֹתוֹת בְּדִים sunt stellaturæ, ex quarum ortu, occasu, conjunctione vel disjunctione, auguria rerum futurarum captabant.” Vitringa ad locum.

*Verse 26.* “his servant,” Messiah. The first seven verses of the forty-fifth chapter should be joined to this chapter, and the new chapter should begin with the 8th verse, “Drop down,” &c.

#### CHAP. XLV.

*Verse 1.* “I will loose the loins,” &c. A manifest allusion to the circumstances of the surprise of Babylon; when the kings, the king himself, and his captains, were unaccounted, engaged in revelry and riot, and the gates that opened to the river were left open.

—“and make the crooked places straight.” —καὶ ὄρη δμαλιῶ, LXX. —“et gloriosos terræ humiliabo,” Vulg. These different translations indicate very ancient variations in the MSS. The LXX, for the noun וְהִדְרִים, in their copies had וְהִרְדִים, which Bishop Lowth adopts. The Vulgate, for the verb אִשַּׁר, had אִירַד; and this gives far the best sense.

Verse 4. "For Jacob my servant's sake, and Israel mine elect." See note on chap. xliii. 3, and xliii. 14.

— "I have surnamed thee" or, "I have established thee."

Verse 6. "that there is none besides me." The Layman renders "that nothing is without me."

Verse 8. "Drop down," &c. Here a new chapter should begin; for here the Prophet leaves Cyrus, and returns to his main subject, the universal redemption. The universality of the blessing is the thing particularly described in this verse, under the images of the dew and the rain, falling indiscriminately on all parts of the earth, and the herbage sprouting spontaneously from its whole surface.

— "and let them bring forth salvation." The construction is difficult to be made out. Our English translators seem to have thought that the nouns שמים, שחקים, and ארץ, are the common subjects of the verb יפרו, and ישע its object. But I cannot find any other instance in which the verb פרה in Kal is used transitively. Queen Elizabeth's translators took ישע and צדקה for the common subjects of that plural verb, for they rendered thus: — "let the earth open, and let salvation and justice grow forth: let it bring them forth together." And this I think better than our modern translation, although in the Hebrew the pronoun seems wanting after the verb תצמיח.

And righteousness sprout forth at once.

— "I the Lord have created it." Queen Elizabeth's Bible: — "I the Lord have created *him*." And so the Vulgate: — "creavi eum." *Him* must be expounded here of the same person as below, in verse 13.

Verses 9—12. "Woe unto him," &c. The Prophet anticipates the objections which the prejudices of the Jews would raise against the doctrine of universal redemption, as an infringement of the privileges of their own nation, almost in the very words in which St. Paul combated those objections when they were actually set up.

Verse 9. "[let] the potsherd [strive] with the potsherd of the earth." Bishop Lowth adopts an interpretation suggested by Mariana; — "the potsherd with the moulder of the clay:" *i. e.* woe to the potsherd that contendeth with the

moulder of the clay. Upon which Vitringa has this remark: — “Non repugnat analogia vocis חרש, etsi non putem ullibi extare phrasin אדמה חרש, ‘faber terræ,’ ut ‘faber æris, argenti, ligni;’ et חרש אבן, ‘faber lapidis,’ sive ‘in lapide.’” Vitringa in Is. vol. ii. p. 500, 1.

— “or thy work, he hath no hands.” Read, with Houbigant,

וּלְפַעֲלוֹ אֵין יָדַיִם לְךָ

Or to him that worketh it, thou hast no hands.

*Verse 10.* “[his] father—the woman.” Rather, “a father—a woman.” The Jews considering themselves exclusively as God’s children, and envious of the extension of his mercy to the Gentiles, are angry that God, having them for his children, should beget any more. The Prophet, therefore, says, Wo to him who says to a father, to one who is already a father, Why goest thou about to beget children? and to a woman, already a mother, Why art thou again bringing forth?

Vitringa, a Calvinist, has an excellent remark upon the true interpretation of the doctrine of God’s sovereignty, as stated in this passage: — “Nec tamen hæc sententia, ad Deum applicata, extendi debet extra limites suos contra scopum Dei et prophetæ; ac si potestas Dei in hominem tam sit absoluta atque infinita, ut nihil planè sit, quod ejus exercitium circumscribat, ut eam Twissius et alii interpretantur. Sane quidem extra Deum nihil est, quod potestatem ejus limitet. Sed potestas divina ab ipsâ naturâ ejus limitatur. Sunt in Deo justitia, æquitas, bonitas, veracitas, fides, amor majestatis suæ (virtutis ipsi naturales) quæ exercitium divinæ potestatis moderantur; ut potestas divina absoluta sit in creaturas intelligentes, in populum et ecclesiam suam, salvâ *σχεσει* Dei morali erga homines. Nec aliter apostolus, ubi hanc sententiam et similitudinem applicat ad consilium electionis et reprobationis, spectari vult.” Vitringa in Is. vol. ii. p. 501, 1.

*Verse 11.* “Thus saith . . . my sons.” For ויצרו האתיות ויצרו ארו התשאלוני, I would read ויצר ארו התשאלוני, שאלוני.

Thus saith Jehovah, the Holy One of his Israel, and his Maker,  
Will ye question me concerning my sons,  
And give me directions concerning the work of my hands?

*Verse 13.* "I have raised him up." Raised up whom? We shall search the context in vain for an antecedent which this pronoun may rehearse. It can be expounded, therefore, of Him only, who, in the most eminent sense, was raised up by God, and He is described here by his work of gratuitous redemption. In whatever sense some may fancy this verse applicable to Cyrus, it is more clearly and naturally applicable to Christ. Compare chap. *xlvi.* 14; and see the *xvth* of Vitringa's canons.

*Verse 14.* "The labour of Egypt, and merchandise of Ethiopia, and of the Sabeans," &c. I take these phrases, 'labour of Egypt, merchandise of Ethiopia,' to be analogous to βίη Ἡρακλεΐνη, and to be descriptive of persons, by their qualities or occupations.

The labourer of Egypt, and the merchant of Ethiopia,  
And the Sabeans of tall stature.

See Blayney on Jer. *xx.* 5; and the Layman on this place.

— "Surely in thee is God," &c.

Surely in thee is God,  
And none else than God himself.

*Verse 15.* "Verily," &c.

Verily thou art a God concealed [or concealing thyself],  
The God of Israel, the Saviour!

These words plainly allude to the concealment of the Divinity under the human form in the person of our Lord. They are not the Prophet's; they are part of the devout confession of the labourer of Egypt and the merchant of Ethiopia, &c. — "Quocunque se verterint, non valebunt laqueos veritatis effugere. Fac enim esse in Cyro Deum, et non esse alium præter eum qui sit in Cyro Deus, quomodo Cyri personæ dici conveniet, 'Vere tu es Deus absconditus, Deus Israel, Salvator?' Ergo Deus, in quo est Deus, Dominus noster Jesus Christus rectius intelligitur et verius, qui in evangelio loquitur, 'Ego et Pater unum sumus.' Qui Deus appellatur absconditus, propter assumpti corporis sacramentum, et 'Deus Israel, Salvator,' quod interpretatur Jesus." Hieronym. ad locum. And again, "Hebræi stultâ conten-

tione nituntur asserere, usque ad eum locum ubi legitur, 'Tantum in te est Deus, et non est absque te Deus,' vel ad Hierusalem, vel ad Cyrum dici. Hoc autem quod sequitur, 'Vere tu es Deus absconditus, Deus Israel, Salvator,' subitò ad omnipotentem Deum, apostropham fieri: cùm etiam stultis perspicuum sit, unum contextum esse sermonis, nec posse sensum dividi, qui in ipso narrationis ordine, et ratione, conjunctus est." Hieronym. ad locum.

*Verse 16.* "They shall be ashamed, and also confounded, all of them." After the verb ונכלמו, Bishop Lowth, upon the authority of the LXX, inserts צרין, which greatly improves the elegance of this distich.

They are ashamed, and even confounded, all his adversaries.

The emendation, however, is not necessary to the sense.

*Verse 19.* "I said not to the seed of Jacob, Seek ye me in vain: I the Lord," &c. This passage seems to contain an oblique hint at least, of a future accomplishment of the promises to the seed of Jacob in a literal sense. "Notwithstanding the scheme of general mercy, and the temporary rejection of the Israelites, my promises to them shall not ultimately fail. I Jehovah speak in righteousness, with veracity, and declare upright things. I speak not in terms of equivocation like the oracles of the heathen gods."

*Verse 21.* "a just God, and a Saviour." אל צדיק ומושיע. "God, the Just One and the Saviour."

*Verse 23.* "the word is gone out of my mouth in righteousness, and shall not return." — "justice is gone forth from my mouth: the word is spoken, and shall not be revoked." — "justice is gone forth," *i. e.* the just sentence; or rather, the merciful sentence of pardon. Upon the forensic sense of the word צדקה, see my notes upon Hosea.

*Verse 24.* "Surely," &c. For לִי אֵמֶר, I would read לְאֵמֶר. See Bishop Lowth. And without any other emendation, I render the whole verse thus:

Surely to Jehovah it belongeth to speak truth, and Might is his gorgeous robe.

He shall come: and all that quarrel with him shall be ashamed.

— "He shall come," *i. e.* He, the great personage an-

nounced in the 8th and the 13th verses shall come; or, He, Jehovah, shall come in the person of the Messiah.

## CHAP. XLVI.

*Verse 1.* The construction of this verse is not very perspicuous. I divide what follows the word Nebo into three clauses, by a comma fixed at וּלְבַחֲמָה, and another at עֲמוּסוֹת. I suppose the verb הָיָה to be understood in each of the two last clauses, and the preposition לְ to be understood before נִשְׂאֵתֵיכֶם, which word I take to signify, not carriages, but beasts of burthen. (See Parkhurst's Lexicon, נִשָּׂא, v.) And I render the whole thus :

Bel boweth down! Nebo croucheth!  
 Their images are consigned to the beasts and the cattle.  
 They are become the lading (עֲמוּסוֹת) of your beasts of burthen.  
 A load to the weary animal<sup>6</sup>.

*Verse 2.* "they could not deliver the burthen." Rather, "they are unable to rescue the burthen;" *i. e.* the idols cannot rescue their votaries. — "si attendas ad contextum proximè sequentem, ubi Deus se populum Judæum bajulasse dicit, et tulisse instar oneris, et eripuisse; necessariò per מִשָּׂא hic intelligendus est populus Babylonicus incumbens idolis suis iisque fidens et innitens, quod onus tantum abest ut eripere et salvare potuerint idola Babylonis, ut contra ipsa iverunt in captivitatem." Vitringa in Is. vol. ii. p. 516, l.

*Verse 4.* "I have made and I will bear, even I will carry and will deliver [you]." As no one of the verbs 'made, bear, carry, deliver,' has the pronoun suffixed to point out the Jewish people as the specific object, I think the sense is more general than the English translation, by introducing the

<sup>6</sup> Upon further consideration of the passage, I rather think that the prefix לְ is not to be understood before נִשְׂאֵתֵיכֶם. That נִשְׂאֵתֵיכֶם is not beasts of burthen, but rather 'carriers,' and is to be understood of the false gods; who, had their pretensions to divinity been well founded, should have *carried* their votaries in the same sense in which God 'carried' his people. The two last lines, therefore, may be thus rendered :

They who should have been your carriers are become burthens,  
 A load to the weary animal.



pronoun, renders, and might be more adequately rendered thus: —“ [What] I have made, I will carry; and [what] I take upon my shoulders [לְבָבִי] I will carry off safe.”

*Verse 10.* “and from ancient times the things that are not yet done.” Rather, “and from the earliest times what had not been done.” There is nothing in the Hebrew to answer to the ‘yet’ of our public translation. See Houbigant, note.

*Verse 11.* “Calling a ravenous bird,” &c. Admitting that Cyrus is the ravenous bird<sup>7</sup>, yet since the calling of this ravenous bird is mentioned among the former things of old, among the instances of predictions accomplished, which the transgressors are called upon to remember, it is evident that the elenctic part of this discourse concerns times subsequent to the age of Cyrus; and it is reasonable to suppose that the final extirpation of idolatry by the preaching of the Gospel is within the purview of this prophecy. See chap. xliii. 18, note.

—“En prophetiam luculentam de destructione idolorum Babylonicorum, auctoribus Persis et Medis—sed ne sic quidem hoc vaticinium perfectè completum est. Altius eo conditur mysterium, quod veteres jam viderunt: futurum ut idololatria per orbem terrarum, cujus typum et imaginem gessit Babylonica, ortâ luce liberationis spiritualis per Christum Jesum procurandæ, subverteretur, destrueretur.” Vitringa in Is. vol. ii. p. 516, l.

Babylon mystically represents the metropolis or chief citadel of the apostate faction; and for that reason the destruction of the Babylonian idols is an apt symbol of the general extirpation of idolatry.

*Verse 13.* “and I will place salvation in Zion for Israel my glory.” Rather,

And I will give salvation in Zion;  
To Israel, my glory.

That is, “to Israel I will give my glory.” See Queen Elizabeth’s translators, and Bishop Lowth.

<sup>7</sup> Ἦν δὲ αὐτῷ σημεῖον ἀετὸς χρυσοῦς ἐπὶ δόρατος μακροῦ ἀνατεταμένος· καὶ νῦν δὲ τοῦτο ἔτι σημεῖον τῷ Περσῶν βασιλεῖ διαμένει. Xenoph. Cyrop. lib. vii. p. 102, edit. Steph.

## CHAP. XLVII.

*Verse 1.* “for thou shalt no more be called”—more exactly, “thou shalt no more get men to call thee.” “Nec perficias ut te homines adhuc appellent.” Houbigant.

*Verse 2.* “uncover thy locks.” Rather, “take off thy veil.” So the LXX.

—“make bare the leg.” Rather, “disattire, [or perhaps, cut off] thy dangling hair.” שבל, “pilus descendens in maxillas.” Castell. This is the sense given by R. Moses Hacohen and Aben Ezra. Vitringa, though he allows that this sense suits well enough with the context, is rather inclined to understand the word שבל here, of the lower part of the arm from the elbow to the wrist. —“strip up the arm.” —“Solent orientales honestioris conditionis, etiam feminæ, brachium usque ad juncturam manus arcâ veste interiore tectum habere, quod secus se habuit in ancillis et servis moleste opere distentis.” Vitringa ad locum.

*Verse 3.* “I will not meet [thee as] a man.” Expunge the words ‘thee as,’ which are inserted by the translators, without any thing to answer to them in the original, and you have the literal translation of the Hebrew words. “I will not meet a man;” *i. e.* I will not give a man the meeting; *i. e.* I will not give audience to a man; *i. e.* I will not suffer man to intercede with me: which is Bishop Lowth’s rendering. But the Bishop changes אפנע into the Hiphil אפניע. Houbigant reads פנע in the third person, making אדם the nominative. “Man shall not intercede.” Either emendation seems unnecessary.

*Verse 7.* “so that thou didst not lay.”—עד לא שמת, “usque non posuisti,” —“so little didst thou lay.”

*Verse 9.* “for the multitude . . . for the great abundance.” —“notwithstanding the . . . notwithstanding.” Bishop Lowth and Vitringa.

—“thy wisdom and thy knowledge.” Rather, “thy politics and thy knowledge.”

*Verse 11.* “which thou shall not know;” *i. e.* which thou shalt not foresee. The Babylonians are upbraided in this

verse, and the two following, with the vanity and fallacy of their judicial astrology.

*Verse 13.* “the astrologers.” חַבְרֵי שָׁמַיִם; literally, “combiners of the heavens.” I would render it, “casters of the configurations of the sky.” — “*Conjunctores cæli, qui nunquam cessant stellas combinare seu conjungere, ac conjunctiones astrorum, oppositiones et constellationes observare.*” Forer. apud Poole.

— “the monthly prognosticators stand up and save thee from these things that shall come upon thee.” For מֵאֲשֶׁר, read, with the LXX and Bishop Lowth, מִזֶּה אֲשֶׁר. — “those who prognosticate each month what shall come upon thee, stand up and save thee.”

— “prognosticate each month.” לַחֲדָשִׁים may either signify ‘month by month,’ and then the allusion is to almanacks annually published, setting forth the events of the new year in the order of the months; or it may signify each of the ‘calends,’ and then the allusion is to a custom of the soothsayers of giving audience to those who would consult them on the calends of every month. See 2 Kings iv. 23. But observe, the word חֲדָשׁ has no necessary reference to the phases of the moon.

*Verse 14.* “Behold, they shall be as stubble; the fire shall burn them.” I think the exact rendering is, “Behold, their burnings shall be as a stubble fire.”

— “there shall not be a coal,” &c. They shall burn away rapidly and entirely, like stubble, to a mere dead ash, without cinders and without light.

*Verse 15.* “thy merchants.” Rather, “thy impostors.” סַחְרֵיךָ. סַחַר, ‘præstigiator,’ a juggler, from the Arabic sense of the word. See Houbigant.

— “shall wander every one to his quarter.” — “unusquisque dilabatur quâ fuga dabitur.” Houbigant.

Every one is gone in his own way :  
There is none to save thee.

#### CHAP. XLVIII.

The preceding chapter predicts in the most explicit terms the fall of the Babylonian empire. But if we recollect that

the Magian religion flourished under the Persian kings, and that the skill of the Magi in prognostication continued in high credit and esteem; we must allow that in one considerable part, that which foretells that the magicians and their arts should fall into universal contempt and neglect, the prophecy received no accomplishment in the fall of the literal Babylon. And when it is considered that St. John in the Apocalypse applies almost all the images of this prophecy to a mystical Babylon, it seems reasonable to think, it is hardly possible not to think, that Babylon is even in this prophecy of Isaiah the symbol of St. John's Babylon, and that the judgments which shall overtake the latter are adumbrated in the other's fate. However, the fall of the Babylonian empire was unquestionably the event more immediately in the Prophet's eye; and in that, the prophecy of the forty-seventh chapter received its primary completion.

