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CRITICAL REMARKS
ON THE BOOKS OF
JOB, PROVERBS, PSALMS,
ECCLESIASTES, AND CANTICLES.

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O X F O R D :
PRINTED AT THE CLARENDON PRESS.
M DCC LXXII.

Imprimatur,

N. W E T H E R E L L,

Vice - Can. O X O N.

UNIV. COLL. OXON.

Feb. 14. 1772.

TO THE RIGHT REVEREND
ROBERT, LORD BISHOP OF OXFORD,
THESE CRITICAL REMARKS
ON THE POETICAL BOOKS
OF THE OLD TESTAMENT,
WHICH HIS LORDSHIP HAS MOST EMINENTLY
ILLUSTRATED
IN HIS ACADEMICAL LECTURES,
ARE, WITH THE GREATEST RESPECT,
HUMBLY INSCRIBED
BY THE AUTHOR.

1910

1911

1912

1913

1914

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1916

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1918

1919

P R E F A C E.

THE Books which are here examined are all in Metre; whence some Difficulties naturally arise^a. Besides which many great Obscurities in them owe their Being to enigmatical^b and proverbial^c Expressions; or to Allusions to local Usages^d and popular^e Sentiments. But the chief Perplexities are derived I am persuaded from the Haste and Ignorance of Transcribers, who have not given us true Copies of the original Text. To correct these Errors, has been my chief Aim; and I flatter myself that not a few Passages will be found to be restored to their primitive Genuineness^f. To this End, a Method is frequently pursued, which seems to carry with it the strongest Conviction, viz. the Investigation of the natural Limits of each Word and Sentence. In Confirmation of these new Lectiōns I cannot alledge the Authority of any MSS. for I have consulted none. That Trouble I thought might be spared, as Dr. Kennicott was preparing his Collations for the Press: but I doubt not but that it will be found, on the Publication of his Work, that some of his MSS. establish several of my various Lectiōns; the same Thing having already happened in regard to The Parallel Prophecies, as the Dr. has informed me. Besides, MSS. can, at most, but give a better Sense than that which is found in the Text: but if that Text, wherever it is erroneous, can be so improved by a new Combination of the very same Letters, without the least Addition, Transposition, or Alteration whatever, from which emerge other Words perfectly clear and consistent; in that case, I say, MSS. are not very essential; for we may rationally conclude that, without their Assistance, we have attained to the VERY TEXT.

^a Besides that Poetry is more terse, concise, and less subject to the Rules of Grammar than Prose, it abounds more in all Kinds of Enallages and other Figures of Rhetoric; more frequently wants a Subject to the Sentence, as well as the Prepositions, the Signs of Cases, and other necessary Implements.

^b N.B. In all the References here adduced I shall confine myself to the XXX first Chapters that occur: Job. X. 21, 22. XIII. 14. XV. 19. XVII. 6. XXI. 33. XXIV. 18, 19. XXVI. 5. ^c VI. 16. VIII. 17. IX. 3. XIII. 25, 27. XIV. 18. XVI. 14. ^d III. 8. V. 4, 26. VI. 19. VII. 19. IX. 33. XV. 26. XXX. 4. ^e VI. 6. IX. 9. XI. 6, 12. XIV. 14. XXVII. 21. XXIX. 24. ^f IV. 19. V. 5. VI. 14. VIII. 12. IX. 11. XVII. 12, 16. XXI. 30. XXIV. 5, 6, 19.

In determining the Signification of the Words, I have made the English Version, now in Use, the Standard. In the principal Places which I judged to be faulty, I have taken the Liberty to correct it, or to prefer some of the other old English Versions. Those I have chiefly used are Arch-Bishop Parker's Bible, generally known by the Name of the Bishop's Bible, a Folio, dated 1568; and that 4to Edition of the Geneva Translation, printed by Barker in 1599: which last, it ought to be noted, is meant when I speak of the Old Version, without Specification. These three Versions have doubtless their peculiar Merit and Demerit; the two latter ones especially: but which of these claims upon the whole the Preference, I shall not presume absolutely to determine. One would naturally expect that the Version now in Use begun under the Auspices of James I. would be entitled to this Distinction: when we find that near fifty of the most learned Men of this Kingdom were commissioned to undertake the Work^g; had, for their Encouragement, Assurances of Preferment^h; and took due Time for the Execution: "revising," as they say, "what they had done, by bringing back to the Anvil that which they had hammered; and, having used as great Helps as were needful, feared no Reproach for Slowness, nor coveted Praise for Expeditionⁱ." The chief Excellency of this Version consists in being a closer Translation than any that had preceded; in using the properest Language for popular Use, without Affectation of Sublimity, nor yet liable to the Charge of Vulgarity of Expression. It has likewise observed a due Medium between the Genevese and Romish Versions; equally avoiding on the one Hand the Scrupulosity of the Puritans, who prefer their new Terms, such as Washing and Congregation, to the old ecclesiastical ones, Baptism and Church; and on the other Hand the Obscurity of the Papists, in not translating such Words as Azymes, Holocaust, Prepuce, Pasche, &c.^k But, notwithstanding these Concessions in it's Favour, it certainly does not exhibit in many Places the Sense of the Text so exactly as the Version of 1599^l; and mistakes it besides in an infinite Number of Instances. Frequently it expresses not the proper Subject of the Sentence^m: and adheres at other Times so closely to the Letter as to translate Idiomsⁿ. It arbitrarily gives new Senfes to Words^o; omits^p or supplies them without Necessity^q: these last are indeed distinguished by another Character; but very unfa-

^g Lewis's Hist. of the Transf. of the Bible, P. 310. ^h *Ibid.* P. 312. ⁱ Pref. to the Bible. ^k *Ibid.* ^l VIII. 17, 18. IX. 7, 35. XV. 26. XXIV. 1, 18. XXX. 11 ^m IV. 5. VIII. 18. XV. 26. ⁿ VIII. 17. IX. 3. XVI. 15. XXII. 8. XXIII. 14. XXVII. 11. XXX. 2. ^o VI. 6. XI. 17. XVII. 11. XX. 20. XXII. 2, 25. XXIII. 2. XXV. 5. XXIX. 4. XXX. 5, 24. ^p I. 11. II. 5. VI. 22. VIII. 12, 14. IX. 7, 11. XI. 3. ^q III. 23. IV. 21. VI. 14. XI. 18. XII. 6. XV. 23. XVI. 5. XVIII. 2. XXII. 18. XXIV. 19. XXIX. 12. XXX. 18, 20, 31.

avourable Inferences, either to the Genuineness of the Text, or to the Nature of the Hebrew, must thence be drawn by a Reader unacquainted with that Language. It is deficient in respect to the short explanatory Notes' in the Margin, which abound in the last mentioned Version. The Words are at Times so transposed as to create an Hyperbaton^r; or are not sufficiently varied^s. And, to sum up all, it has this Fault in common with the other, that it may justly be questioned, whether any possible Sense can by fair Interpretation be deduced from the Words in not a few Places^t.

This Version was first published in the Year 1611; and at the Beginning of this Century received considerable Improvements from Bishop Lloyd, who, among other Things, added the Æra throughout in the Margin, with Tables of Chronology, of Coins, Weights and Measures^u. In the Year 1745 Dr. Paris at Cambridge revised the whole, with a view to distinguish in it by other Characters the Words which were not in the Original^v. In this University we have lately gone farther, by improving in the same respect on the Cambridge Plan, by framing a new Abstract of each Chapter, by a new Division of the Paragraphs, and by inserting in the Margin some new References, and the Explanation of Hebrew Words. But notwithstanding it must still be confessed, that these and similar Improvements can be deemed at best but superficial; forasmuch as they do not penetrate to the Substance, or strike at the Root of the Evil. No Individual, however, nor any Society can presume to go farther, till the great Council of these Realms shall think it expedient to delegate the important Charge of a new Translation to Men of approved Learning and Judgment.

In the meantime, hoping this very desirable Period may not be far distant, I have thought it my Duty to lay before the Public some Part of the Materials which have lain by me for a considerable Time. My Motive for so doing is, that they may be duly weighed in the Interval, in order that if they meet with Approbation they may be serviceable on that Occasion; and that others, blessed with greater Abilities and Advantages, may hereby be induced to pursue the same Course.

But, before I quit the Subject, may I be permitted to subjoin at the Close some few Observations, neither I hope foreign to the Purpose, nor yet

^r The following are all that occur, when there ought to be at least as many Scores, *viz.* IV. 9. VI. 3, 29. VII. 7, 8. XII. 13. XXI. 17. XXII. 21. XXIII. 10. XXVII. 3. ^s Compare XXIV. 1. and XXVII. 2, 3, 4. with the Text. ^t III. 25. XXV. 6. XXX. 11. ^u V. 5. VI. 7. VIII. 17. XII. 5. XVIII. 13, 15. XXI. 24. XXII. 30. XXVI. 5. XXVII. 13, 15. XXX. 2. ^v See the Folio Bible printed 1702. ^x This appears by a Series of Letters written and communicated by Arch-Bishop Secker to the Author.

impertinent? It has been asked for Instance, Whether the present Æra could furnish a proper Number of Persons better qualified for this Undertaking than the Beginning of the last Age. I do not hesitate in replying in the affirmative. There was indeed a Time, about the Middle of the last Century, when Oriental Literature very eminently flourished in these Kingdoms, and was almost carried to it's utmost Degree of Perfection by those shining Lights, the Waltons, the Pocockes, the Castles, the Clarkes, and others. These would undoubtedly have approved themselves to have been greater Masters by the Execution of the Task: but the Anarchy, which then prevailed, was not a Time favourable to the Undertaking; it was however productive of a more extensive public Good, by occasioning the Publication of the Original Text, with all the ancient Versions of the East; a Work, which has done more Credit to this Nation than any other Production of the English Press. But, to return to the Question; those who will not grant the Superiority to the present Generation, will, at least, surely allow an Equality; and must withal acknowledge, that we are possessed of Advantages, to which those of a former Age were utter Strangers. Besides the Polyglot not then existing, several old Eastern Versions not known, to say nothing of the MSS. of the Text not thought of; there have since appeared a great Number of judicious Critics in the different Parts of Europe, who either professedly writing on the Subject, or only incidentally (as Chronologers, Natural Historians, Travellers, and others,) have thrown great Light on the sacred Records. These Helps would indubitably not be contemned by the approved Translator; who, besides his more general Acquaintance with universal Science, would be free from the Shackles, which not long since confined the Opinions of all the learned (not excepting the great Pococke himself) in respect to the Integrity of the Hebrew Text.

Is it pretended that the Times will not bear a new Version? I answer by another Question. Is the Temper of the People of these Days totally different from that of their Ancestors, at the Distance of six Generations? On the Introduction of the present Version into our Churches in the Year 1611, we read of no Tumult, Clamour, nor Discontent. The same pacific Disposition prevailed in the Reign of Q. Elizabeth; when more than one new Translation received the royal Sanction. To ascend higher, would be as unnecessary, as to controvert the Axiom, that similar Causes always produce similar Effects. The godly, the learned, the ingenuous, would doubtless rejoice; the gay, the thoughtless, the voluptuous, would still continue uninterested and unaffected: but the Caviller, the Sceptic, and the Deist, would hereby find the sharpest and most trusty Arrows of their
Quiver

Quiver blunted; and the illiterate Vulgar, who always depart reluctantly from old Institutions, would soon be reconciled; when, instead of an Invasion of their Property, they experienced that the old debased Coin was only called in, in order that they might be repaid in new, of true Sterling Value.

The Minds of the People cannot hereby be unsettled. All the leading Articles of Religion will remain undisturbed; neither will the Ground of their Faith or Practice be ever so remotely affected. If there be any Foundation for this Plea, it seems to me (with due Deference to Government may I be understood to hint it!) to be derived from the Legislature itself; which, in it's Acts of perpetual Duration, does not appear to allow sufficiently for the Mutability of Human Affairs, or the Changes incident to Time: whereas were it enacted, that these Acts should all be revised at the Distance of half a Century, many of the Inconveniencies complained of would no longer exist, and the almost sacred Veneration the People have for Things, which not their Merit, but Antiquity alone, has consecrated, would gradually subside, and leave no Traces in their Minds[†].

But may not the Eagerness for Reformation carry Matters to too great a Length? Innovations, it is confessed, are often dangerous; and the Spirit of Zealots, the most uncontroulable of any other: but in this Case, the Bounds would be clear and distinct; and there would be no Cause to fear, when the Commission expressly set forth the Limits of it's Extent, that cool and discreet Subjects would overleap them. But, to give the Argument it's full Scope; Would the Innovator herewith rest satisfied? Would he not desire after this a Revival of the Liturgy, with the XXXIX Articles; and proceed from ecclesiastical, to civil, Matters? These are not necessary, perhaps not probable, Consequences: but allowing they were; what nobler Object could the Parliament, could the Convocation, have under their Contemplation, than the Petitions of serious and well disposed Men; presented, at proper Intervals, with becoming Humility; praying, not to be released (as in a late Instance) from the Bands by which Society is united, but that Means might be devised the most efficacious for quieting their conscientious Scruples, and setting them forward in the Way of religious Improvement?

Lastly; How is this Motion to be made, and who will undertake it? If the Convocation sate, it ought perhaps to originate there. But, if it

[†] Sir William Blackstone shews clearly the Defects in our Criminal Law; and the Inconveniencies it labours under, from Want of the new Statutes being referred by the legislative Power to the learned Judges before they are enacted; and asserts that the Mischiefs complained of would be remedied, were a Committee appointed but once in an hundred Years to revise them. Comment. B. IV. C. I.

were not judged expedient to apply to the Sovereign to convene the Houses for that Purpose, the venerable Bench of Bishops might easily agree among themselves, to take an Opportunity in the Visitation of their respective Dioceses, to collect the Sentiments of the Clergy, (and of some of the Laity too perhaps,) on this Point: and, as the general Report (it is presumed) could not but be favourable, any one of their Lordships afterwards making the Motion, his Majesty having previously consented, an Act would most probably be obtained, without a single Division in either Part of the Senate^z.

But to return to my Subject; (from which an honest, but perhaps too ardent Zeal has insensibly carried me too far; and for which I must again beg Leave to apologize to all concerned:) it should be here observed, once for all, that in the following Remarks it has been thought sufficient to point out perhaps only in one Instance the Sense of some particular Appellatives, as *הַאָרֶץ*; which generally signifies the Grave, or lower Regions of the Earth, though almost constantly rendered Hell in our Version: that as my Design was not to appear in the Light of a professed Commentator or Paraphrast, I have seldom touched on these Provinces, but where the Reading proposed by me seemed to require it. Lastly, I doubt not but some of my Observations may have been anticipated by other Critics, as many are sufficiently obvious: but, if that be the Case, it is more than is come to my Knowledge; for I have purposely avoided having Recourse to such Authors, except perhaps in some perplexing Places, that my Remarks might be my own. Such, however as the Public is already in Possession of, have doubtless no Pretensions to Novelty: they have nevertheless the Advantage of being fresh, independent, and unbiassed Evidences in Support of Truth.

I cannot conclude without publicly acknowledging my Obligations to my Friend, Mr. Blayney, Fellow of Hertford College; whose Labour, Judgment, and Accuracy in the Edition of the Oxford Standard Copy of the Bible have done him great Honour. He has been so kind as to revise with close Attention my MS. Copy; and to him I am indebted for the Correction of several Mistakes, and for many important Remarks, and judicious Emendations in every Part of this Work.

^z As Dr. Kennicott's Collation is said to be in great Forwardness, it may perhaps be thought convenient to wait for the Publication before any such Measure be taken.



CRITICAL REMARKS

ON THE

BOOK OF JOB.

CHAPTER I.

VERSE 5. — *and offered Burnt Offerings according to the Number of them all :* [והעלה עלות מספר כלם] There is no Occasion to exprefs *according* in another Character ; for מספר is compounded of the Preposition מ, which here signifies *according*, and ספר *Number*. See Noldius' Concordance. כ. 32.

V. 11. — *and he will curse thee to thy face.* [אם לא על פניך יברכך] Our Version takes no Notice here of the compounded Particles אם לא, except in the Margin, where they are rendered *if not*, which is not their Sense in this Place : they ought to be rendered TRULY, or INDEED, as they are Numb. XIV. 35. Joshua XIV. 9. &c. Qu. might not this Place be translated thus — AND WILL HE then INDEED BLESS THEE TO THY FACE, or, BID THEE FAREWELL ? See also Ch. II. v. 5. & 9.

V. 14. — *The Oxen were plowing,* [הבקר היו חרשור] בקר is here used, as in some other Places, collectively : but cannot agree with חרשור, on account of the Discord of Number and Gender. חרשה signifies here *A Wood, or Forest*, as 1 Sam. XXIII. 15. This Place therefore

therefore ought to be rendered — THE OXEN WERE IN THE WOODS. What follows confirms this Sense — *the Asses were feeding by the Side of them.*

V. 21. — *Naked came I out of my Mother's Womb, and naked shall I return thither :*] ערם יצתי מבטן אמי — וערם אשוב שמה] Our old Version has here this Note, *viz.* “that is, into the Belly of the Earth, “which is the Mother of us all.” Others, who take the Words in the Proper Sense, suppose Job to have pointed to the Earth. But, without having recourse to that Figure or this Hypothesis, may not these Words, without Violence, be rendered — NAKED CAME I OUT OF MY MOTHER'S WOMB, AND NAKED SHALL I DEPART WITH DESOLATION? שמה has this Sense Isa. XXIV. 12. and seems particularly suitable here to Job after all the Disasters which had just before happened to him. The Targum has here — לבית קבורתה, *to the House of the Grave :* and this may probably be the Sense here ; for Job (Ch. X. 19.) puts the *Grave* in Opposition to the *Womb*, *viz.* — “I should have been carried from the Womb to the Grave.”

CHAP. II.

V. 5. — *and he will curse thee to thy Face.*] אם לא אל פניך יברכך] See Ch. I. v. 11.

V. 9. — *curse God, and die.*] ברך אלהים ומת] The Verb ברך in Chaldee, and in Arabic, is used for *taking Leave* or *bidding Farewell* ; and ought I think to be thus rendered here.

V. 12. — *and sprinkled Dust upon their Heads toward Heaven.*] ויזרקו עפר על ראשיהם השמימה :] were it rendered, AND THREW DUST THROUGH THE AIR UPON THEIR HEADS. See Acts XXII. 23. where this Custom is alluded to.

CHAP. III.

V. 3. — *and the Night in which it was said, There is a Man Child conceived.*] והלילה אמר הרה גבר :] *Ly.* ought not the Text to be read thus — AND THE NIGHT WHICH SAID, A MAN CHILD IS BROUGHT FORTH? For לילה is of the Masculine Gender ; and ה is here more necessary, considered as articular and relative, than as paragogic.

paragogic. If it be objected that it is too bold a Figure to make the Night speak, I answer that it is not bolder than to wish the Day to perish; which strictly speaking it can no more do, than the Night speak.

V. 5. — *let the Blackness of the Day terrify it.*] יבעתהו כמרירי יום
Our Version does not express the Sense of the Original: and indeed it is no wonder; for this is a very obscure Place; and the ancient Versions give us but little Light. However, from the LXX and Vulgate we may perhaps collect the true Reading of כמרירי, by supposing that the Word מרירי is defective for מארירי or מארות, and that כ has crept into the Place of ב; Instances of both which Mistakes are not unfrequent. If this Reading be admitted, the Words before us may be rendered --- LET THEM DISTURB IT WITH CURSES CONTINUALLY. See יום thus used, Pf. LX. 8. &c. The 8th Verse seems to confirm this Sense.

V. 8. — *who are ready to raise up their Mourning.*] העתידים ערר לויתן
Rather --- WHO ARE READY TO RAISE UP THE LEVIATHAN: (whether by this Word be meant the CROCODILE with Bochart, or a great SERPENT with Schultens;) For it is certain that we have no other Authority for the Signification of Mourning here given to this Word, than that of the Rabbi's, which has no Weight. On the other Hand, it is well known that the ancients were skilled in the Methods of charming Serpents, (see Pf. LVIII. 4, 5.) so that Job may reasonably be supposed to be wishing here, that these Inchanters might practise their Arts, to add to the Horrors of that terrible Night, against which Evil is here so solemnly imprecated.

V. 9. — *neither let it see the Dawning of the Day.*] ואל יראה בעפעפי : שחר] Qu. might not the literal Version of these Words be here admitted, viz. NEITHER LET IT SEE THE EYELIDS OF THE MORNING? This beautiful Image could not I think fail of being understood by the Vulgar; and it is countenanced by much obscurer enigmatical Expressions. It surpasses in my Opinion Homer's favourite *ῥοδοδάκτυλος ἠώς* — *rosy-finger'd Morn.*

V. 10. *Because it shut not up the Doors of my Mother's Womb:*] כי לא סגר דלתי בטן] We must here read simply בטן with the Vulg. and Targum; or, with the other Versions, בטן אמי, as Ch. I. v. 21.

V. 12. *Why did the Knees prevent me? or why the Breasts that I should suck?*] מדוע קדמוני ברקים — ומה שדים כי אינק] The Word
A 2 prevent

prevent is here at best but equivocal. It generally signifies in our Version, either *to go before* as a Guide, as *thou preventest him with the Blessings of Goodness*; Pf. XXI. 3. or *to anticipate*, as *mine Eyes prevent the Night Watches*; Pf. CXIX. 148. But almost the only Sense in which it is now used is that of *hindering* or *obstructing*. The Meaning of the Text is evidently this — “Why did the Knees of the Midwife kindly assist at my Birth in preserving my Life? And why were the Breasts of my Mother ready to give me Nourishment?” I would therefore translate this Verse thus --- WHY DID THE KNEES INTERPOSE IN MY FAVOUR? WHY THE BREASTS ALSO, THAT I SHOULD SUCK? The Verb קרם is used precisely in this Sense, Deut. XXIII. 4. *they met you not (i. e. DID NOT INTERPOSE) with Bread and Water: so Job XLI. 11. Pf. LIX. 10.*

V. 19. *The small and great are there: הוא ונרול שם הוא*] Rather --- THERE THE SMALL AND GREAT ARE THE SAME. For that seems to be the precise Idea of the Particle הוא in this Place. See Lev. XXII. 30. Pf. CII. 27.

V. 21. — *and dig for it more than for hid Treasures.* ויהפרהו : [מנטנונים] Rather — AND SEARCH FOR IT MORE &c. For there seems to be an Incongruity in the Expression of *digging for one's Death*: and the Verb הפר is used for *searching*, Job. II. 2, 3. &c.

V. 22. *Which rejoice exceedingly, and are glad — השמחים אלי גיל*] Rather — to avoid the Anticlimax — WHO ARE EXCEEDINGLY GLAD AND OVERJOYED.

V. 23. Why is Light given to a Man whose Way is hid, and whom God hath bedged in? [לגבר אשר דרכו נסתרה — ויסך אלוה בערו] Our Translators repeat here the four first Words from the 20th Verse: but, besides that this is far fetched, it is unnecessary, if we thus render the Verse --- YEA, THE WAY OF A MAN IS HIDDEN TO HIMSELF; FOR GOD HATH COVERED IT: *i. e.* the Designs of Providence are unknown to a Man: God has reserved them to Himself. The words signify literally — *The Step of his Way is hidden to a Man.* See אשר in this Signification, Ch. XXXI. 7. 1 Sam. XV. 20. and בערו, Amos IX. 10.

V. 25. *For the Thing which I greatly feared is come upon me*] ויאתני would I think be more properly rendered here, HATH HAPPENED UNTO ME, because יבא is translated by the Word *come* in the next Clause.

C H A P. IV.

V. 5. *But now it is come upon thee* — [כי עתה תבוא אליך] There being no Subject to the Verb in the Heb. the LXX supply here *πενες*, and the Vulgate *plaga*: and I think it would be better, if, in Imitation of them, we were to add in another Character the Word *Misfortune*, or *Affliction*, instead of the Pronoun *it*, to which there are no Traces of an Antecedent in the Text.

V. 6. *Is not this thy Fear, thy Confidence, thy Hope, and the Uprightness of thy Ways?* [הלא יראתך כסלתך — תקותך ותם דרכיך] Rather --- IS NOT THY FEAR of God THY CONFIDENCE? AND THE UPRIGHTNESS OF THY WAYS, THINE HOPE? I add the Words *of God* for the sake of Perspicuity; that being certainly the Meaning of the Word *Fear* here, as in many other Places in Scripture, as is evident from Chapter I. v. 1. from the whole Scope of this Book, and from the Words — *the Uprightness of thy Ways*, which are exegetical of this Word, as the other Words *Hope* and *Confidence* are of each other.

V. 10. *The Roaring of the Lion, and the Voice of the fierce Lion, and the Teeth of the young Lions are broken.* [שאגת אריה וקול שחל — ושני] As there is only one Verb in this Verse, which affects every Member of it, it ought if possible to be so rendered, as to be applicable to each Part. Now the Verb *broken* suits only the latter Clause: but that of *frustrated*, which נתע may equally signify, will answer that Purpose. The Sense is — The Strength and Terror of the Mighty are rendered useless.

V. 19. — *which are crushed before the Moth.* [ירכאום לפני עש] This Word as it is now read is the 3d P. pl. of the Fut. Pih. or Hithp. and signifies, *they shall crush them*: but doubtless the Text is here corrupt, and ought to be read thus — ירכאו מלפני עש — WHICH ARE CRUSHED BY THE MOTH.

V. 20. — *they perish for ever without any regarding it.* [מבלי משים] The Verb שום simply is never used in Scripture for *laying to Heart*, or regarding: the Word לב or על לב are constantly added. I therefore think מבלי ought to be read מלבנו, and the Construction will then be this --- THEY PERISH FOR EVER SO THAT NONE LAYS it TO HEART. See the Prep. כ thus used Mic. III. 6. and the Note Isa. LVI. 11.

V. 21. *Doth*

V. 21. *Doth not their Excellency which is in them go away?* הלא
 [נסע יתרום נם] Rather — **DOTH NOT THEIR EXCELLENCY GO
 AWAY WITH THEM?**

C H A P. V.

V. 3. *I have seen the foolish taking Root: but suddenly I cursed his Habitation.* [אני ראיתי אייל נשריש — ואקוב נוהו פתאם] The LXX, Syriac and Arabic Versions seem to have read **ואבד** instead of **ואקוב**; for they all render the Verse thus — **I HAVE SEEN THE FOOLISH TAKING ROOT, AND HIS HABITATION SUDDENLY PERISHED.**

V. 5. — *and taketh it even out of the Thorns,* [ואל מצנים יקחהו] Not one of the ancient Versions seems to have read the Text as we now do: and the Sense given to it, though but indifferent, is rather forced. I have no doubt that the two first Words were originally written either **ואיל מצנים**, or **ואלם צנים**; both which will convey nearly the same Sense, viz. **AND A MIGHTY MAN WITH ARMS WILL TAKE IT, OR A TROOP WITH ARMS &c.** The Targum reads here **ופולמוסין בניי** וזנא ירברוניה — *and armed Men with warlike Arms will take it:* Aquila's Version is *αυτοι δε πρως ενοπλων αρθρησονται*: and the Vulgate — *et ipsum rapiet armatus.* These Evidences seem to be sufficient Authority to restore the Text by either of the Methods here proposed.

— *and the Robber swalloweth up their Substance.* [ושאף צמים חילם] This Word **צמים** occurs only here and Chap. XVIII. 9. and, what is remarkable, though it has a plural Form, is really singular, as we may judge by the Verbs in both Places. Our Translators give it the Signification of *Robber*, on the Authority of Aben Ezra, but that of **CALAMITY** from the Chaldee and Arabic, or of **SWORD** from the Syriac, may be more proper.

V. 9. — *marvellous Things without Number.* [נפלאותו עד אין מספר] All the ancient Versions instead of **נפלאותו** HIS *marvellous Things*, read **ונפלאות**, AND **MARVELLOUS** &c. which doubtless is the true Reading.

V. 15. *But he saveth the poor from the Sword, from their Mouth, and from the Hand of the mighty.* [וישע מהרב מפיהם — ומיד חוק אביון] I consider **מהרב** as the Participle Hophal of **הרב**, as Ezek. XXIX. 12. and render the Verse thus — **BUT HE SAVETH THE OPPRESSED (or
 wasted)**

wasted) FROM THEIR MOUTH; AND THE POOR FROM THE HAND OF THE MIGHTY. It is remarkable that the Vulgate here, and in some other Places, gives מהרב both Senses; viz. *Porro saluum faciet EGENUM A GLADIO oris eorum.*

V. 24. *And thou shalt know that thy Tabernacle shall be in Peace:* [וידעת כי שלום אהלך] *שלום* is not here a Substantive, but the Infinitive. This Hemistich ought therefore to be rendered — AND THOU SHALT PERCEIVE THAT THY TABERNACLE IS SAFE.

— *and thou shalt visit thy Habitation, and shalt not sin.* [נזך ולא תחטא: ופקדת] Rather — AND THOU SHALT GO TO SEE THY HABITATION, AND SHALT NOT MISS THE MARK. See the Verb חטא thus used Judg. XX. 16. and Note, Ch. XLI. 25. That this is the true Sense of this Hemistich, is I think evident from the foregoing one.

V. 26. *Thou shalt come to thy Grave in a full Age, like as a Shock of Corn cometh in in bis Season.* [חבוא בכלח אלי קבר — כעלות גדיש בעתו] Rather --- THOU SHALT COME TO THE GRAVE IN FULL AGE, LIKE THE OFFERING OF A SHOCK OF CORN IN ITS SEASON. Though some Interpreters are of Opinion that there is no Allusion to the Mosaic Institution in this Book; yet I think this Verse has a plain Reference to the *waving the Sheaf* of the first Fruits at the Time of Harvest. See Lev. XXIII. 10, 11.

C H A P. VI.

V. 2. — *and my Calamity laid in the Balances together!* [והיתי : במאזנים ישאו יחד] *והיתי* is marked by the Massora as erroneously written for והויתי: but I think it is more probable that the true Lektion is והויתי as in v. 30. or that it is contracted, the ו formative of the Plural being omitted. The LXX and Targum have here that Number, and the Verb which agrees with it plainly shews that it ought to be thus construed.

V. 6. — *or is there any Taste in the White of an Egg?* [אם יש טעם : בריר הלמור:] Rather — IS THERE ANY TASTE IN THE SLAVER OF DREAMERS? To this Effect the LXX, viz. *αυτῶν οὐκ ἔστι γε οὐδὲν ἄλλο ἢ ὕπνους*; properly signifies *Dreams*, but seems here used by a Metonymy for *Dreamers*. Terence uses the Word *Somnium* precisely

in the same Sense. — *Tu quantus quantus, nihil nisi sapientia es: Ille, SOMNIUM* —. *Adelphi Act. III. Sc. 3. V. 40.* See Schultens and Taylor.

V. 7. — are as my sorrowful Meat.] כרוי לחמי The Vulgate seems to have read here ברוי; which makes a much better Sense; viz. “are MY MEAT IN MY SORROW.” Our Version is indeed scarcely intelligible in this Place.

V. 10. — yea, I would harden myself in Sorrow: let him not spare;] וואסלדה בחילה לא יהמול This is only one Hemistic, and ought I think to be thus rendered — YEA, LET HIM NOT SPARE, I SHALL DANCE WITH ACTIVITY: That is, I should be overjoyed if God would put an End to my Life. The Verb סלר occurs only in this Place: and the Signification here given to it is borrowed from the Arabic Verb صلح, in saltu pedum terram pedibus percussit; and from the Chaldee, Syriac, Arabic, and LXX Versions, which are all to the same Effect. I can find no Authority to confirm the Sense of our Version.

V. 14. To him that is afflicted Pity should be shewed from his Friend; but he forsaketh the Fear of the Almighty. — למם מרעהו חסד — ויראת] Instead of חסד ויראת I read חסדו יראת; and render the Verse thus --- AS FOR HIM THAT IS EXHAUSTED OF (OR, FAILETH IN) HIS COMPASSION FOR HIS FRIEND, HE FORSAKETH THE FEAR OF THE ALMIGHTY. Or --- THE FEAR OF THE ALMIGHTY FORSAKETH HIM. The ל is used in this Sense, 1 Sam. IX. 20. Pf. XVII. 4. Ezek. X. 13. See also Isai. XVI. 7. and Ch. IX. 19. And this is the Sense given by the Targum, the Vulgate, the Syriac and Arabic Versions. I think it cannot be doubted that the Verb נסס has the Signification here given it.

V. 16. Which are blackish by Reason of the Ice, —] הקררים בני קרח As the Verb קרר has no Signification which is suitable to this Place, (for it is contrary to Fact to say that Ice makes Water black) we may reasonably suppose that there is some Error in it. And what is more probable, than that the Word ought to be written הקררים, WHICH STAND STILL? The Verb קרר signifies to be quiet, and קר to remain fixed in a Place.

V. 18. The

V. 18. *The Paths of their Way are turned aside*; ילפתו ארחות [*רוכס*] It would be more agreeable to the Rules of Grammar, and to the Context, to render --- THEY PERVERT THE PATHS OF THEIR WAYS.

V. 21. *For now ye are nothing*; — [*כי עתה הייהם לא*] It is very doubtful whether these Words will bear that Sense. לא is marked in the Massora for לו; and accordingly we read in the Margin of our Bibles — *For now ye are like unto them.* Heb. *to it.* But it seems more probable to me, that the true Lesson is כן and לי; for כן is the Particle which usually corresponds to כ; and would be particularly suitable here after a Comparison, which continues for six Verses. And the Syriac, LXX, and Arabic, seem to have read the Pronoun as here proposed. If this Reading be admitted, the Sense will be — **THUS ARE YE NOW TO ME.**

— *ye see my casting down.*] Instead of חתת the LXX and Vulgate read חתתי.

V. 22. *Did I say* — [*הכי אמרתי*] DID I INDEED SAY? for כי has that Force here.

V. 26. *Do ye imagine to reprove Words, and the Speeches of one that is desperate, which are as Wind?* ולהוכח מלים תחשבו — ולרוח אמרי [*נואש*] Rather — DO YE IMAGINE TO REPROVE WORDS, AND TO PUT AWAY THE SPEECHES (COMPLAINTS) OF HIM THAT IS DESPERATE? That לרוח is here a Verb, may be concluded from the preceding Hemistic; and that it has the Signification contended for, or of *dispersing* and *scattering with a Blast*, cannot I think be doubted from the Use of the Noun.

V. 29. *Return, I pray you, let it not be Iniquity; yea, return again, my Righteousness is in it.* : [*ישבו נא אל תהי עולה — וישבו עוד צדקי בה*] Rather, I think --- RETURN, I PRAY YOU, LEST IT BE INIQUITY: YEA, RETURN AGAIN TO JUSTIFY ME IN THIS. In this Book the Infinitive with the Affix is used precisely in this Form, viz. צדקו. *צדקו*, to justify him, and צדקך to justify thee, Ch. XXXII. 2. XXXIII. 32.

CHAP. VII.

V. 2. — *and as an Hireling looketh for the Reward of his Work.* : [*וכשכיר יקוה פעלו*] Rather — AND AS AN HIRELING LOOKETH FOR HIS WAGES. See פעל thus rendered Lev. XIX. 13.

V. 8. — *thine Eyes are upon me, and I am not.* : עיניך בי ואיני] As the preceding Hemistic is expressed in the future, so I think this should also be — *viz.* THINE EYES shall be UPON ME: BUT I shall NOT be. It is so rendered in the last Verse of this Chapter; and for the same Reason.

C H A P. VIII.

V. 6. — *surely now he would awake for thee,* — כי עתה יעיר עליך] Would not the Verb יעיר be here more properly rendered, HE WOULD STIR, as in other Places in this Book, and elsewhere?

V. 11. — *can the Flag grow without Water?* : יישגה אהו בלי מים : יישגה] is here corruptly written for ישגה : and it would be more properly rendered, INCREASE, because יגאה is translated in the preceding Hemistic, *grow up*.

V. 12. *Whilst it is yet in his Greenness, and not cut down,* — עדנו באבו לא יקטף] Rather — SHALL IT NOT BE CUT DOWN, WHILST IT IS YET IN ITS GREENNESS? The Interrogation being supplied, and continued, from the preceding Verse. Or the Text may be thus read, עדנו באב ולא יקטף — WHILST IT IS YET IN GREENNESS, AND NOT CUT DOWN. The LXX read it so.

— *it withereth before any other Herb.* : ולפני כל הציר ייבש] Rather — AND WITHER &c. Our Version omits the Copulative Particle.

V. 14. *Whose Hope shall be cut off,* — אשר יקוט כסלו] The Sense here given is a good one: but the Words of the Text will not bear it. The following is certainly nearer the Original, *viz.* WHO WILL DETEST HIS OWN EXPECTATION.

V. 17. *His Roots are wrapped about the Heap,* — על גל שרשיו יסבכו] Rather — ABOUT A FOUNTAIN, as in the old Version. גלה signifies a Fountain, *Jof. XV. 19.*

— *and seeth the Place of Stones.* : בית אבנים יחזה :] These Words are so obscure, that the Integrity of the Text may reasonably be questioned. There is no Doubt that the LXX and Vulgate read here בין and יחיה; from which slight Alteration a better Sense may be deduced, *viz.* HE LIVETH BETWEEN THE STONES.

V. 18. *If he destroy him* — אם יבלענו] Rather, with our old Version, IF ANY DESTROY HIM: for God is at too great a Distance to suppose that He is the Antecedent.

CHAPTER IX.

V. 3. — *he cannot answer him one of a thousand.* לא יעננו אחת כני [אלף] As אַחַת is here feminine, which answers to the neuter in other Languages, it would be better expressed here by ONE THING, as in the old Version; or adverbially, as ONCE IN A THOUSAND TIMES.

V. 7. — *and fealeth up the Stars.* : [ובער כונבים יחתם] The Version now in Use takes no Notice of the Word בער. The old Version considers it as compounded of the Preposition ב and ער a *Witness*, and renders it — as UNDER A SIGNET.

V. 11. *Lo, he goeth by me, and I see him not: he passeth on also, &c.* " [הן יעבר עלי ולא אראה — ויהלף וגו'] The Words אראה ויהלף ought I think to be read thus — אראהו — יהלף — ; for the Pronoun is here wanting, and not the Copulative Particle; as is apparent from our Version, which supplies the one, and omits the other.

V. 19. *If I speak of Strength, lo, he is strong:* — [אם לכה אמיץ הנה] As the Particle הנה is always put first in a Sentence; it is probable that it is here a Mistake for הוה or הוא, which are generally used in similar Cases. The Particle ל seems to signify here IN RESPECT TO, or IN REGARD OF; and אם may be construed TRULY, as Pf.CXXXIX. 19. Prov. XXIII. 18. *et passim.* Thus most of the ancient Versions considered them.

V. 27. — *I will leave off my Heaviness:* [אעזבה פני] I cannot find that פני ever signifies *Heaviness*: it is used for ANGER, Lam. IV. 16. which Sense might be here adopted.

V. 29. *If I be wicked,* אנכי ארשע * * * * *] Here are manifestly some Words wanting to complete the Hemistich: and none will be more suitable than those, with which the 27th Verse begins — אם אמרי — IF I SAY.

V. 35. — *but it is not so with me.* ; [כי לא כן אנכי עמדי] Rather, with the old Version — but BECAUSE I am NOT SO, I HOLD ME STILL. עמדי being there considered as the Participle with the ם paragogic, or as the Infinitive with the Affix of the first Person.

C H A P. X.

V. 15. — *and if I be righteous, yet will I not lift up my Head:* ויִדְקַתִּי לֹא אֲשֵׁא רֹאשׁ] Rather—AND if I BE RIGHTEOUS, SHALL I NOT LIFT UP MY HEAD ?

— I am full of Confusion; therefore see thou mine Affliction. שָׁבַע :] קָלוּן וְרָאָה עֵינַי : I would connect this Clause with the preceding one, and suppose אֲתָה understood after רָאָה; in this Sense — though I be FULL OF CONFUSION, AND THOU SEE MINE AFFLICTION.

V. 16. *For it increaseth: Thou huntest me as a fierce Lion:* ויִנְאָה] כִּשְׁחַל הַחַזְרֵדִי The Hemistic seems to require that these Words should be connected; which may perhaps be best done thus—While IT (*viz.* MINE AFFLICTION) INCREASETH, THOU HUNTEST ME &c. The Syriac seems to have read אֲנִי אֲנִיָּה, *If I exalt myself.*

V. 22. *A Land of Darknefs, as Darknefs itself; and of the Shadow of Death,* — אֶרֶץ עֲפֹתָהּ כִּמוֹ אֶפֶל צִלְמוֹת] Rather — A LAND OF DARKNESS, AS THE DARKNESS OF THE SHADOW OF DEATH.

C H A P. XI.

V. 3. — *and when thou mockest, shall no Man make thee ashamed?* — וְתִלְעַנּוּ וְאִין כִּכְלָם] The Words signify literally — AND SHALT THOU MOCK, AND NO MAN MAKE THEE ASHAMED ?

V. 6. — *God exacteth of thee less than thine Iniquity deserveth.* : יִשָּׂה לְךָ אֱלֹהִים מֵעֲוֹנֶךָ] These Words seem rather to signify — GOD COVERETH (literally *maketh to be forgotten*) A PART OF THINE INIQUITY. Thus — *Blessed is he whose Sin is covered.* Per XXXII. 1. and LXXXV. 2. *Thou hast covered all their Sin.* See also Prov. X. 12.

V. 17. — *thou shalt shine forth, thou shalt be as the Morning.* : תִּעֲפָרָה כְּבֹקֵר הַחַיִּים] How our Version came to give תִּעֲפָרָה a Sense directly contrary to that which the Verb עָפַר, from which it is derived, constantly has, I cannot imagine. This particular Word occurs nowhere else: but by its Form must be a Noun, and signify DARKNESS: There can therefore be no Doubt, that this Hemistic ought thus to be rendered

rendered --- THE DARKNESS SHALL BE AS THE MORNING : That is, “ thine Affliction shall be converted into Joy.”

V. 18. — *yea, thou shalt dig about thee, and thou shalt take thy Rest in Safety.* : והפרת לבטח תשכב] Rather, I think — AND THOU SHALT SEARCH FOR SAFETY, and BE AT REST. Thus הפר is rendered Ch. III. 21. Deut. I. 22. Josh. II. 2, 3.

C H A P. XII.

V. 5. *He that is ready to slip with his Feet, is as a Lamp despised in the Thought of him that is at Ease.* — לפיר בון לעשתורת שאנן] *לפיר* is here considered as compounded of the Preposition ל and פיר a Misfortune: I would therefore render literally thus --- TO CALAMITY IS CONTEMPT, IN THE THOUGHTS OF HIM THAT IS AT EASE, PREPARED FOR THE SLIPPING FOOT; which may be thus paraphrased — “ Calamity generally meets with “ Contempt from the prosperous Man, whose Self-Conceit makes him “ ready to attribute the Misfortunes of others to Want of Prudence or “ Conduct.” This was exactly Job’s Case with his Friends.

V. 6. — *and they that provoke God are secure;* — ובטחות למרגיזי] These Words signify literally — AND there is SECURITY TO THEM THAT PROVOKE GOD.

— *into whose Hand God bringeth abundantly.* לאשר הביא אלוה] There is no Occasion to supply any Word in the Version, for לאשר expresses the Idea, which is supposed to be wanting to complete the Sense; אשר signifying Prosperity. See Instances of the ל prefixed to the Accusative Case in Noldius. These Words may therefore be rendered --- INTO WHOSE HAND GOD BRINGETH PROSPERITY.

V. 17. *He leadeth Counsellors away spoiled,*] כוליק יועצים שולל] It would be more accurate to render --- HE LEADETH COUNSELLORS TO BE SPOILED. For שולל is here the Supine, so likewise V. 19.

V. 18. *He looseth the Bond of Kings, and girdeth their Loins with a Girdle.*] Qu. ought not this Verse to be thus rendered --- HE CHASTISETH KINGS; HE LOOSETH AND GIRDETH THE ROPE UPON THEIR LOINS? For the

the same Mode of Expression (*viz.* the Participle) is used six Times in the foregoing and subsequent Verses. Or thus (in order to preserve the Uniformity of the Hemistichs) --- HE LOOSETH THE BOND OF KINGS, AND GIRDETH THE GIRDLE UPON THEIR LOINS. By *looseth the Bond*, or *Band*, may be meant “depriving them of their Strength;” a *Girdle* being used figuratively to denote STRENGTH, and so translated at the 21st Verse (where what is rendered, *weakeneth the Strength*, is literally, *looseth the Girdle*) and Isa. XXIII. 10. and the *not having the Girdle of their Loins loosed* (Isa. V. 27.) is descriptive of “Persons in full Vigour and Strength.” According to this Interpretation, when it is said, as an Instance of GOD’S Power, that *he looseth the Band of Kings*, it may be meant thereby, “that he taketh away their mighty Power;” which the next Hemistich may be understood to intimate was “His original Gift.”

CHAP. XIII.

V. 12. *Your Remembrances are like unto Ashes, your Bodies to Bodies of Clay.* : זכרונותכם משלי אפר — לגבי חמר גבינם] Rather—YOUR REPETITIONS OF WISE SAYINGS are as ASHES, YOUR SUBLIME Things as HEAPS OF CLAY. The ל in לגבי is here comparative, as Jos. VII. 5. 1 Sam. XXV. 37. And משלי must have the Sense here given it; for it is never used but in Niphal to denote *Likeness*.

V. 13. *Hold your Peace, let me alone,*] החרישו ממני] The Words signify literally --- HOLD YOUR TONGUES FROM ME, *viz.* do not interrupt me.

V. 14. — *and put my Life in mine Hand?* : ונפשי אשים בכפי] This Phrase occurs in several Parts of Scripture; and always signifies *to expose one’s Life to imminent Danger*. The Ground of it seems to me to be this; that, as יד *the Hand* is often used by a Metaphor for *Power*, a Person is said to *put his Life in his Hand*, when he is “reduced solely to his own Power, or Agency, for the Preservation of it.” Or *the putting of any Thing valuable into one’s Hand* may signify, *exposing it to Danger*; on this Account, because it is then ready to be snatched away by any one that is stronger; whereas a Treasure locked up, and kept in a retired Place, is not so easy to be come at, nor affords the like Temptation. This Expression has been thought to be an Hebraism: but

but it is found, and used in the same Sense, in the best Greek Writers; thus Titus addresses the Jews — *ω ταλαιπωροι, πνι πεποιθότες; & νεκροσ μεν υμων ο δημος, αιχμηται δε ο ναος, υπ' εμου δε η πολις, EN XEPEI ΔΕ ΤΑΙΣ ΗΜΑΙΣ ΕΧΕΤΕ ΤΑΣ ΨΥΧΑΣ, ειθ' υπολαμβανετε δεζαν ανδρειας το θαναταν;* *Joseph. de bello Jud. Lib. VI. Cap. VI.* Hudf. p. 1285. It is also found in a Fragment of Xenarchus the Poet, preserved by Athenæus, *Lib. XIII*; where, speaking of those who courted the Athenian Matrons, he says —

ΑΣ ετ' ιδειν εσ', εθ' ερωνθ' ιδειν αιφως,
 Αει δε τε τρεμανοντα και Φοβουμενον
 Δαιδιστα, EN TH XEPI THN ΨΥΧΑΝ ΕΧΟΝ-
 ΤΑ, &c.

V. 18. *Behold now I have ordered my Cause:*] הנה נא ערכתי משפט] The LXX, Syriac, and Arabic, seem to have read 'משפטי MY CAUSE. The next Word beginning with a ' might occasion the Omission.

V. 19. — *for now, if I hold my Tongue, I shall give up the Ghost.*] כִּי עתה אהרש ואגוע] Rather — FOR SHALL I NOW HOLD MY TONGUE, AND GIVE UP THE GHOST? *i. e.* “die without clearing my Character.” כִּי here seems to be interrogative (as well as causal) as Prov. XXX. 4. Isa. XXIX. 16.

V. 27. — *thou settest a Print upon the Heels of my Feet.*] על שרשי : רגלי תתחקה] Rather — THOU ENGRAVEST UPON THE SOLES OF MY FEET, viz. *the Marks of thy Displeasure.* Alluding perhaps to the Custom of beating Slaves upon the Soles of the Feet. See Taylor.

V. 28. *And he as a rotten Thing consumeth, &c.*] As this Verse is quite unconnected with what precedes, and the Pronoun has no Antecedent, I cannot but suspect that it has, by the Negligence of the Transcribers, got out of its Place, and ought to have come after the next Verse, *i. e.* the first Verse of the next Chapter, where it would suit admirably well.

C H A P. XIV.

V. 6. — *till he shall accomplish, as an Hireling, his Day.*] עד ירצה : כשכיר יומו] Rather — TILL HE SHALL BE SATISFIED, LIKE AN HIRELING, with HIS DAY. For רצה never signifies *to accomplish.*
 Or

Or might not ער be rendered, *so far as*, thus — TURN FROM HIM THAT HE MAY REST, SO FAR at least AS TO BE SATISFIED, LIKE AN HIRELING, WITH HIS DAY, or CONDITION; though it be none of the best?

V. 21. — *but he perceiveth it not of them.* : [ולא יבין למו] Rather BUT HE DOETH NOT ATTEND TO THEM.

CHAP. XV.

V. 20. — *and the Number of his Days is hidden to the Oppressor.*] Here and in the preceding Verse seem to be plain Allusions to the Sanctions of the Mosaic Law. For no other Institution ever insured Long Life, and other temporal Blessings, to the Observers of it. See Ch. V. v. 26.

V. 23. *He wandereth abroad for Bread, saying, Where is it?* נדר [הוא ללחם איה] Rather — HE WANDERETH ABROAD FOR BREAD WHEREVER it is; viz. *to be found.*

V. 26. *He runneth upon him, even on his Neck;* — [ירון אליו בצואר] In our present Version it is not clear whether God, or the Wicked Man, is here the Aggressor: from the Construction the latter might seem most probable; but from Reason, it must be the former. I would therefore, with our old Version, supply — *Therefore God*, and thus render the other Words --- WILL ATTACK HIM ON THE NECK.

V. 28. *And he dwelleth in desolate Cities,* — [וישכן ערים נחרות] This Verse ought I think to be expressed by the future Tense, as the two following Verses are; being rather a Judgment denounced against the wicked Man, than a Description of the State he is in.

V. 32. *It shall be accomplished before his Time:* — [בלא יזכו המלא] If the next Hemistic be construed first, the Sense will be clearer, and there will be a proper Antecedent to המלא: thus — AND HIS BRANCH SHALL NOT BE GREEN: IT SHALL HAVE AN END BEFORE ITS TIME.

C H A P. XVI.

V. 5. — *and the moving of my Lips should assuage your Grief.* וְנִיר : שְׁפַתִּי יִחַשְׁךְ] Rather — OR THE MOVING OF MY LIPS SHOULD BE STOPPED. Job seems here to intimate to his Friends, that, if they were in his Case, he would plead on their Behalf, and administer what Comfort he could ; or, at least, sympathise with them in Silence.

V. 8. *And thou hast filled me with Wrinkles,* וְהִקְמַטְנִי] This Word occurs only in another Place, *viz.* Ch. XXII. 16. The Idea of *Wrinkles* is deduced from the Chaldee and Syriac : but the Arabic Verb *كَبَسَ* signifies *to tie Neck and Heels* ; which Sense, used as a Metaphor for *IGNOMINIOUS TREATMENT*, will I think best suit this Place, as well as the other referred to.

— *and my Leannefs rising up in me beareth Witness to my Face.* : וְיִקַּם בִּי כַהֲשֵׁי בַפְּנֵי יַעֲנֶה :] Rather — AND HE THAT DEALETH DECEITFULLY WITH ME RISETH UP AGAINST ME, AND CONTENDETH TO MY FACE. Thus Symmachus — *καὶ ἀνεση μοι καταψόδ-δμενος κατα πρῶστων μὲ ἀντιλεγων μοι* and the Vulgate — *Suscitatur falsiloquus adversus faciem meam, contradicens mihi.*

V. 9. *He teareth me in his Wrath, who hateth me :* אִפּוֹ טָרַף — וַיִּשְׁטַמְנִי] The natural Construction of these Words is — HIS WRATH TEARETH AND WITHSTANDETH ME.

V. 15. — *and defiled my Horn in the Dust.* : וְעַלְלַתִּי בַעֲפָר קַרְנִי :] Would not the Figurative, be more suitable here than the Proper, Sense : either *STRENGTH, POWER, or HONOUR* ? In that Case this Verse would be nearly parallel to Pf. VII. 5. — *Let him tread down my Life upon the Earth, and lay MINE HONOUR IN THE DUST.*

V. 17. *Not for any Injustice in mine Hands : also my Prayer is pure.* : וְחַפְּלַתִּי זָכָה — עַל לֹא חַמַּס בְּכַפִּי] Rather — THOUGH there were NO INJUSTICE IN MINE HANDS, AND MY PRAYER were PURE. See these two Particles thus used Isa. LIII. 9.

V. 21. *O that one might plead for a Man with God, as a Man pleadeth for his Neighbour !* : וַיִּוְכַח לַגֹּבֵר עִם אֱלֹהִים — וּבֶן אָדָם לְרֵעֵהוּ :] Rather, I think --- O THAT ONE MIGHT PLEAD FOR A MAN WITH GOD ! AND THE SON OF MAN FOR HIS NEIGHBOUR, OR FRIEND ! The latter Hemistic exegetical of the former.

C H A P. XVII.

V. 2. — *and doth not mine Eye continue in their Provocation ?* : [ובהטרותם תלן עיני : Rather—DOETH NOT MINE EYE ABIDE UPON THEIR PROVOCATIONS ?

V. 3. *Lay down now, put me in a Surety with thee ;* שיטה נא ערבני [עמך] The Terms here are evidently *forensic*, and refer to the Forms of commencing a Law Suit, where the Parties were bound in a Surety to abide the Issue. *Respondere vadatus*. Hor. *Serm. Lib. I. S. 9. V. 36*. In Lev. VI. 2. we find the Words — בתשומת יד, which are rendered in our Version — *in Fellowship*, but literally, IN PUTTING THE HAND, viz. *by way of Engagement, or Pledge* : accordingly I would propose to render שיטה, PUT FORTH NOW (viz. the Hand) BIND ME IN A SURETY WITH THEE ; and render כי at the Beginning of the next Verse — SURELY. We find this Custom of *shaking, or joining Hands* upon solemn Occasions, by way of Ratification, prevailed very universally. Thus Xenophon (*Anab. Lib. II. & passim*) οἷδα μὲν μὴ εὐχεσθαι γεγενησμεναι, καὶ δεξίας δεδομένας. so Virgil, *Æneid. III. v. 610*.

Ipse pater DEXTRAM Anchises, haud multa moratus,
DAT juveni, atque animum PRÆSENTI PIGNORE FIRMAT.

Quint. Curtius also introduces Darius speaking before his Death to Polystratus, *Alexandro hoc fidei regie unicum DEXTRÆ PIGNUS pro me DABIS. Hæc dicentem, ACCEPTA Polystrati MANU, vita destituit. Lib. I.* And we read in Valerius (VI *Argon. 339.*) JUNGERE DEXTRAM AD FOEDERA.

V. 5. *He that speaketh Flattery to his Friends, even the Eyes of his Children shall fail.* : [לחלק יגיד רעים — ועיני בניו תכלינה :] Rather — He that EXHORTETH THE WICKED TO PLUNDER, OR EXHORTETH TO BE A PARTNER WITH THE WICKED &c. Thus is the Verb חלק used in the first Sense, 2 Chron. XXVIII. 21. and implies the Guilt of *Sacrilege* ; and in the latter, Prov. XVII. 2. XXIX. 24. The different Construction of רעים solely depends upon the Massoretical Points. The Sense here proposed seems more agreeable to the Context, to the general Scope of this Book, and to the Proceedings of God's particular Providence in the Administration of human Affairs, particularly the *Jewish*. For it must be allowed, that he who persuadeth another

another to commit an Act of Impiety is as guilty as the Perpetrator ; and that God in the second Commandment declares, “ he will visit “ the Iniquity of the Fathers upon the Children ;” which I apprehend is implied in these Words, *the Eyes of his Children shall fail*, or they shall suffer some temporal Evil. But the Case is different in respect to using *flattering Words* : and Job surely never seems to have thought that his Friends were chargeable with that Sin. On the contrary, he may rather be thought to intimate here that they were privy to the Plunder of the Sabeans, or Chaldeans, Ch. I. v. 15, 17. Or the Words may possibly admit of this Sense, HE THAT SPEAKETH SMOOTHLY TO EVIL-DOERS, *i. e.* encourageth them by Flattery to proceed in their Wickedness. Or, Job may be understood to make an Apology for himself, for speaking so freely of his Friends, by saying that he durst not flatter, because &c. If either of these last Interpretations be admitted, the ו at the Beginning of the next Verse ought to be translated, *But*.

V. 6. *He hath made me also a Byword of the People ; and aforesime I was as a Tabret.*] The latter Hemistich, *viz.* ותפת לפנים אהיה, is not properly translated : it should be thus — I HAVE BEEN AS A TABRET TO THE BEHOLDERS, OR THOSE WHO LOOKED ON ME. As 1 Kings VII. 25. The Marginal Lesson is *before them* : but in that Case the Hebrew ought to be לפניהם.

V. 10. *But as for you all, do ye return, and come now : for I cannot find one wise Man among you.* ואלם כלם תשובו ובאו נא — ולא אמצא [בנכם חכם :] Rather — BUT WHEREFORE DO YE ALL RETURN AND COME NOW, SEEING I CANNOT, &c. See the Particles thus used, אלם Ch. XXXIII. 1. and ו Gen. XV. 2. Ruth. I. 21.

V. 11. — *my Purposes are broken off, even the Thoughts of my Heart.* : ומתי נתקו מורשי לבבי] The Word מורשי is here rendered *Thoughts* without any Authority. It would therefore be better to translate this Place thus --- MY-PURPOSES, THE POSSESSIONS OF MY HEART, ARE BROKEN OFF. Thus the Law of Moses is called the *Inheritance*, or *Possession* of the Israelites. Deut. XXXIII. 4.

V. 12. *They change the Night into Day : the Light is short because of Darknes.* : [לילה ליום ישימו — אור קרוב מפני חשך :] Rather — WHICH CHANGE THE NIGHT INTO DAY : and THE APPROACHING LIGHT IS DARKNESS BEFORE ME. As the Text is now

read, *בְּיָמָיו* must I think be the Antecedent to the Verb: for which Reason I add the Relative for the Connection. But if we read *יָשִׁים וְאוֹר*, the Construction will be — HE (*viz. God*, who is often understood in the poetical Books) CHANGETH NIGHT INTO DAY: AND &c. That is — I am kept waking the whole Night as in the Day; and the Morning Light is as gloomy to me as the Darkness of Night. So Bildad understood Job, as appears by his Reply in the next Chapter, V. 5 & 6.

V. 13. *If I wait, the Grave is mine House*; — *אִם אֶקוּה שְׂאוּל בֵּיתִי*] Rather --- SURELY I WAIT FOR THE GRAVE, which is MY HOUSE; or --- FOR MY HOUSE, THE GRAVE. The two Substantives seem here put in Apposition.

V. 16. *They shall go down to the Bars of the Pit*, — *בְּרִי שְׂאוּל תִּרְדָּנָה*] These Words ought I think to be rendered — IT SHALL GO DOWN WITH WAILING INTO THE GRAVE. I separate *נָה* from *תִּרְדָּנָה*, making *תִּקוּתִי* the Subject of the Verb, which in our Version is wanted; and consider *בְּרִי* as a Preposition, of which there is also need in this Place. Lastly, I make *נָה* a Substantive, as Ezek. VII. 11. from the Verb *נָהָה* to lament.

— *when our Rest together is in the Dust*. : *אִם יֵחָדֵר עַל עֵפֶר נַחַת*] Rather, I think --- SURELY IT SHALL DESCEND ALTOGETHER INTO THE DUST; this Hemistich being considered as exegetical of the foregoing.

C H A P. XVIII.

V. 2. *How long will it be ere ye make an End of Words?* *עַד אַנְהָרָה*] Rather — WHEN, I PRAY YOU, WILL YE MAKE AN END &c.

V. 4. *He teareth himself in his Anger*: — *טָרַף נַפְשׁוֹ בְּאַפּוֹ*] Our old Version here adds — *Thou art as one that teareth* &c. which connects better with the Context.

V. 6. — *and his Candle shall be put out with him*. : *וְנִרְוָה עֲלָיו יָדְעָךְ*] Rather --- AND HIS CANDLE that is BY HIM SHALL BE EXTINGUISHED. So *עַל* is used Judg. III. 19. & *passim*.

V. 7. *The Steps of his Strength shall be straitened*: — *יִצְרֻ צַעְדֵי אֹנָנוּ*] Would not *אֹנָן* be more properly rendered here POWER?

V. 11. — *and*

V. 11. — *and shall drive him to his Feet.* : [והפצהו לרגליו : Rather --- AND SHALL DASH HIM TO PIECES IN HIS GOINGS ; *i. e.* shall bring him to Destruction when he falls into the Snare. Or thus — AND SHALL SCATTER HIM (according to the Sense of this Word in the Margin of our Version) IN HIS GOINGS ; *i. e.* shall drive him from Place to Place, till at length he fall into the Toils of his Enemies. See נפץ and פוץ. פוץ לרגל is used precisely in this Sense, Gen. XXXIII. 14. where, in the Margin, we read *according to the Foot* : but it ought to be rendered GOINGS there, as well as here.

V. 13. *It shall devour the Strength of his Skin :* — [יאכל בדי עורו] In the Margin we find, *Heb.* BARS. But neither the Proper, nor the Figurative, Sense can here be admitted. The chief Mistake lies in the Construction of בדי ; which, instead of being considered as a Substantive, is really nothing more than the Preposition ב with the *adjective* Particle די, which is used with the following Letters ב, ל, כ, ג. This Hemistic ought therefore to be rendered—HIS SKIN ABOUT (or UPON) HIM SHALL BE CONSUMED : The Affix ו having I suppose dropt out, and the Word being originally written בדיו, as in the next Hemistic, and Ch. XLI. 12. See בדי thus construed Ch. XVII. 16. The Preposition ב is here used as in this Instance, וישם שק במתניו — *and be put Sackcloth about, or upon, his Loins.* Gen. XXXVII. 34. This Particle is of Chaldee Origin, and is found only in this Book, Daniel, and Ezra.

— *even the first-born of Death shall devour his Strength.* : [יאכל בדיו בכור מות] *The first-born of Death* is a Phrase that conveys no Idea ; and the Allegations of Critics in Support of it are forced and unnatural. I would therefore consider בכור as compounded of the Preposition ב, and כור *a Furnace* ; and render this Place thus — DEATH SHALL CONSUME HIM IN THE FURNACE. It is well known that *Furnace* is used metaphorically for the greatest Oppression, see Deut. IV. 20. Isa. XLVIII. 10. &c.

V. 15. *It shall dwell in his Tabernacle, because it is none of his : Brimstone shall be scattered upon his Habitation.* — [תשכון באהלו מבלי לו : According to our present Version the Antecedent to *it* ought to be Confidence, mentioned in the preceding Verse. But this cannot be ; as that Sense would be contradictory both to the Assertion there, as well as to Fact. If it be Destruction, fetched from the 13th Verse ; this is contrary to the Rules of sound Interpretation, when no less than eight different Substantives have intervened. In the old Version (the Translators being aware of these Inconveniences) the

Word

Word *Fear* is added in another Character: but this is too arbitrary, when it can be avoided. The Correction here wanted may be made without the least Alteration of the Text, excepting the Division of the Words, thus — וזרה וגו' — וזרה וגו' — CONFUSION SHALL DWELL IN HIS TABERNACLE, AND BRIMSTONE &c. The Root of מבליל is בלל *to confound*. It does not indeed occur in that precise Form: but that is no material Objection, as numberless *απαξ λεγόμενα* are found in this Book. By this Interpretation we also get rid of that Incongruity, *his House which is none of his*.

CHAP. XIX.

V. 17. — *though I intreated for the Children's Sake of mine own Body.* : והנתי לבני בטני] Rather — AND I INTREATED THE CHILDREN OF MINE OWN BODY.

V. 18. *Yea, young Children despised me;* — גם עוילים מאסו בי] גו' ought here I think to be rendered — BUT, or YET.

V. 25. *For I know that my Redeemer liveth, and that he shall stand at the latter Day upon the Earth.* ואני ידעתי גאלי חי -- ואחרון על] Rather — FOR I KNOW that MY DELIVERER LIVETH, AND SHALL STAND UP FOR ME HEREAFTER ABOVE THE DUST. As I think it will appear that there is no Allusion to Christ, or the Resurrection of the Body, in this Passage, it seems better to substitute a Word instead of Redeemer, which may not mislead our Ideas. For the same Reason I would avoid using the Expression of *the latter Day*, and either render it adverbially, or make *Time* the Substantive, as, *in after Time*. The Verb קום frequently signifies *to stand up for*, or *side with* a Person. See Exod. II. 17. Pl. CIV. 16. על עפר *above the Dust* signifies *on this Side the Grave*, as *in* or *under the Dust* does *after Death*.

V. 26. *And though after my Skin Worms destroy this Body, yet in my Flesh shall I see God.* : ואהר עורי נקפו זאת — ומבשרי אחזה אלוה :] The Words, *though, Worms, Body*, are arbitrary, and not found in the Text, which may literally be rendered thus --- AND AFTER THAT THEY HAVE TORN THIS MY SKIN, EVEN FROM MY FLESH, I SHALL SEE GOD. The Subject to the Verb נקפו is *his Friends*, of whom he had just said, v. 22. that *they were not satisfied with his Flesh*.

V. 27. *Whom I shall see for myself, and mine Eyes shall behold, and not another.* : ואשר אני אחזה לי — ועיני ראו ולא זר :] Rather, WHOM I SHALL

SHALL SEE, AND MY EYES SHALL BEHOLD, ON MY SIDE, AND NOT A STRANGER, OR ENEMY. The ל is used exactly in this Sense Pf. CXXIV. 1. לילי יהוה יהיה לנו — *If it had not been the Lord who was ON OUR SIDE.* The Verb זר, from whence זר is derived, signifies to be alienated or estranged from; and לא זר is by a Negation exegetical of לי on my Side, as if it had been rendered in Latin, *amicum, non alienum.*

— though *my Reins be consumed within me.* : כלו כליתי בהקי :] These Words I think should be read thus — כל וכליתי בהקי, and carried to the Beginning of the next Verse, where they may be thus translated, WHEN I SHALL HAVE FULFILLED, OR, SHALL BE COMPLETE IN, ALL THAT IS APPOINTED FOR ME. The Verb כלה hath this Signification, and is accordingly here rendered by the LXX συνετελεσται. חקי is rendered *the Thing appointed for me*, Ch. XXIII. 14. and comes from חקק, to prescribe or assign a Man his Lot or Task. See Exod. V. 14. where בליתם חקבם signifies *performed the Task assigned you.*

V. 28. *But ye should say, Why persecute we him, seeing the Root of the Matter is found in me?* : כי תאמרו מה נרדף לו — ושרש דבר נמצא בי :] The LXX and other Versions seem to have read בן in him, and so the Sense evidently requires. The rendering should be, SHALL YE NOT (OR SURELY YE SHALL) SAY, WHY HAVE WE PERSECUTED HIM? HATH ANY GROUND OF THE CHARGE BEEN FOUND IN HIM? That is, *he is not found guilty of any Thing laid to his Charge.* דבר signifies *the Matter that was alledged.* The Sentiment seems to be the same with Wisd. V. 1, 2. &c.

V. 29. *Be ye afraid of the Sword; for Wrath bringeth the Punishments of the Sword, that ye may know there is a Judgment.* גורו לכם :] מפני הרב — כי חמה עונות הרב — למען תדעון שרין : I strongly suspect that instead of לכם for yourselves, the Word was originally לכן, the illative particle therefore; and the LXX favours the Supposition by reading here δ: καί. The Sense is indeed the same according to the present Text, but the Connexion is more strongly marked by the Particle, which draws the Inference. The Verse then may be rendered thus; FEAR YE THEREFORE THE VISITATION OF THE SWORD; FOR WRATH BRINGETH RUIN UPON INQUITIOUS PROCEEDINGS, TO THE INTENT THAT YE MAY LEARN WHAT IS JUST. מפני signifies *from before*, and may properly be rendered *the Approach or Visitation*; עונות signifies *Iniquities*, from עוה to act perversely; and the second הרב in this Verse is a Verb, which properly signifies *to desolate or lay Waste.* The LXX here translates,

Θυμὸς ἐπ' ἀνομίαις ἐπελθούσεται. The concluding Sentiment brings to mind a similar one, Isai. XXVI. 9. *when thy Judgments are in the Earth, the Inhabitants of the World will learn Righteousness.*

By taking the whole Passage together from Ver. 23. we shall see a very consistent Sense fairly, and without the least Violence, deduced from it, on the Notion of Job's expecting a temporal Deliverance only. In the midst of his Exclamations on his own Misery and the Cruelty of his Friends, a Ray of Light and Hope seems to be just breaking in upon him from the Consideration of the Divine Justice and Goodness, which makes him cry out—Ver. 23, 24. “Oh that my Words, which I now utter in Justification of myself, were recorded, so as to remain uneffaced till the Event shall verify them! V. 25. For I know that I have yet a Deliverer left, who will hereafter espouse my Cause, even on this Side the Grave; V. 26. and that after these Men shall have exercised their Cruelty upon me, which I compare to slaying me alive, I shall at length see God; V. 27. whom I shall see, and my Eyes shall behold, declaring himself in my Favour, and no longer alienated from me, as he seems at present. Then when I shall have accomplished my Fate, V. 28. shall ye not begin to say among yourselves, Why have we persecuted him in such a Manner? Hath not the Event proved him guiltless of the Crimes alledged against him? Beware therefore of drawing down God's Judgments upon you, for his Vengeance will severely visit all unrighteous Doings, so as to teach you to deal more candidly with your Neighbour for the time to come.” As for the Interpretation which converts the Passage into a Prophecy of the Resurrection of the Body, besides that it implies a Degree of Light ill corresponding with the Times in which either Job is supposed to have lived, or this Book to have been written; it requires such Interpolation of new Words, and forced Construction of those found in the Text, that I am fully persuaded, with the Allowance of such Liberties, an ingenious Conjecturer may make almost any Text in Scripture depose in Favour of this or of any other Doctrine. The best Commentators have therefore justly exploded it. Nor let it be imagined that we are undermining the Foundations of our Faith, by withdrawing a Support that does not belong to it. It remains firmly fixed on the Basis of Truth, which cannot be moved, and wants no Assistance from Falshood and Error. But neither are we in any wise allowed *to handle the Word of God deceitfully*, from an Apprehension of the ill Use which unstable or wicked Men may make of a right Interpretation of it, at the Hazard of their own Salvation.

C H A P. XX.

V. 10. *His Children shall seek to please the poor,* — [בניו ירצו דלים] Here the marginal Lction, *viz.* THE POOR SHALL OPPRESS HIS CHILDREN, seems more agreeable to the Context.

V. 11. *His Bones are full of the Sin of his Youth,* עצמותיו מלאו [עלומן] Rather — HIS BONES ARE FULL OF SECRET Sin. So is עלום rendered Pf. XC. 8.

V. 17. *He shall not see the Rivers, the Floods,* — [אל ירא בפלגות נהרי] Rather --- HE SHALL NOT SEE THE STREAMS OF THE RIVERS: OR --- IN THE STREAMS RIVERS [and BROOKS OF HONEY AND BUTTER.]

V. 20. *Surely he shall not feel Quietness in his Belly:* כי לא ידע שלו [בבטנו] is no where used as a Substantive; and, allowing it were, the Sense of it does not seem very suitable to this Place. But if we consider this Word as compounded of the Relatif ש and the Pronoun לו in the Dative Case; the Meaning will then be — SURELY HE SHALL NOT FEEL IN HIS BODY that WHICH belonged TO HIM. The two next Hemisties, and V. 23. add great Weight to this Interpretation. See a long Note on the above combined Particles in the Parallel Prophecies of Jacob and Moses, Gen. XLIX. 10.

V. 26. *All Darknes shall be hid in his secret Places;* כל חשך טמון [לצפוניו] Rather — A TOTAL DARKNESS shall be RESERVED FOR HIS TREASURES: that is, “he shall for ever be as much deprived of “ them, as if they were still buried in the Bowels of the Earth.” See V. 21.

V. 28. — and his Goods *shall flow away in the Day of his Wrath.* [נגרות ביום אפו:] Rather perhaps — and there shall be DRAININGS IN THE DAY OF HIS WRATH; *viz.* of his Family, (including Relations, Domestic, and Slaves;) as may be inferred from the Context: for it is said before, that he had lost the Rest of his Goods. See V. 21.

C H A P. XXI.

V. 4. *As for me,* [האנכי] Qu. is not this Word compounded of the interrogative, the Adverb ה contractedly written (as it sometimes is)
D for

for אנה, *I pray you*, and of the Conjunction כי, *truly, indeed*; in this Sense --- IS, I PRAY YOU, INDEED &c?

V. 11. *They send forth their little ones like a Flock*: ישלחו כצאן] עויליהם] Rather — THEY INCREASE (OF BREED) THEIR LITTLE ONES LIKE SHEEP.

V. 13. *They spend their Days in Wealth*;—] יבלו בטוב ימיהם] *Marg. or, in Mirth*. If by *Wealth* in this Place be meant HAPPINESS, it ought to be so rendered. For in the other Places, where Job uses the Word טוב, it has that Sense. Ch. VII. 7. XXX. 26.

V. 24. *His Breasts are full of Milk*,—] עטין] עטין מלאו חלב, — *απαξ λεγόμενον*, the Signification of which cannot be determined from the kindred Dialects. The LXX render the Word by τα εγχεατα αυτη, and the Vulgate, to the same Effect, by *viscera ejus*. The Syriac and Arabic have another Sense, *viz.* بבות and جوانبه HIS SIDES. Either of these Senses would better suit with the Context, particularly if we render חלב FAT. As to the Sense of *Breasts*, it is not countenanced by any Authority, and can scarcely be justified by Fact: and the marginal Lction, *his Milk-Pails*, has only the Targum to support it.

V. 29. — *and do ye not know their Tokens?* :] ואחתם לא הנכרו] Rather, I think — THEIR MONUMENTS. Coccejus makes the Word to signify here *a Sepulchre*. These it is well known were placed by the *Way Side*. Thus Lycidas the Shepherd says to his fellow Traveller Mæris :

*Hinc adeo media est nobis via ; namque sepulchrum
Incipit apparere Bianoris. — Virg. Ecl. IX. 59.*

V. 30. — *they shall be brought forth to the Day of Wrath*.] ליום :] עברות יבלו :] The Context, both before and after this Sentence, runs in the Singular, and so this would, if we separate the ן final from יבל, and join it to כי, at the Beginning of the next Verse ; where it will be very suitable.

V. 33. — *and every Man shall draw after him, as there are innumerable before him*. :] ואחריו כל אדם ימשוך — ולפניו אין מספר :] Rather --- AND EVERY MAN SHALL GO AFTER HIM, AS they have gone WITHOUT NUMBER BEFORE HIM. The Verb משוך, *to draw*, is never I believe used intransitively, except in the Sense of *approaching*,

proaching, or *receding*, with some Particles, such as *toward*, *near*, *back*, added to it. It is used intransitively only in two other Places besides this, *viz.* Judg. IV. 6. and XX. 37. and in both signifies properly *to go*, *march*, or *advance*. In the former Instance the true Sense is disguised by the Preposition ב which follows being rendered *toward*; as if Barak had been directed only *to approach near* to Mount Tabor; and not, as appears to have been the Case, *TO GO UP TO* it, and collect his Forces upon the Mount; see V. 12, 14. In the latter Instance the Translation runs, *and the Liers in wait drew themselves along*, instead of *THEY MARCHED UP, AND &c.*

C H A P. XXII.

V. 2. — *as he that is wise may be profitable unto himself?* כי יסכן : [עלינו משכיל] כי is never used as a Particle of Comparifon: it ought to be rendered here *BECAUSE*.

V. 8. *But as for the mighty Man, he had the Earth:* ואיש זרוע לו : [הראץ] Three Words might here be spared in our Version, if we render --- *BUT THE MIGHTY MAN HAD THE EARTH.*

V. 9. — *and the Arms of the fatherless have been broken.* זרעות : [יתמים ירכא] The Verb is here corrupt. If the Sense given to it in our Version be right, it ought then to have been נרכאו : but it is more than probable that תרכא is the true Lektion, for the Difference is slighter, it suits with the preceding Hemistic, and has the Countenance of all the ancient Interpreters; with whom therefore I would render --- *AND THOU HAST BROKEN THE ARMS OF THE FATHERLESS.*

V. 16. *Which were cut down out of Time;* — אישר קמטו ולא עת : [Rather --- WHO WERE AFFLICTED BEFORE their TIME. This Verb occurs no where else except Ch. XVI. 8. which see.]

V. 17. *Which said unto God, Depart from us: and what can the Almighty do for them?* : [האמרים לאל סור ממנו — ומה יפעל שרי לנו] The LXX, Syriac, and Arabic, read here (instead of לנו *for them*) לנו *FOR US*; which the Sense seems to require.

V. 20. *Whereas our Substance is not cut down;* — אם לא נכחד קימנו : [Instead of קימנו, all the ancient Versions read here קמהו, or קמו; which doubtless is the true Reading. For the Word קים, as a Substantive, is not to be found; and the Pronoun of the first Person is foreign to

the Subject. קנה signifies *standing Corn*, and the ו has here the Force of כ, as in numberless Places. The true Translation therefore seems to be --- IS NOT THEIR STANDING CORN CUT DOWN? [AND DOTI NOT THE FIRE CONSUME WHAT REMAINETH TO THEM?]

V. 24. *Then shalt thou lay up Gold as the Dust, and the Gold of Ophir as the Stones of the Brooks.* וְשִׁית עַל עֵפֶר בְּצֹר — בְּצֹר נְחָלִים : [אֹפִיר] Rather — THEN SHALT THOU PUT THY GOLD UPON THE EARTH, AND THE GOLD OF OPHIR ON THE ROCKS OF THE VALLEYS. Because עַל is never used as a Particle of Comparison; as was observed on V. 2. neither has כ ever that Force; for the Instances adduced by Noldius are evident Mistakes for כ. I translate עֵפֶר EARTH, a Signification it frequently has in this Book; see Ch. XIX. 25. XXX. 6. &c. particularly as it is opposed to VALLEYS (as in the last Place referred to) which is as genuine a Sense of נְחָלִים as that of *Brooks*. In this Verse is a double *Paronomasia*. The Sense of Eliphaz, as here explained, seems to be this — “*If thou return to the Almighty &c. thou wilt so utterly disregard Gold, and whatever is esteemed precious, as to throw them in the Highways; for thy sole Delight, Comfort, and Support will be in Him.*”

V. 25. — *and thou shalt have Plenty of Silver.* : [וּכְסֵף הַוַּעֲפוֹת לְךָ] The marginal Reading is — *Silver of Strength*. But would it not be better to render these Words — AND THY STRENGTH, SILVER: the Verb understood from the foregoing Clause? The first Sense has no Authority to support it; the second is harsh: but the latter seems liable to no Exception, and corresponds exactly with the preceding Hemistic; if בְּצֹר be rendered GOLD, as it certainly ought to be: for it never signifies *Defence* without some of the *Heemantic* Letters. And it may be observed that the Word הַוַּעֲפוֹת, which occurs but thrice, is twice applied to *God*; so that it may well be considered in this Place as equivalent to צוּר *a Rock*, a Name, or Attribute, frequently ascribed to Him. Or thus, FOR THE ALMIGHTY SHALL BE THY CHOICEST GOLD, (so בְּצֹר properly signifies) AND SILVER OF WEIGHT (or, *the finest Silver*) TO THEE. The Fineness of Silver being in Proportion to its Weight. For the Verb יַעַב signifies *to be weary*; and hence its Derivative הַוַּעֲפוֹת may not improperly be considered as signifying *a Load*, or *Weight*, which *fatigues* the Person who carries it.

V. 29. — *and he shall save the humble Person.* : [וְיִשָּׁה עֵינַיִם יִרְשָׁע] Rather --- AND THE HUMBLE PERSON SHALL BE SAVED: for the
the

the Verb is in Hophal. By this Construction the Enallage of Persons is also avoided.

V. 30. *He shall deliver the Island of the innocent*; — [ימלט אי נקי] in this Place does not seem to be a Substantive, but an Adverb, as Ch. XV. 23. I would therefore render it with the Syriac and Arabic — THE INNOCENT, WHEREVER he is, WILL ESCAPE, OR DELIVER HIMSELF; and this is also the Sense of the LXX and Vulgate, though they omit this Particle. There is besides an Inconsistency in making with our Version *God and Job employed together in delivering an Island.*

— and it is delivered by the Purenests of thine Hands. [ונמלט בבר כפיך] If the preceding Emendation be admitted, נמלט must be construed impersonally, viz. AND DELIVERANCE SHALL BE TO thee BY THE PURITY OF THINE HANDS: or else we must read תמלט, THOU SHALT BE DELIVERED, with the LXX; or change the ך into a ן after כפי, with the Syriac and Arabic, and render --- BY THE PURITY OF HIS HANDS.

C H A P. XXIII.

V. 2. — *my Stroke is heavier than my Groaning.* : [ידי כבדה על אנחתי] I would here adopt the Lction of the LXX, Syriac, and Arabic, ידו HIS HAND, viz. God's, so often understood, and so lately mentioned. A *Stroke*, say the Critics, is derived from יד *the Hand*; because it is instrumental to it. But, by Parity of Reason, it might signify ten thousand other Things which are performed by its Agency. Besides, do not Strokes owe their Existence to a Million of other Causes? Nay, were the Supposition allowed to be probable, ידי *my Stroke* would, but be equivocal, at best; either active or passive; either *the Stroke that I inflicted*, or *the Stroke that I received*. In respect to the Places commonly referred to in Support of this Sense, a satisfactory Reason may be given in every Instance, so as to invalidate the Application in this Passage.

V. 3. *O that I knew where I might find him! that I might come even to his Seat!* : [כי יתן ידעתי ואמצאנו — אבוא עד תכונתו] Or — O THAT I KNEW WHERE I MIGHT FIND HIM; I WOULD EVEN GO TO HIS SEAT!

V. 6. — *No; but he would put Strength in me.* : [לא אך הוא ישם בי] There is a great Difficulty in accounting for the Meaning of ישם בי. I cannot

I cannot think that we have Authority to supply here a Substantive to compleat the Sense ; but am persuaded that this Hemistic ought to be rendered --- NO ; BUT HE WOULD BE ASTONISHED, OR BE SILENT, BEFORE ME ; that is, " He would have Nothing to object to mine " Apology." See the same Verb שגם, not שום, thus used Ch. XXI. 5.

V. 7. *There the righteous might dispute with him :—* [שם ישר נוכח עמו] The same Words occur Ch. XIII. 3. and are there rendered *to reason with him*. The Meaning of Job in both Places was, that he would *prove his Innocence before God*.

V. 9. *On the left Hand, where he doth work, but I cannot behold him :—* [שמאל בעשתו ולא אחז] The Verb אהלך *I go forward*, at the Beginning of the preceding Verse, is supposed to extend to this Hemistic : but I doubt whether so extensive an Influence can be admitted. We have here a Verb, which at present is useless, to say the least of it, when applied to God. This same Verb with the Arabic Signification given to it, and a Change of Persons, would exactly suit this Place. عشا signifies ADIIT eum ; ADIIT eum spe alicujus boni ; RECESSIT ab eo ad alium. The Sense would then be — WHEN I TURN TO THE LEFT, THERE I CANNOT BEHOLD HIM. The Syriac reads --- ~~לפסלך~~ ~~דחמ~~ *I sought at my left Hand*, and the Arabic — من شمالي طلبتني — to the same Effect. And it cannot appear extraordinary that Job, who is allowed to have been an Arab, should occasionally use an Arabic Idiom. It is universally agreed, that in this Book we have many other Words borrowed from that Language and the Chaldee.

V. 12. — *I have esteemed the Words of his Mouth more than my necessary Food.* ; [בחקי צפנתי אמרי פיו ;] Rather — I HAVE LAID UP THE WORDS OF HIS MOUTH WITHIN MY BOSOM. So render the LXX and Vulgate. For the Verb צפן never signifies *to esteem*, and the Sense given חקי is forced. Note חיק *a Bosom* is sometimes found without the י, as Prov. XVII. 23. &c.

V. 13. *But he is in one Mind, and who can turn him ?* [והוא באחד] Rather — THOUGH HE BE ALONE, YET WHO CAN TURN HIM ? The ב here, prefixed to the Nominative Case, in אחד is redundant ; as 1 Kings XIII. 34. Hof. XIII. 9. &c.

V. 14. *For*

V. 14. *For he performeth the Thing that is appointed for me :* כִּי [יְשׁוּבָה לִי] Rather — YEA, HE WILL RESTORE ME MY DUE. Thus is the Word rendered, Lev. X. 13, 14. Or — MY PORTION, as Gen. XLVII. 22.

— *and many such Things are with him.* : וְכַהֲנָה רַבּוּת עִמּוֹ ; [The Words — are *with him*, are too idiomatic ; fit only for the Margin : in the Text they ought to be rendered — are IN HIS POWER.

C H A P. XXIV.

V. 1. *Why, seeing Times are not bidden from the Almighty, do they that know him not see his Days ?* וִידְעוּ — וְיִדְעוּ לֹא נִצְפְּנוּ עֵתִים — [לֹא הוּוּ יָמָיו ; The Authors of our present Version, in order I suppose to put the most favourable Construction on Job's Words, are here chargeable with a violent Transposition ; besides confounding the Hemistichs. The old Version seems to give this Verse its genuine Meaning, and the proper Explanation, *viz.* HOW SHOULD NOT THE TIMES BE HID FROM THE ALMIGHTY, SEEING THAT THEY WHICH KNOW HIM SEE NOT HIS DAYS ? “ Thus Job speaketh in his “ Passions, and after the Judgment of the Flesh : that is, that he “ seeth not the Things that are done at Times ; neither yet hath a “ peculiar Care over all, because he punisheth not the wicked, nor “ revengeth the godly.” The Note upon *Days* is also pertinent, *viz.* “ when he punisheth the wicked, and rewardeth the good.”

V. 5. — *rising betimes for a Prey : the Wilderness yieldeth Food for them and for their Children.* : [מִשְׁחָרֵי לְטָרֵף עֶרְבָה — לוֹ לֶחֶם לְנַעֲרִים ; *Qu.* ought not the Words לוֹ — עֶרְבָה — to be thus divided, לוֹ — עֶרְבָה — and the two Hemistichs rendered --- RISING BETIMES TO PLUNDER THE ENEMY ; THEY GET HASTILY (*i. e.* BY RAPINE) FOOD FOR THEIR CHILDREN ? See this Verb thus used, Esth. II. 9. and Prov. XX. 21.

V. 6. *They reap every one his Corn in the Field ;*— [בְּשָׂרָה בַלַּיְלָה וּקְצוּרוֹ] The LXX, Chaldee, and Vulgate, seem to have read בַּלַּיְלָה or בְּלֵיהֶם, for they thus render this Place — *They reap in a Field which is not their own.* The true Lektion, however, seems to be בַּלַּיְלָה וּקְצוּרוֹ, and this the Sense --- AND THEY REAP THE FIELDS IN THE NIGHT, *viz.* of the oppressed, mentioned in the next Hemistich. This Interpretation will

will be found perfectly consistent with the whole Context; whereas the Sense of our Version seems at Variance with it.

— and they gather the Vintage of the wicked.] יכרם רשע ילקשו :
Rather — of THE TROUBLED, OF OPPRESSED. So רשע is used Ch. XXXIV. 29. Thus also the Vulgate — *vineam ejus, quem vi oppresse- rint, vindemiant.*

V. 7. — that they have no Covering in the Cold. : וואין כסות בקרה]
Rather --- AND WITHOUT COVERING IN THE COLD.

V. 12. *Men groan from out of the City, and the Soul of the wounded crieth out :* —] מעיר מתים ינאקו — ונפש חללים תשוע. The Words מתים and חללים are here equivalent; the *dead* and the *slain*: If the literal Version be thought too bold, *viz.* THE DEAD GROAN OUT OF THE CITY, AND THE SOUL OF THE SLAIN CRIETH OUT; these Participles may perhaps be considered as the Participles in *rus* of the Latins, which the Hebrews want.

V. 17. — if one know them, they are in the Terrors of the Shadow of Death. :] כי יכיר בלהות זלמות. A Subject is here wanting for the Verb יכיר, for which I take *the Morning* from the preceding Hemistic, and render --- SURELY IT DISCOVERETH THE TERRORS OF THE SHADOW OF DEATH, *viz.* in their Countenances for Fear of being known.

V. 18. *He is swift as the Waters ;* —] קל הוא על פני מים. Rather --- HE IS SWIFT UPON THE SURFACE OF THE WATERS : על being never used as a Particle of Comparison. So the old Version.

— their Portion is cursed in the Earth. —] תקלל חלקתם בארץ. This and the next Hemistic would perhaps be better rendered by the future Tense, as they are in the old Version : for this seems mentioned as a Judgment upon the Oppressor.

V. 19. — so doth the Grave those which have sinned. :] שאול הטאו. The ו in הטאו seems to belong to the Beginning of the next Word : without it these Words will signify — so doth THE GRAVE THE SINNER. So the old Version.

V. 20. *The Womb shall forget him,* —] ישכחו רחם. Rather — TENDER PITY, OF COMPASSION — ; for Womb, without adding the Words — *which bore him*, does not seem sufficiently clear.

V. 22. — *be*

V. 22. — *he riseth up, and no Man is sure of Life.* יקום ולא יאמין : בהיין] There seems to be such a Confusion of Persons according to the present Reading, that it is difficult to make out any consistent Sense in this Verse, and the two following ones, according to the Rules of grammatical Interpretation, I would therefore read — יקומו לא — and render --- HE DRAWETH THE MIGHTY ALSO WITH HIS POWER: THEY RISE UP; HE TRUSTETH NOT IN LIFE. (V. 23.) IT IS GIVEN HIM TO BE IN SAFETY, AND HE RESTETH THEREON; AND HIS EYES ARE UPON THEIR WAYS. (V. 24.) THEY HOLD THEMSELVES HIGH FOR A LITTLE WHILE, BUT ARE NOT, &c. The Meaning of which I conceive to be this; in Verse 21, is shewn how the wicked Man oppresses the weak and friendless. This, however, is not all; for V. 22. it is added — *he draweth* (*viz.* to their Destruction, as the Word seems to signify Pf. XXVIII. 3. and Ezek. XXXII. 20. as well as here) *the mighty also with his Power*: but as the Word *draw* seems to imply, that he could not make such short Work here as in the Case before mentioned, but that the Business required Time and Management; so in the latter Hemistich of this Verse the Reason is assigned why he did so; because, *if the mighty rose up* to oppose him, he might run the Risk of his Life. Therefore, as it follows (V. 23.) he contrives to live upon Terms of Security and Confidence with them; ויטען, and upon this Ground he proceeds, or he rests himself here, and lies upon the Watch for an Opportunity to do them a Mischief. Then follows the Consequence, (V. 24.) They enjoy their Greatness for a little while, but are at length reduced and brought to nought by his Artifices, sharing herein the common Fate of all other.