This forty-eighth chapter supposes the former prophecy accomplished, and is addressed to the natural Israel, restored from captivity and quietly seated in their native land. This natural Israel are told, that they have seen the former things accomplished, and are now advertised of new things. The former things are evidently the predictions of the Babylonian captivity, and their restoration from that servitude: the new things are the general redemption, the judgments in store for the unbelieving Jews, and their final restoration to God's favour.

It may be objected that the redemption, which had been the subject of all prophecy from the very hour of the fall, and was emblematically represented to the Jews in all the furniture and ornament of the temple, and typified in their rites of worship, could with little propriety be called a new thing (as a subject of prophecy) in the days of Isaiah. But the manner of the first promulgation of the Gospel, our Saviour's mode of teaching, his reception among the Jews, his behaviour, the circumstances of his death, the success of the Gospel, and its effect upon the Gentile world, are no where so distinctly described in detail as in the subsequent chapters of Isaiah. And although they are the principal subject of many of the preceding chapters, from the fortieth, yet it is probable that till the liberation from the

Babylonian captivity had taken place, the Jews were not aware that these prophecies of Isaiah related to any thing beyond that event. When that was accomplished, the general redemption coming in view, as the ultimate object of those prophecies, might reasonably be called a new thing; and the prophecies might be considered as then given, when the true sense of them became discernible. “Nova dicuntur, non sane quod de his rebus in superioribus non vaticinatus esset; quodque pariter Moses et prophetæ de iis locuti non fuerint; sed quòd eâ claritate, in omni suâ circumstantiâ, huc usque neque a Jesaiâ, neque ab aliis prophetis patefacta descriptaque fuerint.” Vitringa in Is. vol. ii. p. 546. Clear indeed as the predictions in many of the preceding chapters are, to us at least who have seen the accomplishment, what follow are far more explicit and more circumstantial.

*Verse 1.* “out of the waters of Judah.”

— “σωματικώτερον aquas vocans pro semine, ut nequaquam eos virtutum patriarcharum filios ostenderet esse sed carniùm. Et rectè aquas *Juda* appellavit; quia sola tunc in terrâ *Juda* adhuc tribus permanebat, et semen *David* illo tempore servabatur.” Hieron. ad locum. Houbigant makes a great difficulty about this expression of the “waters of Judah,” and proposes corrections. But it is well observed by Bishop Lowth, that the figure is perfectly parallel to those others of עין יעקב and מקור ישראל.

*Verse 2.* “For they call themselves,” &c. I would render this verse thus :

That they take their name from the holy city,  
And stay themselves upon the God of Israel,  
Whose name is Jehovah Sabaoth.

I take this to be the *matter* of their hypocritical confession.

*Verse 6.* “Thou hast heard it, see all this,” &c. For דוּוּה, I would read הנה. See Bishop Lowth.

Thou hast heard, see, It is accomplished.  
Dost thou not openly acknowledge it?  
From this time I make thee hear new things, &c.

*Verse 7.* “They are created now,” &c. This verse is

very obscure, and the meaning that it seems to convey is repugnant to the general language of prophecy, which perpetually alludes to a plan of Providence, ordering all things from the beginning to the end, and arranged in the mind of God before the actual existence of the universe. The ו in the word ולא may be an error of the scribe repeating the final letter of the preceding word. Omitting this ו, and removing אלה to the beginning of the verse, I would correct the whole thus:—

לא עתה נבראו מאז ולפני יום  
ולא שמעתם פן תאמר הנה ידעתין :

They are not now created, but of old and before the course of time :  
And thou hast not heard of them, lest thou shouldst say, Behold, I  
knew of them.

This is certainly very good sense.

8 But thou hast not heard,  
But thou hast not known,  
But before thine ear was not opened, &c.

*Verse 9.* “will I defer.” Rather, “I am deferring.”  
—“and for my praise I will refrain for thee.” Rather,  
“and for my own praise, I muzzle it for thee.” This verse is an awful intimation to the Jews, living in security after their return from Babylon, that anger is only deferred, and will at a distant season be again let loose.

*Verse 10.* “but not with silver.” Rather, “not as silver.” Bishop Lowth. The sense is, that notwithstanding the punishment they had undergone, their repentance and conversion was yet imperfect.

—“I have chosen thee.” The LXX and Vulgate confirm the present reading.

*Verse 14.* “the Lord hath loved him,” &c. The pronoun *him* certainly refers to an unnamed person in the Prophet’s eye, whom the Prophet sees as the darling of Jehovah, whose pleasure Jehovah will execute upon the Babylonians and Chaldeans. Compare chap. xlv. 13. In this latter part of the verse, the Prophet abruptly and indirectly, and in the true ecstatic style, answers the question, “which among them hath declared these things?” None of them, says the Pro-

phet. But I see Him, who hath declared them. The beloved of Jehovah, whose pleasure Jehovah will execute upon Babylon and the Chaldeans. I think no one, who compares this passage with Apoc. v. 2—5, will doubt that this is the true exposition; that this darling of Jehovah is the Messiah; and that Babylon and the Chaldeans, demolished literally long before the times in which the prophet is now engaged, are here, as in other places, types of another Babylon and other Chaldeans, upon whom Jehovah, at the proper season, will execute Messiah's pleasure.

I suspect that something has been lost out of the text between the two words *וּרְעוּ* and *בְּשָׂדִים*. Perhaps the true reading may have been *וּרְעוּ יְעוֹר בְּשָׂדִים*, — “and will help his arm against the Chaldeans.” The great similitude of the words *וּרְעוּ* and *יְעוֹר* might easily give occasion to the omission of the latter.

*Verse 16.* “Come ye near unto me,” &c. Here the Messiah, in his incarnate state, takes up the discourse. It is agreed by St. Jerome, Forerius, Ecolampadius, Menochius, Sanctius, Calvin, Junius, Calovius, Piscator, Houbigant, Lowth the father, Bishop Lowth, and I believe by all expositors of any name, except Grotius, and that contemptible ape of Grotius, Samuel White, that Messiah is the speaker in the beginning of the next chapter. From the beginning of this chapter to this verse, God is the speaker, except in that short sentence in the latter part of the 14th verse, which the prophet throws in, in his own person. Now if we examine the whole context, from the beginning of this chapter to the 12th of the next, we shall find no intimation of a change of the person speaking, but in this 16th verse; in which a change of the speaker is clearly intimated. For he, who now speaks, declares that Jehovah hath sent him and his Spirit; and being sent of Jehovah, he is a different person from Jehovah, who hitherto hath been the speaker. What Jehovah speaks, in any part of the twelve first verses of the next chapter, he is related by Messiah to have spoken. Messiah therefore is there the immediate speaker. And since, before or after this 16th verse, we find no intimation of a change of the speaker till the 12th verse of the next, where the discourse manifestly comes to a conclusion; since in this verse a new

speaker is evidently introduced; it follows, that Messiah, who confessedly is the speaker in the first twelve verses of the next chapter, begins to speak here; and what He speaks in the next chapter is the continuation of the discourse here begun. I cannot think that this verse is rightly divided, or has been well understood. The general sentiment seems to be, that Messiah, who in former times had revealed Himself but obscurely, comes now, in his incarnate state, to speak familiarly, in plain, clear, unfigured language, to all mankind. I would divide the verse thus:

קרבו אלי שמעו זאת לא מראש  
בסתר דברתי מעת היותה שם אני  
&c. ועתה

And thus I would render it:

Draw near unto me, and hear ye this, not [heard] from the beginning:  
In mystery I spake, [although] from<sup>s</sup> the season of existence I subsist;

But now the Lord Jehovah hath sent Me and his Spirit.

—“from the season of existence”— *i. e.* from the beginning, or rather, before the beginning of things. In former times Messiah revealed Himself in mystery; in the typical rites of sacrifice, in the shadows of the temple-service, and in prophecies conceived in figure and allegory: but in the days of his flesh He opened the doctrine of redemption in the plainest terms. Observe, that from סתר comes the noun מסתר, and thence the Greek word *μυστήριον*. In another sense, Messiah in former times spake בסתר, *i. e.* in disguise. He appeared not publicly in his true form of the God-Man. He exhibited Himself in that form only to particular persons and in the sanctuary [literally, בסתר, in the secret place of the Jewish temple]. However, I think the allusion is rather general to the types and figures, and enigmatical prophecies, of the Jewish and the patriarchal religions, than to the appearance in the sanctuary of the temple.

Notwithstanding the early promises of a Redeemer, the great scheme of universal redemption, and the calling of the

<sup>s</sup> Or, ‘before.’



Gentiles to a share in the privileges of God's Church, are always spoken of by the writers of the New Testament as a mystery not disclosed till our Lord's coming in the flesh, and with good reason. For among the Jews, their national prejudices made the majority of the people blind to the meaning of their rites, and misled them in the interpretation of the prophecies. Among the Gentiles, however general the expectations might be of a hero from the east, neither the particular advantage He was to bring to mankind, nor the means, nor the manner of it, were at all understood.

It may seem an objection to this interpretation, that in chap. xlv. 19, God says by the Prophet that He had *not* spoken in secret, the very reverse of what the Messiah, according to my exposition of the passage, is supposed to say here. But in the context of that former passage, God by his prophet has been arguing the case between Himself and the idols of the heathen, showing his own omnipotence, and their utter inactivity; his own perfect foreknowledge, their ignorance, which nothing more sensibly evinced than the event of true prophecy compared with the event of their oracles: prophecy foretelling things at the distance of many ages, in allegories indeed and figures, which were found however to correspond with the event when it took place, and to carry a definite appropriate meaning: the oracles not venturing to speak of things at hand but in terms of ambiguity, which were incapable of a definite meaning, and might apply indifferently to contrary events. In the former passage, God, contrasting Himself with the idols, says, with regard to his general promises of mercy and protection to the Israelites, that He had not spoken secretly; *i. e.* He had not spoken like the oracles in the disguise of fraudulent equivocation, and had not given his responses out of holes and caverns, which might render even the sound of the words but half articulate. In this passage, Messiah, comparing the enigmatical style and manner, the studied reserve as it were of the earlier revelations, with the clear and open manner of the Gospel, justly says, that in former times He had spoken in mystery. To us now the prophecies of the universal redemption, and even of the manner of it by our Lord's humiliation and sufferings, seem in many parts at least sufficiently perspicuous

and explicit. But if we consider the manner in which they were delivered, in figurative language, many of them grafted upon other subjects, introduced abruptly in the midst of other things, and the clearest of them often interrupted by subordinate matter occasionally thrown in, we may easily conceive that the obscurity of them must have been very great, till they were expounded by the actual accomplishment. And this we may the more easily understand by the obscurity which yet remains upon those that relate to things yet to come—the conversion of the Jews, and the fall of Antichrist—which though very perspicuous as to the general promise of final peace and prosperity to the Church, are obscure enough with respect to the detail of the events which they seem to contain. Certainly therefore the Messiah may well be supposed to say, that before his coming in the flesh He had spoken in mystery. In comparison with the clear language of the gospels, the earlier revelations had been “a speaking darkly” in mystery. In comparison with the pretended oracles of the heathen, the prophecies were “a speaking not darkly,” not in the disguise of equivocation.

*Verse 18.* “thy peace as a river . . . . thy righteousness.” “thy peace;” שְׁלוֹמֶךָ, national prosperity. —“thy righteousness;” צְדִיקְתֶּךָ, prosperous state of religion and the Church. —“as a river,” כְּנָהָר; as the river Euphrates, a large, broad, swelling, full, perpetual stream.

*Verses 18, 19.* Compare St. Matt. xxiii. 37.

*Verse 20.* “Go ye forth of Babylon,” &c. The injunction that this order should be published to the ends of the world, implies, as is well observed by Lowth the father, that it is a matter of general concern. It is a mystical Babylon therefore that is here intended. Compare Apoc. xviii. 4.

*Verse 21.* “And they thirsted not,” &c. Kimchi, says Bishop Lowth, has a surprising observation upon this passage. “If the prophecy (says he) relates to the return from the Babylonish captivity, as it seems to do, it is to be wondered how it comes to pass, that in the book of Ezra, in which he gives an account of their return, no mention is made that such miracles were wrought for them; as, for instance, that God clave the rock for them in the desert.” I must confess,

I should concur with the learned rabbi in this wonderment, unreasonable as Bishop Lowth seems to think it, if I thought, as he thought, that this prophecy relates to the restoration of the Jews from the Babylonian captivity. "How came he," says Bishop Lowth, "to keep his wonderment to himself so long? Why did not he expect, that the historians should have related how, as they passed through the desert, cedars, pines, and olive-trees shot up at once on the side of the way to shade them, and that instead of briars and brambles the acacia and the myrtle sprung up under their feet, according to God's promises, chap. xli. 19, and lv. 13? These, and a multitude of the like parabolical or poetical images, were never intended to be understood literally." Certainly not. But they are images of God's power displayed miraculously, in effects out of the course of nature, and out of the reach of human power and human policy. They are images of such effects of God's power, or they have no meaning. And I cannot but think, that it would be matter of just wonderment, if such images were applied to an event for the compassing of which no miraculous means were employed. The great wonder is, that the Jewish critic, who could make this judicious remark, should not have seen the inevitable consequence that this prophecy could have no immediate relation to the restoration of the Jews from the Babylonian captivity.

Vitringa, who, though he strenuously contends, but as I think on insufficient grounds, for the application of this prophecy to the deliverance from Babylon as its first and more immediate object, maintains however that the terms of it involve a higher and a mystic meaning, in which it is applicable only to the great deliverance wrought for mankind by Christ, and he remarks with great truth that in this, and in other passages of the prophets, the circumstances of the two deliverances from the Egyptian bondage and the Babylonian captivity seem to be purposely blended together and confounded. In *Isaiah*, vol. ii. p. 557. 2. The remark is just, and worthy of its author. But I would add to it, that this confusion and mixture of the circumstances of these two transactions may be taken as an evident symptom of a mystical meaning, in every prophetic text in which it is found: for

this reason, that every such text, applying in part to one thing and in part to another, is in the whole applicable to neither. Being applicable therefore to no one thing in the literal meaning of the terms in which it is conveyed, its true application must be to that spiritual deliverance, of which the different things, to which its parts are literally applicable, were in some sort types.

Though in this passage I cannot admit Vitringa's interpretation of the cleaving of the rock, and the supply of water in the desert, for I contend that these must be images of miraculous effects of God's power; whereas the events to which he applies them, though effected unquestionably by God's providence, were effected in the ordinary way, not by miracle; yet, upon the whole, I could easily adopt his double sense of the prophecy, were it not that the scene is evidently laid in times subsequent to the return from the Babylonian captivity. The time of the prophetic scene therefore excludes any direct application of the prophecy to that event. It is true it describes the spiritual deliverance, which is its real object, in allusions to the deliverance from Babylon. And in prophecy, an allusion to a future event, as having taken place, and as an earnest of something beyond it, is indeed by implication a peremptory prediction of it.

*Verse 22*, an awful intimation to the Jews, that no promises to a particular family will screen the impenitent from punishment.

## CHAP. XLIX.

*Verse 3*. "Thou art my servant, O Israel, in whom I will be glorified." Rather, with Bishop Lowth, "Thou art my servant; Israel, in whom I will be glorified." That is, thou art my servant; thou art Israel according to the true import of the name; thou art he in whom I will be glorified. See Bishop Lowth's excellent note.

*Verse 5*. "though Israel be not gathered." The sense is good whether we read אֲל or יֵל. If we read אֲל, the sense is, that notwithstanding the incredulity of the Jews, Messiah should be glorified in the conversion of the Gentiles. If we read יֵל, the sense is, that Israel shall indeed one time or

other be gathered, notwithstanding their stubborn incredulity in the days of our Lord's appearance in the flesh. According to the latter reading, which of the two seems preferable, the whole 5th verse after the introductory words *וזה אמר יהוה* is a parenthesis. See Bishop Lowth's translation.

*Verse 6.* "the tribes—the preserved"—excellently rendered by Bishop Lowth, "the scions—the branches."

*Verse 7.* "and his Holy One." For *קדשו*, read, according to Archbishop Secker's conjecture, *לְקָדְשׁוֹ*, "to his Holy One."

—"whom man despiseth." Rather, with Bishop Lowth, "whose person is despised."

—"kings shall see, and arise," &c. It is a very extraordinary remark of Mr. White's, what would at least have been extraordinary had it dropped from any other pen, that "nothing of this kind ever happened to our Saviour;" as if these images of homage paid to the Messiah by the potentates of the earth were not frequent in the prophetic scriptures. And how happened any thing of this kind to Isaiah, to whom Mr. White applies these images? He was honoured, it seems, by Eliakim, and other princes of Hezekiah's court. Admirable critic!

—"Est autem illud 'videre,'—veritatem evangelii, ejusque nexum, decentiam, rationalitatem oculo spirituali contemplari ac perspicere; eam integrâ fide cum amore admittere; salutem eâ oblatam cum gratiarum actione amplecti; et doctrinæ salutisque auctori cum reverentiâ et obsequio cultum exhibere, quem doctrinæ puritas et præstantia et magnitudo salutis exposcunt: qui cultus—significatur vocibus 'surgendi,' h. e. reverentiæ causâ assurgendi, et 'se incurvandi.' Hic involvit omnem actum profundæ reverentiæ, honoris, obsequii, fiduciæ quem verbum evangelii erga Christum Jesum, et in Christo Jesu, Deum Patrem, et Spiritum ejus; tum quoque erga veritatem evangelicam, religionem, et sacra; et erga ecclesiam et doctores ejus, præscribit. Quæ reverentia sic dispensanda est, ut cujusque objecti ratio postulat—sic tamen ut præcipuum objectum hujus cultus sit, maneatque, Christus Jesus quâ doctor et mediator." Vitringa in *Is.* vol. ii. p. 575, 2.

*Verse 8.* “for a covenant of the people,” &c. Rather, “for a purification [or, a purifier] of the people, to restore the land, and give possession of the desolate heritages.” The mention of people here (עַם) in the singular, clearly proves that the land to be restored is the land of Canaan; and that the latter part of this and the whole following verse contain a promise of restoration to the natural Israelites. For the distinction between עַם in the singular and עַמִּים in the plural, the one denoting the single people of the Jews, the other all the peoples of the earth promiscuously, is, I believe, without a single exception.

Nevertheless, considering that the style here is highly figured and poetical, and considering how immediately this verse is connected with the description of the Messiah as the universal Redeemer in the 6th and 7th, I am at last inclined to think that עַם in the singular in this place may denote the Christian Church, gathered out of Jews and Gentiles indiscriminately, under the image of a new peculiar people of God. The natural Israel was certainly a type of the spiritual. The learned Vitringa expounds this verse, not of a literal restoration of the Jews, but of the first plantation of the Christian Church. His exposition is perspicuous and satisfactory.

—“to cause to inherit the desolate heritages.”—“ad erciscundam [hæredibus] hæreditatem locorum desolatorum.” Intellige—gentes, longum tempus alienatas a Dei communiōne, versatas in crassâ ignorantîâ Dei ac veræ religionis—quarum hæreditaria possessio promissa erat semini Abrahami. Hæ gentes, extra Cananæam omnes, Deo et sanctis spirituali oculo eas contemplantibus, obversabantur tanquam vastum mare; sterile desertum; incultus vel vastatus ager, civitates desolatæ; confusum quoddam et permistum chaos; solum infrugiferum nullo cultu et curâ subactum—hæredia desolata, quæ Messias, tanquam alter Josua, hæredibus veris divisit, quippe curâ providentiæ suæ et gratiæ effecit, ut per totum orbem cultarum mundi regionum extiterint ecclesiæ.” Vitringa in Is. vol. ii. p. 577, 578.

*Verse 9.* “prisoners—them that are in darkness.” “Refer hoc loco ‘vinctos’ ad Judæos—devinctos jugo collis ipsorum per Mosen imposito. Per ‘hos qui in tenebris sunt,’ gentes,

intelligentiâ omni verâ, et solidâ consolatione destitutas.” Vitringa in Is. vol. ii. p. 578, 2.

— “in the ways—in all high places.” “Phrasis ‘apud vias et in eminentibus locis pascere,’ valet pascua habere non in desertis (quorum proprietas est non habere vias, nec frugiferos atque amœnos colles, in quibus greges pecudesque cum delectatione pascunt) sed in cultis habitatis-que locis, per vias publicas distinctis; et in lætis gramine collibus, iisque subjectis vallibus, ubi commodissima pastio est. Quæris sensum spiritualementem? Docetur sub hoc emblemate, ecclesias, Christo Jesu ut pastori summo, primo tempore gratiæ non esse colligendas in locis obscuris, ignotis, longissimè dissitis a culto orbe; verum in celeberrimis, cultissimis, atque eminentissimis locis Romani imperii, in quibus usus hominum et commercia maximè vigerent,—Antiochiæ, Alexandriæ, Tyri, Ephesi, Thessaloniciæ, Corinthi, Romæ, aliisque eminentissimis locis Romani imperii.” Vitringa in Is. vol. ii. p. 579, 580.

*Verses 10, 11.* Compare Apoc. vii. 16.

*Verse 11.* “and my highways shall be exalted.” —“and my causeys shall be raised high.”

— “mountains—highways.” “Mountains,” great kingdoms, such as those of Egypt, Syria, Cappadocia, Pontus, Asia, Macedonia, Epire, Illyricum, the Spains, the Gauls, and many others. All these mountains were levelled and reduced to a plain; these great kingdoms being either destroyed by the Romans, or in one way or another brought into subjection to them, which was the means of opening that free communication between the principal nations of the civilized world, which gave great facility to the propagation of the Gospel. See Vitringa, vol. ii. p. 583, 1.

— “highways.” “Significatur fore, ut doctrina fidei—quæ doctrina est via quâ incedunt quotquot se aggregant ecclesiæ, circa illud tempus præcipue quod hæc prophetia in emphasi respicit [Constantini Magni], clarius demonstratur ad conscientiam, adstruatur, vindicetur, extollatur et omnium exponatur oculis tanquam una, vera, probataque via salutis. 2. Ut eadem via, sive doctrina ecclesiæ, muniatur protectione ac defensione publicâ, atque adeo liceat absque metu discriminis, absque incursu ferarum, sub umbrâ imperii civilis,

eandem profiteri, plane ut propheta dixerat, cap. xxxv. 7, 8." Vitringa, *ibid.*

*Verse 12.* "land of Sinim;" *i. e.* of the Egyptians, so called from the frontier town Pelusium, the Hebrew name of which was  $\gamma\delta$ . See Vitringa, vol. ii. p. 584, 1.

— "and these from the land of Sinim." Here I think the chapter should have been divided. These twelve verses should have been joined to the last chapter, and the next fourteen by themselves should have been made the forty-ninth. The Messiah has been the speaker from the 16th verse of the last chapter. The subject hitherto has been the common salvation of Jews and Gentiles, with intimations of the incredulity of the Jews upon our Lord's appearance among them. In what follows from this place the Messiah is still the speaker; but the discourse is immediately addressed to the primitive apostolic Church, consisting of native Jews; and when the converted Gentiles are mentioned, they are mentioned as an appendage of the original Jewish Church, as adopted sons of Israel in some sort of subordination to Jerusalem, the mother of us all.

*Verse 14.* "Zion said—." Zion, the holy seed, the remnant of the true Israelites, which lay concealed in the mass of the natural Israel, from the time of the restoration from the Babylonian captivity to the epoch of our Lord's appearance, and the promulgation of the Gospel.

*Verse 17.* "Thy children," &c. Rather, with Bishop Lowth,

"They that destroyed thee shall soon become thy builders,  
And they that laid thee waste shall become thine offspring."

Or, which I should still prefer,

Thy builders are ready, thy demolishers  
And destroyers shall depart from thee.

— "demolishers and destroyers." "Falsi apostoli, falsi fratres ecclesiam primævam vastantes." Vitringa *ad locum.*

*Verse 18.* "Fige scenam in primis annis Trajani—Loquitur de statu atque incremento incredibili ecclesiæ sub Nervâ, Trajano, Hadriano, Antoninis." Vitringa *ad locum.*

— "as a bride." Read, with LXX and Bishop Lowth, כלה כלה; "as a bride her jewels."



*Verse 20.* "The children . . . ears." Rather, with Bishop Lowth,

"The sons, of whom thou wast bereaved, shall yet say in thine ears."

— "give place to me." Rather, "stand close for me."

*Verse 21.* "I have lost my children, and am desolate, a captive, and removing to and fro?" Rather, "I was bereaved of my children, and barren, an outlaw [or exile], and an outcast?"

Does not this 21st verse allude to a future unexpected restoration of the ten tribes?

*Verse 22.* "to the people;" — "peoples," עַמִּים in the plural. These Gentiles and peoples who are to bring the sons of Zion in their bosoms, and carry her daughters on their shoulders, are certainly different persons from the sons and daughters of Zion, who are to be so borne. And yet they must bear good will to the sons and daughters of Zion, and therefore must be of the true religion: which is still more evident from this consideration, that it will be in obedience to the express command of God, upon his lifting up his hand, and raising his signal, that they will be thus zealous for the service of the sons and daughters of Zion. And again, these sons and daughters of Zion, in whose behalf God will thus interpose, by lifting up his hand to the nations, and raising his signal to the peoples, must also be of the true religion. Hence it is manifest that this prophecy cannot be expounded simply of the calling of the Gentiles, but it must be understood of the conversion and restoration of the Jews, and of the good offices that the converted Jews will receive from their brethren of the Gentiles.

If the singular עַם may denote the one community of the Church, though gathered from various nations, as typified by the one nation of the natural Israel (see verse 8); so עַמִּים in the plural may denote the various bodies and sects of the Church's enemies, of which the idolatrous nations of the heathen world, as distinguished from the Jews, were types: the sense then will be, that the providence of God will bring over the adversaries of the Church of all sorts to be on her side; that He will engage in defence of his Church and of the true religion the learning and the talents of philosophers

and orators, the policy of statesmen, the patronage of the great, the authority of kings. Or, without refining so much upon the force of the word גַּמִּי, we may say, with Vitringa, that it describes the Gentile converts as what they were originally, and by birth. Vitringa, who expounds the text of the protection given to the Church by government after the extinction of the persecuting princes, Diocletian, Maximinian, &c. was aware of the objection, that the peoples were different from the sons and daughters of Zion whom they carried. “Dices gentes et populos, qui gestarent filios et filias Zionæas, utique censeri ab iis esse distinctos ac diversos?” He answers, “Respondeo esse omnino, secundum illum respectum quo hic occurrunt. Qua enim Zionæos cives gestant et foveant, censentur *originitus* (sit fas ita loqui) ad ecclesiam non pertinere, vel pertinuisse quippe ortu pagani.” Vol. ii. p. 595, 2. To which we may add, that by virtue of the edicts of Constantine and the succeeding Christian emperors, even the unconverted subjects of the empire were compelled to contribute to the support of the Church.

—“my hand to the Gentiles—my standard to the peoples.” “Peculiari sensu affirmo, per manum Dei et signum ejus—esse intelligenda edicta imperatorum, et, post sublatum quoque Licinium, solius Constantini; per quæ edicta populi obligati fuerunt ad subveniendum necessitatibus ecclesiæ, et res illius promovendas.” Vitringa in Is. vol. ii. p. 595, 2. Still I am inclined to think the true application of the prophecy is to the final restoration of the Jews.

Verses 24, 25. “Shall the prey . . . shall be delivered.” The words, I think, will bear another reading :

- 24 Shall the booty be taken from the mighty ?  
Or shall the Just One set the captives free ?  
25 Verily thus saith Jehovah,  
Even the captives shall seize the mighty,  
And the tyrant [himself] shall relinquish the booty.

#### CHAP. L.

Messiah is still the speaker. He declares that the judgments which were to fall upon the Jews were provoked by their crimes, principally by their rejection and ill treatment of the Redeemer; and with the severest rebukes and threat-

enings intermixes clear intimations that they are not finally cast off.

*Verse 1.* The Jews, in their present state of dispersion, are addressed. They are told that they suffer for their apostasy; but yet that their mother has received no regular bill of divorce, nor are they made over to any creditor to satisfy a debt. God, therefore, still retains the right of a husband over their mother, whom He has turned out of doors for her perverseness; and the right of a father over the children, whom He has not sold, though they have offended. And inasmuch as He retains these rights, it is implied, that upon their submission He will take both the mother and the children home again.

It may seem an objection to this interpretation, that God says of the mother, that although he had not divorced her, yet she was put away; and of the children, that they were sold, though he had not sold them. Vitringa's exposition certainly avoids this difficulty: —“*Emblema prophetæ, ex meo sensu, hic desumptum est à marito, qui licet ipse paratus esset indulgentiâ uti erga conjugem, officii et honestatis limites longè excedentem, à foro judiciali obligatur et cogitur ad uxorem suam dimittendam; ut adeo non tam ipse, quàm judicium forense, in causâ esse censeatur dimissionis uxoris. Quod observatum, ut satisfacit omni dubio hujus loci, sic perfectè respondet emblematis sequenti, quo Deus negat, se eos vendidisse creditoribus suis, cùm verè ipsi à foro judiciali, tanquam debitores, propter debita sua venditi sint.*” Vitringa in *Is.* vol. ii. p. 603, 1. Nor according to this interpretation is the case of the Jewish nation hopeless. —“*Licebat enim viro, conjugem suam, à se per libellum dimissam, si hactenus fidem suam alii marito non obstrinxisset, et resipisceret, raptò divortio domum reducere, et consuetudinem priorem instaurare.*” Vitringa in *Is.* vol. ii. p. 604, 1.

—“have you sold yourselves.” Rather, “ye are sold.” Bishop Lowth.

*Verses 2, 3.* “*Idem loquitur, qui mox dicturus est, ‘corpus meum dedi percutientibus’—ut non relinquatur dubitandi locus, totum hunc sermonem esse Hominis-Dei.*” Houbigant ad locum.

*Verses 4, 5.* “that I should know—open mine ear.”

The construction is wonderfully obscure in the original, and the version of the LXX seems to indicate that they followed another reading. Houbigant proposes emendations, which make an easy construction and good sense. But I think the easiest emendation would be to affix the pronoun, to the word דבר (which, as the next word begins with י, may easily be admitted), and to alter the stops thus :

4 אדני יהוה נתן לי  
 לשון למודים לדעת לעות :  
 את יעף דברי יעיר  
 בבקר בבקר יעיר לי און  
 לשמע כלמודים :  
 5 אדני יהוה פתח לי און  
 &c.

4 The Lord Jehovah hath given unto me

A learned tongue, to know to be in season [*i. e.* to time my instructions well].

My word shall enliven the weary :

Each morn he [*i. e.* the weary] shall raise the ear to me [arriget mihi aurem],

To hearken, after the manner of disciples.

5 The Lord Jehovah hath opened mine own ear,

&c.

*Verse 6.* “I gave my back,” &c. See the excellent note of Houbigant upon this passage, in which he exposes the absurdity of Grotius’s attempt to apply these things to the prophet Isaiah.

*Verse 9.* “they all shall wax old—eat them up.” For כלם and יאכלם, the LXX read כלכם and יאכלכם, and for יבלו perhaps תבלו. — “ye all shall wax old—eat you up.”

*Verse 10.* “that obeyed.” For שמע, Bishop Lowth, with the LXX, reads ישמע, which adds much to the spirit and elegance of the sentence. — “let him hearken to the voice.”

— “that walketh in darkness, and hath no light.” Rather, “no sunshine.”

— “Id accipiendum ab unâ parte de afflictionibus et casibus tristibus atque injucundis, qui credentibus in Christum acciderent; ab alterâ de tenebris mentis inde ortis; *h. e.* de

anxietate, sollicitudine, metu, tristitiâ, quæ gaudium illorum non extinguere quidem, attamen imminuerent; et spem non tollerent quidem, verùm labefactarent; et fiduciam, quam mente conceperant, maximam infirmarent.—Vates noster non scripsit hoc in loco ואין אור לו verùm ואין נורה לו. Innuit se loqui de subjectis, quorum imminuta fuerit consolatio et attenuata spes, non vere extincta—est enim נורה, ‘splendor,’ plus quam אור, ‘lux.’ Significatur electos hosce credentes eo esse statu, ut non perspiciant clarè et serenè, quæ consequentia essent, quis exitus esset, eorum eventuum qui ipsis accidebant. Animi illorum erant μετρωριζόμενοι.” Vitranga in Is. vol. ii. p. 614, 1.—“Scena hujus alloqui figenda est in ipso tempore, quo Filius Dei in terris versatus est, proximus exitur ex mundo. Sed extenditur usque ad tempora Trajani et Hadriani.” Ibid.

*Verse 11.* “that compass yourselves about with sparks.” Rather, “forming a ring round the flames.” Instead of walking by the light of God’s holy doctrine, ye endeavour to raise a light of your own; the light of false philosophy and human imaginations.

#### CHAP. LI.

In the beginning of this fifty-first chapter Messiah is still the speaker, and perhaps through the whole of it, but certainly to the end of the 16th verse. Vitranga puts the 9th, 10th, and 11th verses into the mouth of a chorus of the saints, praying in the two former for God’s interposition in behalf of his Church, and in the last prophetically promising themselves that their prayer will be granted. In this I believe he is right. The five verses following (viz. 12—16) he assigns to God the Father. But they seem to me not improper in the mouth of the Son. He speaks to the few pious Jews who received Him as the Saviour, and He apprises them of the call of the Gentiles, and promises the final deliverance and prosperity of the Church.

*Verse 4.* “O my nation.” Rather, “O my countrymen.” —“Contribules mei.” Houbigant. But Bishop Lowth, upon the authority of the Syriac and some MSS., changes עמי and לאומי into עמים and לאומים, that the address may be made not to the Jews, but to the Gentiles.

— “of the people.” — “of the peoples.” עַמִּים.

*Verse 6.* “shall die in like manner.” From these words St. Jerome draws an argument, that the heavens and the earth are not to be destroyed, but to undergo a change for the better. But the true rendering of כִּן כְּמוֹ is not ‘in like manner,’ but ‘like lice.’ See Vitringa in Is. vol. ii. p. 626, note A.

*Verses 12, 13.* “Fige scenam ejus quod hic exhibetur, cum in aliis persecutionibus quæ intentatæ sunt populo Christi, primo illo tempore nascentis ecclesiæ, tum præcipue in Diocletianea.” Vitringa in Is. vol. ii. p. 629, 1.

12. “that thou shouldest be afraid,” &c. Notwithstanding the examples of constancy in many martyrs and confessors, very great numbers not only of the laity, but of ecclesiastics of every order, shrunk from the terrors of persecution. “Ad prima statim verba minantis inimici maximus fratrum numerus fidem suam prodidit.” Cyprian. de Laps. serm. 5.