C H A P. XXV.

V. 5. *Behold even to the Moon, and it shineth not*; — הן עד ירח ולא יארהו] The Verb אהל signifies no where, either in Heb. or any of the Sister Languages, *to shine*: that Signification has been given to it from the supposed *exigentia loci*, or from some of the Versions. The Words I think ought to be translated --- BEHOLD HE WILL NOT INDEED PITCH HIS TENT NEAR THE MOON, *viz.* as not worthy of his Habitation.

6. *How much less Man, that is a Worm? and the Son of Man, which is a Worm?* : [אף כי אנוש רפה—ובן אדם תולעה:] As there are here in the Hebrew two different Words to express *Man* and *Worm*, would not one of each be better rendered by MORTAL and REPTILE?

C H A P. XXVI.

V. 2. *How hast thou helped him that is without Power?* מה עזרת [ללא כח] Rather — WHOM HAST THOU HELPED WHO HAD NO POWER? So in the next Verse, *mutatis mutandis*.

V. 3. — *and how hast thou plentifully declared the Thing as it is?* : [והושיה לרב הודעת:] Qu. ought not these Words to be rendered — AND HAST THOU SHEWN KNOWLEDGE TO THE MULTITUDE?

V. 4. — *and whose Spirit came from thee?* : [ונשמתי מי יצאה ממך:] Rather, I think ---AND WHOSE INSPIRATION CAME FROM THEE? as Ch. XXXII. 8.

V. 5. *Dead Things are formed under the Waters, and the Inhabitants thereof.* : [הרפאים יחוללו מתחת—מים ושכניהם:] By this our Translators understood *Mines* and *Metals* formed in the Bowels of the Earth. See the Note in the old Version. But the Word רפאים is never used in this Sense, nor do I see a sufficient Reason for giving it such an Interpretation. The Passage has ever been considered as very dark and difficult; but I flatter myself that I have at last hit upon its true Meaning. By רפאים I understand no other than the *Manes mortuorum*, the *Spirits of deceased Persons*, confined in שאול, commonly translated *Hell*, but more properly to be styled the *Place*, or *Mansion*, of the dead, the same as *Ἅδης* in Greek, and *Orcus* in Latin. Whoever will take the Trouble of considering attentively the following Texts, where the Word רפאים occurs, Pf. LXXXVIII. 10. Prov. II. 18. — IX. 18. — XXI. 16. Isa. XIV. 9. — XXVI. 14, 19. will see Reason to conclude the Use of it in all those Places to be exactly as here represented. As the Point is curious, tending to throw some Light upon the Notions of the ancient Jews concerning the State of departed Souls, I may be allowed to consider two or three of these Passages at large. In Isa. XXVI. 13. it is said, *Other Lords besides thee have had Dominion over us, viz. the Gods of the Heathen* — But V. 14. it follows, these are no other than *dead Men*, מתים, (see Wild. XIV.

15.) in Opposition to the *living* God; they are רפאים, *departed Spirits*, who have not Power to stir from their Place of Confinement, *they cannot rise*. Again V. 19. the בתיך, *thy dead Men who should live and rise again*, the שכני עפר, *the Inhabitants of the Dust*, who are called to *awake and sing*, and the רפאים, *the dead, to be cast out by the Earth*, are all the same Individuals. In that beautiful *Prosopopœia*, Isai. XLV. 9. שאול *Hell* (to which is added *from beneath*, בַּתְּחַת, the very Word used in the Passage before us) is poetically described as stirring up her Inhabitants, רפאים, *the dead, the Spirits of departed Captains and Kings*, represented as sitting there upon their Thrones, to meet with Taunting and Insult the haughty Tyrant of Babylon, on his being brought down to those infernal Shades. But the Passage, Pf. LXXXVIII. 10, &c. not only illustrates the Signification of רפאים in the present Text, but both the Sense and Terms so aptly correspond in both Places, that I can hardly suppose one written without Allusion to the other. There it is said, *Wilt thou shew Wonders to the dead*, לַמֵּתִים? *Shall the dead, רפאים*, (which for the Sake of Variation I would translate, *the deceased*,) *arise and praise thee? Shall thy loving Kindness be declared in the Grave?* (קבר, the same as שאול) *or thy Faithfulness in Destruction?* (אֲבֵרוֹן in both Places) *Shall thy Wonders be known in the dark, rather, the Place of Darknesh? and thy Righteousness in the Land of Oblivion?* Thus much may suffice to ascertain the general Import of רפאים; let us now attend to the Connection of the Verse before us. In Ch. XXV. Bildad had spoken of God's Majesty, and Man's Impurity in respect of him. To which Job replies, and sarcastically asks, V. 4. whether he thought the Person he spoke to did not know as much as himself; and how he came by his Knowledge? *whose Spirit*, or rather *Inspiration* (as the Word נְשִׁמַת is rendered Ch. XXXII. 8.) *came from thee?* DID (says he, V. 5.) the רפאים, ANY DEPARTED SPIRITS BRING IT THEE FROM BENEATH? (the Place of their Abode under Ground) OR FROM THE SEA AND ITS INHABITANTS? The ה prefixed marks the Interrogation; and יהוללו is the Preter Pihel from חולל, which admits of that Sense. See Prov. XXV. 23. Margin. It deserves Notice, that Ch. IV. 15, &c. Eliphaz had said, that a Communication of the same Import had been made to him by a *Spirit* or *Ghost* in the Visions of the Night; to which I cannot but think Job alludes, asking Bildad if he too, as well as his Friend, had been favoured with such an extraordinary Visitant. Not that he thought the Thing impossible in itself, though perhaps he doubted of it in the present Instance. On the contrary, the Possibility of its happening by God's special Direction and

Appointment seems strongly intimated in the next Verse ; where, as if he had said from the before cited Psalm, that the רפאים could not of themselves rise up again to tell of God's Wonders and Righteousness, he subjoins, that God himself had Power, if he pleased, to send them on such an Errand ; for such, I think, is the Connection of שאול being *naked before him*, and אברין (a Word of the same Import) being *without a Covering*, or *Cover*, i. e. the Gates of the lower Regions were always open to his Command. And this he confirms by shewing how all other Things in Nature were disposed to obey the Divine Power. That the Jews had a Notion of the separate Existence of the Souls of the dead, and the Possibility of their revisiting the Earth, is evident from Saul's Application to the Witch of Endor, and particularly from the Parable of the rich Man and Lazarus, Luk. XVI. 24. where the rich Man requests Abraham to send Lazarus to admonish his Brethren. But Abraham replies, that what he asked was impossible, meaning doubtless without express Commission from God, because the dead were not otherwise allowed to pass the Gulph fixed between them and the Earth. As to the latter Hemistic, which I render *from the Sea and its Inhabitants*, the Meaning is sufficiently clear from Rev. XX. 13. where at the general Resurrection it is said, *The Sea gave up the dead which were in it, and Death and Hell delivered up the dead which were in them* ; as if those who were drowned or buried in the Sea had their Place under the Waters, as those who were buried on dry Land had their's under Ground. It is not however impossible that by *the Sea* might be meant *the Sea of Sodom*, or *the Lake Asphaltites*, which bordered upon *Idumea*, the Scene of Action, the Waters of which were said to be of such a pestilential Quality, as to kill the Birds that attempted to pass over it ; whence perhaps it was called the *Dead Sea*. And I submit it to Consideration, whether the Notion, that prevails among the Vulgar, of Ghosts being laid or confined in the Red Sea (mistaken perhaps for *the Dead Sea* on Account of its similar Sound, the one Name being also more familiar to the common People than the other) might not have arisen from some fanciful Tradition concerning the Habitation of departed Spirits in that Place of Horror.

V. 6. *Hell is naked before him* : — [ערום שאול נגדו] The Word שאול signifies here and Ch. XI. 8. THE NETHER RECESSES OR LOWER PARTS OF THE EARTH. It has a very extensive Signification which is to be determined by the Context ; as for Instance, when Jonah said that *he cried out of שאול*, the Word certainly means THE WHALE'S BELLY, wherein he was then confined ; and should not be rendered

rendered *Hell*, as in our Version. (Ch. II. 2.) Its most general Sense is *the Grave*, or common Receptacle of the dead. It can I think signify the Region of the damned but in two Places, *viz.* Pf. IX. 17. Prov. XV. 24. if it does so there.

V. 9. *He holdeth back the Face of his Throne, and spreadeth, &c.* "פָּרְשׂוּ וּגְוַר — כִּסֵּה — מֵאַחַז פְּנֵי כִסֵּה] Rather — HE BARRETH THE FRONT OF HIS THRONE, SPREADING &c. Thus Ch. XXII. 14. *Thick Clouds are a Covering to him.* So also Psalms XVIII. 11. *He made Darkneſs his ſecret Place; his Pavilion round about him were dark Waters, and thick Clouds of the Skies.* And XCVII. 2. *Clouds and Darkneſs are round about him.*

V. 12. *He divideth the Sea with his Power, and by his Understanding he ſmiteth through the Proud.* ; וּבְתַבּוּנָתוֹ טָחַץ רָהַב] Were it not for a ſeeming Incongruity in introducing an Act of God's particular Providence among the other Inſtances of Almighty Power, which are general ones, I ſhould be apt to think that there was a plain Alluſion here to the miraculous Paſſage of the Iſraelites through the Red Sea, and that the Word רָהַב was uſed not as an Appellative, but as a Proper Name for *Egypt*, as Pf. LXXXVII. 4. Iſa. LI. 9. and particularly Pf. LXXXIX. 10; which laſt might be conſidered as a parallel Place to this. But though it might appear allowable in the favoured Nation, eſpecially in their Songs of Praise, to break out of the common Road, in order to commemorate ſo ſignal a Deliverance; it may be thought a Violation of Character in an Alien, an Idumean, as Job was, one in no wiſe particularly intereſted in the Event. If there be any Force in this Objection, we may in the former Hemifſtic give to רָנַע the Signification it ſometimes has of *reſting* or *cauſing to reſt*, and render it --- HE STILLETH THE SEA BY HIS POWER. The old Version reads, *The Sea is calm by his Power.* As to the latter Hemifſtic, we may render רָהַב *ſpacious* or *wide*, (in which Senſe it is applied to the Sea, Pf. CIV. 25.) ſupplying after it the Word *Ocean*, to render it more intelligible; or with the ſame Addition may continue to it the Signification we find in our preſent Version, *the proud*, which Epithet is alſo applied to the ſwelling Waves, Ch. XXXVIII. 11. Thus — HE SMITETH, OR SUBDUETH BY HIS UNDERSTANDING THE WIDE, (OR PROUD) OCEAN. The Sentiment will then correſpond with what is ſaid of God's Power and Wiſdom, Pf. LXXXIX. 9. *Thou ruleſt the Raging of the Sea; when the Waves thereof ariſe, thou ſtilleſt them.* But as the Version ſtands at preſent, it ſeems in this latter Clauſe to denote

denote an Act of God's Moral Government in bringing down *proud* or *lofty* Men, which, how true soever, would be unsuitable to the Context.

V. 13. *By his Spirit he hath garnished the Heavens*: — ברוחו שמים] Rather — BY HIS SPIRIT THE HEAVENS ARE BRIGHTNESS; for שפררה seems rather to be a Noun than a Verb.

— *his Hand hath formed the crooked Serpent*. : הללה ידו נהש ברה] Bochart makes this Animal to be the *Zygæna*, so called because it has a *ζυγος*, or *transverse Bar*, in the Forehead: but allows that it may be properly considered here (as many Rabbi's have done) for the Constellation of DRACO. The Evolutions and Distortions of this Animal are well described by Virgil, *Geo. Lib. I. V. 244.*

*Maximus hic flexu sinuoso elabitur Anguis,
Circum perque duas, in morem fluminis, Arctos.*

CHAP. XXVII.

V. 2. *As God liveth, who hath taken away my Judgment*; — הו אל] Our Version adds three Particles in this Verse, and omits two other Particles in the two following Verses. For this there seems to be no Necessity; as the whole Passage will be equally clear, if literally rendered thus --- THE LIVING GOD HATH TAKEN AWAY MY JUDGMENT; AND THE ALMIGHTY HATH IMBITTERED MY SOUL: BUT ALL THE WHILE MY BREATH IS IN ME, AND THE SPIRIT OF GOD IS IN MY NOSTRILS: SURELY MY LIPS SHALL NOT SPEAK WICKEDNESS, NOR MY TONGUE UTTER DECEIT.

V. 11. *I will teach you by the Hand of God*; — אורה אתכם ביד אל] Rather --- I WILL INSTRUCT YOU IN THE POWER OF GOD. See ביד thus rendered Prov. XVIII. 21.

V. 15. *Those that remain of him shall be buried in Death*: — שרדיו] Ought not this Place to be rendered — SUCH OF HIS WHO HAVE ESCAPED FROM DEATH SHALL BE BURIED? that is, those who have escaped a violent Death (see V. 14.) shall nevertheless survive but a short Time.

V. 18. — *and as a Booth that the Keeper maketh*. : וכסכה עשה נצר] Rather --- AND HE MAKETH A BRANCH IN THE FORM OF A BOOTH; that is, “whatever he builds will be of very short Duration.”

V. 19. *The*

V. 19. *The rich Man shall lie down, but shall not be gathered:* — עשיר ישכב ולא יאסף] Rather — THE RICH LIETH DOWN, AND NOTHING IS TAKEN AWAY. Thus אסף is rendered, Isa. XVI. 10. and LVII. 1.

— *he openeth his Eyes, and he is not.* : עיניו פקח ואיננו] Rather --- HE OPENETH HIS EYES, AND there is NOTHING left.

C H A P. XXVIII.

V. 3. *He setteth an End to Darknefs, and searcheth out all Perfection; the Stones of Darknefs and the Shadow of Death.* קץ שם לחשק :] ולכל תכלית — הוא חוקר מבין אפל וצלמות : This Verse in our Version does not seem to be rightly divided. There appear only two Hemistichs, *viz.* MAN SETTETH AN END TO DARKNESS AND TO EVERY PURPOSE; HE SEARCHETH OUT THE STONES OF DARKNESS, AND THE SHADOW OF DEATH; *i. e.* the Stones buried under Ground.

V. 4. *The Flood breaketh out from the Inhabitant;* —] פרוץ נחל מעם גר — Rather — FROM THE SPRING; for גר is not derived from גור, but from נגר *to pour down.*

V. 8. *The Lion's Whelps have not trodden it:* — לא הדריכהו בני] שחין] Rather — THE WHELPS OF THE WILD BEAST &c. For שחין, according to Bochart, is only a generic Name, denoting any large, fierce, and untameable Beast.

V. 17. — *and the Exchange of it shall be for Jewels of fine Gold.* :] ותמורתה כלי פז : Rather — NOR are VESSELS OF FINE GOLD IT'S RECOMPENSE. So is תמורה used Ch. XV. 31.

V. 27. *Then did he see it, and declare it; he prepared it, yea, and he searched it out.* :] אז ראה ויספרה — הכינה וגם הקרה : Rather — THEN DID HE SEE IT, AND SHEWED IT FORTH; HE ESTABLISHED IT, FOR SURELY HE HAD FOUND IT OUT. For otherwise there seems to be an Anticlimax.

C H A P. XXIX.

V. 4. *As I was in the Days of my Youth:* —] כאשר הייתי בימי חרפי : Rather — never signifies *Youth*: in that Sense it can have no Connection with

with the Root, which, among other Senses, signifies to *pluck* or *strip off Fruit*: hence AUTUMN, the Season when Fruits are *plucked*. See Isa. XVIII. 6. MY AUTUMN here means “that Part of my Life “when my Body was vigorous, and I enjoyed Prosperity.”

— *When the Secret of God was upon my Tabernacle*; — בסוד אלוה : עלי אהלי ; Rather — WHEN GOD WAS SECRETLY UPON MY TABERNACLE.

V. 12. *Because I delivered the poor that cried, and the fatherless, and him that had none to help him.*] This latter Hemistic, *viz.* ויחום : ולא עזר לו ; might be rendered with more Exactness, thus — AND THE FATHERLESS WHO HAD NO HELPER.

V. 18. *Then I said, I shall die in my Nest*; — ואמר עם קני אנוע ; The Word קן is used for A CELL, A ROOM, OF APARTMENT, Gen. VI. 14.

V. 24. — *and the Light of my Countenance they cast not down.* ואור : פני לא יפילו ; Or — NEITHER DID THEY SUFFER THE LIGHT OF MY COUNTENANCE TO FALL. The *Countenance falls* when the Marks of Chagrin, Uneasiness or Shame appear on it. See Gen. IV. 5. In this Place either the Particle ו or לא might seem redundant: but see a similar Instance Exod. XX. 4.

CHAP. XXX.

V. 2. — *in whom old Age was perished.* : עלימו אבר כלה ; By this obscure Phrase our Translators seem to have understood, “that their Fathers died for Famine before they came to Age;” as appears by a Note in the old Version. But it is most probable that the printed Text is corrupt in this Place; for כלה is not acknowledged by any of the ancient Versions, except one of the Targums; and the LXX, Syriac, Arabic, and Symmachus read כלה, which makes an excellent Sense when connected with the preceding Part of the Verse; thus — *Yea, what was the Strength of their Hands to me, when the whole of it was spent upon themselves.* However, if this Lession be not admitted, I would at least render the Text, as it is now read, thus --- WHOSE OLD AGE WAS WITHERED. See the Verb אבר thus used, Jon. IV. 10.

V. 3. — *fleeing*

V. 3. — *fleeing into the Wilderness in former Time desolate and waste.* [הערקים ציה אמש שואה ומשאה :] These Words would be clearer, were they rendered thus --- FLEEING LATELY INTO THE WILDERNESS, which is DESOLATE AND WASTE: OR --- INTO THE WILDERNESS, UNTO DESOLATION AND DESTRUCTION.

V. 4. *Who cut up Mallows by the Bushes; —* [הקטפים מלוח עלי שיה —] That *Mallows* were used for Food appears from Horace, *viz.*

———— *me pascunt olivæ*
Me cichoreæ, levesque MALVÆ. Lib. I. Ode 31.

Again ————— *aut gravi*
MALVÆ salubres corpori. Epod. II.

So also Martial ————— *Utere lactucis, et mollibus utere MALVIS.*
 Lib. III. Epig. 88.

———— *and Juniper Roots for their Meat.* : [ושרש רתמים לחמם :] Out of the Root of the רתם grew an Excrefcence, which also sometimes served for Food to the poorest People. See Bochart *Hierob.* P. II. P. 246.

V. 5. *They were driven from among Men:* [מן גו יגרשו] The Word גו never signifies any Thing else than a *Carcass, Body, or Back.* None of which Senses can be here applicable. I would therefore read the Text thus — גוי גרשו — and render it — THEY WERE DRIVEN FORTH FROM THE PEOPLE.

V. 7. — *under the Nettles they were gathered together.* [תחת הרורל : יספחו] Rather — UNDER THE SHRUBS. For הרורל properly signifies the *Paliurus*, a THORNY SHRUB, according to Bochart. See *Hierobot.*

V. 8. *They were Children of Fools, —* [בני נבל] Rather, I think — They were a CONTEMPTIBLE GENERATION: for נבל in Scripture generally signifies *one who has no Reputation*; or who is destitute of Wisdom, Goodness, and every Principle of Virtue. The Words which immediately follow seem to determine for this Sense.

———— *yea, Children of base Men:* [גם בני בלי שם] I see no Reason for departing from the Proper Sense of the Words; for CHILDREN OF NO NAME, OR OF NO ACCOUNT, is a Phrase universally understood. We use it in Prose, as well as Verse. Thus Bacon says; “Visit eminent Persons of great Name abroad:” And Shakespear — “What Men of Name resort to him.” So in Latin, *magnum NOMEN in oratoribus*

toribus habuerunt. Cic. and *homo NULLIUS NOMINIS* signifies a *low despicable Fellow*. So also in Greek — *απο γαρ της μαχης το δευτε ONOMA μεγεινεν εν αυτη.* Philostr. *ap. Steph.*

V. 11. *Because he hath loosed my Cord,* — [כי יתרי פרה] The Subject to the Verb is supposed to be *God*; and is supplied in the old Version. But the Verb is in *Pyhal*, and ought to be translated *IS RELAXED*; because *שלה* is rendered in the next Hemistic by *letting loose*. This seems to be an Allusion to *the stretched Cords* by which *Job's Tent* was fixed to the Ground.

— *they have also let loose the Bridle before me.* [ורסן מפני שלהו] Our Version is here not very intelligible. Either the Words ought to be rendered in the figurative Sense, *viz.* *THEY HAVE CAST OFF RESTRAINT BEFORE ME*: or a Note to that Effect ought to be added in the Margin, as in the old Version.

V. 12. *Upon my right Hand rise the youth:* — [על ימין פרהח יקומו] The last Letter in *פרהח* is suspicious, as we meet with few *quadriliteral* radical words: but *פרה* with its Affixes is common. The Targum read here evidently *פרהח* *THEIR YOUTH*.

V. 13. — *they have no helper.* [לא עזר למו:] Rather, I think — there is *NO HELPER AMONG THEM*, that is, *none ready to assist me*. This Sense the whole Scope of the Place seems evidently to require: and that this Construction may be admitted, see *Exod. XII. 2.* *Numb. III. 40, &c.*

V. 14. *They came upon me as a wide Breaking in of Waters: in the Desolation they rolled themselves upon me.* [כפרץ רהב יאתיו — תהת] Rather — *THEY CAME AS A WIDE TORRENT; THEY ROLLED THEMSELVES IN ORDER TO DESTROY*. The Verb *פרץ* is applied to *Waters breaking out violently*, and I think the Noun may be used simply to denote *a violent Irruption, or Torrent*. See the Preposition *תחת* in such a Sense, *1 Sam. II. 20.* *2 Sam. XIX. 21.*

V. 15. *Terrors are turned upon me:* — [ההפך עלי בלהות] This apparent Solecism would be removed by rendering — *TERRORS ARE AN OVERTHROW TO ME*. *הפך* has here the *ה demonstrative*: it is thus used, *Isa. XXIX. 16.*

— *they pursue my Soul as the Wind;* — [תדרף כרוח נרבתי] Rather --- *MY SPIRIT IS AGITATED AS THE WIND*: for the Reason just mentioned. The Verb is here in *Pyhal*, as *Isa. XVII. 13.*

V. 17. *My*

V. 17. *My Bones are pierced in me in the Night Season*; לילה עצמי] נקר בעלי] Here again, for the same Reason, I render — MY BODY IS PIERCED &c. עצם has this Sense, Exod. XXIV. 10. Ch. VII. 15, and Lam. IV. 7. Or — IT HATH PIERCED MY BONES; viz. *Affliction*, mentioned immediately before.

V. 18. *By the great Force of my Disease is my Garment changed*; ברב כח יתחפש לבושי] Rather — WITH GREAT FORCE IS MY GARMENT CHANGED. That is, on Account of his Weakness, which his Sufferings had brought upon him, “he was not able to change his “Clothes, and draw them off from his Body,” as the next Hemistic seems to shew.

V. 20. — *I stand up, and thou regardest me not.* עמדתי והתבנן] בי] The negative Particle is not here wanting: the ו has that Force, being just before preceded by לא. The true Version therefore is — I STAND UP; NEITHER REGARDDEST THOU ME.

V. 24. *Howbeit, he will not stretch out his Hand to the Grave*; אך לא בעי ישלח יד] Rather — HOWBEIT, UPON INTREATY HE WILL NOT STRETCH OUT THE HAND. בעי comes from בערה *to ask*; not from עירה, which signifies only *an Heap*; and is not to the Purpose, as the next Hemistic shews.

— *though they cry in his Destruction.*] אם בפירו להן שוע:] Rather --- IF THEY CRY WHEN HE DESTROYETH. להן is put here for להם. Many such Chaldee Terminations of Plurals occur in this Book.

V. 27. — *the Days of Affliction prevented me.*] קדנני ימי עני:] Rather — RUSHED IN UPON ME. See this Word explained Ch. III. v. 12.

V. 31. *My Harp also is turned to Mourning,* — ויהו לאבל כנרי] Rather --- MY HARP ALSO IS BECOME MOURNFUL. The Abstract for the Concrete; than which Nothing is more common in the Eastern Poetry. ל is here prefixed either to the Nominative, according to Noldius, as יהיו לבשר אחד — *and they shall be one Flesh.* Gen. II. 24. והייתי לכם לאלהים — *and I will be to you a God,* Exod. VI. 7. Or it is an oblique Case used for the Nominative, as, URBEM quam statuo — in Virgil; and EXITIO est avidis mare nautis; or it may be a Preposition signifying *for*, or *in the Place of*.

C H A P. XXXI.

V. 3. — *and a strange Punishment to the Workers of Iniquity.* ונכר : לפעלי און] *Qu.* ought not נכר to be here rendered A DISOWNING or DISAVOWAL? It is used precisely in the same Sense, and conjoined with *Destruction*, as here, Obad. V. 12.

V. 11. — *it is an Iniquity to be punished by the Judges.* הוא עון ; פלילים] Rather—IT IS AN HEINOUS (OR ARBITRARY) CRIME, *i. e.* an Iniquity which any Arbitrator, even the Criminal himself, would condemn. See Taylor, Schultens, and Guffet.

V. 20. *If his Loins have not blessed me, and if he were not warmed with the Fleece of my Sheep.* : ואם לא ברכוני הלצו — וכגו כבשי יתחמם] The latter Hemistich ought doubtless to be rendered — NOR WERE HE WARMED &c. See the last Ch. V. 20.

V. 24. — *or have said to fine Gold, Thou art my Confidence.* ולכתם : אמרתי מבטחי] Rather——OR HAVE CALLED FINE GOLD MY CONFIDENCE. Thus אמר is rendered, Isa. V. 20.

V. 27. — *or my Mouth hath kissed my Hand.*] ותשק ידי לפי In this and the preceding Verse are evident Allusions to the superstitious Rites of Idolaters. The Custom of *kissing the Hand*, in Token of Adoration, is very ancient, as well as universal. The Ground of it appears to me to be Awe or Respect: thus Job, when he determines to be silent before God says, *I will lay my Hand upon my Mouth.* Ch. XL. 4. Pliny, where he enumerates strange Customs, (that of bowing when another sneezes is, by the by, not omitted) says; *In adorando dextram ad osculum referimus, totumque corpus circumagimus; quod in hecuvum, Gallie religiosius credunt.* Nat. Hist. B. XXVIII. C. 2. Apuleius observes, that “many of his Countrymen applied *their right Hand to their Mouths*, the first Finger being upon the Thumb erect, in order “that they might perform due Adoration to the Goddess Venus.” *De Afin.* L. IV. And, in another Place, he takes Notice of a Person, who thought it a Crime to *kiss his Hand*, when he passed by a Temple. *Apol.* I. Lucian also remarks, that the poor, who had Nothing to offer in Sacrifice but *the kissing of their Hands*, were not excluded. *Dial. de Sacrif.* Lastly, it may not be improper to observe in this Place, that the Syrians to this Day, when they receive the holy Sacrament, are said

said to *kiss* the Bread and Cup before they partake of them. *Vie de Mons. De Chateuil.*

V. 31. *If the Men of my Tabernacle said not,* אִם לֹא אָמְרוּ מִתִּי — אֶהְיֶה] This cannot be the Sense of the Place: it ought to be rendered --- SURELY THE MEN OF MY TABERNACLE SAID --- See לֹא אִם thus rendered Numb. XIV. 35. Josh. XIV. 9. and V. 36.

V. 40. *The Words of Job are ended.* : הִנּוּ דְבַרֵי יוֹב] As this is doubtless a marginal Gloss, which has unwarrantably crept into the Text; ought it not to be distinguished by other Characters? In the old Version these Words are written in capital Letters.

C H A P. XXXII.

V. 16, 17. *When I had waited, (for they spake not, 'but stood still, and answered no more.)* I said, *I will also answer my Part; &c.* — "וְהוֹחַלְתִּי כִּי לֹא יִדְבְּרוּ — כִּי עָמְדוּ לֹא עָנוּ עוֹד : אֶעֱנֶה אֲפֹ אֲנִי חֲלָקִי וְגוֹ"] The Parenthesis might be here omitted, and the two Verses rendered without Addition --- AND I WAITED, BUT THEY SPAKE NOT; BUT STOOD STILL, WITHOUT ANSWERING MORE: SO I WILL SPEAK MY PART; &c. See אֲפֹ thus construed Ch. XXXVI. 16.

C H A P. XXXIII.

V. 5. — *set thy Words in Order before me, stand up.* עִרְכָה לִפְנֵי : הִתְיַצְּבָה] Rather — PREPARE THYSELF, STAND BEFORE ME. As Numb. XXIII. 4. Pf. XXIII. 5.

V. 19. — *and the Multitude of his Bones with strong Pain.* זָרוּב : עֲצָמוֹת אֲתוֹן] Some Copies read here וְרִיב, which makes a better Sense, *viz.* AND there is A STRONG CONTENTION IN HIS BONES: agreeably to the Phrase we meet Pf. XXXVIII. 4. אֵין שְׁלוֹם בְּעֲצָמָי, *there is no Peace in my Bones:* or — XXII. 4. -- *all my Bones are out of Joint.*

V. 20. *So that his Life abhorreth Bread:*] וְזוֹהַמְתוּ חֵיתוֹ לֶחֶם] Rather --- SO THAT HIS APPETITE MAKETH HIM TO ABHOR MEAT. See חֵיָהּ so rendered Ch. XXXVIII. 39. This Verb זָהַם occurs only here; the Signification is properly derived from the Arabic *فم*, *Pingue-*
dine

guedine illitum fuit, item fatuit. I give it a transitive Sense (which many Verbs have, though not in *Hiph.*) because of the Affix.

V. 21. — *and his Bones that were not seen stick out.* ושפו עצמתו] לא ראו ; Rather — AND HIS BONES ARE BROKEN, that they CANNOT BE PERCEIVED. This Verb also occurs only in this Place ; and I give it the Chaldee Signification, as the most warrantable of any ; which the Arabic also countenances.

V. 27. *He looketh upon Men, and if any say, I have sinned:* ישר על] אנשים ויאמר הטארי The marginal Lektion ought I think to be here admitted, viz. HE WILL LOOK UPON MEN, AND SAY, I HAVE SINNED.

V. 28. *He will deliver his Soul —* פרה נפשי] There seems to be no Reason for adopting the Massoretical Lektion. The present Text is, at least, as clear ; and is countenanced by more of the ancient Versions. I would therefore render — HE WILL DELIVER MY SOUL ; and presently after — והיתי AND MY LIFE &c.

C H A P. XXXIV.

V. 1. *Furthermore, Elihu answered and said.* ; ויען אליהוא ויאמר ; Rather — SPAKE AND SAID : as Ch. III. 2. and XXXV. 1. for none had replied to Elihu.

V. 6. *Should I lie against my Right ? —* על משפטי אכזב] Rather, I think---I AM DISAPPOINTED (OR FRUSTRATED) OF MY RIGHT. See כזב thus used Ch. XLI. 9, &c.

— *my Wound is incurable without Transgression.* אנוש חצי בלי ; פשע] Our Translators here use a very bold Figure ; by making חצי, the constant Sense of which is AN ARROW, to signify a *Wound*. I cannot deny that Instances of such Metonymies, of Cause for Effect, and the like, occur in the best Writers : but here there is no Necessity to depart from the Proper Sense of the Words ; which may be rendered --- I AM DESPERATELY PIERCED THROUGH by ARROWS &c. אנוש is here considered as the first Person of the Future, as Pf. LXIX. 20. and חצי used specially, as in Abundance of Places, for חצים. See what was observed on ידי Ch. XXIII. 2. which adds Weight to this Interpretation.

V. 10. — *far*

V. 10. — *far be it from God that he should do Wickedness; and from the Almighty, that he should commit Iniquity.* הללה לאל : [מרשע — ושדי מעול : The Analysis of this Idiom seems to me to be this — *Profaneness would be to God in doing Wickedness, and to the Almighty in committing Iniquity*: for both the Verbs are in the Infinitive; as in these Instances — ירא מהביט אל אלהים, *he was afraid to look* (literally *in looking*) *upon God*; Exod. III. 6. and ויכלו מחלק את הארץ, *and they made an End of dividing* (literally *in or from dividing*) *the Earth*; Josh. XIX. 51. I would therefore render — FAR BE IT FROM GOD TO DO WICKEDNESS, AND FROM THE ALMIGHTY TO COMMIT INIQUITY.

V. 14. *If he set his Heart upon Man, if he gather &c.* — אם ישם "אלי לבו — וגו" Rather — IF HE SET HIS HEART AGAINST HIM, HE WILL GATHER &c.

V. 16. *If thou hast Understanding, bear this: —* [ואם בינה שמערה] וואם בינה is here not a Substantive, but a Verb in the Imperative, with the ה paragogic, as Pf. V. 1. and ought to be rendered — BUT, I PRAY THEE, UNDERSTAND, HEAR THIS.

V. 17. *Shall even he that hateth Right govern?* האף שונא משפט] יהבוט Rather — YEA, SHALL HE THAT HATETH JUSTICE RECTIFY? for חבש never signifies *to govern*.

— *and wilt thou condemn him that is most just?* ואם צדיק כביר] תרשיע Rather — AND WILT THOU GREATLY VEX THE RIGHTEOUS? The Construction of our Version seems contrary to the Genius of the Hebrew. כביר is here considered as an Adverb, as Ch. XV. 10. XXXI. 25. and the Verb is used as 1 Sam. XIV. 47. or as V. 29.

V. 18. *Is it fit to say to a King, Thou art wicked?* האמר למלך] בליעל Rather — SHALL WICKEDNESS BE ATTRIBUTED TO (OR PUBLISHED OF, OR CONCERNING) THE KING; and UNGODLINESS, OF PRINCES? This Construction seems easy; whereas the other is repugnant to the Rules of Grammar.

V. 19. *How much less to him that accepteth not the Persons of Princes: —* [אשר לא נשא פני שרים] This Sentence will not be defective, if we render אשר BEHOLD, HE ACCEPTETH &c. as it ought to be, 2 Sam. II. 4. — XIV. 15. That Particle, in this Sense, is properly introduced, when the Admiration is to be raised, or a Contrast is intended to be exhibited.

V. 20. — *and*

V. 20. — *and the mighty shall be taken away without Hand.* ויסירו ; אביר לא ביד] Rather — AND THEY SHALL TAKE AWAY THE MIGHTY WITHOUT FORCE : *i. e.* he will be so feeble, that Force, used against him, will be unnecessary.

V. 22. There is *no Darknefs, nor Shadow of Death, where the workers of Iniquity may hide themselves.* אין חשך ואין צלמות — להסתר] Rather — NEITHER DARKNESS, NOR THE SHADOW OF DEATH WILL HIDE THERE THE WORKERS OF INIQUITY: the Infinitive for the Preter.

V. 23. *For he will not lay upon Man more than right ;* כי לא על] Qu. ought not this Hemistic to be rendered — FOR NEITHER YET WILL HE DECREE (OF ORDAIN) IN RESPECT TO MAN? See ישים thus used, Isa. LXI. 3. and Hab. I. 12. and in respect to the על, see Numb. VIII. 22. 1 Kings XXII. 8.

V. 30. *That the Hypocrite reign not, lest the People be ensnared.* ; ממקשי עם — מנמלך אדם חנף] Rather — THE HYPOCRITE IS MADE TO REIGN, ON ACCOUNT OF THE SNARES OF THE PEOPLE. The Verb is here considered as the Participle *Pabul*, and the Preposition, as Exod. VI. 9. Deut. VII. 7. See the same Sentiment, Isa. III. 4, 5, &c.

V. 31. *Surely it is meet to be said unto God, I have borne Chastisement, I will not offend any more.* : כי אל אל האמר — נשאתי לא אהבל] Rather, I think --- SURELY IT MAY BE SAID UNTO GOD, I HAVE BEEN DECEIVED ; I WILL NOT ACT CORRUPTLY.

C H A P. XXXV.

V. 3. *For thou saidst, What Advantage will it be unto thee? and, What Profit shall I have if I be cleansed from my Sin?* כי תאמר מה ; מדה אעיל מחטאתי :] Rather — FOR THOU SAIDST, WHAT ADVANTAGE WILL THERE BE UNTO THEE, and WHAT PROFIT SHALL I HAVE, FROM MY LOSS, or SUFFERING? Thus is חטא rendered Gen. XXXI. 39. and ought to be — XLIII. 9.

V. 8. *Thy Wickedness may hurt a Man as thou art : and thy Righteousness may profit the Son of Man.* לאיש כמות רשעך — לבן אדם ; צדקתך] The Sense I think is sufficiently clear without any other Addition

dition than the Verb Substantive, thus — THY WICKEDNESS IS FOR A MAN AS THYSELF; AND THY RIGHTEOUSNESS FOR THE SON OF MAN.

V. 9. *By Reason of the Multitude of Oppressions they make the oppressed to cry:* — [מרוב עשוקים יזעיקו] The Verb יזעיקו, *they cry out*, which immediately follows, seems to determine that יזעיקו is here to be considered as in the first Conjugation, as it frequently is; so that this Place might be rendered --- THEY BEWAIL BY REASON OF THE MULTITUDE OF OPPRESSIONS.

V. 14. *Although thou sayest thou shalt not see him, yet Judgment is before him, therefore trust thou in him.* אף כי תאמר לא תשורנו — דין [לפניו ותחולל לו :] Rather — NOTWITHSTANDING THOU HAST SAID THOU SHALT NOT SEE HIM; EXECUTE JUDGMENT BEFORE HIM, AND THOU MAYEST WAIT FOR HIM.

V. 15. *But now, because it is not so, he hath visited in his Anger; yet he knoweth it not in great Extremity.* ועתה כי אין פקר אפו — ולא [ידע בפש מאד :] Our Translators make God the Subject of the first Hemistic, and Job of the latter; as appears by the Margin; which is harsh. They next derive פש from פוץ; which is surely unjustifiable. And, to compleat all, after having coined a new Word, they give it an arbitrary Sense, which has not the most distant Connection with the Root. There is the strongest Evidence that this Word is defective in the printed Text; that, instead of בפש, it ought to be written בפשע: for the LXX render it παραπτωμα, so does Theodotion; Symmachus παραπτωματα, and the Vulgate Scelus: and the Syriac and Arabic evidently countenance this Lektion. The Chaldee is corrupt. On the Authority therefore of all these distinct Witnesses, we cannot hesitate to admit this Reading, and render the Verse thus — BUT NOW, BECAUSE HIS ANGER HATH NOT VISITED, AND HE HATH NOT REGARDED TRANSGRESSION GREATLY &c.

C H A P. XXXVI.

V. 4. — *he that is perfect in Knowledge is with thee.* תמים דעות [עמך] Rather, I think — but PERFECT KNOWLEDGE (literally *the Perfection, or the Oracle, of Knowledge*) shall be WITH THEE.

V. 5. *Behold God is mighty and despiseth not any: he is mighty in Strength and Wisdom.* ; [הן אל כביר ולא ימאס — כביר כח לב :] Our
G
Version

Version supplies here the Preposition and copulative Particle, that the last Hemistic may bear the Sense given to it. But, if without these Additions, a Sense, better in itself, and more agreeable to the Context, can be deduced from the same Letters, in the very same Order, is it not to be admitted? And this is done by bringing closer the four last Letters; or making one Word out of two. כחלב will then have the usual Particle of Comparison prefixed, and חלב will signify *a Suckling*, as 1 Sam. VII. 9. thus — THOUGH GOD be MIGHTY, YET HE DESPISETH NOT: though MIGHTY, yet AS A SUCKLING: *i. e.* gentle. The Particle הן is thus used Jer. II. 10. The Antithesis of the next Verse favours also this Interpretation. The Syriac and Arabic evidently read the Text, as is here proposed: but mistook the Sense.

V. 16. *Even so would he have removed thee out of the strait into a broad Place, where there is no Straitness.* ואף הסיתך כפי צר — רחב ; לא מוצק תחתיה ;] In the Hebrew each of these Hemistics contains a distinct Sentiment; which may not improperly be thus rendered — EVEN SO WOULD HE HAVE RESCUED THEE FROM THE JAWS OF THE OPPRESSOR; HE WOULD HAVE GIVEN THEE ROOM INSTEAD OF STRAITNESS; (OR --- LARGE, NOT STRAIT should have been THY PLACE.) For תחת is used substantively for a Man's Place, Exod. X. 23. 1 Sam. XIV. 9. 2 Sam. II. 23. See V. 20.

V. 18. *Because there is Wrath, beware lest he take thee away with his Stroke:* — [כי חמה פן יסיתך בשפק] Rather — FORASMUCH AS there is WRATH, BE THOU NOT MOVED TO SELF-CONFIDENCE, (OR SELF-COMPLACENCY;) which is the Sense of שפק; see Taylor. The Verb is impersonal, and implies the Sense here given to it. The Fault which Elihu finds with Job is his thinking too well of himself, and not humbling himself sufficiently under the Divine Chastisement.

V. 19. — *not Gold, nor all the Forces of Strength.* לא בצר וכל ; כחמצי כה] These Words would be more intelligible were they rendered, as they certainly may be — NOT GOLD, NOR ALL THE POWERS OF WEALTH. See Ch. VI. 22. Prov. V. 10. &c.

V. 20. *Desire not the Night, when People are cut off in their Place.* ; אל תשאף הלילה — לעלות עמים תחתם] Rather — DESIRE NOT THE NIGHT, IN ORDER TO DESTROY THE PEOPLE, WHOM
THOU

THOU HAST TAKEN; (OR — IN THEIR PLACE, *i. e.* murder them in their Houses.) I give the Verb עלה the Sense it has, Pf. CII. 24.

V. 23. *Who hath enjoined him his Way?* — [מי פקד עליו דרכו] The Verb פקד, when it has the Preposition על or עלי after it, signifies *To animadvert upon, to correct or punish.* This Place ought therefore to be rendered — WHO CAN CHARGE HIM WITH HIS WAY? OR --- WHO CAN ANIMADVERT UPON HIM FOR HIS WAY? And this Sense will perfectly agree with the next Hemistich.

V. 25. *Every Man* — [כל אדם] Rather — EVERY ONE, because אנוש, *Man*, follows immediately after.

V. 27. *For he maketh small the Drops of Water: they pour down Rain according to the Vapour thereof.* — [כי יגרע נטפי מים — יזקו נטר] Neither the Verb, nor the Pronoun, of the last Hemistich seems to have any Antecedent, as they are rendered in our Version. These Faults however are not to be charged on the Text; for it may be rendered — FOR HE MAKETH SMALL THE DROPS OF THE WATER, which POURETH DOWN RAIN THROUGH HIS VAPOUR: OR --- FOR HE RESTRAINETH THE DROPS OF THE WATERS, which POUR DOWN RAIN THROUGH THE VAPOUR; (V. 28.) AND WHICH THE CLOUDS &c.

V. 29. *Also can any understand the Spreadings of the Clouds,* — [אף אם יבין כפרשי עב] The natural Construction of the Words, abstractedly considered, the Syntax, and the Context, conspire to make God the Subject of this Verse; which ought to be rendered — YEA, VERILY HE UNDERSTANDETH THE EXPANSIONS OF THE CLOUD, &c.

— or the Noise of his Tabernacle? — [תשאורת כסתו] Rather — THE THUNDER WITHIN, *viz. within the Cloud*; or THE THUNDER OF HIS HABITATION; *viz. God's*; for God is said to make the Clouds the Place of his Residence. See Pf. XVIII. 11. XCVII. 2. The old Versions render תשאורת *Thunder*, and the Context evidently points out that particular Sense.

V. 32. *With Clouds he covereth the Light:* — [על נפים כסה אור] The Word כף signifies no where *Clouds*. It is therefore better to render this Place thus — WITH HIS HANDS HE COVERETH THE LIGHT.

— and commandeth it not to shine by the Cloud that cometh betwixt. [ויצו עליה במפניו;] Rather --- AND COMMANDETH THE UPPER REGION BY THAT WHICH IS INTERPOSED; *i. e.* by such Interposition He as it were issues His Orders to the upper Regions above the Clouds, that their Radiance should not visit the Earth. עליה is not here a Preposition with the affix Pronoun, because it cannot agree with אור, its supposed Antecedent; but seems to be used for an upper Chamber; a Term not unusual in Scripture to denote Regions: thus Ch. IX. 9. *the Chambers of the South*; and Ch. XXXVII. 9. *Out of the Chamber cometh the Whirlwind*; and Pf. CIV. 2. 13. *He layeth the Beams of his Chambers in the Waters. — He watereth the Hills from his Chambers.* And, not to mention more Instances, we meet with *Chambers of Death*, Prov. Ch. VII. 27.

V. 33. — *the Cattle also concerning the Vapour.* ; [מקנה אף על עולה] These very obscure Words, which have so much perplexed the Critics, may, I think, without Violence admit of this Construction, *viz.* IT IS RED HOT WITH INDIGNATION, THEREFORE IT BURNETH. מקנה is here considered as the Part. sing. m. *Hiph.* for מקנא, as Ezek. VIII. 3. Now the Verb קנא in Arabic, so also in Hebrew primarily, signifies *to be red hot, to be inflamed*; whence is derived its most usual Signification, *to be moved with Zeal*. The Preposition על is used in the like Manner as it is here, Gen. XLI. 32; and the Verb עלה has the Sense of *burning*, Exod. XXVII. 20. Numb. VIII. 3. &c. Or על עולה may be construed by the Gerund, *viz.* IN ASCENDING, or *all the way upwards*. The Words thus explained will perfectly agree with the three preceding Hemistichs, which clearly describe the Rise, Progress, and Effect of Thunder and Lightning. These Symptoms here described might well strike Elihu with Awe and Trembling; after which, as the Storm increaseth, he goes on to describe the loud Bursts of Thunder, and the Flashes of the Lightning.

C H A P. XXXVII.

V. 2. *Hear attentively the Noise of his Voice,* — [שמעו שמוע ברנו קולו] Rather --- HEAR ATTENTIVELY HIS VOICE, WITH TREMBLING: OR --- HEAR ATTENTIVELY THE RATTLING (OR CONCUSSION) OF HIS VOICE.

V. 4. — *He thundereth with the Voice of his Excellency;* — [ירעם בקול גאונו] Would not — WITH HIS MAJESTIC VOICE — be better?
— and

— and he will not stay them, when his Voice is heard. ולא יעקבם : כי ישמע קולו :] As there is no Antecedent to the plural Affix ; ought not there to be a marginal Note, as in the old Version, viz. That is, Rains and Thunders ? Or — might not the Text be read — יעקב מבי --- and thus rendered --- AND HE WILL NOT RESTRAIN THE STROKES when HIS VOICE IS HEARD ? *i. e.* “ the Effects of his “ Thunderbolts.” The very same Word, and same Construction occur Jer. XVIII. 21.

V. 6. — likewise to the small Rain, and to the great Rain of his Strength. : וגשם מטר וגשם מטרות עזו] Rather — LIKEWISE TO THE SHOWER OF RAIN, EVEN THE SHOWER OF THE RAINS OF HIS STRENGTH : *i. e.* even to the Showers of the most violent Rain.

V. 7. He sealeth up the Hand of every Man : — ביד כל אדם יחתום] Rather, I think — BY MEANS of them (*viz.* the violent Rains just mentioned) HE SHUTTETH UP EVERY MAN. ביד signifies here *through the Agency or Instrumentality*. There may perhaps appear a Sort of Catachresis in attributing *Hands to Clouds, or to the Tongue* ; as Prov. XVIII. 21. &c. but in all these Cases, where the Head, Hand, Heart, Feet, or other Parts of Body, are used with reference to inanimate Matter, the Etymology is not so much to be attended to as the Analogy.

V. 8. — and remain in their Places. : ובמעונותיה תשכן :] Rather — IN THEIR CAVERNS ; *exegetical* of DENS in the preceding Hemistic.

V. 9. Out of the South cometh the Whirlwind, and Cold out of the North. : מן החרר תבוא סופה — ממזרים קרה :] What the precise Idea conveyed by these Words, חדר and מזרים, is, cannot be determined with Certainty. Our Translators give the first the Sense of *South*, because that Word is joined to it Ch. IX. 9. and of course, by a Sort of Analogy, founded on Experience, make the other Word to signify *the North*. This, it must be acknowledged, is but a weak Foundation to build upon : a better Ground, however, in my Opinion might be found, were we to render החרר THE UPPER REGIONS ; for it signifies a Chamber, a Recess, or Repository, as Ch. IX. 9. Pf. CXXXV. 7. In regard to the other corresponding Word, it appears to me to be a Mistake for אצרים or אצרות, a Word of the same Import as its Relative, and used in a Parallel Place in the next Chap. V. 22. But I lay no Stress on this Conjecture ; and would therefore render מזרים THE CONSTEL-

CONSTELLATIONS, a generic Name, to which it has an indubitable Right.

V. 11. *Also by watering he wearieth the thick Cloud:*—[אף ברי יטריח עב] Rather --- ALSO WITH FAIR WIND HE DRIVETH AWAY THE THICK CLOUD. This doubtless is the true Sense of ברי in this Place, from the Verb ברר *To make clean, clear, and bright*. But where our Translators got the Idea of *watering*, I cannot find. As the Verb טרח occurs only in this Place, I give it the Signification of the Arabic طرح, *Longe removit, amandavit*.

— *he scattereth his bright Cloud.* : [פיץ ענן אורו] Rather — HE SCATTERETH THE CLOUD BY HIS LIGHT (OF BRIGHTNESS.)

V. 12. — *upon the Face of the World in the Earth.* על פני הבל : [ארצה] The old Version seems here preferable, viz. UPON THE FACE OF THE WHOLE WORLD; which corresponds to the *Orbis terrarum* of the Latins.

V. 13. *He causeth it to come, whether for Correction, or for his Land, or for Mercy.* : [אם לטבט אם לארצו — אם לחסד ימצאחו] It is not improbable that אם is repeated before לארץ by the Mistake of an ignorant Transcriber, who finding the ל prefixed might think it necessary to add the אם too, as in the other Instances. Without it the Sense would be complete and proper — HE CAUSETH IT TO COME UPON HIS LAND, WHETHER FOR CORRECTION, OR FOR MERCY.

V. 15. — *and caused the Light of his Cloud to shine.* : [הפיע אור עננו] Rather --- AND CAUSED THE LIGHT TO ILLUMINATE THE CLOUD.

V. 16. *Dost thou know &c.* [והתרע וגו] AND DOST THOU KNOW — ? I add the ו from the last Word; imagining it more necessary in this Place than there.

V. 18. — *which is strong, and as a molten looking Glass?* הזקים : [כראי מוצק] Rather — which is SOLID LIKE A MOLTEN MIRROR. Our Translators, not seeing the Connection between Strength and a Looking Glass, make of each of those Ideas separate Articles. But it ought to be remembered, that the Instruments originally used for the Purpose of reflecting the Light were Plates of polished Metal; than which a more apt Simile could not be used in respect to the Sky.

V. 19. — for

V. 19. — for *we cannot order our Speech by reason of Darknefs.*
 [לא נערך בפני חשך:] Rather — WE CANNOT BE PREPARED BY
 REASON OF DARKNESS. See Ch. XXXIII. 5.

V. 20. *Shall it be told him that I speak? if a Man speak, surely he shall be swallowed up.*
 [היספר לו כי אדבר — אם אמר איש כי יבלע:] Rather --- SHALL IT BE SAID TO HIM, BUT (OR SURELY) I WILL SPEAK? IF ANY ONE SAY SO, HE SHALL BE SWALLOWED UP. Our Translators make the first Hemistic to have reference to God's Omniscience: but the Context directly opposes that Sense. It seems more probable that this alludes to Job's great Presumption, in wishing to be able to find God in order to dispute with him. Ch. XXIII. 3, 4. See also XVI. 21.

V. 21. *And now Men see not the bright Light, which is in the Clouds: but the Wind passeth and cleanseth them.* — ועתה לא ראו אור:
 [בהיר הוא בשהקים — ורוח עברה והטהרם:] Rather — AND NOW MEN SEE NOT THE LIGHT, WHICH IS BRIGHT ABOVE (OR WITH-IN) THE CLOUDS, TILL THE WIND &c. See ב thus used, Numb. XIV. 10. Deut. XXXI. 15. Exod. XX. 10. and ו Gen. XVIII. 5. ו Sam. XIV. 24.

V. 22. — *with God is terrible Majesty.* [על אלוה נורא הוד:] Rather --- ABOVE IS GOD OF TREMENDOUS MAJESTY. See the Preposition thus construed, Lev. XV. 25.

V. 23. *Touching the Almighty, we cannot find him out:* שרי לא
 [מיצאנוהו:] The Affix Pronoun might with Propriety be passed over unnoticed, as being an *Hebraism*; thus — WE CANNOT FIND OUT THE ALMIGHTY.

— *and in Plenty of Justice,* [ורב צדקה:] Rather — AND PLENTY IN RIGHTEOUSNESS. As Exod. XXXIV. 6. &c.

C H A P. XXXVIII.

V. 8. — *when it brake forth, as if it had issued out of the Womb.*
 [בגיהו מרחם יצא:] Simply thus — WHEN IT BRAKE FORTH, ISSUING OUT OF THE WOMB.

V. 10. — *and brake up for it my decreed Place:* [ואשבר עליו חקי:]
 In the Margin we read — *and established my Decree upon it;* which is

a much better Sense: The old Version is to the same Effect: but שבר does no where else signify *to establish*. This Signification may however I think be justified from the Arabic Verb شبر *Spithamis dimensus fuit. Donavit. Præbuit.*

V. 12. — *and caused the Dayspring to know it's Place.* ירעהה שחר : [מקומו] Here the massoretical Lection ought doubtless to be inserted into the Text; viz. ירעהה שחר.

V. 14. *It is turned as Clay to the Seal, and they stand as a Garment.* : [תהפך כחמר חותם — ויתיצבו כמו לבוש] The Connection of this Verse, as it is now read in our Version, is not obvious. The Translation of it ought I think to be this — IT IS CHANGED AS CLAY by AN IMPRESSION; AND THEY ARE MADE TO STAND FORTH AS A GARMENT upon it, that is, covering the Earth with their Light. So God is said *to cover Himself with Light as with a Garment.* Pf.CIV. 2. The Antecedent to the singular Pronoun is *the Earth*; and the plural Pronoun has *the Morning and the Dayspring* for its Antecedent. The Sense of the former Hemistich seems to be — “The Earth, after the “Gloom of the Night is past, is as much changed in its external Appearance, as the rude Mass of Clay is by the Form it receives from Art.”

V. 15. — *and the high Arm shall be broken.* ; [וזרוע רמה תשבר] Rather --- AND THE ARM OF THE DECEIVER SHALL BE BROKEN. For רמה is not derived from רום; but is the Participle of רמה *To hurt in an unexpected perfidious Way.*

V. 21. — *or because the Number of thy Days is great.* ומספר ימים : [רבים] ספר cannot possibly agree with רבים, and מ is here a Preposition signifying *on account of*. It would therefore be more accurate to render --- OR ON ACCOUNT OF THE NUMBER OF THY MANY DAYS.

V. 24. which *scattereth the East Wind upon the Earth.* יפץ קדים : [עלי ארץ] Rather — AND THE EAST WIND SCATTERED UPON THE EARTH; אי זה הדרך, by *what Way*, being repeated from the preceding Hemistich.

V. 26. — *wherein there is no Man.* : [לא אדם בו] Rather — WHEREIN there is NO ONE, OR NO INHABITANT; because איש is rendered *Man* in the preceding Hemistich.

V. 30. *The*

V. 30. *The Waters are hid as with a Stone*; — כִּאֲבֵן מַיִם יִהְיֶבֱאוּ] Most of the ancient Versions give חֲבֵא the Signification of *growing hard*; which I think is the Sense of it in this Place; for though this Verb signifies only *to hide*, yet by Analogy it may surely be extended so as to convey the Idea of *Congelation*, as is done in respect to the Verb in the next Hemistich. The Poverty of the Hebrew in point of Copiousness is well known: and in this Case, where the Language does not furnish a Proper Word, what can be more natural than to express that Sentiment by the Phrase — *the Waters hide themselves*, when they are no longer fluid? I would therefore render — THE WATERS ARE CONGEALED LIKE A STONE.

V. 31. *Canst thou bind the sweet Influences of Pleiades, or loose the Bands of Orion?* &c. אוּ מִשְׁכּוֹת כִּסִּיל תִּפְתָּח : וְגו'] Rather — CANST THOU RESTRAIN — ? Thus Homer in describing Achilles's Shield, takes Notice of the very same Stars, which is very remarkable, Iliad Σ. v. 485.

Εν δὲ τὰ τετραὰ πάντα, τὰ τ' ἄρανος ἐπεφανώται,
Πληιάδας δ' Ἰάδας τε, τὸ τε δένος Ωριωνος,
Ἄρκτον δ', ἣν καὶ ἀμαζῶν ἐπικλησὶν κάλεσσιν.

V. 36. — *or who hath given Understanding to the Heart?* אוּ מִי נָתַן :] לשִׁכּוֹי בִּינָה : This strange Word לשִׁכּוֹי cannot I think but be a Mistake for לשִׁכִּיָּת or לשִׁכִּיּוֹת, as it is written in other Places. It ought, however, to be rendered — (not *to the Heart*, but) — TO THE IMAGINATION.

C H A P. XXXIX.

V. 1. — *or, canst thou mark when the Hinds do calve?* חָלַל אֵילוֹת ?] Rather --- HAST THOU OBSERVED THE TRAVAIL OF THE HINDS? For this is not only the more usual Sense of חָלַל : but the Tautology of our Version in the next Verse is hereby avoided. It is moreover observed by Bochart, and others, that Hinds bring forth their young with great Difficulty.

V. 3. — *they cast out their Sorrows.*] חֲבִלָּהֶם תִּשְׁלַחנָה : As the Verb חָבַל, among other Significations, signifies to *travail* or *bring forth a young one*, the Derivative may well be supposed to signify AN OFFSPRING, or YOUNG ; and should I think be so rendered here as it is in the LXX.

V. 5. *Who hath sent out the wild Ass free?* — [מי שלח פרא חפשי] If the פרא and the ערוך are really the same Creature (as Bochart asserts, but does not prove;) I would still give the Latin Name to the first, viz. THE ONAGER; to avoid Tautology. Thus we retain the foreign Name of foreign wild Beasts, as *Hyæna*, *Rhinoceros*, *Hippopotamus* &c. This Animal seems to have no Affinity with the common Ass, but in the Name; for it is beautiful, excessively swift, and wild. *Hieroz.* B. III. C. 16.

V. 8. *The Range of the Mountains is his Pasture:* — [יתור הרים מרעהו] Rather --- THE EXCELLENCY (OR THE ABUNDANCE) OF THE MOUNTAINS &c. *i. e.* "He chuses for his Food whatever is most "excellent among their Produce." I derive this Word from יתר; which is more agreeable to Rule than to make it a Root, as some Lexicographers do; or to deduce it from תור *exploravit*.

V. 13. *Gavest thou the goodly Wings unto the Peacocks?* [כנף רננים נעלסה] Rather — THE WING OF OSTRICHES VIBRATES WITH EXULTATION; or (more probably) --- CARRIES THEM IN THEIR COURSE. The first is the Sense of the Verb עלם, the latter of غلس.

— or *Wings and Feathers unto the Ostrich?* [אם אברה הסירה ונצה] Rather — So do THE WING AND FEATHERS, THE STORK. This ought to be considered as a *Parentthesis*; because what follows has reference to the Ostrich.

V. 18. *What Time she lifteth up herself on high;* — [תמריא בעת במרום] Rather — AT THE TIME SHE HAUGHTILY ASSUMES COURAGE: for the Ostrich cannot *soar*, as other Birds: besides the Verb מרא occurs only in this Place, and in Arabic it signifies in the 5th Conj. *fortitudinem præ se tulit, vel simulavit: et ejus gloriam captavit per vituperium*.

V. 19. — *hast thou clothed his Neck with Thunder?* [התלביש צוארו רעמה] Rather — HAST THOU CLOTHED HIS NECK WITH PRIDE? for רעמה has that Sense in Chaldee, which seems more suitable than that of Thunder.

V. 20. — *the Glory of his Nostrils is terrible.* [הוד נחרו אימה] Rather --- THE VIOLENCE OF HIS SNORTING IS TERRIBLE. So Jer. VIII. 16. See Bochart. *Hieroz. Cap. VIII*.

V. 21. *He*

V. 21. *He paweth in the Valley,* — [יחפרו בעמק] The ו has here doubtless crept into the Text; it not being acknowledged by the old Versions. Thus Virgil — Æn. VIII. 596.

Quadrupedante putrem sonitu quatit ungula campum.

C H A P. XL.

V. 2. *Shall he that contendeth with the Almighty, instruct him?* — [הרב עם שדי יסור] Rather — IS THERE ENOUGH OF INSTRUCTION WITH THE ALMIGHTY? *i. e.* has He said enough to shew thee thy Presumption? LET HIM THAT REPROVETH (or pretendeth to FIND FAULT WITH) GOD ANSWER it, *i. e.* what has been already advanced. Or, DO TH CONTENTION WITH THE ALMIGHTY INSTRUCT? If so, LET HIM THAT REPROVETH GOD REPLY TO IT. The first Interpretation seems the better.

V. 12. — *and tread down the wicked in their Place.* והרך רשעים : תחתם] Or — AND TREAD DOWN THE WICKED, and BREAK THEM TO PIECES. The Lexicographers make הרך an ἀπαξ λεγόμενον, and consider it as a *Radix*: but can any Thing be more obvious, than that it is the Imperative of רכר in *Hiphil* with the *Apocope* of ה, which is not uncommon to Verbs of that Termination? See Deut. IX. 14. &c.

V. 13. — *and bind their Faces in secret.*] פניהם חבשו בטמון; Rather, IN THE GRAVE; for בטמון may signify the Grave from טמן to hide by burying under Ground. The Sense is — “confine them “close Prisoners in the Grave.”

V. 15. *Behold now Behemoth which I made with thee:* — הנרה נא [בהמות אשר עשיתי עמך] Rather --- BEHOLD NOW THE HIPPOPO-TAMUS, WHICH I MADE NEAR THEE; that is, “in the Nile, “bordering on Arabia, thy Country.” *The Behemoth* in this Place can I think possibly mean no other Animal than this amphibious one described by Bochart, B. V. C. 15. See also B. I. C. 7. &c. The Word בהם is a very generic Appellative; the Sense of which is in general to be restrained by the Word in Opposition. It sometimes signifies *the whole Brute Creation*, as Pf. XXVI. 6. at other times *tame, domestic Animals*, as Gen. I. 25. &c. But here it is confined to one particular Species; and, though the plural be used, this is to be considered as

an Hebraism, (or rather an Idiom common to many Languages) to denote *Magnitude, Excellence*, or some other transcendent Quality: thus in Greek — *οι περὶ Σολωνα*, for *Solon*: in Latin, English, French, Italian, &c. a King speaks of himself *in the plural*, and eminent Personages are addressed, or spoken of, *in that Number*. St. Paul often speaks of himself in that Style. 2 Cor. I. 3—14.

V. 17. *He moveth his Tail like a Cedar*: — [יחפין זנבו כמו ארז] Rather --- HE MOVETH HIS TAIL which is LIKE A CEDAR.

— *the Sinews of his Stones* &c. [גידיו פהרו ישרנו] פהר is an *απαξ* λεγ. which Bochart has shewed ought to be rendered from the Arabic فخذن THIGHS, and not from the Chaldee, as in our Version. *Loc. cit.*

V. 18. *His Bones are as strong Pieces of Brass; his Bones are like Bars of Iron.* : [עצמו אפיקי נחשה, — גרמוו כמטיל ברזל] Rather — HIS SMALL BONES &c. HIS LARGE BONES &c. In this Sense are Horses called *brazen footed*, *χαλκοποδες*, by Homer. *Iliad*. VIII. V. 41. so Virgil — *ÆRIPEDEM cervam* — *ÆN.* VI. V. 802.

V. 19. *He is the chief of the Ways of God*: — [הוא ראשית דרכי אל] Ought not this to be a little qualified, and rendered --- HE is among THE CHIEF OF GOD'S PRODUCTIONS? Thus Amalek is called *the first of the Nations*, for a principal one, Numb. XXIV. 20. I give דרכי the Sense of the Syriac Verb *דנן*, *genuit, peperit*.

— *he that made him can make his Sword approach* unto him. [העשו ; יגש הרבו] Rather --- HIS MAKER PRESENTED HIM WITH HIS TOOTH. Bochart *loc. cit.* has proved from very good Authorities that the Word הרב is of Phœnician Origin, and signifies here *a Tooth*, whence the Greek *αρπη*, which the Poets attribute to *the Hippopotamus* --- thus Nicander *Theriacων*, V. 566.

Η ιππη, τον Νειλος ὑπερ Σαιν αιθαλοισαν

βοσκαι, αρρησιν δε κακλυ επιβαλλεται ΑΡΗΗΝ.

Upon which the Scholiast observes, Ἀρπη δὲ σημαίνει μὲν δρεπανην. νυν δὲ τὰς ὀδοντας λεγεί· δεικνύς ἐτι ὅλας τὰς φαχνας τραγεί· See also Nonnius in B. XXVI. of his *Διονυσιακων* to the same Effect. Not that I see any Necessity of having Recourse to foreign Authorities; since the Ground of giving to הרב the Signification of *Sword* is no other than its being an Instrument of Ravage and Desolation, from the Verb הרב *to lay waste and desolate*. There is the same Reason for interpreting it *Tooth*, when applied to this Beast. And it is very properly introduced in the Description of his Parts, that his Maker has furnished him with a Wea-
pon

pon so eminently offensive. I give here to the Verb נגש the Signification it has in *Hipbil*, as Jud. VI. 19.

V. 22. *The shady Trees cover him with their Shadow: the Willows &c.* [יסכוו צאלים צללו — יסכוו ונו] I read the Text thus — צלל — יסכוו — and render — THE SHADY TREES COVER HIM WITH SHADE, AND THE WILLOWS —. For the Singular Affix Pronoun cannot agree with the plural Noun, and the copulative Particle is wanted to connect the Hemisties.

V. 23. *Behold he drinketh up a River, and basteeth not: —* הן יעשק [נהר לא יהפון] The Verb עשק cannot I think possibly signify *to drink up*, and the Sense merely of *basting* given to הפון seems foreign to the Purpose. I would therefore render --- BEHOLD A RIVER RISETH VIOLENTLY UPON him; yet HE RUNNETH NOT AWAY THROUGH FEAR.

— *he trusteth that he can draw up Jordan into his Mouth.* יבטח [כי יגיה ירדן אל פיהו:] Rather I think (without the Hyperbole) thus --- HE IS UNCONCERNED, THOUGH THE RIVER WERE TO OVERFLOW UP TO HIS MOUTH. I render ירדן *a River*, considering it as an Appellative, rather than as a Proper Name. It is derived from ירד *to descend*, the most common Property of all Rivers; which for the most part have only some Common Name, that in Time becomes appropriate, as *Avon* with us; by which Name we have no less than five or six Rivers in this Kingdom called; and it is well known this is only the generic Appellation in Saxon. The same holds in regard to Bourn, a *Rivulet*. By the Word thus interpreted *the Nile* may be understood to be meant, which is more likely than *Jordan*; because the Hippopotamos is a Stranger to this latter River, as was Job himself probably. I cannot find that the Verb גוה has any where the Sense which our Version gives it: it is here construed as Ch. XXXVIII. 8.

V. 24. *He taketh it with his Eyes: —* [בעיניו יקחנו] What Sense our Translators affixed to these Words, I know not; I connect them however with the preceding Hemistic thus — Though one TAKE HIM IN HIS GINS &c. I give עיניו this Sense from the Arabic *عنه Laqueolus in extremitate nervi*, which its *correlate* in the next Hemistic points out. Bochart's Interpretation appears to me forced, viz. *in oculis ejus, i. e. aperta vi et manifesta, sine machinis et dolo*. This Animal is not to be taken in Snares according to *Achilles Tatius*, for he says — *επειπεως γε το καρτερον, εδεις αν αυτς κρατησειεν βια: τα γαρ αλλα ειν αλκιμωτατος, και το δερμα φερει τραχυ, και εκ εδεις παιδεσαι σιδηρς τραυματι, αλλ' ειν. ως*
ειπαι,

ειπεν, ελεφας Αιγυπτίως· και γαρ επιδύτερα φερέ) εις αλλην ελεφαντος Ινδ· B. IV. Or --- though one SEIZE HIM in a Trap BY HIS EYES, or VI-SAGE: YET HIS NOSE FORCETH ITSELF THROUGH THE SNARES; which agrees very well with what is said above of his vast Force, and the Impenetrability of his Skin by Iron.

C H A P. XLI.

V. 1. *Canst thou draw out Leviathan with an Hook?* — תמשך לויתן] בחכרה] לויתן is another generic Name for a Beast of an enormous Size: thus it is used for a *Whale*, Psal. CIV. 26; for a *Serpent*, Isa. XXVII. 1; and, by a *Metaphor*, it signifies in general a *Tyrant*, XXVII. 1, and *Pharaoh* in particular, Pf. LXXIV. 14. But it is probable that the Cause of the Appropriation of this Name to an oppressive Monarch is in its Origin deduced from the Cruelty of that *Pharaoh* (for even this Name is in Coptic only a common Appellative for a *King*) who kept the Children of Israel in Bondage; because *the Leviathan*, or CROCODILE, is both unfriendly to Man, and an Inhabitant of Egypt. And that this is the Animal here meant, is I think, from its Characteristics, sufficiently clear. See Bochart, *Hieroz.* B. I. C. 7. Ælian says it may be tamed; B. VIII. C. 4.

— or his Tongue with a Cord which thou lettest down? ובהבל : [חשקיע לשונו] Rather — OR TIE HIS TONGUE WITH A CORD: for דגמ in Samaritan signifies the same as הבש, viz. *Ligavit, Cimxit*.

V. 2. *Canst thou put an Hook into his Nose?* — התשים אנמן באפו] Rather --- CANST THOU PUT A ROPE ABOUT HIS NOSE? for אנמן here signifies properly a *Rope made of Reeds*.

— or bore his Jaw through with a Thorn?] ובהוה תקב לחיו : הוה signifies, among other Things, a FISHER'S HOOK, and ought to be rendered here HOOK. It is probable that in Job's Time the Method of taking the Crocodile was not known. For Herodotus informs us that, when he was in Egypt, this was attended with no Difficulty; for he says — αγραμ δε σφρων (κροκοδειλων) πολλαι κατετρασι, και παντοια η δε μοι δοκει αξιωτατη απηγησιος ειναι, ταυτην γραφω· επειαν νωτον συες διλεαση περι ΑΓΚΙΣΤΡΟΝ, μεττει εις μεσον τον ποταμον· αυτος δε περι τα χειλες τα ποταμου εχων δελφακα ζων, ταυτην τυπτει· επικκους δε της Φωνης ο κροκοδειλος, ιεται κατα την Φωνην· εντυχων δε τω νωτω, καταπιει· οι δε ελκισι· επειαν δε εξελκυσθη εις γην, πρωτον απαντων ο θηρωτηρ πηλω κατ'ων επλασε αυτη τες εφθαλμους.

θαλασς. τουτο δε ποιησας, καρτα ευπειτως τα λοιπα χειρευται μη ποιησας δε τουτο, συν πονω. *Euterpe. Cap. LXX.*

V. 6. *Shall thy Companions make a Banquet of him?* — יכרו עליו [חברים] Some Egyptians, Ælian informs us, eat the Crocodile, when he was in that Country; while others, more superstitious, rejoiced, if by Chance their Children were devoured by that Animal, which they worshipped as a God. B. X. C. 21.

V. 7. *Canst thou fill his Skin with barbed Irons?* — התמלא בשכות [עור] The Skin of his Back is said to be impenetrable. *Οι δε Κροκοδειλοι εχουσι — δερμα αρηγιτον Φολιδωτων.* Aristotle Nat. Hist. B. II. C. 10. So Pliny — *Unguibus hic armatus est, contra omnes iclus cute incisā.* Nat. Hist. B. VIII. C. 25.

V. 8. *Lay thine Hand upon him, remember the Battle, do no more.* : שים עליו כפך — זכר מלחמה אל הוסף; The last Hemistic would be clearer, were it rendered --- but REMEMBER THOU SHALT HAVE NO OTHER CONFLICT: for this is doubtless the Sense. The Note in the old Version is, — “If thou once consider the Danger, thou “ wilt not meddle with him.”

V. 11. *Who hath prevented me, that I should repay him?* מי הקדימני [ואשלם] Rather — WHO HATH BENEFITED ME &c? *i. e. who hath first done me a Kindness,* and laid me under an Obligation to repay him? So this Verb signifies, Deut. XXIII. 4. Isa. XXI. 14. See Rom. XI. 35.

V. 12. *I will not conceal his Parts, nor his Power,* — לא אחריש בריו [ודבר גבורות] Rather --- I WILL NOT CONCEAL IN HIM NEITHER ANY THING OF HIS POWER &c. for that seems to be the precise Meaning of דבר in this Place: and in respect to בריו, I cannot find that it ever signifies either *Parts, Limbs, or Strength.* See Ch. XVIII. 13.

— *nor his comely Proportion.* [וחין ערכו:] Rather — NOR THE ADVANTAGE OF HIS STRUCTURE.

V. 13. *Who can discover the Face of his Garment?* — מי גלה פני לבושו [Rather --- WHO CAN UNCOVER THE FACE OF HIS GARMENT? For the Face of his Garment would by a common Hebraism signify the upper or external Garment.

V. 14. — *his*

V. 14. — *his Teeth are terrible round about.*] סביבות שניו אימרה :
Rather perhaps --- THE ROWS OF HIS TEETH ARE TERRIBLE.
His Mouth is said to be so large, that it can take in a whole Sheep;
and he has thirty six sharp pointed Teeth in each Jaw.

V. 15. His Scales are his Pride; —] גאורה אפיקי מגנים That is
doubtless the Sense of this Place: but notwithstanding ought not the
Words to be literally rendered --- THE STRENGTH OF BUCKLERS
is his PRIDE?

— *shut up together as with a close Seal.*] סגור חותם צר The
Participle here cannot agree with either of the Nouns in the foregoing
Hemistic. This Clause ought therefore to be rendered — HE IS SHUT
UP CLOSE AS WITH A SEAL.

V. 18. — *and his Eyes are like the Eyelids of the Morning.* ועיניו
: כעפעפי שחר] *Hebetes oculos hoc animal dicitur habere in aqua, extra*
ACERRIMI VISUS. Plin. B. II. C. 25.

V. 22. — *and Sorrow is turned into Joy before him.* ולפניו תרוין
: דאבה] Rather, I think — AND SORROW GOETH BEFORE HIM:
i. e. “he causes Sorrow wherever he goes.” In our old Version we
read — *and Labour is rejected before him:* that is, “Nothing is hard
“or painful unto him.” But the Words cannot bear that Interpretation:
and that which is given in our present Version does not seem
pertinent. The Verb תרוין has the Signification there adopted from the
Chaldee (for it occurs only in this Place:) but I derive it from the Ara-
bic *دوس* *ex alto deorsum descendit.* This Animal, it is well known,
occasions great Ravages in a Country. See V. 25.

V. 23. *The Flakes of his Flesh are joined together;—*] מפלי בשרו דבקו --
--- THE RIBS (OR BONES) OF HIS BODY CLEAVE FAST TO-
GETHER: for either Sense may I think be justified from the Arabic
لايل *caro in cava parte, sive latere coxæ.*

— *they are firm in themselves, they cannot be moved.* ויצוק עליו
: בל ימוט] Rather — HE IS COMPACT IN HIMSELF THAT HE CAN-
NOT BE MOVED. See V. 15.

V. 24. — *yea, as hard as a Piece of the nether Millstone.* ויצוק כפלה
: תחתית] Rather, I think — YEA, AS HARD AS THE COULTER
OF THE PLOW: literally, *the lower Part.* As there is nothing said of
Millstone,

Milstone, and פלה has no Sense suitable in Hebrew, I borrow from the Arabic the Signification of *فلاحة* *Aratrum, Vomer.*

V. 25. *When he raiseth himself, the mighty are afraid: by reason of Breakings they purify themselves.* : [מִשְׁתַּחֲוִי יִגְוְרוּ אֱלִים—מִשְׁבְּרִים יִהְיֶה טָאוֹ] Our Version is not very intelligible in the latter Hemistic: the old one is; but the Words cannot admit of that Construction, *viz.* and for Fear they faint in themselves. The Verse ought to be thus rendered --- BY REASON OF HIS GREATNESS (his enormous Bulk) THE MIGHTY ARE AFRAID: THEY WHO BRUISE HIM (endeavour so to do) MISS THEIR AIM. מִשְׁתַּחֲוִי is here construed as Ch. XXXI. 23. and טָאוֹ, as Judg. XX. 16. and Ch. V. 24. This is very apposite to the Context.

V. 30. *Sharp Stones are under him: he spreadeth sharp pointed Things upon the Mire.* : [תַּחְתּוֹ הַדּוּרֵי הַרֶשׁ — יִרְפֵּד חֲרוּץ עָלָיו טִיט :] Rather---UNDER HIM IS A SHARP PLOUGHSHARE: HE MAKETH HIS BED UPON HARROWS IN THE MIRE. הַדּוּרֵי signifies literally *Sharpnesses*. הַרֶשׁ is the same Word without the *Heemantics* as מַחְרֶשֶׁה, 1 Sam. XIII. 20. רִפֵּד is used for *making a Bed*, Ch. XVII. 13; and for *supporting one's self*, Cant. II. 5; and חֲרוּץ is an *Harrow*, 2 Sam. XII. 31. and 1 Chron. XX. 3.

V. 32. — *one would think the Deep to be hoary.* יִחַשֵׁב תְּהוֹם : [לְשִׁיבָה :] Rather—HE CAUSETH THE DEEP TO BE THOUGHT HOARY: for יִחַשֵׁב is in *Hophal*.

V. 34. *He beholdeth all high Things: —* [אֵת כָּל גְּבוּהַ יִרְאֶה, —] Rather ---HE LOOKETH UPON EVERY THING with HAUGHTINESS. This Sense the next Hemistic seems to confirm.

CHAP. XLII.

V. 8. — *lest I deal with you after your Folly; לבלתִי עֲשׂוֹת עִמָּכֶם* : [נִבְלָה :] Rather — THAT I MAY NOT REQUITE YOUR FOLLY, as 2 Sam. II. 6.

V. 14. *And he called the Name of the first Femima &c.* יִקְרָא שֵׁם : [הַאֲחֵת יְמִימָה וְגו'] That is—A TURTLE, or DOVE; from *تورط* *Turtur, Columba sylvestris*: *Kessia*, or rather — CASSIA, from *كاسية*, the

the aromatic Shrub so called; and *Keren-Happuch*, i. e. THE BOSOM OF DELIGHT: for كرنه signifies a Bosom, and the Verb كرس, *festivus, jocosus, urbanus fuit*. I make the Arabic the Fountain of all these Names, because it was Job's vernacular Dialect. Why their Names are particularly mentioned more than those of their Brethren seems to be for these two Reasons, *viz.* because they were remarkably beautiful; and because they were peculiarly favoured in being allowed to divide their Father's Inheritance with their Brethren: a Favour greater than that which was conferred on the Daughters of Zelophehad; each of whom has also her Name recorded, Numb. XXVII. 1. &c.

V. 16. *After this Job lived an hundred and forty Years.*] From this *Datum* we may fix the Æra in which Job may be supposed to have lived; *viz.* about the Time of Abraham. For most of the Patriarchs, whose Ages are recorded by Moses, lived in that Period to about this Age. See this Point discussed on Pf. XC. 10.

BEFORE I conclude my Remarks on this Book, it may perhaps be expected that I should deliver my Sentiments in regard to the leading Subject, as well as the Object, of it; and touch upon the Nature of this Composition, the Author, and the Time, when it may be supposed to have been written.

I shall therefore speak to each of these Points briefly, except the last, on which I shall beg Leave to enlarge; as I think it will be incontestably proved by a long Induction of Particulars, that the Book could not have been written till about the Time of the Babylonish Captivity. The Texts I shall bring in Confirmation of this Point have been collected by a late ingenious Clergyman, whose MS. was obligingly communicated by a Friend some Time after these Sheets had gone to the Press. To this I shall subjoin some of the Remarks and Classical Illustrations of the same learned Man, which I flatter myself will also be no disagreeable Present to the Public.

WHETHER such a Personage as Job ever existed, is a Matter of very doubtful Disputation. The affirmative Side of the Question appears probable, when we find him ranked by Ezekiel with Noah and Daniel, and referred to by St. James. But on the other Hand, the Silence of Moses and all succeeding Historians concerning him is apt to induce the contrary Opinion. The Prophet might perhaps chuse to mention Job preferably to Abraham, or any other righteous Man, because the Book had lately been published, and particularly because Job is there represented

represented as having obtained his Deliverance (as the two others had done, one from the Flood, the other from the Den of Lions) by his Righteousness. This suited the Prophet's Argument; and the Instance would equally serve his Purpose, whether the Character were real or fictitious. The same holds likewise in regard to St. James; who, wanting to recommend Patience by an Example, would naturally refer his Countrymen to this Book. But had there ever been such a Person as Job, it has been shewn in the last Note that he must have been in all Probability a contemporary with Abraham; and as he is said to have been an Idumean, (or an Inhabitant of Arabia deserta, which bordered upon Canaan,) it might be expected that there would have been some Intercourse between these great and good Men; that Abraham in his Journeys to Egypt would have taken an Opportunity of doing him Honour, as he did to Melchisedec, or that Job would gladly have embraced any Opportunity of making himself known to *the Father of the Faithful*. The same may be said in regard to the succeeding Patriarchs, if he be supposed to have lived later. But if we bring him down to the Time of Moses, (which is the latest Period that can be assigned) it will appear still more extraordinary, that he, who lived in Sight of Mount Sinai, should have continued to walk still by the Light of Nature only, when he must have had sensible Demonstration of God's Revelation of his Will, and might have put himself under the more immediate Direction of Jehovah. Besides, what would make Job's Character still more extraordinary is, that he should always have retained his Integrity amidst the Contagion of bad Example; for the Wild Arabs, from the Days of Ishmael to these Days, have uniformly been Rovers and Freebooters, as was predicted of them. Gen. XVI. 12.

WHEREAS if we suppose this Poem to be merely of the Dramatic Kind, (the essential Requisites of which it has) it would answer the Author's Purpose best to create a Subject, that Historic Truth might not embarrass him in any Circumstance conducing to the End he proposed.

Now if we suppose the Author to have been a Jew, and that he wrote his Book with a Design of comforting his captive Brethren, the Book will be found perfectly consistent with this Hypothesis; which is to shew, that temporal Evils are not always intended by Providence as Punishments for past Crimes, but also for Trials of Virtue, and for the Benefit of instructive Example to others; and that Patience and Submission to the Will of Heaven is both the indispensable Duty of

Persons under Affliction, and the most probable Means of procuring them Deliverance and Restoration. This exactly quadrates with the Case of the Jews. They were carried to Babylon, not merely for the punishment of their Idolatries and Wickedness; but also that they might be tried *in the Furnace of Affliction*, which *thoroughly purified them* from idolatrous Practices at least; and with this farther View likewise, that the most conspicuous Part of the then known World might be more acquainted with their History and their sacred Books, which contained both the past Dispensations of God's particular Providence, and his future Designs with respect to Mankind. They were also taught by their Prophets to look for a Restoration after a stated Period, and exhorted to wait patiently and quietly till the Change should come.

IT is surprizing that the Name of the Author of so excellent a Composition should always have been concealed from the World. What his Motives for such Concealment were, and who he was, it would be lost Time to inquire, as it is now perhaps impossible to discover. That he wrote about the Time of the Captivity appears to me clearly from the many Chaldee Words, and Chaldee Termination of Hebrew Words, throughout the Book: but a still more forcible Argument is the frequent indirect Allusion to the Pentateuch and other Books of the Jewish Canon; whereby the Author inadvertently betrays himself; of which see the following List.

PASSAGES IN THE BOOK OF JOB, WHICH HAVE A REFERENCE
TO OTHER PARTS OF THE SACRED WRITINGS.

CHAPTER I. 5. — *Have cursed God in their Hearts.* 1 Kings XXI. 10. "Thou didst blaspheme God and the King." V. 6. *The Sons of God came to present themselves.* Here the Angels are called *Sons of God*. The Expression is particular: but we find it used in Daniel, Ch. III. v. 25. *viz.* "the Form of the fourth is like *the Son of God*." What Daniel meant by that Expression appears from V. 28. "Blessed be God who hath sent his *Angel*." So that *Angel* and *Son of God* here signify the same Thing. V. 21. *Naked came I out of my Mother's Womb &c.* This answers to Ecclef. V. 15. "As he came forth of his Mother's Womb, naked shall he return to go as he came." *The Land of Uz* is mentioned Lam. IV. 21. "O Daughter of Edom, that dwellest *in the Land of Uz*." The Edomites settled in Arabia; and Uz, as it appears from this Passage, was a Part of that Country: thus the Place was called at the Time of the Captivity.

Ch. III. 3.

Ch. III. 3. *Let the Day perish, wherein I was born.* Jer. XX. 14. "Curfed be the Day, wherein I was born." V. 5. — *the Shadow of Death.* The same Expression, Pf. XXIII. 4. V. 16. *As an hidden untimely Birth, I had not been; as Infants which never saw the Light.* This seems to be an Improvement upon Pf. LVIII. 8. "As the untimely Fruit of a Woman, let them not see the Sun." נפר, *untimely Fruit*, is the Word in both Places. V. 23. *Whom God hath hedged in.* So Lam. III. 7. "He hath hedged me about, that I cannot get out."

Ch. IV. 4. *Thou hast strengthened the feeble Knees.* So Isa. XXXV. 3. "Strengthen the weak Hands, and confirm the feeble Knees." V. 8. *They that plow Iniquity, and sow Wickedness, reap the same.* Hof. X. 13. "Ye have plowed Wickedness, ye have reaped Iniquity." V. 9. *By the Blast of God they perish, and by the Breath of his Nostrils are they consumed.* This seems to be borrowed from Exod. XV. 8. "With the Blast of thy Nostrils the Waters were gathered together." V. 19. *Which are crushed before the Moth.* This Image is frequently used in Scripture. Pf. XXXIX. 11. "As the Moth, thou makest his Beauty to consume away." Hof. V. 12. "I will be to Ephraim as a Moth." Isa. L. 9. "The Moth shall eat them up."

Ch. V. 4. *They are crushed in the Gate.* So Prov. XXII. 22. "Neither oppress the afflicted in the Gate." Gate is used in both Places to signify a Court of Justice. V. 14. *And grope in the Noon-Day as in the Night.* So Deut. XXVIII. 29. "And thou shalt grope at Noon-Day, as the blind gropeth in Darkness." V. 18. *He maketh fore, and bindeth up: he woundeth, and his Hands make whole.* Hof. VI. 1. "He hath smitten, and he will bind us up." And Deut. XXXII. 39. "I wound, and I heal." V. 23. *The Beasts of the Field shall be at Peace with thee.* So Hof. II. 18. "I will make a Covenant for them with the Beasts of the Field."

Ch. VI. 3. *Heavier than the Sand of the Sea.* Perhaps this may be taken from Prov. XXVII. 3. "The Sand is weighty." V. 4. *The Arrows of the Almighty are within me.* Pf. XXXVIII. 2. "Thine Arrows stick fast in me." V. 20. Job speaking of the Caravans, which come to the Springs in Arabia, and find no Water, says, *They were confounded, because they had hoped: they came thither, and were ashamed.* Jer. XIV. 3. says upon the same Occasion, "They returned with their Vessels empty; they were ashamed and confounded, and covered their Heads." The Thought is the same: but in Job the Manner of expressing it is more poetical.

Ch. VII. 2. AS THE HIRELING EXPECTETH HIS WAGES. The Law of Moses says, "the Wages of the Hireling, (פעלרת שכיר, the Words "are the same,) shall not abide with thee." V. 10. *Neither shall his Place know him any more.* Pf. CIII. 16. has exactly the same Words, viz. ולא יכירונו עוד מקונו. V. 20. *Why hast thou set me as a Mark against thee.* So Lam. III. 12. "He hath set me as a Mark for the Arrow."

Ch. X. 4. *Seest thou as Man seeth.* So 1 Sam. XVI. 7. "The Lord "seeth not as Man seeth." V. 9. *Thou hast made me as the Clay, and wilt thou bring me into the Dust again?* which seems to be an Allusion to these Words, "Dust thou art, and to Dust shalt thou return." V. 20, 21. *Let me alone, that I may take Comfort a little, before I go whence I shall not return.* So Pf. XXXIX. 13. "Spare me, that I "may recover Strength, before I go hence, and be no more."

Ch. XI. 19. *Thou shalt lie down, and none shall make thee afraid.* This seems to be taken from Lev. XXVI. 6. "Ye shall lie down, and "none shall make you afraid."

Ch. XII. 14. *He shutteth up a Man, and there can be no opening :* taken probably from Isai. XXII. 22. "He shall shut, and none shall "open." V. 16. *The deceived and deceiver are his*—probably alludes to the History of the Fall. V. 22. *He discovereth deep Things out of Darknes.* So Dan. II. 22. "He revealeth the deep and secret Things ; "he knoweth what is in the Darknes." V. 24. *He taketh away the Heart of the chief of the People of the Earth, and causeth them to wander in the Wilderness, where there is no Way.* So Pf. CVII. 40. "And causeth them "to wander in the Wilderness, where there is no way." The Words of the Psalm are allowed to refer to the wandering of the Children of Israel in the Wilderness.

Ch. XIII. 5. *O that you would altogether hold your Peace, and it should be your Wisdom :* alluding perhaps to Prov. XVII. 28. "Even a "Fool, when he holdeth his Peace, is counted wise." V. 14. *And put my Life in my Hand.* The Expression is remarkable, and seems to be taken from 1 Sam. XXVIII. 21. "I have put my Life in my Hand ;" i. e. I have exposed myself to the utmost Danger. We have it too, Pf. CXIX. 109. "My Soul is alway in my Hand." V. 24. *Wherefore hidest thou thy Face?* So Pf. XIII. 1. "How long wilt thou hide thy Face "from me."