— “of a man that shall die.” — “Nec tamen hic tantum cogitandum de mortalitate et fragilitate principum persecutorum, verum etiam de mortalitate ipsius imperii. Roma pagana aliquando desineret esse; brevi exaresceret, et collum subderet Christo, et successio horum principum rescindetur.” Vitringa, *ibid.*

13. “and forgettest.” “Oblivisci hic pertinet ad idololatriciam, et convicia Christo dicenda.” Vitringa, p. 629, 2.

— “and where is the fury of the oppressor?” “Ubi sunt modo magna illa, et clara per gentes, Joviorum et Herculiorum nomina, quæ primùm a Dioclete et Maximiano insolenter assumpta, ac postmodum ad successores eorum translata viguerunt? Nempe delevit ea Dominus, et erasit de terrâ.” Lactant. de Mort. Pers.

— “because of the fury of the oppressor, as if he were ready.” For הַמְצִיק כְּאִשֶׁר, read, with the LXX, Dr. Jubb, and Bishop Lowth, הַמְצִיקֵךְ אִשֶׁר; “of thine oppressor.”

14 The prisoner shall soon be released,  
And he shall not die in the pit,  
And his bread shall not be deficient.

— “The prisoner.” The Hebrew word צֶעֶק seems to describe a prisoner chained at full length to the floor. (See

Parkhurst's Lexicon, נָצַח, iv ; and Blayney on Jer. xlvi. 12.) That a person in confinement is meant appears from the context.

*Verse 16.* "that I may plant—while I plant." Rather, "to extend—to lay—and to say." In this verse the transition is made from the subject of the deliverance of the primitive Church from persecution, pursued from verse 7 to this place, to that of the final conversion and restoration of the Jews. For the Jewish people is the Zion here meant. God tells the Church, rescued from her enemies, and protected by the civil power, that "he hath put his word in her mouth;" *i. e.* made her the depositary of the true religion, and employed her in the further propagation of the faith she has herself received, and "sheltered her under the shadow of his hand," defended her by his immediate special protection; that she may be the instrument of effecting the greatest purposes of his providence; "extend the heavens, and lay the foundations of the earth;" especially that great purpose of his mercy, of restoring the Jewish people to his favour. The Church will be authorised to say to the natural Israel, in the proper season, Thou art Jehovah's people; *i. e.* to admit them into her own society, and acknowledge them for a member (perhaps at last a principal) of the mystical body of Christ. This authority is evidently contained in the power of the keys, and of forgiving and retaining sins, expressly conferred by our Lord on the apostles, and through them transmitted to their successors, the rulers of the Church in all succeeding ages. "To stretch out the heavens, and lay the foundations of the earth," may be an image generally signifying the execution of the greatest purposes of Providence. Perhaps "the heavens" may denote hierarchies, or religious establishments; and "the earth" secular governments. And under the image of "extending the heavens, and setting the earth on its foundations," the Holy Spirit may describe a new and improved face both of religion and civil government, as the ultimate effect of Christianity in the latter ages. Certainly not religion only, but civil government also, has already received great improvement from Christianity. But the improvement will at last be inconceivably greater, and universal. And whenever this phrase

of "stretching out the heavens, and laying the foundations of the earth" is applied by the prophets to things clearly future, and yet clearly previous to the general judgment, I apprehend it denotes those great changes for the better, in ecclesiastical and civil politics, in religion and morals, which are to take place in the very last period of the Church on earth; not without allusion to that physical improvement of the system of the material world, which seems in some places to be literally predicted. I cannot believe with Vitringa, that any thing that has yet taken place answers to the full meaning of that astonishing image. It is true, that the prophets often confound the ends of things with their beginnings. But if the first promulgation of the Gospel be ever described under the image of a new-making of the whole external world, which, with the highest reverence for the authority of the learned and judicious Vitringa, I as yet believe not, it must be so described, not simply in itself, but with a view to its ultimate effect. The establishment of the Christian religion in the Roman empire by Constantine, was a further step indeed towards the ultimate effect; but still falls far short of the grandeur of the image; which being indeed of all images the greatest that the human mind can apprehend, must be applicable to that which it represents, whatever it may be, only in its highest and most finished state.

*Verse 19.* "by whom shall I comfort thee?" For אֲנַחֵםְךָ, read נִחֵםְךָ. Bishop Lowth. —"who shall comfort thee."

*Verse 17.* "thou hast drunken," &c. "Hæc nondum habuere eventum suum. Calix soporis ille est quem Judæi nondum exhausere, quia nondum evigilant ex veterno illo, in quo jacent jam inde, ex quo id bibere cœperunt, cùm eorum religio et respublica interiire. Malè hæc à quibusdam de Babylonis captivitate intelliguntur. Nam Judæi calice, quem tum biberunt, adeo non in soporem versi sunt, ut brevi evigilarint, cognoverintque propter quam ipsorum culpam deseruisset eos Deus ipsorum, nec deinde prolapsi sunt ad idololatriam. Præterea falsum est Judæos, in Babylone captivos, neminem habuisse ductorem, neminem qui eos consolaretur. Habebant captivi Ezechielem prophetam, habebant Danielem. Habuere deinde Esdram et Nehemiam, qui



non modo eos ex captivitate reducerent, sed etiam ipsorum urbem ædificarent, et rempublicam religionemque constituerent; quibus auxiliis Judæi nunc destituuntur. Qui cùm redibunt, transferet Deus calicem eum quem nunc exhauriunt, ad eos à quibus sunt opprimendi. Neque verò Judæi a Babyloniiis multum premebantur, cùm Babylonium imperium fuit à Persis Medisque deletum. Quippe erant in loco colonorum apud Chaldæos, non autem servorum; nec eis dicebatur, ‘Substerne te ut super dorsum tuum transeam, calcemque te ut lutum viarum.’ Sed omnia hæc mala impendebant Judæis ab Antichristo opprimendis.” Houbigant ad locum.

## CHAP. LII.

*Verse 1.* “the holy city.” “Monet nos epithetum ‘sancta’ tangi hoc capite Jerusalem religionem, non autem rempublicam. Idem docet id quod subjicitur, ‘Non veniet in te incircumcisis aut immundus.’ Nam si nihil aliud vaticinatur Isaias, quàm urbis Jerusalem instaurationem à Nehemiâ et ab Esdrâ faciendam, falsè prædicit neminem incircumcisum vel immundum in eam intraturum. Non modò enim patebat Jerusalem cunctis populis, per libera commercia populorum vicinorum, sed etiam connubia miscuere Judæi cum populis vicinis.—Quod si dicas, hæc verba יבא בך idem valere atque יבא עליך, num rex Antiochus non venit adversus Jerusalem. Ergo tangitur ea Jerusalem quæ cives habitura erat sanctos, et urbe sanctâ dignos.” Houbigant ad locum.

*Verse 4.* “without cause.” Rather, “at the last.” Houbigant and Bishop Lowth.

*Verse 5.* “they that rule over them make them to howl.” For משליו יהויללו; read משליו יהויללו; “they that domineer over them make their boast of it.” Houbigant and Bishop Lowth, with consent of 120 MSS. for first alteration, and of five for the second.

—“in that day.” The day, which is yet to come, when Jesus Christ will reveal himself to the Jewish nation, in sensible and notable proofs of his presence, his power, and majesty. “Indurata enim gentis incredulitas, et præjudiciorum obstinatio, alio modo vinci posse non videtur,” says Vitringa (in Is. vol. ii. p. 659, 2), who applies this particular

prophecy however (very unsuccessfully, in my judgment) to other things.

*Verse 7.* “thy God reigneth.” “Quâ mente dixerit, ‘Regnat Deus tuus,’ si Judæorum Babylone reditum præ-nuntiabat. Neque enim, populo Judæo Babylone reverso, redintegrata fuit antiqua theocratia.” Houbigant ad locum.

This chapter should end with the 12th verse, and the three following verses should make the beginning of the fifty-third chapter; in which the immediate subject is the humiliation and sufferings of the Messiah, his accomplishment of the general redemption, and his progress through suffering to glory.

*Verse 14.* I am much in doubt whether the change proposed by Houbigant and Bishop Lowth of עָלִי into עָלֵי be necessary. In these three last verses of the fifty-second chapter Jehovah is the speaker. He speaks to the Jewish people, to whom the suffixed pronoun ך may relate. Their sufferings are represented in the prophets by the expression of their being made “an astonishment and a by-word;” and the sense of this 14th verse, I think, may be, that the Messiah in the days of the flesh should be no less wonderfully despicable in the eyes of the unbelieving world, than the Jewish people was in its state of abasement under God’s judgments. In this sense I find the passage was expounded by Constantin l’Empereur, as he is quoted by Vitringa:—“Quemadmodum de te, popule Jacobidarum, stupuerunt multi, ob calamitates plures quas variis temporibus sustinuisti; similiter non possunt non obstupescere, qui miseriam Messie ritè expendunt.” Vitringa, vol. ii. p. 654, 2. Vitringa reprobates this interpretation: he satisfies himself with observing, that the change of the person is frequent in the prophets.

*Verse 15.* “sprinkle.” About the sense or the emendation of this difficult word ׀, see the learned notes of Houbigant and Bishop Lowth. Houbigant, without altering the words, interprets it according to the sense it bears in the Arabic language:—“he shall refresh,”—“recreaturus est.” Bishop Lowth seems to approve Dr. Durell’s conjecture, that for ׀, we should read ׀; and he would render the passage, “So many nations shall look on him with admiration.” But

there is no reason to disturb the common reading, or to seek its sense in a foreign dialect.

—“Sensus hujus loci est clarus, planus, certus. Christum Jesum virtutem sanguinis à se fusi, instar magni pontificis, applicaturum esse ad purificationem conscientiarum gentium multarum et magnarum—Gentes autem illas hujus beneficii signaculum recepturas esse, fidemque suam professuras in baptismo.—Vox  $\text{הניח}$ , ‘spargere, aspergere,’ stylo sacro, præcipuè refertur ad actum pontificis, sanguinem victimæ pro se oblatae aspergentis super purificandum. Lev. iv. 6. Num. viii. 7.” Vitringa in Is. pp. 655, 656.

—“kings shall shut their mouths.” —“Sensus est; reges, qui edictis suis, quæ sunt os regum, sanguinariis sævierint adversus ecclesiam—postquam pervenerint in interiorem notitiam mysterii evangelii, et gloriosa effecta regni Christi in mundo, exempla judiciorum ejus, virtutisque Divinæ gratiæ operationes observarint; edicta sua revocaturos, et compressuros esse; majestatem Christi regis venerabundos adoraturos.” Vitringa, p. 656, 1.

#### CHAP. LIII.

The speaker in this fifty-third chapter personates the repenting Jews in the latter ages of the world coming over to the faith in the crucified Redeemer. The whole is their penitent confession; it is adapted to the person of such penitents, and not equally well adapted to any other person.

*Verse 1.* “Who hath believed our report?”

—“our report.”  $\text{שמערתנו}$  may render either what we have told, or what we have been told, according as the person who speaks is one who had given or received instruction or information. It must be taken in the latter sense here, if the speaker personates the repenting Jews. “How few (they say) of our nation in the days of the Messiah’s appearance gave heed and credit to what they had been taught by the prophets of old, and how few were they who had eyes to see the arm of Jehovah revealed in the works of Jesus of Nazareth.”

*Verse 2.* “he shall grow up—hath—shall see—is.” All these verbs should be preterites.

— “he shall grow up, for before him.” Bishop Lowth renders, “he groweth up in their sight;” as if for לפני he had read לפניהוּ. But in his notes, so far from producing any authority for the emendation, he gives not the least hint that he has departed from the received reading. If I were to propose any, it should be a much easier alteration, of לפני into לפנינו, with the suffix of the first person plural instead of the third singular.

There grew up in our sight, as it were, a tender sucker ;  
He had no form, &c.

This circumstance might properly be acknowledged as an aggravation of the crime of the Jewish nation, that although the Messiah’s birth and first appearance was conformable to the predictions of the ancient prophecies, yet that very generation, who were witnesses to that conformity, overlooked the prophecies and rejected Him. But I see no necessity for any alteration.

The pronoun ו may rehearse ‘Jehovah’ named in the preceding verse. — “ לפני, ‘coram ipso,’ sc. Deo. Cæteris ignotus, sed notus Deo, qui omnes circumstantias ortûs ejus, tanquam personæ quam sustenturus erat convenientissimas, consilio suo circumscripserat; quique eum per pastores Bethlehemitis et sanctis qui Hierosolymis erant manifestum fecit: etsi cum deinceps Jesus infans translatus sit in Ægyptum, atque inde in Galilæam, rumor de ipso sparsus evanuerit.” Vitringa in Is. vol. ii. p. 663, 2.

— “he hath no form nor comeliness; and when we shall see him,” &c.

He had no form nor figure that we should respect him,  
Nor a countenance that we should admire him.

Nearly to the same effect Vitringa and Bishop Lowth.

— “figure,” external grace and dignity of person. This I take to be the sense of הדר, which is here however to be understood mystically, not literally. “Utique mihi persuadeo Messix̄ nostro, quod ad speciem corporis et compositionem membrorum, famam constitisse honestissimam, sed de eâ hic non agitur.” Vitringa.

Vitringa with his usual accuracy expounds the former part

of this second verse of the birth and infancy of the Messiah; and this latter part of it, of his first public appearance, “postquam, triginta annis major, se ut Messiam genti expectatum proposuit gessitque inter Judæos.”

*Verse 5.* “wounded.” — “perfossus,” Vitringa.

*Verse 7.* “He was oppressed, and he was afflicted.”

“It was exacted, and he was made answerable.”—

*Bishop Lowth.* Optimè!

*Verse 8.* “He was taken from prison and from judgment.” עָצָר properly denotes the constraint of power, just or unjust, lawful or unlawful; and the verb לָקַח may be understood either in an active or in a passive sense. This difficult passage therefore admits of two interpretations:

After oppression and condemnation, he was accepted.

That is, after the oppressive and unjust judgment at Pilate’s tribunal, he was accepted of God. Or,

He hath received [a share] of government and judgment.

According to the first sense, the repentant Jews acknowledge the iniquity of the proceedings by which our Lord was taken off. According to the second, they more explicitly confess his exaltation to the right hand of power. Of these two interpretations, I greatly prefer the former.

I have great doubt whether the verb לָקַח may bear the sense given to it here by the Vulgate, Houbigant, and Bishop Lowth; — “sublatus est,” “he was taken off.” It seems to be used in this sense, Jer. xv. 15.

—“and who shall declare his generation?” The word דָּוָר has no sort of reference to birth or extraction. —“notat vel multitudinem hominum eâdem mundi ætate viventium, vel vitam singulorum, ut ad certum tempus durantem.” Houbigant ad locum. It certainly signifies in this place the condition, tenor, and course of life, from the beginning to the end; and according as one or the other of the two interpretations which the preceding words admit be adopted, this passage should be rendered, either thus,

And who considered the tenor of his life?

or,

And who can explain his condition of life?

when He perished by an unrighteous sentence, and yet, as was demonstrated by his resurrection, his ascension, and the success of his doctrine, was accepted of God; who, among our thoughtless ancestors, considered the innocence and sanctity of his life, which, while He was condemned by men, recommended Him to the favour of God? Or, who can explain the mystery, how a person so high in dignity, so dear to God, could be reduced so low, and made subject to misery and death? There is yet a third meaning which the words may bear, which is adopted by the Layman:—"and the men of his generation, who will be able to describe?" Mr. Parkhurst gives an interpretation nearly to the same effect:—"and who can [bear to] reflect on the men of his generation?" See Parkhurst, שחח, 11. I am after all inclined to think that either this of Mr. Parkhurst's, or the Layman's, is the true interpretation. According to either of these, the word דור is taken in its usual sense. I doubt whether an instance be found in which it is used for the course, tenor, or condition of a man's life.

—"was he stricken." For למו, read לכמות, with the LXX, Houbigant, and Bishop Lowth.

Verse 9, &c. What follows I would punctuate and correct thus:—

9 ויתן את רשעים קברו  
 ואת עשיר במתיו:  
 על לא חמס עשה  
 ולא מרמה בפיו  
 10 ויהוה חפץ דכאו החלי:  
 אם תשם אשם נפשו  
 יראה זרע יאריך ימים  
 וחפץ יהוה בידו יצלח:  
 11 מועמול נפשו יראה ישבע בדעתו  
 &c. &c.

The only alteration is of stops. I render the whole thus:—

9 And his grave was appointed with the wicked,  
 But with a rich man was his sepulchre<sup>9</sup>;  
 Not that he had done violence,  
 Or that guile was found in his mouth,

<sup>9</sup> See Bishop Lowth.

- 10 But it was the pleasure of Jehovah : suffering overwhelmed him.  
 Upon condition that his soul make a trespass-offering <sup>1</sup>,  
 He shall see a seed, which shall prolong its days ;  
 And the pleasure of Jehovah shall prosper in his hand.
- 11 In reward of the toil of his soul he shall see [a seed, which] shall be  
 fed to the full with the knowledge of him :  
 The Just One shall justify the slaves of mighty ones <sup>2</sup>,  
 And himself shall take the burthen of their iniquities.

*Verse 12.* “ will I divide him.” No alteration of the text necessary.

Therefore I will assign him a portion with the mighty ones,  
 And with the great he shall share the spoil.