Ch. XV. 14. *What is Man that he should be clean?* So Prov. XX. 9. "Who can say I have made my Heart clean?" V. 16. *Drinketh Iniquity*

quity like Water. So Prov. XIX. 28. "The Mouth of the wicked devoureth Iniquity." V. 23. *He wandreth abroad for Bread,* saying, *where is it?* So Pf. LIX. 15. "Let them wander up and down for Meat." V. 27. *He covereth his Face with his Fatness.* Pf. XVII. 10. "They cover themselves with their Fatness"

Ch. XVI. 10. *They have smitten me upon the Cheek reproachfully.* So Lam. III. 30. "He giveth his Cheek to him that smiteth him : he is filled full with Reproach." V. 18. *O Earth, cover not thou my Blood, and let my Cry have no Place ;* which seems to allude to Gen. IV. 10. "The Voice of thy Brother's Blood crieth out to me from the Ground."

Ch. XVII. 7. *Mine Eye also is dim by reason of Sorrow.* So Pf. VI. 7. "Mine Eye is consumed because of Grief."

Ch. XVIII. 19. *He shall neither have Son nor Nephew.* This appears clearly to be taken from Isaiah XIV. 22. "I will cut off from Babylon, faith God, both the Son and the Nephew," וּנֵן וְנָכֵר. The Author of the Book of Job uses the same Words, describing the Judgments of God in the Punishment of a wicked Man, and makes a Sentence of them, לֹא נֵן לוֹ וְלֹא נָכֵר.

Ch. XIX. 7, 8. *Behold, I cry out of Wrong, but I am not heard ; I cry aloud, but there is no Judgment. He hath fenced up my Way, that I cannot pass, and he hath set Darknes in my Paths.* Here is a very near Resemblance to Lam. III. 8, 9. "When I cry and shout, he shutteth out my Prayer : he hath inclosed my Ways with hewn Stone ; he hath made my Paths crooked." V. 13. *He hath put my Brethren far from me, and mine Acquaintance are verily estranged from me.* So Pf. LXXXVIII. 8. "Thou hast put away mine Acquaintance far from me."

Ch. XX. 6. *Though his Excellency mount up to the Heavens, and his Head reach unto the Clouds.* Thus Isa. XIII. 14. "I will ascend into Heaven : I will ascend above the Heights of the Clouds ; I will be like the most High ;" where the Prophet speaks of Lucifer. V. 16. *He shall suck the Poison of Asps.* So Deut. XXXII. 33. "Their Wine is the Venom of Alps."

Ch. XXI. 5. *Be astonished, and lay your Hand upon your Mouth.* So Judg. XVIII. 19. "Hold thy Peace, lay thy Hand upon thy Mouth." V. 19. *God layeth up his Iniquity for his Children.* This seems to allude

allude to the Second Commandment; “visiting the Iniquity of the “Fathers upon the Children.”

Ch. XXII. 6. *Thou hast taken a Pledge from thy Brother for nought, and hast stripped the naked of their Clothing.* This is a plain Allusion to Exod. XXII. 26, 27. “If thou at all take thy Neighbour’s Raiment “to Pledge, thou shalt deliver it to him by that the Sun goeth down, “for that is his only Covering; it is his Raiment for his Skin: wherein “shall he sleep?” The Crime objected to Job is, that he has taken a Pledge. The Jewish Law made this criminal. This appears only from the Jewish Law, which supposes the Pledge to be the Raiment, the only Covering. V. 13. *Thou sayest, How doth God know?* So Pf. LXXIII. 11. “They say, How doth God know?” V. 19. *The righteous see it, and are glad.* So Pf. CVII. 42. “The righteous shall see “it, and rejoice.”

Ch. XXIII. 10. *He hath tried me, I shall come forth as Gold.* Pf. LXVI. 10. “Thou hast tried us as Silver is tried.”

Ch. XXIV. 4. *The poor of the Earth hide themselves together:* taken probably from Prov. XXVIII. 28. “When the wicked rise, Men hide “themselves.”

Ch. XXVI. 8. *He bindeth up the Waters in his thick Clouds.* This seems to be borrowed from Prov. XXX. 4. “Who hath bound the “Waters in a Garment?” In both Places the Water above the Firmament is understood. Again, it is said of the Clouds (Ch. XXXVI. 30.) that they conceal those Foundations which support the Sea. These are plain Allusions to the Waters above the Firmament. Gen. I. 7.

Ch. XXVII. 7. *Let mine Enemy be as the wicked.* This Thought seems to be taken from 1 Sam. XXV. 26. “Let thine Enemies be as “Nabal.” V. 14. *If his Children be multiplied, it is for the Sword.* So Hof. IX. 13. “Ephraim shall bring forth his Children to the Murderer.” V. 15. *Shall be buried in Death, and his Widows shall not weep.* So Pf. LXXVIII. 64. “Their Priests fell by the Sword, and their Widows “made no Lamentation.” V. 17. *He may prepare it, but the just shall put it on.* So Prov. XXVIII. 8. “He shall gather it for him that will “pity the poor.”

Ch. XXVIII. 15. *It cannot be gotten for Gold; neither shall Silver be weighed for the Price thereof.* So Prov. III. 14. “The Merchandise of
“it

“it is better than the Merchandise of Silver, and the Gain thereof than fine Gold.”

Ch. XXIX. 3. *By his Light I walked through Darkness.* So Pf. XVIII. 28. “The Lord my God will enlighten my Darknes.” V. 6. *The Rock poured me out Rivers of Oil.* Perhaps this may be taken out of Deut. XXXII. 13. “He made him to suck Honey out of the Rock, and Oil out of the flinty Rock.” And what is very remarkable (V. 22, 23.) *My Speech dropped upon them, And they waited for me as for the Rain, and opened their Mouth wide as for the latter Rain,* seems taken from the same Chap. V. 2. “My Doctrine shall drop as the Rain, my Speech shall distil as the Dew.” V. 12. *I delivered the poor when he cried, the fatherless and him that had none to help him* — taken probably from Pf. LXXII. 12. “He shall deliver the needy, when he crieth, the poor also, and him that hath no helper.” V. 14. *I put on Righteousness, and it clothed me.* So Isa. LIX. 17. “He put on Righteousness as a Breast Plate.” V. 20. *My Bow renewed its Strength in my Hand.* This seems to be taken from Gen. XLIX. 24. “His Bow abode in Strength.”

Ch. XXX. 9. *I am their Song, and become their Byword.* So Lam. III. 14. “I was a Derision to all my People, and their Song all the Day.” V. 16. *My Soul pours out itself within me.* So Pf. XLII. 4. “I pour out my Soul within me.” Job says — *עלי תשתפך נפשי*: the Psalmist says — *אישפכה עלי נפשי*. V. 30. *My Bones are burnt with Heat.* So Pf. CII. 3. “My Bones are burnt as a Hearth.”

Ch. XXXI. 4. *Doth he not see my Ways, and count all my Steps?* So Prov. V. 21. “The Ways of Man are before the Eyes of the Lord, and he pondereth all his Goings.” V. 7. *Mine Heart walked after my Eyes,* taken perhaps from Numb. XV. 39. “Seek not after your own Heart, and your own Eyes.” V. 8. *Then let me sow, and let another reap;* this appears to be borrowed from Lev. XXVI. 16. “Ye shall sow your Seed in vain, for your Enemy shall eat it.”

Ch. XXXIII. 14. *God speaketh once, yea twice: (i. e. often.)* So Pf. LXII. 11. “God hath spoken once, nay twice have I heard it.” V. 30. *Light of the living.* We have the same Expression, Pf. LVI. 13.

Ch. XXXIV. 11. *For the Work of a Man shall he render unto him.* So Pf. LXII. 12. “Thou renderest to every Man according to his Work.”

Ch. XXXV. 10. *God, who giveth Songs in the Night.* So Pf. XLII. 8. “In the Night his Song shall be with me. V. 12. *There they cry,*

but none giveth Answer. So Prov. I. 28. "Then shall they call upon me; but I will not answer."

Ch. XXXVI. 7. *He withdraweth not his Eyes from the righteous.* So Pf. XXXIV. 15. "The Eyes of the Lord are upon the righteous." V. 8. *If they (i. e. Kings) be bound in Fetters—he openeth their Ear to Discipline:—and if they obey, they shall spend their Days in Prosperity.* This was the Case of Manasseh, who was carried bound to Babylon, and upon his Repentance restored to his Kingdom. Compare this with 2 Chron. XXXIII. 11, 12, 13.

Ch. XXXVIII. 1. *The Lord answered Job out of the Whirlwind.* So Nah. I. 3. "The Lord hath his Way in the Whirlwind." V. 4. *Where wast thou when I laid the Foundations of the Earth?* alluding probably to Prov. VIII. 29. "When he appointed the Foundations of the Earth, then I was by him." V. 9. *When I made a Cloud to be the Garment of the Sea, and thick Darknes it's swaddling Band.* This may allude to Gen. I. 2. "Darknes was upon the Face of the Deep." V. 15. *The wicked shall be deprived of their Light,* may perhaps allude to the Egyptian Darknes. *The high Arm shall be broken.* So Pf. X. 15. "Break thou the Arm of the wicked."

Ch. XLI. 4. *Wilt thou take him for a Servant for ever?* Exod. XXI. 6. "He shall serve him for ever." The Expression is very particular, and signifies in both Places, to be a Part of the Family. Ch. XXXI. 33. we have these Words, *If I have covered my Transgression as Adam.* Ch. XXXVI. 14. there seems to be an Allusion to the Destruction of Sodom; Ch. XL. 12, 13. to the Punishment of Corah, Dathan, and Abiram. Idolatry was punished by the Jewish Law, and no other, with Death, and Job. XXXI. 28. says, *This were an Iniquity to be punished by the Judge.*

[Ch. XXXVIII. 22, 23. *Hast thou seen the Treasures of the Hail, which I have reserved against the Time of Trouble, against the Day of Battle and War?* This probably alludes to the Destruction of the five Kings of the Amorites at Bethhoron by Joshua, when the Lord destroyed their Armies with Hailstones. X. 11. *Heath.*

Ch. XX. 17. *The Brooks of Honey and Butter,* probably taken from those Passages in Exodus, Ch. III. 8. — XIII. 5. "A Land flowing with Milk and Honey." Bp. Warburton.

Ch.

Ch. XXII. 22. *Receive the Law from his Mouth*, alluding probably to the verbal Delivery of the Law from Mount Sinai. *Idem.*

Ch. XXIX. 4. *O that I were as in the Days of my Youth, when the Secret of God was upon my Tabernacle!* This seems to allude to the Residence of the Divine Presence on the Ark. *Idem.*

Ch. IX. 7. *Who commandeth the Sun, and it riseth not, and sealeth up the Stars*, may perhaps allude to the Egyptian Darkness, and the Sun standing still in the Days of Joshua. *Idem.*

Ch. XXVI. 12. *By his Strength he quieteth the Sea, and by his Understanding smiteth it's Pride.* Bp. Warburton applies this to the dividing of the Sea, and the drowning of Pharaoh and his Host.]

FROM what has been said I think it clear that the Author of this Book was a Jew; and that he lived after the Time of Moses. There are other Passages in this Book, which agree with other Parts of SS. but whether they are taken from thence, or those Parts of SS. taken from Job, is not so certain. I shall mention the most remarkable of them. Ch. V. 19. it is said, *He shall deliver thee in six Troubles; yea, in seven there shall no Evil touch thee.* So Prov. VI. 16. "These six Things doth the Lord hate, yea, seven, &c." V. 10. God is called the *Holy One*. The Prophets call Him "*the Holy One of Israel.*" But Job being not represented as a Jew, the Word *Israel* is omitted.

Ch. XIV. 17. We have these Words, *My Transgression is sealed up in a Bag; and thou sewest up my Iniquity.* So Hof. XIII. 12. "The Iniquity of Ephraim is bound up in a Bag, his Sin is hid." In both Places there is an Allusion to the Custom of sealing up Records in a Bag.

Ch. XV. 7. *Wast thou made before the Hills?* are the same Words that are used, Prov. VIII. 25. לפני גבעות הוללותי. In the last Verse of the same Ch. *To conceive Mischief, and bring forth Vanity* are almost the same Words with Pl. VIII. 15. הרהר עמל וילד שקר; and Isa. LIX. 4. הרהר עמל והוליד און. Ch. XVI. 13. *He poureth out my Gall upon the Ground.* So Lam. II. 11. "My Liver is poured upon the Earth." Ch. XVII. 3. *Give me a Surety for thy Appearance: who is it that will strike Hands with me?* agrees with Prov. VI. 1. "My Son, if thou be Surety for thy Friend, if thou hast stricken thy Hand with a Stranger." The Surety was to strike Hands with the Person to whom the Security was given. The same Custom is alluded to, and the same Word, חקק is used in both Places.

Ch. XVIII. 7. *The Steps of his Strength shall be straitened, are the same*

Words with Prov. IV. 12. *לא יצרו צעריך*, “Thy Steps shall not be straitened.” The Expressions are remarkable: and in Job *the Steps of his Strength* seem to be an Improvement upon *Thy Steps*. V. 15. *Brimstone shall be scattered upon his Habitation*. So Pf. XI. 16. “He shall rain upon the wicked Fire and Brimstone.” Brimstone is used in both Places for Lightning. Ch. XIX. 20. *My Bone cleaveth to my Skin and my Flesh*, are the same Words with Pf. CII. 6. *רבקה עצמי לבשרי*, “My Bone cleaveth to my Flesh,”—and are a particular Way of expressing the same Thing; that there was no Fat between the Bone and the Flesh. Ch. XX. 8. *He shall fly away as a Dream; he shall be chased away as a Vision of the Night*. The same Words are in Isa. XXIX. 7. *כחלום הזון לילה*, “as a Dream, the Vision of the Night.” The Addition of the two Verbs in the Passage, as it stands in Job, may perhaps be thought an Improvement upon Isaiah. V. 23. *God shall cast upon him the Fury of his Wrath; and it shall rain upon him in the Midst of his Food*. So Pf. XI. 6. “Upon the wicked he shall rain Fire and Brimstone, and a strong Tempest shall be the Portion of their Cup.” Ch. XXI. 18. *They are as Stubble before the Wind, and as Chaff which the Storm suddenly sweeps away*, seems to be an Improvement upon Pf. I. 4. “Like Chaff which the Wind driveth away.” Ch. XXIV. 4. *They drive the poor out of the Way*—are the same Words with Amos II. 7. *דרך עניים יטו*. Ch. XXVI. 6. *Hell is naked before him, and Destruction hath no Covering*. This looks like an Improvement upon Prov. XV. 11. “Hell and Destruction are before him.” The same Words too are used, *נגד — אברון — שאר*. There is one Observation, which I make by the Way; that this Likeness of Expression adds great Authority to the Books of SS. If the Author of the Book of Job borrowed from the other SS. they were certainly esteemed as sacred Books in his Time, and could not be composed by Ezra, as Lord Bolingbroke insinuates. If they borrowed from Job, then it follows that the Book of Job was delivered down under the same Character among the Jews. But to return: V. 13. *His Hand hath formed the crooked Serpent*, *נהיט ברה*. See Isa. XXVII. 1. where the same Words are used, and Leviathan is said to be “the crooked Serpent.” But this Passage being well known, there was no Occasion for the Author of this Book to be so explicit. Ch. XXVIII. 28. *The Fear of the Lord, that is Wisdom; and to depart from Evil is Understanding*. So Prov. IX. 10. “The Fear of the Lord is the Beginning of Wisdom, and the Knowledge of the Holy is Understanding.” Ch. XXIX. 16. *I was a Father to the poor, and the Cause*
that

that I knew not I searched out. So Prov. XXIX. 7. "The righteous considereth the Cause of the poor: but the wicked regardeth not to know it." V. 25. *I dwell as a King in an Army, as one who comforteth Mourners*, seems to be taken from Isa. LXI. 1, 2. "He hath sent me to proclaim Liberty to the Captives, to comfort all that mourn." לנהם כל אנלים. The Words are the same, and agree better with the Context in Isaiah than in Job. Ch. XXX. 29. *I am a Brother to Dragons, and a Companion to Ostriches*. So Mic. I. 8. "I will make a Wailing as the Dragons, and Mourning as the Ostriches." I observe that Job says, he is a Brother and a Companion to these Animals; but why? It wants to be explained. The Reason is expressed in Micah. It is because of their Mourning. So that probably that Passage in Micah being well known, the Author of Job thought it enough to say, He was a Brother and a Companion of them. Ch. XXXIV. 14. *If he should withdraw to himself his Spirit and his Breath, all Flesh would expire together, and Man would return to Dust*. So Pf. CIV. 29. "Thou takest away their Breath; they die and return to their Dust." Ch. XXXVIII. 10, 11. *And determined my Decree upon it, and set Bars and Doors; and said, Hitherto shalt thou go, and no farther, &c.* So Prov. VIII. 29. "When he gave to the Sea his Decree, that the Waters should not pass his Commandment." V. 41. *Who provideth for the Raven his Food, when his young ones cry to God, and wander for Lack of Meat?* So Pf. CXLVII. 9. "He feedeth the young Ravens that call upon him." But this Psalm seems to have been composed after the Captivity, and therefore the Author of it perhaps borrowed from Job. Ch. XXXIX. 1. *Knowest thou the Time when the wild Goats bring forth &c?* alludes to a common Notion that Goats and Deer have a Difficulty in bringing forth their young, and that they are assisted in it by Thunder. This is expressed Pf. XXIX. 9. "The Voice of the Lord maketh the Hinds to bring forth young." That the Book of Job was written after the Time of Hezekiah, appears probable from Ch. XXXIII. where the Case of Hezekiah recovering from his Sickness seems plainly to be alluded to from V. 23 to 29. *If there be a Messenger, an Interpreter, one of a Thousand, to declare to Man his right Way*, this seems to be Isaiah, sent to Hezekiah with a Message from God: Mr. Heath says it is hardly possible to apply it otherwise. See Bp. Warburton, Vol. V. P. 37. It follows in Job, *If any Man say, I have sinned, and perverted that which was right, and it profited me not; he will deliver his Soul from going into the Pit, and his Life shall see the Light*. Hezekiah says, "Thou

“Thou hast in Love to my Soul delivered it from the Pit of Corruption; for thou hast cast all my Sins behind thy Back.” There is one Passage, Pf. CVII. 40. which is certainly borrowed from Job; because the Words being the same, their Construction agrees better with the Context in Job, than they do in the Psalm; and from hence we have a Proof, that the Book of Job was written before that Psalm. But that Psalm seems not to have been composed till after the Captivity. The Words are these, “He poureth Contempt upon Princes, and causeth them to wander in the Wilderness, where there is no Way.” They are taken from the 21st and 24th Verses of Ch. XII. In the same Psalm we have, “Iniquity shall stop it’s Mouth,” taken from Job. V. 16. Another Proof that the Book of Job was written before the Return of the Jews from their Captivity is taken from Ezekiel, Ch. XIV. *Though these three Men, Noah, Daniel, and Job, were in it, they should deliver but their own Souls by their Righteousness.* It is observable that Job is joined with Noah and Daniel: from whence it appears that this Book was esteemed by the Jews at that Time as one of their sacred Books. Mr. Pen observes, I think, very justly from these Words, Ch. VIII. 6. *If thou wert pure and upright, surely now he would awake for thee, and make the Habitation of thy Righteousness prosperous;* that they probably relate to Jerusalem, and the Temple there, which then lay in Ruins. The Words, THE HABITATION OF THY RIGHTEOUSNESS, are very remarkable.

A D D E N D A.

Ch. I. V. 20. *Then Job arose and rent his Mantle, and shaved his Head.*] Thus Homer,

Δακρυα Θερμα χερσιν Δαναοι, κειροντο τε χαιτας

Ch. II. 8. — *and he sat down among the Ashes.*] Homer says of Ulysses in his low Estate,

Εζετ’ επ’ εσχαρα εν κονησι —

V. 12. — *and they rent every one his Mantle, and sprinkled Dust upon their Heads toward Heaven.*]

Αμφοτερησι δε χερσιν ελων κονιν αιθαλοεσαν
 Χευατο κακκεφαλης, χαριεν δ’ ηχυνε προσωπον,
 Νεκταρεωδε χιτωνι μελαιν’ αμφιζανε τεφρη.

Iliad. XVIII. 22.

Ch. III. 3. *Let that Day perish &c.*] So Statius,
Excidat illa dies ævo, ne postera credent
Sæcula. —

Converte, Titan clare, anbelantes equos,
Emitte noctem, pereat hic mundo dies. Hercules in Seneca.

— *There is a Man Child conceived.*] — BROUGHT FORTH: for
 הוֹרֵה is to bring forth as well as to conceive.

V. 9. — *the Eyelids of the Morning.*] So Sophocles in Antigone,
 ΕΦανθης ποτ' ω χρυσεης
 Αμερας βλεφαρον

V. 15. *Or with Princes that had Gold, &c.*] It was usual to bury
 a great Deal of Wealth with Princes in their Sepulchres. Thus Cyrus
 and Semiramis are said to have been buried. See an Account of such
 a Sepulchre of a Woman buried with many Jewels; Pocock's Not. ad
 Spec. Hist. Arab. P. 156.

V. 19. *The small and great are there;*] שׁוֹמֵר הוּא are THERE THE
 SAME. So Pf. CII.

Ch. V. 23. *For thou shalt be in League with the Stones of the Field.*] *Quin votis lapidosa tuis, ceu fœdere pacto,*
Respondebit humus, neque lætum differet uber.

Ch. VI. 4. *For the Arrows of the Almighty are within me, &c.*] See
 Tully's II. Tusculan.

Hæc me irretivit veste furiali inscium,
Quæ lateri adhærens morfu lacerat viscera,
Urgensque graviter, pulmonum haurit spiritus.

V. 7. — *are as my sorrowful Meat.*] — IS NOW, IN MY DISTRESS,
 BECOME MY FOOD. I have taken the Liberty to read בָּרִי, instead
 of בָּרִי. St. Jerom seems to have read it thus.

Ch. VII. 12. *Am I a Sea.*] So Arabsjad calls Tamerlane, *a vast Sea*
swallowing up every Thing.

V. 19. — *nor let me alone till I swallow down my Spittle.*] It is now
 a proverbial Expression among the Arabs, and signifies the same, as
Give me Time to breathe, Dr. Hunt's Præl.

Ch. IX. 8. — *and treadeth upon the Waves of the Sea.*]

———— *præruptus aque mons.* Virgil.

———— *τινασσομένης αλος ατραυ.* Homer.

Atque rotis summas levibus perlabitur undas. Virgil.

V. 9. *Which maketh Arcturus &c.*] N.B. There is here the same Quo-
 tation from Homer, as I have inserted in the Note on Ch. XXXVIII. 31.

Ch.

Ch. XIII. 9. — *the Hand of the Lord*] יהוה. Therefore written by a Jew, after the Time of Moses.

V. 27. — *and lookeſt narrowly unto all my Paths &c.*] So Sophocles, in his Ajax, Line 2. — μετρεμενον

Ιχνη τα κεινς νεοχαραιθ' —.

V. 28. *And he*] THE MAN; *i. e.* I myself. So Euripedes,

— ε γαρ τωδ' ιτ' εις τιστο σεγος.

Go not with this Man, that is, with me. Some think that this Verse should follow the 1st of the next Chapter.

Ch. XV. 10. *With us are both the grey-headed, and very aged Men*] שיש, hence comes the Word *Iſis*, as Diodorus Sic. says — τεθριμενης της ποροσηγοριας απο της αιδια και παλαιας γνεσεως.

Ch. XVI. 16. — *on my Eyelids is the Shadow of Death.*] Homer,

— θανατς νεφος οωσ' εκαλυψε.

Ch. XVII. 7. — *and all my Members are as a Shadow.*] Eurip. And.

Σκια γαρ αντιστοιχος ως, φωνην εχεις

αδυνατος εδεν αλλο, πλην λεγειν μνον.

Ch. XVIII. 6. — *and his Candle shall be put out.*] The Egyptians always have Lamps burning in their Houses; so that the Want of Light implies Desolation.

V. 15. — *Brimstone shall be scattered upon his Habitation.*] So Lucretius, — *graves exhalant sulphuris auras.*

V. 17. — *and he shall have no Name in the Street.*] Perhaps alluding to the Custom of placing monumental Inscriptions near the Roads.

V. 19. *He shall neither have Son nor Nephew.*] So Silius Ital.

Æthereo ramos populantur sulfure flammæ,

Donec victa Deo late procumbit, et omnem

Collabens operit spatioso stipite prolem.

Ch. XIX. 24. — *with an Iron Pen and Lead.*] The Use of Lead was to fill up the Letters cut in Stone. So Bochart understands it. Perhaps upon Lead.

V. 25. is thus translated, FOR I KNOW THAT THE AVENGER OF MY CAUSE LIVETH, AND THAT HE AT LENGTH SHALL APPEAR UPON EARTH. Or perhaps, *he shall rise in Judgment for Man, who is Dust*: for עק is certainly used in a judicial Sense, and לך may signify *for*. These Words are to prepare us for the final Catastrophe of the Drama.

V. 26. AND AFTER THIS MY SKIN IS CONSUMED, THEN FROM MY FLESH SHALL I SEE GOD : (V. 27.) WHOM I SHALL SEE MY FRIEND, (OF MY OWN) AND MINE EYES SHALL BEHOLD, AS NOT AN ALIEN. Job often refers his Cause to God, and is now confident that he will appear in his Behalf. This agrees with the Design of the whole ; viz. That good Men sometimes suffer, but that it is only by Way of Trial, and God will deliver them. F. Simon approves of this. See Bibliothéque choisie, Tom. III. P. 461.

Ch. XX. 17. — *the Brooks of Honey and Butter.*] So Ovid,
Flumina jam lactis, jam flumina nectaris ibant.

Ch. XXII. 11. — *and Abundance of Water cover thee.*] So Æsch.
Prom. Οἷος σε χειμῶν καὶ κακῶν
Τρικυμία ἐπειτ' ἀφυκτός.

Ch. XXIV. 5. *Behold as wild Affes in the Desert, go they forth.*] Borchart observes that a Robber can be compared to a wild Ass in no other respect, than as he lives in the Desert: for a wild Ass is not a rapacious Animal. So Oppian,

Χίλον εἶδει, φέρβει μιν ἀδὴν πρῶσιτροφὸς αἰε,
Ἀλλ' αὐτὸς κρατεροῖς ἀγαθῇ βόσσις ἐπλετο θηροῖ.

And Ecclef. XIII. 19. “As the Wild Ass is the Lion's Prey, so the
“rich eat up the poor.”

V. 25. *They are exalted for a little while, but are gone*]
————— *Jam non ad culmina rerum*
Injustos crevisse queror, tolluntur in altum
Ut lapsu graviore ruant. [Claud. in Rufin. I. 21.]

Ch. XXVI. 10. *He hath compassed the Waters with Bounds &c.*] The Ancients thought the Earth to be surrounded by the Sea. So Herodotus, Ὡσεῖαντι βροντῇ γλαφῆσι πέλις: and they thought the Southern Hemisphere to be Darkness: So Virgil, [Georg. Lib. I. 247.]

Illic ut perhibent, aut intempesta fillet nox
Semper, et obtenta densantur nocte tenebræ,
Aut redit a nobis Aurora. —

Ch. XXVII. 1. — *his Parable*] מִשְׁלֵּה signifies any Thing written in a loftier and more concise Style than History. Hence the Proverbs of Solomon are called *Parables*. It is used in the Psalms in this Sense, LXXVIII. 2. XLIX. 4. Numb. XXIII. 7, 18. and XXIV. 19, 20, 21, 23. &c. *Balaam took up his Parable*, was transported with a Prophetic Spirit.

V. 6. — *my Heart shall not reproach me*] MY HEART SHALL NOT BE REPROACHED. An Impersonal, which makes the Sense clear.

V. 18. — *and as a Booth that the Keeper maketh.*] AND AS THE TENT which THE SPIDER MAKETH. בִּצְר, *the Watcher*: the LXX translates it, *Spider*: It is certainly some Insect.

V. 19. — *but he shall not be gathered.*] לֹא יֵאסֵף, *non illi additur*, impersonally: HE SHALL HAVE NO MORE.

V. 21. *The East Wind carrieth him away*] Thevenot describes an East Wind which had terrible Effects in those Parts. It is scorching, and stifles Men; and in an Instant makes their Flesh slack. He says that 4000 Men died by it at Bassora in one Month.

Ch. XXVIII. 7. There is a Path which no Fowl knoweth, and which the Vulture's Eye hath not seen, &c.] Man in hunting after his Prey is more rapacious than the Eagle, more quicksighted than the Hawk, (אֵיָרָה, *the Merlin Hawk*, Bochart) more ravenous than the Lion.

V. 9. *He putteth forth his Hand upon the Rock;*] So Pliny, *Cuniculis per magna spatia actis, cavantur montes, ad lucernarum lumina. Occursant silices; hos igni et aceto rumpunt. Nihil durius putant. Auri fames durissima est. Mons fractus cadit ab sese longe, fragore qui concipi humana mente non possit: spectant victores ruinam naturæ.*

V. 10. *He cutteth out Rivers among the Rocks;*] Either to drain off the Water, or to wash away the Dirt from the Oar. These Things have not the Appearance of that Antiquity, which Some ascribe to this Book.

V. 11. *He bindeth the Floods from overflowing;*] HE BINDETH UP STREAMS FROM WEeping.

In saxis ac speluncis permanat aquarum

Liquidus humor, et uberibus flent omnia guttis. [Lucret. *Lib. I.* 349.]

V. 16. *It cannot be valued with the Gold of Ophir,*] There are here four different Words to signify different Sorts of Gold: which does not agree with the Simplicity of the first Ages of the World.

Ch. XXIX. 2. *O that I were as in the Months past, &c.*] Thus Catullus,

*Ego gymnasii fui flos, ego eram decus olei,
Mibi januæ frequentes, mibi limina tepida,
Mibi floridis corollis redimita domus erat,
Linquendum ubi esset orto sole cubiculum.*

V. 8. *The young Men saw me, and hid themselves;*] ὁδὸν υποχωρῶντας, καὶ καθ' ἑδρας υπεξίσταμεντες. Plutarch, *de moribus Lacædæmoniorum.*

— and

— *and the aged arose, and stood up.*] *Si Emir ingrediatur, omnes confurgunt, nec unquam sedent, donec qui postremus venit, adfederit prior.* Laurent. D'Arvieux *de moribus Arabum.*

Ch. XXX. 4. *Who cut up Mallows by the Busses, and Juniper Roots for their Meat.*] גלוח, a Kind of Bramble, without Thorns. Dioscorides writes thus; *Halimum, quod populus Syrice MALUCH vocant, est arbutum, ex quo fiunt sepes, Rhamno simile, nisi quod caret spinis. Foliolum ejus coquitur et comeditur.* *Εν τη χαραδρα τρωγοντες αλιμα, και κακα τοιαυτα συλλεγοντες,* says Antiphanes speaking of the Pythagoreans. Galen says that the Tops, when young, are eaten: Serapio writes that they are cried about the Streets of Bagdad.

V. 10. — *and spare not to spit in my Face.*] *Πρωεν αντιον μαχρον εσι.* Herodotus of the Medes. *Αιχρον εσι Περσαις το αποπιφειν,* says Xenophon. Observe that the Author is a Chaldean. The Arabians never spit before a Person, whom they reverence. See Raphelius.

V. 12. — *and they raise up against me the Ways of Destruction.*] The Metaphor is taken from a Siege, “They raise up their Bulwarks.”

V. 13. *They mar my Path*] MY WAY, viz. from receiving Succour. — *they have no helper.*] I have NO HELPER (לכו, perhaps) AGAINST THEM. Noldius. So the Vulgate.

V. 15. *Terrors are turned upon me.*] There is AN OVERTHROW: TERRORS ARE UPON ME. The Verb is impersonal.

— *they pursue my Soul as the Wind.*] A Verb singular with a Nominat. plural. נרבותי, MY NOBLE PRINCIPLE, my Soul.

V. 28. *I went mourning without the Sun.*] I am BLACK, BUT NOT BY REASON OF THE SUN. קדר the proper Colour of the Arabians. Hence *the Tents of Kedar* are “the Tents of the Arabs.” This is a proverbial Expression: *blacker than if burnt by the Sun.* So the Arabians say; *wife, but not as wise as Lochman, i.e. WISER: rich, but not as rich as Korah,* that is, RICHER.

V. 29. *I am a Brother to Dragons, and a Companion to Owls.*] So Mic. I. 8. *I will make a Wailing as the Dragons, and Mourning as the Ostriches.* Bochart supposes that this refers to the dreadful Kind of Hiss of these Serpents. He says too that the Word תנים may perhaps be derived from תננה *plangere*, as יענה, the Name of the Ostrich, implies *Wailing*. He proves that the latter is not *the Owl*, but *the Ostrich*, which has a loud melancholy Cry.

Ch. XXXI. 10. *Then let my Wife grind unto another, and let others bow down upon her.*}]

— *Alicnas Permolere uxores* —. Horace. [*Sat. Lib. I. ii.*]

— το γαστριον η ρ' ετι μυλλει

τησαν των αυανοδρον ερωτιδα; Theocritus. *Idyl. Δ. 40.*

So Bochart understands it; טהן and $\text{⌢}^{\text{ב}}$ have the same Sense.

V. 27. — *or my Mouth hath kissed my Hand.*] *Oscula jacere*, is a well known Phrase. *Inter adorandum dextram ad osculum referimus*, says Pliny. *Cacilius, simulachro Serapidis viso, ut vulgus solet, manum ori admovens, labiis impressit*, says Minutius Felix. *Ημεις τῶν χειρα κυσαντες ηγμεθα εντελη ημων ειναι τῶν ευχλω*, says Lucian. The Mohammedans, when they shew Veneration to an unseen Being, *kiss their Hand*, and put it to their Forehead.

Ch. XXXIII. 19. — *and the Multitude of his Bones with strong Pain.*] THE DISORDER OF HIS BONES IS STRONG. ריב, *Lis, Dissidium, Disorder.* So in Arabic رجب, *adversa Fortuna, malum.*

Ch. XXXIV. 36. *My Desire is that Job may be tried*] I PROPOSE &c. אבי, for אביא. So Mic. I. 15. 1 Kings XXI. 21, 29. Jer. XIX. 15. — XXXIX. 16.

Ch. XXXVI. 22. *Behold God exalteth by his Power: who teacheth like him?*] BEHOLD IT IS GOD THAT EXALTETH BY HIS POWER, WHO IS LORD LIKE HIM? נוורה in the Chaldee Language signifies *Lord.*

Ch. XXXVII. 4. — *and he will not stay them*] AND THERE IS NO DELAY; *the Stroke is given.* The Verb is impersonal.

Ch. XXXVIII. 7. *When the Morning Stars sang together, and all the Sons of God shouted for Joy.*] Perhaps this may refer to an Opinion, that the Stars are under the Direction of Guardian Angels. But why the Morning Stars? Because it was at the Time of the Creation, the Morning of the first Day.

V. 32. *Canst thou bring forth Mazzaroth in his Season, or canst thou guide Arcturus with his Sons?*] CANST THOU BRING FORTH THE ZODIACK IN IT'S SEASON, OR LEAD THE NORTHERN CONSTELLATIONS WITH IT'S SONS? מזרות. We have 2 Kings XXIII. 5. מזלות, which is translated *Planets.* The Words are — *To the Sun, and to the Moon, and to the Planets, and to all the Host of Heaven.* Hence the Word here is supposed to mean *the Zodiack.* Note, *the Pleiades* ushered in the Spring, and *Orion* the frozen Winter.

Ch. XXXIX. 5. *Who hath sent out the wild Ass free?* Varro says of this Animal, *E fero fit mansuetus facile.* ενου τῶν αργιων οὐς ημερσσοι, says

says Anatolius. So that this must be understood of their natural State : Or perhaps the Opinion concerning them was such at that Time.

V. 6. *Wloſe Houſe I have made the Wilderneſs, and the barren Lands his Dwelling.*] רברה, from whence, Arabia. מלחה, Terra ſalfuginofa. So Virgil, [Georg. II. 238.]

*Salfa autem tellus, et quæ perbibetur amara,
Frugibus infelix. —*

V. 8. — *and he ſearcheth after every green Thing.*] So Oppian,

Χιλον εδειξερ Φερβει μιν αδην ποσειτροφος αια.

V. 9. *Will the Unicorn be willing to ſerve thee?*] THE WILD ORYX. Oppian's Deſcription of him agrees with this Paſſage.

Εσι δε τις θυμωσισι παρεισιος, εζυκρωος θηρ,
Αγριοθυμος ορυξ, κρυερος θηρεοσι μαλιζει,
Ουδε βροτων αλεγεσιν αναιδειησι νοιο.

V. 18. — *ſhe ſcorneth the Horſe and his Rider.*] So Xenophon, Στρατον δε εδεις ελαβεν. οι δε διαξαντες των ιππεων ταχυ επαυεντο. πολυ γορ απεπτα αποφευγαυ.

V. 20. — *the Glory of his Noſtrils is terrible.*] So Silius,
— *crebros expirat naribus ignes.* [And Book XVII.]

Colleſtumque premens volvit ſub naribus ignem.

V. 21. *He paweth in the Valley,*] So Virgil, [Geo. III. 88.]

————— *cavatque*

Tellurem, et ſolido graviter ſonat ungula cornu.

Conculcatque ſolum, generoſo concita pulſu,

Ungula ———. Ovid. [in *Halicutico.*]

Stare adeo miſerum eſt, pereunt veſtigia mille

Ante fugam, abſentemque ferit gravis ungula campum. Statius,

[*Lib. VI. Theb.*]

— *and rejoiceth in his Strength:*] Ovid. [*ibid.*]

Nam capiunt animis palmam, gaudentque triumpho.

Tantus amor laudum, tanta eſt victoria cura! Virgil, [Geo. III. 112.]

— *he goeth on to meet the armed Men.*] Ovid, [*ibid.*]

— *Adverſis infert ſua pectora telis.*

— *Tum ſi qua ſonitum procul arma dedere,*

Stare loco neſcit, micat auribus, et tremit artus. Virgil, [Geo. III. 33.]

————— *μαλα θαρσηντες*

Οπλοισ αντιαν, πυκινην ρηζαι τε φαλαγγα. Oppian. [*Lib. I. Cyneg.*]

V. 23. *The Quiver rattleth againſt him, the glittering Spear and the Shield.*]

Aurataque vomunt ſtridentia tela pharetra. Statius, [*Lib. X. Theb.*]

Και χαλκων σελαγγατα, και αſτραπτεντα ſιδηρον. Oppian, [*loc. cit.*]

Primus

Primus equi labor est, animos atque arma videre

Bellantum ———. Virgil, [Geo. III. 132.]

V. 24. *He swalloweth the Ground with Fierceneſs and Rage:*

—— *Latumque fuga conſumere campum.* [Nemefianus.]

————— *acri*

Carpere prata fuga ———. Virg. [Georg. Lib. III.]

Cum rapuere, pedum fruſtra veſtigia quæras. Silius, [Lib. III.]

Viam vorare. Plautus.

—— *neither believeth he that it is the Sound of the Trumpet.] AND STANDETH NOT STILL WHEN THERE IS THE SOUND OF THE TRUMPET.* This Senſe agrees beſt with the former Part of the Verſe.

Stare loco neſcit ———. Virg. [Georg. Lib. III.]

Ut fremit acer equus, cum bellicus ære canoro

Signa dedit tubicen, pugnaeque aſſumit amorem. Ovid. [Met. Lib. III.]

————— *Motus clangore tubarum*

Saxa quatit pulſu, rigidos vexantia frænos

Ora terens, ſpargitque jubas, et ſurrigit aures,

Incertoque pedum pugnat non ſtare tumultu. Lucan, [Lib. IV.]

V. 25. *He ſaith among the Trumpets, Ha! Ha!]*

—— *Ad lituos hilarem, intrepidumque tubarum*

Proſpiciebat equum ———. Statius.

—— *and he ſmelleth the Battle afar off:]*

Tum ſi qua ſonitum procul arma dedere, &c.

V. 29. *From thence ſhe (the Eagle) ſeeketh the Prey, and her Eyes behold afar off.] Inde cuncta deſpiciens, — circum tuetur, et querit, quorſum potiſſimum in ſuperne ſeſe ruat.* Apuleius.

————— *ον ρα τε φασιν*

ὄψτατον δερκοδαι επερανιων πιτετηνων. Homer.

Ch. XL. 23. *Behold, he drinketh up a River, and haſteth not: he truſteth that he can draw up Jordan into his Mouth.] BEHOLD, LET A RIVER PRESS UPON HIM, HE WILL NOT BE IN HASTE TO FLY: HE WILL BE SECURE, THOUGH JORDAN SHOULD BREAK OUT EVEN UP TO HIS MOUTH.* So Ælian. *Ει καλυπτοινο ὑπο τῆ ροδαματος, ανεχσει μεντοι τας προβοσκιδας υπερ το υδωρ.* The ſame is mentioned by Polybius in Hannibal's paſſing the Rhone. But what Wonder is it, for the River Horſe not to be afraid of a River? Or what has an Animal living in the Nile to do with Jordan? [See my Note on this Word. An Argument may hence be drawn from the mention of Jordan againſt the high Antiquity of this Book; and that the Author was a Jew.]

Ch. XLI. 1. *Canst thou draw out Leviathan with a Hook? or his Tongue with a Cord — ?*] Purchas says, *Aristoteles Crocodilos negat habere linguam; at ego in omnibus linguam reperi, sed brevem, tenuem, et latam.* Ezekiel calls the King of Egypt THE GREAT LEVIATHAN, *that lieth in the midst of his Rivers*; that is, the Crocodile. If it be objected, that the Crocodile may be taken, so may *the Whale*. This is to be understood of the great Difficulty of it. Plutarch calls him *αμικροτατον, και θηριστατον.* Hasselquist confirms this, P. 216. 440. It bites off all fishing Tackle.

V. 13. — OR WHO CAN ENTER INTO HIS DOUBLE BIT? His Jaws are called, *duplex frænum lupatum.*

V. 14. *Who can open the Doors of his Face?*] *οταν χαμη προς τας αρχας, ολος σωμα γινε.* Achilles Tattius.

V. 18. — *and his Eyes are like the Eyelids of the Morning.*] *Ανατολην λεγοντες, δυο οφθαλμους κροκοδειλα ζωραφασιν, επειδη προ παντος σωματος ζωει οφθαλμοι εκ τριβυδρα αναφαινονται.* Horus of Hieroglyphics.

V. 19. *Out of his Mouth go burning Lamps;*] So Achilles Tattius of *the Hippopotamus*, *πνεων πυρωδη καπνον, ως απο πηγης πυρος.* So Ovid of *the Boar*;

Fulmen ab ore venit, frondesque afflatibus ardent.

So Silius Italicus of *the Serpent*;

*Et Stygios æstus fumanti exsibilat ore,
Terribilis gemino de lumine fulminat ignis.*

V. 22. --- AND SORROW GOETH BOUNDING BEFORE HIM.]

Insultare solo, et gressus glomerare superbos.

————— *παρα δε δειμος τε φοβος τε*

εβασαν, ιεμενοι πολεμον καταδυμεναι ανδρων. Hesiod.

V. 23. *The Flakes of his Flesh are joined together &c.*] So Theoc.

Σαρμι σιδαρειη, σφυρηλατος οια Κολκασος.

V. 26. — *the Habergeon*] JAVELIN, *יָרִיחַ, جَبَّار, Jaculum.*

V. 29. *Darts are counted as Stubble,*] CLUBS, *תֹּחַת, فِج, fustis.*

V. 32. *One would think the Deep to be hoary*] So Catullus,

Tortaque remigio spumis incanuit unda.

N.B. The Texts which differ from the English Version are of the anonymous Author's own Translation: and the Verses here produced in the Description of the Horse are borrowed from Bochart's *Hieroz. Lib. II. Cap. VIII.*

CRITICAL REMARKS

ON THE

BOOK OF PSALMS.

P S A L M I.

VERSE 6. — *but the Way of the ungodly shall perish.*] ודרך
: [רשעים האבד] Rather — SHALL FAIL, as Pf. CXLII. 4. &c.

P S A L M II.

V. 7. *I will declare the Decree: the Lord hath said unto me,* אספרה
ונו [אל חק יהיה — אמר אלי ונו] Rather — I WILL DECLARE THE
DECREE OF THE LORD: HE SAID UNTO ME &c. This Construc-
tion the Hemistichs point out.

— *Thou art my Son, this Day have I begotten thee.* בני אמה אני
: [היום ילדתך] That this Passage was prophetic of the Messiah we
have the highest Authority for believing. Acts XIII. 33. where it is
applied to Christ's Resurrection. But if the Inquiry be, in what Sense
David could be supposed to speak this of himself, the Answer is, from
the special, and as it were paternal, Care, which God promised to take
of him: the Time of making which Promise may be fairly said to be
the Day of God's having *begotten* or *adopted* him for his Son; which
was an Act of *begetting* in a civil Sense. In like manner God promises
to take Solomon under his peculiar Protection. 2 Sam. VII. 14. *I will
be to him a Father, and he shall be to me a Son.* And in this Sense it
is used of David, Pf. LXXIX. 26. *He shall cry unto me, Thou art my
Father;* and V. 27. *Also I will make him my first-born, higher than the
Kings*

Kings of the Earth, as is evident from the Context. Kings in general are also said to be *Children of the most High*, (Pf. XXXII. 6.) as being Objects of his more immediate Concern, on account of the general Interest: from which Notion among the Heathens we often find them called *Διοσγενεις*.

V. 11. — *and rejoice with Trembling.* [ויגילו ברעדה:] Rather — WITH AWE, as Pf. IV. 4.

V. 12. *Kiss the Son lest he be angry,* — [נשקו בר פני יאנף] בר in the Sense of *Son* is of Chaldee Origin. *To kiss* implies in this Place *to reverence*; thus, *All the Knees which have not bowed unto Baal, and every Mouth which hath not KISSED him.* 1 Kings XIX. 18. So again, *Let the Men that sacrifice KISS the Calves.* Hof. XIII. 2. See what was observed on Job. XXXI. 27. To which I would add, that Demosthenes being carried into a Temple is said (though I cannot now cite the Place) *to have kissed his Hand*, in token of Adoration. Thus we kiss the King's Hand; and it is customary now in many Countries to kiss the Garment of a superior, out of Respect.

— *and ye perish from the Way* — [והאברו דרך] Rather — AND YE FAIL in (OR, as to) THE WAY. The Words are here the same as Pf. I. 6. only the Construction is a little varied.

P S A L M IV.

V. 2. *O ye Sons of Men, how long will ye turn my Glory into Shame?* [בני איש עד מה כבודי לכלאה] Rather — O YE SONS OF MEN, HOW LONG shall MY GLORY be A DISHONOUR?

V. 4. *Stand in Awe, and sin not:* — [רגזו ואל תחטאו] That is, "Let this strike you with Awe, and beware of offending God." The Version of the LXX is, *οργιζεσθε, και μη αμαρτανετε*, which St. Paul quotes: but he only uses such Words as suited his Purpose, without regarding the Original.

V. 6. There be *many that say, Who will shew us any Good?* Lord, *lift thou up* &c. [רבים אמרים מי יראנו טוב — נסה וגו'] Rather — SINCE MANY SAY, WHO WILL SHEW US ANY GOOD? LORD &c.

P S A L M V.

V. 2. *Hearken unto the Voice of my Cry, my King, and my God: for unto thee will I pray.* [הקשיבה לקול שועי מלכי — ואלהי כי אליך אתפלל:]
M Thus

Thus I think ought the Hemistichs to be divided, and rendered —
 HEARKEN UNTO THE SOUND OF MY CRY, O MY KING: FOR
 SURELY UNTO THEE, O MY GOD, WILL I PRAY. See Pf. XXVIII.
 1. and XXXVIII. 21.

V. 3. — *in the Morning will I direct my Prayer unto thee, and will look up.* : [בקר אעך לך ואצפה] Rather — IN THE MORNING WILL I PREPARE myself FOR (OR DIRECT myself UNTO) THEE, AND WILL LOOK UP. As if he had said, “I will address both my “Mind and Eyes to thee.” See Job. XXXII. 14. and Prov. XVI. 1.

P S A L M VI.

V. 3. *My Soul is also vexed: but thou, O Lord, how long?* — [ונפשי : נבהלה מאד — וארת יהוה ער מתי שובה ;] The last Version is here very obscure: that which is bound up with our Common Prayer is more intelligible, by the Addition of these Words — *wilt thou punish me*: the Edition of 1599 has here — *wilt thou delay*; and others add — *wilt thou be angry*. But there is no Necessity to add any Thing to the Text to complete the Sense. All that is wanting is to remove the Stop from after מתי ער to the next Word, שובה. The Construction then will be this --- MY SOUL IS ALSO VEXED: BUT WHEN will there be A RETURNING OF THE LORD? (OR --- WITH THE LORD.) See the same Words thus construed, Pf. XC. 13. CXXVI. 4.

V. 4. *Return, O Lord, deliver my Soul:* — [שובה] יהוה חלצה נפשי According to the Interpretation just given of the preceding Verse, this Hemistich must be rendered simply — O LORD, DELIVER MY SOUL: which moreover will exactly correspond in Number of Words to the next Hemistich.

P S A L M VII.

V. 1. — *save me from all them that persecute me, and deliver me.* : [הושיעני מכל רדפי והצילני :] Rather — FROM EVERY ONE THAT PERSECUTETH ME &c. Which Version, besides that it is more accurate, points out the Subject of the singular Verbs in the next Hemistich.

V. 4. *If I have rewarded Evil unto him that was at Peace with me: (yea, I have delivered him that without Cause is mine Enemy:)* This
 Parenthesis

Parenthesis might be spared, if the latter Hemistic, *viz.* וּאֶחָלְצָה צוֹרֵי רִימִי, were rendered thus — OR HAVE TAKEN UP ARMS WITHOUT CAUSE AGAINST MINE ENEMY. See חָלַץ thus used, Numb. XXXI. 3. — XXXII. 17, 20. 1 Chron. XII. 23, 24. *Qu.* ought not the Text to be read — וּאֶחָלְצָה הַצּוֹרֵי? For though the Future sometimes admits the ה *paragogic*; yet it may be more properly considered in this Place as *articular*; and that, either as demonstrative, which may imply *my greatest Enemy*; or as indefinite, *any one of mine Enemies*.

V. 6. — *and awake for me to the Judgment that thou hast commanded.* [וְעוֹרָה אֵלַי מִשִּׁפְּטֵי צִוִּיתִי:] Rather — AND AWAKE; seeing THOU HAST COMMANDED JUDGMENT FOR ME.

V. 7. — *for their Sakes therefore return thou on high.* : עליה למרום שובה] Rather --- AND RETURN UNTO IT (*viz.* the Congregation) FROM ON HIGH, OR FROM ABOVE. The Sense of our Version seems directly contrary to the Intent of the Psalmist: for if God be *below*, why should He be entreated to ascend up *on high* in order to assist the faithful? JEHOVAH is not surely, as the Syrians pretended, *a God of the Hills, but not of the Valleys?* 1 Kings XX. 18. The Psalmist plainly alludes to the *Shechinah*, or Symbol of God's Presence under the more immediate *Theocracy*, which disappeared for ever upon the full Establishment of the Jewish State. העלו מסביב לרום is here construed as — העלו מסביב לרום — *Get you up FROM about the Tabernacle of Korah*, Numb. XVI. 24. See also Prov. XIV. 20. &c.

V. 8. — *judge me, O Lord, according to my Righteousness, and according to mine Integrity that is in me.* : שפטי יהוה כצדקי — וכחמי עלי:] The latter Clause ought to be rendered — AND SET ME UP ACCORDING TO MINE INTEGRITY. עלי is here the Imperative of עלה, which suffers an *Apocope* on account of the Affix. I render it as Ezek. XIV. 7.

V. 10. *My Defence is of God,* — מגני על אלהים] Rather — MY BUCKLER IS THE MOST HIGH GOD; for על is thus rendered, Hof. XI. 7. and ought to be so, 2 Sam. XXIII. 1.

V. 11. *God judgeth the righteous: and God is angry with the wicked every Day.* [אלהים שופט צדיק — ואל זעם בכל יום] Rather — GOD JUDGETH THE RIGHTEOUS: BUT IS NOT ANGRY ALL THE DAY LONG: as Pf. CXL. 2. &c.

V. 17. *I will praise the Lord according to his Righteousness*: אודרה] Rather — BECAUSE OF HIS RIGHTEOUSNESS: OR, ON ACCOUNT OF. See Pf. XII. 8. XXV. 7. &c.

P S A L M VIII.

V. 8. — and whatsoever *passeth through the Paths of the Seas*. עבר] Rather, I think — AND THE PASSAGE THROUGH THE PATHS OF THE SEAS, *i. e.* “Navigation.” For עבר cannot agree with דגני; and if it could, this Sentence would then be a mere *Pleonasm*. Whereas nothing appears more natural than to suppose the Psalmist meant, (after he had mentioned in general and in Detail the whole of the Creation, whether animate or inanimate) to sum up all by touching on the amazing Power God had given Man over the boisterous Element.

P S A L M IX.

V. 18. — *the Expectation of the poor shall not perish for ever*. : תקורת עניים האבד לעד] As this Hemistic plainly requires some negative Particle, which we find in all the ancient Versions, it is most probable that the original Reading was ותקורת; in which Case the ו would have a negative Force, as it is preceded by a Negative: Or the Hemistic may be thus rendered interrogatively — SHALL THE EXPECTATION OF THE POOR FAIL FOR EVER? See Pf. I. 6. II. 12.

P S A L M X.

V. 2. *The wicked in his Pride doth persecute the poor*: — בנאות] Rather — THROUGH PRIDE THE WICKED PERSECUTETH THE POOR; OR, DOTH PROUDLY PERSECUTE ----: as the Word is rendered, Pf. XVII. 10. Our Translators thought, either that the Affix ו had dropped out of בנאות, or that it was *in regimine*; but neither is the Case: the Word is in the Plural, to denote *Abundance*, or merely to serve as an *Adverb*, as it frequently happens.

V. 4. *The wicked, through the Pride of his Countenance, will not seek after God*:] Rather — THE WICKED
THROUGH

THROUGH PRIDE WILL NOT SEEK HIS FACE, viz. *the Lord's*; mentioned immediately before.

— *God is not in all his Thoughts.* : אין אלהים כל מזמרתיו : Rather (with the Margin) ALL HIS THOUGHTS are, There is NO GOD : agreeably to Pf. XIV. 1. and LIII. 1.

V. 5. *His Ways are always grievous*; —] יחילו דרכו בכל עת The Text is doubtless here corrupt. According to our Version, it ought to be יוחלו דרכיו : but the Lektion of the Arabic Version seems preferable, as it approaches nearer to the Text, viz. יחיל דרכו — HE HATH POLLUTED HIS WAY. See חלל.

— as for *all his Enemies, he puffeth at them.* : כל צורריו יפיה בהם : Simply thus --- HE ENSNARETH ALL HIS ENEMIES. A common *Hebraism*. The same Idiom is properly rendered, Pf. XI. 4.

V. 6. *He hath said in his Heart, I shall not be moved: for I shall never be in Adversity.* : אמר בלבו כל אמוט — לדר ודר אשר לא ברע : Rather --- HE HATH SAID IN HIS HEART, I SHALL NOT BE MOVED; NEITHER SHALL I SEE ADVERSITY. אשר is here considered as contractedly written for אשור, the future of שור, which signifies *to see*, Job. XXXV. 5.

V. 7. — *under his Tongue is Mischief and Vanity.* תחת לשונו עמל : Rather — HIS TONGUE STICKETH UPON MISCHIEF AND INIQUITY, as Pf. XXXVIII. 2. or — SETTLETH UPON — as LXV. 10. *i. e.* “is continually uttering.” לשון is of the common Gender; but more frequently feminine. תחת is here defective, as Prov. XVII. 10. (where it signifies *entreteth into*) for תנחת.

V. 8. — *his Eyes are privily set against the poor.* : עיניו להלכה יצפנו : Rather --- HIS EYES PRIVILY LURK FOR THE POOR : as Prov. I. 11.

V. 9. *He lieth in wait secretly, as a Lion in his Den: he lieth in wait to catch the poor: he doth catch the poor when he draweth him into his Net.* יארב במסתור כאריה בסכה — יארב לחטוף עני — יחטף עני במישכו :] The Repetitions are here very striking: in them are united the *Anaphora*, and *Anadiplosis*.

V. 10. *He croucheth and humbleth himself, that the poor may fall by his strong ones.* : ונפל בעצמו חלכאים :] ודכה ישח — ונפל Perhaps thus --- THE OPPRESSED IS CAST DOWN; AND THE WHOLE

BAND OF THE AFFLICTED FALLETH, WHEN HE PREVAILETH OVER THEM. The Massora reads ירכה : but there seems to be no Occasion for an Alteration. I consider ורכה with Aquila, as having the ה *paragoric*, as להלכה, V. 8. ישה as the Future *Niphal*, from שחח, as Isa. II. 11, 17. I read בעצמו, with the LXX, Arabic, Æthiopic, and Vulgate, making it the Infinitive : and lastly, I construe that strange Word, הלכאים, as compounded of היל *an Army*, and כאה *to make sad*.

V. 11. — *he hideth his Face ; he will never see it.* הסתיר פניו בל
: ראה לנצח] Rather — HE HIDETH HIS FACE ; HE WILL NOT
ALWAYS LOOK ON ; OR, HE WILL NOT FOR EVER BEHOLD.

V. 12. *Arise, O Lord ; O God, lift up thine Hand :* — קומה יהוה אל
] נשא ירך Perhaps better thus — ARISE, O LORD GOD, LIFT UP
THINE HAND.

V. 14. *Thou hast seen it, for thou beholdest Mischief and Spite to requite it with thy Hand :* — [ראתה כי אתה עמל — וכעס תביט לתת בידך
Each Hemistich ought to be considered separately thus — BUT THOU
HAST SEEN MISCHIEF, AND BEHOLDEST PROVOCATION TO RE-
QUITE &c.

P S A L M XI.

V. 1. *Flee as a Bird to your Mountain.*] נודו הרכם צפור : The
Massora reads here נודי ; which, as it agrees with נפשי, is preferable.
That Lession is besides countenanced by all the ancient Versions. It
is also probable that the other two Words are wrongly divided ; for the
Affix Pronoun seems here unnecessary, and a Particle of Similitude is
wanting ; thus נודי הר כמצפור — FLY THOU AS A BIRD TO THE
MOUNTAIN. The Particle כ being not unfrequently prefixed to the
Nominative, and all other Cases : see Noldius 44.

V. 3. *If the Foundations be destroyed,*] כי השתור יהרסון The Word
שתור occurs only in another Place, (*viz.* Isa. XIX. 10.) and there it
has a different Sense. The Signification here given to it, either in the
Proper or Figurative Sense, seems arbitrary, and not very suitable to
this Place. The LXX, Syriac, Arabic, and Vulgate read השתור
2. m. sing. Pret. *Kal* with ה relative prefixed : which Lession is doubt-
less preferable, *viz.* WHEN THEY DESTROY WHAT THOU HAST
ESTABLISHED &c.

V. 4.

V. 4. — *his Eyes behold, his Eyelids try the Children of Men.* יהוּר : יבחנו בני אדם — [עפעפין] Rather — HIS EYES BEHOLD, HIS EYELIDS INSPECT —. Hence comes בהון, a Tower, or Place of Inspection.

V. 6. *Upon the wicked he shall rain Snares, Fire and Brimstone,* — [ינטר אל רשעים פחים אש] Rather — UPON THE WICKED HE WILL POUR DOWN QUICK BURNING COALS : as in the Margin.

— *and an horrible Tempest :* this shall be *the Portion of their Cup.* : [וגפרית ורוח זלעפות מנת כוסם] Rather — AND BRIMSTONE AND A SCORCHING TEMPEST shall be THE PORTION OF THEIR CUP : in order to avoid the Repetition of *burning* twice in the same Verse.

P S A L M XII.

V. 5. — *I will set him in Safety from him that puffeth at him.* אשית : [בישע יפיה לו] Rather — from him that ENSNARETH HIM. See Pl. X. 5.

V. 6. — *as Silver tried in a Furnace of Earth,* — בסף צרוף בעליל [לארץ] The Word עליל is not used for a Furnace in any other Place ; neither has it the least Connection with the Root. This Sense has been given to it from the Targum and from the *Exigentia loci*. In the many other Places where this *Simile* occurs, a Furnace is always expressed by כור ; whence I conclude that it has not this Signification ; and would therefore either read בליל, and render — as SILVER PURIFIED FROM THE MIXTURE OF EARTH ; or, retaining the present Lction, construe it thus --- as SILVER PURIFIED FROM THE REMNANTS OF EARTH. See בלל to mix Things together, and עלל to glean Grapes or Corn, after a Vintage or Harvest. This Verb is used figuratively for picking up Stragglers ; and why may not its Derivative be used for any scattered Particle, or Remnant of any Thing ?

V. 8. *The wicked walk on every Side, when the vilest Men are exalted.* : [סביב רעשים יתהלכון — ברום זלות לבני אדם] I would render the latter Hemistic thus — THAT THEY MAY EXALT THE REFUSE OF THE SONS OF MEN : *i. e.* “the wicked spare no Pains in order to promote such vile Wretches as will countenance their Designs.” Or thus --- WHEN THE REFUSE OF MANKIND ARE EXALTED, WICKED MEN GO ABOUT (*viz.* ABOUND) ON EVERY SIDE : *grassantur impii undequaque.* “Vice prevails when impious Men bear Sway.” Perhaps the Psalmist might allude to some such Person as Doeg having Influence at the Court of Saul, to the Oppression of the Righteous.

P S A L M XIII.

V. 1. *How long wilt thou forget me, O Lord, for ever?* — עד אנה [יהודה תשכחני נצח] Rather — HOW LONG WILT THOU TOTALLY FORGET ME? See Pf. LXXXIX. 46. Isa. XXV. 8.

V. 2. *How long shall I take Counsel in my Soul?* עד אנה אשיר [עזרת בנפשי] Rather perhaps — FOR MY LIFE? *i. e.* “for preferring it.” The Preposition is thus used, Gen. XVIII. 28. &c.

V. 3. — *lest I sleep the Sleep of Death.* : [פן אישן המית] The ה *articulæ* is here equivalent to the ה *local*, as העיר, *into the City*; Jos. VIII. 19. &c. הבית *into the House*; 2 Sam. XIX. 6. The old Version seems therefore more exact, *viz.* THAT I SLEEP NOT IN DEATH.

V. 4. *Lest mine Enemy say, I have prevailed against him; and those that &c.* [פן יאמר איבי יכלתי צרי — וגו'] It is highly probable that the original Reading here was — יכלתי וצרי — thus — LEST MINE ENEMY SAY, I HAVE PREVAILED: AND THOSE &c.: for the Verb יכל, when used in the Sense of *prevailing against*, is always construed with a ל after it: See Gen. XXXII. 25. Jer. XX. 10. &c. besides that the copulative Particle is here wanted.

— *when I am moved.* : [כי אמוט] Rather — WHEN I FALL; as Prov. XXV. 26; or, as in the old Version, WHEN I SLIDE.

P S A L M XIV.

V. 2. — *to see if there were any that did understand, and seek God.* : [היש משכיל — דרש את אלהים] Rather — THAT DID UNDERSTAND, SEEKING GOD.

V. 3. — *there is none that doeth good, no not one.*] St. Paul quotes these three Verses, (Rom. III. 10, 11, 12.) and immediately after adds six more Verses, which at present do not appear in the Heb. Copies, nor in any of the old Versions, except the LXX, Arabic, Æthiopic, and Vulgate. In the Vatican Copy of the LXX, F. Montfaucon informs us, that from these Words ταφεις ανεωγμενες ο λαρυγγ αυτων το απεναντι των οφθαλμων αυτων, the whole is inserted in the Margin, and that there is added this Note, εδαμυ κανται των ψαλμων, ποθεν δε ο αποστολος ειληφεν αυτους

αὐτῶς ζητεῖν. I cannot think with the anonymous Annotator, that it is difficult to find the Place, from whence the Apostle borrowed these Verses: that they were in the LXX, and in this Place, when St. Paul cited them, appears to me evident: (for it seems not probable, that they have been inserted since out of Compliment to him) and that they were in the Hebrew Copies, from which the LXX made their Version, I make no doubt. The same may be presumed in regard to the Copies used by Jerom, and the other two Interpreters. But besides these five Authorities, which together are sufficient to establish this Point, I may add that St. Paul, who calls himself *an Hebrew of the Hebrews*, and had more critical Skill *than any of the other Apostles*, would not have alledged this Passage, if there had been the least Doubt of it's Authenticity, or if it had been wanting in most of the Hebrew Copies in his Time. But how came it to be omitted in our present Copies, in the Targum, and in the Syriac? And that no Traces of it are to be found in Aquila, Symmachus, or Theodotion? The Reason seems clearly to be this; that this Omission is to be laid to the Charge of some hasty Transcriber in the middle Ages, whose MS, or a Copy of it, the Academy of Jews at Tiberias might have used for a Standard, when they collated their various Copies, in which it is probable they expunged whatever was not found in it. The Rest of the Jews would naturally follow the Example: and the same Reason I imagine is to be assigned for the Omission of several Verses in different Parts of the Book of Proverbs. In respect to the Targum, it is certain that it has been tampered with by the Jews in various Places, that it might harmonize with their Hebrew MSS: and some pious Fraud, I am apprehensive, has suggested the total Omission of this Passage in the Syriac Version, for the same Reason. As to the Silence of the other three Greek Versions, it has no Weight; it being well known that unfortunately we have only Fragments of them. Upon the whole, I think this Passage ought to be restored in our Version, and considered as authentic, as it is in our oldest Version of the Psalms.

V. 5. *There were they in great Fear:* [שם פחדו פחד] Rather — THEN &c. See Prov. VIII. 27. Isa. XLVIII. 16.

— for God is in the Generation of the righteous. [כי אלהים בדור] Rather — BUT GOD IS IN THE DWELLING OF THE RIGHTEOUS. See Pf. LXXXIV. 10.

V. 6. *Ye have shamed the Counsel of the poor;* — [עצת עני הבישו] Rather — YE HAVE DISAPPOINTED —. See Job. VI. 20. Pf. XXII. 5.

Zech. IX. 5. Rom. V. 5. and compare Rom. IX. 33. with Isa. XXVIII. 16. where possibly the LXX (after whose Reading the New Testament Writers seem to cite their Authorities) might have read יביש, instead of יהיש.

P S A L M XV.

V. 4. He that *sweareth to his own Hurt, and changeth not.* נשבע : להרע ולא יכר] להרע seems to be Infinitive *Hiphil* of רעה, with the Apocope of the ה final; and ought to be rendered — TO DO A FRIENDLY ACT, or TO BE A FRIEND; as Judg. XIV. 20. Prov. XXII. 24. The Word is generally derived from the Verb רוע, *to do Mischief*: but surely to do this can never be a Part of the upright Man's Character; and there is no Authority for adding any Thing in this Place to the Text.

P S A L M XVI.

V. 2. O my Soul, *thou hast said unto the Lord,* — אמרת ליהוה] אמרת is clearly a Mistake for אמרתי; for all the ancient Versions, the Chaldee excepted, read so. This Place ought therefore to be rendered without Hesitation --- I HAVE SAID UNTO THE LORD.

— *my Goodness extendeth not to thee.*] טובתי בל עליך; Rather --- MY GOOD DEEDS are NOTHING UNTO THEE: *i. e.* cannot profit thee. See Neh. VI. 19.

V. 4. *Their Sorrows shall be multiplied that hasten after another God.*] ירבו עצבותם אחר מהרו Rather — LET THEIR IDOLS BE MULTIPLIED that ARE CARRIED ALONG BACKWARD. אחר is here considered (with the ancient Versions) as an Adverb, contractedly written for אחור; and אחר מהרו means, I apprehend, the same as נזרו אחור — *they are alienated backward, or are gone away backward*; as Isa. I. 4. &c. All which Phrases imply a Revolt from the Worship of the one true God.

V. 5. *The Lord is the Portion of mine Inheritance, and of my Cup:*] יהוה מנת חלקי וכוס] This Hemistic ought I think to be construed in the Vocative Case, thus — O LORD, thou PORTION &c. because in the next the second Person is used. *Cup* seems here to denote *an Household, or Family*: because the several Persons who compose a Family *drink of the same Cup*, and generally fare alike. Thus is our Lord to be understood, Matt. XX. 22, 23.

V. 6. *The*

V. 6. *The Lines* — חבלים] Rather — THE MEASURING LINES. These are put by a Metonymy for *Lands*, which were parcelled out by *Lines*, after the Rods had been fixed. So Amos, *Thy Land shall be divided by Line*. Ch. VII. 17. Hence this Word is sometimes used for a *Region*, see Deut. III. 4. This Custom was not peculiar to the Jews; for we find in Herodotus this Expression, *καλον πεδιον αγωση Δαμετρησαν*.

V. 7. — *my Reins also instruct me in the Night-Seasons*. אף לילות : יסרוני כליותי] The Word כליות signifies primarily *the Kidneys*, or *Reins*; the innermost Part of the human Constitution: but it is as frequently used figuratively, for *the Thoughts*, and *inmost Counsels of the Mind*, as *the Heart* is for *the Seat of the Affections*. See Pf. LXXIII. 21. Jer. XI. 20. Ought not therefore the Word in this Place to be rendered, MY THOUGHTS?

P S A L M XVII.

V. 1. *Hear the right, O Lord*, — שמעה יהוה צדק] Rather — HEAR, O JUST LORD — for צדק is used sometimes as an Adjective.

V. 3. — *thou hast tried me, and shalt find nothing: I am purposed that my Mouth shall not transgress*. : צרפתני בל תמצא זמתי בל יעבר פי : Rather --- THOU HAST TRIED ME, but SHALT FIND NO WICKED THOUGHT (or CRIME) IN ME: MY MOUTH SHALL NOT OFFEND. זמה has either of the Senses here given to it: I consider it as in *Regimine* with the Affix, and as equivalent to זמה בי, a Construction not unfrequent in the poetical Books. See Pf. VII. 4. XIII. 4. or it may be construed as we say in English — NO CRIME OF MINE. Whereas the Verb זמם never signifies *To purpose*, but only *To think*: and if this Sense, viz. *thou shalt find nothing* had been meant to be expressed, the Words would most probably have been אין תמצא.

V. 4. *Concerning the Works of Men, by the Words of thy Lips*, — לפעלות אדם ברבר שפתיד] As these Words in our Version are quite unconnected with what follows in this Verse, I would render them thus --- IN RESPECT TO THE DEEDS OF MEN AGAINST THE WORD OF THY LIPS. See Note Job. IX. 19. The Meaning is, “that he had kept his Eye upon the Paths of the Destroyer, with respect to those Deeds which ungodly Men commit against the Law of God, in order to avoid them.”

V. 7. *Shew thy marvellous Lovingkindness, O thou that savest by thy right Hand them which put their Trust in thee from those that rise up against them.* : הפלה חסדך נושע הוסים — נמתקוממים בימנך ;
 Rather --- SEVER THY LOVINGKINDNESS, O SAVIOUR OF THE FAITHFUL, FROM THEM THAT RISE UP AGAINST THY RIGHT HAND. In this Place there is in our Version a remarkable *Hyperbaton*.

V. 8. *Keep me as the Apple of the Eye :* — שמרני כאישון בת עין ;
 Rather --- AS THE PUPIL &c.

V. 9. — from *my deadly Enemies, who compass me about.* איבי בנפש ;
 : יקיפו עלי ;] Rather — MINE ENEMIES FOR PLEASURE (OR SPORT) COMPASS ME ABOUT. See נפש thus used, Pf. CV. 22. Jer. II. 24. It is also applied to all the Faculties and Affections of the Soul ; and might be used in this Place for HATRED.

V. 10. *They are inclosed in their own Fat :* — הלבנו סגרו ;] The Words of the Text cannot I think admit of this Sense ; for the Verb is active, and the Noun seems not to be in the Ablative Case. What other Sense can be deduced from the present Lektion, I know not : but am inclined to suspect that — הלבנו is the true Reading, thus — THEY SHUT UP THEIR HEART, *i. e.* “ they are hardened against “ all Compassion.” So Pf. LXXVII. 9. *Hath he in Anger SHUT UP HIS TENDER MERCIES ?*

V. 11. — *they have set their Eyes bowing down to the Earth.* עיניהם ;
 : ישיהו לנטות בארץ ;] Rather, with the old Version — THEY HAVE SET THEIR EYES TO BRING DOWN TO THE EARTH.

V. 12. *Like as a Lion that is greedy of his Prey ;* דמינו כאריה יכסוף ;
 [לטרף] דמין occurs no where else : it is generally derived from דמה, and said to signify *Likeness* : but even then, it must be allowed to be an unnecessary Expletive. The LXX, Arabic, Vulgate, and Æthiopic, point out the original Reading, *viz.* דמוני — THEY DESTROY ME AS A LION &c.

V. 13. *Deliver my Soul from the wicked, which is thy Sword.* פלטה ;
 : נפשי מרשע הרבך ;] Qu. is not the old Version in this Place preferable, *viz.* DELIVER MY SOUL FROM THE WICKED BY THY SWORD ? This is also the marginal Lektion.

V. 14. *From the Men which are thy Hand,* [ממתים ירך ;] So also
 --- FROM THE MEN by THY HAND ; or as in the Margin.

— and

— *and whose Belly thou fillest with thy hid Treasure:* וצפינך חמלא] Rather — AND WHOSE BELLY THOU FILLEST WITH THY TREASURE. For צפן signifies *to lay up in Store as a Treasure*.

— *they are full of Children,*] Rather, I think, with the Margin — their CHILDREN ARE FULL. For the Words certainly will bear this Sense: but I much question the other.

— *and leave the rest of their Substance to their Babes.* והניחו יתום] Rather — AND LEAVE THEIR RICHES TO THEIR INFANTS; *i. e.* to their Children's Children. See יתר thus rendered, Jer. XLVIII. 36.

V. 15. — *I shall be satisfied, when I awake, with thy Likeness.*] Rather, I think — I SHALL BE SATISFIED WHEN THY GLORY SHALL APPEAR, OR BE ROUSED. By comparing this Place with Num. XII. 8. it will appear that תמונה is the same as the *Shechinah*, or the Symbol of God's Presence, which resided upon the Ark.

P S A L M XVIII.

V. 2. — *my God, my Strength, in whom I will trust:* אלי צורי אחסה] These Words are obscurely rendered in our Version both here and 2 Sam. XXII. 3. where we read — *The God of my Rock; in him will I trust.* Whereas if the Verb substantive were repeated from the preceding Clause, this Sentence would be clear, thus — MY GOD IS MY ROCK; IN HIM WILL I TRUST.

— *and the Horn of my Salvation, and my high Tower.* וקרן ישעי] Rather — AND THE HORN OF MY SALVATION PROTECTING ME: for as there is no copulative Particle before משגבי, it seems more natural to construe it as the Participle *Pibet* than as a Substantive.

V. 3. *I will call upon the Lord, who is worthy to be praised:* מהלל] Rather (I think) I WILL CALL UPON THE LORD WITH PRAISE.

V. 4. *The Sorrows of Death compassed me:*] In the parallel Place we read משברי מות — THE WAVES OF DEATH &c. which seems to have been the original Lesson; because it answers better to נחלי, *Floods*, in the next Hemistic; and because חבלי occurs immediately after. This Verb signifying, *to compass about*, or *to attack with Violence and Terror*, seems much more applicable to *Waves* than *Sorrows*. See Taylor.

V. 5. *The Sorrows of Hell compassed me about*; — חבלי שאול סבבוני] Rather --- THE CORDS (or BANDAGES) OF THE GRAVE INCLOSED, or GIRT ME IN. חבלי is rendered *Cords* in the Margin, which Sense it bears with reference to *Nets* or *Snares* in several Places, see Pf. CXL. 5. Job. XVIII. 10. Prov. V. 22. And, to avoid the Repetition of *compassed* in two contiguous Verses, where the Hebrew uses two distinct Words, I vary the Expression.

V. 6. — *and my Cry came before him, even into his Ears.* ושועתי] לפניו תבה באזני Rather — AND MY CRY TO HIM ENTERED INTO HIS EARS: for לפניו is here a pleonastic Form for the Dative לו. See Nold. 13. In the parallel Place this and the next Word תבה have been omitted through Negligence.

V. 7. — *the Foundations of the Hills* — מוסרי הרים] In the parallel Place we read — מוסדות השמים — *The Foundations of the Heavens*: but this appears to be the true Reading, when compared with the Versions in both Places.

V. 10. — *yea, he did fly upon the Wings of the Wind.* וידא על כנפי] Instead of וידא we have in the parallel Place וירא — *and he was seen*. But the Reading in this Place appears to be the true one; because it is more immediately connected with the Context, and more countenanced by the Versions.

V. 11. *He made Darknefs his secret Place*; —]ישת חשך סתרו The parallel Place is very corrupt; for סתרו is there omitted; סכתו is written סכו, and instead of השכתת you find הישרת, a Word which exists only there. The Hemistichs do not seem to be rightly divided in our Version, for סביבותיו belongs to the first; which I would thus render --- HE MADE HIS COVERT DARK ROUND ABOUT HIM.

— *his Pavilion round about him were dark Waters, and thick Clouds of the Skies.*] סכתו חשכת מים עבי שחקים: Thus — HIS PAVILION DARK WATERS, THE THICK CLOUDS OF THE SKIES. For the latter Clause is not a distinct Idea; but is in Apposition, or exegetical.

V. 12. *At the Brightnefs that was before him his thick Clouds passed, Hail-stones and Coals of Fire.*] כנננה נגרו עביו עברו — ברר וגחלי אש: The parallel Place is simply thus --- THROUGH THE BRIGHTNESS THAT WAS BEFORE HIM WERE COALS OF FIRE KINDLED; which

which is doubtless clearer : but as the Hemistichs are deficient by the Omission of the Words עבין עברו, I would retain them, and adopt the other Reading, viz. — בערו גחלי אש — and thus render the Verse in both Places — AT THE BRIGHTNESS BEFORE HIM HIS BLACK CLOUDS SWEEPED ALONG ; BOLTS OF FIRE WERE KINDLED. For the Verb עבר implies *a constant progressive Motion without stopping*, which does not seem sufficiently expressed by the Word *passed* : and as רשף is sometimes rendered *Coals*, and sometimes *Thunderbolts*, why may not the same be done by נחל here, and Pf. CXL. 10 ?

V. 13. — *and the Highest gave his Voice*, ועליון יתן קולו] Rather --- PUT FORTH &c.

— *Hail-stones and Coals of Fire*.] ברר וגחלי אש : These Words seem to have been copied by Mistake from the preceding Verse : for they are, at best, but redundant : they are not found in the parallel Place ; and the LXX, Æthiopic, and Arabic, omit them.

V. 21. — *and have not wickedly departed from my God*. ולא רשעתי :] Rather — AND HAVE NOT ACTED WICKEDLY AGAINST MY GOD. For רשע never signifies *to depart*. Our Translators seem to have been led into this Mistake, from not attending to the Force of the Preposition. See Lev. IV. 2. Deut. XXXIII. 7. Jer. LI. 5. &c. The old Version is to the same Effect.

V. 22. — *and did not put away his Statutes from me*. וחקתי לא :] The parallel Place — לא אסור ממנה — ought to be corrected from this ; for there is in it a very great Solecism.

V. 30. *As for God, his Way is perfect* : האל תמים דרכו] Rather --- GOD IS PERFECT IN HIS WAY.

V. 39. *Thou hast girded me* — ותאזרני] In Sam. ותורני, the א is dropped by Negligence.

V. 42. — *I did cast them out as the Dirt in the Streets*. כטיט חוצות :] אריקם seems to be a Mistake for אדיקם, for דקק signifies *to pound* as in a Mortar. In the parallel Place we have אדקם, but this also wants the י in the middle. And we also find there the Word ארקעם, which the Metre, as well as the Sense, shews to be redundant. 2 Sam. XXII. 43.

V. 43. — *a People whom I have not known shall serve me.* עם לא ; [ידעתי יעבדוני] As in this Psalm of Thanksgiving the Future has been throughout translated by the preterperfect, it should I think so continue here, and in the two following Verses; there being no Reason for an Alteration.

V. 45. *The Strangers shall fade away :* בני נכר יבלו] Or — HAVE DECAYED : for the Root may be בלה as well as נבל.

— *and be afraid out of their close Places.* : [ויחרגו ממסגרותיהם] Rather --- AND HAVE BEEN AFRAID IN THEIR PRIVY CHAMBERS, (as in the old Version) OR IN THEIR PLACES OF RETREAT. In the parallel Place we read ויחרגו, the Letters being transposed : but this Lektion is preferable.

V. 47. *It is God that avengeth me, and subdueth the People under me.* : [האל הנותן נקמות לי — וידבר עמים תחת] Rather — THE GOD WHO HATH AVENGED ME, AND HATH SUBDUED THE PEOPLE UNDER ME. This Verse seems put in Apposition to the latter Part of the preceding one ; at the End of which the Punctuation should be altered.

V. 48. *He delivereth me from mine Enemies : yea, thou liftest me up above those that rise up against me.* [מפלטו מאיבי — אף מן קמי הרומכני] Rather --- MY DELIVERER FROM MINE ENEMIES, SURELY THOU WILT EXALT ME &c.

P S A L M XIX.

V. 2. *Day unto Day uttereth Speech, and Night unto Night sheweth Knowledge.* : [יום ליום יביע אמר — ולילה ללילה יהוה רעה] That is, “by observing and contemplating on the Heavens, whether by Day or “by Night, the Wisdom of God, who made them, will become daily “more manifest ; each Day adding to the Instruction of the former.”

V. 3. *There is no Speech or Language, where their Voice is not heard.* : [אין אמר ואין דברים — בלי נשמע קולם] Rather — Though they have NO SPEECH NOR LANGUAGE, YET THEIR VOICE IS HEARD. So Noldius, who gives this Sense to the Verse, and it is truly a sublime one : for whether we consider the Heavens as the Seat of the Meteors, whose awful Sound is often heard ; or confine the Idea to their admirable

mirable Structure ; which will draw forth Praise and Admiration from him that contemplates on them, the Thought is truly poetical.

V. 4. *Their Line is gone out through all the Earth,* בכל הארץ יצא [קום] If קום is not a Mistake for קולם, it should, at least, have the Arabic Signification given to it, viz. THEIR SOUND ; from קע, *To cry out* : thus all the ancient Versions, excepting the Chaldee, render the Word. What farther confirms this Sense is the Expression, *their Words*, in the next Hemistic.

V. 5. *Which is as a Bridegroom coming out of his Chamber ; and rejoiceth as a strong Man to run a Race.* והוא כחתן יצא מחפתו — ישיש [כגבור לרוץ ארה] Rather — HE GOETH FORTH AS A BRIDEGROOM OUT OF HIS CHAMBER ; HE REJOICETH &c. Among the Jews it seems to have been customary on the Marriage Day for the Company, who were assembled on that Occasion, to receive the Bridegroom with Flambeaus, Songs, and other Demonstrations of Joy, when he brought forth the Bride towards Midnight. Matth. XXV. 6. The Comparison therefore of the Sun rejoicing to perform his daily Task, (conscious as it were of the Blessings he diffuses around him) to the Bridegroom is very apposite : neither is it less so, in respect to a tried Racer, who vain of former Victories, and elated with the Idea of being superior to his Antagonist, sets out with Exultation, and is received at the Goal with joyful Acclamations.

V. 8. *The Commandment of the Lord is pure, enlightening the Eyes.* : מצורת יהוה ברה מאירת עינים] Rather — IS CLEAR, (PLAIN, OR MANIFEST,) “so has it Power of teaching Men true Wisdom.”

V. 9. *The Fear of the Lord is clean ;* [יראת יהוה טהורה] Rather — IS PURE : “free from all baser Mixture of corrupt Affections,” and when it is such, “it will assuredly stand the Test, and endure for ever.”

V. 12. *Who can understand his Errors ?* — שגיאות מי יבין] This Word seems corruptly written for שגיות or שגיגות : see the Roots שגה and שגג.

— *cleanse thou me from secret Faults.* [מנסחרות נקני:] Rather — FROM DISGUISES ; that is, *from false Appearances, or Hypocrisy.* See Job. XXIV. 15.

13. *Keep back thy Servant also from presumptuous Sins :* גם מזרים [חשך עברך] Rather — FROM THE PROUD, OR PRESUMPTUOUS : which is the constant Signification of this Word.

— and I shall be innocent from the great Transgression. ונקיתי
: [מפישע רב] Rather — AND I SHALL BE EXEMPTED FROM SIN-
NING GREATLY: for פישע seems to be the Gerund, as Isa. LIX. 13.
and רב an Adverb.

P S A L M XX.

V. 3. — and accept thy Burnt-sacrifice. : [ועולתך ידשנה;] Our Ver-
sion by Accident gives רשן its proper Signification in this Place; for it
refers to the Margin for the received Senses, viz. *turn to Ashes*, or
make fat. But ששן signifies *to give*, and *to receive*, whence comes
شش in Arabic, and شاش in Persian, *a Gift, an Offering upon the Al-*
tar. רשנא in Chaldee, and ܪܫܢ, in Syriac have the same Signification.

V. 6. — he will hear him from his holy Heaven, with the saving
Strength of his right Hand. : [יענהו משמי קדשו — בגבורה ישע ימינו;] Each of these Hemistichs conveys a different Sentiment, and ought I
think to be thus distinguished --- HE WILL HEAR HIM FROM HIS
HOLY HEAVEN; HIS RIGHT HAND SAVETH WITH GREAT
STRENGTH.

V. 7. *Some trust in Chariots, and some in Horses: but we will re-*
member the Name of the Lord our God. — אלה ברכב ואלה בסוסים —
: [ואנחנו בשם יהוה אלהינו נזכיר;] There is no Occasion to supply a
different Verb in this Place from that which occurs here. זכר affects
every Member of the Verse; which ought to be thus rendered —
SOME are mindful of CHARIOTS; AND SOME OF HORSES: BUT
WE WILL BE MINDFUL OF THE NAME OF THE LORD OUR
GOD: *i. e.* “think of them as the only Means of Safety. The Jews
“were not allowed to use either Chariots or Horses; but, instead of
“them, were to trust in Jehovah for Assistance.” Deut. XX. 1. The
same Word, זכר, is used Ps. XXII. 27. and should also be rendered in
the same Sense.

V. 9. *Save, Lord, let the King hear us when we call.* יהוה הושיעה
: [המלך — יענונו ביום קראנו;] Rather — LET JEHOVAH THE KING
SAVE; LET HIM HEAR US WHEN WE CALL. The Division of
the Hemistichs points out this Sense; הושיעה may as well be the 3d. P.
pret. Hiph. as the 2d. Imp. with ה paragogic; unless perhaps it be a
Mistake for הושיענו, *let him save us*.

P S A L M XXI.

V. 4. *He asked Life of thee, and thou gavest it him, even Length of Days for ever and ever.* [חיים שאל נמך נתתה לו ארך ימים עולם ועד:] Rather --- HE ASKED LIFE OF THEE; THOU GAVEST HIM LENGTH OF DAYS FOR EVER AND EVER.

V. 9. *Thou shalt make them as a fiery Oven in the Time of thine Anger: the Lord shall swallow them in his Wrath, and the Fire shall devour them.* [תשיחמו כתנור אש — לעת פניך יהוה — באפו יבלעם ותאכלם:] Rather, I think, thus — THOU, O LORD, SHALT MAKE THEM AS A FIERY OVEN IN THE TIME OF THINE ANGER: THE FIRE IN IT'S RAGE SHALL DEVOUR THEM AND CONSUME THEM.

V. 11. — *they imagined a mischievous Device, which they are not able to perform.* [חשבו מזמה ברל יוכלו:] The two last Words ought I think to be thus rendered — but THEY HAVE NOT PREVAILED, OR HAVE NOT EFFECTED it: for the Verb יכל has this Sense, Gen. XXX. 8. — XXXII. 25. &c.

V. 12. *Therefore shalt thou make them turn their back:* [כי תשיחמו שנס] The marginal Lection is — *Thou shalt set them as a Butt.* But the Words of the Text will not I think justify either Sense; for שנס is never used as a Verb, except when it signifies *to rise early*; and there is not the least Foundation for translating it *a Butt*, or Mark to shoot at. In the two Places where that Sentiment occurs, למפנע or למטרה are the Words, which express it: (See Job. VII. 20. and XVI. 12.) Words well known, and easily deduced from their kindred Root. I cannot therefore but think that the י in שנס has dropped out from between the second and third Letter. In that Case, the Sense would be — THEREFORE SHALT THOU MAKE THEM THORNS. See שנים and משכה, Numb. XXXIII. 55. Prov. XV. 19. &c. After the wicked had been made as a fiery Oven, whom the Fire in its Rage would consume; what can be more natural, or better connected, than to suppose a Continuation of the same Metaphor, by rendering the Word THORNS, as a Means to that End? Thus Isaiah — *Wickedness burneth as FIRE: it shall devour the BRIERS AND THORNS.* IX. 18. *And the Light of Israel shall be for a FIRE, and the Holy One for a FLAME; and it shall devour his THORNS AND BRIERS.* X. 17. *And the People shall be as the BURNING OF LIME; as THORNS cut up shall they be BURNT IN THE FIRE.* XXXIII. 12.

V. 12. — when *thou shalt make ready thine Arrows upon thy Strings against the Face of them.* [במיתריך תכונן על פניהם:] It is evident that *Arrows* are not mentioned in the Text; and this Sense is suggested merely from the supposed Signification of במיתריך. But, if there be no Foundation for the Sense given to שנים by our Version in the preceding Hemistic, this Sense also of Arrows must be given up, as foreign to the Purpose. I therefore translate this Clause thus — THOU SHALT PREPARE THY WITHES FOR THEM. יתרים has this Sense Judg. XVI. 7, 8, 9. It has not indeed there the *Heemantic*: but this is well known not to be essential. The Verb כון is not unfrequently construed with ב; see Numb. XXIII. 1, 29. &c. See also the Preposition על, Noldius 23. and פני considered as an expletive, Gen. XXI. 19. Jer. XVII. 16. &c. This Interpretation adds great Weight to the Sense given to שנים or שנים, by making it nearly synonymous to גיתר, viz. *Thorns* and *a Bundle of Twigs*; both intended for the same Purpose, of lighting the Fire to heat the Oven, in order to consume God's Enemies: Or, might not the כ in שנים have been a Corruption of ב, and then if נו from the End of the preceding Word be prefixed to this, it will furnish a well known Word, viz. מושבם, THEIR ABODE, or *Residence*? which Sense will also be very suitable to the Context, thus --- THEREFORE THOU WILT PLACE THEIR ABODE IN THE CORDS (or NETS) which THOU HAST PREPARED FOR THEM. See Pf. CXL. 5. Thus, *thou broughtest us into the NET* denotes *bringing into Calamity*, as *plucking the Feet out of the Net* does Deliverance out of it. See Pf. LXVI. 11. — XXV. 15. And the Word מושב seems also to denote not *a transient*, but a permanent, Calamity. See the Notes Pf. XXII. 3. — XXIII. 6.