#### CHAP. LIV.

Having described the repentance and conversion of the Jewish nation, the prophet proceeds in this chapter to its final prosperity, which he predicts in strains of the highest exultation. The converted race of Israel is represented under the image of the wife turned out of doors for misbehaviour, forgiven and taken home again. The conversion of the Gentiles is indeed mentioned, but it is not the principal subject. For the converted Gentiles are represented as a new progeny of the long-forsaken wife, restored to her husband's love. The restored Hebrew Church is addressed as the mother Church of Christendom, and the conversion of the Gentiles is mentioned only as a part of her felicity. This sense of the prophecy, as describing the prosperity and pre-eminence of the Hebrew Church, is so very manifest, that no other exposition would ever have been invented, had not a just abhorrence of the doctrine of a millennium, in the form in which it was taught by some of the ancient heretics, made St. Jerome and other great men of antiquity studious to interpret every thing in the manner that might be the most contrary to it.

<sup>1</sup> Upon condition that his soul make a trespass-offering,  
 He shall see a seed, which shall prolong its days.

That his soul should make the trespass-offering, expresses that it was with the full consent of his own mind, that he made the painful atonement. See Vitringa upon the place:

<sup>2</sup> See Houbigant.

*Verse 3.* “thou shalt break forth”—תפרצי, —“sobolesces,” Houbigant; and this interpretation is confirmed by the mention of seed which immediately follows.

—“thy seed shall inherit the Gentiles.” Here the person addressed is clearly distinguished from the Gentiles; which shewed that the Hebrew Church, not the Church of the Gentiles, is intended.

*Verse 4.* “the shame of thy youth—the reproach of thy widowhood.” —“the shame,” her transgressions, described under the image of incontinence; “the reproach,” the punishment. The pardon shall be so complete that the memory both of the offence and the punishment shall be obliterated.

*Verse 9.* “For this is as the waters of Noah unto me.” For כִּי כִּי, read, with Houbigant, Bishop Lowth, the Vulgate, and others, כִּי כִּי. “The same will I do now as in the days of Noah.”

*Verse 11.* “I will lay thy stones with fair colours.” Rather, with Bishop Lowth, “I will lay thy stones in cement of vermilion.” “Quippe mihi planè persuadeo, ipsum illud, quod hic פֶּתֶךָ dicitur, a Jesaia respici ut materiam, in quâ, loco calcis, cæmenti aut bituminis, lapides ponendi ac coagmentandi erant.” Vitringa in Is. vol. ii. p. 694, 2.

*Verse 12.* “thy windows of agates.” Rather, “thy battlements of rubies.” See Vitringa and Bishop Lowth.

—“all thy borders,” the whole circuit of thy wall. See Vitringa and Bishop Lowth.

Under these images the Prophet describes the beauty and glory of the Church on earth which will take place in the latter ages, upon the conversion of the Jews, when the Hebrew Church shall become, what it originally was, the metropolis, in a spiritual sense, of all Christendom.

*Verses 13, 14.* The full stop should be placed at the word תְּכַוְּנִי in the 14th verse, and the whole should be thus rendered:

- 13 And all thy children shall be taught of Jehovah,  
 And great shall be the prosperity of thy children ;  
 14 In righteousness shalt thou be established.

*Verse 15.* For אָפֶס, read, with the LXX and Houbigant, אֶתֶךָ.



- 15 Through me, strangers shall dwell with thee ;  
And whosoever dwelleth with thee shall come over to thy side.

For יפול, read יפלו. See Houbigant and Bishop Lowth.

Verse 16. "for his work." Rather, "by his art," or "by his labour."

#### CHAP. LV.

In the first three verses of this chapter Messiah seems to be the speaker; in the 4th and 5th verses Jehovah is the speaker; in the 4th verse Jehovah speaks of the Messiah, in the 5th to Him; in the sequel the Prophet speaks to the people in the name of Jehovah.

The Messiah's call, in the first three verses, is either general to all mankind, or particular to the Jewish nation. Water, wine, and milk, denote the doctrine of the Messiah, and the evangelical means of salvation. If the call be general, the no-bread, on which men expend their silver, and that which satisfieth not, on which they bestow their labour, are the expensive rites of the idolatrous religions, and the laborious researches of human philosophy. If the call is particular to the Jewish nation, the no-bread, and that which satisfieth not, are the worldly gains of merchandise and brokerage, upon which the Jews in their dispersion have been so remarkably intent, which satisfy not the desires of the inner man, and afford no nourishment for the spiritual life. The Jews are addressed in the character of merchants intent on gain. A commodity is offered which may be purchased without price, and obtained without labour, the means of salvation gratuitously dispensed. See Houbigant's notes on the beginning of this chapter. His exposition must seem too refined, unless the allusion to the promises in the Old Testament (the mercies of David) be thought to indicate that the call is more immediately to the Jews. But the mercies of David, here intended, being the perpetuity and universality of the dominion of his descendant, the mention of them is not beside the purpose, if the call be generally understood. And it is remarkable, that, immediately after the mention of the stability of these mercies by the Messiah, Jehovah, taking up the discourse, declares the appointment of the Messiah to

be a witness, a leader, and preceptor to the peoples; as if this appointment ensured the completion of the promises to David.

*Verse 3.* “with you, even the sure mercies of David.” Rather, “with you. The mercies of David [*i. e.* the mercies in store for, or promised to the mystical David] are irrevocable.”

*Verse 4.* “a witness;” *i. e.* a teacher and assertor of religious truth. Revelation is called a testimony, and its inspired teachers are called witnesses, because its doctrines were not delivered in a scientific way, and proved by argument, but as rules and maxims to be received upon the authority of the teacher.

— “and commander.” Rather, “and a preceptor.”

— “to the people.” — “peoples,” in the plural twice.

*Verse 7.* “let him return.” Houbigant thinks this expression shows that the discourse is addressed particularly to the Jews. For of the Gentiles, who came to God in the first instance when they embraced Christianity, it could not so properly be said that they returned to Him. But yet I think the expression applicable even to the Gentile world, with allusion to the original defection of mankind to idolatry.

*Verses 12, 13.* “Hæc non convenire in reditum Babylone Judæorum, videbit quisquis perleget historiam sacram, imo quisquis hunc ipsum locum attentè considerabit. Nam pollicetur Deus, quæ miracula reditum Judæorum comitabuntur, eorum miraculorum vestigia nunquam deletum iri; quæ accommodari non possunt, nisi ad ultimum reditum Judæorum.” Houbigant ad locum.

#### CHAP. LVI.

*Verse 1.* “Keep ye judgment.” Judgment, *מישפט*, signifies here, as in many other places, the entire rule of faith and practice as laid down in the Gospel. See Vitranga on the place.

*Verse 2.* “layeth hold on it.” Rather, with Bishop Lowth, “holdeth it fast.” “It,” viz. justice, *צדקה*, rehearsed in the original by the feminine suffix. — “holdeth fast.” — “Metaphora desumpta ab eo qui medium, sive instrumentum salu-

tis, tabulam, aram, aut fortiorem aliquem manu validè tenet, aut complectitur; maximè si quis illum à medio salutis nitatur avellere:—vel ab eo, qui rem pretiosam et sibi carissimam, cujus, per vim alterius, eripiendæ metus est, firmâ manu retinet, eique tenaciter adhæret. Est itaque—firmo ac constanti proposito animi persistere ac perseverare in instituto vitæ, quod quis sano judicio elegit.” Vitringa ad locum.

—“that keepeth the Sabbath.” “Per Sabbatum, quod erat ordinatum specialiter divino cultui, intelligitur omne illud quod pertinet ad divinum cultum in novâ lege.” Liranus apud Vitringam ad locum.

—“and keepeth his hand from doing any evil.” This condition describes the observance of the laws of the second table.

*Verses 3—7.* “son of the stranger—eunuchs.” “Scopus totius hujus pericopæ eò tendit ut Deus clarè doceret omnia privilegia fœderis gratiæ, sub œconomiâ novâ, absque ullo discrimine gentis, statûs, conditionis, omnibus communia fore. Quandoquidem vero disparilitatis conditionis in œconomiâ vetere (exceptâ sacerdotum et Levitarum prærogativâ) nulla exempla produci possent, præterea eunuchorum et alienigenarum, hæc ipsa exempla arripuit Spiritus Sanctus ut hisce exemplis propositum thema illustraret.” Vitringa, vol. ii. p. 734, 1. See the Layman’s note upon וישׁוּב, in verse 5; also his note upon verse 6, about the perpetual obligation of the Sabbath.

—“for all people.” Rather, “for all the peoples.” So Bishop Lowth.

*Verse 8.* “yet will I gather,” &c.; or, “yet will I gather unto him those that are to be gathered.” —“aggregabo ei aggregandos.” For לִנְקַבְצֵי, Houbigant would read הַנְּקַבְצֵי: but the change seems not absolutely necessary. I believe the received reading and the public translation are right. With this 8th verse the chapter should end: in the 9th, the Prophet passes to a new subject, which he pursues in the following chapter, namely, the reproof of those crimes, which drew down the judgments of God upon the Jewish nation. See Bishop Lowth.

It is some objection, however, to a division of the discourse at this place, that the suffixed pronoun ו in the word צַפּוּ at

the beginning of the 10th verse [*“his watchmen”*] has no antecedent but *שׂוֹמְרֵי* in the 8th. The discourse therefore is continued. And Vitringa makes this an argument that the 10th, 11th, and 12th verses are to be understood of a corrupt hierarchy in the Christian Church: —“*observari velim vitia hæc esse præpositorum ac doctorum illius populi, ad quem facienda erat aggregatio, et postquam facta esset aggregatio.*” But might not the mention of gathering the outcasts, and of making repeated additions to the outcasts gathered, naturally bring in view the outcasting, which was itself (by the wonderful arrangements of Providence) the means of the first additions? And might not the outcasting bring in view the crimes of the Jewish hierarchy, which were the immediate cause of those judgments? My chief doubt is, whether the single nation of the Romans can properly be described under the image of *all* beasts of the field and forest.

*Verse 10.* “sleeping—lying down.” —“dreamers, sluggards.” Bishop Lowth.

*Verse 11.* “from his quarter.” —“from the highest to the lowest.” Jerome and Bishop Lowth. See קצה.

## CHAP. LVII.

The first two verses of this chapter, joined to the last four of the preceding, should make a chapter by itself, containing a general accusation of the Jewish people, but more especially of their priests and rulers, as sunk in pleasure, and lost to all true sense of religion, till at last they carried their wickedness to the height by killing the Just One, and persecuting his saints. In the 3rd verse of this chapter, the Prophet more particularly addresses the Jews of his own times, describing their crimes, and threatening the nation with judgment, but not without a promise of final pardon.

*Verse 2.* Two specious emendations of this verse have been proposed; the one by Dr. Durell, which Bishop Lowth approves; the other by Houbigant. Dr. Durell expunges the ו final in ינחו, and divides the word משכבותם into two, thus:

ינוח על משכבו  
תם הלך נכחו:

— he shall rest in his bed ;  
Even the perfect man, he that walketh in a straight path.

Houbigant transposes the words ;

יבוא שלום הלך נכחו  
: ינחוו על משכבותם :

He entereth into peace, walking in the straight path ;  
They shall rest upon their beds.

This seems to me the more simple and elegant correction, if indeed any correction be requisite. The pronoun of the third person singular understood, rehearsing הַצָּדִיק, is the subject of the singular verb יבוא. The pronoun of the third person plural, rehearsing אֲנָשֵׁי חֶסֶד, is the subject of the plural verb ינחוו ; and the participle הלך may be in apposition with the pronoun of the third person singular, the subject, as has been said, of the singular verb יבוא. This permutation of the natural order, referring the principal words in the latter part of such a stanza, as the two first verses of this chapter compose, to the principal words in the former, I take to be perfectly in the style of Hebrew poetry. Houbigant's transposition, however, gives the exact sense of the passage, being indeed nothing else than a reduction of the words from the poetical to the natural order.

The Layman inserts the first two verses and the first two words of the 3rd verse of this chapter in the 10th verse of chapter fifty-third.

*Verse 3.* "sons of the sorceress." For עֲנֻנָה, Houbigant reads, with one of his MSS., עֲנֻנָה ; "sons of the voluptuous woman."

*Verse 4.* "are ye not children of transgression, a seed of falsehood?" Rather, "children of the apostate, a seed of the liar?"

*Verse 6.* "comfort in these." Rather, "shall I bear these things with patience?" "An ego hæc patienter feram?" Houbigant.

*Verse 8.* This verse, though it is passed by almost unnoticed by all expositors as if it gave them no trouble, is to me as it stands inexplicable. The pronouns *them* and *their* have no antecedents to which they may be referred. The great

variance of the ancient versions, and the little resemblance which some of them bear to the Hebrew text as it now stands, is an argument that the passage has been long in a state of corruption. St. Jerome had certainly in his copies after the verb תעלי some word signifying an adulterer, which word he understood to be the object of that verb. Suppose that word were הנאף. This, though a singular noun, according to the known licence of the Hebrew syntax, may serve as an antecedent for the plural pronouns which follow. Still the two last words of the verse יד חזית are unintelligible. Our English translators make the best of them, taking יד for an adverb of place indefinite; but I much doubt whether that acceptance of the word can be justified by examples of a similar use of it. What if we transpose the two letters of this word, and prefix נו, which might easily be omitted, being the last letter of the preceding word: the whole passage will then stand thus:

..... 8  
 כי מאתי גלית  
 ותעלי הנאף הרחבת משכבך  
 ותכרת לך מזהם  
 אהבת משכבם מדי חזית:

Verily at-my-side thou-hast-thrown-off-the-coverlit,  
 And hast taken up the adulterer into thy spacious bed; [“into the  
 breadth of thy bed;” Vitringa.]  
 And hast made assignations with them for thyself:  
 Thou hast been fond of their bed ever since thou sawest it.

The Jews are taxed in this and the preceding verse with the double crime of resorting to places of idolatrous worship, and of receiving idols, or the implements of idol worship, into the precincts of God’s own temple. This double impiety is represented as the lewdness of an adulterous woman, who, not content to run after her paramours, brings them home, and admits them to her own bed at the very times that she is lying at her husband’s side.

—“at my side.” Not “clam me,” as Houbigant renders it, but “juxta me;” “whilst thou art lying at my side.” So St. Jerome: —“juxta me discooperuisti.” And in his comment: “Ad quam supra dixerat, ‘super montem excelsum,’

&c.—et quasi meretricem arguerat—eandem nunc quasi uxorem adulteram arguit, atque confutat, quòd, *dormiens cum viro*, clàm adulterum susceperit—Hoc autem dicit, ut ostendat quòd non solum in agris et domibus idola coluerint, sed in templo quoque posuerint simulacrum Baal, quod Ezechiel quoque, perfosso pariete, vidisse se dicit.” See Ezechiel, chap. viii. See also 2 Kings xxi. 4, 5. 7; 2 Chron. xxxiii. 4, 5. 7. 15. 22; 2 Kings xxiii. 6. 11, 12.

*Verse 9.* “Thou wentest to the king with oil,” &c. Rather,

According to rule thou hast prepared thyself with ointment for the king.  
Thou hast multiplied thy perfumes.

The Prophet pursues the image of a loose woman, studiously preparing her person for pleasure, according to the fashions of the times, softening the skin with ointments, and bedewing herself with rich perfumes.

*Verse 10.* “in the greatness of thy way.” Rather, “in the variety of thy ways.” *πολυοδίαις*. It seems to be a phrase for the various dissipations of riotous pleasure.

*Verse 11.* “have not I held my peace, even of old, and thou fearest me not?” For מְחַשֵּׁה וּמְעִילִים, Houbigant would read מְחַשֵּׁהוּ מְעִילִים. “Nonne ego idem sum, qui eum jam olim cohibeo, quanquam non est in te timor meus?” He observes in his note upon the place, —“Syriæ reges Deus toties compescuerat, quoties fuerat ab Israel invocatus, modò sibi soli servirent.” But Bishop Lowth reads מְעִילִים, upon the authority of twenty-three MSS. and three editions:—“is it not because I was silent, and winked?” Bishop Lowth thinks this emendation indisputable, and that the received reading מְעִילִים makes no good sense or construction. But perhaps it gives a better sense than the Bishop’s emendation, or Houbigant’s. “Ironica est oratio,” says Vitranga: and he produces this exposition of the passage from Lud. de Dieu. “Quum enim populus videri nollet verum Deum prorsus abnegasse et rejecisse; mentiebatur Deo, tanquam si et ejus aliquam rationem habere cuperet. Quorsum id facis? inquit Deus: quem formidas, quem times, quòd mentiaris nec apertè loquaris? Me certè non times, nam non es mei recordata; nec me in animo tuo gestas. Idque meritò facere videris. Nam ego sileo, idque à longo tempore: permitto tibi vivere pro

arbitrio tuo; idque diu feci; adeoque me non times. Quid est ergo quod non aperte loquaris, et palam dicas te me deinceps non morari?" Vitringa ad locum.

The only objection that I perceive to this interpretation is this, that the verb כֹּזֵב rather signifies (as I conceive) to assert a lie, than to dissemble one's real sentiments. It rather, therefore, signifies the open profession of idolatry or atheism, than the hypocritical confession of the true God. The following verse, however, seems to confirm the interpretation; for in that verse, "thy righteousness," צְדִיקְתֶּךָ, is "thy hypocritical righteousness." God threatens to expose it to public scorn and shame. Bishop Lowth, indeed, gives a very different sense to this verse by changing צְדִיקְתֶּךָ into צְדִיקְתִּי. But his authority for this alteration seems insufficient.

*Verse 13.* "thy companies." — "thy paramours," those whom thou hast wooed to thy love.