PSALM XXII.

V. 1. — why art thou so *far from helping me*, and from *the Words of my Roaring*? [רחוק מישועתי דברי שאגתי:] Rather, I think — being FAR FROM MY SALVATION, I HAVE ROARED OUT MY COMPLAINT.

V. 2. — *and in the Night-Season, I am not silent.* [ולילה ולא רומיה לו:] Rather --- AND IN THE NIGHT SEASON TRULY I AM NOT SILENT. The ו has this Sense, Numb. XXI. 8. וראדה אתו וחי — *when he looketh upon it, he shall SURELY live.* So also Isa. XLIV. 8.

V. 3.

V. 3. *But thou art holy, O thou that inhabitest the Praises of Israel.* [ואתה קדוש יושב תהלות ישראל :] The whole is rather to be rendered as a solemn Invocation, thus — BUT, O THOU HOLY ONE THAT INHABITEST THE BOASTED PLACES OF ISRAEL ! the Word *Place* being seldom expressed in Hebrew. Or, if we retain the Word *Praises*, it must be understood by a Metonymy for *the Places* where God received *the Praises* of his People, for the Mercies immediately before commemorated. There is yet a third Sense, in which God may be said to *inhabit the Praises of Israel*. In our own Language *to dwell*, or *abide*, besides their primary Sense, are used in a secondary one, to denote Permanency, or long habitual Continuance ; thus our Tongue, Thoughts, Inclinations, and Desires are said *to dwell* upon an Object, when they are constantly, or frequently, turned to, or engaged upon, it. A Person is also said *to dwell* and *reside* in the good Graces and Affections of another, when he enjoys them for a long Time without Interruption. Thus in Scripture we are said *to abide* in the Love, Fear, and Favour of God, *to dwell* in God, and God and his Word *to dwell* in us. The Hebrew Word ישב, which is here rendered *inhabit*, with others of the same Import, admits of the like Signification ; see Gen. XLIX. 24. Pf. LV. 19. — LXI. 7. &c. and so do the Verbs ενοικω, ενοικω, and κατοικω in the New Testament ; see Rom. VIII. 17, 18, 20. Col. III. 16. Eph. III. 17. Why then may not the Text before us be likewise so interpreted ; and by *God's inhabiting*, or *dwelling in the Praises of Israel*, be understood *his being the constant Theme and Object of those Praises* ?

V. 6. *But I am a Worm, and no Man :* — [ואנכי תולעת ולא איש] That is, “a Creature too mean and despicable to merit Attention.” The Antithesis between the first Person and the third is finely kept up from V. 1. and should be attended to.

V. 8. *He trusted on the Lord, that he would deliver him :* — [גל אל יהורה יפלטו] Rather — HE REJOICED IN THE LORD ; LET HIM DELIVER HIM : for גל is the Preter of גול *to rejoice*, not of גלל *to roll*, as our Version makes it. And that this is the Sense is moreover evident from the next Hemistic, where the same Words are repeated in an inverse Order, viz. *let Him deliver him, seeing he delighted in Him* : as Pf. XXVII. 14. or as Virgil, *Ecl. VIII. 49, 50.*

*Crudelis mater magis, an puer improbus ille ?
Improbus ille puer, crudelis tu quoque, mater.*

V. 9. — *thou didst make me hope, when I was upon my Mother's Breasts.* : [מבטיחי על שדי אמי :] Simply thus — THOU DIDST MAKE ME HOPE UPON MY MOTHER'S BREASTS.

V. 12. *Many Bulls have compassed me : strong Bulls of Basban have beset me round.* : [סבבוני פרים רבים — אבירי בשן כתרונני :] It seems rather unnecessary to repeat the Word *Bulls* in the last Clause : THE MIGHTY ONES would be sufficiently understood. Ezekiel uses the same Phrase to point out *the Princes of the Earth.* XXXIX. 18.

V. 14. — *all my Bones are out of Joint : my Heart is like melted Wax :*] Thus Ovid,

*Sic mea perpetuis liquefiunt pectora curis,
Ignibus admotis ut nova cera solet.*

V. 17. — *they look and stare upon me.* : [המרה יביטו יראו בי :] The ו before יראו has doubtless dropped out of the Text on account of the preceding Word ending with that Letter ; for it is found in all the old Versions.

V. 20. — *my Darling from the Power of the Dog.* : [מיד כלב יחירתי :] The Word יחירתי comes from the Verb יחר, which is nearly related to אחד, *one*, and from thence borrows it's Signification of being *isolated*, or *left alone, single, unsupported* : it should accordingly be here translated *my solitary or friendless one*, (*Soul* being mentioned in the preceding Hemistich, to which this Word refers by an Hendyadis) in Allusion to what the Psalmist had said of his *being forsaken of God*, (V. 1.) and of *there being no Help*, (V. 11.) This Word must be taken in the same Sense, Pf. XXV. 16. XXXV. 17.

V. 21. — *for thou hast heard me from the Horns of the Unicorns.* : [ומקרני רמים עניתני :] Rather --- YEA THOU HAST DELIVERED ME FROM THE HORNS OF THE MIGHTY ONES. For רמים, with the Difference of the Massoretic Points only, is thus used in several Places, 2 Sam. XXII. 28. Job. XXI. 22. &c. The Word signifying *an Unicorn* is constantly written ראם, and once רים. As for *Horns*, they are the Symbols of *Strength*, and figuratively attributed to *Men*, Pf. LXXV. 10. &c. The Change of Mood, from the Imperative to the Indicative, deserves Notice ; as it seems not to be without Design, especially as it happens in the very Place where the Transition is made from the Sufferer's Complaint, to the Song of Praise and Triumph for Mercies received

received and expected. Instead therefore of the causal Particle, *for*, the ך is to be rendered, *yea*, or *indeed*, to mark out the Transition more precisely: it is so used, Isa. XLIV. 8. This Passage, if applied to Christ, must denote his Rescue from the Power of *Death and the Grave*, which had haughtily tyrannised over all Mankind.

V. 26. — *they shall praise the Lord that seek him*;]יהללו יהוה דרשיו] Rather --- THEY SHALL PRAISE THE LORD, SEEKING HIM.

— *your Heart shall live for ever*. :]יחי לבבכם לעד: All the ancient Versions read here, as the Context requires, לבבם THEIR HEART &c.

V. 29. *All they that be fat upon Earth shall eat and worship*: אכלו]וישתחו כל דשני ארץ] As the Phrase *eating the Word of God* is used for digesting and understanding it, (see Jer. XV. 10. and Pf. XXXVII. 3.) ought not this Place to be rendered — ALL THE FAT ONES OF THE EARTH SHALL UNDERSTAND AND WORSHIP? V. 26. is also to be thus understood. How else this can be applicable to the Calling of *the chief among all Nations* to the Gospel of Christ, I do not understand.

— *all they that go down to the Dust shall worship before him*: —]לפניו יכרעו כל יורדי עפר] Rather — ALL THE DESCENDANTS OF THE DUST &c. By which Phrase may be meant *all Mankind* sprung from Adam, to whom it was said, *DUST thou art*; Gen. III. 9. So likewise, *All are of THE DUST*. Eccl. III. 20. After the Call of the *meek and poor* had been noticed, V. 26. then follows --- *All the Ends of the World shall be mindful, and turn unto the Lord; and all the Families of the Nations shall worship before Him*. In like manner to denote the Universality of Christ's Kingdom, when *the rich* are here particularly brought into View, it follows immediately, *yea all the Sons of Adam*, described by their Origin, perhaps on Purpose to check the Pride of the wealthy, and to shew them their Vanity without the Help of their Redeemer. Or, if we read יררי, the Sense will be --- ALL THE GOVERNOURS OF THE EARTH &c. and this Hemistic will be exegetical of the foregoing one: the Prophecy may then also be considered as having had its Completion, when Sovereigns became nursing Fathers and nursing Mothers to the Church of Christ.

— *and none can keep alive his own Soul*.]ונפשו לא חיה] The plain and natural Sense of these Words as we now read them is — *and his Soul shall not live*. But of whose Soul is this said? Nay, can it be said of any Soul? But admitting that the Verb were in *Pibei*, in which Conjugation as well as in *Hipbil*, it signifies *to quicken*, or *pre-*
serve

serve alive, yet would this Observation be unconnected with the general Scope of the Psalm. But that the Text is here corrupt, we have almost all possible Evidence to prove; for the Syriac, Arabic, Ethiopic, Vulgate, LXX, Aquila, Symmachus, Theodotion, the fifth, sixth, and seventh Greek Versions of Origen's Hexapla, all read thus — ונפשי לו חיה — MY SOUL ALSO SHALL LIVE UNTO HIM: viz. *unto His Glory and Service*: in the same Sense as Rom. XIV. 8. 2 Cor. V. 15. which makes an excellent Sense, and may be considered as an *Epiphonema*, or as a Summary of the Blessings which the Psalmist, with other faithful, was assured of receiving through the Merits of Christ.

V. 30. — *it shall be accounted to the Lord for a Generation.* יספר : לאדני לדור] Rather — IT SHALL BE ACCOUNTED THE LORD'S FOR THE GENERATIONS TO COME. I connect here יבא or יבוא from the following Verse according to all the ancient Versions, except the Syriac.

V. 31. *They shall come, and shall declare his Righteousness unto a People that shall be born, that he hath done this.* — יבאו ויגידו צדקתו] Rather — AND THEY SHALL DECLARE HIS RIGHTEOUSNESS, THAT HE HATH WROUGHT, UNTO A PEOPLE THAT SHALL BE BORN.

PSALM XXIII.

V. 6. — *and I will dwell in the House of the Lord for ever.* ישבתי : בבית יהוה לארך ימים] Rather — FOR A LONG SEASON, with the old Version.

PSALM XXIV.

V. 6. *This is the Generation of them that seek him, that seek thy Face, O Jacob.* : זרה דור דרשו --- מבקשי פניך יעקב : I here read with the Massora דרשי : but detach the ו to join it to מבקשי : and, with the LXX, Vulgate, Syriac, Arabic, and Ethiopic Versions, supply יאלה before יעקב. The Verse may then be thus rendered --- THIS IS THE GENERATION OF THEM THAT SEEK, EVEN OF THEM THAT DESIRE, THY COUNTENANCE, O GOD OF JACOB.

P S A L M XXV.

V. 8. — *therefore will he teach Sinners in the Way.* על כן יורה : [הטאים בדרך] Rather — THEREFORE WILL HE TEACH SINNERS THE WAY; OR INSTRUCT SINNERS IN THE WAY, viz. of Righteousness.

V. 11. *For thy Name's Sake, O Lord, pardon mine Iniquity.* למען [שמך יהוה וסלחת לעוני] The ו before סלחת seems to indicate that some Verb is wanting before it; or it ought to be rendered, I PRAY THEE; see Noldius, Art. 44.

P S A L M XXVI.

V. 7. *That I may publish with the Voice of Thanksgiving,* לישמע בקול [התודה] Rather — THAT I MAY HEAR THE VOICE OF THANKSGIVING: for לישמע is in Kal, and is construed with the Preposition ב.

P S A L M XXVII.

V. 2. — *and my Foes came upon me to eat up my Flesh;*] So Xenophon speaking of Enemies says, *ωυς καταφαγεω, Hellen. L. III.* and *ωμων εδισω, Anab. L. IV.* And Homer, *Iliad IV. v. 34.*

Ει δε συ γ', εισελθουσι πυλας και τειχεα μακρα,
Ωμων βεβρωθεις Πριαμων, Πριαμωιο τε παιδας,
Αλλος τε Τρωας, τοτε κεν χολον εξακασαις.

V. 7. *Hear, Lord, when I cry with my Voice:* שמע יהוה קולי אקרא] Rather --- HEAR MY VOICE, O LORD, when I CRY.

V. 8. *When thou saidst, Seek ye my Face: my Heart said unto thee, Thy Face, Lord, will I seek.* לך אמר לבי בקשו פני — את פניך יהוה : [אבקש] Rather, I think thus — MY HEART SAID UNTO THEE, MY FACE WILL SEEK thee; LORD I WILL SEEK THY FACE. The ך seems to be omitted after בקשו. The Vulgate, LXX, Arabic, &c. read fo.

V. 13. *I had fainted, unless I had believed* — [לולא האמנתי] This Place is generally considered as elliptical, or as an *Aposiopesis*: but I think

think it may not improperly be joined to the preceding Verse thus — *for false Witnesses would have risen up against me* — UNLESS I HAD BELIEVED. Or may not לולא be a Mistake for לוא, in this Sense — Oh that I MIGHT BELIEVE TO SEE — ! What makes this Conjecture the more probable is that there is no such Particle known in Hebrew as לולא.

V. 14. *Wait on the Lord: be of good Courage, and he shall strengthen thine Heart: wait, I say, on the Lord.* קורה אל יהוה חזק — ויאמין.] לבך וקורה אל יהוה: This does not seem to be precisely the same Figure as we had Pf. XXII. 8. for here we have an *Enallage* of Moods from the Imperative to the Future, thus — WAIT ON THE LORD; BE OF GOOD COURAGE: AND HE WILL STRENGTHEN THINE HEART, AND IT WILL WAIT ON THE LORD; *i. e.* earnestly endeavour, and God will prosper thine Endeavours. Virg. *Æn.* V. 231. — *possunt, quia posse videntur.*

P S A L M XXVIII.

V. 1. *Unto thee will I cry, O Lord my Rock, be not silent to me: —* צורי אל תחרש ממני] אליך יהוה אקרא — Rather — UNTO THEE, O LORD, WILL I CRY; O MY ROCK BE NOT DEAF UNTO ME. See Pf. V. 2.

V. 8. *The Lord is their Strength, —* יהוה עז למו] There is no Antecedent to the Pronoun *their* (or *his*, as in the Margin) in the Text. Our old Version will have *David's Soldiers* to be here meant: but it is probable that, instead of למו, we ought to read לאמו, or לעמו, as in the next Verse, and as all the ancient Versions, except the Chaldee, read --- THE LORD IS THE STRENGTH OF HIS PEOPLE: than which no Sense can better suit this Place.

P S A L M XXIX.

V. 1. *Give unto the Lord, O ye mighty, —*] הבו ליהוה בני אלים — All the ancient Versions, the Chaldee excepted, read here אילים, RAMS, which have no Impropriety here; for as *the chief of the Flock* they might by an apt Figure be put for *the Princes* of the People. Accordingly in Daniel's Vision (VIII. 20.) *the Ram with two Horns* is interpreted to be *the Kings of Media and Persia.*

V. 2.

V. 2. — *worship the Lord in the Beauty of Holiness.* השתחוו ליהוה
: [בהדרת קדש] Rather — WITH DECENT HOLINESS, OR HOLY
HONOUR; the Common Prayer Version reads *with holy Worship*.

V. 9. *The Voice of the Lord maketh the Hinds to calve, and discover-
eth the Forests:* [קול יהוה יחולל אילות — ויחשב יערות] Bochart
asserts from this Text, that Thunder is of great Service to Hinds in
bringing forth their young, as they are naturally timorous, and have
great Difficulty in calving: but supports his Assertion by no other
Authority. However, though the Fact were allowed, I see no Con-
nection between the calving of Hinds, and making bare the Trees of
a Forest. I would therefore render both the Members of this Sentence
thus --- THE VOICE OF THE LORD SHAKETH THE OAKS, AND
MAKETH BARE THE FORESTS. איל signifies *an Oak*, Isa. LVII. 5.
חלל has this Sense, Verse 8. and חשב, Isa. LII. 10. and Joel. I. 7.

— *and in his Temple doth every one speak of his Glory.* ובהיכלו
: [כלו אמר כבוד] This Observation seems here out of Place. היכל
signifies indeed *a Temple*: but it is also a Verb: בהיכלו may be the
Infinitive *Hiphil*, from יכל; (which, like היטיב, does not change its
first Radical into ו in that Conjugation) with the Preposition and Affix.
The Sense arising from this Construction is — AND BY THE POWER
IT HATH EVERY WHIT OF IT UTTERETH GLORY: OR BY IT'S
POWER IT ALTOGETHER PROCLAIMETH GLORY; viz. the Glory
of its Author. See the Margin: and also this very Word, in this
Voice and Form, and exactly in this Sense, Numb. XXII. 38. There
needs no Comment to shew how this is applicable to *Thunder*, or con-
nected with the Context. See the like beautiful Description, Job.
XXXVI. and XXXVII.

P S A L M XXX.

V. 5. *For his Anger endureth but a Moment; in his Favour is Life.*
: [כי רגע באפו — חיים ברצונו] Rather — FOR HE SHAKETH WITH
VIOLENCE (OR BREAKETH DOWN) IN HIS ANGER; but IN HIS
FAVOUR &c. See רגע thus used, Job. VII. 5. XXVI. 12. By this
Interpretation the latter Part of the Verse will more exactly correspond
with this Part.

V. 7. *Lord, by thy Favour thou hast made my Mountain to stand
strong:* — [יהוה ברצונך העמדתה להררי עז] The LXX, Syriac,
Vulgate, Arabic, and Ethiopic Versions read here להררי; for they all
render

render to this Effect --- LORD BY THY FAVOUR THOU HAST APPOINTED (OR ADDED) STRENGTH TO MY GLORY; which seems to be the true Reading.

P S A L M XXXI.

V. 9. — *mine Eye is consumed with Grief, yea, my Soul and my Belly.* : עשירה בכעס עיני נפשי ובטני] Rather — MINE EYE, MY SOUL AND MY BODY ARE CONSUMED WITH GRIEF: all the Nouns being in the Singular may admit of a Verb in that Number. Thus is בטן rendered, Deut. XXVIII. 4, 11, 18, 53. XXX. 9. Job. XIX. 17. &c.

V. 11. *I was a Reproach among all mine Enemies, but especially among my Neighbours, and a Fear to mine Acquaintance:* מכל צוררי :] Rather — I WAS A REPROACH ABOVE ALL MINE ENEMIES, EVEN TO MY NEIGHBOURS EXCEEDINGLY, AND A TERROR TO THOSE THAT KNEW ME.

V. 13. *For I have heard the Slander of many: Fear was on every Side:*] Rather — WHEN I HEARD THE SLANDER OF THE MIGHTY, FEAR &c.

V. 20. *Thou shalt hide them in the Secret of thy Presence from the Pride of Man:*] Rather — THOU SHALT HIDE THEM UNDER THE COVERT OF THY PRESENCE FROM THE INSULTS (OR VEXATIONS) OF MEN. סתר signifies a Covert, Isa. IV. 6. XVI. 4. &c. and the Sense of the Verb רכס is to bind, and to treat roughly.

P S A L M XXXII.

V. 3. *When I kept Silence my Bones waxed old* —] Rather — WERE CONSUMED: as Pl. XLIX. 14. Job. XIII. 28.

V. 8. *I will instruct thee, and teach thee in the Way which thou shalt go.*] The Words immediately preceding are addressed to God; and so ought these by the general Rule of Interpretation, were it not for the Profaneness which would ensue. Our old Version has this Note, viz. “David promiseth to make the Rest of God’s Children “Partakers of the Benefits which he left &c.” But I much doubt whether this be the Sense. We have indeed many abrupt Transitions from

from one Person to another in the poetical Books : but here there appears to be no Occasion to suppose any Transition, if we only consider this Verse as a Part of *one of the Songs of Deliverance* just mentioned. See Job. XXXV. 10. In this Case God may be the Speaker with Propriety ; and we need only prefix to this Verse, as in innumerable other Places, the Word — *saying*.

P S A L M XXXIV.

V. 5. — *and their Faces* — [ופניהם] Some Critics consider the ך which begins this Hemistic as preserving the regular Alphabetical Series of the Letters : but the second Hemistic of several other Verses in this Psalm also begins with that Letter ; besides that the ה and ך, upon that Supposition, would have only each a Line, whereas all the other Letters have each two Lines, except the פ, which, besides its due Number in its proper Place, has also two other Lines at the Close of the Psalm. Bishop Hare thought that another Line beginning with ה immediately preceding this Hemistic was wanting, and another also subsequent to this beginning with ך : but does it not appear more probable that both these Lines belonged to ה, and that the whole Verse beginning with ך has by some Accident been dropped out of the Text? because those are well connected ; but immediately after there seems to be an *Hiatus*.

V. 6. *This poor Man cried* — [זה עני קרא] Rather — A POOR MAN CRIETH. זה is not always demonstrative ; but is sometimes used indefinitely, as 1 Sam. XVII. 12. it seems used here particularly on account of the Alphabetical Order.

V. 17. *The righteous cry, and the Lord heareth ;—* [צעקו ויהוה שמע] Though this Verse begins with the proper Letter, yet as there is a Nominative wanting to the Verb, and every one of the ancient Versions read צדיקים, there can be no doubt that it ought to be restored to the Text. The Similarity of Letters in צעקו might occasion the Loss of צדיקים.

P S A L M XXXV.

V. 1. *Plead my Cause, O Lord, with them that strive with me :—* [ריבה יהוה את יריבי] This Hemistic would be rendered with more Precision thus --- **CONTEND, O LORD, WITH THEM THAT CON-**
TEND

TEND WITH ME. The Context shews besides that there is here no Reference to Judicial Proceedings; but only to War.

V. 3. *Draw out also the Spear, and stop the Way against them that persecute me:* — [והרק חנית וסגר לקראת רדפי.] Rather — DRAW OUT ALSO THE SPEAR, AND STOP THE WAY OF MY PERSECUTORS. For לקראת seems not to be an Adverb in this Place, but a Noun, as Exod. V. 20. 1 Sam. XVI. 4. or סגר may have the Chaldee Sense, viz. DAGGER; thus --- DRAW OUT THE SWORD AND THE DAGGER AGAINST MY PERSECUTORS.

V. 7. *For without Cause have they hid for me their Net in a Pit, which without Cause they have digged for my Soul.* כי חנם טמנו לי: [שחת — רשתם חנם הפרו לנפשי:] The Words שחת and רשתם cannot I think have been placed originally in the Order in which they now stand; for it is impossible to make Sense of them thus placed by the plain Rules of Construction: whereas if we transpose them, the Syntax is plain, and the Sense excellent: thus — FOR WITHOUT CAUSE HAVE THEY HID FOR ME THEIR NET; WITHOUT CAUSE HAVE THEY DIGGED A PIT FOR MY LIFE. Whereas as we now read them they must be construed thus — *For without Cause have they hid for me a Pit; without Cause have they digged for me their Net.*

V. 12. *They rewarded me evil for good, to the spoiling of my Soul.* [ישלמוני רעה החרת טובה שכול לנפשי:] I consider שכול as compounded of the Affix Particle and the Verb כול to take, and render the latter Hemistic thus --- IN ORDER TO TAKE AWAY MY LIFE. See the Particle thus used, Ecc. II. 24. III. 14. and the same Construction in regard to ל, Gen. I. 10. This latter Clause seems to refer to the Charges brought against the Psalmist by the false Witnesses, mentioned immediately before the first of these Hemistics, which I consider as a *Parentthesis*.

V. 13. — *and my Prayer returned into mine own Bosom.* ותפלתי על: [חיקי תשוב:] This *Hebraism* is hardly intelligible to an English Reader. Would it not be best therefore to place it in the Margin, and render the Text thus --- AND I PRAYED OFTEN FROM MY HEART? viz. in their Behalf; which is clearly the Meaning of the Expression.

V. 14.

V. 14. — *I bowed down heavily, as one that mourneth for his Mother.* : [כַּאֲבֵל אִם קָרַר שְׁהוֹתִי : Rather, with the old Version — I BOWED DOWN MOURNING, AS ONE BEWAILING A MOTHER.

V. 15. — *they did tear me, and ceased not.* : [קָרְעוּ וְלֹא דָמוּ : Rather --- THEY USED SLANDER, AND WOULD NOT BE SILENT. For though קָרַע properly signifies *to tear a Thing to Pieces*, yet it is applicable figuratively to the tearing of another's Reputation.

V. 23. *Stir up thyself, and awake to my Judgment, even unto my Cause, my God and my Lord.* העִירָה וְהִקְיֵצְרָה לְמִשְׁפָּטִי — אֱלֹהֵי וְאֲדֹנָי : [לְרִיבִי : These Words could not possibly, I think, have stood originally in the Order in which they now stand, on account of the Hyperbaton. It is probable that וְהִקְיֵצְרָה and אֱלֹהֵי have changed Places : in which Case the Sense would be clear, and the Construction easy, thus — STIR UP THYSELF, O GOD, TO MY JUDGMENT ; AND AWAKE INDEED, O MY LORD, TO MY CAUSE.

V. 25. *Let them not say in their Hearts, Ah, so would we have it :* [אֵל יֵאָמְרוּ בְלִבָּם הֲאֵחָה נִפְשָׁנוּ : In the Margin we read, *Ab, ab, our Soul!* which is the literal Signification of the Words : but, I think, they would be more properly rendered thus, AH, this is OUR HEART'S DESIRE, *q. d.* “Let them not exult as having gotten their Will upon me.” For נִפֵּשׁ is sometimes used to signify *the Desire of the Soul*, as Exod. XV. 9. Pl. XXVII. 12. Hab. II. 5. But notwithstanding this it seems to me more probable that the true Reading of נִפְשָׁנוּ was נִפְשַׁחְנוּ, the 1 Person plural of the Future *Kal*, from the Verb פִּשַׁח, with the affix Pronoun, and ought to be rendered — AH ! LET US TEAR HIM IN PIECES ; which Sense would well correspond with בִּלְעֵנוּהוּ, WE HAVE SWALLOWED HIM UP, in the next Hemistich. See this Word thus used, Lam. III. 11.

P S A L M XXXVI.

V. 1. *The Transgression of the wicked saith within my Heart ;* — [נֶאֱמַר פֶּשַׁע לְרָשָׁע בְּקִרְבֵּי לִבִּי : All the ancient Versions, except the Targum, read לִבּוֹ : with them I would therefore render — THE TRANSGRESSOR SAITH IN HIS HEART (literally, *in the Bosom of his Heart*) THAT HE WILL DO EVIL. פֶּשַׁע is here considered as the Participle, and לְרָשָׁע as the Infinitive. Or perhaps it might be better
to

to render לרשע adverbially, thus — THE TRANSGRESSOR SPEAKETH WICKEDLY IN THE BOTTOM OF HIS HEART; by which is meant “that the Thoughts and Imaginations of his Heart are evil.” This agrees well with what follows in the next Hemistic; as if he had said — “and no wonder, *he is not actuated by the Fear of God,*” the only Principle of right Conduct.

V. 2. *For he flattereth himself in his own Eyes, until his Iniquity be found to be hateful.* : למצא עונו לשנא — [כי החליק אליו בעיניו — Rather --- YET HE FLATTERETH HIMSELF IN HIS OWN EYES both WITH DISCERNING INIQUITY, AND WITH ABHORRING it: *i. e.* “he imposes upon himself with a false Notion of the Rectitude “both of his Understanding and Will.” I read למצא עון ולשנא. The Sentence, which immediately follows, seems to confirm the Sense here given, *viz.* *The Words of his Mouth are Iniquity and Deceit*; which is a sure Sign of a depraved Heart, and Want of right Principle. For our Saviour observes, that *out of the Abundance of the Heart the Mouth speaketh.* Matth. XII. 34.

V. 3. — *he hath left off to be wise, and to do good.* חדל להשכיל : [להיטיב] Rather, I think — HE HATH CEASED TO JUDGE WISELY and TO DO WELL: by which the Sentiment of the second Verse is confirmed, namely, that his Notions of himself were but Self-Flattery.

V. 5. *Thy Mercy, O Lord, is in the Heavens; and thy Faithfulness reacheth unto the Clouds.* : [יהוה בהשמים הסדר — אמנתך עד שחקים] Rather --- THY MERCY, O LORD, IS LIKE THE HEAVENS; and THY FAITHFULNESS AS THE CLOUDS. If the ב in בהשמים is not an Error for כ, see a similar Construction of the same Letter, Isa. XLVIII. 10. Pf. XLII. 10. See also עד thus used, Nah. I. 10. 1 Chron. IV. 27. The next Verse confirms this Sense.

V. 12. *There are the workers of Iniquity fallen: they are cast down, and shall not be able to rise.* : [שם נפלו פעלי און — דחו ולא יכלו קום] : Rather --- THEN SHALL THE WORKERS OF INIQUITY FALL: THEY SHALL BE CAST DOWN, AND SHALL NOT BE ABLE TO RISE. As no Place is mentioned to which *there* can be referred, I make שם a Particle of Inference, as Job. XXXV. 12. Pf. XIV. 5. or make it relate to Time, as Job. XXIII. 7. Ecc. III. 17. And though two of the Verbs be in the Preter, yet the Context seems to declare for the Future.

P S A L M XXXVII.

V. 3. — *so shalt thou dwell in the Land, and verily thou shalt be fed.* : שכן ארץ ורעה אמונה] Rather by the Imperative — DWELL THOU IN THE LAND, AND FEED ON TRUTH: that is, “enjoy present Blessings, and rely for future on the God of Truth:” this Sense the next Verses indicate. See Pf. XXII. 29. A similar Phrase occurs Jer. XV. 16. viz. *I did eat thy Words.* So Pf. XLII. 2. *my Soul thirsteth for God:* and Matt. V. 6.

V. 5. *Commit thy Way unto the Lord: trust thou also in him, and he shall bring it to pass.* : גול על יהוה דרכך — ובטה עליו והוא יעשה:] As it has no Antecedent in our Version, ought not the last Hemistic to be thus rendered --- TRUST THOU ALSO IN HIM, AND HE WILL PREPARE it; viz. *thy Way?* See V. 23. and עשה thus used, Ezek. XLV. 22. XLVI. 2.

V. 13. *The Lord shall laugh at him:* — אדני ישחק לו] Here is manifestly a Word wanted in the Text; for this is an Alphabetical Psalm, and the Order of the Letters points out that it must have begun with a ז. Now I think no Word is so probable as the Adverb זה, NOW. See this Particle thus used, Numb. XIV. 22. Judg. XVI. 15. All the ancient Versions, excepting the Chaldee, render it by the Conjunction *But:* yet I cannot find that it is ever so used.

V. 17. *For the Arms of the wicked shall be broken:*] This Verse begins in the Hebrew with a כ, and the next with a י; whence it may be concluded that they have by some Accident changed Places. If the Verses were transposed accordingly, the Sense would be equally good; particularly if כִּי were rendered TRULY, as Jer. XXII. 22. or SURELY, as Numb. XXII. 33.

V. 20. — *and the Enemies of the Lord shall be as the Fat of Lambs:* : ואיבי יהוה ביקר כרים] As יקר cannot signify *Fat*, or make any other convenient Sense; Qu. ought not we to read יקר, and render — AND THE ENEMIES OF THE LORD shall be AS THE BURNING OF LAMBS? i. e. “as Lambs offered up for a Burnt Offering.” Isaiah uses יקר in the same Sense, X. 16.

— *they shall consume; into Smoke shall they consume away.* כלו : בעשן כלו] Rather — INTO SMOKE SHALL THEY ALL CONSUME AWAY. כלו is here used as Exod. XIV. 7. Numb. XXIII. 13. &c.

Q

V. 27.

V. 27. — *and dwell for evermore.* : [ושכן לעולם] AND BE HAPPY FOR EVERMORE : as Pf. LV. 6. or V. 3. & 29.

V. 28. — *they are preserved for ever :* [לעולם נשמרו] Here a Word is wanting to complete the Hemistic ; and the Alphabetical Order of the Letters in the Psalm shews that it is a Word beginning with ע. It is highly probable that ענוים is the Word, than which no other Word could be more suitable to the Context. It might therefore I think be safely restored to the Text, thus — THE MEEK (or POOR) ARE PRESERVED FOR EVER : and here a new Verse ought to begin.

V. 29. *The righteous shall inherit the Land,*] Here we seem to have another Transposition ; for this Verse begins with the Letter ז, and the next with פ, contrary to their constant Order : But it will be observed, that ז belongs to the second Couplet of the restored ע, (in which it is immaterial what Letter is put first) and that the 32d. Verse begins, as it ought, with ז.

V. 31. *The Law of his God is in his Heart : none of his Steps shall slide.*] This latter Hemistic — לא תמער אשיו — ought I think to be rendered --- IT SHALL NOT SHAKE HIS STEPS. See Pf. LXIX. 23.

V. 35. *I have seen the wicked in great Power :* — [ראיתי רשע ערין] Rather --- FORMIDABLE.

V. 38. — *the End of the wicked shall be cut off.* [אחרית רשעים ; נכרתה] Rather, I think — THE POSTERITY &c. thus אחרית is rendered, Pf. CIX. 13. Amos IV. 2.

V. 39. *But the Salvation* — [ותשועה] The copulative Particle is certainly redundant here, as it destroys the Alphabetical Order ; and it is not acknowledged by the Syriac or Arabic Versions.

P S A L M XXXVIII.

V. 2, 3. *For thine Arrows stick fast in me : — neither is there any Rest in my Bones.*] So Ovid,
Non mea sunt summa leviter distracta sagitta
Pectora, descendit vulnus ad ossa meum.

V. 4. *For mine Iniquities are gone over mine Head :* [כי עונתי עברו] Rather — FOR MINE INIQUITIES ARE COME UPON MINE HEAD :

HEAD: for the Context requires this Sense, and עבר is so used, Numb. V. 14. &c.

V. 7. *For my Loins are filled with a lothsome Disease:* כִּי כִסְלֵי מִלְאוֹ [נקלה] As נקלה never signifies elsewhere *lothsome*, and there is nothing in the Text to express *Disease*, I would render this Hemistic thus --- FOR MY FLANKS ARE SATIATED WITH PURGING. The Word כִּסְלֵי is in every other Place rendered FLANKS, which, in Men, are *the lower Parts of the Belly*. The Verb מלא has this Sense, Eccl. I. 8. VI. 7. &c. And there being no Root in Hebrew from which נקלה can be derived, I give it the same Sense as בִּגְלָל, viz. *Purgatio*, from בָּלַע, *Purgavit*.

V. 10. *My Heart panteth; my Strength faileth me: as for the Light of mine Eyes, it is also gone from me.* וְאוֹר עֵינַי — וְאוֹר עֵינַי [גַּם הֵם אֵין אִתִּי;] Rather — MY HEART PANTETH: MY STRENGTH FAILETH ME; so doth THE LIGHT OF MINE EYES; FOR I HAVE NO USE OF THEM. It is evident that הֵם, being a Plural Pronoun, cannot agree with אוֹר *Light*; but the Verb with it's Affix עֵינַי, which is in the first Hemistic, ought to be understood in the first Clause of the second Hemistic after וְאוֹר עֵינַי; for which Reason I add the auxiliary Verb *doth* for the Sake of Perspicuity, giving the copulative Particle the Sense it has, 2 Kings XXV. 21. Pf. CVI. 32. And as the Idiom in the last Clause could not admit of a literal Version (*signifying for they are not with me*) I give it's general Sense.

V. 11. *My Lovers and my Friends &c.* [אהבי ורעי וגו'] Rather — MY FRIENDS AND MY COMPANIONS --- as Zech. XIII. 6.

V. 16. *For I said, Hear me, lest otherwise they should rejoice over me.* כִּי אָמַרְתִּי פֶן יִשְׂמְחוּ לִי [Rather — FOR I SAID, LET THEM NOT REJOICE OVER ME.]

V. 17. *For I am ready to halt:* — [כִּי אָנִי לְצִלְע נָכוֹן] Rather — FOR I AM PREPARED (OR DESTINED) FOR ADVERSITY. See צִלְע used in this Sense, Pf. XXV. 15.

V. 20. *They also that render evil for good are mine Adversaries: because I follow the Thing that good is.* וּמִשְׁלָמִי רָעָה חָחַת טוֹבָה — יִשְׁטַנּוּנִי [חַחַת רְדוּפֵי טוֹב;] This Verse ought I think to be thus distinguished and translated --- THEY ALSO RENDER ME EVIL FOR GOOD; THEY HATE ME INSTEAD OF PROCURING ME GOOD. See רָדַף in this Sense, Isa. I. 23. V. 11. &c.

P S A L M XXXIX.

V. 5. — *verily every Man at his best State is altogether Vanity.* : אַךְ כֹּל הַבֶּל בִּלְאֵדָם נִצַּב] I read here אֶכֶן לְהַבֵּל, or אַךְ כִּי, and render --- VERILY EVERY MAN IS FIXED TO VANITY. See נִצַּב thus used, Pf. CXIX. 89. and these Prepositions in Noldius. Or this Hemistic may be thus read without any other Alteration than in the Division of the three first Words, *vis.* אַךְ כֹּל הַבֶּל : the Sense of which will then be --- VERILY EVERY MAN IS FIXED AS IT WERE TO VANITY : *i. e.* is naturally so constituted, for יִצַּב has that Sense, Isa. XXXI. 8.

P S A L M XL.

V. 2. *He brought me up also out of an horrible Pit*] בּוֹר שְׂאוֹן signifies A SOLITARY PIT ; or A PIT OF DESOLATION : (See Job XXX. 3. — XXXVIII. 27.) not a Pit of Noisè, as in the Margin of our Bible.

V. 4. — *nor such as turn aside to Lies.* : וְשֹׁטֵי כֹזֵב] These Words might as well be rendered --- NOR SUCH AS RUN ABOUT with LIES.

V. 6. — *mine Ears hast thou opened :*] אֲזִנִּים כִּרִית לִי] That is, “I am become thy Servant for Life ;” agreeably to the Law, Exod. XXI. 8. &c. Juvenal alludes to this Custom, Sat. I.

*Cur timeam, dubitemve locum defendere, quamvis
Natus ad Euphratem, molles quod in aure fenestrate
Arguerint, licet ipse negem.*

So Petronius — *Circumcide nos, ut Judæi videamur, et pertunde aures, ut imitemur Arabes.*

V. 17. *But I am poor and needy, yet the Lord thinketh on me :*] וְאֲנִי לֵי עֲנִי וְאֲבִיוֹן אֲדָנִי יִחַשְׁבֵּ לִי] Rather — THOUGH I be POOR AND NEEDY, THE LORD &c. as 2 Sam. XVIII. 12.

P S A L M XLI.

V. 8. *An evil Disease, say they, cleaveth fast unto him : and now that he lieth, he shall rise up no more.*] וְאֲשֶׁר שָׁכַב לֹא — דִּבְרַר בְּלִיעַל יִצְוֹק בּוֹ — [וְיֹסִיף לְקוֹם :] Rather — LET A CURSE BE Poured OUT UPON (OF

(OR STICK FAST TO) HIM; AND WHEN HE LIETH DOWN, LET HIM RISE UP NO MORE. *לִיעֵל דָּבַר בְּלִיעֵל* seems in general to signify rather a *Curse* than a *Disease*: however, the Verb and Pronoun here used are more applicable to the former than the latter. The Verse may also be thus rendered --- LET this CURSE BE POURED OUT UPON HIM, (*viz.*) THAT WHEN HE LIETH DOWN, HE MAY RISE UP NO MORE.

V. 9. — *hath lift up his Heel against me.* : *הִגְדִּיל עָלַי עֵקֶב*] This is supposed to be a Metaphor taken from Brutes, or perhaps from Wrestlers: but this Phrase occurs no where else, except where our Lord quotes it, *viz.* John XIII. 18. There it is translated as in our Version — *Ὁ τραγῶν μετ' ἐμας τὸν ἄρτον ἐπήρην ἐπ' ἐμε πῶς πτέραν αὐτοῦ.* It is probable this was the Version of the LXX, though different from that which we now have under that Name; for there we read — *ὁ ἐξίωσεν ἄρτους μετ' ἐμὲ ἐμὲ μεγαλύνειν ἐπ' ἐμε πλεονισμῶν.* Our Lord repeated the original Text: but the Evangelist made use of such a Version as the Profelytes had, which differs essentially in many Places from the Hebrew. Here I think the Words will hardly bear that Sense; for *הִגְדִּיל* is never used elsewhere for *lifting up*, and *עֵקֶב* seems capable of a better Turn, *viz.* HE HATH AT LAST BECOME GREAT (OR BEHAVED WITH HAUGHTINESS) TOWARD ME; as Dan. VIII. 8. or --- HATH BOASTED AGAINST ME; as Ezek. XXXV. 13. *עֵקֶב* is an Adverb, and thus used, Gen. XLIX. 19. See the same Words, *viz.* *הִגְדִּיל עָלַי* in the same Sense, Pf. LV. 12.

P S A L M XLII.

V. 2. — *when shall I come and appear before God?* *מִתִּי אָבוֹא וְאֵרְאֶה*] *וְאֵרְאֶה*, without the Vowel-points, may as conveniently be rendered by the Future *Kal* as well as *Niphal*; thus — WHEN SHALL I COME AND SEE THE FACE OF GOD?

V. 3. *My Tears have been my Meat* — *הִיתָדָה לִי דִמְעָתִי לֶחֶם*] So Pf. LXX. 8. *Thou feedest them with the Bread of Tears, and givest them Tears to drink.* And Ovid to the same Effect, *Metam.*

Cura, dolorque animi, lacrymæque alimenta fuerunt.

V. 4. — *for I had gone with the Multitude, I went with them to the House of God:* *כִּי אֶעֱבֹר בְּסֶךְ אֲדוּמִים— עַד בַּיִת אֱלֹהִים*] *סֶךְ* nowhere signifies a *Multitude*; neither has it the least Affinity in that Sense with it's supposed Roots *סָכַךְ* or *סוּךְ*. *אֲדוּמִים* appears to be erroneously written

ten

ten for אַרְדֵּרָה, or for אַרְדֵּרָה. I would therefore adopt either of these Readings with all the ancient Versions, and render — BUT I WILL GO TO THE GLORIOUS TABERNACLE, even TO THE HOUSE OF THE LORD; or, BUT I WILL GO UNDER A GLORIOUS PROTECTION TO THE HOUSE OF THE LORD: or, lastly, according to the last Reading --- BUT I WILL GO TO THE TABERNACLE; I WILL WALK TO THE HOUSE OF THE LORD.

— *with the Voice of Joy and Praise, with a Multitude that kept Holyday.*] This latter Clause, viz. הַמִּזְמוֹר חוֹגֵג, ought I think to be rendered — with THE NOISE OF ONE REJOICING: for, as the Word הַמִּזְמוֹר signifies either *a Multitude*, or *a Noise*, this latter Sense seems better connected with the Context.

V. 5. — *for I shall yet praise him for the Help of his Countenance.* : כִּי עוֹד אֹדְרֵנוּ יִשׁוּעוֹת פְּנֵי וְאֱלֹהֵי :] The two last Words seem to be put in Apposition, thus --- FOR I SHALL YET PRAISE HIM, THE HELP OF MY COUNTENANCE AND MY GOD: as Verse II.

V. 8. — *and in the Night his Song shall be with me, and my Prayer unto the God of my Life.* : [וּבַלַּיְלָה שִׁירָה עִמִּי — תִּפְלָה לְאֱלֹהֵי חַיִּי :] Rather --- AND IN THE NIGHT A SONG shall be WITH ME, even A PRAYER UNTO &c. for there is no Affix Pronoun to either of the Substantives.

V. 9. *I will say unto God my Rock, &c.* [אוֹמְרָה לְאֱלֹהֵי סֹלְעֵי וְגו' :] Rather— I WILL SAY UNTO GOD, O MY ROCK, WHY HAST THOU FORGOTTEN ME?

V. 10. As *with a Sword in my Bones* — [בְּרִצָּה בְּעַצְמוֹתַי :] רִצָּה signifies nowhere else *a Sword*. I would therefore consider it as the Infinitive, or Preter, and render—WHILE THEY DESTROY MY BONES; MINE ENEMIES REPROACH ME &c.

PSALM XLIII.

V. 4. — *unto God, my exceeding Joy:* [אֱלֹהֵי אֵל שִׂמְחַת גִּילִי :] Rather perhaps --- UNTO THE GOD OF MY EXCEEDING JOY.

PSALM XLIV.

V. 10. — *and they which hate us spoil for themselves.* וּמִשְׁנֵאֵינוּ שָׂמוּ :] As לָנוּ seems rather foreign to the Subject, I read לְמִנְתָּה, borrowing

rowing one of the ה's from the next Word (which may be spared) and render --- AND THEY WHO HATE US SPOIL US UNTO DEATH : or one of the ה's may well be supposed to have dropt, if three concurred. The next Verse and V. 22. seem to prove this to be the true Lektion.

V. 11. *Thou hast given us like Sheep appointed for Meat :* תחננו כצאן] מאכל] Being now reduced to read חננו, the Imperative, the Construction must be — MAKE US then MEAT LIKE SHEEP. The Sense is hereby more emphatical ; and is exactly parallel to that Passage in Hosea, where he says — GIVE THEM (O Lord) a miscarrying Womb, and dry Breasts. IX. 14. with only this Difference ; that the Imperative is here used for the Preter, and there for the Future. This Place may also be considered as ironical ; like that well known Sarcasm in Eccl. XI. 9. *Rejoice, O young Man, &c.*

— and hast scattered us among the Heathen.] ובגוים זריתנו : Rather --- SINCE THOU HAST CAST US AWAY AMONG THE HEATHEN. The copulative Particle is here used as Gen. XV. 2. Ruth. I. 21. and the Verb as Isa. XXX. 22.

V. 12. *Thou sellest thy People for nought] בלא הון WITHOUT GAIN. — and dost not increase thy Wealth by their Price. ולא רבית ; במחיריהם] Rather — AND DOST NOT PROFIT BY &c.*

V. 16. *For the Voice —] מקול] Rather — BY REASON OF — as in the next Period.*

V. 23. — *cast us not off for ever.] אל תזנח לנצח : Rather — TURN NOT AWAY FOR EVER : as Isa. XIX. 6.*

V. 25. — *our Belly cleaveth unto the Earth.] דבקה לארץ בטננו : Rather — OUR BODY —. See the Note, Pf. XXXI. 9.*

V. 26. *Arise for our Help :] קומה עזרמה לנו : Rather — ARISE, BE THOU OUR HELP : for the second Person of the Preter admits of the ה paragogic.*

P S A L M XLV.

V. 1. *My Heart is inditing a good Matter ; —] רחש לבי דבר טוב] Rather, I think --- MY HEART MEDITATES A GOOD SUBJECT : for דבר has a very extensive Signification. This Psalm seems to be an*
Epithalamium

Epithalamium on Solomon's Marriage with the Egyptian Princess. Thus Claudian, *Junonis thalamos audaci promere cantu Mens congesta jubet.* —

— *I speak of the Things which I have made touching the King:*] אמר אני מעשי למלך] Rather perhaps — I WILL ADDRESS MY COMPOSITION TO THE KING.

— *my Tongue is the Pen* — לשוני עט] Rather — as THE PEN.

V. 3. *Gird thy Sword upon thy Thigh, O most mighty, with thy Glory and thy Majesty.*] This latter Hemistic — גבור הודך והדרך — ought I think to be thus rendered — O thou MIGHTY IN THY GLORY AND THY MAJESTY.

V. 4. — *because of Truth, and Meekness, and Righteousness:* על דבר אמת וענוה צדק] A Person not acquainted with the Genius of the Hebrew would doubtless conclude that the copulative Particle before the last Word had been omitted by the Negligence of Transcribers. But when we find innumerable Passages, where, when three Words are united in a Sentence as in this Place and V. 8, the *Copula* is constantly affixed to the second, instead of the third, what other Conclusion can be drawn, but that this is an Idiom? *Qu.* therefore, whether in all such Cases the Particle might not properly be removed in a Version from the second to the third Place?

V. 5. *Thine Arrows are sharp in the Heart of the King's Enemies:* whereby *the People fall under thee.* חזיק שונאים עמים תחתך — ילפו] בלב אויבי המלך : There is no Passage in Scripture that can justify such an extraordinary Transposition of the Words as that which we have before us in our Version. All the ancient Versions read as we now do: and each Hemistic separately conveys a clear and distinct Sense, thus --- THINE ARROWS PENETRATE INTO THE PEOPLE UNDER THEE: THE KING'S ENEMIES FAIL IN HEART. See שנון in this Sense, Deut. VI. 7, 8. and the same Phrase, 1 Sam. XVII. 32. אל יפל לב אדם — *Let no Man's Heart fail:* see also Neh. VI. 16.

V. 8. *All thy Garments smell of Myrrh, and Aloes, and Cassia,* — כר] ואהלוח קציעות כל בגדתך] *Qu.* ought not the Verb Substantive rather to be here supplied with the Preposition ב, thus — MYRRH, ALOES, AND CASSIA are in ALL THY GARMENTS? The Order of the Words favours this Conjecture.

— *out of the Ivory Palaces, whereby they have made thee glad.*

[בַּן הַיִּבְלִי שֶׁן מִנֵּי שְׂמֹחוֹךְ : This Place ought I think to be rendered— brought OUT OF THE IVORY WARDROBES, IN ORDER TO PLEASE THEE. For no *Palace* was ever I believe built of *Ivory*; and here are more than one supposed to be mentioned. Whereas a *Wardrobe*, ornamented with *Ivory*, might not improperly be called by this Name; in the same manner as we call a Repository for Things of great Value by the Name of *Cabinet*. In this Sense I understand what is said of *the Ivory House*, which Ahab made, 1 Kings XXII. 39. For בַּיִת, a *House*, is used for “a Place, or Case, wherein any Thing lieth, is contained, “or laid up,” as Taylor well observes. Ezekiel gives the Name of *House* to CHESTS of rich *Apparel*. Ch. XXVII. 24. So does Euripedes,

————— εκ δ' ελκσαι κεδριων δομων
Εδοητα, κοσμοντ' ευπρεπως ησκησαιο.

And Homer makes use of a Word of the same Sound and Signification to express this Idea, (whence some think that *χηλοι* are derived from (הַיִּבְלִי) Ηδ' αρ' εφ' υψηλης σανιδος βη, ενθαδε χηλοι

Εσαταν, εν δ' αρα τησι θυωδεια εματα κετο. Odyf. Lib. XXI.

As to *dwelling Houses*; the most I think we can suppose in regard to them is, that they might have Ornaments of *Ivory*, as they sometimes have of *Gold*, *Silver*, or other precious Materials: thus Homer,

————— δωματα ηχηεντα
Χρυσυ τ', ηλεκτρυτε, και αργυρυ, ηδ' ελεφαντος.

V. 11. — for he is thy Lord, and worship thou him. כִּי הוּא אֲדֹנָיךְ : [וְהִשְׁתַּחֲוִי לוֹ : Rather — with the old Version — AND REVERENCE THOU HIM.

V. 12. And the Daughter of Tyre shall be there with a Gift, even the rich among the People shall intreat thy Favour. וּבֵת זָר בְּכִנְהָה : [פִּנְיָךְ יַחֲלוּ — עִשְׂרֵי עָם : Rather — AND THE DAUGHTER OF TYRE SHALL INTREAT THY FAVOUR WITH HER GIFT, EVEN THE RICH AMONG THE PEOPLE. I read here — יַחֲל — וְעִשְׂרֵי — For the Verse cannot be well construed, if this Lektion be not admitted. For the Riches of the Tyrian Merchants, see Isa. XXIII. 8. Ezek. XXVII. throughout.

V. 13. The King's Daughter is all glorious within; — כְּבוֹדָה בַּת מֶלֶךְ — [פְּנִימָה] Rather — THE KING'S DAUGHTER IS GLORIOUS IN HER COUNTENANCE, OR IN HER OUTWARD APPEARANCE; which Sense would better suit the next Hemistic, as well as the whole Context: for *mental Accomplishments* are not touched upon. See פְּנִימָה thus used, Pf. XI. 7.

P S A L M XLVI.

V. 3. Though *the Waters thereof roar, and be troubled* : — יהמו [יהמרו מימיו] Rather, I think — LET THE WATERS THEREOF ROAR ; LET THEM BE TROUBLED.

P S A L M XLVII.

V. 7. *For God is the King of all the Earth : sing ye Praises with Understanding.* : [כי מלך כל הארץ — אלהים זמרו משכיל] Rather — FOR HE IS THE KING OF ALL THE EARTH : SING YE A PSALM TO GOD. I render משכיל, a *Psalm*, because it is a common Title to several of the Psalms, and seems to denote one of a particular Kind, which cannot now be ascertained. See XXXII, XLII, XLIV, &c. and the concluding Note on the Titles.

V. 9. *The Princes of the People are gathered together, even the People of the God of Abraham : for the Shields of the Earth belong unto God : he is greatly exalted.* כי — [כי — עם אלהי אברהם — מאד נעלה : גדיבי עמים נאספו — לאלהים מנני ארץ] Rather — THE PRINCES OF THE PEOPLE ARE GATHERED BEFORE THE GOD OF ABRAHAM : THE RULERS OF THE EARTH are THE LORD'S, who IS GREATLY EXALTED. עם is thus rendered, 1 Sam. II. 21. 2 Sam. VI. 7. 1 Kings XV. 14. and בנין, Hof. IV. 18.

P S A L M XLVIII.

V. 5. *They saw it, and so they marvelled, they were troubled, and hasted away.* : [המהו ראו בן — תמהו נבהלו נהפזו] Rather — THEY SAW it was so ; THEY WERE TROUBLED, THEY WERE TERRIFIED, THEY HASTED AWAY. An *Afyndeton*, and a fine *Climax*.

V. 7. *Thou breakest the Ships of Tarshish with an East Wind.* ברוח [קרים תשבר אניות הרשיש] *Tarshish* is frequently mentioned in Scripture ; and various are the Places which are supposed to be meant by it : but it is clear to me that it was a City in Spain. For Strabo says that *Tartassus* in *Spain* was a Place of great Wealth, and that the Phœnicians possessed it. The same Author, Aristotle, Pliny, and Polybius,

lybius observe, that it produced Silver, Tin, Iron, and Lead; to which Aristotle adds, that the Phœnicians traded to Tartassus for Silver. And we read in Ezekiel, XXVII 12. *Tarshish was thy Merchant by reason of the Multitude of all kinds of Riches: with Silver, Iron, Tin, and Lead, they traded in thy Fairs.* Polybius says, that the Carthaginians were not to sail beyond *Ταρσησιν*, and Stephanus, that *Ταρσησιν* was a City near the Straits of Gibraltar.

V. 10. *According to thy Name, O God, so is thy Praise unto the Ends of the Earth: — על קצוי ארץ: — כשמן אלהים כן תהלתיך*] Rather --- AS THY NAME IS, SO IS THY PRAISE, UNTO THE ENDS OF THE EARTH.

V. 14. *For this God is our God for ever and ever: he will be our Guide even unto Death.* *כי זה אלהים אלהינו — עולם ועד הוא ינהגנו*] Rather — FOR GOD HIMSELF IS OUR GOD; HE WILL BE OUR GUIDE FOR EVER AND EVER. *זה* has this Sense, Judg.V. 5. I pass over the two last Words, not only because the Psalm is complete without them, but because I am persuaded they do not belong to it. They are not acknowledged by any of the ancient Versions, except the Syriac: and there they may have been taken from *the Title* of the next Psalm, which it has in common with some others; see Pl. XLVI.

P S A L M XLIX.

V. 5. — *when the Iniquity of my Heels shall compass me about?* *עון: עקבי יסבני*] Rather — when THE INIQUITY OF THOSE THAT SUPPLANT ME COMPASSETH ME ABOUT? No Idea can be fixed to *the Wickedness of the Heels*; whereas *עקבי* is the regular Participle present from *עקב*, *To supplant, deceive, or trip up the Heels* of another.

V. 8. — *and it ceaseth for ever.*] *והרל לעולם* These Words are I think improperly connected with those that immediately precede, *viz. For the Redemption of their Soul* (or *of his Soul*, according to the old Versions) *is precious.* Those ought I think to make Part of the foregoing Verse, and the next Verse begin with these, thus — BUT HE WILL CEASE FOR EVER, THOUGH HE WOULD LIVE TO ETERNITY, AND NOT SEE CORRUPTION. The Verb *הרל* signifies *to be in a State of utter Cessation; to be lifeless, or dead.* Isa. XXXVIII. 11. Pl. XXXIX. 4.

V. 10. *For he seeth that wise Men die* — [כי יראה חכמים ימותו] Rather --- **THOUGH HE SEE &c.**

V. 11. *Their inward Thought is that their Houses shall continue for ever.* [קרבם בתימו לעולם] All the ancient Versions, without Exception, read here קברם, instead of קרבם; which yields a much better Sense, (and ought doubtless to be admitted) *viz.* **THEIR SEPULCHRE shall be THEIR HOUSES FOR EVER, THEIR DWELLING TO ALL GENERATIONS.**

— *they call their Lands after their own Names.* (12.) *Nevertheless, Man being in Honour abideth not; he is like the Beasts that perish.* [קראו בשמותם עלי אדמות — ואדם ביקר בל ילין — נשמל כבהמות נדמו:] These three Hemisties ought I think to be connected into one Verse, and thus rendered — **THEY CALL THE LANDS AFTER THEIR OWN NAMES: BUT MAN ABIDETH NOT IN HONOUR; AS THE BEASTS PERISH, SO DOETH HE: literally, as the Beasts perish, he is made like.**

V. 13. *This their Way is their Folly:* — [זה רכנם כסל למו] Rather --- **THIS THEIR PROCEEDING IS FOLLY IN THEM.**

V. 14. *Like Sheep they are laid in the Grave, Death shall feed on them:* — [כצאן לשאול שחו מות ירעם] This Hemistic ought I think to be thus rendered --- **THEY ARE CAST UNDER GROUND LIKE A FLOCK, WHOSE SHEPHERD IS DEATH; i. e. like a Flock destroyed by Disease, which are buried to prevent an Infection.** The Idea of *Death being their Shepherd* cannot I think be thought a *Catachresis*, but rather a suitable Image in this Place.

— *and the upright shall have Dominion over them in the Morning.* [ויורדו בם ישרים לבקר] The common Interpretation of this Verse is very unsatisfactory. The principal Difficulty seems to me to lie in לבקר; which I cannot but consider as a Mistake for לקבר, by the same Transposition as קרבם is put for קברם, Verse 11. The Sense I would therefore give this Hemistic is this — **THEY GO DOWN WITH THEM; (viz. the Flock) THEY GO STRAIGHT TO THE SEPULCHRE.** See ישרים used precisely in this Sense, Prov. IX. 15. for the Introduction of *the righteous* here is out of Place. This conjectural Emendation seems to me to be strengthened by the corresponding Word, שאול, in the next Hemistic.

— *and their Beauty shall consume in the Grave, from their Dwelling.* [וצירם לבלות שאול מזבל לו:] Rather — **AND THE GRAVE, THEIR**

THEIR DWELLING, SHALL CONSUME THEIR BEAUTY. Thus the *Sepulchre* is said V. 11. to be *their Houses for ever, and their Dwelling to all Generations*. לבלות, the Infinitive, seems here used for the Future, as Pf. LXX. 1. Ezek. XI. 7. &c.

V. 18. *Though whiles he lived he blessed his Soul; and Men will praise thee when thou doest well to thyself.* כי נפשו בהיי יברך—ויוודך כי היטיב : לך] Rather — THOUGH HE BLESS HIS SOUL IN HIS LIFE, AND COMMEND THEE WHEN THOU CHEEREST THYSELF; *i. e.* “though he gratify his Desires in all the Enjoyments, which his Situation of Life affords him, and think thee right in indulging thyself in like manner.” This I apprehend is the true Sense of this Passage; for by *blessing* is frequently understood *giving freely and bountifully to a Person* ; thus, *in blessing I will bless thee* , *i. e.* “when I bestow good Things, I will bestow liberally on thee.” Gen. XXII. 17. So also Gen. XLIX. 25. Prov. XI. 25. And a *Blessing* is often used for a *Gift* or *Gratification* ; Gen. XXVII. 12. Judg. I. 15. 2 Kings V. 15. and נפש signifies frequently *Lust* , or *Appetite* , see Pf. XXVII. 12. Eccl. VI. 7, 9. &c. So that by *blessing one's Soul* may very aptly be understood gratifying the Appetites and Desires. בהיי, *in his Life* , signifies “in the Delights and Comforts of his present State,” in the same manner as Eccl. XI. 9. *Rejoice, O young Man, in thy Youth* , signifies, “enjoy freely those Pleasures and Gratifications, which that Season of Life offers thee;” so that the Sense in both Places nearly coincides; for in the one it is said of a Man that he gratifies his Desires in the Comforts and Delights of Life; in the other he is bidden (ironically) to enjoy freely all the Pleasures that Youth admits of. But there is still a nearer Correspondence in the following Part in both Places, where the Words are almost the same; for in one we read ויטיבך לבך, *let thy Heart cheer thee* , in the other כי היטיב לך, which I therefore render, *when thou cheerest thyself* ; and both evidently denote pleasurable Indulgence. Lastly, this Interpretation most aptly suits with the Reasoning of the Context. (V. 16.) “Be not thou concerned at the sudden Increase of a Man's Wealth or Honour, (17.) for it will not follow him into the Grave, (18.) though for the present he may gratify his Desires in the Enjoyments of this Life, and commend others for the like Indulgence; (19.) yet after a while he shall leave all behind, and go where his Forefathers are gone before him.”

V. 19. *He shall go to the Generation of his Fathers; they shall never see Light.* : תבוא ער דור אבותיו — ער נצה לא יראו אור] Rather —

HE SHALL GO TO THE HABITATION OF HIS FATHERS, who SHALL NEVER SEE LIGHT. דֹּר דֹּר signifies *to inhabit*, Pf. LXXXIV. 10. Dan. IV. 21, 25. Thus the Grave is styled *the Land of Darkness*, Job. X. 21. Pf. LXXXVIII. 12.

V. 20. *Man that is in Honour, and understandeth not*, — אדם ביקר [ולא יבין] Rather — MAN being IN HONOUR, IF HE UNDERSTANDETH NOT, *i. e.* “if he be wicked and irreligious,” which is the scriptural Sense of Folly and Want of Understanding.

P S A L M L.

V. 8. *I will not reprove thee for thy Sacrifices, or thy Burnt Offerings, to have been continually before me.* — לא על זבחין אוכיחך [ועולתיך לנגדי תמיד] : Rather --- I WILL NOT REPROVE THEE ON ACCOUNT OF THY SACRIFICES; FOR THY BURNT OFFERINGS are CONTINUALLY BEFORE ME.

V. 10. — *and the Cattle upon a thousand Hills.* : [בהמות בהררי אלף] All the ancient Versions seem to have read ואלפים, *viz.* THE CATTLE UPON MY HILLS, AND THE OXEN.

V. 13. *Will I eat the Flesh of Bulls, or drink the Blood of Goats?*] The Heathens thought that their Deities were nourished by the Smoke or Steam of their Sacrifices. See Lucian *de Sacrificiis*; and Aristophanes. But Euripedes says,

Δειπνῶ γὰρ ὁ θεός, εἰπερ ἐς' οὐρανὸς θεός,
οὐδένος· αἰδῶν εἰδὲ δυσήμοι λόγοι.

V. 22. — *lest I tear you in Pieces*, — [פן אטרף] All the ancient Versions, except the Chaldee, read יטרף — LEST HE TEAR.

V. 23. — *and to him that ordereth his Conversation aright, will I shew the Salvation of God.* : [ישם דרך אראנו בישע אלהים] I take שם דרך to signify the same as בדרך *in the Way*, or *by those Means*: thus שם or שמה is used, Exod. XVI. 33. and XXX. 18. I would therefore render --- AND IN THAT WAY WILL I SHEW HIM THE SALVATION OF GOD.

P S A L M LI.

V. 4. *Against thee, thee only have I sinned:* — [לך לברך חטאתי] Rather --- AGAINST THEE PERSONALLY HAVE I SINNED. See לברך used in this Sense, Gen. XLIII. 32. Zech. XII. 12, 13. For David could not mean that he had sinned *only* against God *in the Matter of Uriah the Hittite*: but that *abstractedly* and *apart* from the Injury done to others, his Sin contained an *immediate* Offence against the Majesty of the supreme Governor of the World, and the Authority of his Laws; so THAT (proceeds he) THOU ART JUST IN THY SENTENCE (meaning that which God had just pronounced against him by Nathan the Prophet, 2 Sam. XII. 11, 12.) and PURE (OR UNBLAMEABLE) IN THY JUDGMENT.

V. 5. *Behold I was shapen in Iniquity, &c.]* So Tully — *simul atque editi in lucem et suscepti sumus, in omni continuo pravitate versamur, — ut pæne cum lacte nutricis errorem suxisse videamur.* Tusc. Disp. Lib. III. Cap. i.

V. 6. — *and in the hidden Part thou shalt make me to know Wisdom.* : [ובסתם הכמה הודיעני] As סתם certainly signifies THE HEART in this Place, ought it not to be so rendered in the Text, and the literal Version to be put in the Margin?

V. 12. — *and uphold me with thy free Spirit.* : [ורוח נדיבה תסמכני] Rather --- AND LET A FREE SPIRIT UPHOLD ME.

V. 19. — *with burnt Offering, and whole burnt Offering:*] Though these two Words כליל and עולה signify the same Thing, it would I think be better to render them as in the old Version by OBLATION and BURNT OFFERING.

P S A L M LII.

V. 1. — *the Goodness of God endureth continually.* : [חסד אל כל היום] *Qu.* would not—THE GOODNESS OF GOD IS EVERLASTING, be better?

V. 2. *Thy Tongue deviseth Mischief: like a sharp Razor, working deceitfully.* : [הוות חשב — לשונך כתער מלטש — עשה רמיה] Rather --- THOU DEVISEST MISCHIEFS; THY TONGUE, LIKE A SHARP RASOR, WORKETH DECEITFULLY.

V. 4.

V. 4. *Thou lovest all devouring Words,* — אהבת כל דברי בלע]
Rather --- PERNICIOUS WORDS.

V. 9. — *and I will wait on thy Name;* — ואקוה שמך] קוה ought
I think to have here the Sense of the Arabic Verb *كَلَّمَ*, *To call upon.*

P S A L M LIII.

V. 5. *There were they in great Fear, where no Fear was: for God hath scattered the Bones of him that encamped against thee, thou hast put them to Shame, because God hath despised them.* שם פחדו פחד לא :] היה פחד — כי אלהים פזר עצמות חנך — הבישתה כי אלהים מאדם : I read here with all the old Versions, (except the Chaldee) חנך, instead of חנך, and הובישו תהרה in lieu of הבישתה, and render thus — WHERE NO FEAR IS, THEY FEAR GREATLY; BECAUSE GOD HATH BROKEN THE BONES OF THE IMPIOUS MAN: THEY ARE GREATLY CONFOUNDED, BECAUSE GOD HATH REJECTED THEM: OR, THEY WITHER AWAY TO NOUGHT, BECAUSE GOD HATH CAST THEM OFF: making יבש the Root. תהרה is not strictly perhaps an Hebrew Word, but Chaldee; though תהו, *Confusion*, is manifestly derived from it. The ה and ך are so like, that the Mistake is easily accounted for. By this Interpretation the Difficulty arising from the Enallage of Persons is surmounted.

P S A L M LIV.

V. 1. — *and judge me by thy Strength.*] ובגבורתך תדינני : Rather --- AND PLEAD THOU MY CAUSE WITH THY STRENGTH: as Prov. XXXI. 9. or, with the Common Prayer Version, AND AVENGE ME &c.

V. 7. — *and mine Eye hath seen his Desire upon mine Enemies.* :] ובאיבי ראתה עיני : Rather — AND MINE EYE OVERLOOKETH (*i. e.* DESPISETH) MINE ENEMIES: thus ראה signifies, Job. XL. 12. XLI. 34.

P S A L M LV.

V. 6. — *O that I had Wings like a Dove!*] So Sophocles, *Æd. Col.*

Εἶτ', ἀελλαια ταχυρ-
ρωσες πτελειας,

Αἰθειας

Αἰθρίας νεφέλας

Κυρσαιμι. And Euripedes,

Ἦσαν πλείστας ἀκυτήτ' ἐκ ἡσόνες.

— *Quæ lachrymis nostris questus*

Reddet Aëdon? cujus pennas

Utinam miseræ mihi fata darent!

Fugerem luctus ablata meos

Penna volucris, procul et cætus

Hominum tristes, cædemque feram:

Sola in vacuo nemore, et tenui

Ramo pendens, querulo possem

Gutturæ mæstum fundere murmur. Sen. in Agam.

V. 14. — and *walked unto the House of God in Company.* בבית : Our Translators have very properly borrowed this Sense of רגש from the Chaldee; for the usual Signification in Hebrew would be unsuitable.

V. 15. *Let Death seize upon them,* — [ישי מורת עלימו.] The Maffora here directs us to separate ישי from מורת: but does not inform us of the Signification, or how to supply the Deficiency of, ישי. It seems to me most probable that the true Reading is — ישים מורת. — LET DEATH BRING DESOLATION UPON THEM.

V. 18. *He hath delivered my Soul in Peace from the Battle that was against me:* — [פרה בשלום נפשי מקרב לי.] Rather — HE HATH RESTORED MY SOUL TO PEACE FROM THE WAR AGAINST ME.

— *for there were many with me.* [כי ברבים היו עמרי:] Rather, I think --- FOR THEY WERE AT VARIANCE WITH ME. בריבים or ברבים (for that Word is written either Way indifferently) signifies *in Contentions, or in Disputes.* This is the Sense of the Syriac Version, which seems more natural than to suppose that the Words refer to the Assistance given by Angels, as our old Version does. See P^f.LXXXIX.50.

V. 19. *God shall bear and afflict them, even he that abideth of old.* וישב קדם [ישמע אל ויענם וישב קדם] I think it cannot be doubted that וישב קדם ought to be written בקדם קדם, *i. e.* EVEN HE THAT HATH EXISTED FROM ETERNITY.

V. 21. *The Words of his Mouth were smoother than Butter:* חלקו פיו [מהמאת פיו] Rather — HIS SPEECHES WERE SMOOTHER THAN BUTTER: for פי is indifferently of either Number; and it signifies A

SPEECH, TALK, or SAYING, Exod. IV. 10. Eccl. X. 13. Pf. XLIX. 13. It is also frequently rendered WORD, or WORDS.

V. 22. *Cast thy Burden upon the Lord*, — [השלך על יהוה יהבך] The Signification of יהב is *the Supply of what is needful*, as Taylor makes appear in various Instances; and the Verb שלך signifies *to throw or devote* upon a Person; so Pf. XXII. 10. *I was cast upon thee*, i. e. *for Support*. This Place therefore may properly be rendered — CAST UPON THE LORD THE SUPPLY OF THY NECESSITIES, OF THE CHARGE OF THEE. Compare this Sentiment with Pf. XXXVII. 5. 1 Pet. V. 7.

P S A L M LVI.

V. 3. *What Time I am afraid* — [יום אירא] As this Hemistic wants a Word to complete it, and the preceding one has one supernumerary, viz. מרום, I would restore it to this Verse, and render — WHAT TIME I MAY BE AFRAID OF THE HAUGHTY; for thus מרום is rendered, Isa. XXIV. 4. whereas it signifies nowhere, *O most High*.

V. 4. *In God I will praise his Word* — [באלהים אהלל דברו] Rather, I think — THROUGH GOD (or, with his Assistance) I &c.

V. 12. *Thy Vows are upon me, O God*: — [עלי אלהים נדריך] The ך seems here to have got out of it's Place. The Syriac Version reads עליך אלהים נדרי, *I will pay my Vows unto thee*; or, more literally, MY VOWS ARE UNTO THEE, O LORD; which Reading makes the Sense clearer, and better corresponds with the next Hemistic. *Ανελάσας* Θεοῦ αἰνεματῶν. Symmachus. *Εν εμοῖς ο Θεός αἱ εὐχαίαι* Ο.

V. 13. *For thou hast delivered my Soul from Death: wilt not thou deliver my Feet from falling?* [כי הצלת נפשי ממורת — הלוא רגלי מרהי] All the ancient Versions in this Place, and Pf. CXVI. 8. where the same Words occur, shew that הלוא ought to be written וואת: the Sense will then be --- FOR THOU HAST DELIVERED MY SOUL FROM DEATH, AND MY FEET FROM FALLING.

P S A L M LVII.

V. 1. — *until these Calamities be overpast*. [עד יעבר הוורת:] Rather --- UNTIL IT CAUSE CALAMITIES TO PASS AWAY. The Antecedent

Antecedent to the Pronoun is *the Shadow*, immediately preceding. The Verb is in *Pibel*, in which Conjugation it has a transitive Sense as well as in *Hiphil*. See Gen. VIII. 1. XXXII. 23, 24. Our Version here labours under a double Solecism, *viz.* of Number and Gender.

V. 2. — *unto God that performeth all Things for me.* : לְאֵל גָּמַר עָלַי] All the ancient Versions read here, and Pf. CXXXVIII. 8. גָּמַר, *viz.* UNTO GOD WHO DEALETH BOUNTIFULLY WITH ME : which seems to be the true Lesson in both Places ; for the Verb גָּמַר never signifies elsewhere *to perform* : only *to cease*, or *fail*.

V. 4. — and *I lie even among them that are set on Fire, even the Sons of Men ;* — [אֲשַׁכְּבֶהָ לְהַטִּים בְּנֵי אָדָם] Rather — I LIE DOWN among INCENDIARIES, EVEN THE SONS OF MEN.

P S A L M LVIII.

V. 1. — *O ye Congregation,* — [אֱלֹהִים] Probably a Mistake for אֱלֹהִים, O YE MIGHTY.

V. 5. *Which will not hearken to the Voice of Charmers, charming never so wisely.* : אֲשֶׁר לֹא יִשְׁמַע לְקוֹל מְלַחְשִׁים — חוֹבֵר חֲבָרִים מִחֶכֶם] This Verse does not seem to be rendered with sufficient Precision. The Version following would approach nearer to the Text — WHICH WILL NOT HEARKEN TO THE VOICE OF THE INCHANTERS, though THE CHARMER OF CHARMS be SKILFUL ; or, though THE CHARMER be SKILFUL in CHARMS. It was an Opinion which prevailed very early and very univerfally, that Serpents might be charmed : See Bochart, *Hier.* B. III. Ch. VI. Thus Tzetzes (a Poet of the XIIth Century) supposes that Orpheus, well skilled in this Art, could recal Eurydice, bitten by a Serpent, from Tartarus —

— Ἵππο οὐφείως αὐτῶν τῶν οὐτῶν δὲ δὴ γέγονεν,
καὶ κινδυνεύουσιν θάνατον, ταῖς ἐπιόδαῖς, αἰς οἶδε,
καὶ ἀρχινόια, μοῦσῃ, τε, καὶ πολυμαθεῖα,
αὐτῶν ἐζωπαιήσεν. *Cbil.* II. Hist. 54.

And in Apollonius Rodius Medea is said to have charmed the Serpent, ἠδάμῃ ἐνοπή, θελαῖ τέραι. *Argon.* B. IV. V. 147.

And, to quote no other Authority than Virgil, *Æneid.* VII. V. 750.

*Quin et Marrubia venit de gente Sacerdos,
Fronde super galeam et felici comptus oliva,*

Archippi regis missu, fortissimus Umbro ;
 VIPEREO GENERI, ET GRAVITER SPIRANTIBUS HYDRIS
 SPARGERE QUI SOMNOS CANTUQUE MANUQUE SOLEBAT,
 MULCEBATQUE IRAS, *et morsus arte levabat.*

V. 7. *Let them melt away as Waters, which run continually:* ימאסו
 לכו] Rather — LET THEM BE DISREGARDED AS
 THE FLOWING WATER: for otherwise we ought to read ימססו or
 ימסו, if מסס *to dissolve* were the Root.

— when *he bendeth his Bow to shoot his Arrows, let them be as
 cut in Pieces.* : ידרך חצו כמו יתמללו] I would either read כמו with
 the Chaldee, or give כמו the Signification of *when*, with the rest of the
 ancient Versions, thus --- when HE SHOOTETH HIS ARROWS
 AGAINST THEM, LET THEM BE CUT IN PIECES; or ironically,
 LET HIM SHOOT HIS ARROWS WHEN THEY ARE CUT IN PIECES.
 The Phrase ידרך חצו is not *elliptical*, for ידרך simply signifies *to shoot*,
 1 Chron. V. 18. כמו is the same as בהם, as להם for למו, Isa. XLIV.
 15. XXX. 5. and ב signifies *against*, Gen. XVI. 12. Lev. XVII. 10. כמו
when, Gen. XIX. 15. Ezek. XVI. 57.

V. 8. *As a Snail which melteth, let every one of them pass away:*
 like *the untimely Birth of a Woman, that they may not see the Sun.*
 : [כמו שבלול תמס — יהלך נפל אשת — בל חזו שמש :
 THOU WILT DISSOLVE them LIKE WAX: like THE UNTIMELY
 FRUIT OF A WOMAN that PASSETH AWAY, THEY SHALL NOT
 SEE THE SUN. The Word שבלול occurs nowhere else. The Chaldee
 gives it the Signification of *a Snail*: but the rest of the Versions, with
 more Propriety, render it *Wax*; from שבל, which in Syriac, Chaldee,
 and Arabic, signifies *to flow*, which all know is a Property of Wax,
 when in a State of Liquefaction.

V. 9. — *he shall take them as with a Whirlwind, both living, and in
 his Wrath.* : [כמו חי כמו חרון ישערנו :] Rather thus — THE LIVING
 ONE IN WRATH WILL TAKE THEM AS WITH A WHIRLWIND.
 I read here חרון, with the Syriac and Vulgate Versions, instead of
 כמו חרון, the present Lction, adopted by our Version and some of the
 ancient Interpreters. See Pf. XI. 2. כמו implies IN A SHORT TIME,
 OR IN LIKE MANNER, as 1 Kings XXII. 4. and Pf. LXXIII. 15. חי
 signifies THE LIVING ONE “He who is the Source of Life,” as Gen.
 XVI. 14. באר לחי ראי — *the Well of Him that liveth, seeing*
me:

me : and that this can be referred to none but God, the 13th Verse shews. להי, 1 Sam. XXV. 6. may also admit of the same Sense : and in Pf. XVIII. 46. חי יהוה וברוך — may be rendered, as it is by the Arabic Versions, حي هو الرب, THE LIVING ONE HE IS THE LORD &c. See also Pf. CXLIII. 2. where חי simply is used for *every One living*.

P S A L M LIX.

V. 2, 3, 4, 5. seem improperly divided in our Version. The Sense I think would be clearer were they thus read — (2.) DELIVER ME FROM THE WORKERS OF INIQUITY, AND SAVE ME FROM BLOODY MEN : FOR LO, THEY LIE IN WAIT FOR MY SOUL ; THE MIGHTY ARE GATHERED AGAINST ME : (3.) I HAVE NOT TRANSGRESSED, NEITHER HAVE I SINNED, O LORD : (4.) yet WITHOUT PROVOCATION THEY RUN AND PREPARE THEMSELVES. (5.) STIR UP THYSELF TO MEET ME, AND BEHOLD ; EVEN THOU, O LORD GOD OF HOSTS, thou GOD OF ISRAEL, AWAKE &c. .

V. 9. Because of *his Strength will I wait upon thee : for God is my Defence.* : [עזו אליך אשמרה כי אלהים משגבי ; עזי] All the ancient Versions read עזי ; which doubtless is the true Reading, and makes a better Sense, thus --- O MY STRENGTH, UPON THEE WILL I WAIT ; FOR thou, O GOD, art MY DEFENCE. See Verse 17. where we read עזי, as here proposed.

V. 10. *God shall let me see my Desire &c.*] See Pf. LIV. 7.

V. 12. For *the Sin of their Mouth, and the Words of their Lips,* — [חטאת פיו דבר שפתיו] Perhaps — THE WORDS OF THEIR LIPS are THE SIN OF THEIR MOUTH ; or, if we read with the Syriac דברו, thus --- THEIR LIPS SPEAK THE SIN OF THEIR MOUTH.

— *let them even be taken in their Pride : and for the cursing and lying which they speak.* : [וילכרו בגאונם — ומאלה ומכחש יספרו :] Rather, I think --- LET THEM THEREFORE BE TAKEN IN THEIR PRIDE, SEEING THEY UTTER CURSING AND FALSEHOOD.

P S A L M LX.

V.3. — *thou hast made us to drink the Wine of Astonishment.* השקיתנו : תרעלה ; [יין תרעלה] Though the Syriac Version renders תרעלה, *full of Lees*, and עש, signifies *evaporated*, there is no Occasion to depart from the usual Sense of the Word, *viz.* TREMBLING, or ASTONISHMENT. *The Wine of Astonishment* may be considered as equivalent to the *Cup of Fury*, or *of Trembling*, Isa. LI. 17. Zech. XII. 2. For it is usual to denote the Dispensations of Providence, good or bad, by some similar Metaphor. See Pf. XXXVI.8. Job. XXI.20. Isa. XXX.20. Jer. XXIII. 15. — XXV. 15. Matt. XX. 22, 23. John. XVIII. 11. Rev. XIV. 10.

V.4. — *that it may be displayed because of the Truth.* : להתנוסס מפני קשט] Rather, I think --- THAT IT MAY BE DISPLAYED IN THE FRONT OF (or BEFORE) TRUTH: for otherwise the Allegory is lost. קשט occurs only here and Prov. XXII. 21. In Chaldee and Samaritan it signifies both *Truth* and *Justice*, which Senses will suit either Place.

V. 6. *God hath spoken in his Holiness;—* [אלהים דבר בקדשו] Rather — IN HIS SANCTUARY.

V. 8. — *Philistia, triumph thou because of me.* : [עלי פלשת התרועעי] Rather — COME UP, O PHILISTIA, TRIUMPH THOU: for עלי is the 2d. Person fem. singular of the Imperative of the Verb עלה, in the same Manner as התרועעי, but of a different Voice.

P S A L M LXI.

V. 5. — *thou hast given me the Heritage of those that fear thy Name.* : [נחת ירשת יראי שמך] ירשת seems here contracted for ירשות. I would therefore render — THOU HAST GIVEN INHERITANCES TO THOSE THAT FEAR THY NAME.

V.7. — *O prepare Mercy and Truth, which may preserve him.* : [חסד ואמת מן ינצרה] Or — LET MERCY AND TRUTH PRESERVE HIM: for מן is frequently used as a mere Expletive Particle, see Noldius, Art. 19.

P S A L M LXII.

V. 9. — *and Men of high Degree are a Lie:—* [כזב בני איש] Rather — A

— A DECEIT, or DECEITFUL; for the Hebrews delight in using the Abstract for the Concrete.

— *to be laid in the Balance, they are altogether lighter than Vanity.* : במאזנים לעלות המה מהבל יחר :] Rather — when LAID IN THE BALANCE, THEY ARE ALTOGETHER VANITY. The Gerund has here the Force of the Preter, and the Preposition כ is redundant: It is prefixed to a Nominative, Judg. X. 11, 12. Ezek. XVI. 20. &c.

V. 10. — *if Riches increase, set not your Heart upon them.* חיל כי : ינוב אל השיתו לב :] Rather — SET NOT THE HEART ON RICHES, WHEN THEY INCREASE.

P S A L M LXIII.

V. 5. *My Soul shall be satisfied as with Marrow and Fatness;* — כמו-] חלב ורשן השבע נפשי] It is not improbable that the true Lection is במן : in which Case I would render — MY APPETITE SHALL BE SATISFIED WITH MARROW AND FATNESS.

V. 9. *But those that seek my Soul to destroy it,* — והמה לשואה יבקשו —] נפשי] Rather — BUT THOSE THAT SEEK MY SOUL FOR DESTRUCTION &c.

V. 10. *They shall fall by the Sword:* —] יגירהו על ידי חרב.] Our Translators, not knowing what to make of יגירהו, gave it the best Sense that offered. As the Words are now read, they signify — *he will make him run out upon the Hands of the Sword.* It is hence evident that יגירהו is corrupt; and it is also highly probable that יגורו is the true Reading; for all the ancient Versions seem to have read so; and this Word suits the Context; thus --- THEY SHALL ABIDE IN THE POWER OF THE SWORD: *i. e.* be always subject to it.

P S A L M LXIV.

V. 3. — and *bend their Bows to shoot their Arrows, even bitter Words.* : דרכו חנם דבר מר :] Rather — THEY SHOOT BITTER WORDS like THEIR ARROWS. See Note Pf. LVIII. 7.

V. 4. *That they may shoot* —] לירות] THAT THEY MAY HIT, OR STRIKE.

V. 5.

V. 5. — *they say, Who shall see them?* : [אמרו מי יראה למו] The Syriac and Arabic read here לנו — *who shall see us?* This Reading seems better adapted to the Context; except we understand by למו *them*, viz. *the Snares*.

V. 6. — *both the inward Thought of every one of them, and the Heart is deep.* : [וקרב איש ולב עמק] Rather — BUT THE INWARD PART OF A MAN, AND THE HEART ARE DEEP: *i. e.* “notwithstanding their diligent Search they cannot penetrate into another Man’s Thoughts, who may be contriving to render their Machinations “abortive.”

V. 8. *So they shall make their own Tongue to fall upon themselves:* [ויכשילהו עלימו לשונם] The Hebrew seems here faulty: for *יכשילהו* signifies *he shall make him fall*, which cannot be connected with the rest of the Sentence. Remove the ו, you have the proper Number, *ויכשילו*, as in the old Versions, and get clear of that surreptitious Person. See the same Error in the last Psalm, V. 10.

— *all that see them shall flee away.* : [יתנוודו כל ראה בש] Here again is another Solecism: but this may perhaps be remedied by only reading *יתנוודו וכל* — AND EVERY ONE THAT SEETH &c.

PSALM LXV.

V. 3. *Iniquities prevail against me; as for our Transgressions, thou shalt purge them away.* : [דברי עונת גברו — מני פשעינו אתה תכפרם] Rather --- THE PORTIONS OF INIQUITIES PREVAIL: but THOU WILT PURGE AWAY THE NUMBER OF OUR TRANSGRESSIONS. *דברי*, which is not translated in our Version in this Place, is rendered *a Portion*, Neh. XII. 47. Jer. LII. 34, &c. and I consider *מני* as a Noun *in regimine*, (as Isa. LXV. 11. 1 Kings X. 17. &c.) from *מנה* to *number*. In respect to the Affix Pronoun, see Pf. X. Ver. 5. It is properly rendered, Pf. LXVII. 4.

V. 4. *Blessed is the Man whom thou choosest, and causest to approach unto thee, that he may dwell in thy Courts: we shall be satisfied &c.* " [אשרי הבהר ותקרב — ישכן חצריך — נשבעה וגו] Rather — THOU CHOOSEST AND BRINGEST THE BLESSED ONE THAT HE MAY DWELL IN THY COURTS; HE WILL BE SATISFIED &c. *אשרי* is here considered as the Participle present, which frequently admits the *paragogic*, and *נשבעה*, as the third Person of the Preter *Niphal* with ה also redundant, as Gen. L. 5. Ruth II. 2. Ezek. XXIII. 20. &c.

— even

— *even of thy holy Temple.* : [קדש היכלך] I add here a Part of the next Word, *viz.* נורא, and render — *even of THY HOLY TEMPLE,* which IS TO BE HAD IN REVERENCE. So נורא is rendered, Ps. LXXXIX. 7. CXI. 9. All the ancient Versions (except the Chaldee) read so: and the Hemistich wants here a Word, than which a properer could not be found.

V. 5. *By terrible Things in Righteousness wilt thou answer us,* — נוראות בצדק תעננו] Our Version gives נוראות a Sense opposite to the whole Scope of the Psalm: for all the Instances subjoined are so many Proofs of the MERCY, not of the *Wrath* of the Almighty; and therefore fitter Objects to excite THANKFULNESS than *Terror*. For this Reason, having already divided the Word נוראות, and assigned the former Part a Place in the preceding Verse, I here read אור, by a Repetition of the א; which seems to have been dropped, either casually, or perhaps by the unskilful Criticism of some Transcriber; who finding the two Words נורא אור written close together, (as is usual in Hebrew MSS; without a Point of Separation, as in Greek and Latin Inscriptions) and being unable to make the proper Distinction, boldly cut the Knot, which he could not untie, and discarding the second א as an Intruder, blended the two Words into one, so as to occasion the present Difficulty. I render אור a *Sign*, or *Token*, as V. 8. and connect it with the Rest of the Sentence thus — THOU IN RIGHTEOUSNESS ANSWEREST WITH A SIGN, or, THOU IN KINDNESS SUPPLIEST US WITH A TOKEN — for צדק signifies, Judg. V. 11. 1 Sam. XII. 7. &c. and ענה — Isa. XLI. 17. XLIX. 8.

— *and of them that are afar off upon the Sea.* : [וים רחוקים] וים may seem to be a Mistake for וימים: but we should not too hastily draw Conclusions. The present Lesson may well be justified if the Words be thus distinguished, וים רחוקים, *viz.* AND OF THE SEA, THE most DISTANT SEA: the Words being in Apposition: and by this Construction they become nearly parallel to those that precede, *viz.* of all the Ends of the Earth.

V. 8. *They also that dwell in the uttermost Parts are afraid at thy Tokens:* — [וייראו ישבי קצות מאותתך] Rather — REVERENCE THY SIGNS, as V. 4.

V. 9. — *thou greatly enrichest it with the River of God, which is full of Water:* — [תעשרנה פלג אלהים מלא מים] Rather — THOU, O GOD, ENRICHEST IT WITH THE RIVER which IS FULL OF WATER.

V. 12. — *and the little Hills rejoice on every Side.* : [וגיל נבעות תחגרנה] Rather, with the old Version — AND THE HILLS SHALL BE (OR ARE) COMPASSED WITH GLADNESS.

V. 13. *The Pastures are clothed with Flocks:* — [לבשו כרים הזאן] All the old Versions seem to have read כרי *in regimine* — THE LAMBS OF THE FLOCKS ARE CLOTHED.

P S A L M LXVI.

V. 12. — *but thou broughtest us out into a wealthy Place.* ותוציאנו : [לריויה] All the ancient Versions read here לריויה — TO A PLACE OF REFRESHMENT; which is doubtless the true Reading: for ריויה signifies only *moist*, or *well watered*.

P S A L M LXVII.

V. 1. *God be merciful &c.*] See Pf. XLV. 4.

P S A L M LXVIII.

V. 4. — *by his Name Jah,* [בירה שבו] None of the ancient Versions seem to have read the ב in their Texts: or, if they did, they considered it as redundant; which it frequently is before all Cafes. However, these two Words cannot be joined to the second Hemistic, as they are in our Version: but ought to be rendered, and connected with the latter, thus --- (HIS NAME IS JAH;) AND REJOICE BEFORE HIM. *Jah* seems to be only a Contraction of יהיה, *Jehovah*.