— "vanity." — "aura levissima," Vitringa; — "a breath," Bishop Lowth.

— "he that putteth his trust in me shall possess," &c.; he that putteth his trust in me, of whatever extraction, shall take the place of the apostate Jew, and succeed to the spiritual patrimony.

*Verse 14.* "And shall say." "Then will I say," Bishop Lowth.

— "of my people," the new adopted race whom I will acknowledge as my people.

*Verse 15.* "with him also that is of a contrite and humble spirit." The pride of the Jewish people, relying on the merit of their legal righteousness, was a principal source of their incredulity when our Lord appeared among them.

*Verse 16.* "I will not contend for ever." Rather, "Yet not for ever will I contend," &c.

— "for the spirit should fail before me." Rather, with Bishop Lowth, "for the spirit from before me would be overwhelmed." — "the spirit from before me," is "the human spirit which went forth from me." The whole emphasis of the passage lies in the words אֲנִי עֹשֵׂתִי וְכֹלֶפְנִי; and the general sense is, that the effect of God's endless wrath would be the destruction of his own creation.

*Verse 17.* "For the iniquity of his covetousness." For



בצעו, read, with Bishop Lowth, בצע. See the LXX. “Because of his iniquity, for a moment I was angry.”

*Verse* 18. “and will heal him.” Rather, with Houbigant, “but I will heal him.”

*Verse* 19. Place the stops, with Houbigant, thus :

בורא נוב שפתים שלום 19  
 שלום לרחוק ולקרוב אמר יהוה :  
 ורפאתי והרשעים &c. 20

19 Creating the fruit of the lips, peace ;

Peace to him that is far off, and to him that is near, saith Jehovah<sup>1</sup>.  
 Surely I will heal him ; but the wicked, &c.

#### CHAP. LVIII.

The former chapter describes the idolatries of the Jews in the times of Ahaz, Manasseh, and Amon. In this the Prophet describes the crimes of later times ; the avarice, extortion, and cruelty, which characterized the Jews after the return from the Babylonian captivity, and in the extreme in the days of our Lord's appearance among them, covered with the mark of religious zeal, and a hypocritical attention to external rites and ceremonies. This reproof of their vices is closed with pathetic exhortations to repentance, and a promise of pardon.

Upon further consideration of this part of the prophecy, since the sins, with which the people of God are charged in this chapter, though remarkably prevalent among the Jews in the time of our Lord and the Apostles, are such as are incident to the visible Church in all ages ; and some parts of the fifty-ninth chapter seem more particularly applicable to the times of licentiousness and infidelity that have taken place in Christendom since the Reformation, than to any period in the Jewish history, and are likely to receive a further accomplishment in the enormities that may be expected to arise out of the atheism and democratic spirit of the present times, I am inclined to think that what particularly regards the Jews ends, or is broken off at least, at the

<sup>1</sup> See my notes on Hosea.

end of the preceding chapter; that the people of God whose transgressions the prophet is ordered to set forth in the 1st verse of this chapter, is the new people, styled the house of Jacob, because they succeed spiritually to the patrimony; and that the whole of this and the following chapter is addressed to the Christian Church gathered out of the Gentiles. But in the 20th verse of the following chapter the natural Israel comes in sight again, being the Jacob whose transgression the Redeemer is to turn away, after the fear of the Lord shall have been established in every quarter of the Gentile world in the west and in the east.

*Verse 2.* “and delight to know my ways,” &c.

And desire the knowledge of my ways ;  
 As a nation that doeth righteousness,  
 And forsaketh not the law of their God,  
 They demand of me the rules of righteousness,  
 They desire that God would draw near. [Literally, They desire  
 the drawing near of God.]

St. Jerome has well explained the general sense of this verse in his comment, though he has expressed it but indifferently in his translation: —“ Est alia temeritas Judæorum, quasi fiduciâ bonæ conscientiæ, judicium postulant justum, et imitantur sanctorum verba, dicentium; ‘Judica me, Domine, quoniam ego in innocentia meâ ingressus sum.’” These hypocrites affected to be disgusted with the wickedness of the world, and to be impatient for the promised reformation. The same sort of persons are described in Malachi as affecting to be scandalized at the impunity of the wicked, and even chiding the tardiness of God’s judgment; as complaining that “every one that doeth evil is good in the sight of the Lord, and he delighteth in them;” and exclaiming “Where is the God of judgment?” Mal. ii. 17. And the same affectation is very general among hypocrites of all ages.

*Verse 3.* “you find pleasure.” Read, with the Vulgate, חפצכם; or with the LXX, חפצים. —“you enjoy you. pleasure, or pleasures.”

— “your labours.” Rather “grievances.” The grievances meant are usurious bargains, enforced in various ways, by exacting the payment of heavy interest in money, or labour instead of money. It deserves remark, that the Vulgate,

with Symmachus and Theodotion, understood the word עֲצִיבֵיכֶם of the persons, the debtors: —“et omnes debitores vestros repetitis.” And it seems probable that the LXX had set the example of this interpretation, for their version runs at present thus: —καὶ πάντα τοὺς ὑποχειρίους ὑμῶν ὑπονύσσετε. But ὑποχειρίους may be a corruption of ὑπόχρεους. The consent of these ancient interpreters in this sense of the word carries with it much authority. But the form of the word makes some objection to this interpretation of it, and the epithet כל a much greater. For this epithet is of great force, applied to the thing exacted; of very little applied to the persons upon whom the exaction was made. For it is a great aggravation of a creditor’s severity, to say that what he exacted was the whole, the very last penny of an extravagant interest; whereas it is no dispraise of him at all to say, that his demands were made upon all his debtors. Houbigant, who takes the word עֲצִיבֵיכֶם in the sense which these ancient versions give it, seems to have felt this difficulty; and he gets rid of it by expunging כל from the text, upon a supposition, which is plausible, that it was introduced by a corruption of the suffix כֶם in חֲפִצְכֶם or חֲפִצֵיכֶם. For חֲפִצְכֶם וְכֹל עֲצִיבֵיכֶם, he reads חֲפִצְכֶם וְעֲצִיבֵיכֶם. It is a great objection to this conjecture, that the ancient versions express both the suffix כֶם and the epithet כל. —“omnes debitores vestros,” Vulgate; πάντα τοὺς ὑποχειρίους ὑμῶν, LXX. But perhaps, without any alteration, we may render,

— You enjoy your pleasures,  
And exact the whole upon your debtors.

See Nehemiah, chap. v.

*Verse 4.* “To make your voice to be heard aloud.” Vitringa’s interpretation deserves attention:—“And to smite with the fist of wickedness. Ye fast not at this time, so as to cause your voice to be heard on high;” *i. e.* in heaven. —“Non estis enim ita affecti,—ut preces vestræ exaudiri mereantur.”

*Verse 6.* “the oppressed.” Rather, “the broken.”

—“the broken;” in a mercantile sense, the bankrupts. —“qui paupertate sunt fracti, quos afflixit inopia,” says St. Jerome.

*Verse 7.* — “the poor that are cast out.” Rather, “the poor that are reduced.” מרודים, “brought down,” from ירד. See Barker in his Lexicon.

*Verse 8.* “thine health.” Rather, “thy prosperity,” thy thriving.

—“and thy righteousness.” צדקך. —“Per justitiam ecclesiae hic intellige jus ecclesiae paratum ex praestitis conditionibus foederis: quod jus, ubi adest, sternit paratque ecclesiae viam ad obtinenda bona foederis.—Absit quicquam hic tribuamus meritis aut justitiae hominis. Universum enim pactum gratiae fundatum est in merâ Dei gratiâ et justitiâ Messiae—sed ex stipulatione, licet in gratiâ factâ, nascitur jus; cujus effectum, salvâ Dei veritate, fallere nequit.” Vitringa ad locum.

*Verse 9.* “the putting forth of the finger.” Houbigant conjectures that the word בעון is lost out of the text after אצבע.

If thou remove from the midst of thee the yoke,  
Him that putteth forth the finger to iniquity,  
And speaketh vanity.

But, without any emendation, the passage is well rendered by Bishop Lowth:

The pointing of the finger, and the injurious speech.

Perhaps it might be better thus:

Him that pointeth the finger, and speaketh injurious speech.

—“protendere digitum, ‘infami digito,’ ut Persius loquitur, denotare viros probos, et eorum simplicitati illudere—loqui vanitatem fratrem otiosis ac temerariis dictis—objicere aliorum odio et invidiae.” Vitringa ad locum.

*Verse 10.* “And if thou draw out thy soul.” Rather, “And if thou impart of thine own subsistence, or sustenance.”

*Verse 11.* “make fat thy bones.” —“addetque ossibus tuis alacritatem.” The expression in the original is rather harsh than obscure, though Archbishop Secker and Bishop Lowth think the verb requires emendation. Perhaps עצמתך, which is found in three MSS. (see Bishop Lowth,) is to be preferred to עצמתך. With this alteration, without any change of the verb, the sense may be ‘expediet [tibi] robur

tuum;’ ‘shall give thee the free use of thy strength.’ חֲלַץ  
is properly to disengage, to free from restraint or incum-  
brance.

12 And of thee shall be built the ancient ruins,  
Thou shalt raise up foundations for many generations ;  
And thou shalt be called a restorer of the broken wall,  
Of settlements of rest.

— “the ancient ruins.” “Ædificare desolata à longo,  
stylo mystico nostri prophetæ, est populos et gentes, aliena-  
tas à Dei cognitione et communione, imbuere notitiâ veræ  
religionis ; vel corruptâ religione usas ad veram perducere.”  
Vitringa in Is. vol. ii. p. 775, 2. I am mistaken if in this  
verse it is not intimated that the Church of the Gentiles  
perfectly reformed shall be the instrument of the final con-  
version of the Jews.

— “of settlements ;” so I render נתיבות, from the sense  
of the verb יתב in the Chaldee dialect, “to dwell, settle.”

Verse 13. “If thou turn away thy foot from the Sabbath,”  
&c. See Neh. xiii. 15—22.

#### CHAP. LIX.

This fifty-ninth chapter is closely connected with the pre-  
ceding. That was closed with a promise of prosperity to  
the Church, upon the condition of her repentance and perfect  
reformation. This leads the Prophet to vindicate the ways  
of God in suffering his Church to be exposed to the scorn  
and oppression of the adversaries of religion for so many  
ages previous to the season of the promised mercy. This  
is the subject of the first eight verses of this chapter, in  
which the Prophet argues that God’s apparent disregard of  
the complaints of his people, under the sufferings they were  
to endure, proceeded not from any want of power in Him  
to give them redress, nor from any mutability in his pur-  
poses, but from the enormity of their own corruptions. The  
seven verses following the eighth, contain a pathetic confes-  
sion in the person of the repenting rulers of the Church.  
This introduces the promise of deliverance by the Messiah  
in person. He is to rescue his Church from persecution, to  
spread the fear of the Lord from the west to the east, and at

last to turn away transgression from Jacob in the natural Israel. And the development and amplification of these promises, in a speech (or rather an ode) of congratulation, in which the prophet salutes Zion, make the whole sixtieth chapter.

*Verse 2.* — “his face.” For פָּנָיו, read פָּנֵי, with the LXX Alexandrine, Vulgate, Houbigant, and Bishop Lowth.

4 No one calleth for justice,  
And nothing is judged with truth.

*Verse 4.* “they trust—and bring forth.” For בָּטוּחַ and וְהוֹלִיד, Houbigant would read, with the LXX and Vulgate, וְהוֹלִידוּ and בָּטוּחוּ. The latter correction is certainly necessary. But the word בָּטוּחַ, I think may be taken as a substantive; or rather, as the infinitive of the verb used for the noun substantive.

The general confidence is in vanity and idle speech.  
They have conceived mischief, and brought forth iniquity.

Vanity and idle speech may denote the sophisms of irreligious philosophy, and the quibbles of the Scribes and Pharisees, and the later rabbis, in their expositions of the Divine Law, or the worse quibbles of modern infidels.

*Verse 5.* “and that which is crushed breaketh out into a viper.” Rather, “and that which is sitten upon is hatched a viper.” זָר is properly to squeeze, or confine; thence applied to eggs, to “sit upon,” because eggs are squeezed and confined by incubation. Vitringa objects to this interpretation, that the viper is viviparous; but this objection is of little weight, since the allusion is not to the young of the viper produced in the ordinary course of nature, but to young vipers preternaturally issuing from eggs of another species; which eggs have been previously mentioned as hatched, or at least produced from the body of the animal, in whichever sense the verb בָּקְעוּ be taken.

*Verses 5, 6.* “cockatrice’ eggs—spider’s webs.” “Utrumque emblemata eodem tendit, et clarissimè ante oculos ponit profana philosophemata, fœtus cogitationum et meditationum animi, subtiliter et artificiose contexta ex variâ cogitationum serie, subinde per modum longioris ratiocinationis ex hypo-

thesibus assumptis deducta, et ad formam demonstrationis subtiliter composita, quæ occultant pestilens quid, quod intus latet et incautos fallit." Vitringa in Is. vol. ii. p. 783, 2. An excellent description of infidel argumentation. Read Collins, Bolingbroke, Voltaire, Hume, Helvetius, Rousseau, Gibbon, Priestley, Lindsay, Payne, and many others, and you will find an accomplishment, and yet perhaps not the whole accomplishment, of this text.

*Verse 8.* "therein." For בָּה, read, with the LXX, Vulgate, Houbigant, and Bishop Lowth, בָּב.

*Verse 9.* "for brightness, but we walk in darkness." Rather, "in the midst of brightness we walk in obscurity." For they had eyes, and yet they saw not; light came into the world, but they loved darkness rather than light.

*Verse 10.* "we stumble," &c. Is not כִּינֹשֶׁף for כִּנְשָׁף?

Like the owl, we stumble at noon-day;

In the midst of rich viands<sup>2</sup>, we are like dead men.

— "like dead men," unable to use and enjoy the good things placed before us.

*Verse 12.* "and our sins testify against us." Rather, with Bishop Lowth, "and our sins accuse us."

*Verse 13.* This verse specifies the particulars of the sins generally acknowledged in the preceding. Houbigant's emendations seem quite unnecessary; נִסּוֹן is the infinitive of the verb נִסָּה, used as a noun, the inserted ו being the formative of the infinitive. פִּשַׁע and כִּזְזָה are infinitives used also for nouns, though in these the formative ו is omitted. A semicolon or colon should be placed at the word סָרָה, and the verb הִרָו tacked to the following clause. And without any other emendation, than this transposition of a stop, the whole verse may be thus rendered;

13 Apostasy and treachery towards Jehovah,

A turning away from following our God,

Deceiving speech and revolt:

Words of falsehood have been conceived and studied in the heart.

The "words of falsehood" I take to be the sophisms of philosophers and the quibbles of hypocrites on the side of scep-

<sup>2</sup> See Cocceius, voce שִׁמְזוֹן.

ticism, or for the support of superstitious ceremonies in prejudice of true religion. "Deceiving speech" is the same thing.

*Verse 15.* "Yea, truth faileth." Rather, "And truth is weeded out." עָרַר, "to hoe."

— "maketh himself a prey." Here the verse should end.

*Verse 17.* "for clothing." Expunge תַּלְבַּשֶׁת, with Dr. Jubb. See Bishop Lowth.

*Verse 18.* Read, with Bishop Lowth,

בעל גְּמוּלוֹת הוּא  
בעל גְּמוּלוֹת יִשְׁלַח

He is Lord of retribution ;  
The Lord of retribution will requite  
Fury to his adversaries, &c.

— "to the isles." This is a common denunciation of wrath against the unbelieving Jews and the impenitent idolaters.

*Verses 16—18.* "He saw—wondered—his arm—his righteousness—he put on—he put on—was clad—will requite." The unnamed subject of all these propositions is the Messiah.

*Verse 19.* "when the enemy shall come," &c. This passage is very difficult. None of the ancient versions, except perhaps Theodotion's, render צַר as a substantive, the subject of the verb יָבֵא, but an adjective agreeing with נָהָר. Aquila, Symmachus, and the LXX, make רוּחַ the subject of the verb יָבֵא. The Vulgate seems to predicate the coming of the unnamed subject of the preceding verses. They differ greatly in rendering the words נִסְסָה בּוֹ, or whatever were the words which in their copies closed the verse. The version of Symmachus and the LXX express a repetition of the verb יָבֵא. We have a remaining vestige perhaps of this repeated verb in בּוֹ, which otherwise is not at all expressed in the Greek of Symmachus or the LXX. Aquila's version expresses the pronoun, but as if he read it with the prefix ל' instead of ב' ; לוֹ, not בּוֹ. All this considered, I am inclined to correct the passage thus:—

כִּי יָבֵא כְּנָהָר צַר  
רוּחַ יִהְיֶה נִסְסָה לוֹ :  
20 בּוֹא יָבֵא



Surely he shall come as a river straitened in its course ;  
 The Spirit of Jehovah setteth up the standard for him,  
 20 Assuredly the Redeemer shall come—

— “ He shall come as a river straitened in its course.”  
 The river straitened in its course, and acquiring force and velocity from its confinement, is an image of the suddenness and irresistible force of the Messiah’s coming in the latter ages, when the reasons that have so long restrained the full display of his might shall no longer operate.

“ The Spirit of Jehovah set up the standard for him ” at the time of the first advent, in the preaching of John the Baptist, and in the miracles which accompanied the word after his ascension. And the standard will probably be set up again in new miracles, at his second advent.

*Verse 20.* “ And the Redeemer shall come to Zion,” &c. St. Paul read,

יבא מציון גואל—  
 והשיב פשע מיעקב

—the Redeemer shall come out of Zion,  
 And turn away apostasy from Jacob,

And it is particularly to be remarked, that the Chaldee paraphrase is agreeable to this reading.