V. 8. *The Earth shook, the Heavens also dropped at the Presence of God:* even *Sinai itself* was moved at the Presence of God, the God of Israel. [ארץ רעשה אף שמים נטפו — מפני אלהים זה סיני — מפני אלהים אלהי ישראל:] Rather — THE EARTH SHOOK, THE HEAVENS ALSO DROPPED, AT THE PRESENCE OF THE GOD, WHO WAS AT SINAI; AT THE PRESENCE OF GOD, THE GOD OF ISRAEL.

V. 9. *Thou, O God, didst send a plentiful Rain, whereby thou didst confirm thine Inheritance, when it was weary.* [גשם נרבות תניף אלהים : נחלתך — ונלאה אתה כוננתה:] Rather — THOU, O GOD, DIDST
SEND

SEND A GRACIOUS RAIN TO THINE INHERITANCE; AND, WHEN IT WAS EXHAUSTED, THOU DIDST ESTABLISH IT.

V. 10. — *thou, O God, hast prepared of thy Goodness for the poor.* : תכין בטובתך לעני אלהים] Rather—THOU, O GOD, ACCORDING TO THY GOODNESS, DIDST PROVIDE FOR THE POOR.

V. 11. *The Lord gave the Word, great was the Company of those that published it.* : אדני יתן אמר — המבשרות צבא רב :] Rather, perhaps, in one Hemistic --- THE LORD GAVE THE WORD OF GLAD TIDINGS TO THE GREAT ARMY : or, in two, thus --- THE LORD GAVE THE WORD ; there were GLAD TIDINGS TO HIS NUMEROUS HOST. This is the very Word our Lord uses, Isa. LXI. 1. where he speaks of his *Gospel*; and which He quotes and applies to Himself, Luke IV. 18. So also Ch. VII. 22. we read — *to the poor the GOSPEL is preached*, which implies the same Idea as we have in the foregoing Verse. But notwithstanding the secondary Allusion, what is here said refers primarily to the total Discomfiture of Sifera and Jabin by Deborah, Judg. IV.

V. 12. *Kings of Armies did flee apace :* — מלכי צבאות ידרון ידרון] I suspect that the true Reading here is — ידרון נדור, *flying did fly*.

V. 13. *Though ye have lien among the Pots, yet shall ye be as the Wings of a Dove, covered with Silver, and her Feathers with yellow Gold.* אם השכבון בין שפתים — כנפי יונה נחפה בכסף — ואברותיה בירקק] The Word שפתים never signifies *Pots*; and there seems to be no Occasion to add any Words to the Text, which appears sufficiently clear without : thus --- DID NOT YE LIE AMONG THE SHEEP-FOLDS, O YE WINGS OF A DOVE, COVERED WITH SILVER, AND WITH BURNISHED GOLD IN HER FEATHERS? See אם thus used, Est. IV. 14. Jer. XXXI. 20. שפתים I render as in our Version, Judg. V. 16. though it properly signifies *Rails* or *Bars*, which were used for that Purpose : see Par. Proph. P. 78. and to ירקק I give the Sense of *burnished*, because in Chaldee it signifies a *Topaz*, a Stone both *bright* and *yellow* : or, as the Word generally signifies *green*, it may mean the greenish Cast which Gold sometimes has ; thus Martial,

Miratur Scythicas VIRENTIS AURI

Jupiter flammæ —. B. XII. Epig. 15.

This Allegory appears to me to have a clear Reference to the Tribes of Reuben, Part of Manassih, Dan and Asher, which did not assist

Deborah in the Battle against Sisera; and which she reproaches in her Song, Judg. V. 15, 16, 17. They are called *Doves*, as being the fittest Emblems of their Cowardice. The *Gold and Silver* to which the Wings are compared may allude to the *Riches*, which these Tribes seem to have acquired, by preferring a domestic, to a warlike, Life. Thus Issachar is called *an Ass*; Judah, *a Lion*, &c. to denote their respective Qualities, Gen. XLIX.

V. 14. *When the Almighty scattered Kings in it, it was white as Snow in Salmon.* : בַּרְּשׁוֹ שְׂרֵי מַלְכִים — בַּרְּשׁוֹ בַצְּלֵמוֹן : Rather --- WHEN THE ALMIGHTY DISCOMFITED THE KINGS, ON HER ACCOUNT THOU DIDST BECOME AS THE SNOW OF SALMON. The Verbs פָּרַשׁ, פָּרַע, פָּרַץ, and פָּרַשׁ, are all so like in Form, Sound, and Sense, that they are often confounded. I render מַלְכִים *the Kings*, as Sisera and Jabin appear evidently to be meant. בַּרְּשׁוֹ I translate *on her Account*, viz. Deborah's; whose Reproaches made them *pale* with Indignation: so many Instances occur in Scripture, particularly in the poetical Books, of Relatives used in this Manner without Antecedents, when the Subject is so well known that it cannot be mistaken, that it is needless to cite them. תְּשַׁלַּג I make the second Person, as the Tribes are still addressed in the same Character.

V. 15. *The Hill of God is as the Hill of Bashan, an high Hill as the Hill of Bashan.* : הַר אֱלֹהִים הַר בָּשָׁן — הַר גִּבְנָנִים הַר בָּשָׁן : Rather, I think, thus --- THE HILL OF BASHAN IS AN EMINENT HILL, THE HILL OF BASHAN IS A VERY HIGH HILL. I translate הַר אֱלֹהִים, *an eminent Hill*, because, according to the Hebrew Phraseology, any Thing distinguished in it's kind has the Addition of *God* after it, as Gen. XXIII. 6. XXX. 8. 1 Sam. XXVI. 12. &c. הַר גִּבְנָנִים signifies *a Hill with many Tops*, as in Homer *πολυδαιρας*. Our Translators, as it should seem by the old Version, thought that this Verse referred to Mount Zion. But it seems to me more probable, that it is to be considered as an Apostrophe to the Victory, so often mentioned in Scripture, which the Israelites gained over Og the King of Bashan, and Sihon King of the Amorites.

V. 16. *Why leap ye, ye high Hills?* : לָמָּה תִרְצְדוּן הַרִים גִּבְנָנִים : Rather --- WHY DO YE LOOK WITH JEALOUSY, YE HIGH HILLS? So this Verb, which occurs nowhere else, signifies in Arabic. This seems addressed to other Hills, which are represented as jealous that God had made Bashan the Inheritance of his People.

V. 17.

V. 17. *The Chariots of God are twenty thousand, even thousands of Angels:* — רכב אלהים רבתיים אלפי שנאן] Rather perhaps — THE LORD RODE WITH MYRIADS, WITH THOUSANDS OF THOUSANDS.

— *the Lord is among them as in Sinai, in the holy Place.* ארני : בם סיני בקדש] Rather perhaps — THE LORD IS AMONG THEM ; it (*viz.* Bashan) IS A SINAI IN RESPECT TO HOLINESS. See ב thus used, Pf. XC. 10.

V. 18. — *yea, for the rebellious also, that the Lord might dwell among them.* : וואף סוררים לשכן יה אלהים] Rather — THAT THE LORD MIGHT HAVE THE HABITATION OF THE REBELLIOUS. Thus is לשכן rendered, Pf. CIV. 12. The Meaning of this Verse seems to be — “That God had intirely defeated the Kings of Canaan, or made them Tributaries, in order that his chosen might possess their Country.”

V. 19. *Blessed be the Lord, who daily loadeth us with Benefits, even the God of our Salvation.* : ברוך ארני יום יום — יעמם לנו האל ישועתנו] Rather --- BLESSED BE GOD DAILY, THE GOD OF OUR SALVATION, WHO BURDENETH HIMSELF WITH US. See the Word thus used, Zech. XII. 3:

V. 20. *He that is our God, is the God of Salvation, and unto God the Lord belong the Issues from Death.* : האל לנו אל למושעות — וליהוה : ארני למות תוצאות] Rather — GOD IS TO US A GOD OF SALVATION ; AND UNTO THE LORD, THE GOD OF DEATH, BELONGS THE DETERMINATION, OR EFFICIENCY : for למות תוצאות cannot be construed *the Issues from Death.*

V. 23. *That thy Foot may be dipped in the Blood of thine Enemies, and the Tongue of thy Dogs in the same.* : למען תמחץ רגלך בדם — לשון : כלביך מאיבים מנהו :] This Verse seems very corrupt ; for מחץ can only signify *to wound*. All the ancient Versions read here מרחץ, as Pf. LVIII. 10. which is doubtless the true Reading, and there is the greatest Probability that מאיבים is another Mistake for מאדם : or perhaps מארמים (as Ex. XXV. 5.) agreeing with the last Antecedent, though an uncommon Construction. Wherefore I would render this Verse according to the Common Prayer Version — THAT THY FOOT MAY BE WASHED IN BLOOD ; (or, THAT THOU MAYEST WASH THY FOOT IN BLOOD) and THE TONGUE OF THY DOGS MAY BE RED THROUGH THE SAME.

V. 26. — *even the Lord, from the Fountain of Israel.* אדני ממקור : [ישראל] I read — אדנים מקור — THE GOD, THE FOUNTAIN OF ISRAEL. God is said to be מקור היים, *the Fountain of Life*, Pl. XXXVI. 9. and this I suppose to be the Sense here intended.

V. 27. — *the Princes of Judah, and their Counsel,*— [שרי יהודה רגמתם] רגמתם can only signify *their Heap of Stones*. As all the old Versions (the Chaldee excepted) have here their *Princes* or *Generals*, I conclude they read רומתם, THEIR EXCELLENCY : for Judah is called *the Lawgiver*, (Pl. LX. 7. CVIII. 8.) and was distinguished above all the other Tribes, not only by taking the Lead in War, by having the Metropolis and Temple within his District, but principally by being the Ancestor of the great Lawgiver of the whole World.

V. 28. *Thy God hath commanded thy Strength :* — [צוה אלהיך עזך] I would read אלהים with all the ancient Versions, and render — COMMAND THY STRENGTH, O LORD ; which would suit better with the next Hemistic.

V. 30. *Rebuke the Company of Spearmen, the Multitude of the Bulls with the Calves of the People, till every one submit himself with Pieces of Silver : scatter thou the People that delight in War.* — גער חית קנה עדרת אבירים בעגלי — עם ים מתרפס ברצי כסף — בזר עמים קרבות : [יחפצו] Thus ought I think the Hemistics to be distinguished ; and thus rendered — REBUKE THE BEAST OF THE REED, THE CONGREGATION OF BULLS, WITH THE CALVES ; THE PEOPLE OF THE SEA, who HUMBLE THEMSELVES BEFORE FRAGMENTS OF SILVER : SCATTER (I say) THE PEOPLE who DELIGHT IN WAR. By the *Beast of the Reed* is clearly meant *the Hippopotamus*, which denotes *the Egyptians*. *The Company of Bulls and Calves* is a plain Allusion to their *Apis* and *Serapis*, or *Isis* and *Osiris*, which they worshipped ; and to which the third Hemistic refers, calling these Idols contemptuously *Fragments of Silver*, because, I suppose, overlaid or plated with that Metal. A third Characteristic of this Nation is also mentioned : they are called *the People of the Sea*. Isaiah describes their Country by *the Tongue of the Egyptian Sea*, and by *the Seven Streams*. XI. 15. And Ezekiel describes the Tyrians by the Appellation of *Princes of the Sea* for the same Reason, because they bordered upon the Sea, and carried on a great Commerce. This Description is doubtless more applicable to the latter than the former : but, when accompanied with the other distinguishing Marks, could not fail of being easily understood.

derstood. Lastly, in the fourth Hemistic they are pointed out by a fourth Circumstance, viz. *a People that delight in War*; where the Psalmist concludes, as he had begun, by requesting God to repress their Fury. It may be objected to this Interpretation, that בעגלי is *in regimine*: but if it be considered how often such Words are used *especially*, the Objection will have little Weight. This Word cannot be construed with עמים without destroying the Hemistics, and with them the Sense of the Verse; hence it is probable the כ was dropped by some unskilful Transcriber, who might officiously herein attempt to mend the Text. See the Particle כ used in the Sense here proposed, Nold. 4 & 9.

V. 31. — *Ethiopia shall soon stretch out her Hands unto God.* כרש : תרוץ ידיו לאלהים :] We ought I think to read the Text thus — תפרש ידיה — see Pf. XLIV. 20. for רוץ never signifies *to stretch*, but always *to run*.

V. 34. *Ascribe ye Strength unto God: his Excellency is over Israel, and his Strength is in the Clouds.* גארתו — תנו עו לאלהים על ישראל —] ועזו בשחקים : OR THUS — ASCRIBE YE STRENGTH UNTO GOD ON ACCOUNT OF ISRAEL; WHOSE MAJESTY AND WHOSE STRENGTH IS IN THE HEAVENS.

V. 35. *O God thou art terrible out of thy holy Places:* — נורה אלהים :] ממקדשיך —] RATHER — O GOD thou art TO BE REVERENCED ON ACCOUNT OF THY HOLY PLACES. See Pf. LXV. 4.

P S A L M LXIX.

V. 4. — *then I restored that which I took not away.* אשר לא גולתי :] אז אישׁב :] אז ought here to be rendered THEREFORE, as Jer. XXII. 15. Mich. III. 4.

V. 10. *When I wept and chastened my Soul with Fasting,* — ואבכתי] בצום נפשי] RATHER — WHEN I WEPT WITH THE FASTING OF MY APPETITE.

V. 13. *But as for me, my Prayer is unto thee,* —] ואני תפלתי לך] The Syriac reads — התפללתי — in *Hithpabel*, BUT I PRAY UNTO THEE.

V. 22. *Let their Table become a Snare before them: and that which should have been for their Welfare, let it become a Trap.*] The last Hemistic — ולשלומים למוקש — ought I think to be rendered — AND THEIR

THEIR PEACE OFFERINGS A TRAP: the Verb being understood from the preceding Clause. This is the usual Sense of שלמים; which in the Text appears to have the ו redundant; and the Targum omits it: and Table being mentioned seems to determine for that Signification. For it was usual after these Sorts of Sacrifices to feast upon some Parts of the Victims. Here we have an *Antiptosis*. See Job. XXX. 31.

V. 26. — *and they talk to the Grief of those whom thou hast wounded.* : ואל מכאוב הלליך יספרו : Almost all the ancient Versions read here יספו — AND THEY ADD TO THE GRIEF &c. which is a better Reading, and adopted by our old Version.

V. 27. *Add Iniquity to their Iniquity :* [תגרה עון על עונם] Qu. ought not עון to be translated, THE PUNISHMENT OF INIQUITY, as in the Margin, and Lam. IV. 6. 1 Sam. XXVIII. 10. or תגרה rendered — SUFFER INIQUITY TO BE ADDED?

V. 31. — *a Bullock that hath Horns and Hoofs.] i. e. that is of full Age for Sacrifice, which was three at least; So Virgil, Ecl. III. V. 87.*
Jam cornu petat, et pedibus qui spargat arenam.
 And Juvenal, Sat. XII. V. 7.

*Quippe ferox vitulus, templis maurus et aræ,
 Spargendusque mero, quem jam pudet ubera matris
 Ducere, qui vexat nascenti robora cornu.*

V. 32. *The humble shall see this, and be glad: and your Heart shall live that seek God.* : [ראו ענוים — ישכחו ררשי אלהים — ויחי לבבכם] Rather --- THE HUMBLE SHALL SEE this; THEY THAT SEEK GOD SHALL REJOICE: AND YOUR HEART SHALL LIVE. Thus the old Version.

P S A L M LXX.

V. 1. *Make haste, O God, to deliver me;* [אלהים להצילני] There is clearly a Word wanting in this Hemistic. Now the Word of the Title, which immediately precedes, is very obscure and seems redundant, viz. להזכיר; it might perhaps be a Mistake for הזכר, REMEMBER: or the Word omitted may have been רצה, *be pleased*, as Pf. XL. 13.

P S A L M LXXI.

V. 15. — *for I know not the Numbers thereof.* : [כי לא ידעתי ספרות] ספרות seems to be a Mistake for ספורם, the Infinitive with the Affix, and

and כִּי ought to be rendered THOUGH (as Gen. VIII. 21. Exod. XIII. 17.) *viz.* I CANNOT NUMBER THEM, *i. e.* the several Instances of them.

V. 16. *I will go in the Strength of the Lord God:* אָבוֹא בְּגִבּוֹרֹת [אֲדַגֵּן יְהוָה] As אָבוֹא (the Future of בָּוֵא) is often written אָבָא, so I am persuaded it ought to be here. For these Words, as we now read them, will not I doubt bear the Sense which our Version gives them, *viz.* “I will abide stedfast, being upholden by the Power of God.” See the old Version. And, though this Sense were admitted, yet would it be unconnected with the Context. I would therefore read אָבָא, the Future of בָּוֵא, and render — I WILL CELEBRATE THE MIGHTY ACTS OF THE LORD GOD: so this Verb signifies, 1 Chron. XXV. 1, 3. (though improperly rendered *prophecy*) and גִּבּוֹרֹת has this Sense, Pf. CVI. 2. CXLV. 4. &c. וְ, (retaining the present Reading) thus — I WILL GO ON (OR, PROCEED) WITH THE MIGHTY ACTS OF THE LORD.

V. 18. *Now also when I am old and graybeaded,* — וְגַם עַד זָקְנָה [וְשִׁיבָה] This Hemistich doubtless belongs to the preceding Verse, and ought to be rendered --- EVEN UNTO OLD AGE AND GRAY HAIRS.

V. 19. *Thy Righteousness also, O God, is very high, who hast done great Things.* [וְצַדִּיקְתָּךְ אֱלֹהִים עַד מְרוֹם — אֲשֶׁר עָשִׂיתָ גְדוֹלוֹת:] Rather --- THY RIGHTEOUSNESS ALSO, O GOD, IS A WITNESS ON HIGH, THAT THOU HAST DONE GREAT THINGS. אֲשֶׁר is thus used, Lev. V. 5. 1 Sam. XVIII. 15. This seems to be an Allusion to the Custom of setting up Witnesses in an elevated Place, when they delivered their Evidence in Courts of Justice, that they might be seen and heard by all.

V. 23. *My Lips shall greatly rejoice when I sing unto thee;* — תִּרְנְנָה [שִׁפְתַי כִּי אֲזַמְרָה לָךְ] Rather — MY LIPS SHALL SHOUT FOR JOY &c.

P S A L M LXXII.

V. 3. *The Mountains shall bring Peace to the People, and the little Hills, by Righteousness.* [יִשְׂאוּ הַרִים שְׁלוֹם לְעַם — וּגְבוּעוֹת בְּצַדִּיקָה:] Rather — AND THE HILLS RIGHTEOUSNESS: for ב in בְּצַדִּיקָה is not acknowledged by most of the ancient Versions. The Mistake seems owing to בְּצַדִּיק occurring in the preceding Line.

V. 5. *They shall fear thee as long as the Sun and Moon endure,*] So Ovid, *Amor. Lib. I. Eleg. 15.*

Cum Sole et Luna semper Aratus erit.

V. 6. — *as Showers that water the Earth.* ; כרביבים זרויף ארץ ; זרויף is an *απαζ λει.* and seems to be a Mistake for זרפים, the Participle present of זרף, which in Syriac signifies *to water*, whence comes זרפאן, *Pluvia, Imber, Nimbus.* In Chaldee זרף has the Sense of זרו, *Irrigatio.*

V. 7. *In his Days shall the righteous flourish:* — יפרח בימיו צדיק] Most of the ancient Versions read צדק, *RIGHTEOUSNESS*, which is preferable.

V. 16. *There shall be an handful of Corn in the Earth* — יהי פסת] בר בארץ I read here with the Syriac פשת or פש, *ABUNDANCE.* For *an Handful* is contrary to the Idea intended to be conveyed.

— *upon the Top of the Mountains* —] בראש הרים This ought doubtless to be Part of the second Hemistich, thus — UPON THE TOP OF THE MOUNTAINS HIS FRUIT SHALL SHAKE LEBANON.

— *and they of the City shall flourish* —] ויציצו מעיר Rather — AND HE WILL MAKE IT TO FLOURISH ABOUT THE CITY: for the latter ו in ויציצו seems to be the Affix Pronoun, which has פרי for it's Antecedent.

V. 17. — *his Name shall be continued* —] ינין שמו The Verb נון occurs nowhere else: but, as נין signifies *a Son*, Critics have supposed that this Root must mean *to be as a Son*, to continue the Father's Name. But I think it can hardly be doubted that the true Reading is ילין, *SHALL REMAIN.*

— *and Men shall be blessed in him* ;] ויתברכו בו According to the LXX, Vulgate, Arabic, and Ethiopic Versions, the Words here wanting are כל שבטי לארץ — *ALL THE TRIBES OF THE EARTH.*

V. 20. *The Prayers of David &c.*] See the Note Job XXXI. 40. If the Psalms of David end here, how comes it to pass that so many of them occur afterwards? See CXXXI.—II.—III. &c. It is not worth while to inquire into this Matter, as these Places are evidently unauthentic Interpolations: and we might with as much Propriety admit into the Body of the Text the Words that immediately follow these, *viz.* ספר שלישי *The third Book*, or תפלים, or הזי הספר *The Half of the Book*, or *of the Psalms*, inserted in the Middle of Pf. LXXVIII, and other Massoretical Fancies.

P S A L M LXXIII.

V. 4. *For there are no Bands in their Death:* [כי אין הרצבות למותם] That is, says our old Version, by *Sickness*, which is Death's Messenger: but this may perhaps be better understood of their "not being led "bound to Death," like other Malefactors. The Word הרצב occurs nowhere else, except Isa. LVIII. 6.

— *but their Strength is firm.* : [ובריא עולם] cannot I think convey the Idea of *Firmness*. The LXX, Symmachus, Arabic, and Vulgate, seem to have read בריה, like *Bars*.

V. 5. *They are not in Trouble as other Men:* — [בעמל אנוש אינימו] THEY ARE IN NO HUMAN TROUBLE.

V. 7. — *they have more than Heart could wish.* : [עברו משכחת לבב] Rather --- THEY EXCEED THE THOUGHTS OF THE HEART: *i. e.* "they are [wicked beyond Conception." The same Sentiment, probably borrowed from hence, occurs, Jer. V. 28. *viz.* *They are waxen fat, they shine; yea, they overpass the Deeds of the wicked.*

V. 8. — *and speak wickedly concerning Oppression: they speak loftily.* : [ודברו ברע — עשק ממרום ידברו] Rather — AND SPEAK OF WICKEDNESS; THEY TALK OF CONTENDING AGAINST THE MOST HIGH; OR, THEY TALK INJURIOUSLY AGAINST THE MOST HIGH. The Words which immediately follow establish either of these Senses.

V. 10. *Therefore his People return hither:* — [לכן ישוב עמו] According to our present Version *his* has here no Antecedent: but if the Construction of מרום, V. 8. be admitted, THE MOST HIGH will be the Subject.

— *and Waters of a full Cup* — [ומי מלא] Rather — AND MUCH WATER IS WRUNG OUT TO THEM, *viz.* the wicked: for the Words signify literally *Waters of Fulness*.

V. 14. *For all the Day long have I been plagued, and chastened every Morning.* : [ואהי נגוע כל היום — ותוכחתי לבקרים] Rather — FOR I HAVE BEEN CONTINUALLY PLAGUED, AND CHASTENED WITH SCOURGES. So בקר signifies, Lev. XIX. 20. ל is sometimes the Sign of the Ablative Case. See Noldius.

V. 17. — then understood I their End.] So the Poet,
Abstulit hunc tandem Rufini pœna tumultum,
Absolvitque Deos —. Claud. Lib. I. Cap. 21.

V. 19. *How are they brought into Desolation as in a Moment!* אֵיךְ
 הָיוּ לְשִׁמְרָה כְּרֹגַע] Read with all the Versions בְּרִנְעַ, and render —
 HOW SUDDENLY ARE THEY IN DESOLATION!

V. 20. *As a Dream when one awaketh;* כַּחֲלוֹם מִהִקִּיץ אֲדַנִּי] Rather
 — AS A DREAM ON AWAKING, O LORD: for the Verb seems to be
 in the Infinitive.

— so, O Lord, when thou awakest, thou shalt despise their Image.
 : בעִיר צִלְמֵם תִּבְזֹוּהָ] Rather — THOU WILT DISREGARD THEIR
 FOOLISH VAIN SHEW.

V. 23. — *thou hast bolden me by my right Hand.* אַחֲזוֹת בְּיַד יְמִינִי :
 These Words may be rendered --- THOU HAST TAKEN MY RIGHT
 HAND BY THE HAND: or, THOU HAST TAKEN HOLD OF MY
 RIGHT HAND.

P S A L M LXXIV.

V. 2. — *the Rod of thine Inheritance which thou hast redeemed;*
 גִּזְרֵת שִׁבְט נַחֲלָתְךָ] Rather — THE TRIBE &c. as in the Margin;
 for Mount Zion in the next Hemistic determines that this Word is to
 be taken in this Sense, and that the Tribe hereby meant is Judah's.

V. 3. *Lift up thy Feet unto the perpetual Desolations:* הֲרִימָה פְּעָמֶיךָ
 : לְמִשְׁאוֹת נִצָּח] Rather — UNTO THE TOTAL DESOLATIONS; as Pf.
 XLIX. 19.

— even all that the Enemy hath done wickedly in the Sanctuary.
 : כָּל הָרַע אֹיֵב בַּקֹּדֶשׁ :] Rather — SUPPRESS THE EVIL OF THE ENE-
 MY IN THE SANCTUARY. כָּל is here considered as the Imperative
 of כּוֹל, which has this Sense, Jer. VI. 11. XX. 9.

V. 5. *A Man was famous according as he had lifted up Axes upon the
 thick Trees.* יוֹדֵעַ מְבִיא לַמַּעֲלָה—בְּסַבֵּךְ עֵץ קָרְדָּמוֹת :] I read
 and render --- A MAN HAS BEEN SEEN BY THEE LIFTING UP
 AXES AGAINST THE THICKEST PART OF THE TIMBER ON
 HIGH. That is, I imagine, “against the Beams and Rafters of the
 “Covering of the Temple.”

V. 7.

V. 7. — *they have defiled by casting down the dwelling Place of thy Name to the Ground.* : לארץ הללו משכן שמך] Rather — THEY HAVE BROKEN DOWN TO THE GROUND AS PROFANE THE DWELLING PLACE OF THY NAME. See חלל thus used, Pf. LXXXIX. 34.

V. 9. — *neither is there amongst us any that knoweth how long.* ולא : אהנו יודע עד מתי] Rather — THAT KNOWETH WHEREFORE, *i. e.* “this Calamity is come upon us.” See Noldius.

V. 11, 12. *Why withdrawest thou thy Hand, even thy right Hand? pluck it out of thy Bosom. For God is my King &c.* — למה תשיב ירך] These two Verses ought I think to make but one, the Hemistichs to be thus divided, read, and rendered --- WHY DOST THOU RETURN BACK THINE HAND, EVEN THY RIGHT HAND FROM OUT OF THY BOSOM? DRAW IT FORTH QUITE, O GOD, MY KING OF OLD &c. כלה signifies *to complete what was begun*, which in this Case seems to be *the drawing out of the Hand*: for God is represented as beginning to draw it out, and then returning it back again; for which Reason the Psalmist prays him not to break off at the Attempt only, but to carry the Work quite through.

V. 18. *Remember this, that the Enemy hath reproached,* — זכר זורת] Rather — REMEMBER that THE ENEMY DISPARAGETH THESE THINGS: *i. e.* thy Works, just mentioned.

V. 19. *O deliver not the Soul of thy Turtle Dove unto the Multitude of the wicked:* — אל תתן לחית נפש הורף] Rather — UNTO WILD BEASTS: לחיות being contractedly written for לחיות.

— *forget not the Congregation* —] חית here seems rather to signify LIFE, answerable to נפש.

P S A L M LXXV.

V. 1. *Unto thee, O God, do we give Thanks, unto thee do we give Thanks:* — הודינו לך אלהים הודינו] Rather — WE GIVE THANKS UNTO THEE, O GOD, WE GIVE THANKS.

— *for that thy Name is near, thy wonderful Works declare.* וקרוב : שפך ספרו נפלאותיך] Most of the ancient Versions read here וקרובו — AND WE CALL UPON THY NAME, and DECLARE THY WONDEROUS WORKS.

V. 8.

V. 8. — *and the Wine is red* : — [ויין חמר] Rather — IS TROUBLED, OR THICK.

— *but the Dregs thereof all the wicked of the Earth shall wring them out, and drink them.* : [אך שמריה ימצו ישתו כל רשעי ארץ :] I read here ימין וישתו, and render — SURELY HE WILL WRING OUT THE DREGS THEREOF, AND ALL THE WICKED OF THE EARTH SHALL DRINK them.

V. 9. *But I will declare for ever* ; — [ואני אניר לעלם] I read with the LXX, Ethiopic, and Arabic, אניל, I WILL REJOICE : which suits better with the Context.

P S A L M LXXVI.

V. 4. *Thou art more glorious and excellent than the Mountains of Prey.* : [נאור אתה — אדיר מהררי טרף :] If this Verse were an Apostrophe to Zion, the Construction might be applicable to it : but it seems more natural to make it relate to God. In this Case I would render — THOU art become GLORIOUS, yea MIGHTY AT THE MOUNTAINS OF PREY. See מהר thus rendered, Exod. XXXIII. 6.

V. 6. — *both the Chariot and Horse are cast into a deep Sleep.* נרום : [ורכב וסוס :] Rather — BOTH THE RIDER AND HORSE &c. or if we read נרדו, we may render — BOTH THE CHARIOT AND HORSE ARE OVERCOME.

P S A L M LXXVII.

V. 2. — *my Sore ran in the Night, and ceased not* : ידי לילה נגרה : [ולא הפוג] It is not clear that יד can signify a Sore, nor yet a Stroke ; for the only Place that may seem to countenance either of these Senses admits of another Sense. See Job XXIII. 2. The Syriac seems to have read נגעי or נגפי — ידו — HIS HAND STRIKES ME IN THE NIGHT, AND CEASETH NOT : or (by only reading ידו) HIS HAND EXHAUSTETH me. See Taylor.

V. 5. *I have considered the Days of old, the Years of ancient Times.* : [השבתי ימים מקדם — שנות עולמים :] There is a Word wanting in the last Hemistich, and none is more proper than that which immediately follows, viz. אזכרה : it is accordingly made a Part of it in nearly all the ancient Versions, viz. thus — I HAVE CALLED TO REMEMBRANCE THE YEARS OF ANCIENT TIMES.

V. 6.

V. 6. *I call to Remembrance my Song in the Night : I commune with mine own Heart : and my Spirit maketh diligent Search.* נגניתי בלילה ; וְהִגִּיתִי לִי אֶת־לִבִּי — אֲשִׁיחָהּ וַיִּחְפֹּשׂ רוּחִי ; Instead of נגניתי, I read הִגִּיתִי, as V. 12. with the LXX, Syriac, Arabic, and Vulgate, and render — I MEDITATE IN THE NIGHT IN MY HEART ; I COMPLAIN, AND MY SPIRIT INQUIRETH thus --- WILL THE LORD &c.

V. 10. — but I will remember *the Years of the right Hand of the most High.*] שְׁנוֹת יְמִין עֲלִיּוֹן ; Rather, I think, with most of the old Versions—for there are CHANGES IN THE RIGHT HAND OF THE MOST HIGH : *i. e.* “that same Hand which lately afflicted me with “*it's Stroke*, (V. 2.) will soon take hold of my own Hand :” (as Pf. LXXIII. 23. and LXXIV. 11.) so God is said ἀντρεπισσασθως to repent, when He means to desist from inflicting Punishments. Thus I think שְׁנוֹת ought also to be rendered, V. 5.

V. 18. *The Voice of thy Thunder was in the Heaven :* קוֹל רַעַמְךָ בַּגִּלְגָּל] קוֹל רַעַמְךָ בַּגִּלְגָּל signifies properly the HOLLOW ARCH, the *Calorum convexa*.

P S A L M LXXVIII.

V. 4. — *and his Strength, and his wonderful Words that he hath done.*] וְעֹזוֹ וּנְפִלְאוֹתָיו אֲשֶׁר עָשָׂה ; Would not — AND HIS MIGHTY AND HIS WONDERFUL WORKS THAT HE HATH WROUGHT --- be better ?

V. 25. *Man did eat Angels' Food : he sent them Meat to the full.* לֶחֶם] אֲבִירִים אֲכָל אִישׁ — צִידָה שְׁלַח לָהֶם לְשֹׁבַע ; אֲבִירִים seems to signify OXEN in this Place, as Pf. XXII. 12. L. 13. LXVIII. 30. Ila. XXXIV. 7. Jer. L. 11. but this Word is used in no other Place to denote *Angels*. The corresponding Word צִידָה, which signifies any *Food procured by hunting*, countenances the first Sense. I would therefore translate --- EVERY ONE EAT THE FLESH OF OXEN : HE SENT THEM VENISON (OR, VICTUALS) IN PLENTY. See לֶחֶם rendered *Flesh*, Zeph. I. 17.

V. 31. — *the fattest of them* —] בְּמִשְׁמָנֵיהֶם] Rather — THE STRONGEST, with the old Version, OR THE WEALTHIEST, as Pf. XXII. 29.

V. 32. — *and believed not for his wonderful Works.* וְלֹא הֶאֱמִינוּ] Rather, with the old Version — AND BELIEVED NOT HIS WONDEROUS WORKS.

V. 41. — *and limited the Holy One of Israel.* : [וקדוש ישראל התוו] AND SET BOUNDS TO (i. e. *circumscribed*) Him whom the Heavens cannot contain within the narrow Limits (as they supposed) of an Idol: or by this Phrase may be meant *setting Bounds to His Power*, which they did, when they supposed Him unable to bring them into the Land of Promise. Numb. XIV. 2, 3.

V. 49. — *by sending evil Angels among them.* : [משלחת מלאכי רעים] משלחת is here a Noun, put in Apposition, and governed of the Verb ישלח: it signifies *the sending forth*. I would therefore render this Hemistic thus --- THE MISSIONS OF EVIL MINISTERS: viz. not *Angels*; but THE FIERCE ANGER, WRATH, INDIGNATION, AND TROUBLE, which God employed as the Instruments of his Vengeance. Thus is *the Fire* called *his Minister*. Pf. CIV. 4.

V. 50. *He made a Way to his Anger*; — [יפלס נתיב לאפו] Rather --- HE LEVELLED A WAY --- i. e. “He made it plain and direct, “so as not to miss those whom it was intended to strike.” See Taylor.

V. 63. *The Fire consumed their young Men*; [בחוריו אכלה אש] I read אכל האש — and render — THE FIRE CONSUMED THEIR CHOICEST YOUNG MEN; for so בחור signifies.

— *and their Maidens were not given to Marriage.* [ובתולתי לא] Rather — AND THEIR MAIDENS WERE NOT CELEBRATED WITH A MARRIAGE SONG, had no *Epithalamium*; which corresponds to *the Lamentations* of the Widows in the next Verse.

V. 69. *And he built his Sanctuary like high Palaces*: [ויבן כמו רמים] I read כמו with the Syriac — AND HE BUILT HIS SANCTUARY ON HIGH: for the Temple, wherein was the Sanctuary, was on Mount Zion, the highest Part of Jerufalem.

— *like the Earth which he hath established for ever.* [כארץ יסדה] Read again with the same, and almost all the other old Versions, בארץ — HE HATH ESTABLISHED IT IN THE EARTH FOR EVER.

V. 72. *So he fed them according to the Integrity of his Heart*: [ותירעם נתם לבנו] I read here again with all the old Interpreters בתם --- AND HE FED THEM IN THE INTEGRITY &c. See also next Psalm, Verse 11.

P S A L M LXXIX.

V. 2. — *unto the Beasts of the Earth.* : לחיותו ארץ] A clear Mistake for לחיות.

V. 5. *How long, Lord, wilt thou be angry for ever? shall thy Jealousy burn like Fire?* : עד מתי יהיה תאנק—לנצה תבער כמו אש קנאחק] Rather --- HOW LONG, LORD, WILT THOU BE ANGRY? SHALL THY JEALOUSY BURN LIKE FIRE FOR EVER?

V. 8. *O remember not against us former Iniquities:* אל תזכר לנו] Rather, as in the Margin — THE INIQUITIES OF THEM THAT WERE BEFORE US, equivalent to *our Forefathers*.

P S A L M LXXX.

V. 2. — *and come and save us.* : ולכרה לישעתה לנו] Rather — AND COME TO OUR SALVATION; or, more literally, AND COME TO US FOR SALVATION.

V. 3. *Turn us again* — השיבנו] Rather — RESTORE US: so also V. 7, & 19.

V. 5. *Thou feedest them with the Bread of Tears:* — האכלתם לחם] Thus *Bread of Care, Bread of Affliction, Bread of Adversity*, are Scriptural Phrases.

— *and givest them Tears to drink in great Measure.* ותשקמו] Or—MAKEST THEM TO DRINK OF TEARS A THIRD PART: a definite Number used for an indefinite.

V. 6. — *and our Enemies laugh among themselves.* : ואיבינו ילענו כמו] All the old Versions, except the Chaldee, read לנו, viz. LAUGH AT US.

V. 9. *Thou preparedst Room before it;*] שנית לפניה] Rather — THOU DIDST REMOVE INCUMBRANCES FROM IT. See Taylor.

V. 10. *The Hills were covered with the Shadow of it, and the Boughs thereof were like the goodly Cedars.* : וכסו הרים צלה—וענפיה ארוי אל] I would render the latter Hemistic thus—AND THE GOODLY CEDARS WITH IT'S BOUGHS, the Verb understood from the preceding Hemistic:

tic: for a Vine may with more Propriety be said to cover a Cedar with it's Boughs, than to be like that Tree.

V. 15. *And the Vineyard which thy Right Hand hath planted:* וְכִנָּה [אִשֶּׁר נִטְעָה יְמִינְךָ] Lexicographers give כִּנָּה the Signification of *Vineyard*, merely because they think the Sense requires it in this Place. But, though this Sense might be better adapted to the Continuance of this beautiful Allegory, yet I think we have not Authority to wrest the Word from it's usual Signification, which is A FOUNDATION: I would therefore render --- AND THE FOUNDATION WHICH THY RIGHT HAND HATH SETTLED. The Psalmist begins to proceed gradually from Figurative, to *Proper*, Terms. For seven Verses a regular Series of Metaphors is preserved. Here is a Transition from a Vine to an Edifice. At V. 17. the Psalmist advances one Step farther, and considers the whole Congregation of Israel as one Individual. And at the 18th and 19th Verses he ends in absolutely Proper Terms.

— *and the Branch that thou madest so strong for thyself.* וְעַל בֵּן [אֲמַצְתָּהּ לְךָ] Qu. may not בֵּן be here rendered A BUILDING, as well as בַּת, בִּנְיָה, or בְּנִיָּן, all which are derived from בָּנָה, *ædificavit*? for בֵּן, Gen. XLIX. 22. does not signify there a *Branch*. See *Par. Proph.*

V. 16. — *they perish at the Rebuke of thy Countenance.* מִגְּעַרְתָּ פָנֶיךָ [יֵאָבְדוּ] The Antecedents to יֵאָבְדוּ are I apprehend *the Foundation* and *the Building* just before mentioned.

P S A L M LXXXI.

V. 5. — where *I heard a Language that I understood not.* שָׁמַע לֹא [יָדַעְתִּי אִשְׁמָע] Our old Version observes in the Margin that this is spoken by God in the Person of the People, because He was their Leader. But this Sense seems very forced; I would rather read, with most of the old Versions, יָדַע שָׁמַע, *viz.* HE (*i. e.* Joseph) HEARD A LANGUAGE THAT HE UNDERSTOOD NOT; or, with less Variation from the Text, read יָדַעְתִּי אִשְׁמָע — I MADE thee HEAR A LANGUAGE WHICH THOU UNDERSTOODEST NOT. The two following Verses would justify this Change of Persons.

V. 7. — *I answered thee in the secret Place of Thunder.* אֶעֱנֶךָ בְּסֵתֶר [רָעַם] Rather — I ANSWERED THEE BY (HIDING, OR) STOPPING

THE

THE THUNDER. בַּסֵּתֶר is here I apprehend the Gerund; and this is a manifest Allusion to that Thunder which accompanied the Delivery of the Law of the two Tables, which we are told greatly alarmed the People. Exod. XX. 18, 19.

V. 8. *Hear, O my People, and I will testify unto thee: O Israel, if thou wilt hearken unto me.* : שְׁמַע עִמִּי וְאֶעֱדָה בְךָ—יִשְׂרָאֵל אִם תִּשְׁמַע לִי] The Syriac adds after, *Hear, O my People, וְאֶדְבֹר, and I will speak:* but there is no Occasion for any Addition, if we render — HEAR, O MY PEOPLE, FOR I WILL BEAR WITNESS AGAINST THEE. O ISRAEL, IF THOU HADST HEARKENED UNTO ME;

V. 9. *There shall no strange God be in thee; —* לֹא יִהְיֶה בְךָ אֱלֹהִים זָר] THERE WOULD HAVE BEEN NO &c. and so in the next Hemistic. The 11th Verse confirms this Sense.

V. 10. — *open thy Mouth wide, and I will fill it.* : הִרְחֵב פִּיךָ וְאִמְלֵאֲהוּ] הִרְחֵב is here I imagine to be construed as the Preter Hiphil, as Isai. XXX. 33. Pf. IV. 1. &c. thus — WHO OPENED THY MOUTH AND FILLED IT. This seems clearly to refer to the miraculous Manner, in which the Israelites were fed with Manna in the Wilderneys.

V. 15. — *but their Time should have endured for ever.* וַיְהִי עִתָּם : לעולם] Qu. might not we read — וַאֲנִי אִתָּם לְעוֹלָם — AND I WOULD HAVE BEEN WITH THEM FOR EVER ?

V. 16. *He should have fed them —* וְאִכְלִיֵּהוּ] If we read וְאִכְלִיֵּהוּ — AND I SHOULD HAVE FED THEM --- the whole Context would be clearer.

P S A L M LXXXII.

V. 1. — *he judgeth among the Gods.* : בְּקִרְבַּי בְּאֱלֹהִים יִשְׁפֹּט] The Word אֱלֹהִים is not, like the incommunicable Name יהוה, *Jehovah*, (Pf. LXXXIII. 18.) confined to the Supreme Being, but is sometimes extended to MAGISTRATES, as in this Place and V. 6. and at other Times to *Angels*, as Pf. CIII. 20. The Reason seems to be, that by their Office they are God's Representatives, commissioned to execute his Commands. This Name is also given to *Idols*, Pf. XCVII. 7, 9. &c.

V. 5. — *all the Foundations of the Earth are out of Course.* יִבֹּטוּ : כל מוֹכְדֵי אָרֶץ] Rather — TOTTER, OR ARE SHAKEN. When
X 2 *Justice*

Justice is perverted, and Partiality shown, when the poor, the afflicted, and the fatherless are oppressed by the Magistrates, the Foundations of the moral World may very justly be said to be shaken.

V. 6. *I have said, Ye are Gods; and all of you are Children of the most High.* : אָנִי אִמַּרְתִּי אֱלֹהִים אַתֶּם — וּבְנֵי עֲלִיוֹן כֻּלְּכֶם : This Verse ought I think to be connected with the next, and rendered — THOUGH I HAVE CALLED YOU GODS, YEA, ALL OF YOU THE CHILDREN OF THE MOST HIGH ;

V. 7. *But ye shall die like Men, and fall like one of the Princes.* : אֲבָן כְּאֶדָם הַמִּוֹתֵן — וּכְאַחַד הַשְּׂרִיפִים תִּפְלוּ : Rather ——— NEVERTHELESS YE SHALL DIE LIKE A COMMON MAN; AND YE SHALL FALL, O PRINCES, LIKE A SINGLE INDIVIDUAL ; in Opposition to Magistrates, who represent the Body of the People.

P S A L M LXXXIII.

V. 3. — *and consulted against thy bidden ones.* : וַיִּתְעַצְּוּ עָלַי צְפוֹנִיךָ : Rather --- AGAINST THOSE WHOM THOU ESTEEMEST ; or literally, AGAINST THINE ESTEEMED, OR TREASURED, ONES, (see the Verb צָפַן thus used, Job XXXIII. 12.) in the same Sense as God's People are frequently stiled his סְגֻלָּה, *His peculiar Treasure* ; Pf. CXXXV. 4. Exod. XIX. 5.

V. 11. *Make their Nobles like Orb* ——— שִׂיתַמּוּ נְדִיבֵינוּ כְּעָרֶב — Read here — שִׂיתַמּוּ וְנְדִיבֵינוּ — MAKE THEM AND THEIR NOBLES ----. That this is the true Lesson, see the Chaldee and Syriac Versions.

V. 13. *O my God, make them like a Wheel* : אֱלֹהֵי שִׂיתַמּוּ כְּגִלְגַּל : In Isaiah, where the same Comparison occurs, גִּלְגַּל is rendered *a rolling Thing* (which is doubtless the general Idea of the Word) and in the Margin, *Thistle Down* : (Ch. XVII. 13.) either of which Senses seems preferable to that of *Wheel*.

V. 14. *As the Fire burneth the Wood, and as the Flame setteth the Mountains on Fire :*] So Homer, Iliad II. v. 455.

Πῦρ τε πῦρ αἰθέρον ἐπιφλέγει ἀσπίτεσσι γλῶσσαι

ὄρησιν ἐν κορυφαῖς. And Virgil, Georg. II. V. 305.

Robora comprehendit, frondesque clapsus in altas,

Ingentem cælo sonitum dedit ; inde secutus

Per ramos victor perque alta cacumina regnat,

Et totum involvit flammis nemus. ———

P S A L M LXXXIV.

V. 2. — *my Heart and my Flesh crieth out for the living God.* לבי : ובשרי ירננו אל אל חי :] Rather, with the old Version — REJOICE IN THE LIVING GOD.

V. 3. *Yea, the Sparrow hath found an House, and the Swallow a Nest for herself, where she may lay her young, even thine Altars &c.* גם צפור מצאה בית — ודרור קן לה — אשר שתי אפרחיה — את מזבחותיך] As את seems rather redundant here, might not we read אתה or אתן, and render — AS THE SPARROW FINDETH AN HOUSE, AND THE SWALLOW A NEST, WHERE SHE MAY LAY HER YOUNG, SO LET ME APPROACH (OR LET ME BE PLACED AT) THINE ALTARS &c? גם is used as a Particle of Comparifon, Jer. LI. 49.

V. 5. — *in whose Heart are the Ways of them.* : מסלות בלבבם :] Rather, I think --- IN WHOSE HEART are PRAISES : for the Verb סלל signifies *to extol, or praise*, Pf. LXVIII. 4.

V. 6. *Who passing through the Valley of Baca, make it a Well : the Rain also filleth the Pools.* עברי בעמק הבכא — מעין ישחווהו גם :] Thus I think ought the Hemistichs to be distinguished, which will give this Sense --- PASSING THROUGH THE VALE OF WEEPING, THEY WILL MAKE IT A SOURCE EVEN OF BLESSINGS : IT WILL PUT ON A NEW FACE ; OR IT WILL BE CLOTHED WITH A CHANGE. מורה is here considered as a Noun, from מור, which signifies *to make a Change in the Circumstances, or to alter to the reverse*. See Hof. IV. 7. Mic. II. 4. and I read, with the ancient Versions, הבכא.

V. 7. — *every one of them in Zion appeareth before God.* יראה אל :] Rather — THE GOD OF GODS WILL LOOK UPON ZION ; i. e. *his Church*.

V. 10. *For a Day in thy Courts is better than a thousand :*] So Tully, Tusc. V. *O vitæ Philosophia dux, unus dies bene et ex præceptis tuis actus peccanti Immortalitati est anteponeendus.*

P S A L M LXXXV.

V. 13. — *and shall set us in the Way of his Steps.* :] Rather --- AND SHALL DIRECT HIS STEPS IN THE WAY : i. e. Righteousness

Righteousness shall direct God. A poetical Image, to intimate that He will act agreeably to Justice.

P S A L M LXXXVI.

V. 8. — *neither* are there any Works like unto thy Works. ואין ; כמעשיך] Rather — AND there is NOTHING LIKE THY WORKS.

V. 11. — *unite my Heart to fear thy Name.* : יחד לבבי ליראה שמך]
OR --- MY HEART WILL REJOICE IN FEARING THY NAME.
See the Verb חדרה.

P S A L M LXXXVII.

V. 1. *His Foundation is in the holy Mountains.* : יסודתו בהררי קדש]
I read יסוד תו — A DESIRE (A MARK, or SIGN) SHALL BE SET UP IN THE HOLY MOUNTAINS. Though the Temple upon Mount Moriah might be considered as a *Beacon*, to be seen by all Nations, yet it does not seem to be *the Idea* intended to be here specified. What this is will appear at V. 5.

V. 3. *Glorious Things are spoken of thee* — [נכבדות נדבר בך] If this Version be right, the Text ought to be מדברות, the Participle *Pybal*: but the Words may I think be divided better, thus — נכבד והם דבר בך, and rendered — A GLORIOUS AND PERFECT SUBJECT IS IN THEE, O CITY OF GOD.

V. 4. *I will make mention of Rahab and Babylon to them that know me; behold Philistia, and Tyre, with Ethiopia; this Man was born there.*
: אזכיר רהב ובבל לירעי — הנה פלישת וצור עם כוש — זה ילד שם]
Rather---I WILL SPEAK TO THOSE THAT KNOW ME OF EGYPT AND BABYLON; BEHOLD OF PHILISTIA, AND TYRE, WITH ETHIOPIA, saying, SUCH A ONE WAS BORN THERE. The same as ο δειμα: זה is used contemptuously, viz. *as for* THIS MOSES, *the Man that brought up us out of the Land of Egypt, we wot not what is become of him.* Exod. XXXII. 1. The Meaning of this Verse I conceive to be no other than this; viz. “that in speaking to my “Acquaintance concerning Egypt, Babylon, and all the other neighbouring Countries, I shall make mention of the greatest Persons born in them as mere ordinary Characters, from whose Births their
“respective

“respective Countries will derive no great Credit, in Comparison of
“that infinitely more eminent Native of Judea, who is the Subject of
“the following Verse.”

V. 5. *And of Zion it shall be said, This and that Man was born in her: and the Highest Himself shall establish her.* ולציון יאמר איש ואיש: [ילד ברה — והוא יכוננה עליון:] Rather — BUT OF ZION IT SHALL BE SAID, THE MOST EMINENT OF MEN WAS BORN IN HER; AND HE, THE MOST HIGH, SHALL ESTABLISH HER. איש put in Opposition to זרה (as before explained) signifies a *Man of Consequence*: and, according to the oriental Phraseology, by the Reduplication, must mean the Superlative or highest Degree: or *the Man, even the Man*, signifies the MAN OF MEN, THE GREATEST OF ALL MEN. According to this Interpretation every one will see who this eminent Personage was to be, from whose Birth Zion (used by a *Synecdoche* for Judea) was to acquire so much Glory. The latter Hemistic seems to me to have reference, not to God the Father, but to his Son: it appearing to be exegetical of the preceding one, and to describe His Divine, as the other does His Human, Nature.

V. 6. *The Lord shall count when he writeth up the People, that this Man was born there.* [יהודה יספר בכטוב עמים זרה ילד שם:] Rather --- THE LORD WILL HAVE THIS RECORDED IN REGISTERING THE PEOPLE, that HE WAS BORN THERE. ספר signifies a *Genealogy*, Gen. V. 1. Neh. VII. 5. כטב, a *Register*. Ezra. II. 62. Jer. XVII. 13. זרה is used to denote *this very Thing, this particular Circumstance*, Eccl. VI. 9. Esth. IV. 5. &c. This I think can possibly relate to nothing else than the Pedigree of our Lord, which had been recorded among the Jews, and which the Evangelists have given us with the History of his Birth, &c. in the Gospels.

V. 7. *As well the Singers as the Players on Instruments shall be there: all my Springs are in thee.* [וישרים כחללים — כל מעיני בך:] Rather --- ALL THAT DWELL IN THEE WILL SING WITH THE DANCERS: literally, will be *Singers*, the Part. present. חלל signifies *to dance* in several Places; Judg. XXI. 21, 23. &c. I read בהללים, with the Chaldee and the old Versions; and consider מעיני as the Part. *Hiphil*, from עין *to inhabit*; which is here *special*, as in a Multitude of Places. Here the Psalmist returns to Sion, his first Subject, from which he might be thought to have digressed, by talking of it as of a third Person; and

and concludes with predicting the Joy which would accompany the Advent of the Desire of all Nations.

P S A L M LXXXVIII.

V. 5. — *free among the dead* — [במתים חפשי] Qu. might not the true Lction be הפשתי (in *Pibel*) — I AM SOUGHT FOR — corresponding to נחשבתני, I AM COUNTED, in the preceding Verse? However I shall consider it as the Part. present, and render — THEY SEEK ME AMONG THE DEAD.

V. 6. — *in the Deeps.* : [במצלורת] All the ancient Versions, the Chaldee excepted, read בצלמות, IN THE SHADOW OF DEATH; which seems a better Sense.

V. 10. — *shall the dead arise* — [אם רפאים יקומו] Rather — SHALL THE DECEASED —. See this and the following Verses explained, Job XXVI. 5.

V. 18. *Lover and Friend hast thou put far from me, and mine Acquaintance into Darknefs.*] These two last Words — מירעי מחשך, in order to have the Sense which our Version gives them, must have a Verb, a Conjunction, and a Preposition supplied: they ought to be rendered --- KEEPING BACK MINE ACQUAINTANCE; viz. *from coming to see me*: agreeably to V. 8. מחשך is the Participle *Pibel*. אהב ורע, at the Beginning of the Verse, should be translated, FRIEND AND COMPANION, as Pl. XXXVIII. 11.

P S A L M LXXXIX.

V. 2. *For I have said* — [אמרתני] All the old Versions, except the Chaldee, read אמרת, THOU HAST SAID: which is preferable.

V. 5. *And the Heavens shall praise thy Wonders, O Lord: thy Faithfulness also in the Congregation of the Saints.* — ויורו שמים פלאך יהוה : [אף אמונתך בקהל קדשים :] The latter Hemistic ought to be thus rendered --- THE SAINTS ALSO THY FAITHFULNESS IN THE CONGREGATION; the Verb יורו being either understood or repeated from the preceding Member. For though it be a beautiful Image to say that the *Heavens praise God*, by making Men admire their wonderful Structure and stated Motions, it seems harsh to imagine them joining with Saints in Divine Worship.

V. 8.

V. 8. *O Lord God of Hosts, who is a strong Lord like unto thee? or to thy Faithfulness round about thee?*] The latter Clause is hardly intelligible as here rendered. ואמונתך סביבותיך ought to be translated—
AND THY TRUTH IS ROUND ABOUT THEE.

V. 11. — as for *the World, and the Fulness thereof; thou hast founded them.* : תבל ומלאה אחרה יסרתם] Rather — THE WORLD, AND ALL THAT IS THEREIN; THOU HAST FOUNDED THEM: the Words ARE THINE being understood from the preceding Clause, so Pl. XCV. 5. *The Sea is his; for he made it:* the Property of them being founded in Creation.

V. 14. *Justice and Judgment are the Habitation of thy Throne:* צדק ומשפט מכון כסאך] Rather — are THE FOUNDATION, OF THE ESTABLISHMENT, as in the Margin; so Prov. XXV. 5. and Isa. XVI. 5.

V. 25. *I will set his Hand also in the Sea,* ושמתי בים ידו] Rather — OVER THE SEA; so likewise in the next Hemistic — OVER THE RIVERS. That is, “I will give him Power over them.” This doubtless has reference to God’s Promise to the Patriarch Abraham, in regard to the Extent of the Land of Promise: hence *the Sea* here mentioned must mean *the Mediterranean*, as well as the *Red Sea*, and the *Rivers*, the *Euphrates* and *Nile*. See this Point particularly examined, *Par. Proph.* App. N^o. I. P. 153. and the Reasons why the Promise was never fully accomplished.

— and *his right Hand in the Rivers.*] So the Scythians tell Alexander in Q. Curtius, *Si Dii habitum corporis tui aviditati animi parem esse voluissent, Orbis te non caperet; altera manu orientem, altera occidentem contingeres.* Lib.VII. Cap. 8.

V. 29. *His Seed also will I make to endure for ever:* ושמתי לעד זרעו] Rather --- HIS SEED ALSO WILL I ESTABLISH FOR EVER: as Gen. XLV. 7. 2 Sam. XXIII. 5. &c.

V. 37. *It shall be established for ever as the Moon, and as a faithful Witness in Heaven.* : כירח יכון עולם — ועד בשחק נאמן;] There is here no *Ellipsis* of the comparative Particle, for ו, coming after such a Particle, has that Force. See Noldius 60. §. 2.

V. 39. — *thou hast profaned his Crown, by casting it to the Ground.*] תללת ought to be rendered here — THOU HAST CAST DOWN AS PROFANE, as Ezek. XXVIII. 16.

V. 44. *Thou hast made his Glory to cease, and cast his Throne down to the Ground.* : [השבת מטהרו — וכסאו לארץ מגרתה :] *טהר* does not signify *Glory*: but the Words *השבת מטהרו*, as they are now read, ought to be rendered --- THOU HAST MADE HIM CEASE FROM HIS SPLENDOR. But I have no doubt but that instead of *טהרו* we ought to read *מעטרו*, and render — THOU HAST MADE HIS CROWN TO CEASE, &c. to which *כסאו*, *his Throne*, in the next Hemistic corresponds. *נ* is here prefixed to the Accusative, as *שמת מעיר לגל* — *Thou hast made the City an Heap*, Isa. XXV. 2.

V. 46. *How long, Lord, wilt thou hide thyself for ever? shall thy Wrath burn like Fire?* : [עד מתי יהודה תסתיר — לנצח תבער כמו אש המתך :] Rather --- LORD, HOW LONG WILT THOU HIDE THYSELF? SHALL THY WRATH BURN LIKE FIRE FOR EVER? See Pf. LXXIX. 5.

V. 48. — *shall he deliver his Soul from the Hand of the Grave?* : [ימלט נפשו מיד שאול :] Rather, I think — FROM THE POWER.

V. 50. — *I do bear in my Bosom the Reproach of all the mighty People.* : [שאתי בחיקי כל רבים עמים :] Rather — I BEAR (or literally, MY BEARING) IN MY BOSOM ALL THE REPROACHES OF THE PEOPLE. The Syriac and Aquila seem to have read *רבי* *in regimine*, as the Construction requires. See Pf. LV. 18. For *רב* is the same as *ריב* : it is as frequently written one Way as the other.

P S A L M XC.

V. 1. *Lord, thou hast been our dwelling Place* — אדני מעון אתה היית — [לנו] Rather — LORD, THOU HAST BEEN TO US A REFUGE : as Deut. XXXIII. 27.

V. 2. — *even from everlasting to everlasting thou art God.* ומעולם : [עד עולם אתה (אל :] Rather, I think — EVEN FROM EVERLASTING TO EVERLASTING THOU art, or dost exist. So Habakkuk, I. 12. *Art not thou from everlasting, O Lord my God?* So also Pf. XCH. 2. &c.

V. 3. *Thou turnest Man to Destruction : and sayest, Return, ye Children of Men.* : [אל תשב אנוש עד דכא — ותאמר שובו בני אדם :] DO NOT BRING MEN TO DESTRUCTION : BUT SAY, RETURN &c.

&c. I consider אלה as belonging to this Verse, and השב the same as השוב, which is as often written this Way as the other.

V. 4. — *and as a Watch in the Night.* : [ואשמורה בלילה:] Rather, OR A WATCH OF THE NIGHT.

V. 5. — *they are as a Sleep: in the Morning they are like Grass which groweth up.* : [שנה יהיו בבקר — כהציר יהלף:] Rather, I think --- THEY ARE AS A SLEEP IN THE MORNING; LIKE THE GRASS WHICH CHANGETH.

V. 10. *The Days of our Years are threescore Years and ten:* ימי שנותינו בהם שבעים שנה] These Words I apprehend are to be construed as if we read בימי, instead of בהם; the Pronouns being frequently redundant in Hebrew. From what is here asserted, we may I think conclude that this Psalm was not written by Moses, notwithstanding the Title bears his Name. For he himself lived to the Age of 120; Aaron to 121; their Sister Miriam to 130; and, to mention no other, Joshua was 110 Years old when he died. And as these Ages are not mentioned as being extraordinary, it may be inferred that they were the common Period of human Life about Moses's Time. It is therefore highly probable that this Psalm could not be written more early than David's Reign, who attained only to the Age of 70: about which Time God was pleased to fix upon 70 or 80 Years for the common Duration of the Life of Man; after having reduced it twice before, viz. from near *one thousand* to about *three Hundred*; and from that Number to about *one Hundred and twenty*, as was before observed. Solon (who lived in the Time of the Babylonish Captivity) says in Herodotus, *εξ εβδομηκοντα ετια ερον της ζωης ανθρωπω προτιθημι*; and dividing the Life of Man into ten Periods of seven Years each adds (according to Philo *de Mundi opificio*;))

Τη δ' ενατη ετι μιν δυναται, μαλακωτερα δ' αυτα
 προς μεγαλην αρετην γλωσσα τε και σοφια.
 Τη δεκατη δ' ειτις τελευτας κατα μετρον ικαυτο,
 ουκ αν αυρος εων μοιραν εχοι θανατου.

V. 11. *Who knoweth the Power of thine Anger? even according to thy Fear, so is thy Wrath.* : [מי יודע עו אפך — וכיראתך עברתך:] I would read here ויראת with the Syriac and Arabic Versions, thus — WHO KNOWETH THE POWER OF THINE ANGER, AND THE TERRIBLENESS OF THY WRATH?

V. 13. *Return, O Lord, how long?*] שׁוּבָה יְהוָה עַד מָתַי [Rather --- WHEN will there be A RETURNING, O LORD? or perhaps thus --- RETURN, O LORD, BEFORE MY DEATH. עַד signifies before; see Noldius, Art. 7. and מוֹת is sometimes written without the ך as מָתַי *their Death*, and מָתַי, Isa. LIII. 9.

— *and let it repent thee concerning thy Servants.* :] וְהִנְחָם עַל עַבְדֶּיךָ [Rather --- AND CONSOLATION WITH THY SERVANTS? or, AND A CHANGE OF PURPOSE IN RESPECT TO THY SERVANTS? for נָחַם has both Senses: and the Verb is to be understood from the preceding Clause.

V. 17. *And let the Beauty of the Lord our God be upon us:*] וְיְהִי נֶעֱמָ] נֶעֱמָ יְהוָה אֱלֹהֵינוּ עֲלֵינוּ [ought to be translated in this Place — THE GRACIOUSNESS, or THE SWEET FAVOUR, instead of *Beauty*.

— *and establish thou the Work of our Hands upon us; yea, the Work of our Hands establish thou it.*] וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עֲלֵינוּ — וּמַעֲשֵׂה [As the Repetition of this latter Clause does not appear to be *emphatical*, and is not acknowledged by the Chaldee Paraphrase, I am inclined to consider it as a Mistake of the Transcriber. At least, if I retained it, I would read יָדֶיךָ in the first Hemistich, and reject the last ך with the Syriac, and render — AND LET HIM ESTABLISH THE WORK OF HIS HANDS UPON US; LET HIM ALSO ESTABLISH THE WORK OF OUR OWN HANDS.

P S A L M XCI.

V. 2. *I will say of the Lord, He is my Refuge, and my Fortrefs; my God, in him will I trust.* :] אָמַר לַיהוָה מַחְסִי — וּמְצוּדָתִי אֱלֹהֵי אֲבֹתָי בּוֹ [Rather, I think --- CALLING THE LORD MY REFUGE AND MY FORTRESS, MY GOD, IN WHOM I WILL TRUST. See Job XXXI. 24. Pf. LXXXII. 6. and the same Use of the Particle ך, Pf. XLV. 4.

V. 8. *Only with thine Eyes shalt thou behold,* —] רַק בְּעֵינֶיךָ חֲבִיט [רק must either be construed in an exclusive Sense, as Gen. VI. 5. thus, THOU SHALT ONLY BEHOLD (i. e. *and nothing more*) or it may be considered as a Substantive; thus --- WITH THINE EYES SHALT THOU BEHOLD THE VANITY, AND SEE THE REWARD, OF THE WICKED. See רק thus used, Gen. XXXVII. 24. Deut. XXXII. 47.

V. 9. *Because thou hast made the Lord which is my Refuge, even the most High, thy Habitation.* :] כִּי אֶתְהַוָּה יְהוָה מַחְסִי — עַלְיוֹן שְׁמַת מְעוֹנֶךָ [Our

Our Translators, in order to avoid *the Apostrophe*, run into an *Hyperbaton*. But, admitting that this Construction were justifiable, yet could not the double *Enallage* of Persons be avoided at V. 14. I would therefore give the Words their apparent genuine Sense, *viz.* SURELY THOU, O LORD, art MY REFUGE; O MOST HIGH thou HAST FIXED THINE HABITATION; *viz.* in Sion. God's having fixed his Residence there affording a sure Ground of Confidence that he would still protect his King there, as David (or as Solomon, if he be Speaker) had experienced. The *Targum* makes this Psalm a *Dialogue* between *God* and *Solomon*: and the Thought does not seem to be ill founded. For it is certain that the Custom of repeating alternate Parts, or sometimes the same Parts, by different Persons, prevailed very early among the Israelites. We have an Instance of such a Song, in which Moses and his Company bore their Parts, and his Sister Miriam and her Attendants bore their's; and where all I think joined in the Chorus. See *Exod. XV. 1, 20, 21.* and 18, 19. Thus also *Virgil, Ecl. III. 59, 60.*

Incipe, Damæta; tu deinde sequere, Menalca:
Alternis dicetis: amant alterna Camæncæ.

P S A L M X C II.

V. 7. — and when all the workers of Iniquity do flourish: it is that they shall be destroyed for ever. : [ויצו כל פעלי און — להשדום ערי עד] The Construction is here very harsh and ungrammatical: but it may be remedied, I conceive, by referring the first Sentence of this Verse to the preceding one, and reading thus, (V. 6.) A BRUTISH MAN DOTH NOT DISCERN, NOR DOTH ONE OF SLOW UNDERSTANDING PERCEIVE THIS (i. e. *the Profundity of God's Counsels*) IN THE FLOURISHING OF THE WICKED LIKE GRASS. (V. 7.) FOR ALL THE WORKERS OF INIQUITY DO FLOURISH UNTO (OR IN ORDER TO) THEIR EVERLASTING DESTRUCTION: according to that Adage of Solomon, *The Prosperity of Fools shall destroy them.*

V. 11. Mine Eye also shall see my Desire on mine Enemies, [והבט עיני] FOR MINE EYE SHALL LOOK DOWN ON MINE ENEMIES: and in the next Clause --- MINE EAR SHALL HEAR IT OF THE WICKED. [אזני] is singular as well as עיני, and therefore the Affix [נראה] refers to the Destruction, V. 9.

P S A L M XCIV.

V. 9. *He that planted the Ear* — [הנטע און] Rather — HE THAT FIXED THE EAR —.

V. 10. — *he that teacheth Man Knowledge, shall not he know?* : [המלמד אדם דעת] I would rather connect this with the next Verse, thus --- HE THAT TEACHETH MAN KNOWLEDGE IS THE LORD; WHO KNOWETH THE THOUGHTS &c.

V. 20. — *which frameth Mischief by a Law.* : [יצר עמל עלי חק] Rather perhaps — AGAINST THE LAW: as Pf. XXVII. 3.

P S A L M XCVI.

V. 7. — *O ye Kindreds of the People* — [משפחות עמים] O YE FAMILIES OF THE PEOPLE, as in the old Version.

V. 13. *Before the Lord: for he cometh,* — [לפני יהוה כי בא] לפני יהוה (*Before the Lord*) certainly belongs to the preceding Verse.

P S A L M XCVII.

V. 11. *Light is sown for the righteous* — [אור זרע לצדיק] We ought I think to read here זרה IS RISEN; for all the old Versions so read the Text, and the Sense requires it. The Mistake is easily accounted for from the Similarity of Sound. Some, however, may think that the Lction of the Text may be justified from the Authorities which follow. Thus Virgil represents the Dawn,

Et jam prima novo spargebat lumine terram. Æn. IV. 584.
So Pindar, *Isthm. Od. VI. 15.*

Εἰ γὰρ τις ἀνθρώπων δαπανᾷ τε χάρις
καὶ πῶν, πρᾶσσει θεοδωμάτων ἀρετᾶς,
σὺν τε αἰ δαίμων φυτεύει
δόξαν ἐπιχρᾶτον, ἐσχάταις
ἡδὴ πρὸς ἑλθε βαλλετ' ἀγκυ-
ραν θεοτιμῶς εἶον

Whence it may be observed by the by that the blending of Metaphors is not peculiar to the Hebrew Poetry.

P S A L M XCIX.

V. 3. *Let them praise thy great and terrible Name: for it is holy.* : וְנִרְאָה קְדוֹשׁ הוּא — [יוֹרוּ שִׁמְךָ גָדוֹל] Rather — LET THEM PRAISE THY NAME, WHICH IS GREAT, VENERABLE, AND HOLY. See Pf. XLV. 4.

V. 4. *The King's Strength also loveth Judgment,* — ועו מלך משפט] Rather, I think — FOR thou, O MIGHTY KING, who LOVEST JUSTICE, DOST &c. I consider אהב as the Participle present; in order to avoid the Enallage in the next Hemistic. Our Translators seem to have understood *the King's Strength* in the same Sense as Homer uses Βίη Ηρακλήϊη.

P S A L M CI.

V. 2. *I will behave myself wisely in a perfect Way; O when wilt thou come unto me?*] אֲשִׁכִּילָהּ בְּדֶרֶךְ תְּמִים — מֵתִי תָבוֹא אֵלַי — Without Interrogation — WHEN THOU COMEST UNTO ME. So מתי is used, Prov. XXIII. 35.

P S A L M CII.

V. 7. *I watch, and am as a Sparrow alone upon the House top.* שְׁקַדְתִּי : וְאֶהְיֶה כַצִּפּוֹר בּוֹדֵד עַל גַּג] The Word צפור is a generic Name for *any Bird*: that it cannot mean here *the Sparrow*, is I think evident from the Circumstances; for it is intimated that it is *a Bird of the Night, a solitary, and a mournful one*; none of which Characteristics are applicable to the Sparrow, which rests by Night, is gregarious, and cheerful. I therefore think the Word must here denote some particular Species of the Owl. Thus Virgil, *Georg. I. 402.*

———— DE CULMINE SUMMO

Nequicquam seros exercet noctua cantus.

And still more to the Purpose, *Æneid IV. 462.*

SOLAQUE CULMINIBUS, *ferali carmine bubo.*

Sæpe queri, et longas in fletum ducere voces.

P S A L M CIII.

V. 9. — *neither will he keep his Anger for ever.* : [וְלֹא לְעוֹלָם יִטּוֹר] Rather --- NEITHER WILL HE BEAR A GRUDGE (OF, RETAIN RESENTMENT)

SENTMENT) FOR EVER: for the Verb נטר has that Signification, and is so rendered, Lev. XIX. 18. and ought to be, Jer. III. 12.

V. 20. — *hearkening unto the Voice of his Word.* : לשמע בקול דברו] This Clause is omitted in all the old Versions, except the Vulgate: and it appears redundant both as to the Sense, as well as Verse.

P S A L M CIV.

V. 4. *Who maketh his Angels Spirits: his Ministers a flaming Fire.* : [עשרה מלאכיו רוחות — משרתיו אש להט] Rather — WHO MAKETH THE WINDS HIS MESSENGERS; AND THE FLAMING FIRE HIS MINISTERS.

V. 13. — *the Earth is satisfied with the Fruit of thy Works.* מפרי : [מעשיך תשבע הארץ] Rather — THE EARTH IS FILLED WITH FRUIT BY THY MEANS: for מעשיך is the Participle preter, which rejects the ה on account of the Affix. The מ prefixed is the Preposition.

V. 16. *The Trees of the Lord are full of Sap:* [ישבעו עצי יהוה] I prefer our old Version in this Place, viz. THE HIGH TREES ARE SATISFIED; i. e. are sufficiently watered, as the Context shews.

V. 25. *So is this great and wide Sea, wherein are Things creeping innumerable, both small and great Beasts.* — זה הים גדול ורחב ידים — [שם רמש ואין מספר — חיות קטנות עם גדולות] Rather — THE SAME IS THE SEA, GREAT AND WIDE IN EXTENT; WHEREIN ARE THINGS MOVING INNUMERABLE, BOTH SMALL AND GREAT CREATURES. For רחב ידים signifies literally *wide of Arms*; a Name very applicable to the Ocean, whose many Streights and narrow Gulphs are not improperly called *Arms*. רמש is not confined absolutely to *Reptiles*, but is sometimes used, as well as חיות, for *all the Brute Creation*. See Gen. IX. 3.

V. 26. — *there is that Leviathan* — [לויתן] As the *Leviathan* here doubtless means A WHALE, ought it not to be so rendered?

P S A L M CV.

V. 20. — *even the Ruler of the People, and let him go free.* משל : [עמים ויפתחחו] By the Omission of ו, the old Version is much clearer,

clearer, viz. THE RULER OF THE PEOPLE DELIVERED HIM: or might not we read, משל עמינו יפתחו, THE RULER OF THEIR PEOPLE LET HIM GO FREE?

V. 28. — *and they rebelled not against his Word.* : ולא מרו את דבריו] If the Negative be retained, what is here said must be understood of Moses and Aaron: but if this refer to the Egyptians, it must be omitted as in the LXX and Syriac Versions; except ולא could be construed NEVERTHELESS, or interrogatively, thus, AND DID THEY NOT REBEL AGAINST HIS COMMAND?

P S A L M CVI.

V. 4. *Remember me, O Lord, with the Favour that thou bearest unto thy People.*] זכרני יהוה ברצון עמך Rather — REMEMBER ME, O LORD, WITH THY FAVOUR: or thus — *with thy wonted Favour*; literally, *the Favour with thee*; for עמך in this Place signifies literally *with thee*, the Verb Substantive being understood, as in this Instance, אין עם יהוה אלהינו עולה: There is no *Unrighteousness* WITH the Lord our God. 2 Chron. XIX. 7.

V. 7. — *but provoked him at the Sea, even at the Red Sea.* ויטרו:] על ים בים סוף; I read עלים the Participle present, with the LXX and Arabic, and render --- BUT REBELLED AS THEY MARCHED BY THE RED SEA: (Exod. XIII. 18. — XIV. 11, 12.) for the present Lction of the Text is not only pleonastic, but also embarrassed by inconsistent Prepositions as well as Persons.

V. 15. *And he gave them their Request; but sent Leanness into their Soul.* :] ויהן להם שאלתם—וישלח רזון בנפשם: All the ancient Versions, except the Chaldee, read רוון, or רויה, instead of רזון, for they render the latter Hemistic thus—AND SENT ABUNDANCE TO THEIR SOULS, or APPETITES.

P S A L M CVII.

V. 10. — *being bound in Affliction and Iron.* :] אסירי עני וברזל: By this *Hendyadis* the Sense is the same as if it were written — *bound in afflictive Iron.*

V. 26. *They mount up to the Heaven, they go down again to the Depths; their Soul is melted because of Trouble.*] Thus Virgil, *Æneid* III. 564.

*Tollimur in cœlum curvato gurgite, et idem
Subducta ad manes imos descendimus unda.*

And Ovid, *de Trist.* Eleg. II.

Me miserum! quanti montes volvuntur aquarum?

Jamjam tacturos sidera summa putes.

Quantæ diducto subsidunt æquore valles?

Jamjam tacturas Tartara nigra putes.

Rector in incerto est, nec quid fugiatve, petatve,

Invenit; ambiguis ars stupet ipsa malis.

V. 39. *Again they are minished* — וימעטו] This Verse ought to be connected with the next, and ו ought to be rendered WHEN.

P S A L M CVIII.

V. 1. — *I will sing and give Praise, even with my Glory.*] These Words, אף כבודי, ought I think to be joined to the next Word עורה, and rendered --- AND THOU MY GLORY AWAKE: for it appears by the Syriac, Vulgate, and Arabic, that they read עורה twice.

P S A L M CIX.

V. 4. — *but I give myself unto Prayer.* :]ואני תפלה: All the old Versions seem to have read וואתפלל, or ואתפללה, BUT I PRAY.

V. 10. *Let his Children be continually Vagabonds, and beg: let them seek their Bread also out of their desolate Places.* — ונוע ינועו בני ושאלו:] ודרשו מהרבותיהם: The latter Hemistic ought I think to be thus rendered --- LET THEM BE SOUGHT FOR (OR HURRIED) OUT OF THEIR DESOLATE PLACES: Or, if we give the Verb the Sense of טרס, thus — LET THEM BE EXTERMINATED: דרס also in Chaldee signifies *to tread under Foot*: most of the old Versions render, *let them be expelled* &c. ודרשו is here considered as the Preter *Pyhal*.

V. 21. *But do thou for me, O God the Lord, for thy Name's Sake:* —]ואתה יהוה אדני — עשה אתי למען שמך: Rather — BUT THOU, O LORD MY GOD, DEAL WITH ME ACCORDING TO THY NAME:

i. e.

i. e. according to thy moral Attributes of *Mercy* and *Goodness*: as Pf. VIII. 1. IX. 10. XXV. 11. &c. עֵשֶׂה is thus used, 2 Kings XXI. 6. 2 Chron. XXXIII. 6.

V. 28. *Let them curse, but blefs thou*: — יקללו המרה ואתה תברך] Doctor Sykes (in his Comment on the Epistle to the Hebrews) takes occasion from this Verse to conclude, that all the bitter Imprecations of this Psalm from V. 6. are spoken against David by his Adversaries: because one Person only is the Subject; and because it cannot be supposed that an inspired Prophet could be so devoid of Charity, as to utter such Curses. I wish I could acquiesce in this Interpretation: but it is fraught with insuperable Difficulties. For V. 20. may be thought to give a fatal Blow to this *Hypothesis*: for that Verse seems to make the Composer of the Psalm the Speaker throughout. Besides, could that Objection be removed here, it would still remain triumphant in many other Psalms, and Parts of the Old Testament. The common Opinion is, that these Imprecations are *prophetic Denunciations* of God's Judgments upon impenitent Sinners. This in some Cases may be true: but surely it cannot be so in all those Parts, where they are announced by the Imperative; where the Author imprecates, not against *God's* Enemies, not against the Enemies of *the State*, but against *his own* Enemies. The most probable Account of this Matter in my humble Opinion is this, that God Almighty (though in a particular Sense *the God of Abraham and his Offspring*) did not interpose by his *Grace*, or act upon the Mind of his peculiar People, not even of their *Prophets*, in an extraordinary Manner, except when He vouchsafed to suggest some future Event, or any other Circumstance that might be for the public Benefit of Mankind. In all other respects (I apprehend) they were left to the full Exercise of their Freewill, without Control of the Divine Impulse. Now God had abundantly provided, in that Code of moral and ceremonial Institutes which he had given his People for their Law, that the *poor, the fatherless, the Widow, and Stranger* should be particularly regarded; whence they ought to have learnt *to be merciful as their Father in Heaven is merciful*: and it must be confessed that we sometimes find such Behaviour and Sentiments in the Jews with respect to their Enemies as may be deemed truly Christian. See Pf. XXXV. 13, 14. &c. But, in that very System of Laws, it was also for wise Reasons ordained that they should have no Intercourse with the Seven Nations of the *Canaanites*; but should absolutely exterminate them; whence they unwarrantably drew this Inference, that they *ought to love their Neighbours*; but HATE THEIR ENEMIES, as our

Lord declares, Matt. V. 43. From these devoted Nations they extended the Precept to the rest of Mankind, that were not within the Pale of their Church; nay sometimes to their own *domestic* Enemies, those of their own Blood and Communion, with whom they were at Variance. Hence therefore the horrid Picture which is drawn of that Nation by the Greek and Roman Authors: from whom I forbear to bring any Instances, as they are well known; and so numerous, that they might fill a Volume.

How far it may be proper to continue the Reading of these Psalms in the daily Service of our Church, I leave to the Consideration of the Legislature to determine. A Christian of Erudition may consider those Imprecations only as the natural Sentiments of Jews, which the benign Religion he professes abhors and condemns: but what are the illiterate to do, who know not where to draw the Line between the Law and the Gospel? They hear both read, one after the other, and I fear too often think them both of equal Obligation; and even take Shelter under Scripture to cover their Curses. Though I am conscious I here tread upon slippery Ground, I will take Leave to hint, that, notwithstanding the high Antiquity that sanctifies as it were this Practice, it would in the Opinion of a Number of wise and good Men be more for the Credit of the Christian Church to omit a few of those Psalms, and to substitute some Parts of the Gospel in their stead. See *Les Sentimens des Theologiens de Hollande*; attributed to Le Clerc in his younger Days.

P S A L M CX.

V. 1. — *Sit thou at my Right Hand.*] So Callimachus says of Apollo in his Hymn, V. 29.

— δὲναι γὰρ, ἐπεὶ Διὶ δεξιὸς ἦσαι.

And Pindar in his Address to Vesta, intreating her to receive Aristagoras and his Friends, and admit them into her Temple at the Right Hand of her Sceptre, says,

Εὐ μὲν Ἀριζωνογῶν δεξίαι τέον ἐς θαλαμῶν,
Εὐ δ' ἐταίρους ἀγλαῶ σκαπῆρω πέλαις. *Nem. Od. XI. 1.*

V. 2. *The Lord shall send the Rod of thy Strength out of Zion:* מִצִּיּוֹן יִשְׁלַח יְהוָה עֹזךָ יִשְׁלַח מִטֶּרֶה is a Word exactly of the same Import as שבט: both signify primarily a *Shoot* or *Branch* of a Tree; whence they came to be used for a *Tribe*, (*issuing* out from a *Patriarch*, as a *Branch* from it's *Stock*;) for any *Rod*, or *Staff*; and hence they have

have an appropriate Signification, viz. *that particular Staff* or SCEPTRE, used by a Sovereign Magistrate in Token of his Supreme Authority. The Context in this Place clearly points out that this latter Sense is that which ought to be received.

V. 3. *Thy People shall be willing in the Day of thy Power,* עֵבֶךְ
[נִדְבַת בְּיוֹם הַיְלֶכֶךְ] Rather, I think — WITH THEE shall be FREE-
WILL OFFERINGS &c.

— *in the Beauties of Holiness* — [בְּהַרְרֵי קֹדֶשׁ] IN THE GLO-
RIOUS SANCTUARY, the Words signifying literally *in the Glories of
the Sanctuary.*

— *from the Womb of the Morning: thou hast the Dew of thy
Youth.* : [מֵרַחֵם מִשְׁהַר לֶךְ טַל יִלְדֶתְךָ :] I read here with most of the
old Versions יִלְדֶתְךָ; and, supposing that י before לֶךְ has dropped out,
render --- I HAVE BROUGHT THEE FORTH OUT OF THE WOMB
BEFORE THE MORNING BROUGHT ON THE DEW. The Prepo-
sition מֵ prefixed to שְׁהַר signifies BEFORE. See Noldius 4, 5. יִלְךְ is in
Hiphil (though defective for יוֹלֶךְ, or rather יוֹלִיךְ) as 2 Kings VI. 19.
XXV. 20. &c. The Meaning of the Words thus interpreted is ob-
vious. God is the Speaker, the Messiah is the Person addressed; and
the Sentence relates to the latter's Existence long before the Creation
of any Being. It is remarkable that none of the old Versions, except
the Chaldee, take any Notice of either טַל or לֶךְ.

V. 5. *The Lord at thy right Hand shall strike* — אֲרָנִי עַל יְמִינֶךָ
— [מַחֵץ] Rather, I think, in two Sentences, thus — THE LORD is
AT THY RIGHT HAND; HE WILL STRIKE ---.

V. 6. — *he shall fill the Places with the dead Bodies: he shall wound
the Heads over many Countries.* : [מִלֵּא גוֹיֹת — מַחֵץ רֵאשׁ עַל אֲרָץ רַבָּה :]
מִלֵּא and מַחֵץ being both Participles, the Verse I think ought to be
thus rendered --- HE WILL JUDGE AMONG (*i. e.* RULE OVER) THE
NATIONS, after BEING SATISFIED WITH DEAD BODIES, and
HAVING WOUNDED MANY A CHIEF UPON THE EARTH: because
the Exercise of his Dominion is consequent upon his Conquest. The
Verb מִלֵּא is thus used, Eccl. I. 8. VI. 7. Isa. XXXIV. 6. and I here
read רַבִּים, with all the ancient Versions.

V. 7. *He shall drink of the Brook in the Way:* [מִנַּחַל בְּרֶדֶךְ יִשְׁתֶּה]
As *Torrents* or the *overflowing of Rivers* frequently denote in the Scrip-
ture Language AFFLICTIONS (Pſ. XVIII. 4. CXXIV. 4, 5. CXLIV. 7.
&c.)

&c.) and *the being oppressed by them* is also described by the Idea of DRINKING (Pſ. LX. 3. LXXV. 8. &c.) we may eaſily conclude what the Senſe of this Place muſt be, and ſee how this is applicable to the *Meſſiah*. The ſame Sentiment is here expreſſed as Iſa. LIII. 12.

P S A L M CXI.

V. 10. *The Fear of the Lord is the Beginning of Wiſdom: a good Underſtanding have all they that do his Commandments.*] This latter Hemiftic is thus read in the Hebrew, *ישכל טוב לכל עשיהם*, a good Underſtanding to all that do them, as in the Margin. The Word *Commandments* ſeems borrowed from the 7th Verſe; but that is too far fetched: and the Pronoun *them* has here no proper Antecedent. It is therefore very probable, that there is an Error in the Pronoun, which ſhould be *נה* inſtead of *הם*. All the ancient Verſions, except the Chaldee, read ſo. In this Caſe we might render — A GOOD UNDERSTANDING HATH EVERY ONE WHO PRACTISETH IT, viz. *Wiſdom* juſt mentioned.

P S A L M CXIV.

V. 1. *When Iſrael came out of Egypt, the Houſe of Jacob from a People of a ſtrange Language.* *בצאת ישראל ממצרים — ביה יעקב* : [מעם לעז] The Word *לעז* occurs only in this Place: but in Chaldee it ſignifies, *foreign, barbarous*: *ܠܥܙ* in Syriac is *barbarè locutus eſt*, and *لوز*, in Arabic, *peregrina verba habuit*. All the ancient Verſions render the Word BARBAROUS, and ſo I think it ought to be in our Verſion; for that Word is applicable to the Egyptians in reſpect to the Hebrews in every Senſe of it. The Etymology of *barbarous* is to be ſought for in the Eaſt. In Chaldee *ברבר* ſignifies *qui lingua ignota loquitur*, *ܒܪܒܪܐ*, *extraneus*, and *ܒܪܒܪܐ*, *quod multas voces edit*, derived from *ܒܪܐ*, *extra*; whence *ܒܪܒܪܐ* *Barbarus*, an Inhabitant of *Barbary*. The Word is uſed in this Senſe, 1 Cor. XIV. 11. *I ſhall be to him that ſpeaketh a BARBARIAN, and he that ſpeaketh ſhall be a BARBARIAN to me.* And Acts XXVIII. the ſame People who are called *barbarous*, V. 2. are ſtyled *Barbarians*, V. 4. So Ovid, *Am.*

BARBARUS *his ego ſum, quia non intelligar ulli.*

P S A L M CXV.

V. 6. *They have Ears, but they hear not:] To the ſame Effect the Satyrift,*

————— *Audis,*

Jupiter,

Jupiter, hæc, nec labra moves? —

— Ut video, nullum discrimen habendum

Effigies inter vestras, statuamque Bathilli. Juv. Sat. XIII. 113. & 118.

V. 8. *They that make them are like unto them :*] So again, Sat. VIII. 53.

Truncoque simillimus Hermæ ;

Nullo quippe alio vincis discrimine, quam quod

Illi marmoreum caput est, tua vivit imago.

V. 16. *The Heavens, even the Heavens are the Lord's :*] השמים
[שמים ליהוה] All the ancient Versions read השמי שמים — THE
HEAVEN OF HEAVENS ---.

PSALM CXVI.

V. 1. *I love the Lord, because he hath heard my Voice, and my Supplications.* : את קולי תהנוני — אהבתי כי ישמע יהוה. These two last Words, את קולי תהנוני, as there is no Conjunction between them, ought I think to be rendered the VOICE OF MY SUPPLICATIONS; for את קולי seems to be the Plural *in regimine*. Most of the ancient Versions give this Construction accordingly to the Words.

PSALM CXVIII.

V. 5. *I called upon the Lord in Distress : the Lord answered me, and set me in a large Place.*] The latter Hemistic — ענני במרחב יה — ought I think to be thus rendered — THE LORD ANSWERED BY SETTING ME AT LARGE.

PSALM CXIX.

V. 9. *Wherewithal shall a young Man cleanse his Way? by taking Heed thereto according to thy Word.*] The latter Clause is thus read in the printed Text, לשמר כדברך : but all the ancient Versions doubtless read בדברך, viz. BY TAKING HEED TO THY WORD. As this Verb שמר is sometimes construed with the Preposition ב, this Reading seems not only more agreeable to the Rules of Grammar, but gives a better Sense.

V. 21. *Thou hast rebuked the proud that are cursed, which do err from thy Commandments.* : גערת זדים — ארורים השנים במצותיך :
Rather,

Rather, with the old Version ---- THOU HAST REBUKED THE PROUD: CURSED ARE THEY WHICH DO &c.

V. 38. *Stablish thy Word unto thy Servant, who is devoted to thy Fear.*] The two last Words, אִשֶּׁר לִירְאָתְךָ — ought I think to be here rendered — GUIDE him TO THY FEAR. For it is evident that אִשֶּׁר considered as a Relative in this Place perplexes the Sentence. See this Word thus used, Prov. XXIII. 19.

V. 48. *My Hands also will I lift up unto thy Commandments.*] This I apprehend is done in Token of Admiration and Respe&: for so is Tully to be understood, where he says, (after having received a Favour which he had asked of Cæsar) *fistulimus manus, et ego et Balbus, tanta fuit opportunitas, ut illud nescio quod, non fortuitum, sed divinum videretur.* Famil. Epist. V.

V. 66. *Teach me good Judgment, and Knowledge:* — טוב טעם ודעת] Rather, I think — TEACH ME GOODNESS, DISCRETION, AND KNOWLEDGE.

V. 96. *I have seen an End of all Perfection:* — [לְכֹל תְּכַלָּה רְאִיתִי קֵץ] הַכֹּלֵה occurs nowhere else in this Form: it ought I think to be rendered here — EVERY PURPOSE, or RESOLUTION. (See 1 Sam. XX. 7, 9.) that is, “to all that has been contrived and executed by human “Art or Power: BUT THY COMMANDMENT IS EXCEEDINGLY “EXTENSIVE — is of eternal Obligation.” This Verse seems to comprehend the whole Scope and Design of the Book of Ecclesiastes; for the Preacher found, after many Researches, that all was Vanity, except the Fear of the Lord. Ch. XII. 13.