#### CHAP. LX.

In the form of an ode of congratulation, addressed to Zion, the prophet describes the finished prosperity of the Church. A considerable correspondence may easily be discerned between some parts of the prophecy and the circumstances of the first promulgation of the Gospel; which was a light first rising on the Jews, and from them propagated to the Gentiles. But the images of the prophecy so far exceed any thing that has yet taken place, that it is reasonable to think the accomplishment is reserved for the second advent of our Lord. This even St. Jerome is obliged to confess; though, from his great aversion to the reveries of the chiliasts of antiquity, he was very unwilling to admit any other restoration of the Jews than the conversion of them to Christianity. And to leave himself at liberty to oppose their hopes,

while he refers the prophecy to the times of the second advent, he chooses to understand it as an allegorical exhibition of the future state of the saints in heaven.

*Verse 3.* “come to—kings to.” Rather, “walk by—kings by.”

—“thy rising.” Rather, with Bishop Lowth, “thy sun-rising.” “נגה אשר זרח לך סו גנה זרחך” Vitranga.

*Verse 4.* “shall be nursed at thy side.” For תאמנה, Houbigant and Bishop Lowth read, with the LXX and Chaldee, תשאנה or תנשאנה; “shall be carried in arms.” The reading is in some degree supported by two or three MSS., but the alteration of the text seems not necessary.

*Verse 5.* “and shalt flow together.” Rather, “and shalt be overflowed;” *i. e.* overcome with joy.

—“thine heart shall fear and be enlarged.” Rather, “thine heart shall beat and be enlarged.” I imagine that פחד, when לב is its subject, may denote the accelerated beating of the heart from the sudden emotion of any other passion as well as fear. So in the Latin language: *pavor* and *trepidare*. —“exsultantiaque haurit corda pavor pulsans.” Geor. iii. 105. And —“trepidantia bello corda.” Ib. iv. 69; and —“trepidæ inter se coëunt.” 73. “Arbitror omnem illum animi tumultum et æstum, spe, metu, expectatione, laudis studio, pudore subinde pectus vexante, à poëtâ per *pavorem* significari.” Heyne upon the first passage. —“trepidantia bello corda, alacritate pugnandi, non timore.” Servius.

—“the forces.” Rather, with Vitranga and Bishop Lowth, “the wealth.”

*Verse 7.* “with acceptance.” Is not רצון על, ‘sponte suâ,’ ‘of their own accord?’ See Bishop Lowth’s note.

*Verses 6, 7.* Under the imagery of these two verses, the Prophet describes, *1st*, the conversion of all nations of the west and the east to the true religion; *2dly*, their attachment to the interests of religion, which will be such that they will cheerfully expend their wealth in its support; in the maintenance of its churches, its schools, and its ministers; *3dly*, “hoc emblemate designari aio populos hosce ad ecclesiam—allaturos—veras divitias, hoc est, insignia dona divinæ gratiæ; fidem puram, instar auri igne excoctam; profundam humilitatem animi; illuminationem mentis—zelum reli-

gionis ; sanctimoniam ; ardens caritatis ac virtutis studium ; spem vivam ; fiduciale donum precum, instar suffitûs Deo offerendarum ; eamque voluntatis lubentiam, ut se totos, instar sacrificiorum voluntariorum Deo ejusque gloriæ consecrare parati sint.—Cameli, staturâ proceri, et magna onera gestare sueti, sustinent emblema excellentium quâ dignitate quâ facultate hominum, qui donis hisce spiritualibus, quæ recensui, et patientiâ, et laboris tolerantiâ, egregie instructi essent, iisque ecclesiam ditarent ac veluti operirent, bonum fragrantemque fidei ac virtutum suarum odorem in eam illaturi ; et fortes ac validi fide, cum arietibus comparandi, et mansuetudine ovili pingues, verbi gratiæ, et albi velleris ex sanctimoniâ, ipsi se, non expectato sacerdote alio,—ultro ac lubenter oblaturi, ad decus et ornamentum ecclesiæ, in hostias spirituales, Deo gratas ac placentes igne Spiritûs ejus consumendas.” Vitringa in Is. vol. ii. p. 808, 2.

*Verse 8.* “to their windows.” Rather, “to their holes.” The wooden boxes, with a narrow entrance to each, usually fixed against the sides of houses, for doves to make their nests in, are commonly called pigeon-holes, and seem to be intended here. “Quinam illi sunt, &c.—non videtur abs re intelligi Græcos, marisque accolos Asianos, et quicquid ad Occiduum clima est Christianæ professionis hominum sub imperio Othmanico gementium.” Vitringa, vol. ii. p. 809, 1.

*Verse 9.* “Surely the isles shall wait for me.” Rather, “Verily the isles are eagerly gathering together unto me.” See Gen. i. 9.

—“unto the name—and to the Holy One.” Rather, “because of the name—and because of the Holy One.” Bishop Lowth.

*Verse 10.* “and that their kings may be brought.” Rather, “and that their kings may come pompously attended.” Vitringa and Bishop Lowth.

*Verse 13.* “The glory of Lebanon,” &c. “In ædem Dei dicitur inferri gloria Libani, hoc est cedri, tum quoque fraxinus, buxus, tæda, pinus, et quæ aliæ proceræ ac durabiles et oleosæ arbores sunt ; ubi viri, in majoribus regnis aut rebuspublicis mundi, sapientiâ, doctrinâ, eloquio, dotibus aliis excellentes, ex unctione Spiritûs Sancti illuminati

ac servati à corruptione, dotes claritatem et eminentiam suam inferunt in domum Dei, hoc est, in ecclesiam; et quicquid in ipsis est ad eam ornandum certatim conferunt; ut extra ecclesiam nihil in mundo emineat, omnis eminentia ei subji- ciatur.” Vitringa in Is. vol. ii. p. 812, 2.

*Verse 15.* “I will make thee an eternal excellency,” &c. Rather,

I will appoint thee to eternal exultation,  
[To] rejoicing for perpetual generations.

*Verse 17.* “thine officers peace, and thine exactors righteousness.” “נגשך, exactores tuos. Hæc non licet interpretari de ecclesiæ ministris, nisi vis afferatur vocabulo נגש. Itaque non negandum hic prænuntiari Jerusalem res florentes olim futuras.” Houbigant. But there is little weight in this criticism. “נגשים sunt in universum qui jus habent aliquid à populo exigendi, sive ut magistratus, sive mandatâ sibi potestate—averte hic rursus oculos à statu civili, et reflecte ad ecclesiasticum; et agnosces, sub hisce præfectis et exactoribus, episcopos, antistites, presbyteros ecclesiarum, quibus à Christo Jesu ejusque Spiritu mandata est curatio inspiciendi statum ecclesiæ, et dispensatio officio- rum,” &c. Vitringa ad locum.

#### CHAP. LXI.

This chapter, with the first nine verses of the following, contain another prophetic effusion, relating still to the same subject,—universal redemption, the restoration of the Jews, and the full conversion of the Gentiles; but quite unconnected with the preceding chapters, and entire in itself. In the first nine verses of this chapter Messiah is the speaker. In the two following the primitive Hebrew Church returns thanks. In the first nine verses of the sixty-second chapter the Messiah speaks again; and with the ninth verse this effusion ends.

*Verse 1.* Upon the authority of our Lord’s quotation of this verse, as it is related by St. Luke (iv. 18), the modern Hebrew text may be thus corrected: 1. Expunge the superfluous word ארני. 2. For ענוים, read עניים. 3. For ולאסורים, read ולעורים. 4. For פקח קוח, read in one word

פקוקו. 5. At the end of the 1st verse add this clause, לשלח רצוצים חפשים. The first correction, beside the authority of the Evangelist, hath that of the LXX and of the Vulgate; the second and third, that of the LXX; the fourth, that of the LXX and Vulgate.

The Spirit of Jehovah is upon me, for He hath anointed me ;  
 To publish glad tidings to the poor He hath sent me,  
 To bind up the wounded in heart,  
 To proclaim release to the captives,  
 And perfect opening of sight to the blind,  
 To set the broken at liberty.

*Verse 3.* “to appoint unto them that mourn in Zion.” Some word seems to be wanting after the verb שום. Houbigant and Bishop Lowth would insert ששון. I should prefer שמחה, ‘rejoicing;’ or, instead of לשום, to read לשמחה. But perhaps the word שום may have some sense requiring no accusative after it. לשום לאבלי, “to make an arrangement for the mourners in Zion.” The Layman prefixes the first three verses of this chapter to the forty-ninth, but without a shadow of authority for the transposition.

*Verse 7.* This verse as it stands has been thought very obscure. Houbigant and Bishop Lowth follow the Syriac. Remove the Soph Pasuk from תתימרו to כלמה, that the first four words of this verse may be united to the preceding, and render,

And of their opulence ye shall make your boast,  
 Instead of repeated shame and disgrace.  
 They shall rejoice in their portion,  
 Inasmuch as they shall inherit a double portion in their own land,  
 They shall have eternal joy.

*Verse 8.* “I hate robbery for burnt offering.” Rather, “the spoil of iniquity.”

— “and I will direct their work in truth.” Rather, “and I will ensure to them the reward of their work.” To the same effect Vitranga and Bishop Lowth.

*Verse 9.* “among the people;” “among the peoples,” plural.

*Verse 10.* “as a bridegroom decketh himself;” &c.

Like a bridegroom who is beautifully decked,  
 And like a bride adorned with her jewels.

## CHAP. LXII.

*Verse 4.* “thy land shall be married.” “Significat בעל possidere jure qualicumque, sed sæpe matrimonii. Itaque lusus est in verbo רבעל hoc versu et sequenti, quem Latina lingua non capit.” Houbigant ad locum. בעל properly predicates that kind of ownership which implies, besides simple property, care and protection on the part of the owner.

*Verse 5.* “thy sons.” Rather, with Bishop Lowth, “thy restorer.”

*Verse 10.* Here a new effusion begins, which takes up the whole remaining part of the book. The general subject is still the same. The images are animated and sublime; the transitions sudden, but without confusion or disorder; the composition exquisitely artificial, and the style highly finished, though disfigured in many places by the errors of the transcribers.

The poem opens with a joyous proclamation of the Redeemer’s approach to Zion, and an order to prepare the way for the Jews returning from their dispersion, a work in which the peoples are summoned to assist. This proclamation and these orders take up the remainder of this chapter. The particulars of this great event seem studiously suppressed; and the imagination of the Prophet is carried forward, not into the midst, but to the end of things. In the sixty-third chapter a conqueror advances, coming from the field of battle in garments dyed with the blood of his slaughtered enemy. The Prophet holds a conversation with the conqueror upon the subject of his exploits, which takes up the first six verses of the sixty-third chapter. Then follows a penitential confession and prayer in the person of the Jewish people in dispersion, which takes up the remainder of the sixty-third and the whole of the sixty-fourth chapter. In the two following chapters, God, answering this prayer, justifies his dealings with the Jewish people, promises their restoration, the establishment of the new economy, and the final overthrow of the irreligious faction, in terms alluding to the future judgment.

## CHAP. LXIII.

1 Who is this that approacheth all in scarlet,  
 With garments stained from the vintage?  
 This that is glorious in his apparel,  
 Bearing down all before him in the greatness of his strength?

—“Bearing down all before him.” צעה, “prosternens.” See Parkhurst’s Lexicon, צעה, iv.; and Blayney’s note on Jer. xlviii. 12.

No mention of Edom or Bozrah.

—“I that speak in righteousness,” מדבר בצדקה, read, with Bishop Lowth, המדבר צדקה. “I who publish righteousness.”

*Verse 3.* “I will tread——trample—— shall be sprinkled . . . I will stain.” All these futures should be preterites. See Houbigant and Bishop Lowth. For אגאלתי, read, with Bishop Lowth, אגאלתי.

*Verse 6.* “I will tread and —— make —— I will bring down.” These futures again should be preterites.

*Verse 8.* “For he said—children that will not lie.” —“‘Et dixit,’ idem hic valet quod ‘et cogitavit’—Cogitatio est λόγος animi; vide Ps. xc. 10.—Quid, itaque inquis? Fuitne Deus adeo futuri ignarus ut nesciverit Judæos liberatos sibi non præstituros fidem?—Repono absurdè dici Deum nescivisse—subest igitur locutioni figura fictionis metaphoricæ ab homine desumptæ, quâ humanæ affectiones et accidentia ἀνθρωποπαθῶς de Deo affirmantur. Deus hîc cogitasse dicitur quæ ex naturâ rei sequi debebant. Omnis enim cogitatio recta ad naturalia rerum attributa et sequelas conformanda est—Ergo id cogitasse Deus dicitur quod naturam rei consequi debuisset—Ut adeo hic loquendi modus directe tendat ad Judæum populum validissime convincendum summæ pravitatis ac plane in expectatæ corruptionis suæ.” Vitrina in Is. vol. ii. p. 859, 2. 860, 1.

*Verse 9.* “In all their affliction he was afflicted.” Our translators have followed the Keri לִי, instead of the Cetib לָא. Bishop Lowth, in the interpretation of the passage, follows the LXX. Houbigant, following the Cetib (which I doubt not is the true reading), renders the beginning of this verse

thus:—"In all their straits he was not strait [in goodness]." —"In omnibus angustiis ipsorum non fuit angustâ bonitate." See his note in justification of this rendering. This play upon a word is certainly much in the prophetic style. I prefer this interpretation of Houbigant's to that of the LXX and Bishop Lowth, not only because it requires no alteration of the text, but because I much doubt whether the "*angel of the presence*" ever signifies any other than Jehovah Himself in the second Person of the Trinity. Perhaps however the words, according to the division of the LXX, might bear this rendering:

And He became their Saviour in all their distress.  
 No delegate—but the Angel of his presence saved them.  
 In his love and in his mercy He it was that redeemed them.

This seems the best rendering of all.

— "he it was," *i. e.* the person last mentioned, the Angel of the presence.

— "and he bare them." Rather, "and he took them up upon his shoulders."

*Verse 10.* "and he fought against them." Rather, "he it was that fought against them." "He it was," *i. e.* still the Angel of the presence.

*Verse 11.* I would render this 11th verse thus;—

But [or, with Bishop Stock, "Still"] He remembered the days of old  
 —Moses! his people!

How He brought them up from the sea.

The shepherd of his flock!

How He put his Holy Spirit within Him.

12 Making his glorious arm, &c.

*Verse 13.* "the deep." Rather, "the raging waves."

— "in the wilderness." Rather, "in the open plain."

*Verse 14.* "Spiritus Domini, ut armentis, quæ in vallem descenderunt, ita eis fecit quietem." Houbigant.

— "so didst thou lead." "So," in the manner described from the beginning of the 11th verse. This is a general close of the recital of former mercies. See the Layman's note, on this passage, from Harmer.

16 Thou, O Jehovah, art our Father, our Redeemer!

From everlasting is thy name.



*Verse 18.* For עַי, read with the LXX and Bishop Lowth, הַר. “Let them but a short time inherit thy holy mountain, our enemies who have trodden down thy sanctuary.”

May not the verb יִרְשׁוּ be used neuterally, that the passage, without any alteration, might be thus rendered?

For a short time they held possession, thy holy people.  
Our adversaries have trodden down thy sanctuary.

Thus the short time here is opposed to the long in the following verse. —“*Institutâ enim comparatione temporis, quo populus Judæus ut liber populus totam Cananæam sibi subjectam habuit (quippe terram, duce Josua occupatam, fere usque ad Davidis tempora variis locis mixtim cum antiquis possessoribus coluit, et in eâ a vicinis gentibus sæpius oppressus fuit, exilio Babylonico ex terrâ expellendus : rursus post exilium, dum pars solummodo exulum in terram rediit, pars ipsius terræ media a Samaritanis sive Cuthæis, pars alia ab Idumæis occupata est : cum vero Assamonæi gentem difficillimo opere tandem vindicassent in libertatem et hæreditariam possessionem patrum ; illis tamen inter se dissidentibus et de regno decertantibus, termini possessionis per Pompeium rursus accisi sunt, et Judæi permisceri cœperant Romanis, usque quo respublica tota rursus ab iis eversa est) institutâ, inquam, hujus temporis comparatione cum diuturno hoc præsentis exilio—rectè dicunt supplices, se terram illam, sibi in hæreditatem promissam, ad exiguum tantum possedissee.*” Vitringa in Is. vol. ii. p. 873, 2.

19 “We have long been as those whom thou hast not ruled,  
Who have not been called by thy name.”

*Bishop Lowth.*

#### CHAP. LXIV.

*Verse 4.* “seen, O God, besides thee, what he hath prepared.” —“*Per ea quæ nemo audivit, aut vidit, a Deo parata expectantibus ipsum, intellige sis magnam salutem sub Messia revelandam, cum mirabili illius dispensatione, et admirandis phænomenis, per sæcula regni Messię decursuris, et his tantùm, qui spirituali ingenio præditi sunt, vere et πραγµατικῶς percipiendis. Œconomia nova tota constat para-*

doxis. Quicquid in eâ vides, quicquid audis, est mirabile, sapientiæ carnali adversum, ut ver. 9. Apparitio Filii Dei in statu humilitatis; administratio evangelii per ipsum facta, ejusque accidentia; παθήματα ejus probrosissima, resurrectio et ascensio in cœlos; forma regni ab ipso instituta, spiritualis; bona regni spiritualia; ministri regni promovendi, nullâ sapientiâ mundanâ instructi, nullâ auctoritate eximii; donatio Spiritûs Sancti; electio gentium; et rejectio majoris et spectabilioris partis populi Judæi; judicia tremenda in hunc populum et Romanum imperium; et universa regni hujus administratio, per multa sæcula decursura inter varias illius vicissitudines statûs et afflictiones, tandem terminanda in victoriâ, quam Dominus Jesus de omnibus hostibus suis reportaret, Judæorumque et gentium natione optatissimâ in fide ejusdem Domini et Christi; quæ clausa erant arcanis decretorum divinorum. Hæc primo, oculus carnalis nunquam viderat; auris corporalis nunquam audiverat. Nunquam enim ante hoc tempus extiterant. Secundo, nullâ cogitatione, nullâ ingenii astutiâ, absque revelatione præcognosci aut percipi poterant. Tertio, revelata etiam a prophetis, nec plane percepta, nec credita erant. Quarto, etiam postquam manifestatio regni Dei facta esset, a nemine intelligi, percipi, ac dignosci potuerunt, nisi ab hominibus gratiâ Spiritûs Sancti illuminatis. Carnalia quotquot erant ingenia ad hanc mirabilem dispensationem divinæ gratiæ stupuerunt. Hic summus sensus est sententiæ." Vitringa in Is. vol. ii. 878, 2.

— "præter te quæ facturus est," pro 'quæ facturus es,' per enallagen personæ ubique in hoc libro obviam." Vitringa, vol. ii. 879, 1.

*Verse 5.* This verse some have thought unintelligible as it stands, and unquestionably corrupt, (see Bishop Lowth,) and various emendations have been proposed. But without the change of a single letter, I would place the word בדרך immediately after שש, and put a colon at צדק, and another at יזכרך; thus,

פגעת את שש בדרךך  
ועשה צדק יזכרך  
הן אתה קצפת  
ונחטא בהם עולם ונושע:

Thou wilt meet (*i. e.* thou wilt be familiar with) Him who rejoiceth in thy ways,

And worketh righteousness : they shall remember thee.

Behold, thou hast been wroth,

Because we *tripped* in them of old, and looked averse.

— “tripped,” the literal sense of the word חָטַט.

— “in them,” viz. in thy paths.

— “and looked averse.” וּנְוִשַׁע, “had our eyes turned away,” from שָׁעָה used neuterally, in Hophal. Some MSS. give וּנְוִשַׁעָה. I confess this use of the verb as a neutral is rare, and the insertion of ו between the formative of the person and the first radical is irregular. The best account I can give of it is, that this verb שָׁעָה often takes the form of שָׁעָה.

Verse 6. “But we are all.” Rather, “Therefore we are all.”

— “as an unclean thing.” Rather, “as one unclean,” *i. e.* as a leper. “Leprosi spirituales sunt excommunicati a Deo et ecclesiâ—sentis leprosos figuram verissimam sustinere Judæorum, in incredulitate et errore capitali obstinatorum, succumbentium tristi Dei judicio, eâque de causâ exclusorum commercio Dei et Sanctorum, et hanc notam Divini judicii per orbem circumferentium.” Vitringa, vol. ii. 882, 2.

— “as filthy rags;” properly, “a menstruous rag,” which is therefore called a rag of testimonies, as attesting and notifying the disease. Or perhaps the phrase may more especially denote the linen cloths, which after the wedding night afforded legal evidence of the bride’s virginity. So St. Jerome seems to have understood it.

#### CHAP. LXV.

Verse 1. “I am sought of them that asked not for me.” Rather, “I have given oracular advice to them that consulted me not.” The Niphil of דָּרַשׁ signifies actively to give oracular answers, as the verb in Kal signifies to consult the oracle.

Verse 4. “and lodge in the monuments.” Rather, “in the consecrated precincts.” בְּנִצְוֹרִים, *i. e.* ἐν τεμένεσσι.

— “in their vessels.” For בְּנִיָּהֶם, read בְּבִלְיָהֶם. See Bishop Lowth.

*Verses 3, 4.* It may seem extraordinary that idolatrous rites should be mentioned among the crimes of the Jewish nation which occasioned their rejection, since they were not generally addicted to idolatry at the time when our Lord appeared among them. — “*Respondeo primo (says Vitringa) Jesaiam omnes transgressiones et rebelliones gentis Judææ complexè sumptas respici velle, ut causam extremi illius et gravissimi judicii, quod Deus tandem, in die salutis, in hunc populum executus est—sed ecstacticum et a spiritu validissimè affectum, modo hoc, modo illud genus peccati ac superstitionis, quod ipso illo tempore ob oculos ponebatur, arripuisse, ut illius fœditatem hâc occasione detegeret, et populum defectorem ab eo abduceret.—Quòd autem speciem illam criminum, quæ versabatur circa superstitionem atque idololatriam antiquam, sæpius in medium proferat, ratio est planissima; quod conciones suas, et propheticas quoque, quantum pote voluerit accommodare ad usum ecclesiæ Judææ sui, et sequuturi, temporis.—Secundò,—Vates hic non tantum incedit per plures peccati species, quæ per articulos temporum hanc gentem maximè polluerent, et complementum suum acciperent in delicto omnium gravissimo repulsi regni Dei; verum ipsum quoque illud turpissimum flagitium circa religionem commissum, in Messia rejecto, contempto, illuso, ejusque, ac ministrorum ipsius, sanguine effuso, quod flagitium—gentem contaminatissimam et fœdissimam reddidit coram Deo, proponit sub figurâ metaphoricâ ejusmodi superstitionum detestabilium, quæ cultores maximè, secundum ritum legalem, polluebant.*” Vitringa in Is. vol. ii. 891, 2. 892, 1.

*Verse 5.* “Which say—thou.” — “Cum—hic ratio detur electarum gentium, reprobata majore parte populi Judæi; spiritus postquam recensisset fœdissima crimina—et turpem circa Syriaca tempora apostasiam a Deo:—mox introducit pessimum genus hypocritarum, qui circa tempus manifestandi regni Dei præ se ferrent cum fastu singularem sanctimoniam puritatemque legalem, eo usque ut alios, eosque veriores Dei cultores, a communione suâ separarent—et imaginariâ justitiâ operum misci, puritatisque legali fidentes, regnum Dei repellerent.” Vitringa, vol. ii. 897, 1.

*Verse 6.* Expunge the full stop at the end of this verse;

and in the following verse, for עֲוֹנוֹתֵיכֶם and אֲבוֹתֵיכֶם, read, with the LXX, Houbigant, and Bishop Lowth, עֲוֹנוֹתֵיהֶם and אֲבוֹתֵיהֶם.

I will even requite, in their bosom, their iniquities,  
And the iniquities of their fathers together.

*Verse 8.* “As the new wine,” &c.

As when a good grape is found in the unripened cluster,  
It is said, &c.

See Houbigant.

—“for my servant’s sake, that I may not destroy them all.” Rather, “for the sake of my servant [the Messiah] not to destroy the whole.”

*Verse 9.* “And.” Rather, “But.”

*Verse 11.* “for that troop—unto that number.” Rather, “for Gad—unto Meni,” proper names of heathen deities: Gad, the Sun; Meni, the Moon; according to Vitranga.

Herodotus thus describes the table of the Sun, in Ethiopia, south of Egypt: — ἡ δὲ τράπεζα τοῦ Ἡλίου τοιήδε τις λέγεται εἶναι. Δειμών ἐστι ἐν τῷ προαστείῳ, ἐπίπλεος κρεῶν ἐφθῶν πάντων τῶν τετραπόδων ἐς τὸν τὰς μὲν νύκτας ἐπιτηδεύοντας τιθέναι τὰ κρέα τοὺς ἐν τέλει ἑκάστους ἐόντας τῶν ἀστῶν, τὰς δὲ ἡμέρας δαιυνύσθαι προσιόντα τὸν βουλόμενον φάναι δὲ τοὺς ἐπιχωρίους ταῦτα τὴν γῆν αὐτὴν ἀναδιδόναι ἑκάστοτε. Thalia, 18. Vitranga seems to think a similar custom might prevail among other nations of the east.

—“furnish the drink-offering.” Rather, “the mixed drink.” —“Est autem in cunctis urbibus, et maxime in Ægypto et in Alexandriâ, idololatriæ vetus consuetudo, ut ultimo die anni et mensis eorum qui extremus est, ponant mensam refertam varii generis epulis, et poculum mulso mixtum; vel præteriti anni, vel futuri, fertilitatem auspicientes. Hoc autem faciebant et Israelitæ, omnium simulacrorum portenta venerantes.” Hieron. ad locum.

For the import of the names גַּד and מְנִי, see Parkhurst and Bates.

*Verses 13—15.* “Nihil tam obvium est, quàm ut hæc intelligantur de ultimâ clade Judæorum, cum undecies centena millia hominum, urbe Jerusalem clausâ, fame perierunt,

Christianis Judæis, qui Pellam se receperant, nihil tale patientibus. Nam versu 15 notatur tempus—cum servi Dei in genere, sive omnes, alio nomine erunt appellandi; quod tempus non aliud esse potest, quam in quo servi Dei nominati sunt, non jam Judæi sed Christiani.” Houbigant ad locum.

*Verse 15.* “And ye shall leave your name as a curse unto my chosen.” Literally, “And ye shall leave alone your name to be a loathsome thing to my chosen.” —“leave alone,” *i. e.* lay aside, drop it. You yourselves shall become ashamed of your national name; and the rest of mankind, the faithful especially, will hold it in abhorrence and disgust. This has actually been the case with the Jewish name ever since their dispersion, though the time will come when it will again become honourable among the servants of God.

*Verse 16.* “That he,” &c. Rather, “He,” without “That;” for this is a sentence by itself.

—“the God of truth;” *i. e.* in Jesus Christ, who is the God of AMEN: 1st, As He, in union with the Father and the Holy Ghost, is very God, in opposition to idols; 2dly, By the truth of his doctrine, which He witnessed with his blood; 3dly, Because whatever in the law was typical, shadowy, carnal, temporal, in Him and in his gospel is reality, substance, spiritual, eternal; 4thly, Because in Him and by Him were verified all the promises of the prophets. See Vitringa in Is. vol. ii. 910, 2.

—“troubles.” Rather, with Houbigant and Bishop Lowth, “provocations.” But I think a full stop should be placed at the last מַסָּ, for there the threatenings end; and with this line a new subject opens, the general mercy under the Christian dispensation.

Verily the former provocations are forgotten;

Verily they are hidden from my eyes.

For behold, &c.

*Verse 19.* “Quicunque hæc, quæ sequuntur usque ad finem capituli, attentè legent, facile videbunt ultima Christianæ religionis tempora notari, quomodò antea notata sunt ecclesiæ nascentis prima incunabula. Mos est prophetarum nectere earundem rerum prima tempora cum temporibus extremis.” Houbigant ad locum.

*Verse 20.* “an infant of days,” a short-lived child.  
— “for the child shall die,” &c.

“For he that dieth at an hundred years shall die a boy,  
And the sinner that dieth at an hundred years shall be deemed  
accursed.” *Bishop Lowth.*

*Verse 22.* “shall enjoy;” — “shall wear out,” *Bishop Lowth.*

*Verse 23.* “nor bring forth for trouble.”

“Nor generate a short-lived race.”

*Bishop Lowth.* See his note.

*Verse 25.* “and dust.” — “but dust.” The curse shall remain upon the serpent.

#### CHAP. LXVI.

In the preceding chapter the Jews are taxed with the idolatrous practices to which they were addicted before the Babylonian captivity. In this their hypocrisy in later times is the principal topic of accusation. This is reprov'd in terms which seem to allude to the abrogation of the Mosaic ritual. And the promises which follow, of the call of the Gentiles, and the final conversion of the Jews, are conveyed in terms which clearly imply an appointment of a new priesthood.

*Verse 1.* “Where is the house,” &c. Rather, “What is this house which ye are building for me, and what place is this for my rest?” Nearly to the same effect *Vitringa* and the *Layman*.

*Verse 2.* “and all those things have been.” Read, with the *LXX*, *Houbigant*, *Bishop Lowth*, and the *Layman*,  
ויהיו לי כל אלה.

And all these things are mine.

*Verse 3.* “is as if.” Expunge these terms of comparison in every part of this verse, which are not found in the original, and mar the sense.

He that killeth an ox, murdereth a man, &c.

See *Houbigant* and *Bishop Lowth*.

*Verse 5.* “ye that tremble at his word.” Those few among the Jews who received our Lord.

—“Your brethren.” Your unbelieving countrymen pretend that their persecution of you proceeds from a zeal for my honour, and they challenge you to obtain a display of my powers in your behalf, if you are indeed my servants. “Let him deliver him now if he would have him,” was their language when our Saviour hung upon the cross.

*Verse 8.* “shall the earth be made to bring forth in one day?” Rather, with Bishop Lowth,

“Is a country brought forth in one day?”

9 “Shall I bring to the birth, and not cause to bring forth, saith Jehovah?”

Shall I, who beget, restrain the birth, saith thy God?”

*Bishop Lowth.*

And to the same effect Vitringa.

*Verse 11.* “with the abundance of her glory.” Bishop Lowth would read, “with the stores of her plenty.” If any emendation is necessary, I should propose *במזווי*, which has some support from MSS, and gives a good sense; —“from the storehouses of her wealth.” But the text may be right as it stands. —“with the bustle of her wealth.” See Parkhurst.

*Verse 16.* The LXX seem to have had a different reading of this verse, viz.

כִּי בְאֵשׁ יְהוָה תִּשְׂפֹט הָאָרֶץ  
וּבְחֶרֶב אֶת כָּל בָּשָׂר

For by the fire of Jehovah the earth shall suffer her sentence,  
And by his sword all flesh.

*Verse 17.* “behind one tree in the midst, eating swine’s flesh.”

—“after the rites of Achad,  
In the midst of those who eat swine’s flesh,” &c.

*Bishop Lowth.*

See the Bishop’s learned note.

—“Hoc versu, Pharisæorum et sequacium, vanâ justitiæ legalis opinione turgentium, hypocrisis perstringitur; innuiturque, eos eodem loco et pretio apud Deum esse, quo pro-



fani illi et impuri Israelitæ, qui temporibus idololatricis, ætate prophetæ, sese ad Ethnicorum mores et ritus plane conformabant.” Ludovicus Capellus. — “Perite et θεολογικῶς! —Pharisæi, summam religionis suæ constituentes in purificationibus et lustrationibus externis; et hoc nomine sectam facientes; intus pleni rapinâ, intemperantiâ, et omni immunditie; iidemque repulsâ justitiâ Dei evangelio oblatâ, spem fundantes in justitiâ operum, erant βδέλυγμα coram Deo; eorumque hæc superstitio, eodem loco apud Deum habebatur, quo Syro-Macedonum et Phœnicum, qui lustrationibus et febris in lucis, Heliopolitano aut Antiocheno, vacabant,—Herodiadæ et Sadducæi—luxui vacantes ac libidini carnis, et præstantissimam religionem, aspectu carnalem, sensu spiritualem per hypocrisin convertentes, in usus mere carnales; interim ipsi, perinde ac Pharisæi, disciplinam evangelii respuentes, et sanguinis Christi Jesu ac Sanctorum sitientes, æque polluti censebantur apud Deum, ac qui porcinâ carne, reptilibus et muribus vescuntur.” Vitringa in Is. vol. ii. 943, 1 & 2.

*Verse 18.* For באר, read בא.

For because of their deeds and their devices, I come,  
To gather, &c.

But see Bishop Stock.

—“and see my glory.” “Gloria Jehovæ, quid ex stylo prophetæ nostri commodius significet, quam gloriam Jehovæ patefactam in glorioso ministerio fœderis novi, declaratam verbo evangelii?—Evangelium nobis conspiciendam exhibet omnem Dei perfectionem; virtutem, sapientiam, bonitatem, gratiam, miserationes; omnem ejus potentiam, et justitiam; omnem ejus omnisufficientiam, opes, divitias; quicquid in ipso amabile, quicquid venerandum est; et in universum omnem Dei excellentiam et gloriam in facie Christi Jesu.” Vitringa in Is. vol. ii. 946, 2. 947, 1.

*Verse 19.* “And I will set a sign among them.” Rather, “And I will set a mark upon them.”

“Hoc dicitur ad exemplar ejus signi, quod posuerat Deus super Cain, tum ne eum homines interficerent, tum etiam ut ab ejus societate removerentur. Judæi agnoscuntur id quod sunt, ubicunque in orbe degunt, et gloriam Dei, quan-

quam non sponte suâ, prædicant apud gentes.” Houbigant ad locum. But yet I think “the escaped, sent to the Gentiles,” are the first preachers of Christianity.

— “and I will send.” Rather, “but I will send.”

*Verse 20.* “And they” the Gentiles “shall bring your brethren” the Jews, not only into the Church, but back to the Holy Land, which they shall literally re-possess. — “quippe hoc vult id quod dicitur de equis, curribus, lecticis, ac mulis. Quod quidem nihil significaret, si nihil aliud prædiceretur, quam Judæos in ecclesiam Christianam intraturos, cum introitus talis fit per fidem, non per itinera, vel itinerum commoditates.” Houbigant ad locum.

— “upon swift beasts.” Rather, “in panniers.” I rather think that covered carriages, for women of condition, are denoted by the word צבים; and panniers, thrown across a camel’s back, for the conveyance of women of the inferior ranks, by כרכרות. The word צבים certainly signifies a carriage drawn, not carried, by beasts; Numb. vii. 3. For the sense given to the other word כרכרות, see Parkhurst, כר. צבים is well enough rendered by ‘litters’ in the public translation: ‘pileatis,’ Vitringa.

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