V. 109. *My Soul is continually in my Hand:* — נַפְשִׁי בְּכַפִּי תָמִיד] All the ancient Versions read here בְּכַפִּיךָ, IN THY HANDS; but there is no Occasion to admit another Lesson; see Job. XIII. 14.

V. 112. *I have inclined mine Heart to perform thy Statutes alway, even unto the end.*] The Construction of the two last Words לְעוֹלָם עַקֵּב is not only very harsh in our Version, but gives also but little or no Sense. For what End can there be to an infinite Duration? I would rather consider them as put in Apposition, or supply the Pronoun and Verb Substantive, thus --- I HAVE INCLINED MINE HEART TO PERFORM THY STATUTES, which are AN EVERLASTING REWARD.

WARD. The same Idea and nearly the same Expression occurs, Pf. XIX. 11. viz. — *in keeping of them* (thy Judgments) there is *great Reward*. The Word there is עָקַב.

V. 118. — *for their Deceit is Falshood*. : [כִּי שָׁקַר תְּרַמִּיתָם] Rather, I think --- FOR THEIR DECEIT IS A DISAPPOINTMENT : *i. e.* their fraudulent Schemes have not met with the desired Success.

V. 123. *Mine Eyes fail for thy Salvation* : — : [עֵינַי כָּלוּ לִישׁוּעָתְךָ] Rather --- MINE EYES LONG FOR (OR, EARNESTLY EXPECT) THY SALVATION. See this Verb כָּלוּ thus used, Pf. LXXXIV. 2. and 2 Sam. XIII. 39.

V. 126. It is *Time for thee, Lord, to work* : — [עֵת לַעֲשׂוֹת לַיהוָה] Rather --- It is TIME FOR THE LORD TO WORK.

V. 128. *Therefore I esteem all thy Precepts concerning all Things to be right ; and I hate &c.* — [עַל כֵּן כָּל פְּקוּדֵי כָל יִשְׂרָאֵל] The Text is here very obscure, owing I believe to the Redundancy of one Letter, viz. the ל at the End of the second כָּל. All the ancient Versions seem to have read only, עַל כֵּן כָּל פְּקוּדֵי יִשְׂרָאֵל — FORASMUCH AS I ESTEEM ALL THY PRECEPTS, I HATE &c. which is much clearer, and was most probably the original Lesson. כֵּן עַל כֵּן ought also to be thus rendered in the preceding Verse.

V. 130. *The Entrance of thy Words giveth Light* : [פֶּתַח דְּבָרֶיךָ יֹאִיר] Rather, I think --- THE UNFOLDING (OR EXPLICATION) OF THY WORDS &c. thus the Word is used, Cant. VII. 12.

V. 138. *Thy Testimonies that thou hast commanded are righteous, and very faithful*. : [צִוִּיתָ צֶדֶק עֲרַתִּיךָ — וְאִמּוֹנָה כִּבָּר] The Words of the Text will not I believe bear the Construction of our Version : but ought I think to be thus rendered — THOU HAST GIVEN IN CHARGE THY RIGHTEOUS TESTIMONIES, AND TRUTH ABUNDANTLY : for עֲרַתִּיךָ signify literally *the Righteousness of thy Testimonies* ; and several of the old Versions construe them accordingly. See Verse 144. where the same Words are thus rendered.

V. 160. *Thy Word is true from the Beginning* : — [רֵאשִׁית דְּבָרְךָ אֱמֶת] This seems to be a forced Construction : and the literal Version of the Hebrew in the Margin (viz. *The Beginning of thy Word is true*) cannot be admitted. But if the Word רֵאשִׁית be here rendered THE SUM

(*i. e.* the whole) of thy Word is true, the Construction will be easy, and the Sense clear. See this Word thus used, Exod. XXX. 12. Numb. I. 2. &c.

P S A L M CXXI.

V. 6. *The Sun shall not smite thee by Day, nor the Moon by Night.* : וירח בלילה — ויום השמש אל יכנה] The Meaning seems to be, that the COLD OF THE EVENING should not hurt him, any more than THE HEAT OF THE SUN. Not that the Moon is really the Cause of the Cold : but it is sufficient if it were at the Time a prevailing popular Idea. For the Holy Scriptures are not to be considered as unerring Guides in *natural*, although they are in *moral* and *Divine*, Matters.

P S A L M CXXIV.

V. 1, & 2. *If it had not been the Lord, who was on our Side ;* לולי לנו] Surely our old Version is here preferable, *viz.* EXCEPT THE LORD HAD BEEN ON OUR SIDE. For לולי is not a mere hypothetical Particle, as לו is ; but a *Negative* hypothetical one, as will appear wherever it occurs. And the Affix Particle ש does not seem here to be relative, but rather redundant ; see Noldius.

V. 5. *Then the proud Waters had gone over our Soul.* עזי עבר על :] נפשנו — המים הזורונים As עבר cannot be construed with המים, it would be better to render the Verse thus — THEN IT (*viz.* the Torrent just beforementioned) HAD GONE OVER OUR SOUL, even IT'S PROUD WATERS ; or with IT'S PROUD WATERS.

P S A L M CXXVI.

V. 1. *When the Lord turned again the Captivity of Zion, we were like them that dream.*] That is, “ when Cyrus issued his Decree for “ our Restoration, it appeared to us as a Dream ; and we could scarcely “ trust our Senses. So the Greeks, when they were assured that Flaminius had re-established their Liberty : το δε πωλυ μ.ρς των ανθρωπων ελπιουσαντων και δοκων ωσαιει καθ'υπνον ακειν των λεγομενων ελα το ελπιουσαν τε συμβαινεντες, ως τις εξ αλλης αρχης εβρα περσαιγει τον κηρυκα. Polybius, excerpt. Legat. Cap. IX. Which Livy thus expresses, Lib. XXXIII. 23. *Audita voce præconis, majus gaudium fuit, quam quod universum homines caperent.*

capere. *Vix satis credere se quisque audisse; alii alios intueri mirabundi veluti somni vanam speciem, &c.* Le Clerc.

V. 4. *Turn again our Captivity, O Lord, as &c.* שובה יהודה את [שביתנו וגו'] שובה is not here the Imperative, but a Noun; and את is to be considered as a Sign of the Genitive Case, thus — THE TURNING OF OUR CAPTIVITY, O LORD, IS AS STREAMS IN THE SOUTH, *i. e.* as delightful. See Taylor's Conc. Besides the Grammatical Exigence of this Construction, the Context requires this Sense. For the Psalmist must otherwise be supposed to be entreating God to do what he acknowledges had already been done.

P S A L M CXXVII.

V. 2. — for *so he giveth his beloved Sleep.* [כן יתן לידירו שנה :] The old Version is more apposite, and less equivocal, *viz.* BUT HE GIVETH REST TO HIS BELOVED.

P S A L M CXXVIII.

V. 2. *For thou shalt eat the Labour of thine Hands: happy shalt thou be &c.* [יגיע כפיק כי תאכל — אשריך וגו'] Rather, I think — WHEN THOU EATEST THE LABOUR OF THINE HANDS, HAPPY shalt THOU be &c. For the Particle כי does not seem to be causal in this Place.

V. 4. *Behold, that thus shall the Man be blessed &c.* הגה כי כן יברך [גבר וגו'] Rather — BEHOLD, SURELY THUS &c.

V. 5. *The Lord shall bless thee out of Zion, and thou shalt see &c.* [יברכך יהודה מציון וראה וגו'] As the last Verb and the Verb in the next Verse are in the Imperative, it would I think be more accurate to render thus --- MAY THE LORD BLESS THEE OUT OF ZION, AND MAYEST THOU &c.

P S A L M CXXXII.

V. 17. — *I have ordained a Lamp for mine anointed:* ערכתני נר [למשיחי :] That is, a *Successor*, as is evident from 1 Kings XI. 36. and 2 Sam. XXI. 17. The Metaphor is taken from the Light being conti-

nually kept in by fresh Supplies successively. Theocritus uses the same Expression, *Idyl. XXVII.* — *νεον φαιος οψεται υας.*

P S A L M CXXXIII.

V. 3. *As the Dew of Hermon, and as the Dew that descended upon the Mountains of Zion:* — על הררי ציון —] Critics have been much embarrassed in accounting how the Dew of Hermon could fall upon the Mountains of Zion, in Jerusalem, at the Distance of upwards of sixty Miles. Our Translators indeed overcome that Difficulty by the Addition of a few Words: but by such Expedients most Difficulties may easily be mastered. The Sense of this Place seems however very obvious, and the Construction is easy, thus — AS THE DEW OF HERMON THAT DESCENDETH UPON THE DRY HILLS: for so is ציון used, *Isa. XXV. 5.* and *XXXII. 2.* The Psalmist having mentioned the Satisfaction which the Community feels on contemplating the Affection and Harmony subsisting between Brothers living under the same Roof, (for that I apprehend is the Meaning of the Words *גם יחד*, V. 1.) makes use of two Comparisons to illustrate his Idea; the one is the precious Oil used in consecrating the High Priest, which diffused it's odoriferous Effluvia far and wide; and the other, the Dew falling upon and invigorating the parched Ground; and then adds in the Conclusion--- THERE (in that House) HATH THE LORD FOR EVER-MORE COMMANDED A BLESSING, even LIFE. For it is well known that one of the Sanctions of the Mosaic Dispensation was Long Life: and it is particularly promised to those who observed the fifth Commandment of the Decalogue, or *the first with Promise*, *Eph. VI. 2.* But as to LIFE ETERNAL, it made no part of that Temporary Institution.

P S A L M CXXXV.

V. 3. *Praise ye the Lord, for the Lord is good: sing Praises unto him, for it is pleasant.* : הללו יה כי טוב יהוה — זמרו לשמו כי נעים :] The latter Hemistich does not quadrate in our Version with the preceding one, though it does so in the Text. If it be rendered thus, SING PRAISES UNTO HIM, FOR he is FAVOURABLE; both the Clauses will correspond exactly. That נעים has the Sense here proposed is clear from *Pf. XC. 17.*

V. 19. *Sibon, King of the Amorites*, — [לְסִיחוֹן מֶלֶךְ הָאֲמֹרִי] Rather, NAMELY SIHON, &c. for the ל has here that Force, as 1 Chron. V. 26. 2. — XXV. 10.

P S A L M CXXXVII.

V. 3. — *and they that wasted us* required of us *Mirth*, — וְחִלְלִינוּ [שְׂמֵחָה] I cannot find from what Verb our Translators derive the Word חִלְלִינוּ, so as to give it the Sense of *wasting*. It must I think be deduced, either from חָלַל, and then it may signify — THEY THAT LAID HEAPS UPON US; (which Sense is countenanced by the Arabic Verb طَج, *prostravit, conjecit in collum* &c.) or from יָלַל, *ejulavit*, in which Case we might render it *Lamentation*, thus — AND instead of OUR LAMENTATIONS they required MIRTH. But all the ancient Versions read וַיֹּלְכֵנוּ, *they that brought us, viz. into Captivity*: if this Reading were admitted, it would be proper to render שׁוּבֵנוּ, (in the preceding Clause) *they that kept us Captives*.

V. 5. *If I forget thee, O Jerusalem, let my right Hand forget her Cunning*. : [אִם אֲשַׁחֵךְ יְרוּשָׁלַם תִּשְׁכַּח יְמִינִי] There is nothing in the Text expressive of *Cunning* or *Skill*; neither is any Word wanting to complete the Sense: thus --- IF I FORGET THEE, O JERUSALEM, LET MY RIGHT HAND BE FORGOTTEN, q. d. *let it ever be rejected as useless*: an Imprecation similar to those which immediately follow.

V. 6. — *if I prefer not Jerusalem above my chief Joy*. אִם לֹא אֶעֱלֶה : [אֵת יְרוּשָׁלַם — עַל רֹאשׁ שְׂמֵחָתִי] Qu. ought not this Hemistic to be thus rendered --- IF I DO NOT ESTEEM JERUSALEM, LET ME REJOICE IN BITTERNESS? *i. e.* “may an oppressive Captivity be my “Doom and only Comfort.” Each of the Words will I believe be found to admit of this Sense, and that without Violence; and the Antithesis of the preceding Verse, as well as of the former Part of this Verse, will hereby be exactly preserved.

V. 7. — *Rase it, rase it, even to the Foundation thereof*. עָרָו עָרָו : [הִסּוּד בָּהּ] The Translation would be more exact, were it to run literally thus --- RASE, RASE, TO THE VERY FOUNDATION OF IT. For it does not seem improbable that the original Lektion might have been הִסּוּדָהּ : the ה however appears to be demonstrative.

P S A L M CXXXVIII.

V. 2. — *for thou hast magnified thy Word above all thy Name.* כִּי : אֲמַרְתָּךְ : אֲמַרְתָּךְ] Neither the LXX, Syriac, Arabic, Ethiopic, or Vulgate Versions, acknowledge this last Word, אֲמַרְתָּךְ. It moreover greatly perplexes the Sense; and ought therefore I think to be rejected as a Gloss. In this Case the Sentence would run thus—
FOR THOU HAST MAGNIFIED THY NAME ABOVE EVERY THING.

V. 5. — *Yea, they shall sing in the Ways of the Lord:* — וַיִּשְׁירוּ] Our Translators and most of the ancient Interpreters derive וַיִּשְׁירוּ from שָׁוַר *cecinit*, because of the Word *Praise*, I imagine, in the preceding Verse. But the Verb יִשַׁר, *rectum, planum fuit*, was certainly as obvious, and is infinitely better adapted to the Text. It is used in *Hiphil*, (Prov. IV.25.) and, besides it's transitive Sense of *directing*, signifies also TO PROCEED FORWARD; which is doubtless the true Meaning of it in this Place.

V. 6. *Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.*] This latter Clause, *viz.* וְגִבּוֹרָה יִדַע בְּמִרְהָק יִדַע, ought I think to be rendered — BUT THE PROUD HE REGARDETH WITH AVERSION; which is clearly the Meaning of the Phrase, *he beholdeth afar off*: the literal Version might better suit the Margin.

V. 8. *The Lord will perfect that which concerneth me:* — יְהוָה יַגְמַר] There can be no Doubt that all the ancient Versions read here בְּעַדִּי instead of יַגְמַר: which makes a better Sense; thus—THE LORD WILL DEAL BOUNTIFULLY WITH ME. See Pf. LVII. 2.

P S A L M CXXXIX.

V. 5. *Thou hast beset me behind and before,*] אַחֲרַי וּקְדָמַי צָרַתָּנִי] All the ancient Interpreters read יִצְרַתָּנִי, THOU HAST FORMED ME &c. which does not suit the Context so well as the other Verb.

V. 6. — *I cannot attain unto it.* : לֹא אֹכֵל לָהּ :] Here seems to have been a Transposition of Letters, *viz.* אֹכֵל for אָכַל; for אָכַל signifies only *To be able*, whereas the Signification of אָכַל is that which is here wanted, *viz.* TO COMPREHEND.

V. 7.

V. 7. *Whither shall I go from thy Spirit? &c.*] In a similar Manner does Xenophon express the same Sentiment, *viz.* τον γαρ θεων πολεμον εν οίδα ετ' απο ποισ αν ταχες φεγγων τις αποφυγοι, ετ' εις ποισον αν σκοτος αποδραμη, εδ' οπως αν εις εχυρον χωριον απισαμη. Παντη γαρ παντα τεισ θεοισ υποχα, και πανταχη παντων ισον οι θεοι κρατασι. *Anab. Lib. II. P. 158.* Hut.

V. 14. *I will praise thee, for I am fearfully and wonderfully made:*] אורך על כי נוראות נפליתי All the ancient Versions read here נפליתי, which seems to be the true Sense of this Place, *viz.* I WILL PRAISE THEE, FOR THOU HAST WONDERFULLY DONE TERRIBLE THINGS.

V. 16. *Thine Eyes did see my Substance yet being imperfect; and in thy Book all my Members were written, which in Continuance were fashioned, when as yet there was none of them.* גלמי ראו עיניך — ועל : ספרך כלם — יכתבו ימים יצרו — ולא אחר בהם : Each Hemistic in this Verse contains a distinct Sentence, which I think ought to be thus translated --- THINE EYES SAW MINE IMPERFECT PARTS, AND THEY WERE ALL IN THY BOOK; MY MEMBERS WERE REGISTERED FOR A WHILE, WHEN THERE WAS NOT ONE OF THEM. I read יצרי (instead of יצרו) which is the slightest Alteration possible, as Job XVII. 7. and this Lektion seems to remove every Difficulty from the Construction of the Pronouns. גלם is not found elsewhere in SS. in this Sense: but גולם, in Chaldee, is an *Embryo*, a rude and unformed Mass of Matter; גלגל also signifies a *Body mangled and torn in Pieces*; and ימים is used to express a *Season*, or a long undetermined Space of Time, Gen. XL. 4.

V. 17. *How precious also are thy Thoughts unto me, O God;* ולי ניה] יקר רעין אל Rather — CONCERNING ME.

V. 18. *If I should count, them they are more in Number than the Sand: when I wake, I am still with thee.* אספרם נחול ירבון — הקיצתי ועורי : ענך] I cannot see the Connection between these two Clauses as they stand in our Version: but if we give to the Verb קוץ the same Signification in *Hiphil* which it has in *Kal*, as Isa. VII. 6. that Objection will be removed: thus --- IF I COUNT THEM, THEY ARE MORE IN NUMBER THAN THE SAND: I GROW WEARY; (OR, AM VEXED;) AND AM STILL WITH THEE: that is, “I find it an impracticable Attempt; for in the End I am where I began, and lost in the Contemplation of thy glorious Perfections.”

V. 20. — and *thine Enemies take thy Name in vain.* : [נָשׂוּא לִשְׂוֹא עֲרִיד :]
Rather ---- and THINE ENEMIES STIR (OR, LIFT UP THEMSELVES) IN VAIN. See Exod. XXXV. 26.

P S A L M CXL.

V. 1. *Deliver me, O Lord, from the evil Man: preserve me from the violent Man.* : [חֲלִצְנִי יְהוָה מֵאִישׁ חַמְסִים תִּנְצְרֵנִי :] Though the Hebrew abounds in Anomalies, yet is there none in this Place, provided אָדָם and אִישׁ be here construed in the plural Number. Both these Words are used indifferently for one single Man, or any Number of Men: the first has no plural; and the second is used only three Times in Scripture in that Number.

V. 7. *O God the Lord, the Strength of my Salvation:* יהוָה אֱדֹנָי [עֹז יִשׁוּעָתִי] Rather — O LORD, THE MIGHTY GOD OF MY SALVATION.

V. 8, 9. — *further not his wicked Device, lest they exalt themselves. As for the Head of those that compass me about, let the Mischief of their own Lips cover them.* זָמְנוּ אֶל תַּפְק — יְרוּמוּ רֹאשׁ מַסְבִּי — עִמָּל שִׁפְתֵימוּ [יִכְסוּמוּ :] These two Verses ought I think to be divided and rendered differently from what they are in our Version; by which Means the Hemistichs will be regular, the Sense clearer, and the Anomaly removed: thus — FURTHER NOT HIS WICKED DEVICE. V. 9. As for those who LIFT UP THE HEAD ROUND ABOUT ME, LET THE MISCHIEF OF THEIR OWN LIPS COVER THEM; or simply --- THEY LIFT UP THE HEAD &c. This Phrase רוּם רֹאשׁ is the same I apprehend as נִשְׂא רֹאשׁ, *to lift up the Head*, for we find קָרַן רוּם, *to lift up the Horn*, used in the same Sense in respect to Persons who boast, or make Ostentation, of their Power. See Gen. XL. 13. 2 Kings XXV. 27. and Pf. LXXV. 4, & 5. מַסְבִּי is used adverbially, 1 Kings VI. 29. 2 Kings XXIII. 5. as well as here.

P S A L M XLI.

V. 4. — *and let me not eat of their Dainties.* : [וְיִבֹל אֱלֹהִים בְּמִנְעֵמֵיהֶם :]
OR — PLEASANT MEATS; by which seem to be understood their IDOL OFFERINGS.

V. 5. *Let the righteous smite me, it shall be a Kindness; and let him reprove me, it shall be excellent Oil, which shall not break my Head:*
יְהַלְמֵנִי

[יהלכני צדיק חסד ויוביחני — שמן ראש אל יני ראשי] There are here I believe but two Hemistichs, which may be thus divided and rendered — LET THE RIGHTEOUS rather SMITE ME with KINDNESS, AND REPROVE ME ; --- THE PRECIOUS OIL WILL NOT BREAK MY HEAD. *i. e.* “the kind Correction will do me no Prejudice ;” which by a *Litotes* signifies much Good. The Expression ראש שמן, *precious Oil*, is countenanced by one similar, Exod. XXX. 23. *viz.* שמים ראש, *principal* or *precious Spices*. Or if this be a Prayer of David, when he fled to Achish, this Verse may be thus rendered — THOUGH THE RIGHTEOUS KINDNESS (shewn in sparing Saul’s Life twice) BRUISE ME AND REPROVE ME, LET NOT THE ANOINTED HEAD BREAK MY HEAD : *i. e.* “Though I suffer for my conscientious Tenderness, “and find by Experience that I have misplaced it, yet let not my royal “Enemy quite destroy me.” See David’s own Words, 1 Sam. XXVI. 23, 24. where he speaks of his Behaviour, as both *righteous* and *kind*, as Saul also did, Ch. XXIV. 17. and Strefs also is laid upon Saul’s being the Lord’s anointed.

— *for yet my Prayer also shall be in their Calamities.* כי עוד ותפלתי [ברעותיהם ;] Rather, I think — FOR HITHERTO MY PRAYER ONLY hath been AGAINST THEIR WICKEDNESSES. The ן has this exclusive Force, as may be seen by considering it’s proper Force, Gen. XXIII. 15. 1 Sam. XIII. 22. 2 Sam. XV. 16.

V. 6. *When their Judges are overthrown in stony Places, they shall bear my Words, for they are sweet.* נשמטו בידי סלע שפטיהם — ושמעו [אמרי כי נעמו ;] We have here the Words בידי סלע, which signify literally *in the Hands of the Rock* : but as ידים, when applied to the Sea, Pf. CIV. 25. is used for it’s *Gulphs* and *Windings* ; so here it may denote the *Recesses, Holes, or Sides of the Rock*, where Saul and his Officers were *let go free* by David ; for this evidently is the true Sense of שמט in this Place. I would therefore render the Verse thus — THEIR RULERS WERE LET GO IN THE SIDES OF THE ROCK, AND HEARD MY WORDS, which WERE KIND.

V. 7. *Our Bones are scattered at the Grave’s Mouth, as when one cutteth and cleaveth Wood upon the Earth.* — כמו פלח ובקע בארץ [נפזרו עצמינו לפי שאול ;] Rather — OUR BONES ARE SCATTERED AT THE MOUTH OF THE GRAVE, AS SHREDS OR CHIPS UPON THE GROUND. These Words, I suppose, are designed to express in a beautiful poetical Image “the continual Danger, to which David and

“his Men were continually expofed.” פלה and בקע are not here Verbs, but Subftantives, and fynonymous: the firft is often ufed in the Senfe here propofed; and the latter occurs once, Gen. XXIV. 22. and fignifies a *Part*, or *Portion*; which, together with the general Signification of the Verb from which it is derived, and the Exigence of the Place, may be deemed fufficient to eftablifh the foregoing Verfion.

V. 8. *But mine Eyes are unto thee, O God the Lord:* כי אליך יהוה] The old Verfion feems preferable, viz. BUT MINE EYES look UNTO THEE, O LORD GOD.

P S A L M CXLII.

V. 4. *I looked on my right Hand, and beheld, &c.* [הביט ימין וראה וגו] הַבִּיט must be either the 3 perf. of the Preter, the Imperative, or Infinitive; none of which are here fuitable, except the Imperative. I fhould therefore adopt the Marginal Verfion, viz. LOOK ON THE RIGHT HAND AND BEHOLD; FOR there is NONE THAT KNOWETH ME: REFUGE FAILETH; NO ONE CARETH FOR MY LIFE.

P S A L M CXLIII.

V. 1. — *give Ear to my Supplications: in thy Faithfulness answer me, and in thy Righteousness.* [האזינה אל תחנוני באמתך — ענני בצדקתך:] Rather, with moft of the ancient Verfions, thus — GIVE EAR TO MY SUPPLICATIONS IN THY FAITHFULNESS; ANSWER ME IN THY RIGHTEOUSNESS. For though the Hemiftics are by this Divifion not fo uniform, yet it is not very uncommon for the latter to be fhorter than thofe which have preceded. See Pf. XVII. 7. &c.

V. 6. — *my Soul thirfteth after thee, as a thirfty Land.* [נפשי כארץ: עיפרה לך:] As there is no Verb in this Sentence, it feems more natural to conftitute עיפרה with נפש than with ארץ; which may be done indifferently, as they are both of the feminine Gender. But, if in that cafe an Epithet be thought wanting, I would fupply *dry* or *parched* in another Character.

V. 8. *Caufe me to bear thy loving Kindnefs in the Morning.* [השמיעני בבקר חסדך] Would not בבקר be more properly rendered EARLY, as Pf. XLVI. 5. and XC. 14. fo as to be confidered as equivalent to מהר, *speedily*, in the preceding Verfe?

V. 9.

V. 9. — *I flee unto thee to hide me.* : אֲלִיךְ כַּסְתִּי] The Text expresses only --- HIDE ME NEAR THEE : and this is sufficient. See the Preposition thus used, Gen. XXIV. 11. Exod. XXIX. 12. &c. Or thus --- I HAVE HIDDEN myself WITH THEE, *i. e.* taken Shelter. כַּסְתִּי is used as the 1st Perf. pret. Ezek. XXXI. 15. Vander Hoogt's Edition reads here כַּסִּיתִי.

V. 10. — *thy Spirit is good; lead me into the Land of Uprightness.* : רוּחַךְ טוֹבָה תִּנְחַנֵּנִי בְּאֶרֶץ מִישׁוֹר] Rather, with the old Version — LET THY LOVING (OR GOOD) SPIRIT LEAD ME &c.

P S A L M CXLIV.

V. 2. *My Goodness, and my Fortress, &c.* "חַסְדֵּי וּמְצוּרָתִי וְגו'" These two Words do not well agree together. The whole Scope of this Place has evidently a reference to War. I therefore suspect that, instead of חַסְדֵּי, we ought to read חַסְתִּי, MY REFUGE, or TRUST, as Isa. XXX. 3. The Syriac seems to have so read the Text. And in all the parallel Places Terms of the same Import are used : thus — *The Lord is my Rock, and my Fortress, and my Deliverer. The God of my Rock, in whom I will trust : he is my Shield, and the Horn of my Salvation, my high Tower and MY REFUGE.* 2 Sam. XXII. 2, 3. And — *The Lord is my Rock, and my Fortress, and my Deliverer : my God, my Strength, in whom I will trust, my Buckler, and the Horn of my Salvation, and my high Tower.* Pf. XVIII. 2. &c.

V. 7. *Send thine Hand from above; שְׁלַח יָדְךָ מִמָּרוֹם] Rather — STRETCH FORTH &c. as Exod. XXIV. 11. 1 Sam. XXVI. 9. &c.*

— *rid me, and deliver me out of great Waters; פָּצְנִי וְהַצִּילֵנִי מִמַּיִם רַבִּים] This Hemistic does not seem at first Sight to correspond with the next, viz. *from the Hand of strange Children* : but if instead of the proper, we take the figurative, Sense ; that is, understand *by many Waters* GREAT AFFLICTIONS, the Harmony will be restored. See Pf. CX. 7.*

V. 12. *That our Sons may be as Plants grown up in their Youth : אֲשֶׁר בְּנֵינוּ כְּנֹטְעִים מְגֻדְלִים בְּנְעוּרֵיהֶם] Rather — THAT OUR SONS IN THEIR YOUTH may be AS THRIVING (OR VIGOROUS) PLANTS.*

— *that our Daughters may be as Corner-Stones, polished after the Similitude of a Palace. בְּנוֹתֵינוּ כְּזֵוֶיֶת מַחֲטָבוֹת חֲבֻיֶת הַיֵּכָל :] Rather, I think --- that OUR DAUGHTERS may be AS THE POLISHED CORNER STONES IN THE STRUCTURE OF A PALACE.*

V. 13. — *our Sheep may bring forth Thousands, and ten Thousands in our Streets.* : [צאוננו מאליפות מרבבות בחוצותינו : here surely to be translated IN OUR FIELDS, as Job V. 10. Prov. VIII. 26.

V. 14. — that there be *no Breaking in, nor going out* : אין פרץ ואין [יוצאת] The Signification of יוצאת, as it is here rendered, seems to be too indeterminate. The Verb is used for *putting away strange Wives*; Ezra X. 3, 19. whence it might be inferred that it may have reference here to *Divorces*. But, as פרץ and יוצאת appear to be put in Opposition to each other, I rather think that the first of these Words means either A PLAGUE or PESTILENCE, *breaking in* to depopulate a Country; (see Exod. XIX. 22. Pf. CVI. 29. which is called a *Breach*, 2 Sam. VI. 8. 1 Chron. XIII. 11. Pf. CVI. 23.) or THE BREAKING IN *as an Enemy*, (as Judg. XXI. 15. 2 Sam. V. 20. Pf. CXLIV. 14.) or, *as a Robber*, (as Pf. XVII. 4.) consequently that the latter signifies THE REPELLING, or DRIVING OUT, and ought to be so rendered here. The Intention of the Psalmist may perhaps have been, that there might be no *Irruption* of Aliens into their Commonwealth; nor *Emigration* of his own People into foreign Countries; or carrying into *Captivity*; for יוצאת signifies *Women going into Captivity out of their own Land*, Ezek. XII. 4. And these Senses suit very well with what follows, viz. *no complaining*, (rather, CRYING OUT,) *no bewailing in our Streets*.

P S A L M CXLV.

V. 1. *I will extol thee, my God, O King,* — ארוממך אלוהי המלך] Rather, I think --- I WILL EXTOL THEE, MY GOD, THE KING, (or, who art THE KING) for the Articulate ה does not seem to be here the Vocative, but rather denotes Excellency.

V. 5. *I will speak of the glorious Honour of thy Majesty, and of thy wonderful Works.* : [הדר כבוד הודך — ודברי נפלאותך אשיחה : All the old Versions (except the Chaldee) read ישיחו, THEY (viz. the Generation) WILL SPEAK &c. and so likewise יספרנה (contracted for יספרונה) THEY WILL DECLARE, instead of אספרנה, *I will declare*, in the next Verse. By these Lections the present Embarrassment of the Text, owing to the *Enallage* of Persons, is removed.

V. 12. *To make known to the Sons of Men his mighty Acts, and the glorious Majesty of his Kingdom.* להודיע לבני האדם גבורותיו — וכבוד הדר

: הדר מלכותו] The Pronouns in the two foregoing Verses, and in that which immediately follows, are all of the *second* Person; and ought doubtless to be so in this Verse. Whether the Text had originally the Affix ו or ך, may possibly never be determined. This, however, is certain, that all the ancient Versions, without Exception, have here — THY mighty Acts, and THY Kingdom; and I think we might admit their Reading without Scruple.

P S A L M CXLVI.

V. 8. *The Lord openeth the Eyes of the blind*:] יהוה פקח עורים] There is no Necessity for supplying the Word *Eyes* in the Version; for the Verb פקח signifies TO GIVE LIGHT, OR TO CAUSE ONE TO SEE, Exod. IV. 11. XXIII. 8.

P S A L M CXLVII.

V. 1. — *for it is pleasant, and Praise is comely*. :] כי נעים נאווה תהלה] There seems to be but one Member in this Hemistic, which may be thus rendered --- FOR A BECOMING PRAISE IS PLEASANT.

V. 14. *He maketh Peace in thy Borders*:] השם גבולך שלום] Rather --- HE MAKETH THY COUNTRY PEACEABLE; for שלום is the *Abstract* for the *Concrete*, as in a thousand other Instances.

V. 16. *He giveth Snow like Wool*: —] הנתן שלג כצמר] Rather, I think — HE SENDETH FORTH &c. Thus Virgil, *Georg.* I. 397.

Tenuia nec lanæ per cælum vellera ferri.

And Martial, *Lib.* IV. *Epig.* III. V. 1.

— *Densum tacitarum vellus aquarum.*

Herodotus says, that the Scythians called the Flakes of Snow *ἄερα*, *Feathers* — *α α οια τε ειναι επι παρσσωτερω στε οραν, στε διεξμεναι στω ἄερων κε-
χυμενων πτερων γαρ τλω γλω και τον αερα ειναι πλεον.* *Lib.* IV. *Cap.* vii.

V. 18. — *he causeth his Wind to blow, and the Waters flow*.] ישב :] רוחו יזלו מים] The Syriac reads — רוח ויזלו — viz. HE CAUSETH THE WIND TO BLOW, AND THE WATERS FLOW: OR, THE WIND BLOWETH, AND THE WATERS FLOW, as Isa. XL. 7.

V. 20. — *and as for his Judgments, they have not known them*.] רוח ויזלו] Rather — NOR HAVE JUDGMENTS IN-
STRUCTED

STRUCTURED THEM. So ידע in *Hipbil* signifies; and in this Form and Sense we may find it, Judg. VIII. 16. Ezek. XLIV. 23. &c. This is exactly the Sense of what Moses says, Deut. IV. 8.

P S A L M CXLVIII.

V. 7. — *ye Dragons and all Deeps.* : תנינים וכל תהומות : Rather --- YE GREAT SERPENTS, AND ALL DEEP CAVERNS: viz. where they dwell. I translate תהומות, *Caverns*, because it signifies *the deep Parts of the Earth*. Pf. LXXI. 20.

V. 14. *He also exalteth the Horn of his People, the Praise of all his Saints, &c.* " וירם קרן לעמו — תהלה לכל חסידיו וגו'] It is not easy to distinguish whether our Translators meant to put תהלה, *the Praise*, in Apposition to *He* (viz. God) or to *Horn*; though I think the latter. The former would be preferable; and I am persuaded is the true Sense. Thus it would be better and more clearly expressed — HE ALSO EXALTETH THE HORN OF HIS PEOPLE; he is a PRAISE AMONG ALL HIS SAINTS, AMONG THE CHILDREN OF ISRAEL.

P S A L M CXLIX.

V. 4. — *he will beautify the meek with Salvation.* : יפאר ענוים ביישועה : Rather, I think — HE WILL ADORN &c.

V. 5. *Let the Saints be joyful in Glory;*] יעלו חסידים בכבוד : Rather I think in the Future — THE SAINTS WILL TRIUMPH GLO-RIOUSLY.

— *let them sing aloud upon their Beds.* : ירננו על משכבותם : We read of *Songs in the Night*, Job XXXV. 10. and Pf. XLII. 8. but these it is presumed were uttered in an erect, not in a recumbent or horizontal, Attitude. For besides that the Singer could not exert his Voice with so much Advantage, there is a manifest Impropriety of Behaviour in a Person *singing aloud in Bed*, whether he be alone or in Company. I would therefore understand this Place and Pf. IV. 4. (where exactly the same Phrase occurs) agreeably to the Genius of the Arabic Language, which delights in calling *the Heart* A BED; and this it must be confessed is no improper Metaphor, the Affections being there quietly

quietly composed as in a Bed, till they are roused by some unexpected Accident: thus the Poet Motanabbius, *Carm.* XVI. 8.

يرى حده غامضة القلوب

i. e. *Gladius ejus inspicit CUBILIA CORDIS.* And, *Carm.* XLVI. 25.

مقبيل حب محبة فرح به

ومقبيل غيظا عدوة مقروح

i. e. *CUBILE AMORIS amici sui lætatur, sed CUBILE ODII in adversarium vulneratum est.* The Scholiast Wahediensis explains مقبيل by القلب; and though neither of these Words, or غمض, be found in Golius or Castle in the Sense of *Bed*, yet I doubt not of their having that Signification in the *Camus* or other Lexicons; for both the Verbs غمض and قلا signify *to sleep*, and قلب *to roll, to turn about.* I would therefore render this Place thus --- THEY WILL SING ALOUD FROM THE HEART; which Sense it is evident is well connected with the Context, which contains an Exhortation to prepare for an offensive War, to which nothing can be more opposite than the Notion of *rolling on a Bed*: but, on the contrary, if this be understood to have reference to a martial Song before the Engagement, the Climax will be kept up, and the Harmony preserved. See the Preposition על used in this Sense, Noldius, II.

V. 6. Let *the high Praises of God be in their Mouth*: רוממות אל [בגרונם] Rather — GOD WILL BE EXALTATIONS (OR, HIGHLY EXALTED) IN THEIR MOUTHS, AND A TWO EDGED SWORD &c.

V. 9. — *this Honour have all his Saints. Praise ye the Lord.* הדר : [הוא לכל חסידיו — הללו יה :] These Words are an Epiphonema, as in the last Verse of the preceding Psalm, and should be thus translated --- HE IS AN HONOUR AMONG ALL HIS SAINTS. PRAISE YE THE LORD.

PSALM CL.

V. 1. — *Praise God in his Sanctuary: praise him in the Firmament of his Power.* : [הללו אל בקדשו — הללוהו ברקיע עו :] Rather — PRAISE GOD ON ACCOUNT OF HIS HOLINESS: PRAISE HIM ON ACCOUNT OF THE EXTENT OF HIS POWER, (OR, HIS EXTENSIVE POWER.) That the Preposition ב has this Force here, is evident from the Use made of it in the next Verse; and that רקיע is not confined to the Firmament (or spacious Extension between the Earth and the Clouds) but signifies also any Extension, may be inferred from the general Sense of the Verb רקע, *To spread forth, To stretch out.*

I CANNOT

I CANNOT conclude my Remarks on the Book of Pſalms without making a few general Obſervations on the Authors, and the Titles of them; and this I thought might beſt be done by bringing the whole into one View.

THIS Collection of Divine Hymns has always been held in the higheſt Degree of Veneration, both by Jews and Chriſtians; and it muſt be confeſſed that their Excellence is obvious, either in the Light of Compoſitions, or in reſpect to the Subject Matter of them. But this very Circumſtance has proved prejudicial to them; for as they have been more frequently tranſcribed, they abound more in Faults, than any other of the ſacred Books; a Circumſtance unavoidable without the Divine Interpoſition, which we cannot ſuppoſe would have interfered further than in providing that they ſhould be tranſmitted down to Poſterity ſufficiently intire.

By the Word *Pſalms*, the Jews ſeem ſometimes to have underſtood the whole of the *Hagiographa*, or moral Books, when put in Contra-diſtinction to the *Pentateuch*, and the *Prophets*; which laſt Diſiſion comprehended alſo the *Prior Prophets*, (as they called them) or the Hiſtorical Books. See Luke XXIV. 44. This Collection has been divided into different Parts, and in different Modes, according as their Fancy, or perhaps ſome more ſolid Reaſon, now unknown to us, ſuggeſted. It is certain however, that in their preſent State neither the Order of Time, the Unity of the Subject, nor the Diſtinction according to the Authors ſeem to have been much regarded; that ſome of the Pſalms are a literal Tranſcript one from the other; and that two of them have been made from what was originally but one, and this perhaps with no other View than that of making a round Number of the Sum total.

SOME of the Fathers held that all theſe Pſalms were compoſed by David. But though this Opinion was abetted by Chryſoſtom, Theodoret, Ambroſius, Auguſtin, and ſome other reſpectable Names, yet it is ſo weak that it will not bear the Teſt of Examination; no more than the Inference which ſome of them made on another Occaſion, *viz.* that our Lord's Miniſtry had continued *only one Year*, becauſe they thus underſtood *the acceptable Year*, prophesied of by Iſaiah, LXI. 2. When theſe Men, more remarkable for their Piety than their critical Skill, were preſſed by their Opponents with the Titles which ſome of the Pſalms bore, and the Matter they contained, which proved the contrary, they gave evaſive Replies to the firſt Point, and aſſerted that David could predict all the Circumſtances relative to the Captivity and other
Periods,

Periods, in as ample a Manner as if he had been an Eye Witness to the Transactions there mentioned; an Absurdity equal to that of the Romanists, who represent the Almighty as constantly engaged in working Miracles without Necessity.

WHEN these Titles were first added is a Point which cannot now be determined: That they were not added by the Authors of the respective Psalms, is I think probable; because few or no Compositions had any Titles anciently, (this being a later Refinement) and many of them have none to this Day. Who they were that made this Addition is also very uncertain. It is generally supposed to have been the Work of Ezra, Nehemiah, or some of the latter Prophets. Others have imagined that "they might have been prefixed by Transcribers upon their own Conjectures, and perhaps upon some uncertain Traditions. And if so, they can have little more Authority, than if modern Commentators were to affix their Opinions or Conjectures, as the Occasions of writing any of these Psalms." See Fenwick on the Titles of the Psalms; P. 4. These Additions seem however to be prior to the Existence of the Version of the LXX, as they appear there.

THAT several of these Psalms could not have been composed by the Authors whose Names they bear, appears evident from internal Marks. The following Instances may sufficiently prove this Point. The XIVth is said to be David's, though the last Verse proves that the Author lived during the Captivity. Calmet entertains the same Idea of the XXVIIIth, from what is said V. 2d. The LXXXIXth has the Title of Ethan, the Ezrahite, a cotemporary with David, (1 Kings IV. 31.) and yet from the last 15 Verses it seems to have been written during the last mentioned Epocha. The XCth is attributed to Moses: but, from the common Period of human Life there mentioned, must have been written several Centuries after his Time. And among the several Psalms which are distinguished by the Name of Asaph, the Master of David's Band of Music, the following are thought by the most judicious Critics to be of the same Æra, viz. the LXXIVth, LXXVth, LXXVIth, LXXXth, as are the LXXXIVth, and CIIId, the Songs of *Degrees* (as they are called) from the CXXth to CXXVth, so likewise those that are anonymous from the CXLVIth to the End.

BESIDES the Historical Titles, there are other Words prefixed to many of the Psalms, which seem to denote their Quality; as MASHCHIL, *instructive*, XXXIId; MICHAM, *golden*, XVIth; NEGINOTH, *merry*, LIVth; SHIGGAION, *plaintive*, VIIth; &c. or to have reference to Seasons, as SHOSHANNIM, to *Festivity*, wherever it occurs;

or to particular Tunes, as THE HIND OF THE MORNING, THE SILENT DOVE (as the Words are rendered in our Version) &c. or to musical Instruments, as HIGGAION, &c. But in what Class, SHEMINITH, SHIGGAION, MAHALATH, MUTHLABEN, ALMOTH, &c. are to be reduced I know not; neither does it seem material to inquire, particularly as they are no Part of the Psalms, but only an Appendage.

WHATEVER may be the Meaning of the Word SELAH, it is also certain that it is no Part of the Composition, wherever it occurs, though inserted within it; and even at Pf. XLIX. 13. where it is found in the Midst of a Sentence; see also Pf. CXL. 8, 9. We have it in this Book seventy one Times, and thrice in Habakkuk. The LXX render it *διαψαλμα*; which, according to Suidas, is *An Alteration of the Tune*. Meibomius (the most fanciful Critic, that perhaps ever wrote on the sacred Books) says that the three Letters, of which the Word is composed, stand for three distinct Words, *viz.* סוב למעלה השר, *Redi sursum, cantor*. HIGGAION is another unconnected Word, the Meaning of which can by no Means be ascertained.

LASTLY, Pf. XXIVth, LXXVth, LXXXIst, and XCIst, seem to have been composed with a View that they might be sung in different Parts, and with Choruses; in singing which they seem to have admitted Women. See 1 Chron. XXV. 5, 6. 2 Chron. XXXV. 25. Neh. VII. 67. In respect to the Music, and the Musical Instruments which the Jews used in their Temple Service, see Calmet's Dissertations.

CRITICAL REMARKS

ON THE

BOOK OF PROVERBS.

CHAPTER I.

VERSE I. *The Proverbs of Solomon* — [משלי שלמה] The six first Verses contain a Prefatory Introduction to the Book: The first is properly to be considered as *the Title*, with the Author's Name and Quality. The Word *Proverbs* here means sententious Maxims and Observations. The three next Verses specify the Subject treated of under three general Heads: the 5th and 6th bespeak Attention to them, by making it a Mark of Wisdom and good Understanding.

V. 2. *To know Wisdom and Instruction* — [לדעת חכמה ומוסר] The ל with the Infinitive supplies the Place of the Gerund in *do*, when used by the Latins with the Preposition *de* preceding it, in this Verse and the two following: as Exod. V. 14. *Wherefore have ye not fulfilled your Task in making Brick*, ללבו, properly, CONCERNING THE MAKING OF BRICK. 1 Sam. XII. 17. *Your Wickedness is great, which ye have done, in asking You a King*, לשאול, CONCERNING THE ASKING &c. So Eccl. II. 11. &c. In all these Cases the Reference is to the preceding Noun, as *the Sayings of Solomon concerning the knowing of &c.* in these Verses.

The Author in these three Verses judiciously distributes his Matter under three general Heads, corresponding to each Verse respectively. For his Maxims or Sentences are either 1°. declarative of the Nature and Excellence of Wisdom &c. or 2°. contain Exhortations to the Practice of what is right; or 3°. supply Rules for the Conduct of the

simple and unexperienced. It may be of Use to ascertain the Force of the Terms. By הנמיה is certainly meant *Religion*, properly so called, or *Piety towards God*, which is Wisdom *κατ' ἐξουσίαν*. Compare Ch. IX. 10. XV. 33. with Pl. XC. 12. Job XXVIII. 28. מוסר, from it's Derivation, appears to be *Moral Discipline*, restraining Men from what is wrong, and leading them to what is right : so that the first Hemistic may be rendered --- CONCERNING THE KNOWLEDGE OF WISDOM AND VIRTUE. From the Preposition בין is derived הבין, which signifies *to discern* between opposites, as Truth and Falshood, Good and Evil, and therefore להבין אמרי בינה is, CONCERNING THE DISCERNMENT OF THE WORDS OF UNDERSTANDING, i. e. of *sound Doctrine*.

V. 3. *To receive the Instruction of Wisdom, Justice, and Judgment, and Equity.* : [לקחת מוסר השכל — צדק ומשפט ומישרים : The Verb לקח, whose Infinitive is קחה, signifies not simply *to receive* ; but *to receive*, so as *to obey* or *improve*. See Ch. XXIV. 32. Job XXII. 22. Jer. VII. 28. &c. צדק signifies *Justice*, which consists in giving to all, both God and Man, their strict due ; משפט seems to denote properly *the Prescriptions of the written Law*, human and divine ; and מישרים *what is strait* or *even, according to the Rule of Right Reason* and *Equity* : so that this Verse may be rendered --- CONCERNING THE IMPROVEMENT OF MORAL DISCIPLINE IN THE WISE PRACTICE OF JUSTICE, LAW, AND EQUITY.

V. 4. *To give Subtilty to the simple, to the young Man Knowledge and Discretion.* : [להת לפתאים ערמה — לנער דעת ומומה : פתאים stands for *weak silly Persons*, who are easily imposed upon ; ערמה is the opposite Quality taken in a good Sense, which may be properly called *Prudence*, as Ch. VIII. 5, 12. for *Subtilty* is generally used in a bad Sense for *Craft* and *Cunning*. What giddy Youth generally wants is a *Knowledge* of Things, founded upon *Observation* and *Thought* ; and thus much is implied in the Words דעת and מומה, taken as an Hendyadis ; the latter of which comes from זמם, *to consider*, or *think with a fixed Attention*. This Verse may then be rendered — CONCERNING THE FURNISHING OF THE SIMPLE WITH PRUDENCE, AND OF THE YOUNG MAN WITH CONSIDERATE KNOWLEDGE : i. e. laying down for them such Rules and Precepts as may supply the Place of those useful Qualities, in which they are respectively most deficient.

V. 5.

V. 5. *A wise Man will hear, and will increase Learning: and a Man of Understanding shall attain unto wise Counsels.* — ישמע חכם ויוסף לקח — [ונבון החבלות יקנה:] Or, THE WISE WILL HEAR AND INCREASE WHAT IS RECEIVED, (OR, IMPROVE IN LEARNING) AND A MAN OF UNDERSTANDING WILL AVAIL HIMSELF OF WISE COUNSELS.

V. 6. *To understand a Proverb and the Interpretation;* — להבין משל — [ומליצה] Rather — BY CONSIDERING A PROVERB AND IT'S FIGURATIVE SENSE.

V. 17. *Surely in vain the Net is spread in the Sight of any Bird.* [כי חנם מזוררה הרשת — בעיני כל בעל כנף:] The Hemistichs ought I think to be thus distinguished --- SURELY THAT NET IS SPREAD IN VAIN, WHICH IS IN THE SIGHT OF ANY BIRD.

V. 32. *For the turning away of the simple shall slay them:* כי משובת — [פתיים תהרגם] Rather — THE BACKSLIDING — as in all other Places.

CHAPTER II.

V. 2. *So that thou incline thine Ear unto Wisdom, and apply thine Heart to Understanding:* [להקשיב לחכמה אונך — תטה לבך לתבונה:] Instead of the Copulative “and” the Conjunction **אם** is to be supplied from the last Verse, and prefixed to the Beginning, thus — IF WHILST THINE EAR HEARKENETH UNTO WISDOM, THOU INCLINE THINE HEART TO UNDERSTANDING:

V. 7. *He layeth up sound Wisdom for the righteous: he is a Buckler to them that walk uprightly.* [וצפן לישרים תושיה — מגן להלכי תם:] Rather --- AND HE LAYETH UP SOLID HAPPINESS (OR TRUTH) FOR THE RIGHTEOUS: HE GIVETH it TO THEM &c.

V. 9. — *and Equity; yea, every good Path.* [ומישרים כל מעגל טוב:] This Hemistich ought not to make more than one Sentence, thus --- AND THE RECTITUDE OF EVERY GOOD PATH. Most of the old Versions read ומישרי.

V. 12. *To deliver thee from the Way of the evil Man;* להצילך [מדרך רע] Rather — DELIVERING THEE FROM THE EVIL WAY, OR THE WAY OF THE WICKED: So also V. 16.

— *from the Man that speaketh froward Things.* [מאיש מדבר תהפכות:] Rather — FROM EVERY ONE &c. because all the Verbs which follow are in the Plural.

C H A P. III.

V. 4. *So shalt thou find Favour, and good Understanding in the Sight of God and Man.* [ומצא חן ושכל טוב — בעיני אלהים ואדם:] Rather --- SO SHALT THOU FIND FAVOUR AND GOOD SUCCESS &c. The Verb שכל has this Sense, Deut. XXIX. 9. Josh. I. 7, 8. 1 Kings II. 3. &c.

V. 8. *It shall be Health to thy Navel,* — [רפאות תהי לשרך] The LXX, Syriac, and Arabic Versions seem to have read לבשרך, TO THY FLESH; for בשר is sometimes thus used: see Ch. IV. 22. We have a like Antithesis, where *Flesh* is opposed to *Bones*. Pf. XXXVIII. 3. &c.

V. 18. *She is a Tree of Life to them that lay hold upon her; and happy is every one that retaineth her.* — [עין חיים היא — למחזיקים בה — ותמכיה מאשר:] The Construction our Version gives to the last Hemistich is unjustifiable, as it joins a singular to a plural, besides the Enallage of Numbers it creates between the two Sentences in the Verse: I would therefore render it --- AND SHE GUIDES (or, DIRECTS) THEM THAT RETAIN HER; the ה formative of the feminine having by some Accident dropped out of the Text.

V. 24. *When thou liest down thou shalt not be afraid: yea, thou shalt lie down, and thy Sleep shall be sweet.* [אם השכב לא תפחד — ושכבת: וערבתה שנתך:] It is not probable that Solomon would use the same Word in both the Hemistichs. If we look into the old Versions, we shall find that they all, except the Chaldee, read in the first Hemistich תשכך: whose Lession I would therefore adopt, and render — WHEN THOU ART SUNK DOWN, THOU SHALT NOT BE AFRAID; NAY, THOU SHALT LIE DOWN &c.

V. 32. — *but his Secret is with the righteous.* [ואת ישרים סודו:] Rather --- BUT HIS COUNSEL IS WITH THE RIGHTEOUS. As Pf. LV. 14. LXXXIII. 3.

V. 35. — *but Shame shall be the Promotion of Fools.* [וכמילים כרים: קלון:] Rather, with the Margin — SHAME EXALTETH FOOLS; or, still better, EXPOSETH TO PUBLIC VIEW: except this be said ironically.

C H A P. IV.

V. 3. *For I was my Father's Son, tender and only beloved in the Sight of my Mother.* : ויחיד לפני אמי —] Rather --- FOR I WAS A SON TENDER TO MY FATHER, AND A DARLING IN THE SIGHT OF MY MOTHER. By this Construction one Hemistic reflects Light upon the other. יחיד signifies both *an only one* and *a Darling* : the Reason of which is obvious.

V. 18. *But the Path of the just is as the shining Light, that shineth more and more unto the perfect Day.* וארה צדיקים כאור נגדה — הולך] Rather — AS A SHINING LIGHT, THAT GOETH FORTH AND SHINETH LIKE THE PERFECT DAY, OR *the Day in it's Meridian Brightness*. See ער thus used, Nah. I. 10. 1 Chron. IV. 27.

V. 22. — *and Health to all their Flesh.* : ולכל בשרו מרפא :] Rather --- AND THEY (viz. *my Words or Sayings*) BEAR TIDINGS OF HEALTH TO ALL : *i. e.* are replete with wholesome and salutary Counsels.

V. 23. *Keep thy Heart with all Diligence; for out of it are the Issues of Life.* : כי מננו תוצאות חיים :] Rather — THE GOINGS FORTH (or perhaps, THE PROGRESS) OF LIFE : *i. e.* (as it is added in the old Version) “as the Heart is pure or corrupt, so “is the whole Course of a Man's Life.”

C H A P. V.

V. 3. *For the Lips of a strange Woman* — שפתי זרה —] Ought not זרה here, and in the other Places where it occurs in this Book, to be rendered A DEBAUCHED OR LEWD WOMAN ; for the Import of the Word is — ONE WHO IS ALIENATED in her Affections, viz. from her Husband, or from her God ?

V. 6. *Left thou shouldest ponder the Path of Life, her Ways are moveable, that thou canst not know them.* ארה חיים פן תפלים — נעו מעגלתיה] The first Hemistic does not well connect with the latter, or the Context, in our Version ; and that because our Translators assign a wrong Person to the Verb : for תפלים is equally *the 2d. Per. masc. or the*

the 3d. fem. of the Future, as every Tyro knows. This Oversight is the more remarkable, as they had doubtless the old Version before them, which renders the Word properly, thus — SHE WEIGHETH NOT THE WAY OF LIFE: HER PATHS ARE MOVEABLE; THOU CANST NOT KNOW them.

V. 8. *Remove thy Way far from her, — [הרחק מעליה דרכך]* This Expression is harsh, either in the Proper, or the Figurative, Sense. I would therefore either render with the old Version — KEEP THY WAY FAR FROM HER; or, KEEP FROM HER IN THY WAY.

V. 9. *Left thou give thine Honour unto others, — [פן תתן לאחרים הודך]* אחרים does not seem to be a Noun in this Place, but the Participle present; which I would render (*Left thou give up &c.*) TO THE IDLE, as Deut. VII. 10. XXIII. 21. &c. AND THY YEARS TO THE UNRELENTING; meaning the jealous Husband. See Chap. VI. 33, 34, 35. which may be considered as a Kind of Paraphrase upon this Verse.

V. 14. *I was almost in all Evil, in the midst of the Congregation and Assembly. : [במעט הייתי בכל רע — בתוך קהל ועדה]* As the Words *Congregation* and *Assembly* are generally used in a good Sense for *religious Meetings*, and the Meaning here seems directly opposite; I would render the latter Hemistic thus — IN THE MIDST OF COMPANY AND THE MULTITUDE. See the first Word so rendered, Gen. XXXV. 11. and the latter, Pf. LXVIII. 30.

V. 15. *Drink Waters out of thine own Cistern; and running Waters out of thine own Well. : [שתה מים מבורך — ונוזלים מתוך באר]* The latter Hemistic ought to be rendered — AND STREAMS (or, STREAMING DRAUGHTS) FROM THE BOTTOM OF THINE OWN WELL. מתוך has this Sense by Construction, Zech. V. 4. where it is said *that the Curse shall remain in the midst (i. e. shall penetrate INTO EVERY, THE MOST DISTANT, PART) of the House.* What is meant by this Allegory is explained at Ver. 18, 19, 20. There we find the Key to unlock this Proverb; which is hereby restrained to *the Marriage Bed, and connubial Benevolence.* It does not seem therefore to be a general Maxim (according to the old Version) relative to Sobriety and Charity.

V. 16. *Let thy Fountains be dispersed abroad, — [יפצו מעינתך חוצרה]* I would here render מעינתך THY SPRINGS, to distinguish it from
מקורך

מקורר (at V. 18.) which is also translated *Fountain*; not merely on Account of the Sound, but because a different Sentiment is thereby conveyed: the first being *the Effects*, the latter *the Cause*. For Solomon himself interprets the מקורר, or *Fountain*, by THE WIFE; and by Parity of Reason we may conclude, that *the Springs*, or RIVULETS, here mentioned must mean THE CHILDREN, produced from that Union. And if there still could remain any Doubt, the next Verse must I think intirely remove it: which says, *Let them be only thine own, and not Strangers with thee*; and seems capable of no other Interpretation, than that of an Exhortation TO KEEP THE BED OF WEDLOCK UNDEFILED.

V. 19. Let her be as *the loving Hind, and pleasunt Roe*: — אילת הן [אהבים ויעלה הן] Rather — THE BELOVED HIND, AND FAVOURITE ROE. The Comparison is here very apposite; for it is well known, that all the Males of the Deer Kind are remarkably fond of their Females at the Time in which the *cispos* operates; and, though at other Seasons timid Animals, they will then, at the Hazard of their Lives, encounter any Danger, rather than forsake their beloved Partners.

— and be thou ravished always with her Love. : באהבתה תשגה תמיד.] The Verb שגה in all other Places, besides this and the next Verse, signifies *to err*, or *go astray*: see V. 23. but the Sense in Arabic of سج is *Laetitiam attulit, anxius fuit, illum exbilaravit*.

V. 22. — and he shall be holden with the Cords of his Sins. ובהבלי : הטאתו יתנך] In the Margin — *his Sin*; which is right according to the present Lesson: but the corresponding Word and all the old Versions point out הטאותו.

C H A P. VI.

V. 1. *My Son, if thou be Surety for thy Friend*, — בני אם ערבת [לרעך] This Maxim against being Surety for a Friend (which Solomon inculcates in different Places) seems to favour more of economical Prudence than of Benevolence. It borders upon a Saying of Thales, mentioned by Diogenes Laertius — *εγγυα, παρα δε υηρα*. He means I suppose hereby to recommend the greatest Circumspection before we become bound for any one, and not to forbid this Act of Friendship absolutely in all Cases whatever. See the Note Job. XVII. 3.

V. 5. *Deliver thyself as a Roe from the Hand of the Hunter*, הנצל ציד מיד [כצבי מיד] Our Translators seem to have thought that the Word had

had dropped out of the Text: but I think it is more probable that there is only the ץ wanting; and that the Word was originally מַצִּיר --- DELIVER THYSELF AS A ROE FROM THE HUNTER: for by this Reading the Hemistichs correspond better in Length; and it seems to have been the Reading of all the old Versions, except the Vulgate.

V. 8. *Provideth her Meat in the Summer* — [תַּכִּין בְּקִיץ לַחֲמֵרָה — Modern Naturalists seem to question this Fact: but it may be thought sufficient for the Purpose, if it were in Solomon's Time but a popular Notion. See the Note on Pf. CXXI. 6. and Ray, on the Creation, &c. (Part I. P. 135.) His Words are — "Another Insect noted for her Prudence, in making Provision for the Winter, proposed by Solomon to the Sluggard for his Imitation, is the Ant, which (as all Naturalists agree) hoards up Grains of Corn against the Winter for her Sustenance: and is reported by some to bite off the *Germen* of them, lest they should sprout by the Moisture of the Earth; which I look upon as a mere Fiction: neither should I be forward to credit the former Relation, were it not for the Authority of Scripture; because I could never observe any such storing of Grain by our Country Ants." The Author referred to by Ray is Pliny, B. X. Ch. 72. See also B. XI. Ch. 30. Ælian in several Places confirms the Account of the Industry of the Ant. B. II. Ch. 25. B. VI. Ch. 43. &c. So likewise the Poets,

*Hic nos frugilegas aspeximus agmine longo
Grande onus exiguo formicas ore gerentes,
Rugosoque suum servantes cortice callem.* Ovid. Met. B.VIII. 624.

So Horace in the first Satyr — V. 32.

*Parvula, nam exemplo est, magni formica laboris;
Ore trahit quodcumque potest, atque addit acervo
Quem struit, haud ignara ac non incauta futuri.*

And Virgil, — *populatque ingentem farris acervum
(Curculio, atque) inopi metuens formica senectæ.* Georg. B. I. V. 184.

*Ac veluti ingentem formicæ farris acervum
Cum populant, hyemis memores, tectoque reponunt:
It nigrum campis agmen, prædamque per herbas
Convectant calle angusto; pars grandia trudunt
Obnixæ frumenta humeris: pars agmina cogunt,
Castigantque moras; opere omnis semita fervet.* Æneid. IV. V. 402.
V. 10.

V. 10. *Yet a little Sleep, a little Slumber,* [מעט שנות מעט תנומה] By the Plurals being used here seems to be implied *Sleep and Slumber often repeated* at different Intervals. The Apostrophe from the Preceptor to the Sluggard is beautiful.

V. 11. *So shall thy Poverty come* — [ובא — ראשך] The Sense seems to require that the ו in this Place should be considered as an adverbative Conjunction; or an illative one, as in the old Version.

V. 12. *A naughty Person, a wicked Man, walketh with a froward Mouth.* [אדם בליעל איש און — הלך עקשורת פה:] Rather — A BASE (OR WORTHLESS) FELLOW IS A WICKED MAN, WALKING &c. This Construction seems more agreeable to the Genius of the oriental Languages; which have seldom two Subjects put in Apposition; and to the Nature of Hemistichs, each of which almost universally contains a Proposition.

V. 26. *For by Means of a whorish Woman a Man is brought to a Piece of Bread:* — [כי בעד אשרה — זונה עד כנר לחם] Rather — FOR BY MEANS OF A WOMAN, THE FORNICATOR is brought TO A PIECE OF BREAD. For זונה may as well be here considered as the Participle present, as a Noun.

— *and the Adulteress will hunt for the precious Life.* [ואשת איש : נפש יקרה תזוד:] Rather, by Way of *ἀστυγία* — YEA, THE ADULTERESS WILL HUNT FOR THE PRECIOUS LIFE.

V. 30. *Men do not despise a Thief, if he steal to satisfy his Soul, when he is hungry.* [לא יבוזו לגנב כי יגנוב — למלא נפשו כי ירעב:] Rather, I think --- IS NOT A THIEF TAKEN WHEN HE STEALETH; THOUGH HE LONG TO SATISFY HIS APPETITE? This Construction preserves the Hemistichs distinct from each other, and conveys a clearer Sense than the other. Instead of יבוזו, which has no Antecedent, and is besides a Verb foreign to the Purpose, I read יבזו with all the old Versions; and give רעב the Sense of *longing* (to avoid Tautology in the next Words) for *to hunger and thirst after Righteousness* &c. is *to long earnestly* for that particular Thing.

V. 32. — *he that doeth it, destroyeth his own Soul.* [משחית נפשו:] Rather --- HE that EMBRACETH HER, OR HATH COMMERCE WITH HER. See Ezek. XXIII. 3, 8, 21.

V. 34. *For Jealousy is the Rage of a Man*: — [כי קנאה חמת גבר] Rather --- FOR THE RAGE OF A MAN (or rather, OF THE HUSBAND) IS MOVED BY JEALOUSY.

C H A P. VII.

V. 2. — *and my Law as the Apple of thine Eye*. : [ותורתי כאישון עיניך] Rather --- AND let MY LAW be AS THE PUPIL OF THINE EYES.

V. 3. *Bind them upon thy Fingers*, — [קשרם על אצבעתיך] Solomon could not mean that this Precept should be understood literally, any more than the next, *write them upon the Table of thine Heart*; and yet it was upon such Texts as these (see Exod. XIII. 16. Deut. VI. 5. XI. 18.) that the Pharisees founded their Practice of binding *Phylacteries* upon their Foreheads. And hence perhaps also the popular Phrase among us of *having a Thing at the Finger's End*, when we are perfectly acquainted with it.

V. 11. *She is loud and stubborn*, — [המיה היא וסררת] Rather — SHE CANNOT REST QUIET, BUT BACKSLIDETH. The Verb המה signifies *to be disquieted, hurried, or violently agitated*: and the primary Sense of סרר is *to go backward or backslide*. This Sense is in perfect Harmony with the next Hemistic, — *her Feet abide not in her House*. Besides that *the being loud and stubborn* are Qualities which do not correspond with *the meretricious Arts of captivating*.

V. 14. *I have Peace Offerings with me*; — [זבחי שמלים עלי] That is, “I have an Entertainment, or Feast, at my House:” for in these Sorts of Sacrifices the Person that offered reserved a Part of the Victim for convivial Purposes. See the Note Pf. LXIX. 22. and Ch. XVII. 1.

V. 15. — *diligently to seek thy Face, and I have found thee*. [לשהר : פניך ואמצאך] Rather — TO SEEK THEE, OF THY COMPANY: for פני has frequently these Senses.

V. 16. — *with carved Works, with fine Linen of Egypt*. [הטבור : אטון מצרים] Rather (I think with all the ancient Versions) — with TAPESTRY OF THE TEXTURE OF EGYPT. For הטב in Chaldee signifies, *effigiavit, figuravit, figuris aliquid exornavit, &c*: and in respect to אטון, as it occurs in no other Place, and no Assistance is to be derived in the Explanation of it from the Eastern Languages,
we

we can follow no better Guide than the old Versions; except we give it the Sense of $\lambda\alpha\iota$, which in Coptic signifies, *Incensum, Aroma*; (and this may not be thought improper, as it relates to some costly Egyptian Manufacture;) in this Case, the Hemistic ought to be rendered --- with PERFUMED TAPESTRY, or COVERLETS FROM EGYPT. The next Verse may be thought to countenance this Sense. Note, that as the Word מַרְבְּדִים in the preceding Hemistic (which is another $\alpha\pi\alpha\zeta\lambda\epsilon\gamma\sigma\mu\epsilon\nu\sigma$) is rendered *Tapestry*, I would give it the Sense of *Blankets* with the old Versions, and from the Arabic مَنْجِي , which signifies, *diversifcolores lanæ partes*, or مَنْجِي , *Manipulus lanæ, Panniculus*.

V. 18. *Come, let us take our fill of Love unto the Morning; let us solace ourselves with Loves.* $\text{לְכֹה נְרוּחָ דְרִים — עַר הַבֶּקֶר נִתְעַלְסָה}$: בְּאַהֲבִים] Thus I think the Hemistics ought to be rendered — COME, LET US TAKE OUR FILL OF LOVE; LET US SOLACE OURSELVES WITH ARDENT LOVE UNTIL THE MORNING. I give אַהֲבִים the Force of the Superlative, because the Hebrews having properly no such Degree of Comparifon, exprefs it by an additional Particle, or by a Repetition of the same Word, or by a Plural.

V. 21. *With her much fair Speech she caused him to yield; —* $\text{הִטְתּוּוּ לְקַחָהּ}$] Rather — BY THE MULTITUDE OF HER ALLUREMENTS SHE PERVERTED HIM, BY THE FLATTERY OF HER LIPS SHE SEDUCED HIM. *Allurements* is a Word not only more expressive, as it extends to Signs, Acts and Gestures, but is more immediately connected with the Verb לָקַח , *to catch*. So in English the Words *Lure*, or *Allure*, (something set up to entice Birds, or other Things, to it) are derived from a Verb of the same Sense as the Hebrew.

CHAP. VIII.

V. 2. *She standeth in the Top of high Places, by the Way in the Places of the Paths.* : $\text{בְּרֵאשׁ מְרֹמִים עָלֵי דֶרֶךְ — בֵּית נְחִיבַת נֹצֵבָה}$] This Verse would I think be more justly translated thus — SHE IS ON THE TOP OF EMINENCES NEAR THE ROAD; SHE STANDETH IN THE HIGHWAYS. I supply the Verb Substantive in the first Hemistic, as some Verb is there wanted; or connect this with the preceding Verse, thus --- DOETH NOT UNDERSTANDING PUT FORTH HER VOICE FROM THE TOP OF EMINENCES &c?

V. 3.

V. 3. *She crieth at the Gates* — [ליד שערים — תרנה] Rather — BY THE SIDE OF THE GATES, as in several other Places : which corresponds to לפי and מבווא, AT THE ENTRANCE, and AT THE THRESHOLD, immediately after.

V. 5. *O ye simple, understand Wisdom ; and ye fools, be ye of an understanding Heart.* : [הבינו פתאים ערמה — ונסילים הבינו לב] Rather --- O YE SIMPLE, DISCERN PRUDENCE ; AND, YE FOOLS, UNDERSTAND JUDGMENT. For ערמה seems to have this Sense here, and is so rendered at V. 12. See Ch. I. 4. And לב is used figuratively for *Judgment* or *Discretion* ; see Ch. VI. 32. XIV. 33. &c.

V. 6. — *and the Opening of my Lips shall be right Things.* ומפתח : [שפתי מישרים] Rather—WITH RIGHT THINGS, or WITH EQUITY. For the מ prefixed to ישרים is here a Preposition ; which is wanted to complete the Sense : or, by construing ומפתח as the Participle *Benoni*, thus --- AND OPEN MY LIPS WITH EQUITY.

V. 10. *Receive my Instruction, and not Silver ;* — [קחו מוסרי ואל כסף] Rather --- RECEIVE MY INSTRUCTION WITHOUT MONEY : thus is ואל rendered, Job. XII. 25. and ought to be Jer. XVII. 11.

V. 13. *The Fear of the Lord is to hate evil :* — [יראת יהוה שנאת רע] Wisdom, which is here personified, speaks in the preceding Verse in the first Person, so likewise in this Verse, and throughout the Remainder of the Chapter. The religious Precept before us (though most worthy to be inculcated) must therefore appear to be here unseasonable ; whence I conclude that Solomon did not put these Words in her Mouth : but made her say יראתי, and שנאתי, viz. I FEAR THE LORD ; I HATE THE EVIL OF PRIDE AND ARROGANCY ; BOTH THE WICKED PATH, AND THE PERVERTED MOUTH, DO I HATE.

V. 16. *By me Princes rule, and Nobles, even all the Judges of the Earth.* : [בי שרים ישרו — ונדיבים כל שפטי ארץ] The latter Hemistic ought I think to be thus rendered—AND THE NOBLES are ALL GOVERNOURS OF THE EARTH. The Verb שפט is used for *governing*. 2 Chron. I. 10. Gen. XIX. 9. &c.

V. 19. — *and my Revenue than choice Silver.* : [וחבוואתי מכסף נבחר] Rather — MY PRODUCE ; which answers better to MY FRUIT in the preceding Hemistic.

V. 21.

V. 21. *That I may cause those that love me to inherit Substance; and I will fill their Treasures.*] The latter Hemistic — **וְאֶצְרֵיהֶם אֲמִלֵּא :** might be rendered — **WHOSE TREASURES I WILL SURELY FILL.**

V. 22. *The Lord possessed me in the Beginning of his Way; —* **יְהוָה קָנַנִי רֵאשִׁית דְּרוֹכּוֹ**] Rather — **THE LORD POSSESSED ME** when HE FIRST WENT FORTH: *viz.* when He exerted Himself in the Work of Creation.

V. 26. *While as yet he had not made the Earth, nor the Fields:* **עַד לֹא עָשָׂה אֶרֶץ וְחַוּצוֹת**] The usual Signification of **חֹוץ** is *a Street*, as in the Margin; but that of *Fields* is not much better: in either Case we may conclude this could never have been Solomon's Idea. The Chaldee, Syriac, and Vulgate have here *the Rivers*: but that does not yet seem to come up to the Thing intended. I would therefore give this Word the Sense of **حوض** *Piscina, Conceptaculum aquæ majus*; and understand by it **THE GRAND COLLECTION OF WATERS**, which were mixed with the Firmament at the Creation of the World, to which Moses gives no particular Name. This Interpretation agrees with the whole Context.

— *nor the highest Part of the Dust of the World.* **וְרֵאשִׁית עֲפָרוֹת** : **תְּבַל :**] What Idea can be affixed to these Words, I cannot conceive. In the old Version there is no Note; which seems to be a tacit Acknowledgment of the Translators' Ignorance of the Meaning. I would therefore with Submission propose this Version — **NOR THE FIRST PART OF THE WORLDS OF THE UNIVERSE.** Now **עֲפָר** frequently signifies this *Earth* that we Inhabit, the same as **אֶרֶץ**. Solomon does not use this latter Expression, probably because it goes immediately before. He uses the Plural, I imagine, because he wanted to give an Idea of other *Earths* or *Worlds* besides, *viz.* the whole Planetary System. And the Hebrew has no other Word to express those spacious Regions, in which they all move, than **תְּבַל**.

C H A P. IX.

V. 9. *Give Instruction to a wise Man, and he will yet be wiser: —* **תֵּן לַחֲכָם וַיְחַכֵּם עוֹד**] Rather — **DIRECT THE WISE &c.** The Verb **נתן** has that Sense, *Isa.* LXI. 8.

V. 12. *If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.* **אִם חֲכָמָת חֲכָמָת לָךְ—וְלֹצַת לְבָדָךְ תִּשָּׂא :**
The

The LXX, Syriac, and Arabic, Versions add after *thyself* — AND TO THY FRIENDS: probably because *others besides the wise Man* receive Benefit from his Wisdom. But the Sense of the Maxim seems to be this — “If thou art truly religious, thou thyself shalt fare the better for it: but if thou art a Scornor, thou shalt also suffer in thine own Person:” לברך, *separately*, and *distinctly*, from any Evil it may occasion to others. This is the true Sense of לברך, see Pl. LI. 4. It is remarkable that the three Versions abovementioned subjoin here the following Hemistichs: which I shall not attempt to restore to their original Hebrew; (as that might be deemed too presumptuous an Attempt;) but content myself with translating their Versions, which are to the following Effect,

HE that TRUSTETH IN FALSEHOOD FEEDETH THE WINDS: HE ALSO PURSUETH THE BIRDS OF THE AIR:

HE FORSAKETH THE WAY OF HIS OWN VINEYARD; AND FORGETTETH THE PATHS TO HIS FIELD:

THAT HE MAY WANDER THROUGH DESOLATE AND PARCHED PLACES, WHERE there is NO WATER TO QUENCH THE THIRST, AND HE GATHERETH WITH HIS HANDS UNPROFITABLENESS.

As these Hemistichs were doubtless in their Copies, (which in this respect seem to have been better than those which have come down to us,) and they have besides all the internal Marks of Genuineness, I would restore them in our Version, but distinguish them by Brackets, and another Character.

V. 13. — *she is simple*, פתיורה] This Word occurs only in this Place: but we may notwithstanding conclude that it is the feminine Plural of פתי, which is rendered SIMPLICITY, Ch. I. 22. The Abstract is here, as it often is, put for the Concrete, and the Plural used for the Superlative, in the same manner as חכמות, *the most excellent Wisdom*, Pl. XLIX. 3. Ch. I. 20. IX. 1. &c. The Word therefore signifies SHE IS SIMPLICITY ITSELF IN THE HIGHEST DEGREE, yet she sitteth &c. or she also sitteth &c. *i. e.* as well as Wisdom. See הומיה explained, Ch. VII. 11.

V. 16. — *and as for him that wanteth Understanding, she saith to him.* : וחסר לב ואמרה לו] Neither the present Lektion of the Hebrew seems genuine, nor is our Version exact. I would therefore read — לבו אמרה — and render, AND TO HIM THAT IS BEREAVED OF HIS UNDERSTANDING, SHE SAITH &c. or omit the ן as in V. 4.

V. 17.

V. 17. — *and Bread eaten in secret is pleasant.* : [ולחם סתרים ינעם] Rather --- AND THE BREAD OF CONCEALMENT (OR, THE BREAD WITHHOLDEN) IS PLEASANT; *i. e.* “the Bread procured by clandestine and indirect Means;” answerable to THE STOLEN WATERS of the preceding Hemistic. The Meaning of this *Adage*, couched under two similar Phrases, is but too obvious, considering from whose Mouth it issues.

V. 18. *But he knoweth not that the dead are there;* — ולא ידע כי [רפאים שם] See the Word רפאים explained, Job. XXVI. 5.

CHAP. X.

V. 1. *The Proverbs of Solomon.* [משלי שלמה] These detached Words are I imagine a Massoretical Gloss, such as we have seen, Job XXXI. 40. and Pf. LXXII. 20. They were probably placed in the Margin originally by the latter Jews, to denote some particular Division of this Book. Our old Versions properly consider them as a Title, and distinguish them by capital Letters. This, however, is certain, that no old Version, except the *Targum*, acknowledges them.

V. 3. — *but he casteth away the Substance of the wicked.* והות רשעים : [יהרף] Rather — BUT HE DRIVETH OFF THE MISCHIEF OF THE WICKED, *i. e.* “from the righteous,” just mentioned; or, HE THRUSTETH AWAY (*viz.* from himself) THE DEPRAVITY OF THE WICKED. The Sense our Version gives הות seems very apposite: but there is no Authority for it.

V. 4. *He becometh poor that dealeth with a slack Hand:* ראש עשרה : [כף רמיה] Rather — THE DECEITFUL (OR, THE SLOTHFUL) HAND MAKETH POOR; as in the old Version, and as the Antithesis in the next Clause points out.

V. 6. — *but Violence covereth the Mouth of the wicked.* ופי רשעים : [יכסה חמס] Rather — BUT THE MOUTH OF THE WICKED CLOKETH (OR, EXTENUATETH) VIOLENCE; as V. 12. Ch. XXVIII. 13. OR, PASSETH it BY, and buries it in Oblivion, as Ch. XVII. 9. The 11th Verse countenances this Construction.

V. 8. — *but a prating fool shall fall.* לבט [ואויל שפתים ילבט] : occurs only here and Hof. IV. 14. but the Arabic Verb لَبَطَ, *in terram conjecit*, confirms this Sense.

V. 9. — *but he that perverteth his Ways shall be known.* ומעקש : דרכיו יודע] Rather — SHALL BE DETECTED; as Pl. LXXVII. 19.

V. 10. *He that winketh with his Eye causeth Sorrow :* — קרין עין יתן — [עצבה] Rather, I think — HE THAT WINKETH WITH HIS EYE SHALL BE PUT TO SORROW. This Proverb is explained by Ch. VI. 13, 14, 15. where the same Expression occurs, and it is added that he meditates Mischief, though he seems to consent by the Motion of his Eyes, and other significative Gestures. I construe יתן as the Participle *Hophal*; (as Lev. XI. 38. Numb. XXVI. 54, &c.) because the Parallelism of the next Verse seems to require it. The Copulative Particle which follows ought to be rendered, AND.

V. 14. — *but the Mouth of the foolish is near Destruction.* ופי אויל : [מחתה קרבה] Rather — BUT THE MOUTH OF THE FOOLISH PRODUCETH DESTRUCTION: for קרב is here a Verb in *Pibel*, and is thus rendered, Isai. XLI. 21. See also Pl. LXXV. 4. But as פי is of the Masculine Gender, I would remove the ה from קרבה to the Beginning of the next Word; where, though it already begins with that Letter, there is no Objection against receiving it: for the ה articu- lar is prefixed to all Sorts of Words, except Proper Names, Pronouns of the first and second Person, and undeclinables.

V. 15. *The rich Man's Wealth is his strong City: the Destruction of the poor is their Poverty.* [הון עשיר קרית עזו — מחתת רלים רישם :] I read here with the LXX, Syriac, and Arabic Versions — עז ומחתת — and render --- THE RICH MAN'S WEALTH IS A STRONG CITY: BUT THE DREAD OF THE POOR IS THEIR POVERTY.

V. 17. *He is in the Way of Life that keepeth Instruction: but he that refuseth Reproof erreth.* [ארה לחיים שומר מוסר — ועזב תוכחת מתעה :] Rather --- THE WAY OF LIFE KEEPETH INSTRUCTION: BUT THAT WHICH REJECTETH REPROOF, CAUSETH TO ERR.

V. 18. *He that hideth Hatred with lying Lips, and he that uttereth a Slander, is a Fool.* [מכסה שנאה שפתי שקר — ומוציא רבה הוא כסיל :] Rather, in two Hemisticks, with all the ancient Versions — LYING LIPS are THE TRIBUTE OF HATRED &c. thus is מכסה rendered, Numb. XXXI. 28, 38. The Meaning seems to be, that a Person hated is often falsely aspersed in his Reputation.

V. 20. — *the Heart of the wicked is little worth.* : [לב רשעים כמעט] *כמעט* signifies literally — AS A LITTLE, OR THE LEAST, THING.

V. 21. *The Lips of the righteous feed many* : — [ישפתי צדיק ירעו רבים] Rather, I think --- THE LIPS OF THE RIGHTEOUS DO GOOD TO MANY ; for the Verb רעה has that Sense both in Chaldee and Syriac.

V. 22. *The Blessing of the Lord, it maketh rich* : [בכרת יהוה היא תעשיר] Rather — IS THAT WHICH MAKETH RICH. So also V. 24.

V. 25. — *but the righteous is an everlasting Foundation.* [וצדיק יסוד : עולם] Rather — BUT TO THE RIGHTEOUS IS &c. Or, if we read יסד, with the LXX and Arabic, thus — BUT THE RIGHTEOUS IS ESTABLISHED FOR EVER.

V. 32. *The Lips of the righteous know what is acceptable : but the Mouth of the wicked speaketh Frowardness.* [שפתי צדיק ידעון רצון — ופי : רשעים ההפכות] It is not improbable that the second י has dropped from ידעון, for the Sense requires that it should be in *Hiphil*. In that Case the Verse would run thus --- THE LIPS OF THE RIGHTEOUS DECLARE WHAT IS ACCEPTABLE ; BUT THE MOUTH OF THE WICKED, FROWARDNESS. All the old Versions seem to read ידעון.

CHAP. XI.

V. 13. *A Talebearer revealeth Secrets* : — [הולך רכיל מגלה סוד] Rather --- A TALEBEARER WALKETH ABOUT REVEALING A SECRET.

V. 15. *He that is Surety for a Stranger shall smart for it : and he that hateth Suretiship is sure.*] This latter Clause, viz. [ישונא חוקעים בוטה] ought doubtless to be rendered — BUT HE THAT HATETH &c. on account of the Opposition.

V. 19. *As Righteousness tendeth to Life : so he that pursueth evil pursueth it to his own Death.* : [כן צדקה לחיים — ומרדף רעה למותו] A Verb is manifestly wanted in this Verse, as it appears by the Words supplied in our Version. But if we read כנה instead of כן, a Particle of Comparison unnecessary in this Place, the whole will be clear, and may be thus rendered — RIGHTEOUSNESS DIRECTETH TO LIFE : BUT THE PURSUIT OF EVIL, TO DEATH. The Vulgate read so.

Or thus, according to the present Reading, AS RIGHTEOUSNESS UNTO LIFE, SO WICKEDNESS PURSUETH UNTO DEATH. See מרדף, the Participle *Pibel*, thus used, Deut. XXVIII. 22, 45. &c.

V. 20. — *but* such as are *upright in their Way*, are *his Delight*. : ורצונו המימי דרך] Instead of supplying as many Words as those that are already in the Text, I would render simply thus — BUT THEY THAT ARE OF AN UPRIGHT WAY, HIS DELIGHT; the Verb being understood from the preceding Hemistic, viz. *They that are of a froward Heart are an Abomination to the Lord*.

V. 21. Though *Hand join in Hand, the wicked shall not be unpunished*: — יר ליר לא ינקא רע] I suspect that יר ליר is a Mistake for יליר, THE POSTERITY. If this LECTION were admitted, the two Hemistics would correspond exactly thus — THE POSTERITY OF THE WICKED SHALL NOT BE UNPUNISHED: BUT THE SEED OF THE RIGHTEOUS SHALL BE DELIVERED.

V. 25. *The liberal Soul shall be made fat*: — נפש ברכה תרשן] Rather — THE LIBERAL MAN &c. for *Soul* is used by a Synecdoche for *Man*, as Numb. IX. 10. XXXI. 19. &c. or — The Man of a LIBERAL SOUL — with the Margin.

V. 31. *Behold, the righteous shall be recompensed in the Earth: much more the wicked and the Sinner*. הן צדיק בארץ יי שלם — אף כי רשע : וחוטא] The united Particles אף כי ought doubtless to be rendered here, YEA ALSO, as Gen. III. 1. Neh. IX. 18. &c. For the Assertion that God punishes more the wicked, than He rewards the good, is not consonant with our Idea of the Supreme Being, nor founded in Fact, either under the Theocracy, or in the more general Administration of Providence.

CHAP. XII.

V. 7. *The wicked are overthrown* — הפוך רשעים] As הפוך must be either the Imperative or Infinitive, neither of which are suitable in this Place; it is very probable that the two last Letters have been transposed; for הפכו in the 2d Conj. signifies — *they overthrow themselves*; which is the Sense here wanted, and this LECTION the ancient Versions for the most part acknowledge.

V. 12. — *but the Root of the righteous yieldeth Fruit.* ושרש צדיקים ; יתן] Rather — BUT THE ROOT OF THE RIGHTEOUS SHOOTETH FORTH, as Ezek. XXXI. 14. XXXVI. 8.

V. 13. *The wicked is snared*] See Ch. XXIX. 6.

V. 18. — *but the Tongue of the wife is Health.* : ולשון הכמים כרפא : Rather — A MEDICINE, as Ch. IV. 22.

V. 23. *A prudent Man concealeth Knowledge :* — אדם ערום נסה : [רעה] “Prudence requires that Knowledge should be displayed only “on proper Occasions ; whereas the fool proclaimeth his inconsiderate “Thoughts, without regard to the Circumstances of Time, Place, or “Persons.”

V. 24. — *but the slothful shall be under Tribute.* : ורמיה תהיה לכם : It is remarkable that the Verb רמיה, and it's Derivatives signify only *to deceive, Deceit, and deceitful* : but in this Book, they are used three Times besides in the Sense of *Slackness, or Idleness*. See Ch. X. 4. V. 27. and XIX. 15.

V. 26. *The righteous is more excellent than his Neighbour : but the Way of the wicked seduceth them.* יתר כרעהו צדיק — ודרך רשעים : [תתעב] There seems to be no great Connection between these Hemisties in our Version ; which is owing to the not giving יתר it's proper Signification. It may be derived from תור ; or from נתר : in the first Case, the Hemistic ought to be thus rendered — THE RIGHTEOUS ENDEAVOURETH TO FIND OUT HIS FRIEND : *i. e.* “in order to “be useful to him :” and in the latter Case, thus — THE RIGHTEOUS MOVETH WITH ACTIVITY ON ACCOUNT OF HIS FRIEND ; *i. e.* for the same benevolent Purpose ; “But the wicked, unmoved by the “Feelings of Humanity, and insensible to social Affection, continually “proceeds in the devious Path which tends to the Gratification of his “inordinate Appetite.” According to the first Construction here proposed, כרעהו is a Substantive with only the Afix : but, according to the latter, it has besides the Preposition prefixed ; which is thus used, Exod. VI. 9. Deut. VII. 7. &c. Or יתר may be considered in a figurative Sense for STRETCHING BEYOND ; the Metaphor being taken from a Race, to which Life is often compared ; in which the Righteous, pursuing his Way strait forward with Vigour and Diligence, advanceth beyond others : but the Way, or Manners of the Wicked, pointing out Objects inconsistent with the main End which they ought to

to have in View, causes them to deviate from the strait Road, by which Means they come short, and lose the Prize. St. Paul (Phil. III. 14.) uses the same Metaphor, and a Word very similar to יתר; *πισθὲς ἐμ-
προσθεν* ΕΠΕΚΤΕΙΝΟΜΕΝΟΣ, *κατα σκοπον διαγω*; *STRETCHING AFTER
those that are before, I push forward to the Mark.* Again, speaking
of his own Course of preaching the Gospel, (2 Cor. X. 14.) he says,
Οὐ γὰρ ὡς μὴ ἐφικνεύμενοι εἰς ὑμᾶς, ὑπερεκτείνομεν ἑαυτοὺς, ἀλλὰ γὰρ καὶ
ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. *We did not STRETCH OUR-
SELVES FORWARD BEYOND our Line, as not regularly coming to you ;
but we have been the first who have reached so far as you &c.* In the
latter Clause, תהעם, CAUSETH THEM TO WANDER, corresponds with
another Expression used by the same Apostle in a like Sense, 1 Cor. IX.
26. *Ἐγὼ τειννὸν οὕτω τρεχῶ, ὡς οὐκ ἀδηλῶς*; where by *ἀδηλῶς* he evidently
means, *running at random*, without minding whether he was in the
strait Path to the Goal. The Apostle is thought to have borrowed
these Terms from the Grecian Games : but might he not have fetched
them from the sacred Writings belonging to his own Country, in which
he seems to have been particularly conversant ?

V. 28. *In the Way of Righteousness is Life ; and in the Path-way thereof
there is no Death.* : ודרך נתיבה אל מות —] *This*
*Verse ought doubtless to be thus translated — IN THE HIGHWAY OF
RIGHTEOUSNESS IS LIFE : BUT IT'S BYE-PATH LEADETH TO
DEATH.* ארך is always used in a good Sense : but נתיב sometimes in
a bad one. See Ch. I. 15. VII. 25. Hof. II. 6. By this Construction
the Verse is cleared of all Difficulties, the Antithesis is preserved, and
there is neither a Redundancy or Deficiency in the Words.

CH A P. XIII.

V. 1. *A wife Son heareth his Father's Instruction :* — בן חכם מוסר] *Rather perhaps — A WISE SON IS INSTRUCTED by HIS FA-
THER :* for מוסר may be considered here as the Participle *Pabul.*

V. 2. *A Man shall eat good by the Fruit of his Mouth : but the
Soul of the Transgressors shall eat Violence.* מפרי פי איש יאכל טוב — ונפש] *Rather — EVERY GOOD MAN WILL EAT OF THE
FRUIT OF THE WORD : BUT VIOLENCE COMFORTETH THE
TRANSGRESSORS.* Our Translators seem here to have mistaken the
Sense of the Text ; and that which they substitute is involved in Ob-
scurity.

securify. I join אִישׁ and טוֹב together in the Construction, as the Syntax seems to require: and as the Phrase EATING THE WORD OF GOD, for *studying* and *digesting* it, is scriptural, (see Jer. XV. 16. Ezek. III. 3.) I give פִּי the Signification of *the Word*, as our Version does, Numb. III. 16, 51. IV. 45. XXII. 18. XXXVI. 5. &c. which being left indefinite, and being often used for the Divine Commandments, may be so taken here, as well as דְּבַר and מִצְוָה, V. 13. And as a Verb is wanted in the latter Hemistic, I consider נָפֶשׁ in that Light, and give it the Sense it has, Exod. XXIII. 12. XXXI. 17. and 2 Sam. XVI. 14. or it may be considered as a Noun, but with the Idea of *Lust*, or *Appetite*, (as Exod. XV. 9. Eccl. VI. 7.) thus — BUT THE LUST OF THE TRANSGRESSORS IS FOR VIOLENCE, OR VIOLENCE IS THE LUST &c. In either Case the Sense is the same, and the Antithesis preserved in every corresponding Member.

V. 3. *He that keepeth his Mouth, keepeth his Life*: — נָצַר פִּי שֹׁמֵר [נֶפֶשׁ] Rather — HE THAT WATCHETH OVER HIS MOUTH &c. for this is one of the Senses of נָצַר, whence נָצַר, a *Watchman*, is derived: besides as the Verbs in the Hebrew are different, so ought they to be in the Version.

V. 4. *The Soul of the Sluggard desireth, and hath nothing*: מתאוּרָה [וְאֵין נֶפֶשׁ עֹשֶׂה] Rather — THE SLUGGARD DESIRETH, BUT hath NOT HIS WILL; or *the Thing he desireth*: so נֶפֶשׁ frequently signifies.

— *but the Soul of the diligent shall be made fat*. וּנְפֶשׁ הַרְצִים [חֲדָשׁן] Rather — BUT THE DESIRE OF THE DILIGENT SHALL BE SATISFIED. See רִשׁוֹן in the Note on Pf. XX. 3.

V. 5. *A righteous Man hateth lying: but a wicked Man is loathsome, and cometh to Shame*. : [דְּבַר שֶׁקֶר יִשְׁנָא צְדִיק — וְרָשָׁע יִבְאִישׁ וַיִּחְפִּיר] Rather --- THE RIGHTEOUS HATETH A FALSEHOOD: BUT THE WICKED IS AN ABOMINATION, AND COMETH TO SHAME: thus is the Verb בָּאֵשׁ rendered, 1 Sam. XIII. 4. 2 Sam. XVI. 21. But all the old Versions seem to have read here הוֹבִישׁ; for they agree in rendering it — HE IS CONFOUNDED; which seems to be the true Lektion.

V. 6. *Righteousness keepeth him that is upright in the Way*: צְדָקָה [נָצַר תָּם דֶּרֶךְ] Rather — RIGHTEOUSNESS KEEPETH THE RIGHT WAY.

— *but Wickedness overthroweth the Sinner*. : [וְרָשָׁעָה תִּסְלַף הַטָּאֵת] Rather --- BUT WICKEDNESS MAKETH THE WRONG Way SLIP-
PERY:

PERY : *i. e.* “ finds continual Dangers and Disappointments attending “ a criminal Course of Life.” See סלף in Taylor’s Conc. and as the Verb הטא signifies *to miss the Mark, or to turn from the strait Way,* I make הטאת have reference *to the Way,* mentioned immediately before ; which I here supply for the sake of Perspicuity.

V. 8. *The Ransom of a Man’s Life are his Riches : but the poor hear-eth not Rebuke.* : ורש לא שמע בערה — [כפר נפש איש עשרו — Rather --- DOETH NOT THE POOR HEAR REBUKE ? “ That is, (I imagine) the rich by his Wealth can always extricate himself out of “ Difficulties ; while the poor Man, who has nothing to offer by Way “ of Atonement for his Faults, meets with Rebukes.” The old Version is to the same Effect as that we now use ; and the marginal Note is, “ For his Poverty, he is not able to escape the Threatnings, which “ his cruel Oppressors use against him.” Which Explanation, abstractedly considered, appears to be good : but, compared with the Version of the Text, is diametrically opposite to it. The Interrogation however relieves from the Embarrassment.

V. 10. *Only by Pride cometh Contention :* — [רק בזרון יתן מערה — Rather --- A VAIN MAN BY PRIDE CAUSETH CONTENTION. See רק (contracted for ריק) thus used, Gen. XXXVII. 24. Deut. XXXII. 47.

V. 11. *Wealth gotten by Vanity shall be diminished :* — הון מהבל [ימעט] Qu. ought not this Hemitic to be rendered — WEALTH IS DIMINISHED BY VANITY ?

— *but he that gathereth by Labour shall increase.* [וקבץ עד יד : ירבה] יד is never used to express the *Labour of the Hand* ; though it may appear naturally to admit of that Sense. All the ancient Versions, as far as we can collect from their discordant Readings, seem to have had די, instead of יד, in their respective Texts ; and it must be confessed that nothing is more probable than such a Metathesis. Admitting this Lection, the Sense is clear, *viz.* BUT HE THAT GATHERETH UNTO COMPETENCY SHALL HAVE PLENTY. This Maxim, thus restrained, inculcates an excellent Lesson. It exhorts to Industry, and checks Avarice, by drawing between them the precise Line of Separation.

V. 12. *Hope deferred maketh the Heart sick, but when the Desire cometh, it is a Tree of Life.* תוחלת ממשנה מהלה לב — [ועין היים : תאורה באה] Rather — EXPECTATION PROLONGED CAUSETH AN ANXIETY

ANXIETY OF HEART: BUT THE DESIRE APPROACHING IS A TREE OF LIFE. I construe באר as the Participle, rather than as the Preter; because it seems to improve the Sense; for it is well known, that we generally derive more Satisfaction from Expectation than from actual Fruition; unless when by repeated Disappointments the Hope seems to be removed farther off from Day to Day; which is justly said to *sicken the Heart*.

V. 13. *Whofo despiseth the Word shall be destroyed:* בז לדבר יחבל לו] Our Version passes over the Pronoun לו; and also does not seem to give the true Sense of this Hemistic; which I think ought to be thus translated --- WHOEVER DESPISETH A DECREE (OR, THE LAW) SHALL BE HOLDEN (OR, BOUND) TO IT: *i. e.* “if he treat “the Laws with Scorn, they shall be executed against him; or he “shall be bound over, or made to give a Pledge for the Observance of “them.” דבר, though a Word of a most extensive Signification, is here restrained by the parallel Word, *Commandment*, in the next Hemistic, to a synonymous Sense: it is translated by this same Word in a Multitude of Places; but, for Variety, I render it *Decree* or *Law*, as 2 Chron. XXX. 5. And in respect to the Verb חבל, it's primary Sense is *to bind*; and it is thus rendered, Ezek. XVIII. 16.

. There is here doubtless a Verse wanting in our present Hebrew Texts; for all the ancient Versions, except the Chaldee (which in these Cases is no Authority, as the Jews have certainly reduced it to the Standard of their Texts) read to this Effect, *viz.*

“TO THE FRAUDULENT MAN NO GOOD WILL COME: BUT THE
“WORK OF THE WISE PROSPERETH, AND HIS WAY SUCCEEDETH.”

V. 14. *The Law of the wise is a Fountain of Life, to depart from the Snares of Death.* : תורת חכם מקור חיים — לסור ממקשי מות] I consider תורת, not as *in regimine*, but as the Plural, with the Ellipsis of the formative ו, which is not uncommon; and read לסור ממקשי thus — לסורים מקשי. The Version, according to this Construction and Reading, will be this --- THE LAWS ARE TO THE WISE A FOUNTAIN OF LIFE; TO THE REBELLIOUS they are THE SNARES OF DEATH. By this Interpretation the Antithesis is restored to every corresponding Word in the Verse; and hence another Argument besides might be drawn by an Induction of every Verse, not only in this Chapter, but of the far greater Part of this Book, to prove that it is the most probable Sense.

V. 15. *Good Understanding giveth Favour : but the Way of Transgressors is hard.* : ודרך בגדים איתן ;] שכל טוב יתן חן — Rather — A GOOD CONDUCT CONCILIATETH (or, PROCURETH) FAVOUR : BUT THE WAY OF THE WICKED IS RUGGED. So שכל signifies, 1 Sam. XVIII. 14, 15. &c.

V. 19. *The Desire accomplished is sweet to the Soul :* תאוה נהיה תערב] לנפש] All the ancient Versions read here נורה, viz. THE DESIRE OF WHAT IS HONEST, OR COMELY &c.

V. 23. *Much Food is in the Tillage of the poor : but there is that is destroyed for Want of Judgment.* רב אכל ניר ראשים — ויש נספה :] בלא משפט :] The most obvious Construction of this Verse is — THERE IS MUCH FOOD IN THE TILLAGE OF RULERS (or, CHIEF MEN) BUT IT HAPPENETH that it is DESTROYED &c. It is a Fact founded in Experience, that where there is great Abundance, there is generally great Waste. The Word ראש indeed (probably a Mistake for ריש) in some few Places signifies a *poor Man* : but he cannot be deemed poor who has a Superfluity : besides that the latter Hemistich has no Coherence according to that Sense.

V. 25. *The righteous eateth to the satisfying of his Soul :* — צדיק אכל —] לשבע נפשו] Rather — APPETITE.

C H A P. XIV.

V. 1. *Every wise Woman buildeth her House :* — חכמות נשים בנתה —] ביהה] These four Words are very anomalous ; and that owing solely to the Insertion of the ך in חכמות ; which makes it the Nominative Plural, instead of Singular. Most of the ancient Versions read חכמת ; and so indeed must we, if we pay any Regard to the Syntax.

V. 3. *In the Mouth of the foolish is a Rod of Pride :* — בפי אויל —] חטר גאודי] Rather — PRIDE IN THE MOUTH OF FOOLS IS A ROD, viz. for their Chastisement &c.

V. 7. *Go from the Presence of a foolish Man. when thou perceivest not in him the Lips of Knowledge.* לך מנגר לאיש כסיל — ובל ידעת .] שפתי דעת :] The LXX, Syriac, and Arabic Versions, read the Text thus — ילך, and add כל at the Beginning of the Verse ; and in the latter Hemistich — וכלי דעת . According to this Lesson the Sense is.

is --- EVERY THING SUCCEEDETH ADVERSELY TO THE FOOLISH MAN : BUT THE INSTRUMENTS OF KNOWLEDGE ARE THE KNOWING LIPS. The Verb ילך *to go*, is used figuratively in this Sense, Lev. XXVI. 41. Deut. XXIX. 19. &c. and כלי, which primarily signifies *Vessels*, is also used for *Instruments*, Numb. IV. 32. XXXV. 16. &c. See the last Chap. Ver. 14.

V. 8. — *but the Folly of fools is Deceit* : — [ואולת כסילים מרמה] Rather --- FOLLY DECEIVETH (OR, MISLEADETH) FOOLS. This answers to the former Hemistic by Way of Antithesis. מרמה is here construed as the Part. pref. *Pibel*, which has a transitive Sense.

V. 9. *Fools make a Mock at Sin* : *but among the righteous there is Favour*. : [אולים יליץ אשם — ובין ישרים רצון] The Syntax will not bear the Sense which our Version gives the first Hemistic : neither does it correspond by that Construction with the latter Clause. I would therefore render it thus --- GUILT EXPOSETH FOOLS TO SCORN ; as it is said Ch. III. 35. *Shame exalteth fools*.

V. 14. *The Backslider in Heart shall be filled with his own Ways : and a good Man shall be satisfied from himself*. — [מדרבנו יטבע סינ לב] Rather — THE BACKSLIDING HEART IS SATISFIED WITH IT'S OWN WAYS : BUT THE GOOD MAN, WITH HIMSELF : *i. e.* the wicked is pleased with the vicious Course in which he is engaged, while the good Man has the Approbation of a good Conscience.

V. 19. *The evil bow before the good ; and the wicked at the Gates of the righteous*. : [שחו רעים לפני טובים — ורשעים על שערי צדיק] Our Translators seem to have mistaken the Sense in this Place ; for they understood *bowing* to be a Token of Reverence, or a Mark of Respect ; as appears by the old Version ; which adds in the Margin, by Way of Illustration, *viz.* “ If this come not daily to pass, we must “ consider, that it is because of our Sins, which let God's Workings.” The Mistake lies in this, that they derive שחו from שחה, whereas it comes from שחח. I would therefore translate thus — THE EVIL ARE BROUGHT LOW BEFORE THE GOOD ; &c. The latter Hemistic is here not adverbative, but exegetical of the former ; and by *Gates* we are to understand, according to the Scripture Phrase, *the Courts of Judicature*, which were usually over the Gates of the Jewish Cities ; so that the Meaning seems clearly and simply to be this, “ That the

“wicked are brought low, when they are arraigned before the Tribunal of the Judge.”

V. 22. — *but Mercy and Truth shall be to them that devise good* :
 [והסר ואמת חרישי טוב ; Rather, as in the preceding Hemistic —
 BUT MERCY AND TRUTH DEVISE GOOD.

* * Here again another Verse seems wanting ; for the LXX, Syriac, and Vulgate add,

“THEY THAT DO EVIL KNOW NEITHER MERCY NOR TRUTH : BUT
 “MERCY AND TRUTH are WITH THEM THAT DO GOOD.”

V. 23. *In all Labour there is Profit : but the Talk of the Lips tendeth only to Penury.* : [בכל ענין יהיה מותר — ודבר שפתים אך למהסור ;
 Qu. ought not the two last Words to be thus read, אכל מהסור, and the last Hemistic rendered — BUT THE TALK OF THE LIPS FEEDETH ON PENURY ? thus Ephraim is said to feed on Wind, Hof. XII. 1.

V. 24. *The Crown of the wise is their Riches* : — [עטרת חכמים עשרם] Rather — RICHES CROWN THE WISE : or, literally, are THE CROWN &c. *i. e.* “their Reward.”

— *but the Foolishness of fools is Folly.* : [אולת כסילים אולת ; I read here מאולת, having omitted the מ in the preceding Word, עשרם, and render --- but FROM THE FOLLY OF FOOLS cometh FOLLY : *i. e.* “while the prudent Man by his Industry and Circumspection acquires Wealth, the inconsiderate Knave reaps only the Reproach “of his iniquitous and foolish Proceedings.”

V. 25. — *but a deceitful Witness speaketh Lies.* : [ויפה כזבים מרמה ;] Rather --- BUT A DECEIVER SPEAKETH LIES : מרמה being the Part. Pih. as V. 8.

V. 26. *In the Fear of the Lord is strong Confidence : and his Children shall have a Place of Refuge.* [ביראת יהוה מבטח עז — ולבניו ;
 : [יהיה מהסרה ;] Rather — HE THAT TRUSTETH IN THE FEAR OF THE LORD IS STRONG, AND HIS CHILDREN &c.

V. 29. He that is *slow to Wrath is of great Understanding* : [ארך אפים רב תבונה ;] Rather — ABOUNDETH IN UNDERSTANDING, as Ch. XXVIII. 20. XXIX. 22.

— *but he that is hasty of Spirit exalteth Folly.* [וקצר רוח מרים ;
 : [אולת ;] Rather — BUT THE HASTY SPIRIT EXALTETH FOLLY (OR EXPOSETH it) TO PUBLIC VIEW ; as Ch. III. 35.

V. 32.

V. 32. *The wicked is driven away in his Wickedness*: — ברעתו ידהה [רשע] Rather — IS RUINED, OR DESTROYED BY &c. as Pf. XXXVI. 12. and CXL. 4.

V. 33. — *but that which is in the Midst of fools is made known*: [ובקרב כסילים תודע] Rather, according to the LXX, Syriac, and Arabic --- BUT IT IS NOT KNOWN IN THE INWARD THOUGHTS OF FOOLS: or, interrogatively, IS IT KNOWN &c. The Antecedent to the Pronoun is *Understanding*, mentioned in the preceding Hemistich: and קרב is here rendered, as Pf. XLIX. 11.

V. 35. — *but his Wrath is against him that causeth Shame*. ועברתו [תהיה מביש] Rather — BUT HIS WRATH IS THAT WHICH CAUSETH SHAME. מביש cannot agree with עברתו on account of the Difference of Genders: but seems to be equivalent to the neuter.

C H A P. XV.

V. 4. *A wholesome Tongue is a Tree of Life*: — [מרפא לשון עין היים] Rather — A SOUND (or, AN HEALING) TONGUE &c. *i. e.* a Tongue that giveth sound Advice, or pacifieth great Offences.

— *but Perverseness therein is a Breach in the Spirit*. [וסלף ברה] Or — BUT PERVERSENESS THEREIN AFFLICTETH THE SPIRIT.

V. 7. *The Lips of the wise disperse Knowledge: but the Heart of the foolish doeth not so*: [ולב כסילים לא כן] — BUT THE HEART OF THE FOOLISH DOTH NOT ESTABLISH it. כן is here considered as the Preter of כון. Perhaps the original Reading might have been לא כל (instead of כן) DOTH NOT TAKE, OR RECEIVE it.

V. 11. *Hell and Destruction are before him*:] See this Verse explained, Job. XXVI. 5.

V. 18. *A wrathful Man stirreth up Strife*: — [איש הנה יגרה מרון] מרון ought here to be rendered CONTENTION, as ריב is also rendered *Strife* in the next Clause.

V. 20. *A wise Son maketh a glad Father: but &c.* [בן הנם ישמח] Rather — A WISE SON REJOICETH HIS FATHER: but &c. I here supply the adverbative Particle, which seems to have dropped out of the Text, as the copulative has, Verse 10th and 30th. This Construction makes the two Hemistichs correspond more exactly.

V. 24.

V. 24. *The Way of Life is above to the wise, that he may depart from Hell beneath.* : ארר חיים למעלה למשכיל — למען סור משאול נטרר :
 Rather ---- THE WAY OF LIFE ABOVE IS FOR THE WISE ;
 THEREFORE HE WILL AVOID THE REGIONS OF THE DEAD BE-
 NEATH. למען seems to have the Sense here proposed, Neh. VI. 13.
 Pf. LI. 6. Jer. XLIV. 8. Hof. VIII. 4. or thus — THE WAY OF LIFE
 IS UPWARD TO THE WISE ; IN ORDER THAT HE MAY DEPART
 FROM THE GRAVE, which is DOWNWARD.

V. 26. *The Thoughts of the wicked are an Abomination to the Lord : but the Words of the pure are pleasant Words.* : —[וטתרים אמרי נעם :
 Rather --- BUT THE PURE SPEAK WHAT IS ACCEPTABLE to him.

V. 27. *He that is greedy of Gain troubleth his own House ;* עכר ביתו
] בוזע בזע Rather — THROWETH HIS HOUSE (viz. his Family)
 INTO CONFUSION.

V. 30. *The Light of the Eyes rejoiceth the Heart : and a good Report maketh the Bones fat.* : מאור עינים ישמח לב — שמועה טובה תרשן עצם :
 Rather --- THE HEART REJOICETH THROUGH THE LIGHT OF
 THE EYES ; and a GOOD REPORT MAKETH THE BODY FAT.
 The Eye, of all the Senses, is that which gives the most lasting Plea-
 sure ; and we find by Experience that Cheerfulness, from whatever
 Cause it may proceed, contributes to Corpulence.

V. 31. *The Ear that heareth the Reproof of Life abideth among the wise.* : [אזן שמעה תוכחת חיים — בקרב חכמים תלין :
 --- THE EAR THAT HEARETH REPROOFS hath LIFE, and ABI-
 DETH AMONG THE WISE.

V. 32. *He that refuseth Instruction despiseth his own Soul : but he that heareth Reproof getteth Understanding.*] The latter Hemistic —
 : ושומע תוכחת קונה לב — I would render literally, that it may answer
 more exactly to the preceding one, thus — BUT HE THAT HEARETH
 REPROOF GAINETH A HEART : *i. e.* “secures his own from the
 “ Attack of bad Impressions, whilst the fool makes Shipwreck of his
 “ Soul.”

CH A P. XVI.

V. 1. *The Preparations of the Heart in Man, and the Answer of the Tongue is from the Lord.* : [לאדם מערכי לב — ומיהוה מענה לשון :
 The

The Opposition between God and Man and the other Members of these two Hemistichs seems to shew, that they ought (as most of these Proverbs are, particularly V. 9.) to be construed separately, thus — TO MAN BELONG THE INCLINATIONS OF THE HEART: BUT BY THE LORD IS THE TONGUE ASSISTED. That is (as I apprehend) “Man contrives: but the Success of his Designs depends upon God:” the same Sentiment as at V. 9. but differently expressed. For *the assisting of the Tongue*, in order to execute any Purpose, seems clearly to imply this Idea. I construe מענרה as the Participle *Pabul*: and give it the Sense it has, Pl. XXII. 21. LXV. 5. &c.

V. 4. — *yea, even the wicked for the Day of Evil.* וגם רשע ליום : [רערה] According to our Version the Verb פעל, *made*, is understood from the preceding Hemistich: but most of the ancient Versions read here ונצר, IS RESERVED, instead of וגם.

V. 5. *Every one that is proud in Heart is an Abomination to the Lord: though Hand join in Hand, he shall not be unpunished.* תועבת יהוה : [כל גבה לב — יד ליד לא ינקת : תועבת יהוה כל גבה — לב ידל יד לא ינקת] — EVERY PROUD MAN IS AN ABOMINATION TO THE LORD: THE HEART THAT IS LIFTED UP WITH POWER SHALL NOT BE DEEMED INNOCENT. By this Construction the Parallelism is restored; the Hemistichs are rendered more regular; and the Sense made clearer.

V. 10. *A divine Sentence is in the Lips of the King: —* קסם על [שפתי מלך] Rather — DIVINATION &c. This Word is in all other Places, where it occurs, taken in a bad Sense, *viz.* for an Intercourse with familiar or evil Spirits, or the Practice of magical Arts, in order to discover future Events: but here it seems to mean that Portion of *the Divine Spirit*, which God imparted under the Theocracy to such as he appointed *his Vicegerents*. That this is the Sense will I think be evident on consulting the following Texts, Numb. XI. 17. Deut. XXXIV. 9. Judg. III. 10. VI. 34. XI. 29. XIII. 23, 25. 1 Sam. X. 9. XVI. 13, 14. 1 Kings III. 12.

V. 11. *A just Weight and Balance are the Lord's: —* פלם ומאזני : [משפט ליהוה] Rather — THE WEIGHT AND THE BALANCE ARE THE ORDINANCE OF THE LORD; *i. e.* of His Appointment. So is משפט rendered, Exod. XV. 25. Lev. XXIV. 22. 2 Chron. XXXV. 13. Neh.

Neh.VIII.18. &c. There seems to be no Occasion to add any Epithet ; for if they be not true according to the Standard, they are not then *Weights* or *Balances* ; and still less can they be called the Lord's Appointment. They are therefore here used *κατ' ἐξοχην*, as when Solomon says, that who so *findeth a Wife, findeth a good Thing*, Ch. XVIII. 22.

V. 13. — *and they love him that speaketh right.* : [ודבר ישרים יאהב] Rather --- AND THE WORDS OF THE UPRIGHT ARE BELOVED, OR LOVED by them.

V. 17. At the End of this Verse the Masſora adds *הזני*, to denote that we are arrived precisely at the Middle of this Book. Instead of these Sorts of Remarks (and these are by no means the most frivolous that appear in this Book) it is much to be wished, that the Compilers of it had spent their Time in collating the several Copies of their Texts, in order to correct the Mistakes, which have crept into them.

V. 21. — *and the Sweetness of the Lips increaseth Learning.* [ומתק : שפתים יסיף לקה] Here the old Version has this Note, “The sweet Words of Consolation, which come forth of a godly Heart.” But how Learning can hereby be increased, I cannot conceive. I would therefore give *מתק* the Sense of *מתק*, *viz.* FAITHFULNESS, understanding by the *Faithfulness of the Lips* the declaring without Reserve and with Sincerity of such useful Observations as are stored up in the Memory. Or by *Sweetness of Lips* may be meant *Eloquence* ; as in Homer, Il. I. 249.

Του γαρ απο γλωσσης μελιτος γλυκιων πρεν αυδη.

V. 24. *Pleasant Words are as an Honey-Comb, sweet to the Soul, and Health to the Bones.* : [גוף דבש אמרי נעם — מתוק לנפש ומרפא לעצם] The latter Hemistic ought I think to be thus rendered — SWEETNESS TO THE SOUL, (OR TASTE,) AND A MEDICINE TO THE BODY : for *מתוק*, as an Adjective, cannot agree with *אמרי* : and *עצם* in the Singular must here signify *Body*.

V. 26. *He that laboureth, laboureth for himself: for his Mouth craveth it of him.* : [נפש עמל עמלה לו — כי אכף עליו פיהו] Our Versions appear to me to have totally mistaken the Sense of this Verse, which notwithstanding is very obvious, *viz.* THE SOUL OF THE AFFLICTED LABOURETH WITHIN HIM, WHEN HIS MOUTH (OR, UTTERANCE) PRESSETH HARD UPON HIM : *i. e.* “when he
“ strives

“strives to give Vent to his Sorrow, but cannot.” Thus Ovid, *Tripl.* Lib. V. El. I. v. 59. & *alibi*.

*Strangulat inclusus dolor, atque æstuat intus,
Cogitur et vires multiplicare suas.*

V. 27. *An ungodly Man diggeth up Evil*: — [אִישׁ בְּלִיעַל כָּרַה רָעָה] Rather, I think — PREPARETH EVIL: thus כָּרַה is used, 2 Chron. XVI. 14.

V. 28. — *and a Whisperer separateth chief Friends.* [וַיִּגְדַּן מִפְּרִיד וַיִּפְּרֹד אֶלֶיךָ] ought here I think to be rendered CHIEFS, or GOVERNOURS; so also Ch. XVII. 9. It seems to be used as a Noun of Multitude.

V. 29. *A violent Man enticeth his Neighbour*: — [אִישׁ חָמָס יִפְתָּה רֵעֵהוּ] Rather — A FALSE MAN &c. as Exod. XXIII. 1.

V. 32. — *and he that ruleth his Spirit than he that taketh a City*: [וְיִמְשַׁל בְּרוּחוֹ מִלְּהַר עִיר] Thus Horace to the same Effect, *Lib. I. Ode ii.*

*Latius regnes avidum domando
Spiritum, quam si Lybiam remotis
Gadibus jungas, et uterque Pænus
Serviat uni.*

And Claudian *de 4to. Conf. Honor. V. 257.*

*Tu licet extremos late dominere per Indos,
Te Medus, te mollis Arabs, te Seres adorent:
Si metuis, si prava cupis, si duceris ira;
Servitii patiére jugum; tolerabis iniquas
Interius leges: tunc omnia jure tenebis,
Cum poteris rex esse tui.*

V. 33. *The Lot is cast into the Lap*: — [בְּחִיק יוֹטֵל אֶת הַגּוּרָל] The אֶת prefixed to the Nominative is justified by other similar Instances, Gen. XVII. 5. Exod. X. 8. &c. What our Translators understood by *Lap* in this Place, I do not know: but am clear, that בְּחִיק ought to be rendered INTO THE MIDST, (as 1 Kings XXII. 35.) viz. *of the Urn, or Vessel*, into which the different Billets were cast. In Homer we find they were put in an Helmet, *Iliad. H. V. 175, & 181.*

— οἱ δὲ κληρον ἐσημῆσαντο ἑκάστος,

ἐκ δ' ἔβαλον κυνεῖ Ἀγαμέμνωνος Ἀτρεΐδου·

— πάλιν δὲ Γερηνίος ἵπποτα Νεσῶρ·

ἐκ δ' ἔθορε κληρος κυνεῖς, ἐν ἀρ' ἠΐθελον αὐτοὶ.

G g

— but

— *but the whole disposing thereof is of the Lord.* ; ומיהוה כל משפטו] Rather — BUT THE SOLE (OR WHOLE) DISPOSAL &c. Among the Jews their most important Concerns were determined by Lot. The whole Country of Canaan was thus divided among the Tribes, and again subdivided among the Heads of Families: and I have endeavoured to shew that the Hand of an overruling Providence was easily perceivable in the wise Allotment of the respective Portions. (See Par. Proph.) The last Instance of deciding by Lot recorded in Holy Writ, is that Acts I. 26. for the Purpose of filling up the Apostleship of the Traitor Judas.

CHAP. XVII.

V. 1. — *than a House full of Sacrifices with Strife.* מבית מלא ; [זבחי ריב] As זבחי is in regimine, and signifies the *Sacrifices of Strife*, it would be more accurate to render these two Words — CONTENTIOUS SACRIFICES, or the *riotous Feasts after Sacrifices*, which are here very properly opposed to a *dry Morfel with Quietness*. See Ch. VII. 14.

V. 3. *The fining Pot is for Silver, and the Furnace for Gold: but the Lord trieth the Hearts.* ; [מצרף לכסף וכור לזהב — ובהן לבות יהוה] Rather thus --- THE FINING POT TRIETH SILVER, AND THE FURNACE GOLD: BUT GOD, THE HEARTS.

V. 8. — *whithersoever it turneth, it prospereth.* אל כל אשר יפנה ; [ישכיל] The Antecedent here is השחר, which generally signifies a *Bribe*, as V. 23. As it cannot have that Sense here, it must mean either a *Reward*, as in the old Version; or a *Gift*, as in the last; either of which, wherever they are bestowed, generally succeed in gaining Favour to the liberal Donor.

V. 16. *Wherefore is there a Price in the Hand of a fool to get Wisdom, seeing he hath no Heart to it?* למה זה מחיר ביר כסיל — לקנות ; [המכרה ולב אין] The Division of the Hemistichs seems to require that we should render thus --- WHEREFORE IS THIS, that there should be A PRICE IN THE HAND OF A FOOL, SINCE HE HATH NO HEART TO ACQUIRE WISDOM?

V. 19. — *and he that exalteth his Gate seeketh Destruction.* מגביה ; [פתחו מבקש שבר] This may be understood literally, for *raising the Gates* about a Man's House for Ostentation: or figuratively, for a haughty

haughty Carriage in general, as in the old Version; or we may consider this Expression as parallel to Mic. VII. 5. and *by Gate* mean *the Door of the Lips*; i. e. *proud disdainful Language*.

V. 20. — *and he that hath a perverse Tongue* — ונהפך בלשונו] Rather perhaps --- AND HE THAT HATH A DOUBLE TONGUE; or (as the Words signify literally) HE THAT IS VARIABLE IN HIS TONGUE, i. e. “the Man who uses Duplicity in his Speech.”

V. 21. *He that begetteth a fool doeth it to his Sorrow*: ילד כסיל] Rather — HE THAT BEGETTETH A FOOL HATH SORROW: for לתורה is here used as the Nominative, not the Dative Case. See Ch. XIV. 23.

V. 22. *A merry Heart doeth good like a Medicine*: — לב שמח ייטב] Or — A MERRY HEART MAKETH A MEDICINE GOOD, OR EFFECTUAL. Or --- IS A MEDICINE THAT DOETH GOOD. The old Versions however seem to have read גורה, viz. DOETH GOOD TO THE BODY.

V. 24. — *but the Eyes of a fool are in the Ends of the Earth*. ועיני: [כסיל בקצה ארץ] “That is, (says the old Version) wander to and fro, and seek not after Wisdom.” But may not the contrary be the Sense? In the preceding Hemistic, the Man of Understanding is said to have Wisdom always present with him: but the fool upon every Emergency, which requires more than ordinary Circumspection, is reduced to cast about, and wander for Counsel to direct him in his Proceedings.

V. 26. *Also to punish the just is not good, nor to strike Princes for Equity*. [גם ענוש לצדיק לא טוב — להכות נריבים על ישר:] Rather thus --- SURELY it is NOT GOOD TO PUNISH THE JUST: it is CONTRARY TO RIGHT TO STRIKE PRINCES. See both these Particles thus used in Noldius.

V. 27. — *and a Man of Understanding is of an excellent Spirit*. ויקר: [רוח איש תבונה] The Massora reads ויקר — of A PRECIOUS Spirit; which Lction is followed by the Vulgate only. The other Versions read with our Text, viz. of A COOL Spirit; which seems preferable.

V. 28. *Even a fool, when he holdeth his Peace, is counted wise: and he that shutteth his Lips is esteemed a Man of Understanding*. גם אייל

[אויל מחריש חנם — יחשב אטם שפתו נבון :] Thus the Hemistichs seem to require to be divided ; the Construction of which is this —
EVEN A FOOL, WHEN HE HOLDETH HIS PEACE, IS WISE : HE THAT SHUTTETH HIS LIPS IS COUNTED A MAN OF UNDERSTANDING.

C H A P. XVIII.

V. 1. *Through Desire a Man, having separated himself, seeketh and intermeddletb with all Wisdom :* לחאורה יבקש נפרד — בכל תושיה : [יתנלע :] Rather — THE CONTEMPLATIVE MAN SEEKETH THAT which is DESIRABLE, and INTERMEDDLETH WITH ALL WISDOM.

V. 4. *The Words of a Man's Mouth are as deep Waters, and the Well-spring of Wisdom as a flowing Brook.* מים עניקים דברי פי איש — נהל : [נבע מקור חכמה :] Our Versions consider these Hemistichs as *explanatory* of each other : for the Note upon *deep* is, “ which can never “ be drawn empty, but bring ever Profit.” But the two Propositions appear to me *adversative*. *A Man's Words* are very properly compared to *deep Waters*, which are unfathomable, as the other are inscrutable in respect to his Thoughts. That this is the Meaning, will I think be evident from Ch. XX. V. 4. where it is said, that *Counsel in the Heart of Man is as deep Water, but a Man of Understanding will* (rather may) *draw it out* ; for God is the sole *καρδαργεωσις*. The first Hemistichs in both Places I consider as parallel ; for *the Words of the Mouth* and *Counsel* differ only as *Causes* and *Effects*, which the best Writers use frequently one for the other ; see V. 6. On the other Hand, *the Source of Wisdom* is said to be a *flowing Brook*, which is generally *clear* as well as *shallow*, a fit Emblem of the ingenuous Mind, which knows no Disguise or Dissimulation, and whose Designs are easily discovered ; because, as Good is always it's Object, it affects not Concealment. In Confirmation of what is here advanced, I would observe, that when *Deepness* is predicated of *Heart, Thoughts, &c.* it always means in Scripture *Unscrutableness, deep Schemes, or the like*. If therefore any Particle is supplied to connect the Hemistichs, it ought to be BUT, to denote the Opposition.

V. 8. *The Words of a Talebearer are as Wounds ; — דברי נרגן] כמתלהמים* This Combination of Letters, *כמתלהמים*, occurs only in another Place, *viz.* Ch. XXVI. 22. where the same Verse is repeated. Our Translators suppose that להם is here used by a Metathesis for
for

for הלם *to wound*; and that the Participle has the Force of the Substantive: but this seems very harsh. The Arabic Verb *لجى*, *inspiravit, infudit, insinnavit, effecit occulto modo*, seems to suggest this Sense, *viz.* THE WORDS OF A TALEBEARER ARE LIKE SUBTIL POISONS, THAT INSINUATE THEMSELVES, and produce their Effects insensibly; for THEY PENETRATE INTO THE INWARD PARTS OF THE BELLY, where they lie rankling and gnawing the Vitals. I cannot however but suspect that these Letters, besides the Participle of Similitude, contain a Preposition, a Substantive, and a Verb; and that they ought to be thus separated and read — כמחלי המים: *The Words of the Talebearer DESTROY AS Shafts FROM THE QUIVER.* מחלי is the Participle present *Kal*, from חלם; and the Word *Shaft* or *Arrow* is added merely for the Sake of Perspicuity. All the old Versions here disagree, and seem to have translated merely by Guess.

V. 11. *The rich Man's Wealth is his strong City, and as an high Wall in his own Conceit.* [הון שעיר קרית עזו — וכחומה נשגבה במשכתו:] The Word constantly used for *Conceit* or *Imagination* is משכית, and not משכת; besides that none of the ancient Versions acknowledge that Reading. But the Chaldee and Syriac seem to have read במשכנתו, or במסכתו; which Word is well adapted to this Place. The latter Hemistic ought therefore I think to be thus rendered — AND IT IS AN HIGH WALL ABOUT HIS HABITATION.

V. 15. *The Heart of the prudent getteth Knowledge; and the Ear of the wise seeketh Knowledge.* לב נבון יקנה דעת — ואזן חכמים תבקש [דעת:] דעת in the latter Hemistic being as properly taken for the Infinitive as for a Substantive, it would be best for the sake of Variety to render it thus --- AND THE EAR OF THE WISE SEEKETH TO KNOW.

V. 17. *He that is first in his own Cause seemeth just: but his Neighbour cometh and searcheth him.* [צדיק הראשון בריבו — ובה רעהו וחקרו:] Rather --- HE IS ACQUITTED WHO IS FIRST IN HIS OWN CAUSE: BUT HIS NEIGHBOUR COMETH AND FINDETH HIM OUT. צדיק is here the Preter, *Hipbil*; and used as a *forensic* Term, Isa. V. 23. L. 8. and חקר is here rendered as Job. IX. 10.

V. 19. *A Brother offended is harder to be won than a strong City:* [אח נפשע מקרית עז] Rather — A BROTHER IS MORE APT TO REBEL THAN A STRONG CITY: *i. e.* Diffentions among Brothers, from

from Motives of Interest or other Causes, more frequently arise, than Mutinies in Garrisons. — *tanta est discordia fratrum*; as the Poet observed, Ovid. *Met. Lib. I. v. 60.*

V. 20. *A Man's Belly shall be satisfied with the Fruit of his Mouth: and with the Increase of his Lips shall be filled.*—כִּפְרֵי פִי אִישׁ הַשֶּׁבַע: [בִּטְנוֹ תְבוֹאֶרֶת שִׁפְתָיו יִשְׁבַּע:] If we read with the LXX and Arabic, יִשְׁבַּע, the Hemistichs may thus be divided and rendered — A MAN SHALL BE SATISFIED WITH THE FRUIT OF HIS MOUTH; and HIS BELLY FILLED WITH THE PRODUCE OF HIS LIPS. This Lektion makes the Construction more easy, and more agreeable to the other two Places, where these very Words occur, viz. Ch. XII. 14. and XIII. 2.

V. 22. *Whofo findeth a Wife findeth a good Thing,*—מִצָּא אִשְׁרָה, טוב] All the old Interpreters (except the Chaldee) have here a *good Wife*: but we are not hastily to conclude, that they read טובָה in their respective Texts. The Addition, I am persuaded, is solely their own; who, sensible that the Proposition did not hold true universally in a *moral View*, thus restrained it. Numerous are the Instances in Scripture which countenance this Expression; thus, *Lo, Children are an Heritage of the Lord, and the Fruit of the Womb is his Reward.* Pf. CXXVII. 3. So *Weights and Balances* are said to be *the Ordinance* appointed by God. Ch. XVI. 11. But to return to the Text; if it can be doubted what *Sort of Wife* is meant here, this sufficiently appears by the next Hemistich — *and obtaineth Favour of the Lord*; besides that the former Hemistich would have one Word redundant as to Quantity, if טובָה be added.

* * Here the LXX, Vulgate, Arabic, and in Part the Syriac add —

“HE THAT DRIVETH AWAY A (GOOD) WIFE DRIVETH AWAY A GOOD THING: AND HE THAT RETAINETH AN ADULTEROUS WOMAN IS FOOLISH AND WICKED.”

V. 24. *A Man that hath Friends must shew himself friendly:* אִישׁ רְעִים לְהַתְרוּעַץ] The Want of Connection in this Hemistich does not proceed from the Omission of any Word in the Text: but rather, I apprehend, from a wrong Lektion. It is apparent that the Chaldee and Syriac Versions read יֵשׁ, instead of אִישׁ; which better corresponds with the next Member. According to this Reading the Sense will be ---THERE ARE COMPANIONS who SHEW THEMSELVES SOCIABLE. See the same Construction of the Infinitive for the Future, Ch. XIX. 8.

— and

— *and there is a Friend &c.* [ויש אהב גו] Rather — BUT THERE IS A FRIEND that *sticketh closer than a Brother.*

C H A P. XIX.

V. 1. *Better is the poor that walketh in his Integrity, than he that is perverse in his Lips, and is a fool.* טוב רש הולך בחמו — מעקש שפתו [והוא כסיל:] The Phrase *he that is perverse and is a fool* conveys but one and the same Idea: the Terms are convertible; and neither of them in the least approaches to the Opposition we want to *the poor* of the preceding Hemistic. But is this Fault in the Text, or in the Version? A very little Attention will shew where the Mistake lies. Now the four principal Greek Interpreters, besides the others collected together by Origen, are here unfortunately deficient; the Arabic is so likewise: but of the three remaining, the Syriac and Vulgate plainly shew that there is a Metathesis of the two last Letters in עקש; they having read עשק, the primary Sense of which is *to be loaded with a heavy Body.* שפּת signifies, according to our Version, *a Burden*, Gen. XLIX. 14. But I lay no Strefs upon that Interpretation. I give it the Sense of the Arabic Verb شَف *lucrum fecit*, whence comes شَف, *Lucrum, augmentum.* And it is remarkable that from the same Root comes شَدَة, *a Lip*, which has led the Translators into the Mistake. These Words therefore thus explained naturally admit of this Sense — BETTER IS THE POOR MAN THAT WALKETH IN HIS INTEGRITY, THAN HE THAT IS LOADED WITH RICHES, AND IS A FOOL.

V. 2. *Also, that the Soul be without Knowledge, it is not good.* גם טוב [בלא דעת נפש לא טוב] Rather — SURELY it is NOT GOOD to be WITHOUT KNOWING ONESELF: for thus נפש is often used; and thus the Syriac also renders: according to which Interpretation the Sense is equivalent to the sage Maxim of the Philosophers, $\Gamma\upsilon\sigma\tau\omega\sigma\iota\varsigma$ $\sigma\epsilon\sigma\omega\tau\omega\sigma\iota\varsigma$.

— *and he that hasteth with his Feet sinneth.* : [ואין ברגלים הוטא] There seems to be here in our Version as little Connection between these two Hemistics as in those of the last Verse. For what has *the Knowledge of oneself* to do with *hastling with the Feet*? And not to criticise upon the Quaintness of the Phrase, where lies the *Sin in hastling away*? This apparent Inconsistency will be removed, if we give רגלים a Sense, which it frequently has, *viz.* that of *Spies*, and render --- BUT HE THAT HASTILY GOETH WITH SPIES, SINNETH.

“ To

“*To know oneself* (which is the Work of Time) is declared in the preceding Hemistic *to be good*: but to consort with Spies (who, conscious they are concerned in a dangerous Sort of Knowledge, are hasty in their Motions) is a Sin.” Or thus, HE THAT IS HASTY IN HIS GOINGS (OR, PROCEEDINGS) ERRETH; i. e. *is liable to err*.

V. 7. — *he pursueth them with Words, yet they are wanting to him.* ; מרדף אמרים לא המרה] In our Version there are more Words here supplied than there are translated. The precise Sense of the Text seems however sufficiently obvious, *viz.* HE PURSUETH them WHO SAY, BE NOT THOU NOISY. I reject the Massoretical Lesson; and construe המרה as the Imperative of the Verb, which has the Sense here given to it.

V. 8. *He that getteth Wisdom loveth his own Soul: he that keepeth Understanding shall find good.* קנה לב אהב נפשו — שמר תבונה למצא ; טוב] Rather—HE THAT GETTETH UNDERSTANDING LOVETH HIS OWN SOUL: HE GIVETH HEED TO DISCRETION, SO AS TO FIND BENEFIT from it. For the ל with the Infinitive makes the Gerund. Of this there are frequent Instances.

V. 10. *Delight is not seemly for a fool: —* לא נאוה כסיל תענוג] Rather — DELICACIES (i. e. *such Things as he is not a proper Judge of*) ARE &c.

V. 11. *The Discretion of a Man deferreth his Anger; —* שבל אדם] Rather — THE DISCREET MAN &c. for שכל is here the Participle.

V. 12. *The King's Wrath is as the Roaring of a Lion; —* נהם כנפיר] Rather — THE KING'S WRATH ROARETH AS A LION.

V. 13. — *and the Contentions of a Wife are a continual Dropping.* ; ודלף טרד מדיני אשה] The old Version explains *continual Dropping* by “Rain that droppeth and rotteth a House.” But I think this must mean THE DROPPING OF THE EVES OF A HOUSE, or any continued gentle falling of Water, than which nothing is more apt to be tiresome and distracting. See Ch. XXVII. 15.

V. 18. — *and let not thy Soul spare for his Crying.* ואל המיתו ; אל תשא נפשך] Rather, as in the Margin — AND INCLINE NOT THY SOUL TO HIS DESTRUCTION; i. e. *by conniving too long at his Faults, which may prove his Destruction.* V. 19.

V. 19. *A Man of great Wrath shall suffer Punishment; for if thou deliver him, yet thou must do it again.* גדל חמה נשא ענש — כי אם : [תציל ועוד תוסף : The latter Hemistic ought I think to be thus rendered --- FOR, NOTWITHSTANDING THOU MAYEST HAVE INTERPOSED, THOU MUST DO IT AGAIN.

V. 21. *There are many Devices in a Man's Heart; nevertheless the Counsel of the Lord, that shall stand.* רבות מחשבות בלב איש — ועצת : [יהוה היא תקום : The Sense I think would be clearer, if the Verse were thus rendered --- MANY ARE THE DEVICES IN A MAN'S HEART : BUT IT IS THE COUNSEL OF THE LORD THAT SHALL STAND.

V. 22. *The Desire of a Man is his Kindness: —* תאורת אדם חסרו] Rather --- THE DESIRE OF A MAN IS THAT IT MAY BE WELL WITH HIM. חסר is here the Infinitive for the Nominative.

— and a poor Man is better than a liar. : [וטוב רש מאיש כזב : In our Version there is neither Contrast nor Parallelism between the Terms of this Hemistic, nor between one Hemistic and the other. Most of the old Interpreters add the Word *rich* to *liar*: but there is certainly no more Ground for this Addition, than there was for reading A *good WIFE*, at V. 22. of the last Chapter. But, admitting there were Ground, yet would there still be wanting an opposite Term to *liar*; and the two Propositions would moreover labour under the same Incoherence. I would therefore thus translate this Passage — EVEN THE POOR MAN IS HAPPY NOT TO BE DECEIVED BY A GREAT MAN. This Sense seems to restore a general Harmony between all the disjointed Members of this Verse. For the first Part is an universal Proposition, expressive of this Idea, that *all Men aim at Happiness*. Here the Author descends to a particular Instance, and fixes upon that Class of Men, who from their Wants are supposed to be the greatest Strangers to that Blessing; and the very Instance adduced is *negative*: “even these (says he) are comparatively happy, if they be not ill used and imposed upon by the Rich.” In the Construction I consider טוב as the Preter; and give it the Sense of *happy*, as 1 Sam. XXV. 8, 36. Esth. I. 10. VIII. 17. and make the Preposition מ answer a double Purpose, *viz.* of giving a negative Force to the Infinitive כזב, and of reducing the Substantive to the Ablative Case.

V. 23. *The Fear of the Lord tendeth to Life; and he that hath it shall abide satisfied; he shall not be visited with Evil.* יראת יהוה לחיים : [ושבע — ילין בל יפקד רע : Rather — THE FEAR OF THE LORD tendeth

tendeth TO LIFE AND PLENTY: IT SHALL ABIDE, AND SHALL NOT BE VISITED WITH EVIL.

V. 24. *A slothful Man bideth his Hand in his Bosom,* טמן עזל ידו [בצלחת] Rather --- WHEN HE RECLINETH ON HIS SIDE: for that is the precise Idea of *צלח*, viz. *prostratus in latus dormivit*. The Chaldee, Vulgate, Aquila, and Symmachus render בצלחת, UNDER HIS ARM-PITS; which seems also to be a good Sense, if the Word would bear it; as either Representation paints Idleness in the most striking Colours.

V. 26. *He that wasteth his Father, and chaseth away his Mother, is a Son that causeth Shame, and bringeth Reproach.* משדר אב יבריה : אים — בן מביש ומחפיר; In this Verse (as in almost every other throughout the Part that contains what are strictly called *the Proverbs*) are two distinct Propositions; and, though our Version supplies four Words, there is no Need of the least Addition: for the Text may be thus rendered literally --- HE THAT ROBBETH A FATHER WILL DRIVE AWAY A MOTHER: THE SON THAT CAUSETH SHAME IS ALSO CONFOUNDED; for this Verb *הפר* is always used passively in *Hiphil*. The Sense, according to this Interpretation, is sufficiently obvious, viz. “That the Son who injures either of his Parents will not hesitate at behaving disrespectfully toward the other: but because he does not honour them, according to the fifth Commandment, instead of a Blessing, he shall have a Curse.”

V. 27. *Cease, my Son, to hear the Instruction that causeth to err from the Words of Knowledge.* [חדל בני לשמע — מוסר לשגורת מאמרי דעה:] Rather --- ABSTAIN, MY SON, FROM NEWS; BE THOU INSTRUCTED AGAINST ERRING (OR, THE ERRORS) FROM THE WORDS OF KNOWLEDGE. Here is both a *Caution* and an *Exhortation*: and *News*, or *idle Rumours*, are justly opposed to *the Words of true Knowledge*. שמע is rendered *News*, Ch. XXV. 25. מוסר is here the Imperative *Pyhal*, and שגורת may be considered either as the Infinitive, or as a Noun. See Instances of the Prepositions thus used in Noldius.

CHAP. XX.

V. 6. *Most Men will proclaim every one his own Goodness:* רב אדם [יקרא איש חסדו] Not one of the old Versions acknowledges this last; which

which seems to have been borrowed from the next Word, beginning with that Letter; in the Room of which another has probably been added since for the Connection. And as the Hemistic would be clearer without, I pass it over, and render thus — A GREAT MAN WILL BE CALLED A BENEFICENT MAN: *i. e.* “A Man in an eminent Station, if he live suitably to his Rank, will not want Pa-
“negyripts: but where is the truly sincere and righteous Man to be
“found?” רב is used for a *great Man*, Est. I. 8. whence comes the Title of *Rabbi*, which the Jews have since so much affected.

V. 8. *A King that sitteth in the Throne of Judgment scattereth away all Evil with his Eyes.* : מורה בעינו כל רע — [מלך יושב על כסא דין] Rather --- A KING SITTETH ON THE THRONE OF JUDGMENT; HE SCATTERETH &c. For there are clearly two different Members in this Period.

V. 12. *The hearing Ear, and the seeing Eye, the Lord hath even made both of them.* : און שמעת ועין ראה — יהוה עשה גם שניהם : [און שמעת ועין ראה] Rather --- THE EAR HEARETH, AND THE EYE SEETH; BUT THE LORD HATH MADE THEM BOTH. So the LXX and Arabic Versions.

V. 16. *Take his Garment that is Surety for a Stranger:* — לקח בגדו [כי ערב זר] Rather — TAKE HIS GARMENT, WHEN A STRANGER IS SURETY. Solomon repeatedly advises to beware of being Surety for any Body: but here he intimates that it is not safe to admit the Suretyship of a Stranger, without taking a sufficient Pawn, or Pledge, as an additional Security.

— and take a Pledge of him for a strange Woman. ובעד נכרים : [הבלהו] Our Version adopts the Lektion of the Massora, and of Ch. XXVII. 13. *viz.* נכריה: but the present Text may be thus rendered --- AND TAKE A PLEDGE OF HIM WHERE STRANGERS ARE WITNESSES: literally, *in the Testimony of Strangers.*

V. 18. *Every Purpose is established by Counsel:* [מהשבות בעצה הכון] Rather --- ESTABLISH PURPOSES BY COUNSEL. הכון is the Future singular *Kal*: but as the Verb in the next Clause is the Imperative, that Mood seems here preferable.

V. 19. *He that goeth about as a Talebearer revealeth Secrets:* גולה [סוד הולך רכיל] Rather — HE THAT REVEALETH SECRETS IS A WANDERING TALEBEARER.

V. 25. It is a *Snare to the Man* who *devoureth* that which is *holy*; *מוקש אדם ילע קדש*] Rather — THE MAN IS INSNARED WHO DEVOURETH AN HOLY THING. For *מוקש* is the Part. *Pabul*.

— and after *Vows to make Inquiry*. *ואהר נדרים לבקר*;] Rather --- WHEN INQUIRY COMETH TO BE MADE AFTER VOWS. The ל with the Infinitive is here construed as the Gerund.

V. 27. — *searching all the inward Parts of the Belly*. *חפש כל הדרי* : *בטן*] Rather — OF THE BODY; as Job. XIX. 17. Mic. VI. 7.

CH A P. XXI.

V. 1. *The King's Heart is in the Hand of the Lord, as the Rivers of Water: he turneth it whithersoever he will.*— *פלגי מים לב מלך ביד יהוה*— *על כל אשר יחפץ יטנו*;] Rather — THE KING'S HEART IS A STREAM OF WATER IN THE HAND OF THE LORD; &c. *פלג* signifies any Part, be it ever so small, that is divided from the Body to which it was before united. Hence appears the Aptness of the Comparifon. “God as easily influences the Minds of Kings, as a small Quantity of Water, upon a Table, may be directed by the Finger “into this or that Stream, as the Fancy suggests.”

V. 4. *An high Look, and a proud Heart, and the plowing of the wicked, is Sin.* : *רום עינים ורחב לב — נר רשעים הטאת*] Rather HE THAT HATH AN HIGH LOOK HATH ALSO A PROUD HEART; and THE LIGHT OF THE WICKED IS SINFUL. *הטאת* seems to be here in *statu constructo pro absoluto*, and to be used by a Metonymy of the Effect for the Cause. The Sense of the Verse seems clearly to be this — “*The Eye* is the Index which points out the different Motions of *the Heart*. If therefore a Man harbours *Pride in his Breast*, “it will certainly betray itself *by his Eye* and his outward Carriage: “and *the Light*, or the Principle, of a *bad Heart*, must unavoidably “lead astray.” In the same Sense our Lord calls *the Eye the Light of the Body*, and cautions us to take Heed that *the Light within us be not Darkness*. Luke XI. 34, 35.

V. 5. *The Thoughts of the diligent tend only to Plenteousness: but of every one that is hasty, only to Want.* *מחשבות חרוץ אך למותר — וכל* : *אין אך למחסור*] Rather — THE THOUGHTS OF THE DILIGENT ARE CERTAINLY TOWARD PLENTY: BUT THE INCONSIDERATE LAYS

LAYS HOLD ONLY OF WANT. I consider כַּל as the Preter of כוֹל : it occurs in the same Form and Signification, Isa. XL. 12. and אֵין (which as an Adjective, applicable to a Person, is found only, Ch. XXIX. 20.) I render *inconsiderate*; which Signification is clearly deducible from אֵין, *to hasten, urge, or press forward.*

V. 6. *The getting of Treasures by a lying Tongue, is a Vanity tossed to and fro of them that seek Death.* פַּעַל אֲצוּרֹת בְּלִשׁוֹן שָׁקֶר — הַבֵּל : [נִדְרָף מִבְּקֵשֵׁי מוֹת :] There can be little Doubt that the present Reading of מִבְּקֵשֵׁי is faulty. I would therefore read with the LXX, Arabic, and Syriac בְּמוֹקְשֵׁי, or contractedly בְּמִקְשֵׁי, and render — HE DEALETH FALSELY THAT GETTETH TREASURES BY SLANDERING : THE VAIN MAN IS DRIVEN INTO THE SNARES OF DEATH : or, at least, read with Theodotion and Symmachus מִבְּקֵשׁ, in this Sense — THE ACQUISITION OF TREASURES BY ACCUSING (or, INFORMING) IS A DECEIT ; even a VANITY DRIVEN ABOUT, SEEKING DEATH. See לָשַׁן used as a Verb, in the first Sense, Pl. Cl. 5. and in the latter, Ch. XXX. 10.

V. 7. *The Robbery of the wicked shall destroy them ;* [שֶׁד רְשָׁעִים יְגוֹרֵם] יְגוֹרֵם in this Place ought to be rendered — SHALL TERRIFY THEM. — *because they refuse to do Judgment.* [כִּי מָאֵנוּ לַעֲשׂוֹת מִשְׁפָּט :] Rather — THAT WHICH IS RIGHT.

V. 8. *The Way of a Man is froward and strange :* הַפְּנֵפֶךְ דֶּרֶךְ אִישׁ [וְזָר] All the ancient Versions read here אִישׁ זָר ; which makes a much better Sense, *viz.* THE WAY OF A STRANGER IS FROWARD. By this Reading we have a proper Term opposed to *the pure* in the next Clause ; for a *strange Man* or *Woman*, in the Scripture Phrase, are such *idolatrous Heathens*, as were Aliens from the Commonwealth of Israel, or *Persons of depraved Morals.*

V. 9. — *than with a brawling Woman in a wide House.* מֵאִשֶׁת : [מִדִּינִים וּבֵית חָבֵר :] Rather — THAN WITH A BRAWLING WOMAN, AND IN A WIDE HOUSE, or WHERE there is a WIDE HOUSE, as Job XXIII. 3. &c.

V. 12. *The righteous Man wisely considereth the House of the wicked : but God overthroweth the wicked for their Wickedness.* מִשְׁכִּיל צְדִיק : [לְבַיִת רָשָׁע — מִסִּלָּף רְשָׁעִים לָרַע :] I read here with the LXX, Syriac, and Arabic, לְבַיִת ; and render — THE RIGHTEOUS WISELY CONSIDERETH

SIDERETH THE HEART OF THE WICKED, PERVERTING THE WICKED TO EVIL.

V. 15. It is *Joy to the just to do Judgment* : but *Destruction* shall be to the workers of *Iniquity*. שמחה לצדיק עשות משפט — ומחאתה לפעלי : און] Rather --- It is JOY TO THE RIGHTEOUS TO DO WHAT IS RIGHT : BUT A TERROR TO THE WORKERS &c.

V. 16. *The Man that wandereth out of the Way of Understanding, shall remain in the Congregation of the dead.* — אדם תועה מדרך השכל :] Or thus — A MAN MAY WANDER OUT OF THE WAY OF UNDERSTANDING ; but HE SHALL &c.

V. 18. *The wicked shall be a Ransom for the righteous,* — כפר לצדיק] Rather — THE WICKED IS CUT OFF INSTEAD OF THE RIGHTEOUS : *i. e.* “the Mischief he intended should fall upon the “righteous falls upon his own Head.” That this is the Sense of the Preposition ל, is I think evident from תהרת, which corresponds to it in the next Clause. And as כפר is used for *disannulling* or *cancelling a Covenant*, it may doubtless be used in general for *destroying*. See Isa. XXVIII. 18.

V. 20. *There is a Treasure to be desired, and Oil in the Dwelling of the wise ;* — אוצר נחמד ושמן בנורה חכם] If we omit the ו in ושמן the Sense will I think be clearer thus — OIL IN THE DWELLING OF THE WISE IS A DESIREABLE TREASURE.

V. 24. *Proud and haughty Scorners is his Name, who dealeth in proud Wrath.* : זר יהיר לין שמו — עושה בעברת זרון] Rather — THE PROUD, WHOSE NAME IS HAUGHTY SCORNER, MAY PREPARE FOR THE RAGE OF PRIDE : *i. e.* which is reserved for it. The common Interpretation of this Verse approaches to Tautology, and contains no Sentiment : whereas that which is here proposed may be considered as a Dissuasive from Pride, from the Consideration of the Effects consequent from it. The Verb עשה is thus used, 2 Chron. XXXII. 29. Ezek. XLV. 22. and the Particle ב, Gen. XXIX. 18. Deut. XIX. 21.

V. 26. *He coveteth greedily all the Day long :* — כל היום התאווה,] A Subject seems wanting here. The LXX and Arabic read רשע, THE WICKED ; which answers to צדיק, THE RIGHTEOUS, in the next Hemistich.

V. 27.

V. 27. *The Sacrifice of the wicked is an Abomination: how much more when he bringeth it with a wicked Mind?* — זבח רשעים תועבה] אף כי בזמרה יביאנו : The latter Hemistic ought I think to be rendered --- BECAUSE HE BRINGETH IT WITH A MISCHIEVOUS DEVICE. See these united Particles thus rendered, Noldius, 6.

V. 28. — *but the Man that beareth speaketh constantly.* ואיש שומע] לנצה ידבר : Rather — BUT THE OBEDIENT MAN SPEAKETH WITH STEADINESS, OR AUTHORITY : *i. e.* so as not to be confounded. See Taylor.

V. 29. — *but as for the upright, he directeth his Way.* וישר הוא יבין] רכבו : הוא is here a mere Expletive, without which the Hemistic would be too short. I would therefore render simply thus — BUT THE UPRIGHT DIRECTETH HIS WAY ; except we adopt the Reading of the LXX and Arabic, יבין, he UNDERSTANDETH, OR PONDERETH. Aquila and Symmachus read as we now do.

C H A P. XXII.

V. 2. *The rich and poor meet together :* —] עשיר ורש נפגשו That is, says the old Version, “live together, and have Need the one of the “other :” which seems to be the true Sense ; for the Verb פגש so signifies, Isa. LXIV. 5. and Jer. XV. 11.

V. 4. *By Humility, and the Fear of the Lord,* —] עקב ענוה יראת יהוה Rather --- THE REWARD OF THE HUMBLE IS THE FEAR OF THE LORD.

— *are Riches, and Honour, and Life.* :] עשיר וכבוד וחיים : I read עשירי כבוד — and render. — HIS RICHES ARE HONOUR AND LIFE.

V. 6. *Train up a Child in the Way he should go ;*] הנהג לנער על פי פי] ררכבו ought here to be rendered AGREEABLY TO, *viz.* the Way &c. See Taylor.

V. 8. *He that soweth Iniquity shall reap Vanity :* —] זורע עולה יקצור : Rather — AFFLICTION, as Job V. 6. or EVIL, as Ch. XII. 21.

V. 11. *He that loveth Pureness of Heart, for the Grace of his Lips the King shall be his Friend.* :] אהב טהר לב — חן שפתיו רעהו מלך : This Apothegm is doubtless much embarrassed. The first Part appears to

to be only a Subject without a Predicate : and the only Object of the King's Attention seems to be the graceful Conversation mentioned in the latter Part. For the Knowledge of another's Sincerity belongs not to Kings ; but is the sole Property of Him, who is emphatically called *καρδίας ἀγαθῆς*. Hence one would naturally be led to conclude, that the first Hemistic was defective as well in the Sense, as in the Metre, and that the Word God had dropped from the Text. We shall accordingly find it in the LXX, Chaldee, Syriac, and Arabic Versions : and surely on such Authorities we may presume to restore it, and render --- GOD LOVETH THE PURE IN HEART, and he that hath GRACE IN HIS LIPS, THE KING MAKETH HIM HIS FRIEND. *טהר* is used as an Adjective, Job XVI. 9. and *רעהו* may be considered as the Participle with the Affix, signifying *does associate with him*.

V. 12. *The Eyes of the Lord preserve Knowledge,* *עיני יהוה נצרו דעת*] Rather --- OBSERVE (OR, ARE ATTENTIVE TO) KNOWLEDGE, as Ch. XXIV. 12. &c.

— and he overthroweth the Words of the Transgressor. *ויסלף דברי* : *בגד*] Either — AND HE CONFOUNDETH THE WORDS &c. OR — HE OVERTHROWETH THE MATTERS &c. as in the Margin.

V. 16. *He that oppresseth the poor to increase his Riches, and he that giveth to the rich shall surely come to want.* *עשק דל להרבות לו — נתן* : *לעשיר אך למהסור* :] All the ancient Versions, the Vulgate excepted, read the first Hemistic thus—“ He that oppresseth the poor increaseth “ Evil upon himself : ” but I do not think they read their Text differently from what we do our's ; which I would render thus — HE THAT OPPRESSETH THE POOR TO INCREASE HIS OWN, IS AS HE THAT GIVETH TO THE RICH CLEARLY TO HIS OWN DETRIMENT. That is, they both act *equally* contrary to the Rules of Wisdom and Understanding, the great Objects of this Book ; and though they have Recourse to different Means, yet their Ends will be the same.

V. 18. *For it is a pleasant Thing, if thou keep them within thee ;* *כי נעים כי תשמרם בבטןך*] *נעים* has here no Antecedent to agree with : for a *pleasant Thing*, according to the Genius of the Hebrew, would have been expressed by the Substantive *נועם*, which has often the Force of a Neuter. As all the old Versions, except the Vulgate, read *נעמו*, which the Syntax requires, I adopt their Lesson, and render — FOR THEY ARE PLEASANT, WHEN THOU KEEPEST THEM WITHIN

WITHIN THY BREAST. The Antecedents are *the Words and Knowledge* mentioned immediately before.

— *they shall withal be fitted in thy Lips.* : יכנו יחרו על שפתך ;
Rather --- THEY SHALL WITHAL BE READY UPON THY LIPS.

V. 19. — *I have made known to thee this Day, even to thee.* הודעתך : היום אף אתה ; There seems to be something defective after the Verb *made known* in our Version, as well as in the Text. But the LXX, Aquila, Symmachus, and the Arabic read, instead of היום, חיים ; which not only completes the Sentence, but makes a better Sense. The Words also אף אתה, as rendered in our Version, are not only Tautology, but are incapable of that Meaning. I would therefore supply *them* (viz. *the Instructions of Wisdom*, mentioned just before) if we retain the Reading of our modern Text : or rather, adopting the Lesson of the Greek Copies, render the latter Hemistic thus — I HAVE MADE LIFE KNOWN TO THEE ; THEREFORE DRAW NEAR. *Life* in this Place seems to imply *the Path of Life* ; and the Imperative אתה is an Exhortation to proceed in it.

V. 20. *Have not I written to thee excellent Things — ?* הלא כתבתי שלשים] Our Version without the least Authority gives to שלשים the Signification of *excellent Things* : but in the old Version the Word is with more Justice rendered THREE TIMES, with this Note in the Margin, “That is, sundry Times.” Le Clerc supposes that this refers to the *three thousand Proverbs* mentioned, 1 Kings IV. 32. But I think it is most probable, that this alludes to these *three Books*, which were composed by Solomon and bear his Name ; or, that it is only a general determinate Number for an undetermined, and might be rendered OFTENTIMES, as Job. XXXIII. 29. All the ancient Versions read *three Times*.

V. 21. *That I might make thee know the Certainty of the Words of Truth ; that thou mightest answer the Words of Truth to them that send unto thee.* : להודיעך קטט אמרי אמת — להשיב אמרים אמת לשלחך ; The latter Hemistic ought doubtless to be rendered — THAT THE WORDS MIGHT BRING BACK THE TRUTH TO THEM THAT SEND THEE. This is an Instance of the Figure Antimetabole, which plays with the Words, and is not uncommon in the best Poets. The Sense of the Verse is plainly this — “that I might acquaint thee with “Truth, that thou mightest report it to them that apply to thee.”

V. 24. *Make no Friendship with an angry Man: and with a furious Man thou shalt not go.* אל תתגע את בעל אף — ואת איש חמור : לא תבוא :] The latter Hemistic ought to be rendered — AND GO NOT WITH A FURIOUS MAN: for both the Sentences are expressed by the same Tense.

V. 29. — *he shall not stand before mean Men.* : (בל יתיצב לפני השנים :) As the Noun וישך never denotes a mean, low, or obscure Condition; I would render לפני השנים IN OBSCURITY, as Isa. LVIII. 10. LIX. 9. or DARKNESS, as Pf. LXXXVIII. 6.

CH A P. XXIII.

V. 2. *And put a Knife to thy Throat,* — [ושמת שבין בלעך —] This is a bold Eastern Phrase, expressive of the absolute Necessity of *restraining the Appetites*; and intimating that there is as much Danger in indulging them, as there is in running against a Knife applied to the Throat.

V. 4. *Labour not to be rich: cease from thine own Wisdom.* אל תגיע : [להעשיר — מבינתך הרל :] The last Hemistic seems incapable of any other Sense than that which is here given to it; but as this Sense is directly contrary to the whole Purport of this Book, as well as to Reason, we may conclude, that there is some Fault in the Text. Now, no Omission is more common than that of the copulative ו between the Hemistics: and we shall find that every one of the ancient Versions have it. I would therefore restore it, and render — LABOUR NOT TO BE RICH, NEITHER CEASE FROM THINE OWN WISDOM: *i. e.* “if thou be earnestly bent upon acquiring Wealth, thou must necessarily “be inattentive to the Pursuit of Wisdom, in which thou art engaged.”

V. 5. *Wilt thou set thine Eyes upon that which is not?* התעוף עיניך [בו ואיננו] This is an Idiom which cannot bear to be rendered literally, it signifying — *Wilt thou let thine Eyes fly upon it, and it is not?* The Meaning however is clear, which I think ought to be thus expressed --- WILT THOU SET THINE EYES UPON A TRANSIENT THING?

— *for Riches certainly make themselves Wings;* — כי עשה יעשה — [לו כנפים] Perhaps the original Reading was עשר (instead of עשה) --- RICHES MAKE THEMSELVES WINGS: for at present there is neither *Riches*, nor *any other Subject* to the Verb, except it be a negative one, borrowed from the foregoing Hemistic.

V. 7. *For as he thinketh in his Heart, so is he:* כִּי כִמוֹ שֶׁעַר בְּנַפְשׁוֹ [כִּי הוּא] Rather — FOR AS he is VILE IN HIS SOUL, &c. i. e. *his Actions correspond to his Inclinations.* שֶׁעַר occurs nowhere as a Verb: but is used as an Adjective in this Sense, Jer. XXIX. 17.

V. 8. *The Morfel which thou hast eaten shalt thou vomit up, and lose thy sweet Words.* : פֶּתַח אֲכַלְתָּ תִקְיָאָנָה — וְשִׁחַת דְּבָרֶיךָ הַנְּעִימִים] The Note in the old Version upon this Place is — “He will not cease till he hath done thee some Harm, and his flattering Words shall come to no Use.” This Interpretation may be just, as far as it relates to the first Hemistic: but surely the Sense there given to the latter cannot hold: it ought I think to be thus rendered — AND THOU SHALT PUT AN END TO THY PLEASANT DISCOURSES, OR WORDS OF COMMENDATION: that is, “the Treatment thou wilt receive from him, is so bad, that it will oblige thee to desist from convivial Mirth by the Nausea excited from the Badness of his Repast;” or, “instead of the Compliments thou usest to bestow upon him, thou wilt be disgusted by reflecting upon his sordid and illiberal Usage.”

V. 13. — *for if thou beatest him &c.* — [כִּי תַכְנוּ] Rather — WHEN THOU BEATEST &c.

V. 14. *Thou shalt beat him* — [אֲחַדָּה — תַכְנוּ] The Imperative would perhaps be preferable in this Place.

V. 15. — *my Heart shall rejoice, even mine.* : [יִשְׂמַח לְבִי גַם אֲנִי] This particular Idiom would perhaps be better translated thus — MY HEART, EVEN I MYSELF, WILL REJOICE. It is an Hendyadis, expressive of exceeding great Joy.

V. 17. — *but be thou in the Fear of the Lord all the Day long.* : [כִּי אִם בִּירְאָתָהּ יְהוָה כָּל הַיּוֹם] There is no Occasion to supply any Word to complete the Sense; for בִּירְאָתָהּ is governed by יִקְנָא in the preceding Clause, which ought to be rendered, AFFECT NOT; for this Verb is used in a good, as well as bad, Sense. See Taylor. The proper Translation of the whole Verse seems therefore to be this — LET NOT THINE HEART AFFECT SINNERS: BUT ALWAYS THE FEAR OF THE LORD.

V. 18. *For surely there is an End;* — [כִּי אִם יֵשׁ אַחֲרֶיהָ] In the Margin we have the Word REWARD; which is doubtless the Force

of אחרית in this Place : thus Jer. XXIX. 11. we meet with the same two Words, viz. אחרית ותקרה, *the End and Expectation*, which are an Hendyadis for *the expected Reward*. אחרית has also the same Sense, Pf. XXXVII. 37. and is rendered a REWARD, Ch. XXIV. 14. & 20.

V. 20. — *amongst riotous Eaters of Flesh.*] בוללי בשר למו : Rather --- AMONGST THEM THAT RIOTOUSLY EAT FLESH WITH EACH OTHER : for this I apprehend is the Meaning of למו in this Place ; which our Version passes over, except in the Margin, where we read — *of their Flesh* ; which cannot possibly be the Sense.

V. 21. — *and Drowsiness shall clothe a Man with Rags.*] וקרעים : Rather — AND DROWSINESS SHALL PUT ON RAGS ; for thus this Verb in the same Voice is rendered, Exod. XXVIII. 41. XXIX. 5. XL. 13. or, SHALL CLOTHE ITSELF WITH ; as Jer. IV. 30. for *Hipbil* in this Verb includes the Signification of *Hithpabel*, which is never used.

V. 22. *Hearken unto thy Father that begat thee, and despise not thy Mother, when she is old.*] ואל תבוז כי זקנה — ואל תקנה : אמן] Were we to read ונקנה, instead of זקנה, the Antithesis would be more direct, thus — AND DESPISE NOT THY MOTHER, BECAUSE SHE GAVE THEE SUCK.

V. 25. *Thy Father and thy Mother shall be glad, and she that bare thee shall rejoice.*] ישמח אבך ותגל ותגל יולדתך : Rather, I think --- THY FATHER AND THY PEOPLE (or, COUNTRY) WILL BE GLAD &c.

V. 26. *My Son, give me thine Heart,* —] תנה בני לבך לי : Rather --- MY SON, APPLY THINE HEART TO ME.

V. 27. *For a Whore is a deep Ditch ; and a strange Woman is a narrow Pit.*] כי שוחה עמוקה זונה — ובאר צרה נכריה : I would render the latter Hemistic thus — AND A PROSTITUTE IS A WELL OF DISTRESS, OR A FOUNTAIN OF TRIBULATION.

V. 28. *She also lieth in wait as for a Prey ;* —] אף היא כחתף תארב] Rather, with the Margin, AS A ROBBER. For the Verb חתף, in the only Place where it occurs besides, signifies *to take away* ; viz. Job. IX. 12.

V. 29.

V. 29. — *who hath Babbling?* — [למי שיח] Rather — WHO HATH COMPLAINT? as Job. VII. 13. XXIII. 2. &c.

— *who hath Wounds without Cause?* — [למי פצעים חנם] Rather, I think — WITHOUT COST, OR RECOMPENSE; *having no Prospect of Advantage*, as 1 Chron. XXI. 24. Jer. XXII. 13.

V. 31. — *when it giveth his Colour in the Cup,* — [כי יתן בכים עינו] Rather --- WHEN IT SHEWETH IT'S COLOUR IN THE CUP: thus is נתן used, Deut. XIII. 1, 17.

— *when it moveth itself aright.* : [יתהלך במישרים] In the old Version — or *goeth down pleasantly*. Neither of which seems strictly exact: but the Truth lies between both; thus — that IT MAY GO DOWN ARIGHT; viz. *the Throat*.

V. 33. *Thine Eyes shall behold strange Women,* — [עיניך יראו זרות] Rather --- THINE EYES then SHALL GAZE UPON STRANGE WOMEN; for so ראה is used, Ecclef. IX. 9. or — BEHOLD WITH PLEASURE — as Gen. XVI. 13. Pf. LIV. 7. &c. The Particle is here added to preserve the Connection.

V. 35. — *when shall I awake? I will seek it yet again.* מתי אקין : [אוסף אבקשנו עוד] Rather, without Interrogation — WHEN I SHALL AWAKE I WILL REPEAT it; AND WILL SEEK IT AGAIN: as Pf. CI. 2.

CHAP. XXIV.

V. 5. *A wise Man is strong; yea, a Man of Knowledge increaseth Strength.* : [גבר חכם בעוז — ואיש דעת מאמץ כח] Rather — THE WISE IS MIGHTY IN POWER, AND THE MAN OF UNDERSTANDING PREVAILETH IN STRENGTH. The two Verbs גבר and אמץ are synonymous. But I should still prefer the Sense given by all the old Versions, except the Vulgate, thus — THE WISE IS MORE EXCELLENT THAN THE POWERFUL, AND THE MAN OF UNDERSTANDING THAN THE MIGHTY IN STRENGTH. גבר is construed with ב in this Sense, 1 Chron. V. 2. XI. 21.

V. 10. *If thou faint in the Day of Adversity,* — [התרפית ביום צרה] Rather — DOST THOU FAINT &c? for the ה is here *interrogative* as well as *formative*.

V. 16. *For a just Man falleth seven times, and riseth up again; כִּי שָׁבַע יִפּוֹל זָדִיק וְקָם*] Rather — **THOUGH THE JUST FALL SEVEN TIMES, YET WILL HE RISE UP AGAIN.**

V. 21. — and *meddle not with them that are given to change. עַם ; שְׁנוֹיִם אֶל הַתַּעֲרָב*] Rather — and **BE NOT SURETY FOR UNSTEADY MEN.** Thus this Verb is rendered, 2 Kings XVIII. 23. Isa. XXXVI. 8. And the Preposition is so used, 1 Sam. XIV. 45. Dan. XI. 39.

V. 22. — and *who knoweth the Ruin of them both? וּפִיר שְׁנֵיהֶם ; מִי יוֹדֵעַ*] The Note on this Place in the old Version is — “meaning, either of the wicked and seditious, as V. 19. & 21. or of them “that fear not God, nor obey the King.” But neither of these References seems to the Purpose. Whereas if the Interpretation of *הַתַּעֲרָב* in the last Verse be admitted, the two Persons exposed to Ruin are *the Surety, and the unsteady Person, for whom the other is bound.*

V. 23. *These Things also belong to the wife. גַּם אֵלֶּה לְחַכְמַיִם*] The old Version distinguishes these Words by other Characters, as it does all the other supposed Interpolations. That this is the Addition of some later Hand seems sufficiently clear from internal Marks: probably the same that added the first Verse, or more properly the Title, to the next Chapter.

V. 26. *Every Man shall kiss his Lips that giveth a right Answer. : שְׁפִתַּיִם יִשָּׁק מִשִּׁיב דְּבָרִים נְכוּחִים*] The obvious Construction of this Sentence is --- **HE MAY KISS THE LIPS WHO GIVETH A RIGHT ANSWER:** the Sense of which seems plainly to be this in general — “the Person who speaks properly, suitably to the Occasion, whatever “it be, shall have particular Marks of Attention paid to him; or, in “a more confined Sense, he may be admitted to kiss the Lips of his “Superiors, who consult him, whenever a pleasing Answer is given.”

V. 28. — and *deceive not with thy Lips. : וְהִפְתִּיתָ בְּשִׁפְתֶיךָ*] Rather surely --- **NOR DECEIVE WITH THY LIPS:** for ו is negative, when a negative Particle has preceded, which is the Case here. This is so general a Rule, that I am surprized it escaped our Translators in this Place, as they have observed it elsewhere.

CHAP. XXV.

V. 1. — *which the Men of Hezekiah, King of Judah, copied out. : אֲשֶׁר הֶעֱתִיקוּ אַנְשֵׁי חֻזְקִיָּה מֶלֶךְ יְהוּדָה*] Rather, I think — **COL-**

LECTED

LECTED TOGETHER. The Verb עתק signifies primarily *to remove from one Place to another*: and the Notion of *collecting scattered Pieces into one whole* seems as consistent with that Idea, as that of *transcribing*. The old Version, I find, explains the Word as I do. This is the only Place where it occurs in either of these Senses.

V. 2. It is *the Glory of God to conceal a Thing*: but the Honour of Kings is *to search out a Matter*. וכבר מלכים—וכבר מלכים [הקר דבר; הקר דבר] These Hemistichs are not I apprehend adverbative, but ex-ge-tical. For though *God* reveal not always to us the Causes of His Dispen-sations, or the final Causes of the Works of Nature; yet the *Con-ccalment* here meant seems more applicable to *Magistrates*, whose *Glo-ry* it is to keep State Matters impenetrably secret, till they are ripe for Execution. An unre-mitted Investigation of the least Disposition to form Cabals, either at home or abroad, in order to quash them in their Birth, is another Characteristic of a wise Prince. And these two may be con-sidered as cardinal Points in every well regulated Administration. I would therefore render the first Hemistich thus — It is THE GLORY OF MAGISTRATES TO CONCEAL A THING, AND &c. See what was said on the Word אלהים, Pf. LXXXII. 1, 6.

V. 3. *The Heavens for Height, and the Earth for Depth*; שמים [לרום וארץ לעמק לעמק] Here is no Proposition according to our Version. Some Verb appears to be wanting: but that is not the Case; for there are two Verbs in this Sentence. לרום and לעמק are both Infinitives, and these Infinitives have here the Force of Preters or Present Tenses. (See Instances in Noldius, P. 415.) This Place ought therefore to be rendered --- THE HEAVENS ARE HIGH, AND THE EARTH DEEP. It is so in the Chaldee and Syriac Versions.

V. 5. *Take away the wicked from before the King*; [חגרו רשע לפני מלך] Rather --- REMOVE THE WICKED FROM THE KING. לפני has that Force as well as מלפני; see Noldius. 2.

V. 6. *Put not forth thyself in the Presence of the King*, אל תתהדר [לפני מלך] Rather — BOAST NOT THYSELF —.

V. 7. *For better it is that it be said unto thee, Come up hither*; &c. [כי טוב אמר לך עלה הנה וגו'] This Verse is almost parallel to what our Saviour said, Luke XIV. 8, 9, 10. *Sit down in the lowest Room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher*, &c.

— *whom thine Eyes have seen.* : אשר ראו עיניך] This Hemistic seems to be not only superfluous both as to the Sense and Metre, but also imperfect and out of Place. According to the LXX and Arabic the Word דבר is wanting. In my Opinion it ought to begin the 9th Verse, and be rendered thus --- SPEAK WHAT THINE EYES HAVE SEEN; and discover not a Secret to another.

V. 8. *Go not forth hastily to strive, lest thou know not what to do in the End thereof, when thy Neighbour hath put thee to Shame.* אל תזא : [לרב נהר — פן נה תעשה באחריתה — בהכלים אתך רעך : Rather --- GO NOT HASTILY TO STRIVE, LEST THOU DO ANY THING IN THE END THEREOF, WHEREBY THY NEIGHBOUR MAY PUT THEE TO SHAME.

V. 9. *Debate thy Cause with thy Neighbour himself; and discover not thy Secret to another.* : [ריבך ריב את רעך — וסוד אחר אל תגל :] There is neither Affinity nor Opposition between these Precepts. The Fault lies evidently in the Union of Parts of distinct Verses: for the first Hemistic seems to belong to those three other which immediately precede, with which it ought to be connected by supplying the Part. *But.*

V. 11. *A Word fitly spoken is like Apples of Gold in Pictures of Silver.* : [תפוחי זהב במשכיות כסף — דבר דבר על אפניו :] The marginal Explanation of *fitly spoken* is, viz. *upon it's Wheels*; a bold Figure truly! But as it favours too much of a Catachresis; and does not answer the Purpose of the Comparison; (for the only Idea that a *Word upon it's Wheels* seems to convey is a Word spoken rapidly, not fitly) I should chuse to give אפן the Chaldee Sense: now אפנתי signifies, *occursus, obviam itio, è contra*, and accordingly the Phrase על אפניו would hence mean literally, *in it's Meeting, in it's Defence*, or, by a more liberal Construction, *in Reply, or in Repartee*; and a good *Repartee*, it is allowed, is the strongest Indication that can be given of true *Wit*. The Words תפוחי זהב may either be understood of *golden Balls* for Ornament, or of *Citrons or Oranges*, which have also that Name in Hebrew, as well as in Latin. משכיות properly signifies *the Thoughts of the Mind, or the Imagination*; with respect to outward Objects, it is used for any *Works curiously wrought or figured*; and in this Place may therefore be understood of any *Vessel, Basket, or the like*. Hence this Verse may not improperly be thus rendered — A WORD SPOKEN IN REPLY is like ORANGES (OR, GOLDEN APPLES) IN SILVER VESSELS. The Reply or Repartee is doubtless to be construed *κατ' ἔξοχον*, as the *Weights*

Weights or Wife, Ch. XVI. 11. XVIII. 22. See the Preposition thus used, V. 20. The following Interpretation of this Verse has been communicated to me by a Friend, *viz.* “AS APPLES OF GOLD IN SILVER VESSELS, so is AN EXCELLENT SAYING expressed IN TERMS SUITED TO IT. דבר according to the Hebrew Idiom implies Excellence; and the paraphrastic Sense given to על אפניו, which literally signifies, *on it's Wheels*, is agreeable to the Version of the LXX, which renders this Passage, *επειν λογον επι αρμοζισιν αυτω*. The Metaphor may be taken from Carriages, which when mounted on their Wheels are in the most convenient State for Use. Perhaps the common Expression of a Simile or Proverbial Sentence *running upon all four* may be derived from the same Origin, as also the *Rotundity* of a Phrase.”

V. 12. — *so is a wife Reprover upon an obedient Ear.* מוכיח חכם : על אזן שמערת] Rather — UNTO AN ATTENTIVE EAR.

V. 13. *As the Cold of Snow* — בצננת שלג] This Word צנת occurs nowhere else: the Signification of *Cold* is given to it from the Chaldee and Vulgate. The Syriac read צנה, *the falling*; and so did the LXX, for they have here *εξοδος χιονος*.

V. 14. *Whofo boasteth himself of a false Gift*, is like *Clouds and Wind without Rain.* : נשיאים ורוח וגשם אין — איש מתהלל במתת שקר] Rather --- THE MAN WHO BOASTETH OF A BRIBE &c. “He hereby acknowledges, that he is not influenced by the Principles of Rectitude; and though he may be thought by the World a virtuous Man from his outward Deportment, yet he is not so, but is like those Clouds which threaten Rain, and produce nothing.” The old Version is — *The Man that boasteth of a false Liberality.*

V. 22. *For thou shalt heap Coals of Fire upon his Head*, — כי גחלים אשר אתה חתה על ראשו] Qu. might not this difficult Place admit of this Sense --- FOR THOU WILT TAKE AWAY THE SPARKS left UPON HIS HEAD? Or thus --- FOR THOU WILT REMOVE THE COALS OF FIRE FROM HIS HEAD? For the Verb חתה never signifies *to heap*, but always *to take away*; and גחל is used figuratively for a *Spark*, and that *Spark* for an *Offspring*: so here *by Sparks*, or *burning Coals*, may still more naturally be understood *the different Degrees of Wrath*. The Preposition is used in the Sense last proposed, Pf. LXXXI. 5. By this Interpretation it is not meant to insinuate, that

the Head is the Seat of the Affections: but that it would be made answerable for the wrong Directions of them; agreeably to a well known Scriptural Phrase, *Jof. II. 19. his Blood shall be upon his Head.* 1 Sam. XXV. 39. *The Lord hath returned the Wickedness of Nabal upon his Head &c.* So here the violent Indignation, which is not improperly compared to burning Coals, which rests on an Enemy's Head, and would therefore expose him to Punishment, is represented as quite extinguished in him by the good Offices and kind Behaviour of the Person, who before was the Object of his Wrath and Revenge. The common Exposition of this Place seems to me to be exceedingly harsh, *viz.* that *heaping Coals of Fire upon an Enemy's Head* means *to melt him into Love and Affection*; or, that this Phrase signifies, that by doing him good, he becomes thereby exposed to the most severe of all Punishments, if he do not relent, and shew a proper Sense of Gratitude.

V. 23. *The north Wind driveth away Rain:* — [רוח צפון תחולל גשם] Rather --- THE NORTH WIND PRODUCETH RAIN: which it is not improbable it did in Judea, as in some other Countries. *ο μιν βορειας* (says *Theophrastus*) *και μαλλον οι Ετησιοι τοις προς μεσημεριαν και ανατολην οικουσι υετιοι.* *Lib. de Ventis.*

— *so doth an angry Countenance a backbiting Tongue.* [ופנים : נועמים לשון סתר] According to our Version the Verb that is to be supplied here is *driveth away*: but חולל has no such Signification. We must therefore repeat, or understand, the Verb *produceth*; which is at least equally applicable to this Place as the other Verb, thus — *so doth A BACKBITING TONGUE AN ANGRY COUNTENANCE.* For injurious Reflections are more frequent behind the Back than in the Presence of an angry Person.

V. 26. *A righteous Man falling down before the wicked is as a troubled Fountain, and a corrupt Spring.* [מעין נרפש ומקור משחת — צדיק מט : לפני רשע] That is — “A righteous Man forcibly thrown out of Authority, by the prevailing Power of the ungodly, makes the State of which he is a Member like a troubled Fountain &c.”

V. 27. *It is not good to eat much Honey:* — [אכל רבש הרבות לא טוב] Though this Advice be true in the literal Sense, yet it is clearly requisite to understand it in the figurative, on account of it's Connection with the next Hemistic, and because it was thus to be considered at V. 16. The Meaning therefore seems to be in both Places, “that we ought to restrain our Appetites in respect to the Enjoyments of all temporal Blessings.”

— *so*

— *ſo* for Men *to ſearch their own Glory*, is not *Glory*. והקִר : כבודם כבוד] The Text ought I think to be thus read — והקִר כבוד — and rendered — NOR TO SEARCH AFTER GLORY BY GLORIFYING ; *i. e.* “we ought not to proclaim our own Praises, but leave “that to others,” as we are directed, Ch. XXVII. 2. The ו is here negative, on account of the preceding negative. See Ch. XXIV. 28. And מכבוד is here the Gerund with the Particle prefixed. See Noldius, P. 471.

V. 28. *He that hath no Rule over his own Spirit* — איש אשר אין [מעצר לרוחו] Rather—THE MAN WHO REFRAINETH NOT HIS OWN SPIRIT ; for מעצר here does not ſeem to be a Subſtantive, but the Participle preſent *Pibet*.

C H A P. XXVI.

V. 2. *As the Bird by wandering, as the Swallow by flying, ſo the Curſe cauſeleſs ſhall not come.* כצפור לנוד כדרור לעוף — כן קללת : [הנם לה תבא] Rather—AS THE BIRD WANDERETH, AS THE SWALLOW FLIETH, SO THE CURSE WITHOUT CAUSE SHALL NOT COME. See the Note Ch. XXV. 3. In the old Verſion the Word, *escape*, is added after *flying* : which makes the Verſe rather more intelligible than in the preſent Verſion. The Meaning ſeems to be “that “Evils, natural or moral, owe not their Being to Chance, like the accidental Flight of Birds in this or that Direction ; but are all directed “by the Will of a ſuperintending wiſe Providence.”

V. 4. *Answer not a fool according to his Folly,*—[אל תען כסיל כאולתו] As the preceptive Part of this Verſe and the next are contradictory, ſome have thought that one of the two muſt be a Gloſs : but the Suppoſition is ſurely groundleſs. Nothing is more conſiſtent than ſuch Precepts on different Occaſions, as is plainly the Caſe here. The marginal Explanation in the old Verſion is here ſhort, but proper. In reſpect to the firſt, it ſays, “Conſent not unto his Doings ;” and, as to the latter — “Reprove him as the Matter requireth.”

V. 6. *He that ſendeth a Meſſage by the Hand of a fool, cutteth off the Feet, and drinketh Damage.* מקצה רגלים חנם שתה — שלה : [דברים ביד כסיל] The Meaning may be, that he that ſends a Meſſage by a fool, will as ſurely ſuffer Damage by not having it duly performed, as if he cut off the Meſſenger’s Feet. See Ch. XIII. 2.

Or perhaps the Verse may be rendered thus, according to the Syriac—
 HE THAT SENDETH A MESSAGE BY A FOOL DRINKETH WITH
 TORTURE FROM THE EXTREMITY OF HIS FEET. That is,
 “He that employs a fool to transact any Business of Consequence acts
 “as ridiculously as he that distorts his Body by bringing Neck and Feet
 “together, in order to drink at a Brook.” See קצה thus used in *regi-*
mine, Ch. XVII. 24. and חטם, considered as the Participle present,
 signifying *being in Torture*, or *suffering Violence*.

V. 7. *The Legs of the lame are not equal; —* [רליו שקים מפסח]
 Rather --- THE LEGS OF THE LAME FAIL, OR ARE EXHAUSTED:
 which is the common Signification of רלל; and corresponds better
 with the next Hemistich. רליו is irregular, and incapable of being re-
 duced to any known Form: it is generally supposed to be 3. m. pl.
 Imp. *Pibel*, for דלהו: but is here considered as 3. m. pl. Preter *Kal*,
 for דלו, or rather for דללו. Symmachus seems to have so read the
 Word; for thus he renders the Place — ἐξέλιπον κνημαι ἀπο χλωυ, και
 παραβόλη εν σωματι —.

V. 8. *As he that bindeth a Stone in a Sling; so is he that giveth Ho-*
nour to a Fool. : [כזרור אבן במרגמה — כן נוהן לכסיל כבוד:] The
 marginal Lction is — *As he that putteth a precious Stone in a Heap*
of Stones. Both the Senses are good, abstractedly considered, but the
 Hebrew does not seem to justify either. For the Verbs צרר or צור
 never signify *to put*, or *place*, but always *to bind*; and מרגמה, which
 occurs only in this Place as a Noun, should seem to mean a Heap of
 Stones, from the Verb רגם, *to stone*: however the Chaldee and Arabic
 will here assist us, for מרגימא signifies *a Sling*, as does رجم: on which
 account the textual Lction is preferable. The Application of the
 Comparifon to the moral Sentiment is obvious, *viz.* they are both (the
 Stone and the Honour) thrown away.

V. 9. *As a Thorn goeth up into the Hand of a drunkard, so is a Pa-*
rable in the Mouth of Fools. : [חוח עלה ביד שכור — ומשל בפי כסילים:]
 Rather --- AS A THORN ENTERETH INTO THE HAND OF A
 DRUNKARD, SO DOth A PARABLE &c. That is, they each ex-
 pose themselves to Ridicule.

V. 10. *The great God that formed all Things, both rewardeth the*
fool, and rewardeth transgressors. רב מחולל כל ושכר כסיל — ושכר
 : [עבריה:] None of the ancient Versions seem to have had the same
 Text

Text before them, as that which we now have in this Place. The Chaldee and Syriac read it thus — רב נחולל בשר כסיל ושכר עבר ים : — *The Flesh of a fool suffereth much : and a drunkard crosseth the Sea.* The Arabic has only one Word like our Text, viz. כל, which the others omit, viz. *All the Beauty of the wicked is hated in many Things, because their Aspect is grievous to them.* The LXX is as unintelligible, viz. Πολλα χειμαζεται πασα σαφξ αφρονων, συντηριζεται γαρ εσθασις αυτων. Symmachus, Theodotion, and the Vulgate omit רב נחולל ; and render as if they had read — כל שבר כסיל שבר עברות : for their Versions, though differently worded, are all to this Effect — *Every one that restraineth the Madman restraineth Wrath.* Notwithstanding this unparalleled Diversity in the old Interpreters, the present Text is not only defensible, but affords us a better Sense than any they have given us. I would render it thus — EVERY ONE SUFFERETH MUCH, WHO EITHER HIRETH A FOOL, OR HIRETH TRANSGRESSORS. This Sense seems more pertinent to the Place, and more connected with the Context, than it would, if the Verse be so construed as to refer to God, as in our Version.

V. 12. — there is more Hope of a fool than of him. : [תקוה לכסיל מנינו :]
Rather---THOU MAYEST HOPE MORE OF A FOOL THAN OF HIM,
תקוה being the 2. P. Fut. Kal.

V. 16. *The sluggard is wiser in his own Conceit, than seven Men that can render a Reason.* : [חכם עצל בעיניו — משבעה נשיבי טעם :] As Self-Conceit does not properly enter into the Character of the Sluggard, what is here said must I think be understood with reference to the two preceding Verses : where it is said “ that he continually turneth “ upon his Bed as a Door upon it’s Hinges, and chooseth to abide in a “ reclining Posture upon his Arm, which he can hardly be prevailed “ upon through Hunger to draw off from that Posture, in order to “ feed himself — Then follows — Even though seven (or any Number “ of) wise Men were to endeavour to argue with him on the Immorality of these Proceedings, he will not suffer their Counsel to have “ any Effect ;” so prevalent are inveterate Habits. Or the Meaning may be, that he adheres to his own Opinion more obstinately than seven Men of Judgment, because he will not give himself the Trouble to examine it.

V. 18. *As a mad Man who casteth Firebrands, Arrows, and Death.*
: [כמתלהלה הורה זקים הצים ומות :] *Arrows and Death* are here put by an
Hendiadis

Hendyadis for DEADLY ARROWS, in the same Manner as Pl. CVII. 10. *being bound in Affliction and Iron*: the Hebrews, having few Adjectives, frequently supply their Place by using Substantives expressive of Qualities in the Abstract. Note, this and the next Verse properly make but one.

V. 23. *Burning Lips and a wicked Heart* — רע] שפתים דלקים ולב רע [Rather — WARM LIPS &c. or “ Lips full of Expressions of the “ warmest Friendship.”

— like a *Potsherd covered with Silver Drofs.* כסף סיגים מצפּה. [על הרש : Literally, *like the Silver of Drofs laid on a Potsherd, or broken Vessel.* So the warm Lips, though they may at first deceive by a false Appearance, will soon discover the Wickedness of the Heart, as what seemed to be Silver, on Examination, turns out to be only Drofs.

V. 25. *When he speaketh fair* —] כי יחנן קולו [Rather — WHEN HIS VOICE IS GRACIOUS.

— for there are *seven Abominations in his Heart.* כי שבע תועבות [בלבו : Rather — FOR HE IS FULL OF ABOMINATIONS IN HIS HEART.

V. 26. *Whose Hatred is covered by Deceit* —] תכסה שנאה במשאון [Rather --- HE THAT COVERETH HATRED WITH TRANQUILITY; for that seems to be the Sense of במשאון in this Place, from the Verb שאן, *to be tranquil.* תכסה is here considered as if written הכסה; for all the oriental and all the Greek Versions seem to have so read.

V. 28. *A lying Tongue hateth those that are afflicted by it*; לשון שקר] ישנא דבין [All the ancient Versions render this Place thus — A LYING TONGUE HATETH TRUTH: whence I conjecture that, instead of דבין, they read דביות, PURE THINGS; for so the Word signifies both in Chaldee and Syriac.

CHAP. XXVII.

V. 6. — *but the Kisses of an Enemy are deceitful.* ונעתרות נשיקות] שונא [As there is no Authority for rendering נעתרות *deceitful*, I would either adopt the marginal Lction EARNEST, or FREQUENT, or, give it the Sense, which Taylor does from Schultens, *viz.* FETID, VIRULENT, POISONOUS.

V. 8.

V. 8. *As a Bird wandereth from her Nest; so is a Man that wandereth from his Place.* [כצפור נודדת מן נקה — כן איש נודד ממקומו : *Place* seems here too general an Expression : the Word I think ought to be rendered FROM HIS HOME, or HOUSE, as 1 Sam. II. 20. and 2 Chron. XXV. 10. or perhaps FROM HIS POST or STATION.

V. 9. — *so doth the Sweetness of a Man's Friend by hearty Counsel.* : [ומתק רעהו מעצרת נפש : Rather — so THE COUNSEL OF THE SOUL DELIGHTETH (or, IS SWEET TO) IT'S FRIEND : or as נפש is of the common Gender, and not unfrequently used for a *Man*, this Hemistic may be rendered, so THE COUNSEL OF A MAN DELIGHTETH HIS FRIEND.

V. 10. *Thine own Friend, and thy Father's Friend forsake not; neither go into thy Brother's House in the Day of thy Calamity:* [רעך [ורעה אבין אל תעזב — ובית אחיך אל תבוא ביום אידך The Note in the old Version upon *the Day of thy Calamity* is, “trust not in any human Help.” But I imagine the Meaning to be, “have Recourse rather in Times of Adversity to a sincere Friend of thy Father's, or of thine own, than to a Brother :” for it follows, *better is a Neighbour that is near than a Brother far off; i. e.* “even a good Neighbour that is ready at hand to assist, is preferable to a Brother, who keeps at a Distance, regardless of thy Trouble.” See the Note Ch. XVIII. 19, 24. and XIX. 7.

V. 12. *A prudent Man foreseeth the Evil,* — [ערום ראה רעה — The three connexive Particles, which the Transcriber has omitted in this Verse, are found Ch. XXII. 3.

V. 14. *He that blesteth his Friend with a loud Voice, rising early in the Morning, it shall be counted a Curse to him.* [מברך רעהו בקול גדול : [בבקר — השנים קללה תחשב לו : Rather — HE THAT SALUTETH HIS FRIEND WITH A LOUD VOICE, RISING EARLY, IT SHALL BE REPUTED TO HIM A LIGHT THING. See ברך and קלל, which have these Senses, *i. e.* “He who is over sedulous and officious in his Attention upon his Friend creates a Suspicion that he is hereby more influenced by private Views, than by his Friend's Welfare.”

V. 16. *Whosoever hideth her, hideth the Wind, and the Ointment of his right Hand, which bewrayeth itself.* [ושמן ימינו — ויפניה צפן רוח : [יקרא : If we here read ריח for רוח, we may render — WHOSOEVER HIDETH HER, HIDETH A SMELL, WHICH THE OINTMENT about

HIS RIGHT HAND PROCLAIMETH. Or without reference to the contentious Woman, by reading יָפֵן יָהּ (according to the MS. Interpretation of an ingenious Friend) thus—THE LORD LAYETH UP THE NORTH WIND, AND CALLETH FORTH THE PLENTEOUS SOUTH WIND: *i.e.* “He ruleth over second Causes, and directeth them to “their due Effects.”

V. 17. *Iron sharpeneth Iron; so a Man sharpeneth the Countenance of his Friend.* : [ברזל בברזל יחד — ואיש יהד פני רעהו] Rather — AS IRON IS SHARPENED BY IRON, SO A MAN IS SHARPENED BY THE COUNTENANCE OF HIS FRIEND: *i.e.* receives Alacrity and Spirits.

V. 19. *As in Water Face answereth to Face, so the Heart of a Man to a Man.* : [כמים הפנים לפנים — כן לב האדם לאדם] Rather, I think --- AS THE FACE IS TO THE FACE IN WATER, so is THE HEART OF A MAN TO A MAN: That is (I apprehend) “the Actions of a Man shew as much his Heart, as the Reflection of “Water shews his Countenance.”

V. 21. *As the fining Pot for Silver, and the Furnace for Gold; so is a Man to his Praise.* : [מערף לכסף וכור לזהב — ואיש לפי כהללו] Rather, I think --- AS THE FINING POT TO SILVER, AND THE FURNACE TO GOLD, so is A MAN WITH RESPECT TO THE SPEECH OF HIM THAT PRAISETH HIM. That is (I imagine) “a Man’s real “Character proves whether the Encomiast be a Flatterer or not.”

V. 22. *Though thou shouldest bray a fool in a Mortar, among Wheat with a Pestil, &c.* — [אם תכתוש את האויל — במכתש בתוך הריפות בעלי — ונו] Here we have no less than four Words that may be considered as *απαξ λεγ.* The Signification of the Verb כתוש and it’s Derivative מכתש may be ascertained from the Chaldee and Syriac; the Verb signifies *to bruise* or *beat*, כורש is a *Vessel*, or *Fat*, in which the Grapes are gently bruised before they are put in the Press. הריפות is derived from רוף, which also signifies *to bruise*, and בעלי (which is rendered *with a Pestil*, without any Sort of Authority that I can find) I consider as an Error for בעלו or בעליו, composed of ב, עלי and the Affix. The Sense therefore of this Place seems to be this — THOU MAYEST BRUISE A FOOL IN A FAT BY MEANS OF STAMPINGS UPON HIM &c. This seems to be the same Sentiment as that of Horace, *viz.*

Naturam expellas furca licet, usque recurret.

V. 23. *Be thou diligent to know the State of thy Flock:* ידע הרע פני זאנך] Our Version seems here to go too wide from the Text, which is literally, *Knowing know thou the Faces of thy Sheep*; and seems to signify—"Be thou particularly acquainted with every one of thy Sheep." It is remarkable that some Shepherds will know every Sheep in very large Flocks merely by *their Faces*.

V. 24. *For Riches are not for ever: and doth the Crown endure to every Generation?*] כִּי לֹא לְעוֹלָם חֶסֶן — וְאִם נֹזֵר לְדוֹר (ו) דוֹר: Rather FOR RICHES ARE NOT FOR EVER; NEITHER SURELY ARE THEY APPROPRIATED FROM GENERATION TO GENERATION. It is doubtless better to consider נֹזֵר as a Verb in this Place, which is wanted, than to construe it *a Crown*, which is quite foreign to the Subject.

C H A P. XXVIII.

V. 2. *For the Transgression of a Land many are the Princes thereof:*] בפֶּשַׁע אֶרֶץ רַבִּים שְׂרִירָה Thus God says in Isaiah — *I will give Children to be their Princes, and Babes shall rule over them*, Ch. III. 4, 12.

— *but by a Man of Understanding and Knowledge the State thereof shall be prolonged.*] וּבִאִדָּם מִבֵּן יָדַע כֵּן יֵאָרֵךְ: Rather perhaps — SHALL OBTAIN RELIEF: for the Verb אָדַךְ has that Sense in Arabic, and אֶרְכָּה et אֶרְכָּה signify both *Health* and *a Cure*.

V. 3. *A poor Man that oppresseth the poor* —] גֹּבֵר רֵשַׁע וְעֶשֶׂק דָּלִים Rather --- A MAN IN POWER THAT IS NEEDY AND OPPRESSETH THE POOR.

V. 4. *They that forsake the Law praise the wicked:* —] עוֹבֵי תוֹרָה — [יְהַלְלוּ רֵשָׁע That is, they countenance them in their Iniquity, in the same Manner as *they that keep the Law* are said to contend with them, i. e. *reprove them*.

V. 12. — *but when the wicked rise, a Man is bidden.*] וּבְקוֹם רֵשָׁעִים: Rather (as at Verse 28.) — MEN HIDE THEMSELVES, viz. for Fear.

V. 21. *To have respect of Persons is not good; for for a Piece of Bread that Man will transgress.*] הִכָּר פָּנִים לֹא טוֹב — וְעַל פֶּת לֶחֶם: The latter Hemistich ought I think to be rendered interrogatively --- AND FOR A PIECE OF BREAD SHOULD A MAN TRANSGRESS?

C H A P. XXIX.

V. 4. *The King by Judgment stablisheth the Land: but he that receiveth Gifts overthroweth it.* מלך במשפט יעמיד ארץ — ואיש תרומות [יהרסנה: תרמית] The Word תרומות is doubtless a Mistake for תרמית, *Fraud* or *Deceit*: for the first signifies only *Oblations*, or Gifts offered with a religious View; but is never used in a bad Sense for *Bribes*. The Chaldee, Syriac, LXX, and Arabic, read תרמית; for which Reason I would render with them — BUT THE FRAUDULENT MAN &c.

V. 6. *In the Transgression of an evil Man there is a Snare.* — בפשע [איש רע מוקש] Rather — THE WICKED MAN IS ENSNARED BY TRANSGRESSION: thus these Words are rendered, Ch. XII. 13. See Ch. XXII. 25.

V. 7. —but *the wicked regardeth not to know it.* : [רשע לא יבין דעת:] Rather --- but THE WICKED REGARDETH NOT KNOWLEDGE.

V. 8. *Scornful Men bring a City into a Snare:* — [אנשי לצון יפיתו קריה] Rather — INFLAME A CITY; *i. e.* occasion Tumults and Discords; OR SET A CITY ON FIRE, by blowing the Fire of the Divine Wrath upon it. The next Hemistic countenances either of these Senses.

V. 9. *If a wife Man contendeth with a foolish Man, whether he rage or laugh, there is no Rest.* איש חכם נשפט את איש אויל — ורגז ושאק [ואין נחת:] Rather — A WISE MAN CONTENDETH WITH A FOOL; AND WHETHER HE RAGE OR LAUGH, HE IS NOT DISMAYED: that is, “the wife will continue to reprove the fool, whether he be “angry or laugh at his Admonitions.” נחת is here considered as the *Niphal* of חתת.

V. 13. *The poor and the deceitful Man meet together: the Lord lighteneth both their Eyes.* רש ואיש הנכים נפגשו — מאיר עיני שניהם [יהור:] Rather — THE POOR AND OPPRESSED MAN &c. For, that these Words are not in Opposition, but are to be considered rather as synonymous, the latter Hemistic shews. The Word הנכים occurs only in this Place: as it has no Root in Hebrew, the Sense given to it here is borrowed from the Chaldee and Syriac.

V. 18. *Where there is no Vision, the People perish:* — באין חזון יפרע [עם] Rather — WHERE there is NO INSTRUCTION, THE PEOPLE ARE

STRIPPED. See חזון joined to תורה, in the same Manner as here, Ezek. VII. 26 : and the usual Signification of the Verb חזר in Job is *To understand, to have learned* &c. Ch. XV. 17. XXVII. 12. &c.

V. 21. *He that delicately bringeth up his Servant from a Child, shall have him become his Son at the length.* מפנק מנער עברו — ואחריתו [יהיה מנון :] Rather — SHALL HAVE HIM WEAK AT LAST ; for so *מנון* signifies, this Word occurring nowhere else in Hebrew ; it does not seem to have any Affinity with בן *a Son* ; neither do any of the ancient Versions give it that Sense.

V. 25. — *but whose putteth his Trust in the Lord shall be safe.* [ובוטח ביהוה ישגב :] Rather — SHALL BE EXALTED.

C H A P. XXX.

V. 1. *The Words of Agur the Son of Jakeh, even the Prophecy:* דברי [אגור בן יקה המשא] Rather — THE WORDS OF AGUR, THE SON OF JAKEH, THE CHARGE (OR, LESSON) which HE SPAKE &c. so also in the next Ch. V. 1. — THE LESSON WHICH KING LEMUEL'S MOTHER TAUGHT HIM. משא is used frequently by the Prophets to signify *what they were charged with*, and thence called *a Burden*.

— *the Man spake unto Ithiel, even unto Ithiel* — נאם הגבר לאיתיהל — [לאיתיהל] This Repetition of the Word *Ithiel* is doubtless an Error of the Transcriber ; for the two Words are not even joined by the connexive Particle, neither do any of the old Versions (except the Chaldee) acknowledge more than one of them.

V. 2. *Surely I am more brutish than any Man:* — [כי בער אנכי מאיש] Rather — THAN ANY ONE, as איש frequently signifies ; and because אדם follows, which is rendered *Man* immediately after.

V. 3. — *nor have the Knowledge of the holy.* [ודעת קדשים אדע :] Rather --- (with the old Version) NOR HAVE ATTAINED TO THE KNOWLEDGE OF HOLY THINGS : for *holy Things* corresponds better with *Wisdom* in the preceding Hemistic ; and *holy Men* would have been expressed by קדושים.

V. 4. — *who hath bound the Waters in a Garment ?* מי צרר מים [בשמלה] So Job talking of the Sea says — *when I made the Cloud*

the GARMENT thereof, and thick Darknefs a SWADDLING BAND for it. Ch. XXXVIII. 9. See also Isa. XL. 12.

— *what is his Name, and what is his Son's Name, if thou canst tell?* [מה שמו ומה שם בנו כי חרע:] Some of the Fathers thought that Agur here referred to God *the Father* and *his only begotten Son*; and interpreted also the latter Clause of V. 19. of *the Incarnation* of the same Divine Person: but this Sense seems inconsistent with what he says in his *Exordium*, V. 2, 3: besides that it would imply a Degree of Communication of Divine Truths beyond what Providence chose to reveal in so early a Period by any of his Prophets. I should therefore understand the Phrase, *what is his Son's Name*, to signify only in general, “What are his Connections, or the Name of his “Family?” For before the Introduction of Surnames, it was usual among most Nations, and among the Jews particularly, to distinguish the Son by the Father's Name. Or if the Son happened to be of greater Eminence than the Father, the Addition of the Son's Name was made Part of the Father's Description; as *Ham, the Father of Canaan*, Gen. IX. 18. *Kish, Saul's Father*, 1 Sam. IX. 3. *Obed, the Father of Jesse, the Father of David*, Ruth. IV. 17. &c.

V. 9. — *and take the Name of my God in vain.* [ותפשתי שם אלהי:] There is nothing wanting in the Text to complete the Sense; for the Verb תפש sometimes signifies *to lay hold with Violence*, right or wrong. I would therefore render --- LEST I VIOLATE (OR, PROFANE) THE NAME OF MY GOD; *i. e.* swear audaciously and presumptuously. See Taylor.

V. 13. There is a Generation, O how lofty are their Eyes! [דור מה רמו עיניו] Rather surely — There is a GENERATION WHOSE EYES ARE LOFTY: for מה is here a Relative undeclined; but the subsequent Affix gives it the Force of the Genitive.

V. 15. *The Horseleech hath two Daughters, crying, Give, give.* [לעלוקה שתי בנות הב הב] Or — THE HORSELEECH HATH TWO DAUGHTERS, *viz.* GIVE, GIVE: or each of whom is called *Hab*, that is, *Give*. By this Image the Infatiableness of Avarice is strongly painted.

V. 19. — *the Way of a Serpent upon a Rock,* — [דרך נחש עלי צור] A Serpent seems here specified rather than any other Animal; because he would be more likely to discover himself by the Marks left behind him

him upon the Dust: but upon a Rock he leaves no more Traces of his Track, than the Eagle in the Air, or the Ship in the Sea.

— *and the Way of a Man with a Maid.* : ודרך גבר בעלמרה] Agur's Meaning seems to be, not that the Tokens of Virginity were fallacious, as some have thought; but, as the next Verse shews, that a Man could no more discover by his Wife when she had been unfaithful to the Marriage Bed, than he could discern the Path of the Eagle through the Air, &c.

V. 20. — *she cateth and wipeth her Mouth* — אכלה ומחתה פיה] A modest Way of expressing her unlawful Commerce.

V. 22. — *and a fool when he is filled with Meat.* ונבל כי ישבע : להם] That is, a Man of no Principles, in affluent Circumstances and pampered, is to be considered as a Pest to Society.

V. 24. — *but they are exceeding wise.* : והמה חכמים נחכמים] Rather --- BUT THEY ARE WISER THAN THE WISE.

V. 25. *The Ants are a People not strong*; — הנמלים עם לא עז] So Phocylides in his *Carm. admonit.*

— ΦΥΛΑΟΝ Δ' ΟΛΙΓΟΝ τελεθει πολυμοχθων
And Ælian calls them likewise *a People*, ΔΗΜΟΣ. *Lib. VI. Cap. 43.* So Joel, Ch. I. V. 6. calls the Locusts, *a Nation.*

V. 26. *The Conies are but a feeble Folk, yet they make their Houses in the Rocks.* : שפנים עם לא עצום — וישימו בסלע בתם] Rather — THE MOUNTAIN-MICE, though A PEOPLE NOT STOUT ----: for this is not true of *Rabbits*, who burrow in the Ground only: but the other Animal is found in the Crevices and Interstices of Rocks. See Bochart's *Hieroz.* and Shaw's *Travels.*

V. 27. — *yet go they forth all of them by Bands.* : ויצא הצין כלו] ויצא ought I think to be rendered TO PLUNDER, or TO DESTROY.

V. 28. *The Spider taketh bold with her Hands* — שנמית בירים תחפש] This Animal is not *the Spider*, but *the Stellio*, (according to most of the old Versions) which is a Species of the *Lizard*, whose fore Paws, says Bochart, are not unlike a Man's Hand, which it uses very dexterously; and, on account of it's Smalness, might as well be in Palaces as the Spider.

V. 29.

V. 29. *There be three Things which go well, yea, four are comely in going.* : [שלישה המה מיטיבי צעד — וארבעה מטבי לכת:] This is the fifth Time that Agur uses this Mode of Expression in the Compass of a few Verses: it is not inelegant in itself, but may perhaps be thought to recur too often. The Phrases *מיטיבי צעד* and *מטבי לכת* are equivalent, and mean *moving or advancing in a stately and majestic Manner*.

V. 31. *A Greyhound; ורזיר מתנים*] In the Margin — *A Horse*: but neither of these Animals seem here to be meant. All the ancient Interpreters, both Eastern and Greek, agree in the same Signification, *viz.* that of a Cock. But what the Description, *girt in the Loins*, implies, it is difficult to account for. Our Translators fixed upon *a Greyhound* and *a Horse*, from *their Speed*: but that Idea is foreign to the Purpose. The Syriac seems to have read *זר זור* instead of *זרזיר*; *זר* signifying *a Crown or Crest*, gave the Name I imagine to that Bird. If this Reading be admitted, the Words may be rendered — **THE COCK, PROUDER THAN A WHALE**: which Creature, conscious of it's great Strength, must necessarily look with Disdain on inferior Animals.

V. 32. — *lay thine Hand upon thy Mouth.* : [יד לפרה:] Rather — let **THE HAND** be **UPON THE MOUTH**; for there is no Pronoun in the Text. In Judges we have the same Phrase more fully expressed, *viz.* *חרש שים ירך על פיך*, Ch. XVIII. 19.

C H A P. XXXI.

V. 2. *What, my Son? and what, the Son of my Womb? and what, the Son of my Vows?* : [מה ברי ומה בר בטני — ומה בר נדרי:] Our Version is here almost unintelligible for Want of supplying a Verb in one of these elliptical Expressions. It would doubtless be better to render the Verse in some such Manner — **WHAT shall I say, MY SON? OR WHAT, O SON OF MY WOMB? OR WHAT, O SON OF MY VOWS?**

V. 4. — *it is not for Kings to drink Wine, nor for Princes strong Drink.* : [אל למלכים שתו יין — ולרוזנים או שכר:] Our Version intirely omits the Word *או*, or *אי*, as written in the Massora; which appears to be defective for *אור*, in the same Manner as *שתו*, for *שתות*. This Place ought therefore to be rendered — **IT IS NOT FOR**
KINGS

KINGS TO DRINK WINE; NOR FOR PRINCES TO COVET STRONG DRINK.

V. 21. — *for all her Household are clothed with Scarlet.*] שנים would be more properly rendered DOUBLE GARMENTS, as these are a better Security against the Cold than *Scarlet*.

V. 28. — *her Husband also, and he praiseth her.* :] בעלָהּ ויהללהּ : Our Translators by adding here the Word *also* seem to have thought that there was something wanting in the Text : and doubtless there is, for the Hemistic is too short by one Word, and the Order of the two remaining Words plainly shew it. They seem to have judged that it was וקם that was defective : but, besides that it is not suitable to the Dignity of the Husband *to arise*, in token of Subjection, to *the Wife*, the Arabic Version has preserved the Word sought for : for we read there — *رجلها يحمد الله ويصاحبه* — *her Husband praiseth her and applaudeth her* : whence it is probable, that the Text was read thus — *ויורה בעלה ויהללה*.

V. 29. *Many Daughters have done virtuously, but thou excellest them all.*] This must necessarily be supposed to be said by the Husband, as the Words immediately preceding intimate. The Word *saying*, so frequently omitted in the Text, ought therefore to precede this Verse.

V. 30. — *but a Woman that feareth the Lord, she shall be praised.*] The Picture which is drawn in this Chapter of a good Housewife is perhaps the most finished of all Antiquity. It is drawn at full Length, and equally pleasing in every Point of View. The Character which Ischomachus gives of his Wife in Xenophon's Oeconomics is also very engaging, and very similar in most respects to this Child of Fancy, which Solomon's Mother produced, in order to engage him in the Search of such a one to bless himself with. But by neglecting this pious Advice, his Wives and Concubines made him drink deep of the Cup of Bitterness, shook his Throne, and from the most exalted Pitch of Wisdom reduced him to the Condition of *the Beasts that perish*.

CRITICAL REMARKS

ON THE

BOOK OF ECCLESIASTES.

CHAPTER I.

VERSE 9. — *and there is no new Thing under the Sun.* ואין כל : [חדש תהרת השמש] This Expression of the Preacher is not to be understood in any other Sense than as a general Inference from what he had said, *viz.* that there is nothing among the *Phænomena* of Nature, which happens now otherwise than it has done for some Generations before: and in the moral World, Men being subject to the same Passions and Affections now as heretofore, it is no wonder the same Causes should operate in the Production of like Effects.

V. 11. There is *no Remembrance of former Things*; — אין זכרון : [לראשנים] That is, “Many past Events are totally buried in Oblivion, and the Circumstances of other Facts are at a distant Period “quite forgotten.”

V. 13. *And I gave my Heart to seek* — ונתתי את לבי לדרוש — here and at V. 17. ought to be rendered — AND I APPLIED MY HEART.

V. 18. *For in much Wisdom is much Grief; and he that increaseth Knowledge, increaseth Sorrow.* כי ברב הכמה רב בעם — ויוסף דעת : [יוסף מכאוב:] What Solomon declares here may seem at first Sight contradictory to his Assertion, Prov. III. 17, 18. that the *Ways of Wisdom are Ways of Pleasantness*, &c. But it is evident that there he means a *practical Wisdom*, or Religious Life; and here *the Improvements of Science*, in which at least he appears to have excelled all his cotemporaries.

Cotemporaries. Now, though every speculative Man must have experienced much Pleasure on the Discovery of Truth, yet he must confess that the Investigation of it is replete with Trouble and Anxiety, and that after long and painful Researches he frequently finds he has been pursuing a vain Phantom.

CHAP. II.

V. 2. *I said of Laughter, It is mad; and of Mirth, What doeth it?* : לשחוק אמרתי מהולל — ולשמחה מה זה עשה : Or thus, with most of the old Versions — I SAID TO LAUGHTER, O thou FOOL! AND TO MIRTH, WHY DOEST thou THAT?

V. 3. *I sought in mine Heart to give myself unto Wine* — הרתי בלבי : [למשוך בין את בשרי] Rather perhaps — I PURPOSED IN MINE HEART TO GRATIFY MINE APPETITE WITH WINE.

V. 8. — *I gat me Men-Singers and Women-Singers, and the Delights of the Sons of Men, as musical Instruments, and that of all Sorts.* עשיחי ; [לי שרים ושרות — ותענגות בני האדם — שרה ושרות] The Text seems corrupt in the two last Words before us; for what can a Singular and a Plural of the same Signification, thus joined together, mean; as, in the Margin of our Version, *musical Instrument and Instruments?* It is evident to me from the Agreement in all the ancient Versions, both Eastern and Greek, that they read ומשקים ומשקות, or contractedly ושקים ושקות — AND MEN AND WOMEN CUPBEARERS.

V. 12. — *for what can the Man do that cometh after the King?* even *that which hath already been done.* — כי מה האדם שיבא אחרי המלך — : [את אשר כבר עשהו] : The Syriac and Vulgate read here עשהו : according to them this Place may be rendered — BUT WHAT IS MAN, THAT HE SHOULD GO AGAINST THAT KING, EVEN HIM WHO LONG SINCE MADE HIM? That is, “Why should Man take Pleasure in “Madness and Folly against the positive Commands of his Creator?” See אחרי thus used, Noldius, 5.

V. 16. — *seeing that which now is in the Days to come shall all be forgotten:* — [בשכנר הימים הבאים הכל נשכח] Rather — SEE'ING THAT NOW THE DAYS WILL COME, WHEN ALL SHALL BE FORGOTTEN.

— and how dieth the wife Man? as the fool. זאך ימות החכם : עם הנסיל :] Rather, I think, without Interrogation, thus — AND THE WISE DIETH IN THE SAME MANNER AS THE FOOL. So this Particle is used, Ruth. III. 18. and $\omega\omega$ likewise, Joh. XI. 36.

V. 18. *Yea, I hated all my Labour, which I had taken under the Sun: because I should leave it unto the Man that shall be after me.*] This is so selfish and narrow a Principle, that we cannot suppose Solomon ever entertained it himself. I am persuaded that he is here enumerating the different Pursuits of different Men after Happiness. The Use of the first Person is common in most Languages; and is justly deemed the most elegant and delicate Way of conveying Reproof. The Line of Distinction, which he seems to draw, is, I apprehend, at the Epiphonema, which recurs so frequently, viz. *This is also Vanity.*

V. 25. *For who can eat, or who else can hasten hereunto, more than I?*] *כי מי יאכל ומי יחוש חוץ ממני :* The Translation of the old Version is, *For who could eat, and who could haste to outward Things, more than I?* But I much doubt whether the Words can bear either of these Senses; and neither of them seems to be much to the Purpose. The LXX, Syriac, and Arabic read $\mu\mu\mu$; but what Verb they had instead of *יחוש* I know not: they however render it *drink*, viz. *For who can eat and drink without him, i. e. God, just before mentioned.* It is not improbable that *יחזרה* was the Lession; for Symmachus and the Vulgate favour it. I would therefore adopt it, and render — FOR WHO CAN EAT, OR WHO CAN DISTRIBUTE ABROAD, WITHOUT HIM? that is, “who is there that can say he has not only enough to supply his own Wants, but also to relieve the Wants of others, “without being indebted to Providence for it?” By admitting this Sense, we need not supply a Subject, as our Versions do, at the Beginning of the next Verse.

CHAPTER III.

V. 11. — *also he hath set the World in their Heart, so that no one can find out the Work that God maketh* — גם את העולם נתן בלבם —] *מבלי אשר לא ימצא האדם — את המעשה אשר עשה האלהים* Rather --- BUT HE HATH SET THEIR YOKE ON THEIR HEART, so THAT &c. that is (I apprehend) “God has so circumscribed the Faculties of Man, that he cannot thoroughly comprehend the Nature
“ of

“of final Causes:” the *Heart* as often denoting *the Faculties of the Mind* as *the Affections*. The Phrase—*to set a Yoke on the Heart*—occurs I believe nowhere else in Scripture; neither do we meet in any other Place with the Expression of *setting the World in the Heart*: besides that this Place is the only one where עולם signifies *the World*, according to the Hebrew Writers; in all other Places it means *Time* or *Eternity*. In our Version indeed it is thus rendered, *Isaiah LXIV. 4. Yoke* in this Verse seems to imply the same as *Weight*, causing an *Obstacle*; thus—*the Yoke of my Transgressions*; *Lam. I. 14.*

V. 12. — *but for a Man to rejoice, and to do good in his Life.* כִּי : אִם לְשִׂמּוּחַ וּלְעִשׂוֹת טוֹב בְּחַיָּיו] Rather — BUT FOR A MAN TO REJOICE, AND TO PROCURE HAPPINESS IN HIS LIFE. The next Verse, relating to sensual Gratifications, seems to confirm this Sense.

V. 19. — *as the one dieth, so dieth the other* — כַּמּוֹת זֶה כֵּן מוֹת זֶה] These Infinitives are used for Preters: see *Prov. XXV. 3. &c.* The Antecedents are *Man* and *Beasts*, which Solomon says *have all one Breath, so that a Man hath no Preeminence above a Beast*. Here he doubtless personates those minute Philosophers, who, like the Sadducees, denied a Resurrection, and took Pleasure in degrading human Nature.

V. 21. *All go unto one Place, all are of the Dust, and all turn to Dust again.*] So the Poets,

Πάντα κούεις, καὶ πάντα γέλως, καὶ πάντα τὸ μηδέν. *Epig. incerti.*

Σίας ὄναρ ἀνθρώποι. *Pindar.*

Pulvis et umbra fumus —. *Hor.*

———— *Sed omnes una manet Nox,*

Et calcanda semel via Leti. *Ibid. Lib. I. Od. 28.*

Nobis cum semel accidit brevis Lux,

Nox est perpetua una dormienda. *Catul.*

CHAP. IV.

V. 1. — *and behold the Tears of such as were oppressed, and they had no Comforter; and on the Side of their Oppressors there was Power, but they had no Comforter.* — וְהִנֵּה דְמְעַת הָעֲשֻׂקִים — וְאִין לָהֶם מְנַחֵם — וְהִנֵּה דְמְעַת הָעֲשֻׂקִים כֹּחַ — וְאִין לָהֶם מְנַחֵם :] Rather — AND BEHOLD THE TEARS OF THE OPPRESSED, FOR THEY HAD NO COMFORTER, NOR STRENGTH AGAINST THE HAND (or, POWER) OF THEIR OP-

PRESSORS, FOR THEY HAD NO COMFORTER. This is an Epizeuxis, not unlike the following Instance, Virg. Buc. Ecl. VIII. 89.

*Talis amor Daphnim, qualis, cum fessa juvencum
Per nemora atque altos querendo bucula lucos —
Talis amor teneat, nec fit mihi cura mederi.*

V. 3. *Yea, better is he than both they, which hath not yet been —*
[וְטוֹב מִשְׁנֵיהֶם אֵת אִשֶּׁר עֲדֵן לֹא הָיָה] Rather — BUT BETTER IS HE THAN BOTH THEY WHO DOTH NOT EXIST : or thus--- WITH WHOM PLEASURE HATH NOT BEEN &c. For עֲדֵן is nowhere used for *yet* : but it signifies *Delight* or *Pleasure* ; i. e. who has neither experienced Pleasure nor Pain. The Character which Solomon introduces here seems to be that of the *querulous*, who habitually complains of every Thing, and delights in using this Paradox, that *Nonentity is preferable to Existence*.

V. 5, 6. *The fool foldeth his Hands together, and eateth his own Flesh. Better is an Handful with Quietness, than both the Hands full with Travail and Vexation of Spirit.* [הַכְּסִיל חָבַק אֶת יָדָיו — וְאָכַל : אֵת בְּשָׂרוֹ : טוֹב מִלֵּא כֶּף נָחַת — מִמְּלֵא הַפְּנִים עֲמַל וְרַעוּת רוּחַ :] Rather --- THE INACTIVE FOLDETH HIS HANDS TOGETHER, AND CONSUMETH HIS OWN FLESH, saying, BETTER IS AN HANDFUL &c. כְּסִיל is sometimes used for *dull*, *inactive*, *Heaviness*. See Taylor. Solomon draws here the Portrait of *Envy* and *Laziness*. Then follows *Covetousness*. Thus Homer represents Bellerophon *consuming his own Soul*; Iliad. z. 202. *ὄν θυμὸν κατέδωκε, πατρὸς ἀνδρῶπιων ἀλεεινῶν*
So Horace, *Epist.* I. ii. 57.

Invidus alterius macrescit rebus opimis.

V. 8. *There is one alone, and there is not a second ;* [יֵשׁ אֶחָד וְאֵין שֵׁנִי] Rather --- THERE IS ONE WITHOUT A SECOND, OR ANOTHER.

— *neither saith he, For whom do I labour, and bereave my Soul of good?* [וְלִמִּי אֲנִי עֲמַל — וְכִחְסֵר אֵת נַפְשִׁי טוֹבָה :] Our Translators understood this as spoken by the covetous Man : but may it not with as much Propriety be supposed to be a Reflection, by way of Epiphonema, made by the Author of this Book on what he had observed, as the Words that immediately follow? thus — BUT FOR WHOM WOULD I thus LABOUR, AND BEREAVE MY SOUL OF GOOD ?

V. 9. *Two are better than one ; because they have a good Reward for their Labour.* [טוֹבִים הַשְּׁנָיִם מִן הָאֶחָד — אִשֶּׁר יֵשׁ לָהֶם שֶׂגֶר טוֹב בְּעֲמָלָם :] Rather

Rather --- Two are BETTER THAN ONE; BECAUSE THEY HAVE A GREATER ADVANTAGE IN THEIR LABOUR: for this Sense is more consistent with Truth, as well as the Context: and it is well known that the Hebrews are unacquainted with the comparative Degree, which the *Exigentia loci* alone can determine.

V. 14. *For out of Prison he cometh to reign; whereas also he that is born in his Kingdom becometh poor.* כי מבית הסורים יצא למלך — כי [גם במלכותו נולד רש; As סור and שור are often confounded, I read here השורים, and render — THOUGH HE COME TO REIGN FROM THE HOUSE OF PRINCES, YET HE WILL CERTAINLY BECOME POOR IN HIS KINGDOM. See the Verb ילד thus used, Pl. II. 7. Or thus, according to the Reading of the Text — FOR HE (the Child mentioned in the preceding Verse) COMETH TO REIGN FROM THE HOUSE OF THE REVOLTERS, &c. *i. e.* is by a Revolution set upon the Throne.

V. 15. *I considered all the living which walk under the Sun, with the second Child that shall stand up in his Stead.* — ראיתי את כל החיים [הנהלכים תחת השמש — עם הילד השני — אשר יעמד תחתיו; Here we seem to have an *Hysteron Proteron*, and a wrong Sense given to השני. The natural Order and Meaning of the Verse is, as I conceive, this --- I CONSIDERED THAT ALL THE LIVING UNDER THE SUN WALKED WITH (or, ATTACHED THEMSELVES TO) THE NEXT CHILD, WHO WOULD SUCCEED IN HIS STEAD. The Phrase *to walk with another* in Scripture denotes *to be obedient to his Will*: thus Enoch is said to have *walked with God*. Gen. V. 22, 24. So Noah, Gen. VI. 9. That שני is not always used for *second* appears from V. 8. where it signifies *another*: that Word is perhaps used here in Preference to another Word, to denote that the Heir apparent is *second* in Dignity to the reigning Prince; and indeed the Words which immediately follow countenance this Conjecture: but surely it can have no Reference to *the second Child*, in Prejudice to his elder Brother; who among the Hebrews, as well as in all other civilised Countries, was intitled to the Rights of Primogeniture.

V. 16. *There is no End of all the People, even of all that have been before them; they also that come after shall not rejoice in him.* אין קץ [לכל העם — לכל אשר יהיה לפניהם — גם האחרונים לא ישמחו בו I read with the Syriac and Vulgate לפניו, and render — THERE IS NO END OF ALL THE PEOPLE, OF ALL THAT ARE IN HIS PRESENCE:

BUT

BUT THEY THAT COME AFTER WILL NOT REJOICE IN HIM ; *i. e.* “The Number of those who from Vanity or Interest pay their Devotions to the presumptive Heir of the Crown is innumerable : “but it will probably happen, that he, who has been for a Time surrounded with a Troop of flatterers, when he comes to sway the Sceptre, may make it a *Rod of Iron*, to their Sorrow, and that “of their Posterity.” This Prediction was verified in Rehoboam, Solomon’s Son and Successor.

CHAP. V.

V. 1. *Keep thy Foot when thou goest to the House of God,* שמר רגליך [כאשר תלך אל בית האלהים] Rather --- ATTEND TO THY GOINGS ; OR KEEP A GUARD ON THY FEET, WHEN &c. *i. e.* “to thy Affections, or the Dispositions of thy Mind.” רגל has this Sense, Job. XXXI. 5. Prov. VI. 8. Isa. LII. 7.

— *than to give the Sacrifice of fools :* — כמתת הכסילים זבה] Rather --- THAN TO OFFER WITH FOOLS A SACRIFICE ; for the Order and Form of the Words prevents their being considered as *in regimine*.

V. 3. *For a Dream cometh through the Multitude of Business ; and a fool’s Voice is known by Multitude of Words.* — כי בא החלום ברב ענין ; [וקול כסיל ברב דברים ;] Rather --- FOR AS A DREAM COMETH THROUGH A MULTITUDE OF BUSINESS, SO THE VOICE OF A FOOL THROUGH A MULTITUDE OF WORDS. Meaning, that he who talks a great deal will necessarily talk foolishly.

V. 4. — *for he hath no Pleasure in fools :* כי אין חפץ בכסילים] There ought to be here no Italics ; as חפץ is a Verb.

V. 6. *Suffer not thy Mouth to cause thy Flesh to sin ;* — אל תתן את פיה לחטא את בשרך] Rather, I think — SUFFER NOT THY MOUTH TO SIN AGAINST THY BODY, *viz.* by rash Vows of Self-Denial, Abstinence, or Mortification, as the preceding Verse seems to shew.

— *neither say thou before the Angel,* — ואל תאמר לפני המלאך] Rather, I think — NEITHER SAY THOU BEFORE HIM WHO PROVIDETH FOR THEE. This Periphrasis is explained by the Word *God* in the next Clause, which is exegetical.

V. 7. *For in the Multitude of Dreams and many Words there are also divers Vanities :* — [כי ברב חלמות והבלים ודברים הרבה] Rather — FOR

--- FOR AS IN THE MULTITUDE OF DREAMS there are SURELY VANITIES, SO IN MANY WORDS. See Noldius.

V. 8. — *for he that is higher than the highest regardeth; and there be higher than they.* : [כי גבה מעל גבה שגור וגבהים עליהם] Rather --- FOR he that is HIGH OBSERVETH him THAT IS HIGHER; AND THERE are HIGHER THAN THEY. That is, it is not to be wondered that a Country should be plundered, when the several Officers are countenanced by their Superiors, and these by the supreme Authority itself. This Sense seems more agreeable to the Context, than to interpret it, with our Version, of the Divine Providence.

V. 10. *He that loveth Silver &c.* — "אהב כסף וגו'" Rather — HE THAT LOVETH MONEY.

V. 17. *All his Days also he eateth in Darkness:* — גם כל ימיו בהשך — [יאכל] Rather — HE CONSUMETH ALSO ALL HIS DAYS IN DARKNESS.

— *and he hath much Sorrow and Wrath with his Sickness.* זכעס : [הרבה והליו וקצף] Rather — AND ANGER, SICKNESS, AND WRATH MULTIPLY: for הרבה does not seem to be an Adverb here, but the Preter Hiphil, as Deut. I. 10. Hof. VIII. 14. which agrees with each of the singular Nouns separately; and the ך final in והליו is plainly a Mistake, occasioned by the next Word beginning with the same Letter; for not one of the ancient Versions acknowledge it.

V. 19. *Every Man also to whom God hath given Riches and Wealth, and hath given him Power to eat thereof, and to take his Portion, and to rejoice in his Labour; this is the Gift of God.*] Our Version in this Place is scarcely intelligible, the Words not being reducible to a Proposition. How much better is this expressed in the old Version — AND TO EVERY MAN TO WHOM GOD &c? The same Mode of Expression occurs Ch. VI. 2. and ought to be rendered — TO WHOMSOEVER GOD &c.

V. 20. *For he shall not much remember the Days of his Life:* כי לא : [הרבה יזכר את ימי היו] Rather in the present Tense — FOR HE DOTHT NOT &c.

— *because God answereth him in the Joy of his Heart.* כי האלהים : [מענה בשמחת לבו] Rather --- BECAUSE GOD MINISTRETH GROUND

GROUND FOR THE JOY OF HIS HEART ; *viz.* by the Gifts bestowed on him : for this Verb when construed with the Preposition ב has that Sense.

C H A P. VI.

V. 3. *If a Man beget an hundred Children, —* [אם יוליד איש מארה] Rather --- THOUGH HE BEGET AN HUNDRED MALES ; *i. e.* Sons, and Grandsons. That this is the Construction of this Place is evident ; for איש of the preceding Verse is certainly the Nominative, which would therefore be unnecessarily repeated here ; neither would it in that Case be placed after the Verb ; and this shews that it is governed by it in an oblique Case, as it cannot be used *absolutely*, on which account our Version adds the Word *Children*. But איש is here more proper than בנים ; because it restrains the Offspring to the Issue Male : and it is well known that in Hebrew this Word is used with any Number, how great soever.

— *so that the Days of his Years be many ;* [ורב שיהיו ימי שניו] The Construction here according to the present Reading and Translation is very harsh and ungrammatical, and the Sense a mere Tautology ; for where is the Difference between *a Man's living many Years*, and *the Days of his Years being many* ? But if instead of שיהיו we read שיהו, which Word is used 1 Sam. XIV. 34. and translated HIS SHEEP, which may be here taken for SUBSTANCE in general, we shall not only avoid the Tautology, and remedy the Defects of Construction, but find a Sense much more suited to the Context ; thus — THOUGH HE BEGET AN HUNDRED MALES, AND LIVE MANY YEARS, AND HIS SUBSTANCE BE GREAT ALL THE DAYS OF HIS LIFE, BUT HIS SOUL BE NOT FILLED WITH GOOD, AND ALSO HE HAVE NO BURIAL, &c. Three Species of Good are enumerated, *a numerous Progeny, long Life, and great Possessions, during the whole Course of that Life* ; in Opposition to these are placed *Want of Contentment in this Life, and Want of Burial after Death* ; which Solomon says are such Abatements of Happiness, that an Abortion is preferable to Life in such Circumstances.

V. 5. *Moreover he hath not seen the Sun, nor known any Thing :—* [גם שמש לא ראה ולא ידע] Rather — MOREOVER HE HATH NOT SEEN NOR KNOWN THE SUN : *i. e.* the Embryo, which can neither see nor feel it's Influence.

V. 8. *For what hath the wife more than the fool? what hath the poor, that knoweth to walk before the living?* כִּי מִה יוֹתֵר לַחֲכָם מִן : מִה לְעַנִּי יוֹדֵעַ לַהֲלֹךְ נֶגֶד הַחַיִּים :] The latter Part of this Verse seems to be an Answer to the Question proposed in the former Part, and ought I think to be thus rendered — THAT WHICH THE POOR HATH, WHO KNOWETH &c. *i. e.* in Point of Morals the wife has no Advantage over the poor who knows and practises his Duty.

V. 9. *Better is the Sight of the Eyes, than the Wandering of the Desire:* —] טוֹב מֵרְאוּת עֵינַיִם מֵהֲלֹךְ נֶפֶשׁ :] Rather — BETTER IS THE SIGHT OF THE EYES THAN THE PURSUIT OF THE APPETITE, as Verse 7. *The Sight of the Eyes* is here used by a Metonymy for every Object of Sight, or whatever may be seen.

V. 12. *For who knoweth what is good for Man in this Life, all the Days of his vain Life which he spendeth as a Shadow?* כִּי מִי יוֹדֵעַ] מִה טוֹב לְאָדָם בַּחַיִּים מִסֶּפֶר יְמֵי הָיִי הַבְּלוּ וַיַּעֲשֶׂם כְּצֶל :] Rather — BUT WHO KNOWETH WHAT IS BETTER IN LIFE FOR A MAN, THAN TO NUMBER THE DAYS OF HIS LIFE &c? that is, to take an Account of them, so as to turn them to Profit.

CHAP. VII.

V. 8. *Better is the End of a Thing than the Beginning thereof: and the patient &c.* "] טוֹב אַחֲרֵית דְּבַר מֵרֵאשִׁיתוֹ טוֹב וְגו' :] The two last Words ought to be thus read, מֵרֵאשִׁית וְטוֹב; and the Verse thus rendered --- BETTER IS THE END OF A THING THAN THE BEGINNING: AND THE PATIENT &c.

V. 10. *Say not thou, What is the Cause that the former Days were better than these?* אַל תֹּאמַר מִה הִיָּה שְׁהֵימִים הָרֵאשִׁימִים הֵיוּ טוֹבִים] מִמָּלָה :] Rather --- SAY NOT, WHY DOETH IT HAPPEN THAT &c.

V. 11. *Wisdom is good with an Inheritance: and by it there is Profit to them that see the Sun.*] טוֹבָה חֲכָמָה עִם נַחֲלָה וְיֹתֵר לְרֹאֵי הַשֶּׁמֶשׁ :] Rather, with the Margin --- WISDOM IS AS GOOD AS AN INHERITANCE; NAY BETTER TO THEM &c.

V. 12. *For Wisdom is a Defence, and Money is a Defence:* — כִּי בְצֶל] הַחֲכָמָה בְּצֶל הַכֶּסֶף :] כֶּסֶף occurs Numb. XIV. 9. in this Sense, but
N n
without

without the Preposition; but the ב is not unfrequently prefixed to the Nominative, as well as other Cases: see Exod. XXXII. 22. 1 Kings XIII. 34. Or בצל may signify the same as *بصولة*, A WEAPON.

— *but the Excellency of Knowledge is, that Wisdom giveth Life to them that have it.* [ויתרון רעת החכמה תחיה בעליה:] Rather — BUT THE EXCELLENT KNOWLEDGE OF WISDOM GIVETH LIFE TO THEM THAT HAVE IT.

V. 13. *Consider the Work of God: for who can make that straight which he hath made crooked?* ראה את מעשה האלהים — כי מי יוכל [לתקן את אשר עותו:] Rather — CONSIDER THE WORK OF GOD, WHETHER ANY ONE CAN MAKE STRAIGHT THAT WHICH HE HATH MADE CROOKED. See these several Particles thus used in Noldius's Concordance.

V. 14. *In the Day of Prosperity be joyful, but in the Day of Adversity consider: God also hath set the one over against the other, to the End that Man should find nothing after him.* ביום טובה היה בטוב וביום רעה ראה גם את זה לעמת זה עשה האלהים על דברת: [שלא ימצא האדם אחריו מאומה:] Our Translators explain the latter Clause thus — “That Man should be able to controul nothing in his (God's) Works.” See the Margin of the old Version. But that does not seem to be the Meaning, neither will the Words bear that Sense. I would render them, with all the ancient Versions, thus — TO THE END THAT MAN MIGHT FIND NO BLAME AGAINST HIM. That is, God hath ordered that Good and Evil should be so intermixed, that no Man is without his Share of either, and therefore cannot arraign his Providence. מאומה may here signify *any Thing*: but as *Blame* is twice written מאום, it may be also considered as having the paragogic ה: it occurs exactly in this Form and Sense, 1 Sam. XXIX. 3. and אחריו is here used as Lev. XXVI. 33. *viz.* והריקתי אחריכם וזו חרב — *and I will unsheathe the Sword AGAINST YOU.* See also 1 Sam. XIV. 37. &c.

V. 15. *All Things have I seen in the Days of my Vanity:* את הכל [ראיתי בימי הבל:] Rather — ALL THIS HAVE I SEEN &c. as Gen. XXIV. 50. מיהוה יצא הדבר — THIS THING cometh from the Lord. See also Ch. VIII. 9.

— *there is a just Man that perisheth in his Righteousness, and there is a wicked Man that prolongeth his Life in his Wickedness.* יש צדיק [אבר בעדקו] — ויש רשע מאריך ברעתו: Rather, I think — THERE

IS A JUST Man THAT IS DISAPPOINTED IN HIS RIGHTEOUSNESS; AND A WICKED Man THAT CONTINUETH LONG IN HIS WICKEDNESS. אבד has the Sense of *losing* or *missing the Way of Life or Happiness*, Job. VI. 18. Pf. II. 12. See Taylor. ארך, simply, signifies to continue long, Ch. VIII. 12.

V. 16. — *why shouldest thou destroy thyself?*] למרה השומם : Rather — BE DESOLATE; or *left alone*, as in the Margin, and in the old Version: for a Man *overrighteous* or *overwise* (*i. e.* one who carries his Religion as far as Superstition, or whose Prudence degenerates into Pyrrhonism) bids fair to be forsaken by all his Companions.

V. 18. — *for he that feareth God shall come forth of them all.* כי :] ירא אלהים יצא את כלם : Rather — SHALL PROCEED IN (OR, ACCORDING TO) ALL THESE, viz. *Precepts*. See Noldius, Art. 10 & 19.

V. 25. — *and to know the Wickedness of Folly, even of Foolishness and Madness.*] ולדעת רשע כסל והסכלות הוללות : The old Version is here more agreeable to the Text, viz. AND TO KNOW THE WICKEDNESS OF FOLLY, AND THE FOOLISHNESS OF MADNESS.

V. 26. — *whose Heart is Snares and Nets, and her Hands as Bands:*] אשר היא מצודים וחרמים לבה אסורים ידיה : Rather, I think — WHO HERSELF IS SNARES, WHOSE HEART IS NETS, and WHOSE HANDS are BANDS: for the Pronoun היא seems here to be emphatical.

V. 27. *Behold, this have I found, (saith the Preacher) counting one by one, to find out the Account.* ראה זה מצאתי אמרה קהלת אחת :] לאהרן למצא השבון : Rather, I think thus — BEHOLD THIS HAVE I FOUND, SAITH THE PREACHER, OF ONE WITH THE OTHER, IN THE END OF THE ACCOUNT. מצא is here considered as a Substantive derived from יצא, and signifying literally the *going forth*. The ל has the Force of the Preposition *in*; or it denotes that the Verb Substantive היות is understood. Qu. ought not we to read אמר הקהלת ?

V. 29. *Lo, this only have I found, that God hath made Man upright: but they have sought out many Inventions.* לבד ראה זה מצאתי אשר] עשה האלהים את האדם ישר ונון : Rather, I think, thus — THIS ONLY BY EXAMINING HAVE I FOUND, THAT GOD HATH MADE MEN UPRIGHT &c. For ראה is not here I apprehend an Interjection, or the Imperative; if it were, it would claim the first Place in the

Sentence, like הנה; but it is the Participle present of the Verb ראה, which has this Sense, Lev. XIII. 10. &c. and אדם signifies not only the first Man so called, or any other particular Man; but also the whole Aggregate of Mankind.

CHAP. VIII.

V. 1. — *a Man's Wisdom maketh his Face to shine*, חכמת אדם תאיר, [פניו] Rather — ENLIGHTENETH HIS FACE, OR MAKETH IT GLORIOUS; as the Word is rendered in other Places.

— *and the Boldness of his Face shall be changed.* : [ועז פניו ישנא] Rather --- BUT HE THAT HATH AN IMPUDENT COUNTENANCE SHALL BE HATED: thus עז פנים is rendered, Prov. VII. 13. Here the Preposition ב is supplied before פניו; the literal Construction being—*He that is impudent in his Face.* In regard to ישנא, it is the regular Future *Niphal* from שנה, as Prov. XIV. 17. which is there rendered in our Version HATED: so that it is amazing our Translators would prefer to torture this Word by deriving it from שנה; and this too, for the sake of adopting a worse Sense.

V. 2. *I counsel thee to keep the King's Commandment*: אני פי מלך, [שמר] I think it is more probable that אני is a Mistake for אנה or אנה, than that a Word should have dropped from the Text; wherefore I would render — KEEP, I PRAY THEE, &c. None of the old Versions, the Vulgate excepted, seem to have had this Word in their Texts.

V. 3. *Be not hasty to go out of his Sight: stand not in an evil Thing*: [אל תבהל מפניו תלך אל תעמד בדבר רע] Rather — RUSH NOT HASTILY FROM HIS PRESENCE: (*viz. as impatient*) GO THY WAY, STAND NOT IN AN EVIL THING.

V. 6. *Because to every Purpose there is Time and Judgment; therefore the Misery of Man is great upon him.* — כי לכל הפן יש עת ומשפט. [כי רעת האדם רבה עלי:] There seems to be no Connection between these Clauses; and for this Reason, I imagine, because they are Parts of different Verses. The first ought to be connected with the preceding Verse, and rendered thus—BECAUSE THERE IS A SEASON AND AN ESTABLISHED ORDER FOR EVERY PURPOSE, OR PURSUIT; and the latter Clause thus --- BUT THE MISERY OF MAN IS GREAT UPON HIM, BECAUSE HE KNOWETH NOT THAT WHICH SHALL BE &c.

V. 12. — *yet surely I know that it shall be well with them that fear God, which fear before him.* כי גם יודע אני אשר יהיה טוב ליראי [האלהים אשר יראו מלפניו: The latter Clause ought I think to be rendered — WHO REVERENCE HIM: for מלפני preceded by the Verb ירא is only an expletive Sign of the Accufative Cafe: or thus, WHO STAND IN AWE OF HIS PRESENCE, as Jer. V. 22.

C H A P. IX.

V. 1. — *the righteous, and the wise, and their Works are in the Hand of God: no Man knoweth Love, or Hatred by all that is before them.* הצדיקים והחכמים ועבדיהם ביד האלהים גם אהבה וגם שנאה אין [יודע האדם הכל לפניהם: Rather — THE RIGHTEOUS, AND THE WISE, AND THEIR HOUSEHOLDS are IN THE HAND OF GOD; but MEN KNOW NOT by ALL that is BEFORE THEM EITHER LOVE OR HATRED: *i. e.* “It is impossible for Men to determine by God’s “Dispensations of Prosperity or Adversity, whether he love, or do not “love, them who are apparently righteous and wise.” From this Circumstance, among others, one might be led to conclude that God’s equal Administration of temporal good and evil in the Jewish Commonwealth was at an End, which is generally supposed not to have happened till about the Time of the Babylonish Captivity. For David says expressly that *he NEVER saw the righteous forsaken, nor his Seed begging Bread.* P. XXXVII. 25.

V. 3. — *and after that, they go to the dead.* [ואהריו אל המתים] Rather --- AND PURSUETH THEM TO THE DEAD, *viz.* the Madness just before mentioned.

V. 5. — *but the dead know not any Thing, neither have they any more a Reward;* [והמתים אינם יודעים מאומה — ואין עוד להם שכר] The whole of what is here said from V. 1. to the End of V. 10. I consider as intended to set forth the Principles of *Epicureans*; (for their System prevailed among the Jews, as well as the Greeks;) for the Immortality of the Soul seems here to be denied, and at V. 7. an Exhortation begins to the Pursuit of all Manner of sensual Gratifications.

V. 8. *Let thy Garments be always white;*— [בכל עת יהיו בגדיך לבנים] *White Clothes* are not only the pleasantest in a warm Country, as was Palestine, but also the most expensive; as they cannot be worn so long as those of other Colours; *Luxury* is therefore here combined with *Coit.*

V. 9. *Live joyfully with the Wife whom thou lovest all the Days of the Life of thy Vanity, which he hath given thee under the Sun, all the Days of thy Vanity.* ראה חיים עם אשה אשר אהבת כל ימי חיי הבלך : [אשר נתן לך תחת השמש כל ימי הבלך :] As none of the ancient Versions acknowledge the last Clause, it is probable that it is repeated from the former Part by Mistake. I would therefore omit it, and render --- ENJOY LIFE (i. e. *indulge*) WITH THE WIFE WHOM THOU LOVEST ALL THE DAYS OF THY VAIN LIFE, WHICH IS GIVEN THEE UNDER THE SUN. The Sensualist, in order to pass over no Incentive to stimulate the Passions, seems here to recommend *Polygamy*; for, by recommending a *favourite Wife*, he insinuates that the Person he spoke to had *other Wives*, or *Concubines*; a Practice but too much countenanced by Solomon himself, and all the opulent in every Part of the East.

V. 10. *Whatsoever thy Hand findeth to do, do it with thy Might :* כל אשר תמצא ירך לעשות בכחך עשה] That is, “ If there be any “ other Means of pleasing the Senses not before enumerated that thou “ canst think of, fail not to have Recourſe to it :” *for there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave whither thou goest, i. e.* (according to the same System) after this Life the Body moulders into Dust, and the Soul is annihilated.

V. 11. *I returned, and saw &c.]* Qu. does it not seem that the Author would here be understood as giving an Account of a Progress he had made in different Parts, and exhibiting the several striking Characters he had met with in his Tour ?

V. 17. *The Words of wise Men are heard in Quiet, more than the Cry of him that ruleth among fools.* דברי חכמים בנחת נשמעים מועקת] Rather — THE WORDS OF THE WISE OUGHT TO BE HEARD &c. as Mal. I. 6. *A Son honoureth his Father, for ought TO HONOUR.*

V. 18. — *but one Sinner destroyeth much good.* וחוטא אחד יאבד] Rather --- BUT ONE THAT ERRETH in Judgment &c. So חטא signifies, Job. V. 24.

C H A P. X.

V. 1. *Dead Flies cause the Ointment of the Apothecary to send forth a stinking Savour :* [זבובי מורת יבאיש יביע שמן רוקח] Rather —
DEAD

DEAD FLIES CAUSE A STINKING SAVOUR, and PUTRIFY THE OINTMENT OF THE APOTHECARY; as in the old Version. The original Reading was probably יבאישו ויביעו.

* * * HERE the Author, having finished his Excursion in Quest of the leading Characters, which have always disgraced human Nature in all luxurious States, throws off the Mask, appears in his own Person, and from hence to the Close of the Book inculcates grave and serious Maxims, suggesting proper Antidotes against the Poison of some of the foregoing Tenets.

V. 11. *Surely the Serpent will bite without Enchantment; and a Bab-
bler is no better.* : ואין יתרון לבעל הלשון — אב ישך הנחש בלוא לחש] There seems to be no sort of Connection between these two Clauses, as they are translated in our Version. The Verse ought to be rendered --- IF THE SERPENT BITE NOTWITHSTANDING THE ENCHANTMENT, SURELY there is NO ADVANTAGE in AN ENCHANTER: for the *Exigentia loci* thus fixes the Sense of לבעל הלשון; or הלשון, by a Transposition of Letters, may be a Mistake for להשון, as יבחר for יהבר in the last Ch. V.4. The LXX, Aquila, and the Syriac, seem to have had this latter Reading in their Texts.

V. 12. — *but the Lips of a fool will swallow up himself.* ושפתותו : כסיל תבלענו] Rather — WILL DESTROY HIM: thus בלע is rendered in other Places.

V. 15. *The Labour of the foolish wearieth every one of them:* עמל [הכסילים תיגענו] Rather — WEARIETH HIM; as in the old Version. — *because he knoweth not how to go to the City.* אשר לא ידע ללכת : אל עיר] Rather — WHO KNOWETH NOT (or cannot prevail upon himself to take the Trouble to learn) HOW &c. The Phrase, *how to go to the City*, seems to be proverbial, and to denote a *Thing easy and obvious*.

V. 16. — *and thy Princes eat in the Morning.* : [ושריך בבקר יאכלו] Rather — FEAST &c. for the next Verse shews that this is the Sense; and that those Feasts were attended with Excess both in eating and drinking.

V. 20. — *for a Bird of the Air shall carry the Voice* כי עוף השמים [יוליך את הקול] The representing Fame as endowed with Wings is a fine poetical Image. So Virgil, *Æn.* IV. v. 175.

— *vox sese attollit in auras* &c.

C H A P. XI.

V. 1. *Cast thy Bread upon the Waters* : — [שלה לחמך על פני המים] Some Critics understand this enigmatical Expression as a Direction to sow one's Seed in a moist Soil : but if that be good Husbandry, it is not however suitable to the Context. The old Version seems to give the true Meaning, viz. "Be liberal to the poor ; and though it seem " to thee as a Thing ventured on the Sea, yet it shall bring thee Profit."

V. 3. *If the Clouds be full of Rain, they empty themselves upon the Earth* : — [אם ימלאו העבים — גשם על הארץ יריקו] Rather — IF THE CLOUDS BE FULL, THEY POUR DOWN THE RAIN UPON THE EARTH. This seems to intimate, "that the rich ought to dis-tribute out of their Abundance to the poor." In the same Sense the next Sentence ought, I think, to be understood, viz. *where the Tree falleth, there it shall be*, i. e. "where a Favour has been conferred, " there it remains, or is not soon forgotten."

V. 4. *He that observeth the Wind shall not sow &c.* שמר רוח לא " [זרע — וגו'] This I apprehend is not to be confined to the mere Letter, but to be understood as a general Caution against Procrastination.

V. 8. *But if a Man live many Years, and rejoice in them all* : כי אם [שנים הרבה יחיה האדם בכלם ישמח] This Verse, like the next, ought, I think, to be construed as an Irony — BUT IF A MAN LIVE MANY YEARS, LET HIM REJOICE IN THEM ALL.

— *yet let him remember the Days of Darknefs ; for they shall be many. All that cometh is Vanity.* ויזכר את ימי החשך כי הרבה יהיו כל [שבא הבול :] Rather, I think — BUT LET HIM REMEMBER THE DAYS OF DARKNESS, THAT THEY ARE MANY, and that ALL THAT COMETH IS VANITY.

V. 9. — *and let thy Heart cheer thee in the Days of thy Youth.*] These Words *בהורותיך בימי* ought, I think, to be here rendered — IN THY CHOICEST DAYS, particularly as those Words, *in thy Youth*, immediately precede.

C H A P. XII.

V. 1. — *while the evil Days come not* — [עד אשר לא יבאו ימי הרעה] Rather --- BEFORE THE EVIL DAYS COME ; for that is the Force of these three Particles thus united.

V. 4.

V. 4. — *and he shall rise up at the Voice of the Bird* — ויקום לקול [הצפור] As there is no Antecedent to the Relative in the Text; it would, I think, be best either to supply — AND a Man WILL RISE UP; or construe the Verb impersonally, viz. AND ONE RISETH UP AT THE SINGING OF THE BIRD.

— *and all the Daughters of Musick* — [כל בנות הישר] Or — THE WOMEN SINGERS.

V. 5. — *and the Almond Tree shall flourish*: [וינאץ השקר] All Critics agree that this Passage relates to the Infirmities of old Age: but how the Phrase — *the Almond Tree shall flourish* — can possibly imply that “their Heads shall be as white as the Blossoms of an Almond Tree,” as it is explained in the Margin of our old Version, I cannot conceive. No Language I believe can justify such a Figure: neither is it true that the Blossoms of an Almond Tree are white. I would therefore render these Words --- AND HE THAT IS WAKEFUL SHALL BE CONTEMNED; for it is well known that old People sleep little; and that, on account of their Infirmities, they are too often the Sport of the inconsiderate.

— *and the Grasshopper shall be a Burden*, [ויסתבל ההגב] This Expression is as unintelligible as the preceding one. Jerom had long since affirmed that הגב signified *the Ankle* as well as *a Locust*; and it is evident that this Word in Arabic is used for *the Thigh*: wherefore I would thus translate the Text, with the Chaldee — AND THE ANKLE SHALL BE A BURDEN TO ITSELF; or unable to support the Burden of the Body.

V. 6. Or *ever the Silver Cord be loosed*; — [עד אשר לא ירהק חבל הכסף] By this Figure must, I think, be meant *the Spinal Marrow*.

— *or the golden Bowl be broken*: — [ותרץ גלת הזהב] That is, I imagine, “Before the Head is reduced to a mere empty Scull,” not unlike then in Colour to Gold, or in Form to a Bowl.

— *or the Pitcher be broken at the Fountain*: — [ותשבר כד על המבוע] Perhaps — “Before the Circulation of the Blood be stopped at the “Heart.”

— *or the Wheel broken at the Cistern*. : [ונרץ הגלגל אל הבור] Possibly — “Before the general Dissolution of the whole Mass, Solids “and Fluids.”

V. 7. — *and the Spirit shall return unto God who gave it*. [והרוח : תשוב אל האלהים אשר נתנה] Here the Author takes Care that no

one might be misled by what had been asserted by those who supposed the Soul became extinct on it's Separation from the Body.

V. 10. — *and that which was written was upright, even the Words of Truth.* : [וכתוב ישר דברי אמת:] I read with the Syriac and Vulgate וכתב, and construe ישר adverbially, or supply the Preposition ב, thus --- AND HE WROTE PROPERLY THE WORDS OF TRUTH.

V. 11. *The Words of the wise are as Goads, and as Nails fastened by the Masters of Assemblies, which are given from one Shepherd.* רברי [חכמים כדרבנות וכמשמרות נטועים בעלי אספות נתנו מרעה אחר:] Rather --- THE WORDS OF THE WISE are AS GOADS, OR AS NAILS that are FASTENED: THE COLLECTORS of them WERE APPOINTED BY ONE SHEPHERD. By Shepherd in this Place our Translators understood *God* to be meant. He is indeed called *the Shepherd of Israel*: but by this Expression Solomon seems to point out himself; for this Title is more than once given to Kings, Isa. XLIV. 28. Ezek. XXXIV. 23. and we know of no other King before him, who collected Proverbs.

CRITICAL REMARKS
ON THE CANTICLES;
OR
THE SONG OF SOLOMON.

CHAPTER I.

VERSE 3. *Because of the Savour of thy good Ointments, thy Name is as Ointment poured forth:* לריח שמניך טובים — שמן תורק שמך]
Rather --- THY NAME IS AN OINTMENT POURED FORTH, LIKE THE SAVOUR OF THY GOOD OINTMENTS. Thus ל is used, Josh. VII. 5. 1 Sam. XXV. 37. &c.

V. 4. *Draw me, we will run after thee:* משכני אחריו נרוצה]
All the ancient Versions seem to have had these Words in their Text, viz. בריח שמניך; for they all add here—*on account of thine Ointments.*

V. 9. *I have compared thee, O my Love, to a Company of Horses in Pbaraob's Chariots.* : [לססתי ברכבי פרעה דמיתוך רעיתי:] The Word לססתי occurs nowhere in SS. in this Form. The ancient Versions consider it as the singular or plural Feminine with the Affix: but I think it may not improperly be construed as *special* with our Version, and of the Masculine Gender, as if it were written fully, לססותים. The Comparison of a beautiful Woman to a Set of Horses harnessed in a Chariot may perhaps appear uncouth to the refined Manners of this Age. But let it be remembered that the Greek and Latin Poets frequently compare the same Object to an *Heifer*, a Creature far inferior

rior in respect to the Comeliness and Elegance of it's Form : thus Lycophron calls Hellen, Αλεξ. V. 102. (See Potter's Notes.)

και τῶν ἀνυμφον ΠΟΡΤΙΝ —

So V. 857. ΕΝ ΟΙΣΙ ΠΟΡΤΙΣ ὀρχατον τῶξαι θεα.

Ovid also distinguishes her by this Appellation, *Epist. ad Parid.*

*Graja JUVENCA venit, quæ te, patriamque, domumque
Perdat : Io prohibe ; Graja JUVENCA venit.*

Nor let it be thought that this Name was given only to *Women of bad Fame* ; and that for this Reason Io was supposed by the Poets to be metamorphosed into a *Cow*. For Sophocles describes *εὐωπις ἀερα*, a *beautiful, delicate Virgin*,

— ὡς ΠΟΡΤΙΣ ἐρημα. *Trach.* V. 532, 539.

And Euripides calls Polyxena ΜΟΣΧΟΣ, Hecuba, V. 526.

Σκιστημα ΜΟΣΧΟΥ της καθέξοντες χερσιν.

So Pindar, *Pyth. Od.* IV. v. 253.

ΜΙΑ ΒΟΥΣ Κρηθεις τε ματηρ.

And Horace in like Manner calls a young Woman JUVENCA, *Lib.* II. *Od.* V. and in another Place compares her to a MARE, *Lib.* III. *Od.* II.

*Quæ, velut latis EQUA trima campis,
Ludit exultim, metuitque tangi,
Nuptiarum expers, et adhuc protervo
Cruda marito.*

V. 10. *Thy Cheeks are comely with Rows of Jewels, thy Neck with Chains of Gold.* : נֶאֱווּ לַחַיִּךְ בַּתּוֹרִים צוֹאֲרֵךְ בַּחֲרוּזִים] Rather, I think --- **THY CHEEKS ARE COMELY WITH ORNAMENTS, THY NECK WITH NECKLACES.**

C H A P. II.

V. 7. — *that ye stir not up, nor awake my Love,* אַם תַּעִירוּ וְאִם תַּעֲרורוּ אִם תַּעִירוּ] *את האהבה* being here emphatical wants not the Pronoun : I would therefore render --- **NOR AWAKE THAT BELOVED ONE.**

V. 8. *The Voice of my beloved !* [קוֹל רוּדִי] This Place would be more intelligible, were we to supply, as in the old Version — “ It is *the Voice.* ”

V. 11. — *For lo, the Winter is past, the Rain is over, and gone.* כי הנה : *הגשם חלף הלך לו :* [הסתו עבר — הגשם חלף הלך לו:] The Afsyndeton, as it is in the Text, would I think be more poetical — THE RAIN IS OVER, IT IS GONE. So Ch. V. 6.

V. 17. *Until the Day break, and the Shadows flee away :* — שיפוח [היום ונסו הצללים] Rather — UNTIL THE DAY BE SPENT &c. literally, *be out of Breath :* that this is the Sense is very clear from the next Clause, for in the Absence of the Sun there is no Shadow ; and, as this Hemistic ought to make Part of the foregoing Verse, it is farther evident, that it is in *the Day Time*, not in the Night, that *the beloved* there mentioned *feedeth among the Lillies*. The same holds in respect to Ch. IV. 5, 6.

— *turn my beloved, and be thou like a Roe,* — לכ דמה לך דורי לצבי [That is, Come to me with the Swiftnefs of a Roe from thy lurking Places ; V. 14.]

CHAP. III.

V. 4. It was *but a little that I passed from them, but I found him* &c. "עד שמצאתי וגו' — כמעט שעברתי כהם" [The old Version seems preferable here --- WHEN I HAD PASSED A LITTLE FROM THEM, THEN I FOUND HIM &c.]

V. 10. — *the Midst thereof being paved with Love ;* [תוכו רצוף האבה] Rather — BEING WARMED WITH LOVE : for רצף signifies *to heat or bake with Coals*, 1 Kings XIX. 6. and *a live Coal*, Isa. VI. 6.

CHAP. IV.

V. 3. — *thy Temples 'are like a Piece of Pomegranate within thy Locks.* [כפלה הרמון רקתך מבעד לצמתך :] Rather — THY CHEEKS are LIKE A PIECE OF POMEGRANATE ABOUT THY LOCKS. The Word רקת occurs nowhere else, except Judg. IV. 21, 22, 26. in which Places it signifies that Part of *the Temple that borders upon the Cheek :* but here it can, I imagine, signify nothing besides *the Cheek :* for it cannot be pretended that *red Temples* are a Beauty. The Cheeks are compared to *a Piece* of this Fruit, because the Pomegranate, when whole, is of a dull Colour ; but, when cut up, of a lively beautiful Vermilion. *Modesty* and *Ingenuousness* are called by this Name in Arabic, viz. رقة.

V. 9. — *thou hast ravished my Heart with one of thine Eyes,* לבבתי באחד מעיניך] The Massora reads באחת; which Reading seems preferable, and ought to be rendered either AT ONCE, as Prov. XXVIII. 18. or ALTOGETHER, as Jer. X. 8. thus — THOU HAST RAVISHED MY HEART AT ONCE (OR, ALTOGETHER) WITH THINE EYES.

V. 15. *A Fountain of Gardens, a Well of living Waters, and Streams from Lebanon.*] In our present Version this Verse is unconnected with the Context, and hard to be understood. In the old Version it is all expressed by the Vocative Case: but I think it would be better to supply, *Thou art &c.*

C H A P. V.

V. 5. *I rose up to open to my beloved, and my Hands dropped with Myrrh, and my Fingers with sweet-smelling Myrrh, upon the Handles of the Lock.* — קמתי אני לפתח לדודי — וידי נטפו מור ואצבעתי מור] This seems to allude to a Custom, which prevailed in ancient Times, of adorning the Door of a new married Couple with Garlands, and of perfuming it with odoriferous Essences. Thus Lucretius, *Lib. IV. v. 1120.*

*At lachrymans exclusus amator limina scēpe
Floribus et fertis operit, postesque superbos
Ungit amaracino, et foribus miser oscula figit.*

V. 11. *His Head is as the most fine Gold, his Locks are bushy, and black as a Raven.* : ראשו כתם פז — קוצותיו תלתלים שחרות כערב] Though the Ancients prized *the golden or flaxen Locks*, (which they called *χρυσή*, whence *χρυσουκμος*) this cannot be the Sense here, as they are said to be *black*. This doubtless alludes to the Custom that prevailed among them of using a Powder of that Colour, or Ornaments of Gold in their Locks; which Philostratus calls *ηλιωσαι κομη*; and Eunapius uses almost the same Words as Solomon, *ὅτι. Αι κομαι μελαντεραι τε και ηλιωσαι κατεχυντο*. So likewise Anacreon, where he gives the Painter Directions how to paint his Mistress, says,

*Λιπαρας κομας ποιησον,
Τα μεν ενδοθεν μελαινας,
Τα δ' ες αμρον ηλιωσας.*

And soon after,

*Γραφε μοι τριχας το πρωτον
Απαλας τε και μελαινας* *Epig. XXVIII.*

V. 12. *His Eyes are as the Eyes of Doves by the Rivers of Waters, washed with Milk, and fitly set.* עיניו כיונים על אפיקי מים — רחצור] בחלב ישבות על מלאה : Rather — HIS EYES are AS the EYES of DOVES, which are NEAR STREAMS OF WATER, ARE WASHED WITH MILK, and DWELL IN PLENTY. Our Translators make the whole Verse to have reference to the Eyes: but surely this is a Mistake. The Comparison ceases after the Mention of the Dove's Eyes, which are beautiful; the other three Clauses relate only to that Bird, whose Eyes may be supposed to sparkle more than usual, when she is near the Water, either to drink or wash herself. The Expression, *washed with Milk*, implies a *white Dove*; perhaps the more prized on that account; and the Words, *dwelling in Plenty*, are added to denote her *Plumpness*, which contributes to her Beauty.

V. 13. *His Cheeks are as a Bed of Spices, as sweet Flowers: his Lips like Lillies, dropping sweet-smelling Myrrh.* — לחיו כערונת הבשם — שושנים נטפות מור עבר : [מגדלות מרקחים שפתותיו — Thus I think ought the Hemistichs to be divided, and rendered — HIS CHEEKS are AS BEDS OF SPICES; HIS LIPS AS PERFUMED WREATHS, as LIL- LIES DROPPING SWEET-SMELLING MYRRH.

CHAP. VI.

V. 4. *Thou art beautiful, O my Love, as Tirzah, comely as Jerusalem, terrible as an Army with Banners.* יפה את רעיתי כתרצה — נאווה] כירושלם אימה כנרגלות : The latter Clause both here and V. 10. does not seem to be of a Piece with the rest of the Verse, in either Place. The Design in both Places is to give an Idea of a beautiful and amiable Woman: but the Quality of *terrible*, and the Comparison *to an Army with Banners*, can only suit a Bellona or an Amazon. I would therefore render it --- MAJESTIC (*creating Awe*) AS STANDARDS. She is compared to Tirzah, a Town in the Tribe of Ephraim, the Capital not only of that District, but of all the circumjacent Country before Samaria was built. It is supposed to have had that Name from it's Pleasantry.

V. 13. *Return, return, O Shulamite* — [שובי שובי השולמית — Qu. is not this Proper Name formed from that of *Solomon* with the feminine Termination, as אשה a *Woman* from איש a *Man*; and might it not be rendered --- THOU WIFE OF SOLOMON?

C H A P. VII.

V. 5. — *and the Hair of thine Head like Purple,* — ודלת ראשך] כארגמן [This Word occurs only in this Place; and has no Connection with any known Root in Hebrew. I wonder therefore our Translators would give it the Signification of *Hair*, as no Hairs are ever of that Colour, or can with Propriety be compared to it. This Word must mean something which is *about the Head*: and why should it not as well signify A FILLET, or BANDAGE? Now דליל in Chaldee is *Filum tenue, Filamentum, Peniculamentum*. Instead of the כ in כארגמן I would read ב, and render — AND THE BANDAGE OF THINE HEAD IS OF PURPLE: which Colour anciently was appropriated to Princes and Magistrates.

— *the King is held in the Galleries.* : [מלך אסור ברהטים : In the old Version these Words are thus rendered — *the King is tied in the Rafters or Galleries*, meaning “that he delighteth to come near thee, “and to be in thy Company.” But this Sense (such as it is) is quite unconnected with the Context. I would therefore borrow a Signification of רהט from the Arabic, and render — THE KING IS CAPTIVATED BY THINE ATTIRE; for رهاط is a sort of Apron tied round the Waist. An anonymous ancient Greek Interpreter reads here — και η Δρακονησις σα ως πορφυρα βασιλευσ πεδεδεμενη ειλμασι — *and thy Dress is like the Purple of a King tied about with Bandages*. See Montfaucon’s Hexapla.

V. 8. — *and the Smell of thy Nose like Apples:* : [וריה אפך כתפוחים : Rather, I think — LIKE ORANGES, or PEACHES; for تفاح signifies either of these Fruits, which have a fragrant Smell; whereas in general *Apples* have scarcely any Smell, except after they have been kept some time, and then it is far from being agreeable.

V. 9. — *causing the Lips of those that are asleep to speak.* רובב שפתי : [ישנים : All the ancient Versions seem to have read here וישנים : and as רובב occurs nowhere else, the Arabic may help us to determine it’s Signification; which is *To move gently, to creep, to flow softly*. And as the Subject of the Passage relates to Wine going down the Throat aright, nothing can be more pertinent in this Place than the Arabic Sense, or than the Lction adopted by all the Versions. I would therefore render the Text thus --- MOVING GENTLY THROUGH THE LIPS

LIPS AND TEETH. This all know is commonly the Case of good Wines. The only Ground on which the Verb דבב has the Sense of *speaking* given to it is, that דברה signifies a *Rumour*.

C H A P. VIII.

V. 2. *I would lead thee, and bring thee into my Mother's House, who would instruct me:* — [אנהגך אביאך אל בית אמי תלמדני] The LXX, Syriac, Arabic, and Ethiopic Versions seem to have read (instead of the last Word, תלמדני) וואל הדר ילדני; for they all render — *I would lead thee, and bring thee into my Mother's House, AND INTO THE CHAMBER OF HER WHO BORE ME.*

V. 5. *Who is this that cometh up from the Wilderness, leaning upon her beloved?*] This Interrogation, instead of being contained in a Parenthesis, ought to make a distinct Verse; as it is neither put in the Mouth of the Bridegroom, nor the Bride. The Speakers are probably the Virgins who attended upon this Occasion.

— *I raised thee up under the Apple Tree: there thy Mother brought thee forth;* — [תחת התפוח עוררתך — שמה חבלתך ארך] The Bridegroom having suggested to the Bride that he once awaked her from her Sleep under a Tree, seems to take Occasion to remind her, that under that very Tree her Mother had been seized with the Pangs of Childbirth: a Circumstance which cannot be introduced with Propriety but in such a Poem as a Pastoral. So Virgil, *Ecl. VIII. v. 37.*

*Sepibus in nostris parvam te roscida mala
(Dux ego vester eram) vidi cum Matre legentem &c.
Ut vidi, ut perii, ut me malus abstulit error!*

Which is an Imitation of Theocritus, ΕΙΔΥΛ. β. 82.

ὡς ἰδόν, ὡς ἐμαυτῶν, ὡς μοι πᾶσι θυμὸς ἀφ᾽ ἧ
δειλάνας —

Martial also takes Notice of a similar Circumstance, *Lib. VI. Epig. LXIV.*

———— *Dum prandia portat aranti,
Hirsuta peperit rubicunda sub ilice conjux.*

V. 6. — which hath a most vehement Flame. : [שלהבתיה:] This Word is supposed to be compounded of the relative Particle ש, להב, a Flame, and יה, God: but I think that להבתי is only the plural Termination

nation with the feminine Affix ; and I would render it — WHICH INFLAME HER.

V. 9. *If she be a Wall, we will build upon her a Palace of Silver :* [אם הומה היא נבנה עליה טירת כסף] By this strong oriental Phrase I apprehend no more is meant, than simply to say, that, if she be fit to be married, we ought to seek out a suitable Husband for her.

UPON THE WHOLE, this Poem seems to be of a mixt Nature between the Dramatic and the Pastoral. The Unities of Time, Place, and Characters are not so strictly observed as in later Compositions of either Kind. There are Traces of seven different Days ; during which Interval the Marriage Festival lasted among the Jews : see Gen. XXIX. 27. Judg. XIV. 12. The Scene sometimes represents the Country, sometimes the City, &c. And Solomon appears at Times in his own real Character, presently after in that of a Shepherd, then re-assumes his own again. The *Dramatis Personæ*, besides the Bridegroom and Bride, are the Watchmen, or such Persons as are occasionally met with on the Road, and a Chorus of Maidens, Attendants on the Bride. The Language is sometimes lofty and spirited ; sometimes only suitable to Shepherds. Many of the Words, occurring in no other Place, cannot have their precise Sense easily ascertained : neither can we always see the Justness of all the Comparisons ; which probably proceeds from our Ignorance, not only of the Terms, but of the Manners, and other Circumstances.

THIS Poem is generally considered as an *Epithalamium* composed by Solomon on his Marriage with the Daughter of Pharaoh, the King of Egypt. And this appears to me to be the only Point of View in which it ought to be considered. In respect to the mystical Sense which it is supposed to contain, I must frankly acknowledge, that I cannot perceive the least Foundation for it. This Notion I suppose was originally derived from the *Targum*, and adopted soon after by some of the Fathers, who, with more Piety than Judgment, thought that, as St. Paul compares the Union of Christ with his Church to a Marriage, this Poem ought also to be interpreted with reference to the same Subject. But how is it consistent with this Idea, that neither the Name of God, nor of Christ, ever occurs in it ? that there is not one religious or moral Sentiment to be found ? that it is not once either quoted, or most distantly alluded to, in any Part of the Sacred Writings ? on which account perhaps it is not directed to be read in our Churches.

We

We find also, that those who attempt to trace the Allegory in every Part are soon lost in an inextricable Labyrinth.

BUT I seem already to hear it objected, that it is great Presumption to venture to dissent from an Opinion, which has been established for near twenty Centuries, and has been abetted by great, good, and learned Men during all that long Interval; and that this novel Opinion may tend to weaken the Foundation of the Church of Christ. To this I reply, that mere Length of Time is but a sandy Foundation for the Basis of Truth to rest upon; that all it can in Reason pretend to is, to teach us Caution before we quit established Opinions: but surely it ought not to preclude us from making due Inquiries, and using our rational Powers; or, upon due Conviction of former Errors, from publicly detecting them. In regard to any supposed Inconvenience accruing to the Christian Religion, I really see none. On the contrary, as it is so well established *on the sure Word of Prophecy*, which *Thrones, Principalities, and Powers*, cannot prevail against, it appears to me more for the Interest of that Religion to quit an untenable Post, than to expose it to the Assault of Enemies, who must inevitably soon become Masters of it.

F I N I S.

A D V E R T I S E M E N T.

THE Author first intended to have subjoined to the preceding Sheets his Remarks *on the Prophets*: but, being indispensably obliged to be absent from the University for some Time, finds himself under a Necessity of postponing the Publication to another Opportunity.

E R R A T A.

Pag. 8. L. 9. for ואסלדרה read ואסלדרה. P. 113. last Line, read elliptical. P. 116. L. 29. read rest. P. 138. L. 15. Delete, whereas it signifies nowhere, O most High. P. 226. L. 29. for Period, r. Comma.

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